

## An Archival Investigation into the Imposition of Bans and Censorship on the Works of Jurji Zaydan during the Ottoman Era\*

Osmanlı'da Corci Zeydan'ın Eserleri Üzerine Yasaklar ve Sansür: Bir Arşiv Çalışması

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### Abstract

The Lebanese-Ottoman writer, Jurji Zaydan, was criticized for prioritizing the study of İsrâiliyat in his historical works, in line with his positivist methodology. This paper analyzes the criticisms and opinions of Jurji Zaydan's work in the Ottoman Archives. This study utilizes the qualitative research method of document analysis. Zaydan's Târîhu't-Temedduni'l-İslâmî, Fetâtu Ğassân and Târih-i Umûmî/et-Târîhu'l-Âm were banned from being published, distributed brought into the Ottoman Empire. Understanding Zaydan's thought requires awareness of the cultural climate of the Enlightenment (Nahda) and Tanzimat reforms, Arabs populations' attempts to negotiate increased independence, as well as the effects of nationalism, socialism and liberalism on the late Ottoman Empire. From the mid-19<sup>th</sup> century onwards, British and French colonial policies promoted scientific positivism, including theories of Social Darwinism and racialized theories of civilization. This study navigates Zaydan's thought within the context of these colonial policies and the historical effect of social engineering on intellectuals from the Eastern Mediterranean to the Indian Subcontinent.

**Keywords:** Arab Renaissance, Enlightenment, Jurji Zaydan, Ottoman Archives, Orientalism.

### Öz

Pozitivist bir tarih okuma metodu benimseyen Zeydan, eserlerinde İsrâiliyat çalışmalarına öncelik vermiş ve bu nedenle eleştirilere maruz kalmıştır. Bu çalışmanın amacı, Corci Zeydan'ın eserleri hakkında Osmanlı Arşivleri'nde bulunan kararları incelemektir. Bu çalışma nitel araştırma yönteminden doküman incelemesi yoluyla gerçekleştirilmiştir. Zeydan'ın Târîhu't-Temedduni'l-İslâmî, Fetâtu Ğassân ve Târih-i Umûmî/et-Târîhu'l-Âm adlı kitaplarının Osmanlı'ya girişi, neşri ve dağıtımı yasaklanmıştır. Zeydan'ı anlamak için Nahda ve Tanzimat'ın kültürel iklimini, Yakın Doğu halklarının müzakere ile yönetilme arayışını anlamaya çalışmalı; milliyetçiliğin, sosyalizmin ve liberalizmin Osmanlı'daki etkileri dikkate alınmalıdır. Pozitivizmin 19. yüzyılın ortalarından itibaren Britanya ve Fransa sömürgeciliğinin Sosyal Darwinizm, ırksallaştırma ve medeniyet teorileri ile Doğu Akdeniz'den Hint alt kıtasına kadar toplumlar, iktidarlar ve entelektüeller üzerinde yönlendirici politikaları gözetilmelidir.

**Anahtar Kelimeler:** Arap Rönesansı, Aydınlanma, Corci Zeydan, Osmanlı Arşivi, Oryantalizm.

\* This study is an improved version of the text of the paper presented at the congress titled 'Graduate Student Congress' co-organised by Istanbul Sabahattin Zaim University Graduate Education Institute and İlim Yayma Foundation on 25 September 2024 at Istanbul Sabahattin Zaim University.

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## 1. Introduction

Jurji b. Habib Zaydan (1861-1914) was a pivotal figure in the contemporary Arab Renaissance, renowned for his astuteness, ambition and patience.<sup>1</sup> Limited by financial resources and due to persecution of his beliefs, he was unable to pursue a formal education but nevertheless managed to become an autodidact.<sup>2</sup> Zaydan, a prolific author in the fields of history, literature, and Arabic philology, was significantly shaped by his Western education, extensive travels, and the intellectual influence of prominent orientalisists, such as Nöldeke, Marsilius, Goldziher, William Wright, Macdonald, Krachovsky, Gustave Le Bon, Van Dijk, and Sédillot.<sup>3</sup> Informed by his extensive knowledge and influenced by Western scholarly methods, he developed a distinct Western-oriented approach to the study of Islamic history.<sup>4</sup>

In this regard, several contemporary scholars, such as Shibli Numani, Ahmad Umar al- Iskandari, and Louis Cheyho, have pointed out that Zaydan's *Târîhu't-Temedduni'l-Islâmî*, contending that it relied heavily on the works of European Orientalists, including Sédillot, Kremer, and Goldziher, and incorporated only limited supplementary material from original Arabic sources and contemporary Arab society.<sup>5</sup> Nevertheless, Zaydan's journal, *Hilâl*, boasted a wide readership across South and North America, including Canada, Cuba, Mexico, and Central American nations, as well as in the Middle East, Southeast Asia, and North Africa before his passing. Posthumerously, its influence extended to East Asia, Oceania, and numerous European nations.<sup>6</sup>

Prior to the establishment of Constitutional Monarchy, Zaydan was barred from entering the Ottoman Empire, and his works were subject to censorship and distribution bans. The Ottoman state implemented and enforced these prohibitions.<sup>7</sup> This qualitative study aims to analyze the official bans imposed on Zaydan's works as evidenced in the Ottoman Archives. By examining these documents, this research seeks to contribute to the understanding of the Ottoman state's censorship practices and their impact on intellectual production. To the best of my knowledge, no previous studies have specifically focused on the official decrees targeting Zaydan's works, making this research a novel contribution to the field.

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<sup>1</sup> Enver Cündî, *Corci Zeydan Münşüü'l-Hilal*, (Kahire: Mektebetü'l-Ancilo el-Mısriyye, n.d.), 71; Thomas Philipp, *Gurji Zaidan his life and thought*, (Beyrut: Franz Steiner Verlag, 1979), 30.

<sup>2</sup> Muhammed Abdülganî Hasan, *Corci Zeydan*, (Kahire: el-Hey'etü'l-Mısriyyeti'l-Amme, 1970), 119; Philipp, *Gurji Zaidan*, 11-15, 34-35.

<sup>3</sup> Şevki Ebû Halil, *Corci Zeydan fi'l-Mizan*, (Dımeşk: Dâru'l-Fikr, 1983), 17; Hasan, *Corci Zeydan*, 9-10.

<sup>4</sup> Muharrem Çelebi, "Corci Zeydan", *DİA*, (İstanbul: TDV Yayınları, 1993), 8/69-71; Baron Carra de Vaux, *Müfekkiri'l-İslâm*, trans. Âdil Züaytir, (Beyrut: Dâru'l-Muttehideti lin'Neşr, 1979), 114; Hasan, *Corci Zeydan*, 67-76.

<sup>5</sup> Çelebi, "Corci Zeydan", 8/70; Ignatij Julianoviç Kračkovskij, "Circî Zeydan", *İA*, (İstanbul: Milli Eđitim Basımevi, 1964), 3/194-195; Şiblî Numânî, *İntikâdü Kütübi Corci Zeydân*, (Kahire: Durretu'l-Ğuvvas, 2019).

<sup>6</sup> Hasan, *Corci Zeydan*, 113; Philipp, *Gurji Zaidan*, 40.

<sup>7</sup> Muharrem Çelebi, "Corci Zeydan", 8/69; Presidency of the State Archives Ottoman Archive (BOA), Ministry of the Interior Correspondence Section (DH.MKT.), File No: 364, Bundle No: 74, Date: 25 Shawwal 1312 (21 April 1895); Presidency of the State Archives Ottoman Archive (BOA), Ministry of the Interior Correspondence Section (DH.MKT.), File No: 783, Bundle No: 65, Date: 7 Şaban 1321 (29 October 1903); Presidency of the State Archives Ottoman Archive (BOA), Ministry of Foreign Affairs Correspondence (HR.TH.), File No: 208, Bundle No: 87, Date: 21 Shawwal 1315 (15 March 1898); Presidency of the State Archives Ottoman Archive (BOA), Ministry of Foreign Affairs Correspondence (HR.TH.), File No: 299, Bundle No: 72, Date: 21 Zî'l-Hicce 1321 (9 March 1904); Presidency of the State Archives Osmanlı Archive (BOA), Ministry of Education Correspondence Section (MF.MKT.), File No: 268, Bundle No: 10, Date: 18 Zî'l-Hicce 1312 (12 June 1895).

## 2. Jurji Zaydan: An Intellectual in the Era of Modernization

Zaydan, an Orthodox Christian of Lebanese origin, was born into a low-income family in Beirut on November 14, 1861.<sup>8</sup> Zaydan, in later years, emigrated to Egypt and continued his life there.<sup>9</sup> Zaydan was deeply influenced by the European Enlightenment and emerged as a pioneer of the Arab Enlightenment (*al-nahdā*) movement. Despite being a multifaceted individual, Zaydan channeled his diverse talents towards a common goal: the realization of the Enlightenment, leaving an enduring legacy through his work as a writer, journalist, traveler, thinker, and novelist. At the tender age of five, he became a student of Father Ilyas, the headmaster of a school resembling early 19<sup>th</sup>-century educational institutions featuring a spacious corridor. Father Ilyas's pedagogical approach centered around reciting Psalms, and employed corporal punishment, a common practice at the time. It was in this environment that Zaydan learned to read the Psalms. Zaydan crafted his writings in a style that was both cultured and accessible to the average reader, delving into topics of art, language, and history with meticulous detail. His words possessed a quiet eloquence that resonated deeply with his audience. Following his primary education, Zaydan's father, Habib, enrolled him in the prestigious Shawwam Madrasa, an institution led by prominent Christian figures.<sup>10</sup>

Having completed his studies in French, mathematics, and grammar at the Shawwam Madrasa, Zaydan subsequently attended the school of the teacher Zâhir for two years. Zaydan completed his six-year education at the Şavvam Madrasa and teacher Zâhir's school between 1866 and 1872, reaching the age of eleven during this period.<sup>11</sup> Upon graduating from the school of Teacher Zâhir, Zaydan began working at his father's restaurant. While working alongside his father, he enrolled in evening classes to study English.<sup>12</sup> However, Zaydan's father, Habib, was displeased with his son's English language studies. He frowned upon Zaydan adopting Western eating habits, such as using a fork and knife, reportedly lamenting at one point, "Now he dresses like a European." At the age of fifteen, Zaydan learned English at the madrasa of the teacher Uzun Mesud, completing his studies in a remarkably short period of five months, according to biographical sources. Following his English studies, he began compiling an Arabic-English dictionary, reaching the letter 'E' in the English alphabet. This endeavor highlights Zaydan's exceptional productivity as a writer and offers insights into the multifaceted cultural background that would later make him a significant figure in the cultural world.<sup>13</sup>

