

The social and administrative perspective of Al-Wardi's proposals in analyzing the structure of modern Iraqi society

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<p>Corresponding Author Dr. Adnan Mutter Nassir</p> <p>Professor of Sociology, College of Basic Education, Al-Muthanna University, Iraq</p> <p>Article History</p> <p>Received: 01 /02/2025</p> <p>Accepted: 15 /02/2025</p> <p>Published: 19 /02/2025</p>	<p>Abstract: Al-Wardi is an enlightenment pioneer and sociologist who contributed to establishing the first department of sociology at the College of Arts, University of Baghdad in 1952. He was known for adopting modern theories in analyzing the social and historical reality in Iraq, as he did in the book Preachers to the Sultans and the Personality of the Individual and other related works. He moved with a spontaneous intellectual tour between the appearance of events and their essence in a simple language that is understandable to the recipient, making his narration of historical and contemporary events something close to the mind and heart alike. Al-Wardi's personality sparked many reactions in intellectual and cultural circles due to the boldness of his proposal and the sensitivity of the topics he presented in the field of sociology according to his famous theses and hypotheses about duality in personality, the conflict of civilization and nomadism, social discord, anthropology, the concept of reason and rational logic, and many others. In this research, we discussed his most prominent religious, social, and anthropological intellectual propositions that contributed to the emergence of sociology in Iraq at the beginning of the 1950s, relying on the descriptive and analytical method as a working method for investigating facts in this field.</p> <p>Keywords: Sociology, social and intellectual perspective, modern Iraqi society.</p>
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Introduction

Al-Wardi was not only a researcher in sociology, but he also went beyond it to anthropology, history, philosophy, literature and psychology. In his book (The Supernatural of the Unconscious), he addressed the subject of parapsychology, which represents the essence of man and his supersensory abilities. He addressed it with boldness and courage that was unprecedented at that time. He also appeared in a complex political stage full of various political conflicts and crises. He wrote about people's social lives in all their dimensions, especially the field of values and customs from a sociological perspective. He enjoyed a distinguished position among broad social segments inside and outside Iraq, through which he was able to study Iraqi and Arab society in a new research method. He devoted his research to three main axes: the first: the problem of the conflict between the values of Bedouinism and civilization, influenced by the Arab sociologist Ibn Khaldun. The second: the cultural clash and dual personality, influenced by the philosophers of American consensus scholars. The third: the social clash, where the nature and interests of the traditional agricultural society and the civilized industrial society compete. Al-Wardi delved into studying and analyzing the Iraqi personality with which he interacted after his knowledge and social philosophy, which stemmed from the social reality against which

he rebelled, expanded and were refined. He called for a real revolution in social thinking according to an objective vision consistent with his ideas and aspirations. He embodied it in a social vision with a scientific approach coupled with hypotheses derived from the reality of Iraqi society, which suffers, according to his proposals, from a dual personality in a concentrated and deeply penetrating manner. The Iraqi is very infatuated with ideals in his speeches, and at the same time is one of the people who deviates most from them in the reality of his practical life, according to his vision of the nature of the intellectual and social conflict between heritage and civilization, and his knowledge of the reality of society derived from his deep understanding of the nature of the conflict and the complex phenomena that society carries coupled with divisions and conflicts.

Research Questions:

- What is Al-Wardi's personal and scientific biography?
- What are his most important writings, methodology, and intellectual and scientific proposals in establishing sociology and anthropology in Iraq?
- What is his social and historical philosophy?

- What is his role in analyzing the Iraqi and Arab personality?
- What are the characteristics of his enlightenment, reformist, and religious thought?

Research objectives:

In order to reach realistic and scientific answers to the questions raised, the research aims to the following:

- Knowing the personal and scientific biography of Al-Wardi.
- Knowing his most important social writings and intellectual and scientific proposals in the Iraqi and Arab arena.
- A philosophical, social and historical review according to Al-Wardi's aspirations.
- Revealing his role in analyzing the structure of Iraqi and Arab society.
- Analyzing the features of his enlightenment, reformist and religious thought.

Importance of the research:

The importance of the research is evident from the study of an academic social figure who left his mark and effects on sociology and anthropology in Iraq, Arab societies and Middle Eastern countries, as Al-Wardi is considered one of the first researchers to reveal the truth of the complex, complicated and difficult structure of Iraqi society, as some scholars considered him the father of Iraqi and Arab sociology due to the importance of modern sociology in analyzing the reality of human societies, and he has employed this new science for more than half a century in studying Iraqi society, in addition to addressing it intellectually and methodologically, and this is what our societies need in terms of values of tolerance, pluralism, democracy, freedom of opinion and other opinions, and the establishment of the social system in it on these standards of justice, solidarity and equality, in addition to the fact that he benefited from the ideas of the famous historian and philosopher Ibn Khaldun, the owner of the science of human civilization, and came out with his well-known theses about the contradictions that ruled Arab society in the conflict of nomadism and civilization, which he applied to his Iraqi society, which he considered a fertile environment for that escalating conflict in the modern era, stressing that this conflict has paralyzed the capabilities of modern Iraqis. On the progress and development of civil institutions during the twentieth century and the establishment of the monarchy and the establishment of the republican system and later after the change of the political system in 2003. Al-Wardi's goal was to establish an Iraqi or Arab sociology that has a specificity in researching the issues of its society away from the Western tradition.

