



**Abdul-Aziz**

**Al-Duri and a new Approach of  
Islamic Historiography**

**Written by**

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**Abdul-Aziz** Abdul Karim Taha al-Hamed Al-Duri was born in 1917 in the village of AL-Dor , a subsidiary administratively to spend the Samarra which followed to Baghdad. And raised in a decent side and dear family and even feared. He joined to the al-Katateb ( a place taught the Koran), and then join to the primary school in Baghdad, completed his elementary school and then joined the Central secondary school for boys and finished his studies in the academic year 1935-1936, scoring the first place on the literary branch.

That is why his qualified as superior to his colloquies that the choice of a scholarship student to UK to complete his higher studies.

So that he traveled to London to complete his studies at the University of London, in spit of the Second World War broke out , he insisted to achieve his studies, got a Bachelor's degree and Doctorate at the perfect time BY the supervision of his Supervisor Vladimir V. Minorsky who known a professional professor observing and checking and open minded , after that he the studied well so that . achievement, His dissertation was "Iraq's economic history in the fourth century AH" get a doctorate in 1942 and noted that he studied at the hands of senior professors of history in his time like Meanorski, Russian orientalist origin,

.Bernard Lewis and.Sir. Hamilton Gibb..

After he had finished his dissertation returned to Iraq and appointed a lecturer at the e high teachers for the period between 1942-1948, and he was at the time the only center in Iraq to study the number of branches of the humanities and pure sciences , and mission preparation of teachers at the secondary level, and he begun teaching the Islamic history, in 1943 in the , and he had given research and scientific activities, so that he quickly get the professorship in a short time..

He was convinced that the practical solution optimized for the development of his achievements in the level of employment and the direction and management is to establish a University, as the first step the Faculty of Arts and Sciences, and a closer link trends universities, including the Arab Bank, and prior to his appointment as Dean of the College of Arts, worked as general manager for the translation and publication of the Ministry of Al-Marief.(Education).

And so on the Faculty of Arts and scientific quated his attributes and talents and take out his the academic ideas into action, notably to encourage him to study and research and the provision of freedom of speech and

action.

It seems that the revolution of the 14 July 1958 formed the specific point as turn of the quality of his life .So that he had suffered greatly from pushing the university policy and changed his circumstances between 1958 to 1968 and he arrested and isolation by the political authorities , In spite of that again appointed as President of the University and provides outstanding service in the development of the University of Baghdad and deepening scientific tracks between 1963-1968.

Thus, said Dr. Abdul Aziz said he respected the views and ideas of the younger generation, it is also a believer not to allow politics to enter into the corridors of institutions.

It must be pointed out that his period as President of the University of Baghdad, 1963-1968 tried to prevent partisan and political influences on the academic traditions at the university, in order to ensure the neutrality and independence.This indicates once again the administrative and scientific potential and his determination to build a scientific and academic in Iraq .In addition that his scientific efforts and doctoral theses and graduated on his hands so many professors, that reflects in his lecturers sources and laze student severely irritating him.

His scientific greatness moved a great time, but formulates the idea of enlightened national project through his work and his commitment to contribute actively to building scientific edifice has sought to establish a national center to save a completed hard to establish the Universities of Mosul and Basra,.And he had a role in the appointment of ministers technocrats in the period assuming the presidency of Baghdad University‘

Indeed, the choices sound minister-professors of those have contributed in building the edifices in the fields of agriculture, industry, economy and other ministries, and that he expressed that the distinguish two things essential academic spirit mixed with patriotism and love for Iraq and hope to build a prosperous nation at

After the 1968 coup he left Iraq "retains his identity and his views and freedom" and left for Beirut and became a visiting professor at the American University of Beirut for the academic year 1968-1969, and since 1969 remained a professor of Islamic history at the University of Jordan and He refused a deal that Harvard University to work , as entrusted him Educational, Scientific and Cultural Organization the task of supervising the editing history of the Arab nation, in several volumes, but left to work out after a while..

It must be noted that he remained to defend the Arab identity of the Arab nation and the principles of the Islamic religion, he was responding to the views of Orientalists in conferences and seminars that are attended in Europe.