Zaydan enrolled at the American Protestant College in 1881. Founded in Beirut in 1866 by American missionaries, this institution rapidly became a hub of Arab intellectual life. Notable figures such as Yaqub Sarruf, Faris Nimr, and Shibli Shumayyil, prominent figures of the Arab Awakening (Arab Renaissance), were among the college's earliest graduates. The "first organized initiative" in the Arab Nationalist movement is attributed to a group composed entirely of graduates from this college.<sup>14</sup> Zaydan was, however, dismissed

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<sup>8</sup> Nezîr Abbûd, *Corcî Zeydân Hayatuhu A'mâluhu mâ Kîle fih*, (Beirut: Dâru'l-Cil, 1983), 11; Mârûn Abbûd, *Edebu'l-'Arab*, (Beirut: Dâru's-Sakâfe, 1960), 438; Hasan, *Corcî Zeydan*, 7; Corcî Zeydan, *Misru'l-Osmaniyye Ev Târihu Misr fi Ahdi'd-Devleti'l-Osmaniyye*, (Zekazik: Merkezi Dirâseti'l-Asyaviyye, 2001), 5; Şevki Ebû Halil, *Corcî Zeydan fi'l-Mizan*, 15; Muhammed Kürd Ali, *el-Mu'âsirûn*, (Dimaşk: Dâru Ebû Bekr, 1980), 143; Hannâ el-Fâhûrî, *el-Câmi' fi Târihi'l-Edebi'l-'Arabî*, (Beirut: Dâru'l-Cil, 1986), 2/191; Yûsuf İlyân Serkîs, *Mu'cemü'l-Maḥbû'âti'l-'Arabiyye ve'l-Mu'arreb*, (Kahire: Matbatu Serkîs bi'Mısır, 1928-30), 1/985; Thomas Philipp, *Gurgi Zaidan*, 11; John Haywood, *Modern Arabic Literature 1800-1970*, (London: Lund Humphries, 1971), 133; According to Ömer Rıza Kehhâle, Zaydan's birth month was December. See Ömer Rızâ Kehhâle, *Mu'cemü'l-Mü'ellifîn Terâcimü Muşannifi'l-Kütübi'l-'Arabiyye*, (Beirut: Dâru İhyâi't-Türâsi'l-'Arabî, n.d.), 3/125; According to Baron Carra de Vaux, Zaydan was of Syrian origin. See Baron Carra de Vaux, *Müfekkiri'l-İslâm*, 114.

<sup>9</sup> Hayruddîn Ziriklî, *el-'Alâm Kamus-u Terâcim*, (Beirut: Dâru'l-İlmi'l-Melâyîn, 1996), 2/117; Hasan, *Corcî Zeydan*, 7.

<sup>10</sup> Zeydan, *Misru'l-Osmaniyye*, 5; Hasan, *Corcî Zeydan*, 7-8, 16-20, 139-152.

<sup>11</sup> Zeydan, *Misru'l-Osmaniyye*, 6; Hasan, *Corcî Zeydan*, 8; Nezîr Abbûd, *Corcî Zeydân*, 16-17; Mârûn Abbûd, *Edebu'l-'Arab*, 15.

<sup>12</sup> Zeydan, *Misru'l-Osmaniyye*, 6; Hannâ el-Fâhûrî, *el-Câmi' fi Târihi'l-Edebi'l-'Arabî*, 2/191.

<sup>13</sup> Hasan, *Corcî Zeydan*, 22-23; Zeydan, *Misru'l-Osmaniyye*, 6; Haywood, *Modern Arabic Literature*, 133.

<sup>14</sup> Thomas Philipp, *The Autobiography of Jurji Zaidan*, (Washington: Three Continents Press, 1990), 3.

from his academic institution following a student protest. Notwithstanding his expulsion, he leveraged the medical knowledge he had acquired during his studies to secure a pharmacy degree. In 1883, he matriculated at Cairo's Kasru'l-Aynî Medical School with the intention of specializing in ophthalmology; financial constraints, however, necessitated his withdrawal from the program. Subsequently, his scholarly interests shifted towards Arabic philology, literature, and history.<sup>15</sup> Zaydan commenced his employment at the 'Zaman' newspaper, a Cairo-based publication, in 1884.<sup>16</sup> Driven by his animosity towards the Ottomans and Turks, Zaydan abandoned Beirut and sought refuge in Egypt.<sup>17</sup> Following the British annexation of Egypt in 1882, Zaydan relocated to Alexandria, a city where he would subsequently make significant contributions to the realms of culture and intellectual discourse. In 1884, while employed at the Zaman newspaper, he was assigned as an interpreter to a 7,000-strong British expeditionary force commanded by Lord Wolseley. The mission's objective was to relieve General Gordon from the siege imposed by Sudanese anti-colonial Mahdist forces, whom Zaydan characterized as 'enemies' and 'rebels'. Stationed with British intelligence personnel, Zaydan returned to Egypt with the expeditionary force ten months later.<sup>18</sup> For his exceptional contributions, Zaydan was honored with three British medals by the British administration in Egypt. Following this, his return to his homeland in 1885 remains a subject of scholarly debate. Historians have yet to establish the motivating factors behind this decision definitively. In the same year, he was elected to the newly established School of Oriental Studies, a scholarly institution founded by eminent Arab scholars including Dr. Yaqub Sarruf and Dr. Faris Nimr, as well as the renowned Orientalist Van Dijk. Sheikh Ibrahim Yazici, Ibrahim Havrânî, and Sâlim Butros Bostânî were among the other distinguished members of this institution.<sup>19</sup> To enhance his scholarly contributions to the council, Zaydan undertook the study of Hebrew and Syriac, augmenting his linguistic proficiency. Consequently, he became adept in both Eastern languages, Hebrew and Arabic, as well as in the European languages, French and English.<sup>20</sup>

Zaydan made his literary debut in 1886 with the publication of "Elfâzu l-'Arabiyye ve'l-Felsefetu'l-Luğaviyye" in Beirut. Subsequent to its publication, and when he was forty-seven, he undertook a scholarly tour of England and Switzerland during the summer months.<sup>21</sup> He undertook his inaugural journey to Europe in the early months of 1888. Following his return from this expedition, he assumed a position at the *Muktataf Journal*. Subsequently, he was appointed as the director of the Ubeydiyye Madrasa, an educational establishment affiliated with the Greek Orthodox community, where he served approximately for two years.<sup>22</sup> Following the constitutional revolution in the Ottoman Empire in 1908, he had the opportunity to visit Istanbul. In 1910, he visited Syria and Beirut, and after these visits, he wrote several articles. In these articles, published

<sup>15</sup> Hasan, *Corci Zeydan*, 9-10; Zeydan, *Misru'l-Osmaniyye*, 6; Muhammed Kürd Ali, *el-Mu'âsirün*, 143; Hannâ el-Fâhûrî, *el-Câmi' fî Târîhi'l-Edebi'l-'Arabî*, 2/191; Yûsuf İlyân Serkîs, *Mu'cem*, 1/985; Kehhâle, *Mu'cemü'l-Mü'ellifîn*, 3/125; Nezîr Abbûd, *Corci Zeydân*, 19-22; Hamdi Sakkût, *Kamusu'l-Edebi'l-'Arabiyyi'l-Hadîs*, (Ürdün: Daru'ş-Şark, 2007), 162-163; Philipp, *Gurgi Zaidan*, 18-21; Juile Scott Meisami and Paul Starkey, *Encyclopedia of Arabic Literature*, (London: Routledge, 1998), 823.

<sup>16</sup> Hasan, *Corci Zeydan*, 10; Zeydan, *Misru'l-Osmaniyye*, 6-7; Yûsuf İlyân Serkîs, *Mu'cem*, 1/985; Hamdi Sakkût, *Kamus*, 162-163; Reşid Yusuf Ataullah, *Tarihü'l-âdâbi'l-'Arabiyye*, (Beyrut: Müessesetu İzzeddin, 1985), 2/393; Enver Cündî, *Corci Zeydan Münşü'l-Hilal*, 64.

<sup>17</sup> Zeydan, *Misru'l-Osmaniyye*, 6-7.

<sup>18</sup> Hasan, *Corci Zeydan*, 10-11; Zeydan, *Misru'l-Osmaniyye*, 6-7; Hamdi Sakkût, *Kamus*, 162-163; Muhammed Kürd Ali, *el-Mu'âsirün*, 143; Hannâ el-Fâhûrî, *el-Câmi' fî Târîhi'l-Edebi'l-'Arabî*, 2/191; Yûsuf İlyân Serkîs, *Mu'cem*, 1/985; Kehhâle, *Mu'cemü'l-Mü'ellifîn*, 3/125; Şevki Ebû Halil, *Corci Zeydan fî'l-Mizan*, 16; Philipp, *Gurgi Zaidan*, 24.

<sup>19</sup> Zeydan, *Misru'l-Osmaniyye*, 7; Hasan, *Corci Zeydan*, 11.

<sup>20</sup> Hasan, *Corci Zeydan*, 11; Zeydan, *Misru'l-Osmaniyye*, 7; Yûsuf İlyân Serkîs, *Mu'cem*, 1/985; Muhammed Kürd Ali, *el-Mu'âsirün*, 143; Kehhâle, *Mu'cemü'l-Mü'ellifîn*, 3/125.

<sup>21</sup> Hasan, *Corci Zeydan*, 39; Zeydan, *Misru'l-Osmaniyye*, 8.

