



The Impact of The Translation Movement in Peaceful Coexistence Among Muslims and others in Iraq of Second Abbasin Age (218-334 AH / 833-945AD)

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ABSTRACT

The first age (132-218 A.H/ 750-833 A.D) is considered one of the flourishing eras that developed the Arabian intellect, due to transferring of other different science from different languages to Arabic, because of the urgent need of Muslims to be open other developed nation's culture as a result to the concern of abbasin khalifa in translating many required fields in what they need to in politics and social affairs like medicine, astronomy, mathematics, and philosophy, it was not only encouraging from khalifas but by all community categories people in Baghdad, Basrah and Kufa and all parts of the Islamic empire that led to overwhelming the spirit of coexistence and forgiveness among Muslims and ahill aldimmah.

Keywords:

Ahill Aldimmah., Basrah and Kufa, community categories people

Introduction

The first age (132-218 A.H/ 750-833 A.D) is considered one of the flourishing eras that developed the Arabian intellect, due to transferring of other different science from different languages to Arabic, because of the urgent need of Muslims to be open other developed nation's culture as a result to the concern of abbasin khalifa in translating many required fields in what they need to in politics and social affairs like medicine, astronomy, mathematics, and philosophy, it was not only encouraging from khalifas but by all community categories people in Baghdad, Basrah and Kufa and all parts of the Islamic empire that led to overwhelming the spirit of coexistence and forgiveness among Muslims and ahill aldimmah.

The translation has become a revolution had a significant effect on other cultural literature and scientific levels and posed a bridge between different cultured and heritages; the translation include the "word" that helped in an interaction between ideas and beliefs and conversation with other live languages, cultural exchange, literature grant, scientific participation and it's the one that conserves the international culture from loss and extinction, so the translation has become a means for spreading cultures embosoming of cultures and meeting instead of confliction or diverging.

The flourishing civilizations and human thought are linked directly proportional translation process Whenever society was in contact with those by translation, that was the reason for the prosperity.

As is the situation in the Islamic Arabian civilization, which has benefited from the Greek civilization and other civilizations, and that these civilizations in its role have benefited from the Islamic Arab Civilization(1).

The translation is an essential means (ancient and modern) of civilized communication between nations and peoples through the logic of exchange give and take differences between cultures and languages. The translation helps us to know each other through transferring the idea to us. Also, allow us to understand ourselves (2).

The translation movement is characterized by one of the most prominent translation processes and the largest in the history of humanity, in the Islamic Arabian state (during the Abbasian age) (3).

It should be noted that sizeable intellectual freedom enjoyed by translators has been marked by the method upon which the translation in Arabs . the technique based on academic freedom for translators despite the different sects, religions, and doctrines of Jewish, Christians, Almlkaneyh (4), Jacobite(5), and Nestorian(6) as well as the Sabeans and Zoroastrians.

(1) Ibn-Nadeem, The Bibliography, p. 244, Scientists News, p. 15, Ibn Abi Asibah, The Eyes of The News, p. 15-16.

(2) Almasaoodi, Golden Meadows, 2/61-63, labia, Other in Arabian Culture, p. 210.

(3) Alyuzbaki, The History of Achill Al Dimmah, p. 400.

(4) Almelkanya: it's doctrine for all Nestorian's king Saying that the Almighty God to the extent of saying three things: father, son and the Holy Spirit.

And that Jesus, the God of the whole, and complete human being fully human, that the whole of it is cross and killed him and that God nothing happen to him.

Mary, peace be upon her soul, was born God and man, and they were together one thing the Son of God Almighty. Looks: Ibn Hazm Chapter in Sects, Desires and Bees 1/65; Shaherstany, Sects and Bees, 1/224.

(5) Jacobite: said that Jesus is that GOD himself .and As they claim killed, died, and cross, the world stayed for three days without a leader and the space without a leader and then he came back as it was and that God has returned, that was in the womb of Mary, peace be upon her, she's pregnant. Looks, Ibn Hazm, Chapter in Sects and Desires1/65; Shaherstany, Sects and Bees, 1/225-228.

