

Dealing with “Dhimmi’s” Jews & Christians in the Umayyad Period

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ABSTRACT--*It can be said that the lack of historical information related to the “Dhimmi’s” has cast a shadow on Arab researchers and made them move away from delving into such topics that we can classify in the fields of social studies that already suffer from a clear lack and reluctance of many researchers and historians who focused most of their attention on studying political aspects without other. The history of Islam is a testimony that Muslims did not hate anyone in any era of history from abandoning their religion. Islam is a religion of reason and common sense, and no one is forced to enter it compulsively. He challenged the first and the others with his immortal miracle. others, or that they forced anyone from any of the Jewish or Christian sects to convert to Islam*

Keywords-- *Dealing with “Dhimmi’s” Jews & Christians in the Umayyad Period.*

I. INTRODUCTION

Praise be to God, whom the light of darkness shone and carried out by the earth and the heavens, and prayers and peace be upon our master Muhammad bin Abdullah, the master of the first and the other and the imam of the righteous, who God sent, as a mercy to the worlds. Whatever the circumstances, and not the difference in belief, race or lineage, or in tribal relationship and bond, is never justifiable for any degree. With this clarity of expression, however, the Messenger of God wanted to cut the way for every Muslim to believe that injustice is permitted - Even to a small degree - with non-Muslims, he said I have wonderful words about what we should carry to every human being on the surface of the earth, so that he knows who the Messenger of God is: “No one who oppresses a treaty, cuts it off, or costs him more than he can handle, or he takes something from him, something wrong, We chose the subject of our study ((dealing with the people of Dhimma in the Umayyad period))

It can be said that the lack of historical information related to the “Dhimmi’s” has cast a shadow on Arab researchers and made them move away from delving into such topics that we can classify in the fields of social studies that are already suffering from a clear lack and reluctance of many researchers and historians who focused most of their attention on studying political aspects without Other.

However, this does not mean that this issue was left without going into its details, as serious attempts have emerged by the number of researchers to find out the most prominent features of political, economic and social life for the “Dhimmi’s” in Islam within its general framework, except that these attempts were limited to the historical period that preceded the study, These researchers focused most of their attention on dealing with the study of the situation in the Prophet’s era and its successors.

To confirm the hypothesis of the people of Dhimma in the Umayyad period, the subject of our research, we discussed the following matters:

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The concept of the “Dhimmi’s” is a language and idiom: with a historical overview of the dialogue and dealing with the “Dhimmi’s” at the forefront of the message to reach the era of the Umayyad dealings with the “Dhimmi’s”

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First: The concept of the “Dhimmi’s” language and terminology:

The author of the book Al-Ain (1) defines the concept of defamation that came from defamation, and defamation: blame for the offense, and from it is discontent, so it is said from the defamation: I have spent my disservice, i.e. And it is said: Do such and such and do so and vilify, that is, blame. The blame: every sanctity that obliges you, if you lose it, the disgrace, and from it the people of the covenant were called the “Dhimmi’s” who repay the tribute to their heads from all the polytheists. The defamation: The defamatory is the defamer. As for the author of the book of the Arabic tongue (2), where it was said that the defamation in the language is the covenant and the safety, and it is combined with a defamation.

Al-Ferozabad (3) agreed, according to Ibn Mashdur's view that the obligation means covenant and guaranty.

The name of the “Dhimmi’s” is a dhimma for their entry into the era of Muslims and their safety. Under this covenant, the institutes enjoy the safety of lives, symptoms and money in the house of Islam. In other words, the Islamic state guarantees “Dhimmi’s” protection in its various forms and allows them to practice their beliefs without being subjected to any harm or harassment.

After the emergence of Islam and the entry of the Jews and Christians into the hands of Muslims, they were called the term ““Dhimmi’s””, (4) while retaining the name of the People of the Book, specifically after the conquest of Mecca in the year (9 AH / 630AD). As for the divine books revealed to them, which are the Torah revealed to the Prophet Moses (upon him be peace) and the Gospel revealed to the Prophet Jesus (peace be upon him) (5) The Almighty said: (O people of the book, why do you not need to be in Abraham and what is revealed by the passing of time Do not understand)) (6).