<sup>22</sup> Hasan, *Corci Zeydan*, 12-13, 112; Zeydan, *Misru'l-Osmaniyye*, 9; Nezîr Abbûd, *Corci Zeydân*, 25; Sakkût, *Kamus*, 162-163; Haywood, *Modern Arabic Literature*, 134; Philipp, *Gurgi Zaidan*, 26-27; Cündî, *Corci Zeydan Münşü'l-Hilal*, 8.

in the nineteenth issue of *Hilal Magazine*, he advised Arabs who harbored negative opinions and misconceptions about the constitutional government established by the Committee of Union and Progress in Istanbul. He counseled his fellow compatriots harboring negative thoughts of the resolution to be patient with the government and to wait for it to fulfill its promises.<sup>23</sup>

Zaydan later undertook another prolonged journey to Europe in 1912. Upon his return, he authored a comprehensive account of his experiences entitled 'Jurji Zaydan's European Journey 1912.' Published posthumously in 1923 by his influential periodical, *Hilal*, this work aimed to furnish Eastern readers with the requisite knowledge to engage critically with Western civilization. Zaydan's sojourn to the West was motivated by an Enlightenment-era aspiration to facilitate the intellectual and cultural advancement of the Eastern world.<sup>24</sup> Following his controversial dismissal from a faculty position at Cairo University, Zaydan succumbed to illness in Cairo on July 21, 1914.<sup>25</sup>

As noted by Çelebi, Zaydan as a pivotal figure in the modernist Arabic literary movement contributed significantly to the fields of history, Semitic languages, and comparative linguistics through works that adopted Western scholarly methods. His writings reveal a marked influence of Orientalist interpretations of Islam. To stimulate a cultural renaissance, Zaydan endeavored to bridge the gap between the Arab world and the West by introducing Western cultural paradigms. To this end, he reinterpreted Islamic and Arab history through the lens of Orientalist scholarship. Departing from the traditional approach of early Islamic historians, who were content merely to narrate historical events, Zaydan contended that the authentic history of a nation is not defined by military conquests but rather by its cultural and civilizational achievements.<sup>26</sup> Zaydan's methodology was characterized by a rejection of traditional Islamic sources, which he deemed insufficient, in favor of *Isrâiliyyat*, a body of literature generally dismissed by Islamic historians. Zaydan wrote educational novels to communicate his ideas. In his novels, he minimized the role of religion, positing it as merely one element contributing to social harmony. Consequently, his study of Islamic civilization focused on religious solidarity and the cultural and scientific achievements of the Arab world rather than religious history. While challenging the view that Islamic civilization was derivative of Persian and Byzantine cultures, Zaydan, like many Orientalists, sought to trace the origins of Islam to Jewish and Christian influences. Influenced by positivism, he championed science as the primary determinant of modern society and historical interpretation. In fostering Arab national consciousness, Zaydan emphasized shared history, language, and culture over

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<sup>23</sup> Hasan, *Corci Zeydan*, 39; Zeydan, *Mısru'l-Osmaniyye*, 8; Muhammed Harb, *Rihletu Corci Zeydân ilâ'l-Âsitâne â'm 1909*, (Kahire: Dâru'l-Hilâl, 2004).

<sup>24</sup> Zeydan, *Mısru'l-Osmaniyye*, 8-9; Hasan, *Corci Zeydan*, 12-13, 35-44, 112, 173-178; Şevki Ebû Halil, *Corci Zeydan fî'l-Mîzan*, 17; Philipp, *Gurgi Zaidan*, 26-27, 29; Nezîr Abbûd, *Corcî Zeydân*, 25; Sakkût, *Kamus*, 162-163; Haywood, *Modern Arabic Literature*, 134; Cündî, *Corci Zeydan Münşüü'l-Hilal*, 8; Muharrem Çelebi, "Corci Zeydan", 8/69; Harb, *Rihletu Corci Zeydân ilâ'l-Âsitâne â'm 1909*; Yusuf Halaçoğlu, *Facts on the relocation of armenians (1914-1918)*, (Ankara: Türk Tarih Kurumu, 2002), 28-29; Mehmet Maksudoğlu, *Osmanlı tarihi: 1299-1922*, (İstanbul: Boğaziçi Yayınları, 1999), 231-234; Muhammed Harb, *Müzekkirâtu Abdilhamid*, (Dımeşk: Dâru'l-Kalem), 1996; Kračkovskij, a prominent Russian orientalist, characterized Zaydan as a figure who, while not strictly a historian, employed Western scholarly methods to study the Arab world and promoted Arab engagement with their cultural heritage. See Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>25</sup> Muharrem Çelebi, "Corci Zeydan", 8/69; Sakkût, *Kamus*, 162-163; Ziriklî, *el-'Alâm Kamus-u Terâcîm*, 2/117; Enîs Makdisî, *el-Funûnu'l-Edebiyye ve A'lâmuhâ*, (Beyrut: Dâru'l-'Ilm li'l-Melâyîn, 1980), 515; Şevki Ebû Halil, *Corci Zeydan fî'l-Mîzan*, 17; About the date of Jurji Zaydan's death, the Russian orientalist Ignatij Julianovič Kračkovskij gives the date August instead of July in the Encyclopaedia of Islam. See Kračkovskij, "Circî Zeydan", 3/194; For another source giving the date of death as July. See Hannâ el-Fâhûrî, *el-Câmi' fî Târîhi'l-Edebi'l-'Arabî*, 2/192; Ömer Rızâ Kehhâle says September about the date of Zeydan's death. See Kehhâle, *Mu'cemü'l-Mü'ellifîn*, 3/125; Hasan gives the date of Zeydan's death as 22 July. See Hasan, *Corci Zeydan*, 205.

<sup>26</sup> Çelebi, "Corci Zeydan", 8/69; Baron Carra de Vaux, *Müfekkirü'l-İslâm*, 114; Hasan, *Corci Zeydan*, 67-76.

religion.<sup>27</sup> Reflecting on the originality of his intellectual contribution, Philipp argues that Zaydan was instrumental in fostering a secular literary aesthetic among Arab audiences.<sup>28</sup> Hussein posited that Zaydan, along with Muhammad Abduh and Qassim Amin, was a central figure in the Arab modernist project, characterized by their unwavering commitment and intellectual ambition.<sup>29</sup> In this regard, Zaydan posited that the Arabic language was the linchpin of Arab identity,<sup>30</sup> arguing that the Arab conquests were instrumental in the dissemination of the Arabic language. Furthermore, as an Arab nationalist, Zaydan's ideology supported a unified Syrian-Egyptian entity, arguing for the historical and cultural interconnectedness of these regions. While he valued the Quran for its role in preserving Arabic, Zaydan's ultimate goal was the adoption of Western civilization, which he believed would not undermine Arab identity. Ultimately, Zaydan's work laid the foundation for secular Pan-Arabism that would later become popular in the Arab world, although he did not actively pursue such a political project. In contrast, as a staunch supporter of a constitutional Ottoman Empire, Zaydan advocated for constitutional monarchy and the Young Turk movement. He feared that the empire's dissolution would lead to increased Western interference and believed that constitutionalism would serve as a bulwark against Western political ambitions. Rejecting the notion of Ottoman Turkification, Zaydan argued that Arabs enjoyed cultural autonomy within the empire and opposed further demands for political rights.<sup>31</sup>

### 3. Jurji Zaydan's Works: Navigating Modernization and Enlightenment

For over two decades, Zaydan contributed numerous articles primarily in the fields of history, social life, historical fiction, language, and literature to the *Hilal Magazine*, which he founded, and authored nearly forty books. Zaydan produced works on two topics that had never previously been explored: *Elfâzu 'l-Arabiyye ve 'l-Felsefatu 'l-Luğaviyye (Arabic Phrases and Linguistic Philosophy)* and *Târihu 'l-Mâsûniyye el-Âm (A General History of Masons)*, published in 1886 and 1889, respectively. Zaydan employed a simple writing style, cited sources in his novels, and rationally organized his works. His works adopted European academic methodologies, particularly in his sequencing, grouping together similar themes, and overall organization. This approach significantly contributed to his prolific output.<sup>32</sup> In his work, *History of Islamic Civilization and History of Arabic Lexicography*, Zaydan delves into the organization of Islamic armies as a case study. The chapter titles, which include 'The Army and its Units', 'The Byzantine Army', 'The Arab Army', 'The Organization of the Arab Army', 'Foreign Armies in Islam', 'The Army Council', 'Army Statistics', 'Army Size',

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<sup>27</sup> Çelebi, "Corci Zeydan", 8/70; The term used for the information accepted to have passed from Judaism and Christianity to Islamic sources. See İbrahim Hatiboğlu, "İsrâiliyat", *DİA*, (İstanbul: TDV Yayınları, 2001), 23/195.

<sup>28</sup> Philipp, *Gurji Zaidan*, 223.

<sup>29</sup> Cündî, *Corci Zeydan Münşüü 'l-Hilal*, 71.

<sup>30</sup> While Jurji Zaydan and his friends made many contributions to the process of westernisation in Egypt, Zeydan also emerged as a leader who contributed to Egyptian nationalism. See Meisami and Starkey, *Encyclopedia of Arabic Literature*, 823. For Zeydan, 'Arabic Language and Culture' has been one of the most important expressions since it defines and encompasses the nation. See Philipp, *The Autobiography of Jurji Zaidan*, 11; Zeydan met with Agnatyus Krachovsky, one of the Russian orientalist who came to Egypt to interview him, and Zeydan was extremely touched by the fact that an orientalist spoke Syrian Arabic in the interview, and he considered this as a proof of the greatness of his nation and the Arabic language, and he could not hold himself back and cried during the interview. Krachovsky included his memory of this event in his work 'Arabic Manuscripts'. See Hasan, *Corci Zeydan*, 176-177.

<sup>31</sup> Çelebi, "Corci Zeydan", 8/70; Hasan, *Corci Zeydan*, 163-171; In order to understand Zeydan and to make sense of the period, one must try to understand the cultural climate of Nahda and Tanzimat, and the quest of all the peoples of the Near East to be governed in a process of perpetual negotiation, as Maqdisî puts it in *The Age of Coexistence*. See Ussama Makdisi, *Age of Coexistence: The Ecumenical Frame and The Making of The Modern Arab World*. Oakland, (CA: University of California Press, 2019).