(6) Nestorian said as Almelkanyeh say, but they claimed that Mary did not give birth to a God, she gave birth to a man that God would generate human, but God was born. Looks: Ibn Hazm, Chapter in Sects and Desires 1/65; Shaherstany, Sects and Bees, 1/224-225 and respect, and they don't force them to convert to the religion of the Islamic Arab state (1), the Muslims left for translators freedom of belief, chooses which religions and sects they are like to join it. Some of them converted to Islam when they found faithful of noble principles; because of what they felt by its teachings Eminence and shared living of demure human communication. When we talk about intellectual freedom in choosing translating texts, the Muslim's methods based upon leaving the chance allowed to them to solve what they wish, their methods called by peerless forgiveness in it, they have translated many of religious beliefs, Al- sir, pray of Sabeans and also Hebrew (al Torah) (2).

This hard work fulfilled the coexistence among Muslims

So that the translation was not an individual project for this translator or that, but it is the institutional framework through which emerged from the efforts of Huneenn, Isaac, masawyeh, and others. (3) those not working alone, but they were supervisors on many transporters and translators. So we are looking at a team organized within the framework of the official project adopted by the Islamic Arabian state in the Abbasian age.

The friendly coexistence has spread among the translators of the Muslims and the rest of other religions, which is evidence of religious tolerance. The language of faith was not prevalent at that time, but it was the

language of the mind. All these translators have been done by Ibn Al-Nadim (4) and Ibn Abi Asibah (5).

When we are going to the second abbasian age, we find the movement of transport and translation has increased to be widespread and robust. The translation growing up great fully in Greek (6), from the literal translation of which, was filled with pitfalls and difficulties verbal translation into paragraphs and phrases with accurate meaning, this is the mystery in that; we find a lot of translations for translators repeat it's a translation of this book or that, for example, that translated by Al-Hajjaj Bin Matar and Other translators of Abbasian age (7), the reason of interaction of translation and transport then, the providing of a lot of money which bestowed upon translators by the khalifas.

(1) Al-jahedh , the Statement and Identification, 2/180.

(2) Almasaoodi , Warning and Supervisor, p. 98, ibn Abi asibah, The Eyes of The News p.294, Haji Khalifa , Revealed Suspicious 1/671, Mustafaa, Shakir, The translation in The Islam, p. 52.

(3) Ibn Nadim, The Bibliography, p. 123, Alakafti, The scientist's news, p. 132 Ibn Abi Isaiah, The word of The Eyes, p. 284.

(4) The Bibliography Book.

(5) Book of news eyes.

(6) Alkafty, History of The Wisers, p. 175, ibn Abi asibah, The Eyes of The news p. 257, Al-Jumaili, The translation movement, p. 178.

(7) Ibn Al- Nadim, The Bibliography, p .371, Ibn Abi asibah, The Eyes of The news, p. 172, haji khalifa, Revealed suspicious, p.1/681, Broklman, History of Arabian Literature, 4/93.

We mention that A.L.- Khalifa Al- Mutawakkil what did give to Huneen Bin Isaac (despite known about him from his severe dealings with Phil Al- jummah) (260 A.H. / 873 A.D.), he gift three houses, plots and make him an annual salary of fifteen thousand dirhams in addition to what Bestowed on his family from money, clothes, and Plots (1).

Human and his son Isaac (2), and his nephew Hubaysh (3), one of more translators in that age productive, and they were working together, some of the translations belong for huneen and the other one for Isaac (4), they have got support from many students. Al-Khalifa Al-Mutawakkil made him a group of global professional translators, translating under Astafen Bin Basil's supervision. This is evidence of the work of some of the students helping them in their translation.

Hunan was fond of translating medical books; he translated tens of them into Arabic and Syriac for Galen; also, Hubaysh did it the same as his uncle. Estefan was the first to translate the book of Diosagrides in the plant and the Book of Uribacejus in individual medicines, and he became famous for that. (6).

The big school for translation has represented at the same time a translation of the upscale coexistence among Muslims and the rest of religions. its teacher was Huneen and looks through his care to transfer books as well as precision in translating it because of moral and continuous material encouragement by ministers, khalifas, and others, which was evidence that there was an everyday life that distinguishes friendliness, respect, and exchange of information, the translation process don't depend on them translators only but there were outnumber translators, one of the most famous: Thabit (7) Bin Kara (288 A.H / 901 A.D).

1) Ibn Abi Asibah , The Eyes of The News , p. 270 .

(2) Ibn Al- Nadim, The Bibliography,p.429, alkafty, History of The Wisers,p. 80, Ibn Abi asibah, The Eyes of The News, p. 274.