Main concepts:

- **Sociology:** The study of types of social relations, an organized scientific study (Misra, 2013, 2)) for societies that rely on observation, reporting reality, and comparison, and the study of social life, social causes, and consequences of human behavior about the general issues that lie behind the specific problems, especially in the social scope, areas of interest, theories, methodology, and practice (Manajliya. 2017, p. 218). What is meant here is sociology at the University of Baghdad, College of Arts, which was established in 1952.

- **Perspective:** The values, beliefs, attitudes and meanings that are available in the intellectual framework or from the individual's point of view regarding a certain situation. The perspective consists of a set of claims that are not necessarily clearly defined emotionally, but they affect what the person perceives and his interpretation of what he perceives (Ghaith, 1989, 328).
- **Social thought:** the activities, events, practices and forms of thinking that human societies have known since their inception and which have gradually developed and grown over successive historical stages (Abdul-Jabbar, 2009, 6).
- **Operational definition of social, administrative and scientific theses:** Al-Wardi's commitment to his objective and analytical ideas of events in his smooth realistic style in understanding the negative social and administrative phenomena within the population structure in a manner that is compatible with contemporary life and in response to the continuous developments and changes in society, as he left behind an encyclopedic intellectual and cultural wealth that is compatible with the reality of Iraqi and Arab society, the result of which was eighteen volumes and hundreds of valuable scientific research and studies in all related fields.
- **Modern Iraqi society:** groups of people who share certain characteristics in general culture and live in one geographical area (Marshall, 1994, 498). It can also be called a group of people who are linked by religious, political, cultural, or charitable goals (Mitchell, 1989, 206). According to our operational definition: those groups of people who live in a limited geographical area and interact daily according to a social system familiar to them in light of the roles and functions they perform. Modern Iraqi society is characterized by ethnic, religious, tribal, sectarian, and linguistic diversity, and is considered one of the most complex societies in the Middle East in terms of demographic structure, except for the state of Lebanon.

Al-Wardi's scientific and methodological biography

Ali Hussein Mohsen Al-Wardi is an Iraqi sociologist. He was born in Baghdad (Kadhimiya city) in 1913. In 1931, he joined the evening study in the sixth grade of primary school, which was the beginning of a new life. He completed his studies and became a teacher. After completing his secondary education, he ranked first in Iraq, so he was sent on a study mission to the American University in Lebanon and obtained a bachelor's degree. He was sent on another mission to the University of Texas, where he obtained a master's degree in 1948. He then obtained a doctorate in 1950. He returned to his homeland and was appointed a teacher in the College of Arts / University of Baghdad in the same year. (Al-Hashemi, 211, pp. 41-43). Al-Wardi began his intellectual journey in analyzing, theorizing, and criticizing many societal phenomena, most notably his analysis of the personality of the Iraqi individual and his intellectual and societal orientations. As for his approach, he was interested in documenting its history to study it, deconstructing its events, and understanding its impact on the formation of social, cultural, and economic structures, considering it a scientific approach based on a hypothesis or a set of hypotheses, influenced by Ibn Khaldun's approach in sociology. He called for the establishment of an Arab sociology that studies

our societies in light of their geographical, historical, and cultural specificity, which he practically undertook through a critical inductive approach that does not believe in axioms. Everything, in his view, must be subject to the experimental approach in order to be judged. According to him, human nature cannot be reformed by mere preaching, as it is like other phenomena in the universe that operate according to certain laws, as it is not possible to influence anything before studying the characteristics upon which it is based (Al-Haidari, 2006, pp. 65-67). Al-Wardi's historical contributions are no less important than his achievements in sociology. He re-read many events and figures in Islamic history according to a realistic approach far from idealism, taking into account human tendencies that cannot be ignored, by shedding light on many thorny issues that most scholars avoid delving into due to their sensitivity.

Al-Wardi's transition from philosophy to sociology

Al-Wardi's transition to philosophy did not last long after the discovery of Ibn Khaldun, and this explains his retreat to sociology. According to Al-Wardi's orientations, Khaldunian sociology should be studied not from a sterile theoretical perspective, as we study ancient sciences such as Al-Razi's medicine, Al-Tusi's astrology, and Jabir Ibn Hayyan's chemistry, but rather from a practical perspective that benefits us in studying our contemporary society. Thus, when we compare the conditions of Arab society in the days of Ibn Khaldun and its conditions in our days, we find a great similarity on the basis that the permanent conflict between Bedouinism (a dynamic society) and civilization (a static society) is the focus of Khaldunian theory (Al-Wardi, 1994, p. 244). In any case, we cannot see Ibn Khaldun as a mere pioneer in sociology, while he is closer to a philosopher of history than to anything else: he was the first to call for the study of history as a branch of philosophy, and thus the founder of the philosophy of history, whose framework we define as awareness of the nature of human civilization as a whole and as a single unit taken in its tangible temporal process achieved outside the direct will of individuals and groups, while we define its subject as awareness of the essence of the process and its purpose, not in the field of society alone but in all other fields. There is no doubt that Ibn Khaldun's ideas in the Muqaddimah include many concepts that allow us to say that he is the founder of modern sociology, such as his confirmation in the Muqaddimah that the reality of history is human society, which is the civilization of the world, and what is exposed to the nature of that civilization of conditions such as savagery, domestication, fanaticism, and types of domination of people by one another, and what arises from that of kingship, states, and their ranks, and what people assume through their work and endeavors of earnings, livelihood, sciences, and industries, and all the other conditions that occur in that civilization by its nature (Ibn Khaldun, 1973, p. 100). Khaldun, 1960, p. 2). We know that a number of researchers and orientalist did not hesitate to acknowledge this, as some of them considered the author of the introduction as the true founder of the positivist school in sociology, which is usually attributed to Auguste Comte, or to making him the pioneer of Machiavellianism, before Machiavelli, while others considered Ibn Khaldun to be before Marx in establishing the historical materialist theory. Al-Wardi obtained a PhD in Sociology from the University of Texas in 1950 for his thesis entitled, *A Social Analysis of Ibn Khaldun's Theory: A Study in the Sociology of Knowledge* (Wardi, 1950). A decisive impact on the progress of sociology and the work to establish it in Iraq through the opening of the Department of Sociology, the first