<sup>32</sup> Zirikli, *el-'Alâm Kamus-u Terâcîm*, 2/117; Hasan, *Corci Zeydan*, 113, 176-177, 119; Philipp, *Gurji Zaidan*, 11-15, 34-35, 40; Krackovskij, "Circi Zeydan", 3/194-195; Zeydan, *Mısru 'l-Osmaniyye*, 12.

and 'Flags and Banners', provide a comprehensive overview of the topic. Following publication, Turks and Persians have shown great interest in Zaydan's work. His *History of Islamic Civilization* was translated into Turkish in 1927 as 'Medeniyeti Islamiye Tarihi' and published in five volumes in Istanbul. The Turkish historian Muallim Cevdet's admiration for Zaydan and Süleyman Dağ's preface to Mahmut Esad's *History of Islam* (published in Istanbul in 1981) clearly demonstrate this interest. However, the fascination of Iranians, Azeris, Ottoman Turks, and Turkish Republic citizens with Zaydan's historical novels is even more striking. The translations of Zaydan's works into Turkish and Persian are a testament to this interest.<sup>33</sup>

Zaydan's works include *el-Elfâzu'l-'Arabiyye ve'l-Felsefetu'l-Luğaviyye*, and its second edition, *el-Felsefetu'l-Luğaviyye ve'l-Elfâzu'l-'Arabiyye*, which focuses on applying comparative linguistics principles to the Arabic language.<sup>34</sup> Kračkovskij contends that *Târihu İngiltira Minzû Neşetihâ ilâ Hâzihi l-Ayyâm* did not garner the widespread recognition or impact that Zaydan might have been expected.<sup>35</sup> Another historical work, *Târihu Mişra'l-Ĥadîs ve'l-Fethi'l-Islâmî ilâ'l-'Ân ma'a Fazlakatin fî Târihi Mişra'l-Kadîm* was criticized by Amîn ibn Hasan al-Ĥulvânî al-Madanî in his treatise, *Nebshu'l-Hezeyân min Târih-i Jurji Zaydân*. Zaydan responded to this critique by writing a work entitled *Reddu Rennân alâ Nebşi'l-Hezeyân*.<sup>36</sup> According to Kračkovskij, this work similarly failed to garner attention, as did *Târihu l-Mâsûniyye el-'Âm*.<sup>37</sup> Another work of Zaydan, 'Azrâ'u Kuraysh, was criticized by Yûsuf Tâbshî in his book, *al-Burhân fî Intikâdî Rivâyati 'Azrâ'i Kuraysh*.<sup>38</sup> According to Kračkovskij, neither *at-Târihu'l-'Âm Münzû'l-Halîkati ilâ Hâzihi'l-Eyyâm/Ilâ'l-ân* nor *Muhtasarü Coğrâfiyyeti Mısır* were successful works. Similarly, *al-Memlûkü'r-Râshid*, *Reddu Renan alâ Nebshi'l-Hezeyan*, *İstibdâdu'l-Memâlik*, *Cihâdu'l-Muhibbîn*, *Esîru'l-Mütemehdî*, *Armanosa el-Misriyye*, and *Hulâsatu Târihu'l-Yunan ve'r-Rûman*, according to Kračkovskij, also failed to attain substantial acclaim.<sup>39</sup>

In contrast, the works *al-Bulğa fî Usûli'l-Luğa*, *Fatât Ğassân, 17 Ramadan*, *İlmu'l-Firâseti'l-Ĥadîs*, *Ĝâdatu Kerbelâ*, *Hajjâj ibn Yûsuf*, *Bunâtu'n-Nahdati'l-'Arabiyyah*, *Kitâbu'l-Hilâl*, *Tarâjimu Mashâhîri'sh-Sharq fî'l-Karni't-Thânî 'Ashar*, *Târihu'l-Luğati l-'Arabiyye Bi'tibâri Ennahâ Kâ'inun Ḥayyun Tâmmun Ḥâdîn Li Qânûni'l-Irtikâ*, *Fathu'l-Endulus*, *Shârlu ve 'Abdurrahmân*, and *Ebû Muslim al-Khurâsânî ve Târihu't-Tamadduni'l-Islâmî* can be considered among the most historical studies in the early 20<sup>th</sup> century. A critique of his works, published by the Indian scholar and historian Shibli Numanî in the journal *al-Manar*, was included alongside critiques of Ahmed Omar al-Iskandari's *Târihu'l-'Arab Kable'l-Islâm ve Târihu Âdâbi'l-Luğati'l-'Arabiyye* and Louis Cheykh's *Târihu Âdâbi'l-Luğati'l-'Arabiyye ve Tabakât el-Umam*.<sup>40</sup> The critiques published by Shibli Numanî in the journal *al-Manar* were translated into Turkish by Mehmet Akif Ersoy and published in the journal *Sebîlü'r-Reşâd*.<sup>41</sup> According to the Russian orientalist Kračkovskij, this work was compiled by taking the works of Sédillot, Kremer, Goldziher, and other European orientalists as a

<sup>33</sup> For the criticisms of Zeydan's books, see also. Zeydan, *Mısru'l-Osmaniyye*, 12-15; Çelebi, "Corci Zeydan", 8/71; Corci Zeydan, *İslâm Uygarlıkları Tarihi*, trans. Necdet Gök, (İstanbul: İletişim Yayınları, 2004).

<sup>34</sup> Çelebi, "Corci Zeydan", 8/70.

<sup>35</sup> Kračkovskij, "Circî Zeydan" 3/194-195.

<sup>36</sup> Çelebi, "Corci Zeydan", 8/70. Emîn b. Hasan el-Hulvânî el-Medenî, *Nebşü'l-Hezeyân min Târihi Corci Zeydân*, (Medine: Mektebetu İbn Kayyim, 1989); For the criticisms of Zeydan's books, see Hasan, *Corci Zeydan*, 127-137.

<sup>37</sup> Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>38</sup> Çelebi, "Corci Zeydan", 8/71.

<sup>39</sup> Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>40</sup> Çelebi, "Corci Zeydan", 8/70; See also for the criticisms. Şiblî Numânî, *Intikâdü Kütübi Corci Zeydân*, (Kahire: Durretu'l-Ğuvvas), 2019.

<sup>41</sup> This critical article was published in the same year as the work translated and published by Zeki Megamiz under the title *History of Civilisation Islamiyya (Târihu't-Temeddüni'l-Islâmî) (1328/1913)*, see Mehmet Akif Ersoy, *Mehmed Akif Ersoy Külliyyati*, edited by İsmail Hakkı Şengüler, (İstanbul: Hikmet Neşriyat, 2000), 5/311-348.

basis, with additions from Arabic sources and information about modern Oriental life. The fourth volume was translated into English by D. S. Margoliouth.<sup>42</sup> Moreover, the book prioritized Zaydan's interpretations of secularism and his investigations into Arab identity.<sup>43</sup> *el-Ensâb el-'Arabî el-Kudamâ*, or *The Ancient Arab Genealogies*, is a refutation of those who believe in the existence of a matrilineal family structure and totemism among the Arabs.<sup>44</sup> Kračkovskij asserts that this work, too, did not attain significant acclaim.<sup>45</sup>

The treatises *Abbasse Uhtu'r-Rashid*, *el-Emin ve'l-Ma'mûn*, *Muhammad 'Ali* and *al-'Arabu Kable'l-Islâm* were written as appendices to the work titled *Târihu't-Tamadduni'l-Islâmî* and were later republished with notes and new sources added by Hussein Munis. Ahmed Omar al-Iskandari, on the other hand, criticized the work in a treatise titled *Intikadu Kitâbi Târihi'l-'Arab Kable'l-Islâm*.<sup>46</sup> Another work, *Târîkh el-Jund el-'Osmânî mundu nusûh el-devle el-'Osmâniyya ilâ al-yawm*, *el-'inklâb el-'Osmânî ve Misr el-'Osmâniyye ev Târîkh Misr fî 'ahd el-'Osmâniyye min el-fethi'l-'Osmânî sana 923 h. 1517 m. ilâ el-ḥamle el-faransîyye 1213 h. 1798 m. Misru'l-'Osmâniyye* (*The Ottoman Army from the Establishment of the Ottoman State until Today, the Ottoman Revolution, and Ottoman Egypt, or The History of Egypt in the Ottoman Period from the Ottoman Conquest in 923 AH/1517 AD to the French Campaign in 1213 AH/1798 AD*) can be found in the Manuscript Department of Cairo University Library, number 75, folio 3002. As indicated on the cover of the manuscript, Zaydan himself stated that he wrote this work to be used in Islamic History courses at Cairo University. In response to a call made in the February 1899 issue of *Hilâl* magazine, Cairo University was founded in 1908, and it was proposed that Zaydan teach Islamic History with a specific focus on Ottoman Egypt. Zaydan wrote the aforementioned book and presented it to the university, receiving acceptance. However, before the start of the academic year, the university decided that it was "unacceptable for a non-Muslim to teach Islamic History due to public opinion," and Zaydan's proposal was rescinded. In the 19<sup>th</sup> volume of *Hilâl* magazine, Zaydan commented that he had agreed to teach the course "because, as someone who has dedicated his life to serving the children of the Arab world, he loved to serve this purpose." According to him, Arab history was a product of a standard intellectual formation for both Muslim and Christian Arabs. Following his exclusion from the university, Zaydan left his book with the university in 1911.<sup>47</sup>

Another work of Zaydan, *Tabakât al-Umam ve'l-Salsal al-Bashariyye* (The Classes of Nations and the Lineages of Humanity), was subjected to critical analysis by Louis Cheikho.<sup>48</sup> Zaydan's works, such as *'Ajâ'ib al-Ḥalq* (The Wonders of Creation), *Fatâvât al-Kayravân* (The Gallant Men of Kairouan), and *Salâḥ ed-Dîn ve Makâ'id al-Ḥassâsîn* (Salah al-Din and the Plots of the Assassins), provide valuable insights into medieval Islamic history. Comparing these works to his masterpiece, Kračkovskij suggests that Zaydan's *Târîkh Âdâb el-Luġât'l-'Arabîyye* (History of Arabic Linguistics) is not significantly different in terms of importance from his other works. Like his other works, the study utilized Western methodologies, following the example of the German Orientalist and Turkologist Brockelmann, who is known for his bio-bibliographical work on Islamic cultural history. By utilizing Egyptian manuscripts, Zaydan provided new information to the European academic world. However, this work is not without its critics. The fourth volume, in particular, holds great significance for European historians. Overviewing the entirety of 19<sup>th</sup>-century Arab literature, it serves as a

<sup>42</sup> Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>43</sup> Philipp, *The Autobiography of Jurji Zaidan*, 13.

<sup>44</sup> Çelebi, "Corci Zeydan", 8/70.

<sup>45</sup> Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>46</sup> Çelebi, "Corci Zeydan", 8/70.

<sup>47</sup> Hasan, *Corci Zeydan*, 47-48.