(3) Hubaysh, one of the efficient translators of the Greek and Syriac into Arabic, and one of the pillars of Huneen's School for translation, which was one of his students and his nephew and from him learned medicine and excelled in it. Hunan was Praised and submitted to him when he saw him as very intelligent and genius; Ibn Abi Asibah praised him, saying: Hubaysh, Works intelligently. that his

intelligence was an excessive and brilliant mind.

The Eyes of The News, p. 276, looks too: Alkafty, History of The Wisers, p. 177, Ibn Alabri, A Brief History for States, p. 53.

(4) Ibn Nadim, The bibliography, p. 428, alkafty, History of The Wisers, p. 177, Ibn Abi Asibah, The Eyes of The News, p. 276.

(5) Asian Bin Basil Greek original has a significant role in translating the Greek and Syriac into Arabic. Ibn Abi Asibah describes him as saying he was almost similar to Hubaysh in translation, but Hubaysh's phrase was sweeter and more articulated. His father transferred (translated) many books that were excellent translations, one of Astafn's translation books called Chest Movements and lung for Galen. Hunan Bin Isaac corrected and translated a book called (ills self) of Galen and other translations. Alkafty, History of The Wisers p. 171, Ibn Abi Asibah, The Eyes of The News, p. 262.

(6) Alkafty, History of The Wisers, p. 74

(7) Abu Hassan Thabit Bin Kara Bin Marwan Bin Zakaria Bin Ibrahim Al-Haseeb, Sabean he's from of Harran's people, go to Baghdad because of Musa Bin Shaker's sons, admired him; because they found him eloquent, so took him with them. he also fluent in Syriac, Hebrew, Greek, excelled studying top science n philosophy, logic, number, Engineering, and the stars. In addition to working as a meteorologist, to monitor the sun and the moon movements in the Baghdad observatory.

One of the essential translation books was assets of Euclid, Aristotle's book in the plant; he has Qrston's book in the theory of balance and mechanical objects moderation. And had a significant impact in middle age Latin; one of his classifications was ammunition in medicine and written for his son Sinan (1). book of

One of the excellent translators at that time, Qest Bin Luka Baalbaki (2) (300 A.H / 912 A.D), who wrote and translated many works, including the entrance to geometry and the access to the science of logic, also explained the doctrines of the Greeks, a book about the food,

book of the difference between the animal-speaking and, Non-speaking animal, book of the movement of the artery, book of the weights and pints, book of the Paradise in history, book of the simple shapes space, and other. (3).

Ibn Al-Nadim (4) has said about Qest Bin Luka Baalbaki: "He was brilliant in many sciences, including medicine, philosophy, engineering, numbers, and music, has no faults him; fluent in Greek, the good phrase in Arabic," Saved Andalusian praised him (5), saying: "professional in the verification of number, engineering stars, and logic.

Ibn Al-Nadim (6) has explained that Isaac should be ahead of Huneen; for the bounty and progress in medicine and translation, and he was one of the last Greek philosophers who lived during the era of Islam.

We conclude from these certificates over the luck that translators have gotten it among Muslims, thus achieving the highest image of coexistence and the spirit of tolerance embodied based on intellectual freedom, which translators worked on, to transfer (translate) of all sciences and cultures of others.

Abu Hassan Thabit bin Kara bin Marwan bin Zakaria Bin Ibrahim Al-Haseeb has so many of the works, either in translation has been characterized by accuracy and proficiency, and was able to establish a school for the translation of its own, such as a school of Hunan Bin Isaac, he has many of the students who supervised on their translations and correct it if unacceptable. Looks: Saeed Andalusian, classes of Nations, p. 37; Ibn Abi Asibah, The Eyes of The News 294; Ibn Kalkan, Death of Noblemen, 1/313, Golden, Biography of Media Noblemen, 13/485; Al-Safadi, loyalty for dead, 10 /288.

(1) Ibn Abi Asibah, The eyes of The news, p. 185

(2) Questa Bin Luka Baalbaki was a Christian of Greek origin, scientists genius who had a significant impact on the prosperity of the scientific movement and described by several descriptions which indicate for ability and

proficiency of various sciences; he translated many books of Greeks into Arabic, was a good translator, eloquent tongue, Greek, Syriac, Arabic and corrected many of translated. Al-Khalifa Al-Mamoun entrusted him after being summoned by noblemen for translation department of Greek, Syriac, and Chaldean into Arabic, in the House of Wisdom, he was the best one who classified books lead him to contain the sciences and experience to collect meaning and abbreviation of spelling looks Alkafti, the History of the Wisers, p. 177. Ibn Abi Asibah, The Eyes of The News, p. 329; Ibn al ibri, A brief History of State, p. 259.