He notes that despite the widespread enable English and perfected them, but he was not mixing his usual verbally with English language, that he suffered from wounding the Arab nation from the disasters and Iraq, he always says "Iraq passed through difficult in the history and fabric of different multi circumstances reason passed those of acute crises and out from his ordeal "it was a signatory to a message of solidarity with Iraq and Palestine in 2004 to meet the foreign in Iraq's internal affairs powers interventions. Calls remained the same time, the importance of reform and dissemination of the principles of justice in the Arab country.

Before I finish this aspect of his career has to be noted that he stuck to his Iraqi identity and his love for Iraq and a believer that Iraq has great prestige and leading role, and that all conditions as an emergency and my time remained sticking Iraqi nationality.

He took over the chairmanship of the history of the Levant until 2001, a member of the Board of Trustees of Al al-Bayt University since 1993, and has had a prominent role

at the Center for Arab Unity Studies in Beirut activities. And he won a lot of awards, including the King Faisal International Islamic Studies Prize for the year 1986, and the award Iraqi Academy of Sciences, the Premier and the Order of Education of the first class, a Medal of King Hussein Bin Talal, and the granting of discretionary award of the Research Center for Islamic History and Arts in Istanbul in 1988, and the award of the Arab Organization for Education Science and culture of Arab culture in 2000, Martin Luther University and the German city of Halle awarded him the honorary doctorate degree. And the title of Sheikh Arab historians, and it's leading historical studies and one of the leading heads of the Arab Thought.

In the last two years of his life he started to show signs of fatigue and health virtue of aging factors but something to note he had been carrying a memory and mind fresh, to the day of his death on 11.19.2010, at the age of ninety-three years old, and was buried in the Jordanian capital. (Usama Abdulrahman Al Noman Al-Duri e , biography and scientific process of professor Dr Abdulaziz Al-Duri ., search within a book to be published in the State of Qatar, Dr Abdulaziz Al-Duri

The methodology in the writing of history Known league history that the course of life, "stand in the scope of his

career, yearn party to the past and look through it to the future that we want, when our own will ..." (Abdulaziz Al-Duri ., papers in history and civilization, the first part, papers in the science of history, Dar Muslim West Beirut, 2007, p. 100).

Al-Duri realized that " the history is note his precise controls should be known and not an account only for the stories, or a form of fiction that not be considered to be a waste of time, but it controls and methodology must be taken out, if not taken out to not be the writing historical writing objective minutes (for more details see Adnan Abdul Karim Khalil Ibrahim al-Douri, Abdulaziz Al-Duri and a new methodology in the writing of the Arab-Muslim history, master Thesis unpublished discussed in the Department of History / Faculty of Education / University of Tikrit 0.2012, S114-120.

After the 1968 coup to he left Iraq . ,and "retained his identity and his views and freedom" and visited to Beirut and became a visiting professor at the American University of Beirut for the academic year 1968-1969, and since 1969 remained a professor of Islamic history at the University of Jordan till his death. And he refused a deal by Harvard University to work there . The Arabian Educational, Scientific and Cultural Organization (Aliescu) entrusted him

to overseeing the editing history of the Arab nation, in several volumes, but left to work out after a while. In spite of his old age , he stayed at the university that this place regarded a comfort bal place for him, therefore he said that "If I did not go to university I did not find comfort".

It must be noted that he remained to defend the Arab identity of the Arab nation and the principles of the Islamic religion, he was responding to the Orientalist"s views of in conferences and seminars that are attended in Europe.

He notes that despite his ability in English and perfected them, but he was not mixing his usual verbally or his opinions therefore he suffered about the general political problems and disasters. And he expressed about his opinions against the political situation in Iraq , so that he says that :-"Iraq passed through difficult in the history and in spite of the different multi races and passed those of acute crises and out of the ordeal". He was a godfather and sight A message of solidarity with Iraq and Palestine in 2004 to meet the foreign powers meddling in Iraq's internal affairs, Calls remained the same time, the importance of the reform and the dissemination of the principles of justice in the Arab country".

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believer that Iraq has great prestige and leading role, and that all bad circumstances will finish by the time and still insisting sticking Iraqi nationality.

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He got a title the chief of Arab historians, and a pioner of modern historical studies.