<sup>48</sup> Çelebi, "Corci Zeydan", 8/70.



valuable resource in the field.<sup>49</sup> Furthermore, in the aforementioned work, Zaydan examines Arabic literature as a whole from the very beginning.<sup>50</sup> *Shajarat ed-Durr: al-Muhtârâtu Jurji Zaydan* is a collection of selected articles from the *Hilâl* magazine. In 1912, Jurji Zaydan embarked on an extended journey to Europe.<sup>51</sup> Upon his return, he penned the work entitled "Rihletu Jurji Zaydan ilâ 'Ûrubbâ 'âm 1912." This book, which chronicles his European travels, was subsequently published nine years after his death in 1923 by his own magazine, *Hilâl*.<sup>52</sup> In 1909, Jurji Zaydan undertook a journey to Istanbul, chronicling his experiences in his periodical, *Hilâl*. These scattered articles were later compiled and published as a separate volume titled "Rihletu Jurji Zaydan ilâ'l-Âsitâne (Istanbul) â'm 1909." Harb subsequently collected and published this travelogue in 2004.<sup>53</sup>

#### 4. Ottoman Archival Documents Banning Zaydan's Work

The contents of the prohibition decisions regarding Zaydan's works are meticulously detailed in the Ottoman Archives. In one example of such a decision, Eighteen volumes of a work entitled *et-Târîh-i 'Umûmî (General History)*, containing misleading, harmful, and unsubstantiated content about the emergence of Islam, the Prophet Muhammad (PBUH), and the Eastern Roman Empire, were intercepted by Adana Chief Directorate's intelligence office. These materials, which were sent in five packages from Lyon, France, to French priests in Kırşehir, were prevented from entering the country and their return process was initiated.<sup>54</sup> The statement maintains that a fundamental principle is the inherent worthiness of all religions, prophets, and civilizations to be respected. It argues that the publication and dissemination of a book containing derogatory content about the Prophet Muhammad and Islam within predominantly Muslim regions is not only a violation of this principle but also a potential catalyst for social disturbances. Therefore, it concludes that the importation and circulation of such harmful materials into the Ottoman Empire should be strictly prohibited.<sup>55</sup> Another document refers to *et-Târîh-i 'Umûmî* as an 'assault on religion'.<sup>56</sup> In a following document, *et-Târîh-i 'Umûmî* is labeled as 'disrespectful.' It contends that the propagation of works that denigrate the Islamic faith, especially in light of the universal esteem for the Prophet, is both a manifestation of disrespect and a potential catalyst for social unrest.<sup>57</sup>

A subsequent document details that dangerous documents, capable of causing harm if disseminated either domestically or internationally, were to be withheld from their owners. This decision was promulgated by a decree of the Sultan, and the Ministry of Foreign Affairs conducted the requisite investigations and rendered its judgment.<sup>58</sup> A subsequent encrypted telegram emanating from Aleppo disclosed that the first two volumes of the work titled *'Târîhu 't-Temedduni 'l-Îslâmî'* (History of Islamic Civilization) had been transmitted to the

<sup>49</sup> Kračkovskij, "Circî Zeydan", 3/194-195.

<sup>50</sup> For detailed information on Târîhu Âdâbi al-Lughûdati al-Arabiyya, see Hasan, *Corci Zeydan*, 87-94.

<sup>51</sup> For a complete list of Zeydan's works, see Zeydan, *Misru 'l-Osmâniyye*, 31-33; Hasan, *Corci Zeydan*, 229-236; Philipp, *Gurgi Zaidan*, 223-239; Yûsuf İlyân Serkîs, *Mu 'cem*, 1/985; Ömer Rızâ Kehhâle, *el-Müstedrek*, (Beirut: Müessesetü'r-Risâle, 1985), 167; Ziriklî, *el-'Alâm Kamus-u Terâcîm*, 2/117; Abdulmuhsin Taha Bedr, *Tatavvuru 'r-Rivâyeti 'l-'Arabiyyeti 'l-Hadîse fî Misr (1870-1938)*. (Kahire: Dâru'l-Meârif, 1983), 99-100; Şevki Ebû Halil, *Corci Zeydan fî 'l-Mîzan*, 18-20; For Zeydan's works and literary methodology, see also Hannâ el-Fâhûrî, *el-Câmi ' fî Târîhi 'l-Edebi 'l-'Arabî*, 2/192-194. For the views of various researchers, thinkers and literary figures on Corci Zeydan and his works, see Hasan, *Corci Zeydan*, 221-228.

<sup>52</sup> Hasan, *Corci Zeydan*, 39-40.

<sup>53</sup> See Muhammed Harb, *Rihletu Corci Zeydân ilâ'l-Âsitâne â'm 1909*, (Kahire: Dâru'l-Hilâl, 2004).

<sup>54</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 1.

<sup>55</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 4 right.

<sup>56</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 5.

<sup>57</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 8 right.

<sup>58</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 9.

Portuguese consulate in Aleppo. The telegram indicated that the book contained articles concerning religion and politics, and included illustrations depicting the Kaaba, Hazrat Omar, the Byzantine Emperor Heraclius, and the conflicts between the Arabs and Charles Martel. A request was made for a determination regarding the permissibility of introducing these books into the Ottoman Empire, and it was requested that the books be detained pending a final decision.<sup>59</sup> In the absence of a reply, the matter was referred to Eskişehir. This circumstance was later corroborated by a telegram from Aleppo. It was stated that to preclude any future complications, a definitive order pertaining to this matter was pending.<sup>60</sup>

A document commenting on the the book, 'History of Islamic Civilization', identifies it as detrimental to both religious and political facets of society.<sup>61</sup> A similar document intimates that regarding harmful books and writings belonging to foreign officials – the contents of which would be prejudicial if fully disseminated – the Ministry of Foreign Affairs could notify the owners of the specific reasons rendering these materials harmful, thereby deterring the owners from claiming these books. A decree was promulgated by the Sultan mandating the Ministry of Foreign Affairs to implement this order.<sup>62</sup> It has been determined that, owing to the deleterious content of the book '*et-Târihü'l-Âm*', its importation into the Ottoman Empire is to be prohibited and that all necessary measures must be taken to collect and destroy any copies already in existence. The document claims the book contains a substantial quantity of fabricated information and statements that disrespect certain prophets. Consequently, the importation, dissemination, and teaching of this book within the Ottoman Empire has been proscribed on the grounds that it contravenes moral and religious values. This matter was previously articulated in a letter sent from the Ministry of Education to the Governor of Syria. Accordingly, all relevant departments have been instructed to comply with this decision.<sup>63</sup> Another document stipulates that the printing and circulation of the book '*Et-Târihü'l-Âm*' is to be prohibited and that it shall not be used as a teaching resource in schools. It is stated that a communication has been sent to the relevant governorates, authorities, and directorates of education mandating the issuance of the necessary orders and instructions.<sup>64</sup>

The same book, another document states, is to be prohibited from being introduced, disseminated, or used as a teaching resource in schools throughout the Ottoman Empire. It is stated that the relevant authorities have previously been notified of this matter through a communication from the Syrian Province. The relevant ministry has been mandated to undertake the necessary actions.<sup>65</sup> The Ministry of the Interior has issued an order mandating that the Customs Directorate, the General Directorate of Posts and Telegraphs, and all provincial and district directorates of education be informed of the prohibition on the publication of the book 'General History,' as mentioned in correspondence from Syria, and that the necessary actions be undertaken.<sup>66</sup> The General Directorate of Customs, Posts, and Telegraphs, all provincial and district directorates of education, and especially the director of education in Syria, have been notified that the publication of the book 'General History' has been prohibited due to its inclusion of false information and its disrespectful content

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<sup>59</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 10.

<sup>60</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 12.

<sup>61</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 15 right.

<sup>62</sup> BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 15 left.

<sup>63</sup> BOA, DH.MKT., 364/74, Date: 25 Şawwâl 1312 (21 April 1895), f. 2 right.

<sup>64</sup> BOA, DH.MKT., 364/74, Date: 25 Şawwâl 1312 (21 April 1895), f. 3; BOA, MF.MKT., 268/10, Date: 18 Zî'l-Hicce 1312 (12 June 1895), f. 1.

<sup>65</sup> BOA, MF.MKT., 268/10, Date: 18 Zî'l-Hicce 1312 (12 June 1895), f. 3.

<sup>66</sup> BOA, MF.MKT., 268/10, Date: 18 Zî'l-Hicce 1312 (12 June 1895), f. 4.

towards certain prophets. The Ministry of Education has also issued the necessary instructions to all inspectors and auditors in this regard.<sup>67</sup>

Information was requested from the Aleppo Governorate regarding whether the importation of the book titled *'History of Islamic Civilization'* into the Ottoman Empire should be prohibited. As a result, the arrival of these books was temporarily halted. Subsequently, following a communication from the Ministry of Posts and Telegraphs stating that these books were intended for a consul and that their content required examination, the situation was reevaluated. In similar previous instances involving harmful documents belonging to foreign officials, whose contents would be detrimental if fully published, a decision was made to inform the owners of the reasons why these materials were harmful, thereby dissuading them from claiming these documents. The Sultan issued a decree in this regard, instructing the relevant ministry to implement this order. It has been stated that the same approach should be adopted in this case as well, and that a decision should be made regarding this book, which contains content that could harm religion and politics and includes images that could mislead people, and the relevant ministry should be informed.<sup>68</sup> A final document prohibits the importation of the treatise entitled *'Fatat al-Ghassan'* into the Ottoman Empire. All relevant departments and provinces were notified of this decision, and it was stated that the relevant ministry has issued the necessary orders.<sup>69</sup>

## 5. Conclusion

Ottoman Archival documents demonstrate that publication and distribution of *'Târihu'l-'Umûmi/et-Târihu'l-'Am'*, sent from the city of Lyon, France, to French priests in Kırşehir, were prevented from entering the country. The *'Târihu't-Temedduni'l-Islâmî'*, similarly, was intercepted en route to a Portuguese consul in Aleppo, and the entry and publication of *'Fetatu Ghassan'* was banned in the Empire. The political, religious and cultural reasons for this are clear. In the case of Zaydan, undermining the civilization that undergirded a state while utilizing the ideas of another civilization – serving the intellectual basis for colonial power – was unacceptable, and not to mention, based on fabricated narratives.

This study presents the first comprehensive examination of archival documents pertaining to Zaydan. Zaydan is found to have laid the groundwork for a secular articulation of Pan-Arabism. He was, albeit, supportive of reformed Ottoman rule, expressing concern over the increased influence of Europe in the event of the Ottoman Empire's collapse and argued that the Constitutional Monarchy would thwart Western political ambitions. Zaydan held this position insofar as the Ottoman Empire did not pursue a Turkification policy and that Arabs lived their own cultures freely. In this regard, he opposed Arabs' demands for greater political rights within the Ottoman Empire. Yet to fully understand Zaydan and his era, it is essential to consider the cultural climate of the Nahda and Tanzimat periods, as well as the constant search for a mode of governance in a state of negotiation between peoples, as articulated by Makdisi in his *The Age of Coexistence*. Additionally, the impact of nationalism, socialism, and liberalism on the Ottoman geography must be considered.

From the mid-19<sup>th</sup> century onwards, positivism, Social Darwinism, and racialized civilizational theories significantly influenced the policies of British and French colonialism in shaping societies, leaders and intellectuals in a vast region stretching from the Eastern Mediterranean to the Indian subcontinent. The policies aimed at moulding these societies and their importance in shaping the thought of figures like Zaydan should

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<sup>67</sup> BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895), f. 6 right.