(3) Ibn Al-Nadim, The Bibliography, p. 410, Ibn Abi Asibah, The Eyes of The News, p.392, Al-Safadi, loyalty for Dead, 24/183; Haji Khalifa, Revealed of Suspicion 2 /1458

(4)The Bibliography, p. 410. Classes of Nations, p. 27. (5)

The Bibliography, p. 410. (6)

There are also members of the family's Boukhichoa that served the Abbasian state in Medicine, translation, and other sciences; Boukhichoa has a son called Gabriel (1), who was summoned to Baghdad also where he became a doctor of the Abbasian khalifa, Ibn Al-Nadim said (2): "Boukhichoa called Gabriel's father, famous when he served the kings like, Al Rashid, Al-Ameen, Al-mammon, Al-Mutassim, Al-weather, and Al-Mutawakkil , earned money in Medicine, never get it anyone before.

His son, Gabriel, was excelled in Medicine like his father and grandfather; Alkafti described him by (3) saying: "He was Proficiency a doctor " Reached a high position with Al-Mutawakkil, Ibn Abi Asibah (4) also said: "he was a great status and had to get a lot of money didn't like any doctors of living status, at his era, also was comparable to Mutawakkil in dress and bedspread," his father has authored a book to him brief Knash, and ticket book (Gabriel) (5).

One of the translators who have a prominent role in translating the Syriac language into Arabic was Ibn Wahshiya (6) (296 A.H/ 908

A.D). He translated from Al-Nabatiyah (7) into Arabic (8) and translated many works, including The Book of Life and Death in treatment of diseases, and other books of Nabatiyah translated into Arabic; he has several books in different aspects like chemistry and philosophy. His most famous books, a book of large and small farming, known as Al-Nabatieh agriculture, book of planets secrets, book of Al- Chaldeans doctrines in idols, Book of sun and moon secrets, and has a book in magic and talisman (9).

(1) Gabriel, one of the top doctors in the Abbasian age, inherited the artistry of Medicine from his grandfathers, as were his father and grandfather of skilled doctors in the School of Jundishapur. Was summoned to Baghdad to treat Al-khalifa Alhadi, so became a doctor of Khalifa, looks: Ibn Al-Nadim, The Bibliography, p. 354; Ibn Abi Asibah, The Eyes of The News, p. 185.

The Bibliography, p. 354 - 355. ((2

History of The Wisers, p. 45. (3)

The eyes of The News, p .186. (4)

Same Source , p. 184 ,Al Zarkali , Media , 2/44. (5)

(6) Ahmed Bin Ali Bin Al-Mukhtar Bin Abdul Karim Bin hadith Alexrani (Alexdani) or (Al-Chaldean or Al-Nabtiyah), the Chaldean means: first inhabitants of the land, and they Descended from Sennacherib, also is one of the eloquent Anabatic. Looks: Ibn Al-Nadim, The Bibliography,p.385.

(7) Al-Nabti: the plural is Al-Nabtieans, they were people who lived between Iraq and Jordan, have set up their state and they knew by this name; because they were (extract) water from the arid land. Al-Razi, Mukhtar Al-Asahah, p. 643; Dr. sid Ahmad and others, the intermediary dictionary, p. 567. Al-Nabti in Arabs means the residents of Iraq (Babylonians and other of old tribes). The language of Nabti closest to Aramaic then into Arabic. AL-Quran AL-KARIM, which descended in Arabic tongue, has not forgotten the Aramaic language; Al-Suyuti narrated in the word (Tur)

means mountain or hill comparable in Nabati's language. Al-Suyuti, the scattered pearls, 1/75.

(8) Alguenuggi, the alphabet of Science, 2/255.

(9) Ibn Al-Nadim, The Bibliography, p. 358; Haji Khalifa, Revealed of suspicions, 1/83; Zarkali, Media, 1/170

We can not forget the efforts of Isaac Bin human (1) (298 A.H / 910 A.D) who work on it, in translation from Syriac language and Greek into Arabic very well, helping his father in translation books in the House of Wisdom (2), has many categories show a significant role in achieving scientific and cultural prosperity, one of those works, a book of literature and rarity of philosophy, book in the pulse, book of individual drugs by letters, book of the entrance to logic industry, and an article in the unification and other literature (3).