What was between the Prophet (peace and blessings be upon him) and the People of the Book before that was covenants for certain periods and not as being included in the protection of Islam and its rule (7), and Al-Mawardi went on to say that they believed in their life, freedom, and money, and they became people of protection (8), and the Muslim jurists differed in The significance of the term “People of the Book” mentioned in the aforementioned verse, is that this term is limited to Jews and Christians, or does that include the rest of the sects that do not condemn Islam and have divine newspapers as the Sabeans (9), and accordingly stated to us Abu Ali (10) that Sabeans, on condition that they agree with the Jews and Christians at the origin of their beliefs And if they violated them in their branches. "As for the Magi, they were dealt with by inferring the words of the Messenger ((peace and blessings be upon him)) (they encompassed them in the Sunnah of the People of the Book, not wiping their wives nor eating their sacrifices) (11), and Imam Ali (may God be pleased with him) emphasized the method of the Messenger ((peace and blessings be upon him)) with this The connection with his saying: “The Magi were the people of the Book, so they conducted what they did in the People of the Book.” (12) It is well known that the term ““Dhimmi’s”” was used only in books of jurisprudence, and we do not find its use except in rare books of history, and religious denominations were named after them, such as Jews, Christians, Sabeans, and Magi. .

As for edema in the Islamic terminology, edema in Islamic jurisprudence and legislation is termed on more than one term. Once, it is absolute and once is combined with other terms that change its intended meaning.

Dhimma: It is the innate human characteristic in which a person's rights are established for others, and it is the duty that is obligated on him by others. for them).(13)

The people of dhimmah in the Book and Sunnah called tolerant Islamic law to do good with people in general, and urged good dealing with the people of the book, Jews and Christians in particular, according to special terms, rules and provisions, especially if they are non-hostile Muslims, and are bound by the conditions imposed on them from not offending Islam and not Show their rituals and beliefs, as Sharia showed that the treatment be for justice, and justice, and meet the beautiful gentle persuasion and not to them that were not exposed to Islam and his family, God said the Almighty: ((God forbid those who have neither religion nor drive you out of your homes, justly and justly with them that God loves those)) (14) .

And the Prophet ((peace and blessings be upon him)) says: "Only those who oppress a treaty, detract it, cost it beyond its capacity, or take something from it without goodness of soul, I am his pilgrims on the Day of Resurrection. He has the wind of Heaven, and if it winds, there will be from the march of seventy autumns) (15).

Second: A historical overview of the dialogue and dealing with the "Dhimmi's" at the front of the message

Dialogue with non-Muslims includes (the People of the Book), as this term was mentioned thirty-one times in the Noble Qur'an, and the sum of that indicates the complete care that Islam gave to the people of the Book (16), who are the owners of the Torah and the Gospel, as it went to that Al-Tabari (17), so the people of The book, then, are Jews and Christians, and the Qur'an covers them all with tolerance, introducing them into the custody of Muslims and making preserving them an integral part of religion.

From this standpoint, we should know that the content of the preaching discourse of the people of the original book in it is called to the path of your Lord with wisdom and good advice. (18) And the commentators on the meaning of this path are identical (19) And Allah Almighty guided His faithful servants in a manner of arguing with the People of the Book, in particular (20), He said:((People of the Book ola argued only one that is better only those who wronged them, and say a safe which has been revealed to us and revealed to you, God and your God is one and we have Moslemon)) (21)

After the prophetic emigration to the city of Yathrib, direct contact with the Jews began and their most prominent group was: (Banu Qinaqa, Banu al-Nadir, and Banu Qurayza). So the religious dialogue with them began, which took a different pattern from the nature of the dialogue with the people of Mecca and other Arabs, because they have a religious heritage where there is Religious scholars and books) (22)