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11.19.2010, at the age of ninety-three years old, and was buried in Amman . (Osama Abdulrahman Al Noman Al-Duri , biography and scientific process of professor Dr Abdulaziz . Al-Duri, research within a book to be published in the State of Qatar.

**Duri"s Methodology in the writing of historical researches**

Al-Duri define the history as the course of life, "we stand in the scope of his career, yearn party to the past and look through it to the future that we want, when we owned the will ..." (Abdulaziz al-Duri ., papers in history and civilization, the first part, papers in the science of history, Dar West Islamic, Beirut, 2007, p. 100).

He realized that the history as a science has a precise controls should be known and not an account only for the stories, or a form of fiction that not be considered to be a waste of time But it has controls and methodology must be taken out, if not taken out to not be the writing historical writing objective minutes (for more details see: Adnan Abdul Karim Khalil Ibrahim al-Douri, Abdulaziz Alldora.Vison and a new methodology in the writing of the Arab-Muslim history, Master Thesis unpublished discussed in Department of History / Faculty of Education / University of Tikrit 0.2012, S114-120.

He warned that the writing of history the wrong way especially if the historians uses the events selectively (Adnan league, op. Cit., P. 121). For this, the he confirmed that the study of history is mainly based on geography, religion and language understanding and the people (ibid., P. 123. 128).

He believes that we live today the events as the result of developments begun in the past and continued until now and will continue in the future, and that the revolutions of civilization, in his opinion, may be prior periods and its effects eloquent contemporary developments, hence can understand his refusal to fragmentation of the date on the basis of political and social and economic (the same source, p. 128-130).

\_He limits the difficulties and dilemmas that face of the present era, it is in order to reach the historical truth must follow the methodology of analysis and reasoning and conclusion in the study of Islamic history, and the important things that called for researchers in the field of Islamic history, the importance of using Islamic history sources, all of which address the event, both whether public or local history books as well as books and classes and translations Al-ansab. In this approach he followed a special approach away in a number of aspects of the

methodology of historians of the western and eastern history.

He stressed the importance of history as a subject vital to the same, and has a specific gravity between fields of knowledge (Mohammed Jassim al-Mashhadani, . al-Duri 's philosophy and methodology in the writing of the Arab-Muslim history resources, "Arab historian," the magazine quarterly historical court dealing with the affairs of Arab heritage and global history, No. 69, Baghdad 2015, pp. 13-15).

He understood that the history is influenced by many factors, including social and intellectual (al-Mashhadani, economic factors, op. Cit., P. 15)

He concluded that an important point in the writing of the history of which is to understand the present is only achieved an understanding of the period that preceded only directly, but may be due to events in previous periods was having an impact eloquent in a civilized and human developments in other words, it may be the historical configurable overall significant impact on these developments (al-Mashhadani, op.cit , p. 16)

He alerted the another very important issue, which is that if the historian wanted that examines the historical

sources and criticism of her novels and distinguish between the strong and the weak must be a critical study for historians and for the development of knowledge of the history of the Arabs, and stressed the need to study the reason for the emergence of the historical study of the Arabs to see the motives of the writing of history and trends of historians and historical views as well as their view of the importance of history and its role in the cultural and public life and then can realize the value of historical material available (al-Mashhadani, Ibid, p. 17).

In the same context he criticizes the modern researchers that they accept what they read the books "without scrutiny and research and thus immobilized past confusion, and have shown contradictory appearance is certain situation insult to injury," and he accentuated on three fields should pay attention to it, a literature, the Hadith and history.

In the same context ,he criticizes modern researchers that they accept what they read the books "without checking and searching therefore they confirmed the confusion of priors or classic writers . And they have shown contradictory appearance is certain situation so that they increasing bad circumstances by insulting and injuring so that he focuses on three fields should pay

attention to it, a literature, the Hadith and history

That is why it is no wonder if Al-Duri unbelief's the writings of some historians for various reasons, he criticized the distortions scribes and , here he fuscous upon the importance of the text accuracy is understood the facts, and thus, any distortion is located by the copyist little impact on the real meaning , He not only did the former critic but he went to the criticism of former historians in that they wrote the date on the basis of the ruling families and scarcely referring to " nation " or ruling peoples (Abdulaziz AL-Duri introduction to the history of early Islam, 3rd Floor, Beirut, 2007, pp. 26-28).