foundations of which were laid by Al-Wardi in his doctoral thesis, and the call to search for the axioms of an Eastern Arab-Islamic theory that differ from the axioms of the prevailing sociological theory in the West, based on the search for causes that are consistent with the social and cultural reality of Iraqi society, as it is the first field of work that can be opened up to study the greater Arab society in future works. Al-Wardi's first work, *The Personality of the Iraqi Individual*, was a lecture he gave at Queen Alia College in 1952, which included the idea of defining the importance of the subject and drawing attention to the importance of the psychological and social factors that can play a role in its crystallization, relying on the ideas of the well-known American anthropologist Ruth Benedict. As for his other works such as *The Supernatural*, *The Sultans' Preachers*, and others, Al-Wardi was content to refer to the main sources on which he built, such as Max Weber, the idea of understanding, meaning, self-understanding, the concept of national character, William Ogburn, and the idea of cultural backwardness, which Al-Wardi translates as duality (Abdul Hussein, 2014, pp. 11-12). Al-Wardi used the anthropological approach in common examples and popular sayings to support his hypotheses and convictions regarding the nature of Iraqi society and the prevailing psychological and social trends in it. He criticized modern scientific research methods, most notably the social survey using a questionnaire form, for reasons related to the society's lack of cooperation with the scientific researcher and its adherence to conservative values that prevent reaching reliable results.

His analyses of the structure of modern Iraqi society

Al-Wardi focused his efforts on studying the nature of human and Arab society through his study of Iraqi society, its history, customs and various contradictions, influenced by Ibn Khaldun in this reading through his hypotheses about civilization and nomadism according to a contemporary vision whose horizons extend towards the future, as he said: In the introduction to his book, *A Study of the Nature of Iraqi Society*, it is expected that in such a case the people will suffer a social and psychological conflict over the generations. On the one hand, he cannot be reassured about his urban values for a long time because the desert provides him from time to time with waves that attach social reassurance to him. On the other hand, he cannot be a Bedouin like a son of the desert because the civilization emanating from the abundance of its water and the fertility of its land forces him to change the Bedouin values that have come to him in order to make them suitable for his special circumstances (Al-Wardi, 2008, p. 28). This confirms that Al-Wardi was ambitious to establish an Iraqi school and an Arab sociology, asking Arab researchers to cooperate with each other to establish their own sociology, through the basics proposed by Ibn Khaldun because he believed that Bedouin culture had not been scientifically studied in light of modern social research, indicating that the components of Bedouin culture are based on three things: tribalism, conquest, and chivalry. He commented on this by saying that the nature of dominance is present in all three of these components. The Bedouin prevails by the strength of his tribe first, by imposing the strength of his personality second, and by his superiority over others third (Al-Wardi, 2008, p. 55). Through Ibn Khaldun's theory of the conflict between Bedouinism and civilization, Al-Wardi directed bold and scathing criticisms mixed with sarcasm at religious customs, traditions and rituals because he entered a field that Iraqis had not known before. The attack on him began with the publication of his book (*Preachers of Sultans*) in 1954, and then in his subsequent