As for the dialogue with the Christians, we can prepare the first contact that took place regarding their dialogue with the Messenger ((Peace and blessings be upon him)),and the topic of the discussion centered on the nature and divinity of Christ, where they had three sayings: He is God, and He was born of God, and the third three, so verses from the Qur'an were revealed in their sayings, Two of their rabbis said their sayings, and the Messenger of God said to them ((Peace and blessings be upon him)): "Aslam," they said: "We have converted to Islam." He said: "You did not submit." He said: "Yes, we have converted to Islam before you." He said: "You lied." They called you from Islam. And the pig ate you, they said: Who is his father, Muhammad? And the Messenger of God (silence) of them ((Peace and blessings be upon him)), remained silent on them, and he did not answer them, so God Almighty revealed this in their saying, and All of them, Surah Al-Imran was issued to eighty verses of it ... (23), then Ibn Ishaq proceeded to interpret the verses until the Almighty saying ﷻ :So if they recite, then say,

Witness and testify that we are Muslims (24), and the Prophet called ((Peace and blessings be upon him)) Islam (so parents and their words and pilgrims multiplied among them, and the Qur'an recited them) (25).

And Islam required an obligation on the people of the dhimma towards the Islamic Arab state according to the dhimma contract concluded between the two parties after the Islamic authority originally committed to providing protection in all its forms to the aforementioned sect. The Holy Qur'an defined the duties of the "Dhimmi's" to pay the tribute, and the reward is a tax of money taken from those who entered into dhimma Muslims are among the people of the Book and the Magi and the righteous in exchange for protecting the state for them (26), and the reward is not a punishment for the dhimmi right to remain on his religion, but rather it is a material contribution from him to defend his country that he inhabits (Dar Al Islam), and it is required to hold the tribute two types of conditions, one of which is due and the other Impressive , The receivable includes six conditions that must be achieved are: respect for the Koran and the Prophet (ﷺ), and the lack of appeal in Islam, otherwise injure muslim Bzna fuck, and not turn a Muslim from his religion, and the people of Dar Alaieino War (27).

Either desirable includes six conditions as well, which are wearing the spare parts and tightening the girdle (28) and that their buildings are less elevated than the Muslims 'buildings, and they do not hear the voices of their bells and the recitation of their books, and not professing to drink wine or showing it crosses and pigs and conceal the burial of the dead and no mourning for them, and not riding horses but mules And donkeys only (29) The due conditions that are included in the contract of divorce are a duty that cannot be violated, because that leads to a lack of covenant, and thus Muslims will be dissolved from the people of disclosure and entitled to expel them from the homes of Islam, and the aim of these conditions is to protect Muslims, which are among the basics Islamic Sharia as for conditions It is desirable that it is not obligatory to apply, because it is the position of late jurists in order to impose restrictions on the dhimmi. The change and the prevention of church events were not present in the contract that the Messenger ((Peace and blessings be upon him)) concluded with the people of Najran in Yemen) (30).

The wisdom of the legitimacy of this contract or covenant is that the "Dhimmi's" stand on the merits of Islam through their mixing with the Muslims and their friction with them, and this is a manifestation of tolerance in Islam with the violators of the faith, and it must be emphasized here that the name of the "Dhimmi's" to non-Muslims is not incomplete against them , And not a disgrace or contempt for them, but honor and honor them) (31).

The Apostle ((Peace and blessings be upon him)) was keen on the good treatment of the people of dhimma, preserving their rights and not assigning them what they could not be empowered with, and this is clearly evident from his saying (whoever wrongs a treaty, denounces it, charges him over his capacity, or takes something from him without goodness, I am his reason on the Day of Resurrection) (32).

With this clarity of expression, however, the Messenger of God wanted to cut the path for every Muslim to believe that injustice is permitted with non-Muslims, and these wonderful words and noble meanings were not merely theoretical rules that have no place in people's lives, but rather had a clear reflection on All the Messenger's attitudes and behaviors, he was clearly highlighting this in all of his treaties and associations, and was keen to provide the factors that help complete it.

