

# Local History as Geometry for Humanity Science by Using Cartesian Coordinates System

**Mohammadreza Shahidipak\***

Department of Arts and Humanities, Islamic Azad University Central Tehran Branch, Tehran, Iran

## Abstract

Medieval is the essential part of the classical history of the world, local historian in medieval presented paradigm for local and regional history, in schools of local historiography. They attend in local and investigated events deep and close and used a variety of archives and classified any coordinates. The software for categorizing these coordinates is the mind of the historian whose aware of philosophy, jurisprudence, law, theology, history, geography, political science, anthropology, ethnology and some of the sciences and knowledges. Local historian in fact, combines and broadens the range of changes related to natural, social, thought and power and the aim of this setting coordinates is Social control. The volume of many material of local history was produced in the middle ages by leaders of local history. The first encyclopedia of local history and historical geography include hundreds of local history coordinates it was written after long travels by Yaqut (1229) in Levant. the problem is why in the middle ages this massive amount of local history was produced. In modern era, human mind still strives to classify the aforementioned changes into the medieval style but in new scientific method by using cartesian coordinates system to So that it can be categorized more precisely and comprehensively for achievement to applied and Practical results. The present research proves the validity of the local history style as part of the common structure of the human mind, which, in each place and time, elaborates the coordinates for a road map of social control. In fact, local history can play the role of geometry in the humanities. The present paper describes and approves the success rate of using the cartesian coordinates system in sciences of humanity. According to the opinion of researcher, the use of the cartesian coordinates system in the field of humanities is successful from the entry of local history because local history has worked as a successful paradigm for categorizing and analyzing all information in a local community. Therefor history is applied science and local historians such as engineer of history have measured events that can be used for everyday life. This method of historiography serves as an application of the history knowledge and provides historians with a special place in social decision for management and control. Local history data is used in urban planning and to solve and control border crises, and to determine political anatomy of local region. Today comprehensive urban plans are set according to local history data. it is effective in determining the river's interior, mountain and is used for graphic design of the historical, cultural and religious furniture of the city.

## Keywords

Coordinates, Local history, Medieval, Cartesian Coordinates System, Paradigm

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\* Corresponding author

E-mail address: Reza2017mreza@gmail.com

## 1. Introduction: World History, Local History, Dignity of Medieval and Social Change

One of the most important parts of the tracing, analysis, abstraction and categorization of meaning in history is medieval period [1] in same period, violence and social order were on opposite sides of the world, and social order of christian faction and church structure against social order of the Islamic caliphate and mosque, and global harassment covered up two sides of Mediterranean [2]. More than two hundred years of medieval period belong to crusades that transformed world with social change, and Europe was gradually preparing for entry into the renaissance just after these wars. Durant, Toynbee, Sarton [3], in describing to one of the most effective periods of history and civilization of world, have referred to Islam and its wide and sustained social change [4]. Some scholars have emphasized physical status of Islam in social changes of world in middle ages and have included it in categorization of world history as an effective means of global change [5]. But some have taken all the changes in world history into an issue, and from a regional point of view, they say all world history is still function of European history and subject to a European religious issue. The issue as mentioned is why in the middle ages this massive amount of local history was produced. The research has responded by proving this hypothesis that is the relationship between empire and local history and between world history and local.

## 2. Methods and Materials for Writing and Creation of Local History

### 2.1. Definition and Nature of the Social History and Local History

Local history is a kind of historiography of a geographic location where historical events change rapidly there in and changes in other parts are a function of change there. Indeed the work and mission of local history is review quantitative and qualitative of changes. The main theme of the local history is changes, special social changes because the world in the middle ages which is time of emergence of local history, faces enormous changes in various fields. Therefore the case study of local history is changes of any coordinates. The subject of local history is a city as city-states and sacred and holy places, capital cities that are the turning point of history, therefore in the first definition of local history, in fact, is history of city, any city in region, country, world. Indeed local history study changes in very limited space of

the city, such as changes in religion and politics, because important elements for definition of local history is considering changes in limited space and time that just city has this situation. The places where easy to follow rapid changes of states, religions, beliefs, mass migration of population, formation or dissolution of social classes, changes of sects, replacements of capitals. Local history is critical and intellectual review of events in the context of geography.