We can not fail to remember that (4), who described Ibn Abi Asibah's translations (5) as: "a medium translation and tends to quality," one of his translation: a book of Aristotle's natural hearing, the first half translated by Questa Bin Luka, which was in four articles, and the other half translated by Ibn Naaimah, also a book of Somstiqah in wisdom, as was translated by Yahya Bin Adi (6) into Arabic (7).

Ayoub al-Abrash is one of the translators from Syriac into Arabic, who knows industry of medicine, but his translations were few; Ibn Abi Asibah (8) described his translations by saying: "he was a little translator average level and what he translated at the end of his life was comparable to the work of Hunan," this shows that the translation has been improved so that he became the most acceptable translator more than Huneen, It was an indication of the scientific integrity which enjoyed by Ibn Abi Asibah, In addition to translated information meticulously as they are.

Ibn al-Nadim (9) has said about him: he is one of the ancient translators in the time of Baraka, so he translated a book of Aristotle's natural hearing.

(1) Abu Yaqub Bin Huneen Bin Isaac Al-Abadi, excelled in Medicine translation, like his father. Still, he differs from him by concentrating his efforts on the translated books of philosophy and wisdom Greek, but his father was interested in translation books of a naturalist. He was the only one who worked in Medicine, looks Golden, Biography of noblemen media 23/107, Al Safadi, loyalty for dead, 8/266.

(2) Ibn Al-Nadim, Bibliography, p. 415; Alguenuggi, Alphabet of Science, 115: 3; Breaulkman, history of literature, 4/115.

(3) Alakafti, history of the waters, p. 45; Al Safadi, loyalty for dead, 8/266.

(4) Abdul Al-Maseeh Bin Abdullah Al-Homsy Al-Naaima, one of translator of al-khalifa's al-Mutasim age. He worked in Medicine, so Al-Safadi described him as a "famous doctor" looks: Ibn Abi Asabah, The Eyes of The News, p. 329; Al-Safadi, loyalty for Dead, 19/101 Brockelmann, History of Literature, 4/95.

(5) The Eyes of The News, p. 329.

(6) Abu Zakaria Yahya Bin Adi Bin Hamid Bin Zakaria Al-Tikriti, Al-Mintaka, Baghdad's guest, Christian Jacobite doctrine, after his professor Abi Bashrmti Bin Younes, the management of logic science finished at that time, also worked in Medicine, in addition to working as a copyist in so of Al-Wararkin in Baghdad, Working on reproduction of books extensively; so translated a lot of books written in Syriac into Arabic, he has a lot of books, justifications, and translation which collect it in the bibliography. Alakafti, History of The Wisers, p. 361; ibn abi Asabah, The Eyes of The News, p. 317. In Al-Ibri, A Brief History of the States, p. 285; Alguenuggi, Alphabet of Science, 2/254; Brockelmann, History of The Literature, 4/120.

(7) Ibn Al-Nadim The bibliography, p. 404; Alakafti, History of The Wisers, p. 100; Haji Khalifa, Revealed of Suspicion, 2/682.

(8) The Eyes of The News, p. 241.

(9) The Bibliography, p. 340. also, review, Haji Khalifa, Revealed of Suspicion 2/682.

Sinan bin Thabit was one of the scientists Sabeian who had a significant role in the intellectual movement and prosperity, where

he excelled in medicine and translation like his father (1), was a historian literary and had many works at this site, including Alhaji in The News of Al- Bouyh and The Book of History, since 295 A.H / 908 A.D until his death in a year,331 A.H / 942 A.D (2)

Abu Bashrmti Bin Younes (329 A.H / 940 A.D) was a senior logician who translated the Syriac language into Arabic, translating it and explaining. (3). One of the translated books was Aristotle's *Sovsta* which means camouflaged wisdom, also translated poetry book of Aristotle, interpretation a book of the last three articles interpretation by Thamstius (4), also an article in the introductions, issued by the Analoutiqa's book and the book of Scales conditional (5).

The encouragement of Khalifas for translators and transporters materially and morally affected the prosperity of the translation movement; the motivation was not limited by Khalifas only but also by the ministers and the influential people, the powerful impact. Alfateh Bin Khaqan(6), a minister of Mutawakkil, has Exaggerated spending money on translation and writing. Muhammad Bin Abd almalek al-Zayat (7) is less generous than him on this side. Mohammed, Ahmed, and al-Hassan's sons Bin Shaker almunajem (8) of the Richman who famously encouraged the translation movement and spent a lot of money getting and translating math books.