In the treaties of the Messenger with the Jews when he emigrated to Medina, this meaning was clearly demonstrated in the texts of the treaty, and it was from them: "No one has sinned with his ally, and the victory for

the oppressed” (33) is that the injustice was acceptable, and that the injustice was unacceptable. This oppressed Muslim or Jew, which was confirmed by the reality after that .. And the terms of the treaty were all of what speaks for justice and affirms it.

When the Messenger of God wanted to send a man to Khaybar to implement what the Muslims and Jews agreed upon after opening the Khyber section of the fruits of Khyber between the two sects, he sent Abdullah bin Rawahah, and justice was his prominent feature, so that some Jews did not object to the method of partition, he said his famous word: “O people of the Jews, you are the most hated of creation to me.”(34)

Just as the Apostle focused on these meanings in his treaty with the Jews, he did the same thing when he made a treaty with the Christians, as he said in his treaties with the Christians of Najran: “And no man will be taken from them with another injustice.”(35) The Caliph Abu Bakr Al-Siddiq (may God be pleased with him) walked on The same approach that the Prophet Muhammad ((Peace and blessings be upon him)) followed in dealing with the people of dhimma, as we find him reconciling with the people of Najran on the same terms of the reconciliation that was held during the era of the Messenger ((Peace and blessings be upon him) (36) .

Abu Bakr (may God be pleased with him) recommended the Islamic armies by saying: “And you will pass on to the people in the silos monks who claim that they were terrorized in God, so call them and do not destroy their silos ”(37) .

Caliph Umar ibn Al-Khattab (may God be pleased with him) followed that approach when he wrote his pledge to the people of Jerusalem after the conquest saying: “In the name of God, the Most Gracious, the Most Merciful. And their crosses, and her sickness and innocence, and all the other sects, that their churches do not live and are not demolished, nor are they lacking, nor from their space, nor from their cross, nor from any of their money, and they do not hate their religion, and none of them is harmful ... ”, and when it was Omar bin Al-Khattab inspects the relics of the religious city with the bishop. The prayer realized him while he was in the Church of the Resurrection. Umar apologized for fear that the Muslims would come after that and bring the Christians out of the church because Caliph Umar had prayed in it.(38).This is a color of tolerance in treatment and justice that is known only in Islam, because it is based on respect for humanity and knowledge of its rights.

What confirms our doctrine to him is that there are many evidences indicating the tolerance of the rightly guided caliphs with the “Dhimmi’s” , and among the images of this tolerance is what was reported by Abu Yusef (39). Who are you from the People of the Book? Then he said, “A Jew.” He said, “Your refuge to what I see?” He said: “I ask the particle, the need, and the age.” He said: “So Omar took him in his hand and went with him to his house. So, God is not what we did if we ate his young woman and then let him down at the pyramid (but charity for the poor and needy) .. This is one of the poor from the People of the Book It is the molecule and its offensive.

Another great evidence of good treatment is the sitting of Imam Ali (may God be pleased with him) in front of Judge Shareeh Al-Kindy to litigate with a Christian. She is the shield, and the Commander of the Faithful did not lie. Then Shrih said to Ali: Are you aware? He said: No, and he laughed, so the Christian took the shield and walked smoothly, then returned. He said: I bear witness that these are the rulings of the prophets. The Commander of the Faithful presented me to his judge and his judge, eliminating him, then he became Muslim. He admitted that the shield fell from Ali at a march to two rows. Kharij fight) (40).

And the history of Islam is a testimony that Muslims did not hate anyone in any period of history to leave his religion, because Islam is a religion of reason and common sense, and no one accepts it to be coerced. He

challenged the first and the others with his immortal miracle, and it was not known in the long history of Muslims that they were narrowed against the Jews and Christians or Others, or that they forced anyone from any Jewish or Christian denominations to convert to Islam (41), Thomas Arnold says: "We have not heard of any planned attempt to compel non-Muslims to accept Islam or about any systematic persecution intended to eradicate the Christian religion." (42) The era of the Rightly-Guided Caliphs was an extension of the era of the Prophet Allah be upon him and saw images of the tolerance of Islam in the treatment of non-Muslims, from helping them with money or self when needed, and is unable to ensure that all of them work, elderly, and so on.