#### 2.1.1. The Goals of Local History, and the Constant Issue of Social Control

Social control has been a constant issue of human, and this will be done by historian with historiography in paradigm of local history and by writing social history, this historiography style has practical value, and the main objective of researches in history is social control and local history has a practical goals, these objectives include all aspects of needs and demands of governments and different currents of state power. As political, social, economic and cultural requirements. Local history is a treasure of information about the behavior of humans, nature, animals, industries, and communities. The goals of local history is Performing and implementing and realizing the will of governments for social control. And social control is in fact at the head of all social issues [6].

#### 2.1.2. The Title of Pillars and Structure of Local History and Detail of Their Coordinates

Local historians examine a large number of coordinates. They examine these coordinates for changes over time which are generally classified into four categories about nature and its complications, Power and its inherent complications, social and community and all its complications and changes, thought and course of thinking and all their effects, thought and all its manifestations and all its changes; like this local history is a function that has four variables, the first human and religious and cultural behaviors, and its implantation and reproduction, and its family, and the second, nature and its elements and its changes in time and place of a particular geographical and society, and its changes, and government and power, and all institutions, administrations of authority and social order and their changes and finally thoughts changes. These variables in the cartesian chart, when dispatched produce specific images of the local status and the information is organized in a structured way for different users. The general titles of these four variables, which are depicted in the graph (figure 1) and whose function is in the form of a formula, local history is in fact function of four variable [L.H=F (S+P+T+N) ] which comes below:

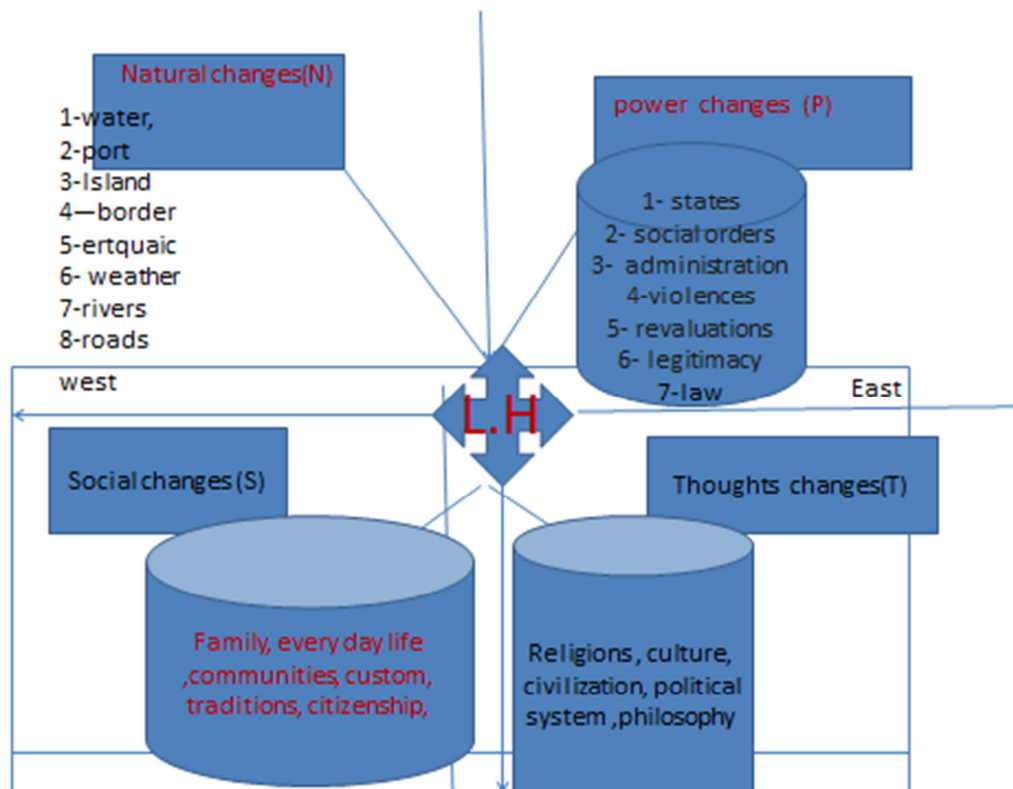


Figure 1. The graph for Produce of local history by using Cartesian coordinates system.