books such as (The Myth of High Literature), (The Supernatural of the Unconscious), and (The Farce of the Human Mind) and others (Al-Wardi, Al-Haidari, 2006, p. 273). Al-Wardi, through his study of Iraqi society, touches on the study of the individual's personality, indicating that personality in the scientific sense is a psychological structure composed of different traits, and it tends towards harmony and conformity with the prevailing social culture. Every person has a personality of his own that distinguishes him from other people (Al-Wardi, 2008, p. 217). Ali Al-Wardi's stances on religion, religious rituals, and clerics are a source of violent controversy and an expression of clear discontent with their behavior and devious methods of controlling the feelings of the simple people in society. He revealed the dimensions of the cleric's personality and his utilitarian approach in keeping people ignorant and controlling their minds and money for his own benefit, noting that the religion of Islam is the religion of nature and the religious rituals and beliefs present in Bedouin society are still close to nature. As for practical ethics, the Bedouins are no different from their ancestors. They still cling to the values of fanaticism, revenge, and the like, and they believe that in doing so they are not disobeying the commands of God and His Messenger (Al-Wardi, 2008, pp. 247-248). In his book (The Personality of the Iraqi Individual), he returns to Ibn Khaldun's ideas on the conflict between the values of Bedouinism and the values of civilization, and he considered it a serious matter for Islamic civilization to have a thinker like Ibn Khaldun, who found that the Bedouins were characterized at that time by destruction and aversion to science and industry, so he defended them in a manner close to the style of modern sociologists (Al-Wardi, 2007, p. 14). Al-Wardi discussed various phenomena in human life in the city and the desert, trying to compare between the two sides, such as religiosity, visiting shrines, burying the dead in holy cities, and other important phenomena such as cultural conflict, the phenomenon of hospitality, and some social and psychological diseases such as sodomy and prostitution. Therefore, he responded to critics of his book (The Personality of the Iraqi Individual), which was first published in 1951, indicating that he followed the scientific method that does not know certainty, conviction, and confirmation, but rather tends to doubt, conjecture, and preference when expressing an opinion (Al-Wardi, 2008, p. 312). His study in this book focused on the duality in the Iraqi personality, indicating that some people do not feel this duality visibly, and he explains that sometimes it is small as a general phenomenon that exists in a mild form wherever a person is found, meaning that duality is deeply rooted in the souls, as the Iraqi is more infatuated with ideals than others, but at the same time he is one of the people who deviates most from them in the reality of his real life (Al-Wardi, 2007, p. 45).

Al-Wardi and the logic of Ibn Khaldun

Ibn Khaldun is one of the most important sources from which Al-Wardi drew his reading of Iraqi and Arab society, the establishment of states, and theories of governance. He believes that Ibn Khaldun's theory revolves around a broader and more comprehensive topic than the topic of tribalism or the state. It revolves around Bedouinism and civilization and the conflict that occurs between them, i.e. it has two sides: the first is static and the second is dynamic. The static side of it is represented in determining the characteristics of Bedouinism and civilization. As for the dynamic side of the theory, it is represented in studying the conflict between Bedouinism and civilization and the resulting various social phenomena. Al-Wardi, in this field, as an objective,

believes in the process of time, meaning that Ibn Khaldun is not expected to make his division in a clear and precise manner in the manner of modern scholars. Therefore, it is correct to say that Ibn Khaldun was not aware of this division or clearly aware of it, so his theory came with the dynamic and static sides appearing in it in an unintended manner. If Ibn Khaldun had been able to live in a similar scientific era to those scholars, he might have reached in his theory what they reached in terms of division and clarification. (Al-Wardi, 2010, pp. 74-75) The tribal interpretation of Ibn Khaldun's vision of Arab society clarifies the importance of (asabiyyah), where the conflict is between nomadism and civilization (urbanization), and the state is subject to inevitable social roles such that it mimics the development of the human life cycle from childhood to old age. In the event of emergency factors, the continuity of the cycle is sometimes disrupted, which prolongs the life of the state. The state must come to an end in which it dies just as the individual dies, which makes (asabiyyah) for Ibn Khaldun a stronger social bond than other bonds in the case of nomadism. But it causes many conflicts between tribes, then its power is directed towards establishing the new state, and the immersion of its owners in the luxury of civilization is a kind of disintegration of that tribalism. Some researchers criticized Al-Wardi's approach in his book (Ibn Khaldun's Logic) and showed its flaws and described his approach as an approach that does not fit with the modern scientific approach, as the owners of the rational approach used to live with their social thinking in ivory towers and look at society with an idealistic and preaching view, which is the view that dominated thinkers and philosophers in the past, with the exception of Ibn Khaldun, the well-known Arab sociologist and a few like him. It is a heritage derived from ancient Greek philosophy, which trusted the human mind and attributed all corruption to it. This means that social problems are primarily mental problems and have nothing to do with social circumstances and values (Al-Wardi, Al-Haidari, 2006, p. 83). If there are those who see that Ibn Khaldun's theory indicates an intellectual leap from tranquility to brilliance, perhaps one of its reasons is the personality of Ibn Khaldun himself. Al-Wardi believes that Ibn Khaldun derived his idea of the social cycle from the Brethren of Purity and developed it and subjected it to his new logic. He believes that he was distinguished from those who preceded him, because those who preceded him were preoccupied with their lofty idealistic ideas that refused to descend to the reality of life to study it. Ibn Khaldun came as a rebel against this style of thinking, but in his realistic tendency he was as extreme as the ancients were in their idealistic tendency. Today we need to take the middle ground between these two extreme tendencies, so that we realize in each of them what it has of good and bad sides. Then he concludes through his comparison with Auguste Comte that the foundation laid by Ibn Khaldun is more correct and solid than the foundation laid by Comte, in which there is an originality that is rare in the intellectual atmosphere, so his cry in this regard found a listening ear, and sociology began to grow and develop after him until it reached the situation that we witness today in our modern schools (Al-Wardi, 2010, pp. 221-236).