II. THE Umayyads DEALT WITH THE "DHIMMI'S"

By accepting the Umayyads as the reins of the Islamic administration (41 132 AH / 661-749 AD), we find that they did not deviate from the constants that Islam put in dealing with the "Dhimmi's" in terms of their kindness, tolerance, and guaranteeing their rights and their maintenance. Moreover, they realize a very important point, which is the necessity of using them administratively and financially, especially in the liberated and open areas, to accumulate their experiences in this field.

Our ancient sources were limited to the reference and in a few cases to Christians more than others, whether in the liberated or open areas, bearing in mind that in the open areas there were numbers of Magi of its original inhabitants who did not enter Islam yet, and who were considered to be members of Dhimma as well as a number From the Jews, we will see that this approach in our sources continued throughout the Umayyad era. Since the role of their worship used to combine worship and education, the Umayyad caliphs were keen not to overlook it and prejudice it, but rather allowed them to establish many churches and schools and gave them freedom to express their ideas. The caliphs also issued orders to renew their churches, such as what Caliph Muawiya bin Abi Sufyan did when he ordered the restoration of what was destroyed from the Church of Edessa (), and authorized them to build a new church in it is the Church of the Mother of God (), and in Egypt several churches were built, the first of which was a church in Fustat in Haret The rum was built in (AH 47 / AD 667) (45).

With the continuation of the policy of tolerance and good dealing with the "Dhimmi's" in general during the reign of Caliph Abd al-Malik bin Marwan (65 - 68 AH / 684 - 687 AD), many Christian clergymen, who were famous for their education and knowledge, shone like a heavenly scholar (D81H / 700AD) who was a skilled and educated scholar. Fadhl, he devoted his interest to religious sciences (46) (. When the Caliph Al-Walid bin Abdul Malik (68-96 AH / 705-715AD) resolved to build a mosque in Damascus on the land of one of the churches, he satisfied them with several churches that he had reconciled with them (47), and by doing this He respected the role of their worship and did not transgress or forcibly extract it from them, and in the year (92 AH / 711AD) the Caliph Al-Walid issued his orders to us Church of the Jacobins of the Christians (48), and allowed many of them Jthalqh constructing) (49)

The caliphs were keen, in their commandments, to their workers to ensure that they do not transgress or violate the role of worshipers of the "Dhimmi's" . As the Caliph Omar bin Abdulaziz asserted in his commandments to one of his workers, "Do not destroy a church, a pledge of allegiance, or a house of fire" (50), and thus preserve their devotional and intellectual places. The justice and tolerance of this caliph with the "Dhimmi's" and their

clergy reached that some monks cried when they heard the news of his death as he was likened to the light that illuminated the earth and then was extinguished) (51).

The number of Christian schools increased during the reign of Caliph Hisham bin Abdul Malik (105 - 125 AH / 724 - 743 AD). As many of the same people, such as Viton Al-Jathliq (94 - 122 AH / 712-739 AD), established and built schools in Iraq and prepared qualified scholars to teach in them, which prompted the bishops to follow his example and work on building sales and schools, and this Al-Jathleq also linked a strong friendship with the governor of Iraq, Khalid bin Abdullah Al-Qasry (105 - 120 AH / 723-737 AD) and assembled them by councils and debates. The Al-Jathliq Saliba Zakha (96-106 AH / 714-724 AD) established and organized many schools in Iraq, and Babai Al-Jebailati (Q. 2 AH / 8AD) established several schools in various regions of the East Church and provided them with educational requirements and developed many authorship, including religious ones, to teach the boys (52). The governors also released the hands of the people of the Dhimmia in building the role of their worship. The Governor of Egypt, Abdel Aziz Ibn Marawan (d. 85 AH / 704AD), allowed some Christian clergy to build churches and monasteries, and his sympathy for the Dhimm's community reached the limit in which his writers and servants were granted the right to build several churches in Egypt, and forbidden from that church known as the Church of the Farshin) (53).