### i. Changes About Nature

The place of natural disasters in local history is that local history is in fact the explanation and geographical commentary and Interpreting of history. It requires a geographical location of events and a map. Water, island, port, river, sea, ocean, gulf, domes, bridges, animal, plant, roads, mountains, plains, volcanoes, deserts, coves, mines, and their names in passage of history, and their legal regime and border, disputes. Local history study traumatic geographies and histories as natural disasters; flood, earthquakes. Typically, historians of Egypt in the middle ages recorded the earthquakes in Cairo, and Suyuti (1505) Egyptian historian formulated it as an independent book [7]. Any of scholars of medieval as Al-Maqrizi wrote and detailed about Nile River and the rules of dividing the water of Nile and its source [8]. Local history introduced any local administration and court of water and its traditional management, in local history there is a strong and undeniable relationship between the political name and natural requirement. One of the most scientific examples of using local history is determination the name of Persian Gulf, word of Persian has a fixed place in local history.

### ii. Power Changes in Local Area and Region in City-State and Local Governments

There are specific terms and phrases related to the circulation

of power in local history writings as a: emergence and fall of local states, cities, local administration, list of local rulers, the exact distance between town, cities and borders crisis, minorities, occupations and industries in small cities, holy place, courts, police, war, peace, local law. Dynasty of kings and races, in the some parts of the world, the exact and historical examination of the terms of power indicates there is a direct link between empire, international big power with local powers and with local minorities. Indeed local historians research local states and powers. Scientific example of the role of local state in middle ages is local state of Hamdanid dynasty (895-1002AD) , Mirdasid dynasty (1024-1080AD) in Levant where the point of change power of Rom, Abbasids, Fatimid Caliph and empire. The study of city –state of Aleppo in medieval is most important issue in writing of local history and local historian examined the changes of power in Aleppo [9]. Local history of Sicily in medieval in Islamic period is the best sample and paradigm for local history in a very limited location, witnessing the rule of a local emirate [Imarat Siqilliyya/ (1072-965 AD) ] this small city-state and local governments ruled in Sicily for two hundred years [10] the book of the process of city formation in medieval in the sample of qom has provided a complete list of all issue of local history and then detailed applied examples of local history [11] there are in medieval many monographs about the holy cities which is an example for local history as history of mecca by Azraghi

(244/858AD) H. F. Wustenfeld (1899) a German Orientalist published the book in four volumes as the local history of Mecca in the German language In the name” Die Chroniken der Stadt Mekkah, Henrich Fredinand Wustenfeld, laypzig,” in Laypzig, 1857- 1861 [12].

### iii. Socialchanges

Local history indeed is social history and it is study social movement, social problem, social order, social structure, social system, societies, socialization, sociology of education and race, family, religion, social changes are heart of local history and this is the most important issue in writing of local history and this is central issue of sociology. In many reports, Yaqoobi speaks about demographic composition of a city's people, he writes in demographic changes of new city of Kairouan established in 665AD;the people of this city have different ethnicities and they refer to Tunisian people from the composition of arab, beber, Iranian and Roman classes [13]. Maghdesi (991AD) has provided the best coordinates for various types of social change and social issues and demographic and economic changes and social movements. The combination of socio-economic and civilization changes in the local history in middle ages has been formed in his book [14]. Local history reports training and educational institution and its effects on social change, in the middle ages appeared several educational city –state that played a major sociological role in the transfer of science from the Iranian and Roman civilization to the sphere of Islamic civilization [15].