His writings and proposals

Al-Wardi's books exceeded eighteen books and hundreds of research papers and articles. Five of his books were written before the revolution of July 14, 1958 and had a literary-critical style and new, satirical, enlightening content that the Iraqi reader was not familiar with. Therefore, his bold social ideas and opinions

faced harsh criticism, especially his book, *Preachers of Sultans*, based on the idea that human nature cannot be reformed by preaching alone, and that preachers themselves do not follow the advice they preach while living at the tables of the luxurious. He criticized religious preachers and not religion itself. As for the books he wrote and published after the revolution of July 1958, they were characterized by a scientific nature and represented Al-Wardi's project to develop a social theory about the nature of Iraqi society, most notably writing a study on the nature of Iraqi society and the logic of Ibn Khaldun and social glimpses from the history of modern Iraq, which was published in eight parts. Al-Wardi was the first to call for an Arab sociology that studies Arab society in light of its geo-cultural specificities, based on the ideas of Ibn Khaldun. He focused on the factor of Bedouinism, its values, and its impact on the formation of the Arab personality. Al-Wardi predicted the roots of fanaticism that control the personality of the Iraqi individual, which is a societal reality whose roots extend to social values, customs, sectarian, tribal, and partisan fanaticism that are still latent in our souls. He also referred to the authoritarian tyranny that encouraged the reproduction of old traditional social and cultural sediments and their re-establishment, as is happening today (Yamna, 2018, p. 731). He also strongly attacked in most of his ideas the classical style of rhetoric and enthusiasm that glorifies the self without considering its negatives, which is what elites have become accustomed to, even among intellectuals.

In the field of books, Dr. Al-Wardi published many social and historical books that can be reviewed according to the following chronological order: (The authors' personal library.)

The Personality of the Iraqi Individual: It is a lecture given by Dr. Ali Al-Wardi in 1951 in the hall of Queen Alia College and was later printed in a small booklet in Al-Rayah Press. In the book, Al-Wardi presented the first of his three hypotheses about Iraqi society, which is duality, and then he completed the rest of the hypotheses later, which are the conflict of Bedouinism and civilization and social discord.

- *The Supernatural or the Secrets of the Successful Personality:* It is the second book in Dr. Al-Wardi's writings and was printed in 1952.
- *The Preachers of Sultans:* It is the third book in Dr. Al-Wardi's writings and was also printed in 1954. It is one of his most famous controversial books, as many Islamic writers commented on the book.
- *The Farce of the Human Mind,* published by Al-Wardi in 1955.
- *The Myth of High Literature:* The fifth polemical book by Dr. Al-Wardi, published in 1957.
- *Dreams between Science and Faith:* It is the first book by Dr. Al-Wardi in the Republican era, as he published it in 1959.
- *The Logic of Ibn Khaldun in the Light of His Civilization and Personality,* published by Dr. Al-Wardi in 1962.

The Nature of Iraqi Society: It is the most important of Al-Wardi's social works and was published in 1965. 9- *Social Glimpses from the History of Modern Iraq:* It is a social and political review of the history of modern Iraq that began with the Ottoman occupation of Baghdad in 1534 and continued until the last decades of the twentieth century. However, Al-Wardi did not complete the book and stopped narrating the events until the twenties and the establishment of the modern Iraqi state and the events and

repercussions that accompanied it. The book is printed in six parts in eight volumes and began publishing in 1969 and continued until 1979. However, there are works attributed to Al-Wardi but he did not print them during his lifetime, such as his master's thesis that was translated and printed after his death and his doctoral thesis as well. Or there are books that contained Al-Wardi's opinions and ideas, but they were not written by him, but rather press interviews and questions directed to him and he answered them - as in the book (*Human Nature*) - but in general they can be considered approved from the works of Dr. Al-Wardi because they included his ideas. And his opinions and answers.

We will present these books and their details:

- *Human Nature:* It is a book issued by journalist Saad Al-Bazzaz that contained various social, psychological and historical topics, adopting the question and answer format, and Al-Bazzaz published it in Jordan in 1996 (i.e. one year after Al-Wardi's death).
- *A Study in the Sociology of Islam:* The book is originally Ali Al-Wardi's master's thesis that he obtained from the United States of America in 1948. The book was translated from English and printed in 2013 by Al-Rawak Publishing House.
- *Lost Ethics from Moral Resources:* A research of (55) pages delivered by Dr. Al-Wardi at the American University in Beirut in 1958 and published in 2007 by Al-Warraq House.
- *Inspired by the Eighties:* A book published by journalist Salam Al-Shamaa in 1996, in which he collected Dr. Al-Wardi's interviews with the Baghdad newspaper (*Al-Ittihad*), which was published weekly by the Iraqi Federation of Industries. Al-Shamaa manipulated the interviews by deleting the questions to make them a continuous conversation with Dr. Al-Wardi so that they would appear in the form of a book and not a press interview.
- *On the Iraqi Self and Society:* The book is a collection of Al-Wardi's articles that he published in the Baghdad newspaper *Al-Ittihad* between 1989 and 1990. The writer Saadoun Halil collected them after the fall in 2003, and he chose this title for them. They were printed in Baghdad by Dar Al-Saadoun.
- *In the Sociology of Knowledge:* The book is originally a doctoral thesis that he obtained from the University of Texas in 1950. It was translated by Dr. Lahay Abdul Hussein Al-Dami, Professor of Sociology at the University of Baghdad, and printed in Baghdad by Dar Al-Mada in 2018. The thesis was also translated into Kurdish by the writer Nawzad Ahmed Aswad. The book is a sociological analysis of Ibn Khaldun's theory, from which Al-Wardi drew inspiration for his three most important hypotheses about Iraqi society: the conflict between nomadism and civilization. Dr. Al-Wardi also gave many lectures and research papers outside Iraq, some of which were published in independent books or in scientific journals.