In spite of the intensity and firmness of the Governor of Iraq, Al-Hajjaj ibn Yusuf Al-Thaqafi (82 - 95 AH / 701 AH - 713 AD) of intensity and firmness, he instructed his worker in Khurasan to allow the people of Dhimmia to build their sale) (54).

The governor of Al-Fustat al-Walid bin Rafa'a (117 AH / 735 CE) allowed the Christians to build a church (55), and in the year (119 AH / 737 AD) the governor of Iraq, Khalid bin Abdullah Al-Qusari Al-Bai'ea and the churches (56) built.

The "Dhimmi's" 'enjoyment of intellectual freedom in the confines of Islam led them to continue researching and exploring the sciences and knowledge that they had been given since pre-Islam. They were encyclopedias of culture, excelled in various sciences of medicine, astronomy, mathematics, engineering, philosophy, and the like, and many distinguished scholars appeared in various fields of science, and many of them contacted distinguished Islamic figures who gave them care and attention. In the field of medicine, many dhimmi doctors emerged, who did not find Muslims in front of their knowledge and wisdom, instead of seeking the help of their competence and expertise, so we see the Messenger Muhammad (peace and blessings be upon him) applied to the Christian physician Ibn Abi Ramtha (57), as he advised one of his companions to review it (58), and he became famous Doctor Al-Harith bin Kalda al-Nasrani, with his ingenuity in medicine, was called the Doctor of the Arabs, and the Messenger (may God bless him and grant him peace) was referring to the patients with medication on his hands (59), as he emerged during his reign (may God bless him and grant him peace), the two doctors, Olietrais Tarsusi (60) and Arribius of Alexandria) (61).

The skill of the Christian physician, Paul Al-Ajaniti, prompted the women's medicine to learn about it, so he used medical questions for him to receive clear scientific answers for them in the process of giving birth to women, so it was known about him the title of Al-Qawabi, and this doctor was informed during the reign of Caliph Omar Bin Al-Khattab (may God be pleased with him) (62) As for the era of Imam Ali (peace be upon him), the Christian physician Abu al-Futuh al-Mutawafi (Q. 1 AH / 7 CE)(63) was famous, and little information provided about them in the sources does not inform us of the places in which he lived or took as a center for their work.

Dhimmiologists were not satisfied with mastering the science of medicine, but they gave more attention to other sciences such as astronomy and the conditions of stars, and classified scientific literature in this, such as line up with Babylonian (64), as they combined mathematics, engineering, and astronomy and wrote many books in them like the (Anboun al batriq) (65).

As for the Umayyad caliphs, they attached great importance to the sciences, including the science of medicine, and to the savvy of the “Dhimmi’s” in this science, especially the Christians. Also in the manufacture of single and combined drugs) (66).

I also rely on the Christian physician Abi al-Hakam al-Dimashqi (Q. 1 AH / 7AD), especially in the composition of his medications, as he was a scientist with various types of medicinal drugs (67). I also bring many Christian doctors to his court in order to listen to their medical advice) (68).

During the reign of Caliph Marawan ibn al-Hakam (64-65 AH / 684-685AD), the Jewish physician Maserjoui, who included in his medical books several tips for patients, among them the book “The Powers of Food, its Benefits and Disadvantages” and the book “The Powers of Drugs, Their Benefits and Harms” (69), and the interest of the Caliph Umar Ibn Abdel-Aziz was known to science The medical was so great that he did not stop with the doctors present in his court, but rather sought to recruit an Alexandrian doctor, Abd al-Malik bin Abjar Al-Kinani, who was adept at making medicine, and Caliph Umar questioned it and depended on him) (70).