He Just as interested to critic the sources to know the origins and tendencies of their authors, and he occluded to the what Decartes concluded at the start of the work of any researcher with suspicious until it reaches the certainty, And he invested that methodology, saying "we must not abide when searching the opinion or conclusion, but we recognize if we can test the validity of our sources, so that the suspicious is very important step In each story as the need for the right to start." (Abdulaziz . al-Duri , Introduction, pp. 31-33).

Finally, in the beginning of his second letter which entitled "a comprehensive view at the early Islam", he

accentuated that the important point which is that "the history of a nation can not be understood without understanding the natural environment, that this environment of the important bases in the evolution of that history " (Abdulaziz al-Duri introduction, p. 37)

### **3- Al-Duri "s vison toward the Islamic Arabic history**

He discovered for a big problem in the writing of the Arab-Muslim history , It is the specialization which has been written in it, which is that the first historical writings did not reach full but excerpts scattered in the following historical books.‘

And this means that those quotations are classified in order to reach the approximate structure of the first books in particular with regard to the three Hijra centuries and the first of this work is hard and dangerous at the same time, there is also another problem linked to the first is that you may find the author's name, but did not know the title of the book and this makes the historians in assumption circle, and guessing figure out the source address (al-Mashhadani, Ibid, p. 19 ).

He realized an extremely important point about the writing of the history of early Islam methodology by saying "that the writer, whatever it is, depends on the

circumstances of its creation and its environment, culture and intellectual maturity and the time and place, is affected by a poet or not a poet, but the scientific historical research requires complete impartiality" (Abdulaziz. al-Duri , Introduction, p. 11)

In contrast to the impressions of some historians, he is regarded the history, "neighborhood theme is eloquent role in the culture, and social and moral configuration ...", but this was history, "the scene of a lot of passion and a bit of careful research," On the other hand, he accentuated that "the history field is very expanded , needs to look far and to patiently, "that's history department to facilitate his research to the political, cultural, social, religious and economic history (Abdulaziz . al-Duri , Introduction, p. 15).

According of those visions , one of the researchers regarded , Dr. Abdulaziz Al-Duri in the f creative thinkers ranks and not just a historian, because, according to his convictions, not captured by this present moment so that he did it just like a poet or political man , but he studied Islamic Arab history as a researcher on the formation of the nation , by searching all consciousness, and the formation of identity

In addition that as a man was a wake to the danger of taking the theory of Western theories of history and apply

them to the history of early Islam, and believes that the correct approach "to look at the history an open mind, and try his vision to reach results." ("Abdulaziz Al-Duri A Human : . Man and a historian and thinker", edited by Dr. Abu Zaid al-Haj, Amman-Jordan 0.2000, p. 61-68).

So that Al-Duri founded the term "nation" in early Islam the "Arab nation," described the wars of apostasy, "as the unification of the Arab Movement", named conquests, "the wave of Arab expansion", and so was considered the Arab nation . .

As he saw no contradiction between the Arab and Islamic , And he adopted the structural philosophy, that the crush between the two currents of tribal and Muslim as the motive of evolution in the Arab-Muslim history and to the victory of the Islamic movement at the days of Abbasids. (Abdulaziz Al-Duri . Man and a historian and thinker, op. Cit., P. 69-72).

#### **4-The analytical methodology of his book entitled " The introduction of early Islam"**

" It is true that the book "Introduction to the history of early Islam " is not exceed percent pages of a medium size , But it is a deep and new to put forward, it has not been studied historical events depending on the inclination

and fancy, but went in the ways of the multiple points of view, he is not depended on a text only, but uses the geography and the economy at the time of study and research, and for this he was able to motivate the researchers and their convictions capabilities ,

I dont exaggerate if I refer that the man was not only give full solutions and visions of the full events of early Islam, but he was giving the views for the most part.

The research rely on the third and final edition which printed in Beirut in 2007 it was adopted, the first edition was published in 1949 in Baghdad, followed by editions in 1960, and again in Beirut in 2005, he writer added new ideas to the final edition of this book a as it points out in his introduction.

It is noticeable that in his methodology of sequences the events of the Islamic history, I found him continues to frame the early f Islam to the end of the first Abbasid era...