### iv. Thinking, Thought, Religion and Idea Changes

The features of world history in the middle ages are the transformation of thought and religion in the world. Any historians of world history have considered the emergence of Islam as the main and physical parts of world history [16] because religion and ideology in the roman empire changed from Christianity to Islam, and in the Sassanids Empire, the conversion of thought from Zoroastrian to Islam. The Social theology of Christianity gave its place to social theology of Islam. Many scholars have focused on changing thoughts in urban societies of medieval and studied formation of city based on religious and thought change. In the context of changing ideas in new demographic composition in muslim world, several scholars wrote a special book on the geographical dispersion of ideas and some kind of geographical interpretation of theology and religions. In modern period Petty Explained the relationship between religious change and geographic change [17]. Immigration has been accompanied by social changes and changes in religion and thought. And then the result of these changes is appearance of new towns and cities. The most important

changes is formation of city within Islamic Empire in India, Iran, Andalusia, Maghreb, and other parts of the empire and the most important issue of local history in the middle ages is direct relationship between migration, demographic change and the establishment of cities. With the same formula from the 7th century to the 11th century AD, 1,500 Islamic cities were established within the Islamic territories. A typical example of this relationship between changes (migration, demographic changes, geographic changes, changes in thought and religion, establishment of cities) was performed in Iran by two major immigrations in the eighth and ninth centuries of AD. Particular, this formula has occurred in metaphysical and transcendental cities with higher dignity.

### 2.2. Postulate, Axiom of Localhistory

Local history is a smart and philosophical attitude to events of history, so it is kind of logical system for study of history and has any axiom and the basics element. The local history has the basics and postulate and axiom that these general principles are common explicit and accepted and governs the process of events in local areas. The abstraction of axioms from social history data has a cognitive and logical basis in the method of humans think. Because the axiom of local history and social history are based on the common perceptions those are upon the very complex structure of reasoning in all aspects of the social world, this is same ethnology that observes societies for the recognition and analyze of social events. The natural principles govern on relations between powers are the axioms of local history and Constant mental structures are the most important principle of local history. A common mental structure is the basic principles and common bases and Axiom of local history. One of the common mental structures is endemicism and purposefulness that treats many people in the attitude of events and as objects with common purpose, People throughout the day look at everything as components of a system.

### 2.3. Methods of Compiling Information and Pillars and Structure of Local History

The raw data of local history is placed in the circle of any paradigms of sociology and anthropology and politics and analyzed upon scientific method of research as sociology of religion, work, family, and sociology of any communication as urban and rural societies, trade union. In this method there are some parts of the real and false correlations and causes that classified in the local history. The analysis of local historians of social change has taken place within the framework of structuralism, Understanding and explaining theory. Three examples of medieval historian as Ibn-Khaldun, Marakeshi, Ibn-Moskovayah have analyzed social

change based on paradigm upon previous mental structures. The most important of these methods and paradigms are:

### 2.3.1. Using Statistics for Building Local History

The geographic and historical texts of the middle ages, by presenting socioeconomic statistics are a valuable resource for using statistics in historiography. The information generated by the statue is very effective in combining the components of local history. Among the local history writings, qom history has provided the most social economic statistics. In fact, this book is an example of the medieval tax system in which the cities were well managed by tax system and citizens were well controlled, there is a trend about statistics in the history of Islam, which historians have reported on their example in the statistics and counting people of Medina by the Prophet [18], but the classical heritage of statistics texts in economic affairs has been produced by state authority of the early centuries of Islamic Empire which has been studied by orientalist after the advancement of economic and sociological sciences. One of the most of this economic texts provided by Qudama ibn Ja'far, (948AD) he wrote special book in this work, which he called book of the administrative writing industry and tax (the *Kitab al-Kharaj*) [19]. The contemporary orientalist is Daniel Dent 1947. He studied statistical sources in the history of Islam and he wrote book "conversion and poll tax in early Islam". He has criticized views of any orientalist as Beker, Caetani, Wellhasen about tax and statistics in Islamic empire and about written legislation in archives tax of Islamic world from the seventh to eleventh century AD [20]. There is close relationship between locality and statistics because in the field of statistics in the Islamic cities established particular job. The term "Jahbaz" (tax statistics specialist) is one of Mrs. Lambton's favorite local term. She wrote his book in local history based on these statistics. The basis of his work in local history is based on the archives of Islamic statistics in the middle ages, she has quoted this word from book history of qom which is the first local history book in the middle ages. This term indicate using statistics in Islamic civilization and shows the close relation between control and local history [21]. The root of this term is the Iranian word that is the name of job is called secretary of statistics in economic organization of the ancient Iranian state. This term is a social, administrative, political class of people in the Sassanid era, which has been studied by many orientalist such as Christensen, Mackenzie, Fischel, Dozy, Wolff, Walther Hinz [22].