In the same vein, the Umayyad rulers concerned with the conception and counseling of dhimmi doctors. Al-Hajjaj ibn Yusuf Al-Thaqafi used to frequent the discussion and discussion of his Christian physician, Tayaq (d. 90 AH / 708 CE), and he asked for medical advice from him (71), and at the hands of this skilled doctor, he taught doctors who had an affair in the Abbasid era, Kufrat Bin Sha’ni Nashana Al-Judi and Issa bin Musa Al-Nasrani(72) printed his knowledge of valuable medical literature on preserving health and the composition of medicines and their names (73), along with the pilgrims doctor, Christian doctor Thazun, who was his adviser in medical matters (74), and philosophy and grammar are among the sciences that the people of Dhimma exaggerated and encouraged by Muslims. It brought a strong friendship between the editor of Egypt, Amr bin Al-Aas and John Al-Nahwi Al-Nasrani (75), who was a scientist in philosophy and grammar, so their two councils together discussed these sciences and Amr was a lot attached to him and he hesitated on him (76), and he knew about Jacob Jacques Al-Rahawi (12-90 AH) / 633-708 AD) the bishop of Edessa was a grammatical philosopher and historian of many Umayyad caliphs. He was interested in writing about church histories and scholars and made explanations and appendices to the Holy Books) (77).

And he urged the Christian clergy to teach the children of Muslims the same philosophy as the children of the Christians (78), and perhaps this was one of the motives of some Muslims in the Umayyad era to the demand for Christian scholars to study philosophy at their hands.

One of the accomplished philosophers is Youssef Hazaya, known as Al-Basir, and he is one of the leading Nestorian scholars in Iraq during the days of the Muawiyah caliphate. (79).

Islam did not prevent its adherents from being acquainted with the ideology of the “Dhimmi’s”. Rather, it made wisdom astray the believer that I found it. It is a religion of reason and thought. The Messenger (may God bless him and grant him peace) was the first to call on Muslims to learn the deeds of the “Dhimmi’s”, when he asked the great companion Zaid bin Thabit to learn and read the Torah, and he mastered both the Hebrew and

Syriac languages (80), and thus it was easy for Muslims to stand on the mind of “Dhimmi’s”, as what he did It is the first translation process in Islam.

The Umayyad era witnessed a large demand for knowledge and understanding of the “Dhimmi’s” ’ thought and their thinkers. The Umayyad caliphs and princes intent on bringing them and learning on their hands. So, Prince Khalid bin Yazid increases knowledge of medicine and chemistry (81), and the natural sciences (82) on a Roman monk named Marianus) (83) and the Caliph Abd al-Malik bin Marwan entrusted the instruction of his brother Abd al-Aziz Ibn Marwan to a Roman monk named Athanasius Ibn Jumaih al-Rahawi (BC 1 AH / 7 CE) (84)..

Some of the teachers of the Kataeb countries in the Levant were among the Christians who were schooled by their young boys, both Muslims and Christians together, and among the Muslims who apprenticed to them, and later came to them on the issue of Maramouk, Iyas bin Muawiyah (46 - 122 AH / 666-740 AD) Basra judge (85)..

The Umayyad caliphs' interest in the idea of the “Dhimmi’s” expanded to include listening to their prayers and preaching, and this was what the Caliph Hisham bin Abd al-Malik had always heard, who ordered the construction of a house adjacent to his palace to establish a patriarch for his sake and to hear prayer and sermon)(86).

As these caliphs paid attention to the production of the scholars of the “Dhimmi’s”, they sought to translate their scientific literature, relying on translation by dhimmi scholars as well. It is the first to translate the books of Greece to chemistry Prince Khaled bin Yazid translated by a monk called Mustafa or Stephen the Old (87), as he translated books to him astronomy)(88).

As for medicine, it was the first medical book translated into Arabic, such as Kanash Aharn, the priest who lived in the beginning of Islam, translated by the Jewish physician Masergoy (89) at the behest of the Caliph Ibn bin Abd al-Aziz, who removed it from the bookcase for the benefit of people (90) after he stood on his scientific benefit The Umayyads not only translated scientific books for the people of Dhimma but went to translate their religious books, as it prompted the desire of Asbagh bin Abdul Aziz bin Marwan (d. 86 AH / 705AD) to know what the Christian thought contained and wrote them to translate the Bible with other religious books into the Arabic language)(91).