Social reform according to Ali Al-Wardi

Al-Wardi specialized in studying Arab society in general and Iraqi society in particular, and called for a revolution in social thinking by developing a scientific methodology and hypotheses that are compatible with the study of Iraqi society and the Iraqi

personality. Al-Wardi's view of society was realistic, neither utopian nor idealistic, as he believed that the problems of every society are a natural condition that motivates people to study and solve them, and no society can be free of problems, as people are divided and conflict, so there is an opinion and the other opinion so that a person feels that he is alive and growing with the passage of time (Al-Haidari, 2018). Regarding the process of social reform, Al-Wardi likened the unconscious forces that restrict the mind and society to the atmospheric pressure whose enormous weight we bear without feeling it unless we move to another place where the atmospheric pressure is different. Likewise, the human mind does not feel the burden of the intellectual framework that restricts it unless it moves to another society and another culture, then it will notice that there are other ideas, values, and concepts that are different from what it is accustomed to. In this regard, he believes that it is difficult, or sometimes impossible, for a person to look at things with complete freedom. Some fools may think that they are free in their thinking, and the reason for that is that the intellectual framework is an unconscious restriction placed on their minds without them realizing it. Then we feel that we were delusional (Al-Wardi, 1994, pp. 46-47). This intellectual framework is derived from the society that imposes social and cultural rules and values on people. If he sees someone violating these rules and values, he revolts against him because he believes deep down that he stands with the truth and right. And most of the wars that people wage against each other (Kazem and Harata, 2019, 505) are the result of the intellectual framework that shackles and imprisons the human mind. This does not mean, according to Al-Wardi, that there are no general and comprehensive truths such as injustice and justice, because a person claims that he loves right and truth and sacrifices himself and his money for it when the truth is beneficial to him. As soon as this truth turns to the side of the opponent, he begins to evade and spin and search for evidence that diminishes the importance of this truth, and he may deny it completely if he is unable to refute it (Al-Hashemi, 2006). In this context, Al-Wardi made a great effort to show that the inability and deficiency that afflicts the mind occurs due to the intellectual framework that imposes restrictions or limits on the human mind when thinking or when looking at different situations, such as psychological, conscious, subconscious, and social restrictions such as belonging to a group, region, or sect, or the civilizational restrictions that all groups in a particular civilization share. These restrictions indicate that the human mind is a social product, and that the facts that this mind possesses and defends are absolute facts that are the result of the process of social preparation that seeks to stereotype and mold human thought. Therefore, we find that the function of human society is to mold the human mind and its creation is one of the creations of society, and it does not grow or mature except in the crowd of social communication and human interaction (Kazem and Harata, 2019, p. 449).

In this regard, Al-Wardi says: "Any human being's mind does not develop except within the limits of the mold he creates, and it is unfair to ask a human being who lived among primitives, for example, to produce for us a complex philosophy like Bergson's philosophy or Einstein's mathematics. The truth is in fact the product of research and discussion" (Al-Wardi, 1994, p. 133). Al-Wardi gives a number of examples of this. Some preachers ask people to cleanse themselves of hatred, envy, selfishness and hypocrisy, while they themselves are more selfish, envious and hypocritical. Also, changing these traits from a social perspective can only be done by changing the social circumstances that caused them as well as the motives that led to them. The preachers of

sultans must change themselves before asking others to do so. While contemporary scientists are trying to understand the social circumstances, hidden factors and motives behind this, which affect people's thinking, behavior and attitudes towards others, and then they try to reform them. Al-Wardi says: The worst of societies is the society that respects a certain way of life while preachers advise following another way that is opposite to it (Al-Wardi, 1995, p. 18). Thus, we find that Al-Wardi was an advocate of enlightenment sociological thought and a distinguished and prominent academic professor who called for the separation of religion and state. Al-Wardi also criticized the categories of clerics, preachers of sultans and corrupt rulers, and class conflicts indirectly. If he entered the subject of religion through criticizing the preachers of sultans, he broke the taboo and exceeded the forbidden in a traditional religious society, and thus opened the door to religious criticism wide open after empires that exploit religion felt the danger to their interests and their worldly life from this awareness and criticism that began to spread in the nation. On the other hand, we must point out that Al-Wardi did not criticize religion per se, but rather criticized the practices of some clerics and followers of whims, authority and the world and their exploitation of religion for their personal interests while they talk about asceticism, piety and the afterlife, while they are the most eager people for money and the world. Therefore, we can consider Al-Wardi an enlightening reformer, as he says: Muhammad, may God bless him and his family, was a revolutionary innovator who called for social progress in its most extreme meanings. One of the things that the Prophet Muhammad, may God bless him and his family, hated most was to say to people: We found our fathers following a nation, and we are following in their footsteps (Al-Wardi, 1995, p. 104). Regarding his position on religion, Al-Wardi views Islam as a religion of justice and the religion of the weak and the oppressed. It came as a major revolution in terms of human values that overturned the values of the Arabian Peninsula, which lived on oppression and killing. Therefore, he believes that Islam began in its beginnings as a democratic system, especially with our noble Messenger Muhammad, may God bless him and his family. The early Muslims were fighting injustice, luxury, and arrogance. The Prophet, may God bless him and his family, was able to move the Islamic society from a state of division and fragmentation to a state of unity and justice (Al-Marhej, 2017).