### 2.3.2. Using Ethnological Information and Anthropological Studies for Building Local History

Anthropological and ethnological studies, which are the pillars of local history, are one of the main elements of the

historical and geographical medieval historiography that the local historian employs using ethnological information in the building of local history. There are many political, social, and cultural issues that local historians study by using certain methods of humanity special any paradigm of sociology, and create local history by processing information on these topics. These issues analyze in framework of functionalism and by explaining the consequences, not the causes functionalism is one of the most important ways in the writings of the medieval history for explaining social change. In this way, the various social-political information are components and members of the community as a whole [23]. According to some definition of local history is a combination between contemporary ethnology and history.

### 2.4. The Leaders of Local History in Medieval World

Iran and Rome are leaders of local history from ancient period. There are many documents of the inscription on the subject. In both empires, research has been ongoing on the writing of local history but there are many documents of Iranian civilizations in the Achaemenid (550BC-330BC) Parthian (247BC-224AD) Sassanid (224-651AD) periods determined the main issues of local history. German orientalist Markwart (1930) in his book, *Iranshar* in the Claudius Ptolemy geography (100AD) reported some roman and Persian sources of ancient local history and then pursued it in the sources of Islamic historical geography and local history [24]. American orientalist Arnold Joseph Toynbee (1975) reported the administrative geography of Achaemenid empire upon ancient Iranian document of local history in his book, study of history this piece of ancient Iranian history was chosen by him is a comprehensive sample of topics of local history, especially in the economy and administrative division of the empire [25]. The book *Shahrestanhay Iran* (cities of Iran) is a oldest historical texts of Iranian local history and historical geography of ancient period this book is the first bridge for transmission of local history from ancient to Islamic period this book was translated into arabic during the first period of Abbasid Empire around 750AD. Markwart translated the book into English [26]. Therefore the general principles of experiences in local history transferred from ancient period of Iran to Islamic Empire. Many Iranian and muslim geographers and historians, using the same texts of ancient Iranian history they created the first scientific and academic historical material of local history in Islamic civilization which is still the main source of historiography of local history. Yaqoobi (897AD) the minister of information on Abbasid caliphate, is at head of these historians and geographers. Ibn-Khordadbeh (912AD), Yaqoobi they were the staff of

administrative of abbasids Caliphate and part of its authorities during the first half of ten century AD. Ya'qubi is Minister of information of abbasids Caliphate, and his information on geography is data for, controlling the people of the areas have been conquered. He is actually leader of social and local history. He has provided some details on the face, behaviors, religion, class of people [27]. Sohrab is another geographer who transferred local history studies from ancient Iran to Islamic period. He launched local and regional geography and created first big geographical index in medieval which plays a key role in local history. He raw materials of local history and detailed geographic coordinates of each location. Sohrab is one of the most residual Islamic geographic resources that provides a detailed list of place, cities, mountains, rivers based on their latitude and longitude. This book is one of the first works of Islamic geography published by German orientalist H. V. Mzik in 1929 in Germany [28] but first classic work of local history was presented by Hassan qomi in the middle ages. He described almost all elements of local history. He describes the local features of qom in detail, as a demographic changes of migration in city which characterize the process of state formation in qom, names of villagers, ancient administration of water and its ancient sites and educational centers. He reported status of ancient religion of Iran in qom after Islamic period and detailed about ancient class of qomi peasants and he detailed about emergence of Shi'ism in qom and the expulsion of Mu'tazilites sects from this city and ruling Shiite ideology and he detailed in agricultural, handicrafts products of qom and he listed names of rulers of Umayyad and Abbasids Caliph in qom [29]. Edrisi is a one another historian and geographer was born in Ceuta studied in Cordoba and went on scientific expeditions on a long journey to various locations eventually settling in Sicily island in palace of Roger II, this book is the most accurate Islamic geography that describes local history of Europe and its anthropology, he reported behavior of Portuguese people in the middle ages [30] Ibn al-Faqih initiatives cultural anthropology people of, Germany, Britannia, Sicily, and elsewhere in Europe. He presented and classified any reports used in local history in his Book, al-Baladan [31] any orientalist mentioned his news from China, Damascus as a paradigm for local history [32]. Mu'jam-al-al-Boldan by Yaqut al-Hamawi (1229) is first encyclopedia of local history and historical geography that dates back to medieval cities of Islamic world. This book is a complete historical geographic index. Religious anatomy of the Islamic world has been depicted and geographic areas of dispersion of religions have been mentioned [33].