.And when I met with him in summer 2002 at Amman he presented a question Is it permissible the sequences the events Islamic history to the early Islam, And so on.the existence and remaining of Islam are not only main themes , but also it is wrong to presents these terms as,

in order to simplify the work of the researchers he abounds the events which are related with historical events and with previous and what will be doing later on .( Interview with Al-duri : summer , 2002, Amman, Jordan; Adnan Abdul Karim Khalil Ibrahim al-Douri , a former source, S126-134).

In any case, Al-Duri divided his book into three chapters which called " letters " the first letter deals with the critic study of the historians who have written the early history of Islam, which is important for any historian to exceed this situations in the historical research, and the second letter is called a comprehensive view at the early Islam, And he devoted the third letter, and it seems that he added by in later editions, the evolution of Arab society in early Islam

, “ And he devoted the third letter, on the development of the Arab community in early Islam, that he believe that the impact of Islam was influenced of the Arabs and the new economic developments such as agriculture and trade in addition to social developments and particularly civic life and public appearance, and seems to be added by the later editions (Abdulaziz l-al-Duri , introduction, pp. 13-14).

He look to Islam, not only by faith point of view , but he also accentuated that the advent of Islam in Mecca

urban environment, and the instructions and teachings were urban in the foundations, that means that Islam stood against anomalous trends in many of the main themes, Indeed Islam fought tribal trends and disband the Association of belief and faith and replaced invasion jihad in order to of religion and principle and thus by pass the tribal borders to formation of the nation.

This is not, but also enter the prophet through religion idea of the state and the law to Arab in contrast to the idea of tribal custom. In the social aspect emphasized equality between Muslims and in economic terms tended to ease the physical misery, contrast To limit the exploitation forbidding usury and imposition of zakat for the benefit of the poor and he accentuated the spending and charity, he denied hoarding gold and silver (Abdulaziz al-Duri, Introduction, pp. 37-46)

He did not leave the issue of regulating social life which brought by Islam, where accentuated the improving of manners, both loyalty and honesty and maintaining the Covenant and the Promotion of Virtue and Prevention of Vice and the fight against injustice and took care of strengthen the spirit of community, such as motivation of the congregational prayer.

On the political side to pull the rug from under the feet

of the tribal leaders when guided by Muhammad's followers who they did not recognize the other on, In the city(Yathrib ), the foundations of the system of the brotherhood , then, "the book" is the first comprehensive Constitution that regulates the nation's affairs. (Abdulaziz Al-Duri , Introduction, pp. 47-52).

On the economic factor, . he said that the impact on the rushing of Arabs to the Levant, Egypt and Persia in addition to the motives of the jihadist to spread the doctrine of Islam, he said, that " , "We are preparing Islamic instructing organization, as a Base for Arabic expansion" and added: "Islam unified the Arabs, and gave them a universal message and threw them to the neighboring crescent Fertile country alone "(AbdulazizAl-Duri , Introduction, pp. 53-55).

In his treaties to the problem of succession of caliphate that followed the death of the Prophet Muhammad, he pointed out that Islam emphasized on the order of the consultation, but he did not put the structure of a political system of the Arabs, so it was natural that the early Muslims traditions of Arab political uses, by regarding into the Islamic principles point of view.

On the reasons for the civil glamour that followed the third orthodox Caliph Uthman bin Afan . al-ADuri said

the struggle between the Islamic doctrine and tribal tendencies'. so as that he indicates that the election of Ali after the killing of Osman represents the Islamic movement in the trends and tendencies, and received the support of the Ansar and the Hashemite and the tribes , the therefore tribes that used to see the Caliph of Quraish was not in the Quraish tribe such influence on the social and stature of its predecessor and his knowledge and virtues.

The foregoing explains the nature of the clash between Ali and Muawiyah as a clash between the representatives of two trends, the Islamic movement and current tribal, And the Umayyad actually came on this principle and the supporters triumphed upon this trend was not only satisfied with that, but also accentuated the victory of the Umayyad as an evidence of "tribalism power in the state" (Abdulaziz Al-Duri , Introduction, pp. 56-72).