Al-Wardi defended the poor and deprived through his role as an enlightened sociologist with the rise of the nationalist and Baathist dictatorship. His intellectual independence, social approach, and fear of the henchmen of the oppressive political regime and his refusal to leave Iraq made him withdraw into his intellectual hermitage and stop writing and composing since the end of the seventies of the last century (Haidari, 2011). This means that Al-Wardi lived in a period of conflict between different ideologies, Islamic, nationalist, Baathist, and socialist, and he was able to stand neutral and maintain his intellectual independence, and to be a bold sociologist and an enlightened critic of many social phenomena related to the sacred and the forbidden and what people are accustomed to, which was an unfamiliar phenomenon. He was swimming against the general traditional trend, focusing his criticism on the traditional mentality that is guided by the old logic of describing and solving the problems and concerns that the Arab person suffers from. Al-Wardi believes that the opposition is more important than the government in the matter of social reform. In fact, the opposition and the government are two intertwined aspects of civilizational development, neither of which is correct without The other, and advised in the conclusion of his book *The Farce of*

the Human Mind that the new generation is about to study modern ideas, after its mind has become saturated with the realistic logic in them (Al-Wardi, 1994, pp. 276-300). He called on the clergy to renew their religious discourse in line with the changes of the modern era, based on the fact that religion is suitable for all times and places, so that all members of society may follow their opinions and actions in a way that serves the public interest. With regard to the serious scientific study (analysis and criticism) of social reality, no society that wants to understand itself scientifically to solve the crises and problems that confront it, can do so without having sociological and methodological theories that do not go beyond the context of the society being studied to analyze, interpret, and clarify the features of its personality and show the characteristics and features of the social structure of the society that is based on the values of tolerance, pluralism, democracy, freedom of opinion and other opinions, and these are the values of a free, democratic, pluralistic society (Baqader and Arabi, 2006, pp. 188-189).

Features of Al-Wardi's research and writings

Al-Wardi was unique in his scientific analyses of the nature of the emergence and structure of Iraqi society. He was distinguished from those who followed him among sociologists in Iraq. He was a successful personality in himself, despite his delay in joining school due to the lack of spread of primary, middle and preparatory schools in his time. However, as soon as he entered school, he excelled in it. When he had the opportunity to study in the United States in the 1940s, he used his time successfully and effectively, so he obtained a master's degree in sociology using the (MA) method, or Master of Arts, not Master of Science (MS), which is a method that does not require a complex theoretical thesis, but rather is satisfied with writing a work that is more like a report or a good graduation research (Wardi 1948). This saved him time, as he did not spend more time in this field than what was specified, which was the period of one year. After that, Al-Wardi immediately began completing his thesis referred to above, which he knew and knew its subject and read about it and for it, as is evident from looking at his Arabic sources and his extensive readings prepared by him in advance in this specific field, meaning that he knew what he wanted, which contributed to accelerating his arrival to the main goal. In obtaining a doctorate in sociology (Ph. D) and then his direct return to Iraq and his insistence on working there and enduring provocations and transgressions from various social classes, especially conservative ones, whether at the community level or at the level of the religious and academic institutions and others. The point is that he was the owner of a message that he devoted himself to carrying, and when he did not find anyone to support him financially and morally to write and publish what he wrote, he spent on that from his own pocket, so he would visit the shining cities of the Arab world, Beirut, Cairo, Alexandria, especially during the summer vacation periods when studies in Iraqi universities stop, so that he could devote himself to writing and prepare his books and return to Iraq to print them at his own expense. In contrast to the provocations and transgressions from some, Al-Wardi enjoyed great love and overwhelming respect from various categories of the reading public in Iraq, who received his works with passion, love and enjoyment, and they carried him to the broad horizons of fame and respect on the Arab and international levels. Certainly, his prolific writing, his presence in the minds of readers, his perseverance and perseverance played an important role in supporting his expanding scientific and cultural status, something that none of the teachers and specialists

in the field of sociology in Iraq who followed him were able to do until now (Abdul Hussein, 2014, p. 13). He retired at his own request in 1970, while he was at the peak of his scientific giving, after harassment from the ruling Baath authority at the time. Al-Wardi, may God have mercy on him, died in the summer of 1995 after a long struggle with illness and was buried in the cemetery of the historic Buratha Mosque located in the Karkh side of the capital, Baghdad.