<sup>68</sup> BOA, HR.TH., 299/72, Date: 21 Zi'l-Hicce 1321 (9 March 1904), f. 1.

<sup>69</sup> BOA, HR.TH., 208/87, Date: 21 Shawwal 1315 (15 March 1898), f. 1.

be analysed. Another area for fruitful historical analysis is the efforts of Muslim scholars to counter Western science with a scientific language and framework. Existing studies on the influence of the West on Zaydan include those of Van Dijk, Sédillot, Goldziher and Gustave Le Bon, author of 'La Civilizaçáo Árabe', which studies this theme in Arab, Turkish and Islamic thought.

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## Appendices

The following documents concerning the banned books have been found in the Ottoman Archives:

**Transcription of the documents inquiring about the procedures to be followed by the Ministry of Foreign Affairs regarding the prohibition of the distribution of the 'Târihi Umumî' sent to French priests in Kırşehir from the French city of Leon, which was deemed harmful, and the delivery or non-delivery of the book 'Târîhu't-Temedduni'l-İslâmî' by Jurji Zaydan, printed in Egypt, to the Portuguese consul in Aleppo due to its harmful content: BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903).**

### Document 1:

Bihi

Posta ve Telgrâf Nezâreti

Mektûbî Kalemî

Dâhiliye Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Frânsa'nın Lion şehrinden beş pâket derûnunda ta'ahhüdlü olarak kırşehrinde Frânsız pâpâslarına gönderilen on sekiz 'aded târihi-i 'umûmi muhteviyâtında Nebiy-i zîşân efendimiz hazretleriyle Din-i Mübîn-i İslâm'ın suret-i zuhûruna ve rûm ili kıt'asına dâir mütâla'ât-ı muzire ve gayri muhike münderic olduğu Adana Baş Müdirîyetlerinden alınân şifre telgrâfnâme de bildirilmesiyle rûm ili-yi şâhâne hakkında mütâla'ât-ı muzirre ve sâire'yi hâvî olân ve peygâmbere-i zîşân 'aleyhinde fikâratı şâmil bulunân matbu'âtın kat'a i'tâsı caiz olamayacağından usûl ve nizâmı dairesinde mahrecine i'adesi cevaben tebliğ idilmiş olduğu berâ-yı ma'lûmât ma'ruzundan ol bâbda emr ü ferman hazret-i men lehü'l emrindir Fî 16 Receb 321 sene ve fî 25 Eylül 319 sene

Telgrâf ve Posta Nâzırı. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 1.

### Document 2:

Dâhiliye Mektûbî Kalemî

Hâriciye Nezâret-i Celilesine

Frânsa'nın Lion şehrinden beş pâket derûnunda ta'ahhüdlü olarak kırşehrinde Fransız pâpâslarına gönderilen on sekiz 'aded târihi-i 'umumi mühteviyâtında Nebiy-i zîşân efendimiz hazretleriyle Dîn-i Mübîn-i İslâm'ın suret-i zuhuruna ve Rûm İli kıt'asına dâir mütâla'ât-ı muzire ve gayr-ı muhike münderiç olduğu Adana baş müdiriyetine bildirmesiyle bunu matbû'atın i'tâsı kat'an câiz olamayacağından usûl ve nizâmı dairesinde mahrecine iâdesi cevaben tebliğ olunduğu posta ve telgrâf nezâret-i 'aliyyesinden alınan tezkire de izbâr kılınmışdır mezâhib ve edyan ve peygamberân-ı zîşân bi'l cümle milel-i mütemeddine indinde vâcibü'l ihtirâm olmak cihetiyle nebiy-i muhteremimiz efendimiz hazretleriyle din-i mübîn-i islam hakkında mütâla'ât-ı müzireyi muhteva olan bir kitab da nesh-i 'adidesinin irsâliyle memalik-i islamiye de intişârına vesâtat hizmet itmek şu vecibü'l ihtirâmı muhil olmağla berâber tehyic-i efkârının mücib olacağından dini ta'arruz iden bu misillü kütüb-ü müzirrenin memalik-i şâhâneye sevk ve irsâline ve ecnebi posta ile nakil ve isâle meydan virilmemek üzere icâb idenlere vesâyâ-yı lazime ifasına himem. 11 Teşrin-i Evvel 319 Sene. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 4 right.

**Document 3:**

Bihi

Bâb-ı ‘Âli

Dâire-i Hâriciye

Mektûbi Kalemî

Dâhiliye Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Fransa'nın Lion şehrinde beş pâket derûnunda ta'ahhüdlü olarak kırşehirinde Fransız pâpâslarına gönderilen on sekiz 'aded târih-i 'umuminin Din-i Mübin-i İslam'ın ve Rum ili kıt'ası hakkında mutâla'ât-ı sahifeyi hâvi olduğundan bahisle dine ta'arruz iden bu misüllü kitab-ı müzirrenin memalik-i şâhâneye sevk ve irsâline ve ahirin postalarıyla nakil ve isâline meydân virilmesi ifadesini şâmil varid olan 7 Şa'ban Sene 321 tarihlü ve altı yüz yetmiş sekiz numrolu tezkire-i 'aliye-i asifâneleri mutâlâa gûzar-ı acizi olarak fransa sefaretine tebliğât-ı lazime icra idilmiş olmağla emr ü ferman hazret-i men lehu'l emrindir Fî 24 Şa'ban 321 sene fî 1 teşrin sâni 319 sene

Hariciye nâzırı. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 5.

**Document 4:**

Dâhiliye Mektûbi Kalemî

Posta ve telgrâf Nezâret-i 'aliyyesine

Frânsa'nın Lion şehrinde beş pâket derûnunda ta'ahhüdlü olarak Kırşehirinde Fransa papaslarına gönderilen on sekiz 'aded târih-i umumi'nin beni zişân efendimiz hazretleriyle Din-i Mübin-i İslam ve Rum ili kıt'ası hakkında mutâla'ât-ı sahife'yi hâvi olduğunda Adana Bâş Müdiriyyetine bildirilmesiyle bunların mahrece i'adesi cevaben yazıldığı tevârüd iden 25 Eylül Sene 309 târihli ve beş yüz dokuz numrolu tezkire-i 'aliyyelerinde iş'ar olunmasına ve peygamberân-ı zişân bi'l-cümle milel mütemeddine indinde vâcibü'l ihtirâm olmak cihetiyle beni muhteremimiz Efendimiz hazretleriyle Din-i Mübin-i İslam hakkında mutâla'ât-ı muzireyi hâvi olan bir kitabın irsâliyle Memalik-i İslamiye de intişârına vesâtet ve hizmet idene şu vecibe-i ihtirâm muhill olmağla beraber tehyiç-i efkâri de mucib olmasına binaen bu misillü kütüb-ü muzire'nin memalik-i şâhâneye sevk ve irsâline ve ecnebi postalarıyla nakil ve isâline meydân virilmemek üzere icâb idenlere vesâyâ icrâsı lüzum Hariciye nezâret-i celilesine yazılmışdır cevâbı hâvi bugün alınân tezkire de Frânsa Sefâretine icrâ-yı tebliğât olunduğunda bildirilmiş olmağla beray-ı ma'lumât beyan-ı keyfiyet ibtidâ kılıdı ol bâbda. 17 Kanun-i Evvel sene 319. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 8 right.

**Document 5:**

Me'murîn-i ecnebiyle nâme vürüd iderek mevki'en ve külliyyen intişâri rehin cevaz olamayân evrâk ve resâil-i müzirrenin derece-i mazeretlerinin Hâriciye Nezâret-i Celilesi canibinden sâhiblerine tefhimiyle evrâk ve resâil'in kendilerine i'tâsından sarf-ı nazar kılınmış o misillü evrâk ve resâilin mazerâtının mürsel-i ilahice dahi tasdik ve i'tirâf olunması kâidesini de mûcib olacağıın emr ü ferman hümâyun-u cenâb-ı mülûkâne iktizâyı 'âlisinden bulunduğı. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 9.

**Document 6:**

Posta ve Telgrâf Nezâreti

Mektûbi Kalemi

Dâhiliye Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Fransa'nın Lion şehrinde beş pâket derûnunda ta'ahhüdlü olarak kırşehirinde frânsız pâpâslarına gönderilen ve mündericâtı Nebiyy-i zîşân efendimiz hazretleriyle Din-i Mübin-i İslam ve rûm ili kıt'ası hakkında mutâlaât-ı sahifeyi mütezımmın olan târih-i 'umumi hakkında sevk iden arz ve iş'ar çâkeranem üzerine şeref-vârid olan dokuz yüz üç numrolu ve 21 Kânun-i Evvel Sene 319 târihli ve tezkire-i aliyye-i cenâb-ı nezâret-penahilerinde peygâamberân-ı zîşân bi'l cümle milel-i mütemeddine indinde vâcib'ul ihtirâm olmak cihetiyle Nebiy-i muhteremimiz efendimiz hazretleriyle din-i mübin-i islam hakkında mütâlaat-ı müzirre'yi hâvi olan bir kitâbın irsâline memalik-i İslamiye'de intişârine vesâtet ve hizmet itmek şu veciben ihtirâmı mahal olmakla berâber tehyiç-ı efkâri de mucib olmasına binâen bu misillü kitab-ı müzirrenin memalik-i şâhâneye sevk ve irsâline ve ecnebi postalarıyla nakil ve isâline meydan virilmemek üzere icâb edenlere vesâyâ icrası luzumu Hâriciye Nezâret-i Celilesine yazılarak nezâret-i müşârun ileyhaca Fransa sefaretine icra-yı tebligât olacağını emr ü iş'âr buyurulmasıyla keyfiyet Adana bâş müdiriyetine iş'âr olunmuşdur Haleb bâş müdiriyetinden bu kerre alınan bir kıt'a şifre telgrâfnâme de Mısır da Corci Zeydân tarafından 'arabça "Târîhu't-Temeddüni'l-İslâmî" nâmıyla te'lîf olunub cüz-i evvel ve sânisî ta'ahhüdlü olarak haleb portugâl konsolosuna kelân(gelen) ve mündericâtı diyânete ve siyâsete müteallik bir tâkım makâlât ile Beytullah'ın ve Hazret-i 'Ömer'in ve rum meliki Hirâkl'ın ve Şarl Mârtel ile 'arabların muhârebesi gibi bir çok resimleri hâvi iki kıt'a risâle'nin mahaline virilüb virilmemesi istifsâr olunmağla bunun iş'ar-ı ahire değın tevkifi mahaline tebliğ idilmiş ise de mezkûr risâlelerin konsolos nâmına olmasına ve mündericâtına nazaran icabının emr ü ebna buyurulması istid'asına cür'et olunur ol bâbda emr ü ferman hazret-i men lehu'l emrindir fi 1 Zilka'de 321 sene ve Fi 6 Kanun-u sâni sene 319

Telgraf ve posta nazırı. BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 10.