## 2.5. Schools of Local History in Islamic World in Medieval

The historiography in the style of local and regional history, which is the compilation of social history of cities, societies and regions, is a kind of historiography created by Islamic historians in middle ages and it is a sign of dignity of medieval history in structure of world history, medieval history is essential core of world history and its meaning is Islam that appeared as empire system of power and indeed as a meaning of world history in middle ages. The present research has been based on description the nature of local history and social history to prove this hypothesis about close relation between world and local history. The significance of issue is in this paradigm of historiography as achievement and production of Islamic civilization that is still the style of local historiography in the twenty-first century. American historians have recognized the important of medieval period in world history. They want to rebuild the middle ages. This is the position of Islam in the middle ages in opinion of orientalists such as Cahen (1991) , he says the book of Binder (1975) ;” The study of the middle east“ is encyclopedia based on American method combined history and contemporary ethnology [34]. There are upon this hypothesis any schools of local history in medieval:

1. Iranian School of local history presented in a book" history of qom "the oldest book in local history in medieval created in ninth century AD and very used by any orientalists as Lambton (2008) in her book peasant and lordship, it is best book in local history for control [35] and as a Bernard Louis (2018) who tripped to qom for experience information of this book in local. This book is manifest of local history and is a symbol of social theology compiled of theology, Metaphysic, social and economic events.
2. Egypt School of local history which is created in Fatimid period by Mosabbhi (1029AD) and by Al-Maqrizi (1442AD) in his book “Al Mawaiz wa al-i'tibar bi dhikr al-khitat wa al-athar “it is a manifold collection of local history. This book is a political, socio-cultural, anthropological, historical geography, economy, sociological history of Egypt from ancient to fifteenth century [36].
3. Levant School of local history created in Fatimid period.
4. Andalusian School of local history created in Al-Mohads period.
5. Maghreb and Ifriqyah School of local history created in Hafsid period by Constantine of Ifriqyah – Hasan- (1500AD) .
6. Arabian Peninsula School of local history.

7. Mesopotamia School of local history.
8. Transoxiana School of local history.

### 3. Result; Discourse: Emergence of Local History at the Beginning of the twentieth Century

#### 3.1. Possibility of Similar Paradigm in Local History

The question is that the term "local history" is same throughout middle ages and today, is there a similarity between researches of medieval scholars in local history with research of twentieth century? upon opinion of many researchers; the similarity of history of events from any period to other epochs of history is just like to the similarity of water to water, because behavior of man, nature, society, thought, the four pillars of local history, is similar in any period of history as a medieval, modern, contemporary and during of all times. The term was borne in medieval when the emergence of new power in the world and when established Islamic empire, and divided the history in any branch as a history of universal from creation, history of cities, history of individual person, history of local issues, there are in heritage of history of medieval any materials showed these classification of history as a stream of division at dawn of a Islamic civilization in world history [37].