(1) The Bibliography, p. 421; Alakgafti, History of the wiser, p. 190 ; Golden, the history of Islam, 23/285.

Al-Safadi, loyalty for dead, 15/285 (2)

(3) Ibn Al-Nadim, The Bibliography, p. 368, Ibn Al Ibri, A brief History of Nations, p .28; Saed Al- Andalusian, Classes of the Nations, p. 54.

(4) The Same Source and Page, AlaKafti, History of the wiser, p. 323, Brockelmann, History of Literature, 4/119.

.Ibn Abi Asibah , The Eyes of The News , p. 317 (5)

. Golden, Biography of Noblemen Media, 12/83 (6)

(7) Mohammed Bin Abdullah Bin Laban, Bin Hamza, the nickname was Abu Jaffer, born in (173 A.H / 789 A.D) his fame, Ibn Al-Zayat, because his father was selling oil, grew up in the house of trade in desk area (near Baghdad), his father was urging him to work in the business, but he liked a literature and writing industry, considered one of the eloquent writers and poets, excelled until he reached the rank of the ministry, also brunt Al-Mutassim and alwatheq, while he has a disease, al-Zayat has granted a position to alwatheq for on depriving Al- Mutawakkil from it, but failed in it, so al-Mutawakkil took over the Khilafa and tortured him until he died in year (233 A.H / 847 A.D) Al-Khatib Al-Baghdadi, the History of Baghdad 3/145; Al-Zarkali, Media, 6/248

(8) They're the most influential men of the Arabian contribution media in the field of translation science, which was Musa Bin Shaker and his three sons. At the same time, Musas was an advance in the science of engineering, but they were all advanced in the type of sports, the shape of the universe, and the movements of the stars. Mohammed and AL-Hassan were fond of engineering, while third brother Ahmed of tricks (mechanics), so that they have excellent authorship know by tricks Bani Musawh, which has multiple purposes of great interest, it famous among the people, they were have heard the request of the ancient science and make them wishes, where were tired themself about it. They showered monthly salaries on a group of translators whom Huneen Bin Isaac, his nephew Hubaysh and Thabit Bin Kara, it's narrated that was a five hundred dinars, monthly, looks: Ibn Al-Nadim, The Bibliography, p. 392, Alakafti, The History of The wiser, p. 208,315; Ibn Abi Asabah, The Eyes of The News, p. 260; Hoenika, Arab's sun shining on the West, p. 111-217.

Their productions in engineering, music, and stars In were precious. They have sent Huneen Bin Isaac to the land of the Romans, so he came back to them by a fun and rare of books and work (1).

Through our review of historical sources that have dealt with names of translators, we find a large number of characters, they have become forming a visible, prominent class in the community of Abbasin, Ibn Abi Sabah (2) said, while he was in the court of the Abbasin khalifa, there were fifty-six men from different sects, have contributed effectively in this process, which was driven by official and widespread. Islam significantly impacted their successful intellectual freedom and social communication among Muslims and other religions, even in the harshest conditions experienced by the Abbasi Khalifa; because of the domination of the Turkish and their involvement in the social life and the scientific movement increased their intensity. The cultural and intellectual activity has been active in the community so that the one common destiny has been connecting all members of society in the second Abbasid age. Ibn Al-Nadim, *The Bibliography*, p. 340. (1) (2) *The Eyes of The News*, p. 175.

Conclusion

This study has emerged the peaceful and humanitarian relation among Muslims and others like Jewish, Christians, Sabena, and magi as a part of the composition of the Iraqi community in the Abbasin age, those who were called Ahil Al-Dimmahs. Islam didn't force or persecute others to leave, change their religious beliefs, or dismantle their properties or honors. Islam is a merciful religion for all people, not anger; Muslims are good in forgiveness, mercy, and cooperation in their rituals, beliefs, and behavior; they have practiced freedom of opinion, religion, and thoughts with others.

We have concluded that: The conceptual cross-fertilization among Muslims and Ahil Al-Dimmah, through work and participation life among them, plus to forgiveness in intellect and belief, all that led to overwhelming the spirit of coexistence and forgiveness religious among Muslims and Ahil Al-Dimmahs from all other different religions.

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