**Document 7:**

Posta ve Telgrâf Nezâreti

Mektûbi Kalemi

Müst'aceldir

Dâhiliye Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Mısır'da Cörcî Zeydân tarafından 'arabca "Târîhu't-Temeddüni'l-İslâmî" nâmıyla te'lîf cüz-i evvel ve sânisî ta'ahhüdlü olarak Haleb pörtugâl Konsolosuna gelmiş ve mündericâtı diyânete ve siyâsete müte'allik bir tâkım makâlât ile Beytullah'ın ve Hazret-i Ömer'in ve Rum Meliki Hirakl'ın ve Şarl Martel ile 'Arabların muharebesi gibi bir çok resimleri muhteva bulunmuş olan iki kıt'a risâlenin mahaline virilüb virilmemesini müste'zin yedi yüz yirmi bir numrolu ve 6 Kânun-i Sâni Sene 319 târihli tezkire-i çâkeranem emr-i cevabisi henüz şeref-vürud itmemiş ve bunların târih-i vürudları Eskişehir olacağından bahisle olunacak mua'mele bu kerre de Haleb bâş müdiriyetinden alınan telgrâfnâme de izbâr olunmuş olmasına göre ilerü de bir güne



müşkilâta tasâruf olunmamak üzere bu bâbda ki irade-yi aliyye-i Asifâneleri ehemmiyetle muntazar olmağla ol bâbda emr ü ferman hazret-i men lehu'l emrindir. Fi 19 Zi'lhicce Sene 321 ve Fi 23 Şubat Sene 319.

Telgraf ve Posta Nazırı. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 12.

### Document 8:

Dâhiliye Mektûbi Kalemî

Hâriciye Nezâret-i Celilesine

Mısır'da Corci Zeydan tarafından 'arabça (Târîhu't-Temeddüni'l-İslâmî) nâmıyla te'lif olunub cüz-i evvel ve sânisî ta'ahhüdlü olarak Haleb Portugal konsolosuna gönderilen ve mündericâtı diyânete ve siyâsete müteallik bir tâkım makâlât-ı müzire ile ve rum meliki Hirakl'ın ve Şarl Martel ile 'arabların muhâberesi gibi bir çok resimleri hâvi bulunan iki kıt'a risâlenin mahaline virilüb virilmemesi Haleb Baş müdiriyetinden istifsâr olunmasıyla iş'ar-ı ahire değın tevkifi mahaline tebliğ kılınmış ise de mezkur risâleler konsolos nâmına olmasına ve mündericâtına nazaran icabının ebnası posta ve telgrâf nezâret-i 'aliyyesinden gelen tezkire de de izbâr kılınmışdır me'murin-i ecnebiye nâmına vürüd iden mevku'an ve külliye intişârı rehin cevâz olamayan evrâk-ı muzirenin derece-i mazeretlerinin nezâret-i celile-i asâfânelerince sahiblerine tefhimiyle evrak ve resâil de kendülerine i'tasında sarf-ı nazar kılınmış o misillü evrâk ve resâilin mazerâtının Mürsel-i ilahice dahi tasdik ve i'tirâf olunması fâidesini mucib olacağı makam-ı nezâret-i 'aciziden 28 Kânun-ı Evvel Sene 304 târihinde tebliğ idilmiş olan irâde-i seniyye-i cenâb-ı hilâfet penâhi iktiza-yı 'alisinden bulunduğu nezâret-i müşarun ileyha ile cereyân iden muharebeden anlaşılmasına ve ol bâbda ki irâde-i Seniyye-i Hazret-i Padişahi hükm-ü celilinin bâb-ı 'ali'ce nezâret-i celile-i asâfânelerine de tebliğ idilmiş olacağı ta'bi bulunmasına resâil-i mezkure hakkında dahi hüküm emr ü ferman hümayun-u cenâb-o mülükâne vechile ifâsı muktezasıyla neticenin nezâret-i müşarun ileyhima'ya ma'lumat virilmek üzere ibnâsı hususuna himem aliyye-i dâverin de derkâr buyurulmak bâbında

Nazaran diyânete ve siyâsete dai mazeret olacak münderecâtı ve tahdiş-i ezhan istilzâm idecek tasâviri muhteva olan. Fî 24 Kânun-ı Sâni Sene 319. BOA, DH.MKT., 783/65, Date: 7 Shaban 1321, (29 October 1903), f. 15 right.

Dâhiliye Mektûbi Kalemî

Mısır'da Corci Zeydan tarafından 'arabça (Târîhu't-Temeddüni'l-İslâmî) nâmıyla te'lif olunub cüz-i evvel ve sânisî haleb portugal konsolosluğuna gönderilen ve mündericâtı diyânete ve siyâsete müteallik bir tâkım makalat-ı müzirre ile rum meliki Hirakl ve Şarl Martel ile 'arabların muhâberesi gibi ba'zı tasâviri havi bulunan iki kıt'a risâlenin iş'ar-ı ahire kadar tevkifi mahaline tebliğ eylediği beyanıyla vârid olan 6 Kanun-ı Sâni 319 sene târihli ve yedi yüz yirmi bir numrolu tezkire-i 'aliyyelerinde istihâr-ı muâ'mele buyurulmuşdur me'murin-i ecnebiye nâmına vürüd iderek mevki'en ve külliye intişârı rehin cevâz olamayan evrâk resâil-i muzirenin derece-i mazeretlerinin hariciye nezâret-i celilesi cânibinde sâhiblerine tefhimiyle evrâk ve resâilin kendülerine i'tasından sarf-ı nazar kılınmış o misillü evrâk ve resâil-i mazerâtının Mürsel-i ileyhimce dahi tasdik ve i'tirâf olunması fâidesini mucib olacağını ikdamca şeref-sadır olub nezâret-i 'aliyyelerine de tebliğ idilmiş olan emr ü ferman-ı hümayun cenâb-ı mülükâne mukteza-yı münifinde bulunmasına mebni mezkur resâil hakkında hüküm irade-i seniyye-i hazret-i padişahi de tevfikeyn ifâsı mukteza-yı nazaret-i müşarun ileyha'ya yazıldığından nezâret-i 'aliyyelerince de ana göre icra-yı icabına himem atufileri masrûf buyurulmak babında

Diyaneten ve siyasete dai mazeret dai

Mazeret olacak mündericâtı ve tahdiş-i ezhan istilzam idecek tasaviri muhteva olan. BOA, DH.MKT., 783/65, Date: 7 Şaban 1321, (29 October 1903), f. 15 left.

**Transcription of the documents related to the notification of the relevant authorities about the prohibition of the import of the book 'et-Târihu'l-Âm' written by Jurji Zaydan and printed in Egypt, due to its being considered harmful to the Ottoman Empire: BOA, DH.MKT., 364/74, Date: 25 Shawwal 1312 (21 April 1895).**

**Document 1:**

Dâhiliye Mektûbî Kalemî Müsvedâtına Mahsus Varakadır  
Hicâz Yemen Trâblusgarb Bingâzi rüsumat-ı telgraf ve posta  
Zabtiye şehir-i emâneti matbu'ât-ı dahiliye

Corci Zaydan nâm mü'ellifin eseri olup bin sekiz yüz doksan sene-i miladiyesinde mısır'da tab' edilmiş olan "Et-Târihu'l-âm" nâm kitâbın münderecat-ı muzirresine mebni memalik-i şâhânenin aksâm-ı sâiresine men' idhali lazım gelerek icâb idenlere icrâ-yı tebliğât olundığından

Takayyüdât-ı ciddiye ve kâmile ifâsıyla ve intişârına asla meydân virilmemesi ve idhâl olunmuşlarının toplatdırılarak imsâs bâbında

İdhaline aslameydan virilmemesi babında.

Matbu'ât-ı Dahiliye

Matbu'at-ı dâhiliye idare-yi 'aliyyesince de mua'mele ifâsı saire İşbu mezkûr i'ta kılındı

Ma'arif-i Nezaret-i Celilesine

Corci Zeydân nâm mü'ellifin eseri olup bin sekiz yüz doksan sene-i milâdisinde mısır da Tab' edilmiş olan "Et-Târihu'l-Âm" nâmında ki kitâbın ekser mündericâtı hilaf-ı hakikat olduktan başka ba'zı enbiya-yı 'izâm hazret-i 'aleyhine fıkârât-ı tecavüz-kârâneyi dahi muhteva olup edeben ve diyaneten intişâri gayr-i caiz bulunduğundan bahisle bunun memalik-i şâhânenin aksâm-ı sâiresine men' idhâl ve intişârı ve mekâtibda tedrise meydan virilmemesi vilayet-i ma'arif müdirliğinin ifâdesine atfen suriye vilayet-i celilesine alınan 13 mart sene 311 târihlü tahrîrât da iş'ar olarak mucebince lazım gelenlere ifâsı tebliğât edilmiş olduğundan nezâret-i Celilelerince de iktizasının ifâsına himem. 6 nisân sene 311. BOA, DH.MKT., 364/74, Date: 25 Shawwal 1312 (21 April 1895), f. 2 right.

**Document 2:**

Suriye Vilâyeti

Mektubi Kalemî

Dâhiliye Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Corci Zeydan nâm mü'ellifin eseri olub Mısır'da bin sekiz yüz doksân sene-i milâdiyesinde tab' idilmiş olan (et-târihü'l 'âm) nâm kitâbın ekser mündericâtı hilâf-ı hakikat olduktan mâ'ada ba'zı enbiya-yı 'izâm 'aleyhine fikârat-ı tecâvüz -kârâne'yi dahi hâvi bulunduğuna binâen edeben ve diyaneten intişârî gayri câiz bulunduğunda bunun men'-i imrâr ve intişârî ve mekâtib de tedrisine meydan virilmemesi hususunda icâb iden vilâyat ve evliye'ye yazıldığı vilâyet-i ma'arif müdirliği ifâdesiyle berâ-yı ma'lumât 'arz olunur ol babda emr ü ferman hazret-i men lehu'l emrindir. Fi 28 Ramazan Sene 312 ve Fi 13 Mart sene 311.

Suriye Valisi Yaver Ekrem. BOA, DH.MKT., 364/74, Date: 25 Shawwal 1312 (21 April 1895), f. 3.