It has to connect with this matter ,He indicates that the Arabs before Islam they were a nomadic and urban , they lived of the two groups, but the basis of a social organization, which the tribe its connectors

and has known tribe when Islam came represented the new trends and the latest intellectual religious revolution accompanied developments have led to a revolution in the economic life of the Arabs in their standard of living has

exceeded Islam tribal borders to a new high when he called for the idea of the nation and united the Arabs after the wars of apostasy within the scope of a single nation, and direct them to jihad so that they went out from their homes to new geographical horizons and accompanied the organization is investigating the idea of jihad and expansion, and organizes the Arabs into a military nation, and they went away from agriculture and professions, any left to others (Abdulaziz -Duri, Introduction, p. 87).

And actually the Arabs spread because of the conquests and they expanded in the land and livelihood, so that those conquests as a role in the spread of Islam, And, in the Umayyad era the supervision tribes turned especially the end of the first century to the owners's Lands, in other words they turned into an aristocratic urban owner, but they remained in the social outlook despised professions and look at non-Arab Muslims look involving inequality (Abdulaziz Duri , Introduction, p. 88 -95).

He said the possession of supervising agricultural land led gradually to a social disparity economic, including general and among members of tribes, noted that after the Abbasid Revolution 132 AH witnessed important social developments, the Abbasids participated al-Mawaly( The Muslims from another races) in pro-administration and

military so that they cancelled the tribe severely, so they formed regular army mixed from many races led to a change in the social organization of lines, and the administrative organization has changed And changed since he became a bureaucratic depends on the Arab caliph and the ministers from Persians and negligent supervision of the tribes, meaning that any involvement of the pro meant to involve the aristocratic Persian alone in the administration (Abdulaziz,Al-Duri , introduction, S96-97).

This matter not only was in the administration and even in the regular army, the Arabs are no longer a military force, but also as in the two government-of the Orthodox and the Umayyad, Abbasids caliphes as it gave up on this foundation and relied on regular soldiers, Arabs, Persians, and others. It is natural about these variables that the Arab element accept the cultivation of the land .It is no secret that these social developments led to the growth of cities and the expansion and the emergence of public layer was dispersed by their origins and their professions, for example, in Baghdad lived outside the Outside the wall whether the origins of Arab or Persian or Khwarizmya each one of them according to his profession does not mingle with their other (Abdulaziz Al-Duri, Introduction, pp. 97-99),

**5- Al-Duri's arguments to the orient lists "s opinions :-**

Al-Duri did not only stand against the visions of Orientalists absolutely, but also expressed his opinion that writing the history of some countries puts the primary responsibility for writing the history of any people, On his historians , that he want to understand properly and this called for a re-writing of history because so much of modern , i Because so much of modern books are written by Western foreigners or orient lists , they grew their cultures and in Western environments it is due to their compositions influenced by the existing trends in those cultures and environments, and with some of them served historical studies but some came views or strange directions accepted the starters but must from radical rethink. (al-Mashhadani, Ibid, p. 16).

on the other hand the greatest character that he agreed with the School of Orientalism and curricula phase disagreed with other phases, and managed his thought yoke that offers a new picture of the facts of the Arab-Muslim history and its symbols for integrating between originality and and historical researches from the writings of classic historians of Arabic -Islamic . as well as the use of research tools and analysis gleaned from the West (Adnan . al-Duri , ibid, S151-152)

He critiqued the Orient lists in the writings of Islamic Arab history because their historical terms that fit the assets of Arab history. For this alerted of some Western interpretations of Arab history explanations on shading and manipulation confirms "We Ananaj to manipulate history Each is based on the fallacy false building" (quoting: Adnan Al-Duri, Ibid n, p 152-154).

But this does not mean that he had not been invited to understand the theories and recent trends in the science of history, to be enlightened by the historical research without applied literally,

A-IDuri criticized trends Orient lists that economic motives behind the Arab Islamic conquests, trying to offload those conquests of the spirit of jihad that brought him every Muslim (Adnan . al-Duri ibid., P. 160).

Thus it is clear that Al-Dur t has emerged his role after World War II to the end of the first of the twenty-first century decade may transfer study Islamic Arab history And curricula of study and writing of history into a new phase characterized by impartiality, accuracy and honesty in historical writing, try to make most of his time to install the importance of the historical analysis of the event within the data space and time and the effects of economic and social factors, and called for a re-writing of history in the light of

the criteria methodology and scientific foundations which he wrote them.

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