Al-Wardi's opinions and proposals in the balance

A seeker of truth, aware of human nature and the philosophy of life based on conflict, he sees that the individual is conflicted by two forces: the self (the ego) and the conscience, which is the authority of the social values that the individual has imbibed in his social upbringing, and the normal person tries to reconcile these two forces, and whenever he moves away from one of them towards the other, he deviates from his society negatively or positively (Al-Hashimi, 2005, 2). If we basically accept Al-Wardi's orientations and theses at an early time, it would be easy for us to explain the context that contributed to the rise of sectarianism and political tribalism in its current form in Iraq and other countries, considering it an integral part of the global transformation after the end of the Cold War in politics and global capitalism, whose influence in the world was diverse, accompanied by the rise of extremist religious movements and the reshaping of the ethnic and regional political system that is going through a very violent turn (Chatterjee, 2006). Al-Wardi devoted himself to analyzing the Iraqi reality and studying the Iraqi personality, using social, anthropological and psychological knowledge to serve his research purposes, far from propaganda, influenced by Al-Jahiz, who had an objective, encyclopedic and sarcastic spirit at the same time, and Ibn Khaldun, the founder of sociology. He used to say about himself, "I am a Muslim only, without sects, without fanaticism, isolation, rigidity, rejection and nullification of the other." He criticized the sultans' preachers in a famous book with this name and exposed how they cooperated with tyranny to anesthetize the masses and anesthetize consciousness, and justified corruption, tyranny and tampering with public money, and the exclusion of the Muslim individual from political affairs and considering politics the exclusive preserve of the caliph and his descendants (the sultanate religion). He is also considered a pioneer of cultural criticism in his book, *The Farce of the Human Mind*, in which he criticized the way Islamic history was written, characterized by romanticism at times, utopianism and Platonism at other times, and falsification and forgery in most cases at the request of the ruling political elite and its gangs. According to him, history is written by the victor, whether Umayyad or Abbasid. He drew attention to important issues in his treatment of some of the early men of Islam, and the explanation of some of their mistakes, disputes, and personal desires for power or a luxurious life, and the control of tribal fanaticism over them. Of course, they are not infallible and are human beings governed by the dialectic of ideals and reality, and this does not please the worshippers of individuals and the romantics of history among the preachers of politicians, of course. He presents himself as a seeker of truth, seeking it in social facts, aware of the shortcomings of the human soul and its conflicts, and the dialectics of facts and data. He does this calmly, accepting criticism and being keen on it, as he did in analyzing the personality of the Iraqi individual and calling for democracy as a solution to sectarianism in Iraq. He criticized the Platonic preaching that seeks change without understanding the facts of psychology and sociology and the shortcomings of the human soul

and its conflicting tendencies far from realism and objectivity. For this reason, this preaching failed, and even increased the intensity of the fire, especially between Shiites and Sunnis. He looked at the facts of history and society objectively, driven by the spirit of searching for the truth and being loyal to it outside the walls of certainty, conviction and arrogance. Therefore, it can be said that he was a person who afflicted the diseases and ills of Iraqi and Arab society while looking into the window of the future from behind veils.

Conclusion

After his return from the United States, Dr. Al-Wardi's efforts focused on establishing a modern Iraqi sociology with a distinct place and identity at the University of Baghdad. He achieved what he wanted and became the launching pad for his research projects in Iraqi society with its various components. The beginning was the study of phenomena specific to Iraqi society and affecting its traditions and behaviors, such as duality in moral character, social deterioration, discord, and perversion, in addition to religious, linguistic, civilizational, ideological, educational, and literary issues. The stages of Dr. Al-Wardi's research project can be divided into two stages: the first, in which he followed one approach, and the result was his books on personality, society, dreams, belief, the subconscious, and logic, which constituted nearly a decade of time. The second stage, in which he followed a different approach, the result of which was a book distributed in volumes and with a research period that constituted nearly a decade of time as well. There is no dispute that his research journey that he took was great and important, but his beginning in that journey, especially in the years following the 1963 coup, had undergone some change in both directions and methodologies, as Al-Wardi turned towards studying political history and analyzing its events socially, in his book *Social Glimpses from the History of Modern Iraq*, which he wrote during the seventies of the last century, during which Iraqi society went through historical circumstances that ended with the arena being devoid of any political opposition after any activity leading to it was liquidated. During that period, Al-Wardi's fame spread, and sociology is hardly mentioned except in conjunction with his name as the first pioneer in launching this specialization, as the first An Iraqi researcher and perhaps an Arab who obtained a higher degree in it. Dr. Al-Wardi's star rose in Iraqi and Arab sociology and continued even after his death, and those interested in sociology are certain without a doubt that Al-Wardi is the undisputed founder of social studies. The book "Social Glimpses from the History of Modern Iraq" was described as being similar to a history book, but it differs from the usual history books in that it is primarily concerned with the intellectual, social and psychological significance of events, and that the author paid special attention to the individual in his relationship with his family and the history of his society. He likened this social and historical relationship to the personality of an adult, as it is affected in its present by what happened to it in its past, and this influence may have been unconscious and began since the Ottoman era, considering his study the most closely related to the reality of our current society, as we still live in its social heritage. The principles of honesty, integrity and the strength of systematic personal observation that Al-Wardi relied on helped him greatly in approaching the social factors and social conflict that influence the formation of personality and determine its features and general characteristics. In conclusion, we say that Al-Wardi presented a renewal and exercised a courageous challenge to reality and society, as he sought to change the past with reality and the

present, searching for truth, right and social reform. He lived as an ascetic, far from the whims of the self, fame, personal and worldly interests. He left the world and departed from it, and he could have obtained many benefits if he had given up some of his principles and values.

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