**Transcription of the documents related to the notification of the relevant authorities to take the necessary measures regarding the prohibition of the import and publication of the book 'et-Târîhu'l-Âm' written by Jurji Zaydan: BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895).**

**Document 1:**

Suriye Vilâyeti  
Mektubi Kalemi

Ma'arif-i Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Corci Zeydân nâm mü'ellifin eseri olub Mısır'da bin sekiz yüz doksân sene-i milâdiyesinde tab' idilmiş olan ( Et-Târihü'l 'âm ) nâm kitâbın ekser mündericâtı hilâf-ı hakikat olduktan ma'adâ ba'zı enbiyâ-yı izâm aleyhine fikarat-ı tecâvüz-kârâne'yi dâhi hâvi bulunduğuna binâ'en edeben ve diyaneten intişârî gayr-ı câiz bulunduğundan bunun men'-i imrâr ve intişârî ve mekatib de tedrisine meydan virilmemesi hususuna icâb iden ve vilâyat ve evliye'ye yazıldığı vilâyet-i ma'arif müdirliği ifâdesiyle berâ-yı ma'lumât 'arz olunur ol bâbda hazret-i men lehü'l emrindir. Fî 28 Ramazan Sene 312 ve Fî 13 Mârt sene 311.

Suriye Vâlisi Yaver-i Ekrem. BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895), f. 1.

**Document 2:**

Bâb-ı 'Âlî  
Dâire-i Umûr-u Dâhiliye  
Mektubi Kalemi

Maârif-i Nezâret-i Celilesine

Devletlû Efendim Hazretleri

Corci Zeydân nâm mü'ellifin eseri olub bin sekiz yüz doksân sene-i miladiyesinde mısır da tab' idilmiş olan "Et-Târihü'l-'Âm" nâmında ki kitâbın ekser-i mündericâtı hilâf-ı hakikat olduktan başka ba'zı enbiyâ-yı izâm hazerâtı 'aleyhine fikarât-ı tecavüz-kârâne'yi dahi muhteva olub edeben ve diyâneten intişârî gayri câiz bulunduğundan bahisle bunun Memalik-i şâhâne'nin aksâm-ı sâiresine men' idhâl ve intişârî ve mekâtib de tedrisine meydân virilmemesi ve vilâyat-ı ma'ârif-i müdirliğinin ifâdesine atfen Suriye Vilâyet-i Celilesinden alınân 13 Mârt Sene (1)311 târihlü tahrîrâtında iş'âr olarak mücebince lâzım gelenlere ifâ-yı tebligât idilmiş

olduğundan nezâret-i celilelerince de ihtidâbının îfâsına himem ‘Aliyye-i Âsefânelelerinde der-kâr buyurulmak bâbında emr ü fermân hazret-i men lehu’l emrindir. Fî 25 Şevvâl Sene (1)312 ve Fî 8 Nisân Sene (1)311

Nazar-ı Umûr-u Dâhiliye. BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895), f. 3.

### Document 3:

Dâhiliye Nezâret-i Celilesinin işbu Tezkiresiyle suriye vilayet-i celilesinin merbut tahrirâtında mevzu’ bahis olan “Et-Târihu’l ‘Âm” nâm ‘arabca kitâbın men’ intişârı hususunun rusûmât emânet-i celilesiyle posta ve telgraf nezâret-i aliyyesine ve ta’ mîmen ma’arif müdirlerine tebliğ ve iş’ar buyurulması bâbında emr ü ferman hazreti men lehu’l emrindir. Fî 11 Zilkâde 312 sene ve fî 25 nisân 311 sene. BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895), f. 4.

### Document 4:

Ma’arif-i ‘umumiye nezâret-i mektubi kalemi müsevvedâtına mahsus varakadır

Et-Tarihu’l- Âm unvanlı kitabın men-i duhul ve intişârı hakkında

Rusûmât-ı Emânet-i Celilesine ve Telgraf ve posta nezâret-i ‘aliyyesine ve bi’l cümle ma’arif müdirlerine ve bi’l tasarruf Suriye ma’arif müdirine

Corci Zeydân nâm kimsenin eseri olub bin sekiz yüz doksan sene-i milâdisinde mısırdâ tab’ idilmiş olan “Et-Tarihü’l ‘Âm ‘unvanlı kitabın ekser mündericatı hilâf-ı hakikat olduktan başka ba’zı enbiya-yı izâm aleyhine fikarat-ı tecâvüz-kârâneyi de hâvi bulunduğuna binâen edeben ve diyaneten intişârı gayr-ı câiz görüldüğünden ve sairen canibü’l valayı ve vilayetinde iş’ar olunmuş ve dahiliye nezâret-i celilesinden vârid olan tezkire de dahi kitab-ı mezkurun men’-i duhûl ve intişârı lazım gelenlere tebliğ olacağı beyanıyla ifâ-yı muktezası bildirilmiş olacağından zikr olunan kitab hakkında postahanelerce takayyüdât-ı mütemeddine icrâsı olub Âli vâla-yı nezaret penâhilerine ma’lumat i’tası encümen teftiş ve mu’ayenden İfade olunmağın ol babda

Ma’arif müdirlerine ambar Olmağla encümen teftiş ve muayenelerinde ahvâline bu babda bi’l cümle ma’arif müdirlerine tebliğat lazım icrâsı ifade ve ol vechle tebliğ madde olunmuş olduğundan orada takayyüdât-ı mütemeddine ifâsı himem olumuş. 29 nisân sene 311. BOA, MF.MKT., 268/10, Date: 18 Zi'l-Hicce 1312 (12 June 1895), f. 6 right.

**Transcription of the document stating that two treatises, one of which is 'Târîhu't-Temedduni'l-İslâmî' written by Jurji Zaydan and printed in Arabic in Egypt, containing religious and political content, were sent to the Portuguese consul in Aleppo and deemed harmful, and therefore not to be returned to their owners: BOA, HR.TH., 299/72, Date: 21 Zi'l-Hicce 1321 (9 March 1904).**

### Document 1:

Bâb-ı ‘Âli

Dâire-i Umûr-u Dâhiliye

Mektûbi Kalemi

Hâriciye Nezâret-i Celilesine

## Devletlû Efendim Hazretleri

Mısır'da Corci Zeydân tarafından 'Arabca "Târîhu't-Temedduni'l-İslâmî"' nâmıyla te'lif olunub cüz'-i evvel ve sânisî ta'ahhüdlü olarak Haleb Portugâl konsolosuna gönderilen ve mündericâtı diyânete ve siyâsete müte'allik bir tâkım makâlât-ı muzire ile rum meliki hirakl'ın ve Şarl Martel ile 'arabların muhârebesi gibi birçok resimleri hâvi bulunan iki kıt'a risâlenin mahaline virilüb virmemesi Haleb Bâş müdiriyetinden istifsâr olunmasıyla iş'âr-ı ahire değin tevkifi mahaline tebliğ kılınmış ise de mezkur risâleler konsolos nâmına olunmasına ve mündericâtına nazaran icabının ibnâsı Posta ve telgrâf nezâret-i 'aliyyesinden gelen tezkire de izbar kılınmışdır me'murin-ic ecnebiyle nâmına vürüd eden mevku'en ve külliyyen intişârı rehin cevâz olamayan evrâk-ı muzirenin derece-i mazeretlerinin nezâret-i celile-i asâfânelerince sâhiblerine tefhimiyle evrâk ve resâilin kendülerine İ'tâsından sarf-ı nazar kılınmış o misillü evrak ve resâilin mazarâtının mürsel-i ilahice dahi tasdik ve i'tiraf olunmuş fâidesini mucib olacağı makâm-ı nezâret-i 'âcizi'den 28 Kânun-i Evvel Sene 314 tarihinde tebliğ idilmiş olan irade-i seniyye-i cenâb-ı hilâfet-penahi iktizâ 'alisinden bulunduğu nezâret-i müşârun ileyha ile cereyân iden muhâyededen anlaşılmasına ve ol bâbda ki irâde-i seniyye-i hazret-i pâdişâhi hükm-ü celilinin bâb-ı 'âlice nezâret-i celile-i asâfânelerine de tebliğ idilmiş olacağı ta'bii bulunmasına nazaran diyâneten ve siyâsete dâimi mazarrat olacak mündericâtı ve tahdiş-i ezhân İstilizâm idecek tasâviri muhtevâ olan resâil-i mezkure hakkında dahi hüküm emr ü ferman hümayun-u cenâb-ı mülükâne vechile ifâyı muktezasıyla neticenin Nezâret-i müşârun ileyhaya ma'lumât virilmek üzere ibnâsı hususuna himem-i 'aliyye-i dâverileri der-kâr buyurulmak babında emr ü ferman hazreti men lehü'l emrindir. Fî 21 Zilhicce Sene 321 ve Fî 25 Şubat Sene 319 Sene.

Nâzır-ı Umur-u Dâhiliye. BOA, HR.TH., 299/72, Date: 21 Zi'l-Hicce 1321 (9 March 1904), f. 1.

**Transcription of the document regarding the prohibition of the import into the Ottoman Empire of harmful copies of the poem 'Nazmu'l-Melâli'l-Kabetu'l-Âmâl' published by Ibrahim Berkan, the editor of the newspaper el-Ahbar in Egypt, the treatise 'Fetâtu Ğassân' by Jurji Zaydan, and the Cypriot newspaper Kıbrıs: BOA, HR.TH., 208/87, Date: 21 Shawwal 1315 (15 March 1898).**

## Document 1:

Bihi

Bâb-ı 'Âli

Dâire-i Nezâret-i Dahiliye

Hâriciye Nezâret-i Celilesine

## Devletlû Efendim Hazretleri

Mısır'da El-Ahbâr gazetesî müdiri İbrahim Berkân tarafından Nazmu'l-Leâli'l-Kabetu'l-Âmâl nâmıyla neşr olunân manzûme'nin ve Mısır'da Corci Zeydân tarafından "Fetâtü Ğassân" ismiyle çıkân risâlenin ve Kıbrısta tab' idilen Kıbrıs Gazetesinin iki yüz seksen dört numrolu nüshasının men'-i idhâli lazım gelerek keyfiyet-i icâb iden devâir ve vilâyâta bildirildi nezâret-i celile-i âsaf-ânelerince de iktizasının ifâsı bâbında emr ü fermân hazreti men lehü'l emrindir. Fî 22 Şevval sene 315 ve Fî 3 Mart sene 314.

Nâzır-ı Umur-u Dâhiliye. BOA, HR.TH., 208/87, Date: 21 Shawwal 1315 (15 March 1898), f. 1.