#### 3.2. Modern Schools of Local History in the World

In the modern era, historiography is done with the traits and characteristics of local history in Europe. Theoretically, there is a consistent dialectic relationship between local history and world history. In the modern era, there is a kind of attempt to express the connection between local history and world history. *William Petty's* By writing a "*The Political Anatomy of Ireland (1672)*" that is the first work in the history of local and historical geography in Europe, which has a lasting socio-political application, it could be considered the beginning of local history in Europe. This book shows practical importance of local history and the relationship between geography and religious change and regional design. Three years after completing the maps for Down Survey, Petty wrote of how religious reform in Ireland could be made possible with the advent of "the new Geography" [38]. Vico (1744) is presenting a pattern for dialectic between world history and local history of special nations, he has used the word selfishness of nations. He focuses on the philology of names and he near to the feature of local history. Lucien Febver (1794) believed in the relationship between land and

human evolution and wrote a geographical introduction to history and addressed issues of local history, such as the social and economic problems of societies. Kant's philosophy led to revolution in functioned of human mind. In the Kant's Imagination of history was drafted the foundations of dialectics between local history and world history. Hegel created a systematic connection between local history and world history, in his opinion development of history is specified in the geographical field [39] the commonplace of philosophers and modern historians is the focus of European local history in the systems of philosophy of history and historiography. Toynbee (1975) believes that a great deal of detail has necessary for understanding of history and history of Europe is the centerpiece of world history. His beliefs are the same as the theory of the existence of dialectics between world history and local history. There are similarities between annales style of historiography and local history. The common discourse between annales school and local history that its character is combining was dominated in language of historiography. This process began with the emergence the book history of qom in the 9th century and peaked with the historical sociology of civilization in the 14th century by Ibn Khaldun, and eventually emerged in the early 20th century at annales School and In the modern form, it was shown by Braudel (1951AD) in his book history of Mediterranean, and eventually the third generation of the annales school turned to comprehensive review in all aspects of social reality [40] similar issue took place in the history of medieval happened at the beginning of twentieth century in Europe which was the start of a new round of world power. After more than of thousand years of deep and extensive research into the local history by any scholars of Islamic civilization began in the twentieth century, research in local history in Europe, and its first academic center was established in 1952 in England but in Islamic civilization research in local history begun in third century AD and the subjects of local history were very diverse and their geographical range were the all of the medieval world from Europe to China. Chinology, indology, Orientalism, Westernology began with approach to any subject of local history by Ibn Battuta and Biruni, in Islamic Civilization [41] but Local history is rarely taught as a separate subject founding in 1901 by the Royal Australian Historical Society in Poland since 1902 at the University of London in 1908 and studied in Ukraine since 1925 and researched at Leicester University from 1947 and In 1952, formed first school of local history by the ministry of education of British and appointed by Leicester the first Professor of English Local History in 1964 and established in the 1980 the first awards the Alan Ball Local History Awards. In several Slavic countries and in USSR researchers emphasized in ethnology, regional studies, and country lore or local lore [42]. Bilādī

(2010) founder of the local history and historical geography of Arabian peninsula he published about 100 books on this subject. Bilādī's writings on the local history of Hijaz have played a major role in Saudi government decision-making in civilian development and highway from Mecca to Medina was made based on historical studies upon his journey to find and determine the Prophet's emigration. Bilādī has presented a complete topography of Hejaz. His work is a geographical interpretation of the history of Hejaz [43].

## 4. Discussion: Common Issue of Local History in the Past and Present

### 4.1. Local History as Encyclopedia for Discussion

The local history is an encyclopedia that contains many of the key vocabulary and technical terms mentioned by local historians for discussion in any aspects of societies. In the middle ages, the terms of local history and social history were created after observing the events, but there is a paradox in local history in the twentieth century which is limited to reading archives only. Some of the most important local history terms are described here; family and local history common and major themes are: population levels and trades, the poor and wealth, agriculture history, central courts, education, local government, taxation, landscape and culture, folklore, customs, civic ritual, historic place, church, mosque, domestic building, towns, landscape history, the countryside, place, names, surnames, genealogy, tracing and family tree, local history in any local place, family history, local communities, social history of rural communities, social history of urban communities, in this research, there are four major issues of local history in past and present:

### 4.2. Dignity of Ethnology

One of the most important local historiography and social history is the issue of racial minorities and ethnology. *Ethnology* has been used among the local historical sources since medieval. Maghdesi (991AD) and some other historical sources expressed distribution of Kurdish population in Iranian Empire. They have determined ethnic anatomy of people [44]. The combination of contemporary *Ethnology* with their history makes local history always up-to-date. In modern period orientalist, Zaba, (1891AD) studied in the first time, culture and language of Kurd and he published the first dictionary Kurdish – French [45] in the present era, during the last two decades of the 20th century, dozens of articles and books on Kurdish relatives were written and several cultural studies institutes were

established. As a Kurdish Institute of Paris 1983 and Washington Kurdish Institute 1996 and as paper; the Origin of Kurds Advances in Anthropology 2012. Vol.2, No.2, 64-79 and as phd thesis as a Khdir, Dilshad H. (2015) Dynamics of Kurdish identity formation in the Kurdistan region-Iraq between 1991 and 2014. PhD thesis, University of Nottingham. And as book "The Kurds" by Tomas Bois and "A MODERN HISTORY OF THE KURDS" by DAVID McDOWALL, 2007.

### 4.3. Genealogy and Its Using in Local History

One of the most important branches of local and social history is genealogy, many works in the field of genealogy were produced in the middle ages. It is used in this category of studies the names, surnames, tracing and family tree. The history of Baghdad (463/1070AD) is a collection of local history that has been drafted in the four hundred years of the local history of Baghdad during the Abbasid caliphate period. This unique city-centered work is based on genealogy, relatives, names, surnames, tracing, family tree of the families living in Baghdad from (204/ 819AD) to (218/832AD). This book contains 7800 titles of science, culture and politics of Baghdad [46]. In the modern period genealogy is active in the east and west of the world, there was a dramatic advance in genealogy. Because political genealogy has always been used by governments. Several institutions in genealogy were established in the United States and England. The first institute of genealogy (NEHGS) funded in 1854 in the United States. Now most research in local history in the United States and England relates to research on family history on the axis of genealogy [47].

### 4.4. The Sociological Concept of Class

One of the most notable concepts of social science is class that has many uses in the writing of local history and social history and historical geography. In the middle ages, three historians have paid attention to the concept of class and mentioned classes of people in Islamic societies. Jahez (868AD) mentioned the classes of people in the first period of Abbasids in the new cities. Ibn Sa'd (845AD) has mentioned the classes of the people of Hejaz in Mecca, Medina and some other places, and Ya'qubi (897AD) refers to the non-moslem classes and qom history to the Zoroastrian peasant class of qom [48]. The existence of these materials in the middle ages on typology and writing of history based on class shows that class conception existed in the historian's mind of medieval. Class imagery is the hearts of sociology in modern and contemporary [49].



#### 4.5. Messianism, International Application Between Local and World History

*Messianism* is essential issues of local history from ancient period that it is still central. It is one of the transcendental and religious concepts and part of the social -political theology that has a special place in history of native and local cultures of Mediterranean area, Levant, Mesopotamia, Arabian peninsula and Iran. In modern times messianism has found new meanings. This transcendent issue in the modern age, which is the age of the challenge of the transcendent, was not forgotten and reinterpreted again and integrated into the ideology of modernity, drawing the historical horizons of nations, races, and social classifications. The expansion of modern culture throughout the universe has globalized this horizon, a landscape that breaks down to a variety of local traditions and local history and traditions [50] any kind of this term was born about medieval in city of samarra, it is part of the local history of this city but it is rooted in international and belongs to all divine religions and it has followers in Europe, Asia and America [51].

### 5. Conclusion and Finding: Local History as a Paradigm

Local history is in fact function of dominant power that they want to control urban and rural communities. Compare texts of local history in the middle ages and modern and contemporary times, shows the most important and common issue that has been drawn up by states and ruling power is social control. The following of the studies of social history of rural and urban communities is major subject for local historians in the past and present. The common point in local history is always a function of the four elements that can be obtained by registering them on the Cartesian curve and in coordinate system for the theoretical and applied studies of each local place or region. Local history is in fact function of four variable as formulated:  $L.H=F (S+P+T+N)$ . This hypothesis has argued that the emergence of imperial power is accompanied by an increase in the writing of local history Which is backed up by any historical document. Local history can transfer the applied achievements of history to the present and put it at the center of decision making for determined the Political and cultural anatomy of any place. Finally the most important finding is that major powers are always looking for and seeking to establish and expand local power and they write history with the local history of the small local city-state.

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