The asceticism of Muslims among the narrators of the hadiths and Sufis (92) also concerned the books of the people of religious dhimma, so they went on to study the Torah and the Bible and see the rulings and sermons that they cited in their preaching councils. Among these asceticism is the narrator of the hadith, Tawas bin Kisan (d. 105 AH / 723AD) (93). As for asceticism from Sufism, the most famous of them was Abu Ya`qub, Farqad bin Ya`qub al-Sabkhi (D.131AH / 748AD) (94), and Malik bin Dinar (T 131 AH / 748AD) (95).

In the Umayyad era, the “Dhimmi’s” and the Alpha fought over the issue of religious dialogues with Muslims, and prominent personalities such as our Damascene John, which was included in the dialogue boards with some Muslims on the topic of the deity of Jesus and the freedom of human administration, explained to the Christians the methods that should be followed when arguing with Muslims. He discussed these issues in the presence of Caliph Muawiyah, and some researchers believe that his views influence the formation of the intellectual line of the fatalistic school of freedom of human will) (96).

The Council of Caliph Muawiyah bin Abi Sufyan was also a platform for dialogues and intellectual debates not only between Muslims and the “Dhimmi’s”, but between the “Dhimmi’s” themselves and the people of the

same religion from the different sects. During his reign, two Syriac bishops were presented to his court in Damascus, Theodros and Sabukht, where the controversy before the Caliph Muawiyah intensified between them and the Maronite bishops (97) regarding matters related to the Christian doctrine, which ended with the preponderance of the evidence presented by the Maronites (98) Perhaps this fully explains the intellectual freedom that the “Dhimmi’s” enjoyed under Muslims.

The councils of Muslim scholars have not been absent from the presence of monks (99) and Al-Jumtulqah to listen to their religious sermons and religious debates, as was happening in the Sheikh Al-Hassan Al-Basri Council (T 110 AH / 728 AD)(100) With regard to the financial aspect, the Islamic state has relied since its establishment on several financial resources, the most important of which is the tribute (101) and the absciss (102). As far as the reward is concerned, Islam is obligatory for the “Dhimmi’s” and those who are not Muslims, as it is a term.)(103), Or that it is the tax that is imposed on the people of dhimma for their stay in the house of Islam (104), and he mentioned that the first to pay tribute to the Messenger((Peace and blessings be upon him)) are the people of Najran Christians (105), and some sources mentioned that the tribute imposed on the people of Najran in the year 10 AH after the return of the Prophet From Tabuk (106), and the Messenger of God ((Peace and blessings be upon him)) has imposed on every dhimm from the people of Yemen a dinar, or equivalent, and says So, it is a dinar estimated by an amount that does not exceed it and does not diminish from it, because the Messenger ((Peace and blessings be upon him)) imposed an amount when he said to Mu’adh: “Take from every Adult a dinar” (107), and it must be noted that the tribute will be forfeited in the dhimmi in the event of his Islam, impotence or poverty Or the Muslims’s inability to protect it or join the people of war, Abu Ubaidah ibn al-Jarrah said to the city workers instructing them to return the tribute to them when they left them by saying: “We have restored your wealth to you because we have reached what the masses have collected for us, and that you have stipulated that we should prevent you, and that we do not We are able to do that, and we have replied to you for what we took from you, and we are for you on the condition and what was between us and you if God insists on them ”(108), that or For whoever took the tribute from those who became Muslim from the people of Dhimma, Hajjaj ibn Yusuf, then Abd al-Malik Ibn Marwan wrote to Abd al-Aziz ibn Marwan to place the tribute to the one who became Muslim from the people of Dhimma, and Ibn Hajira judged him on that. This was enacted in Egypt. By God, the “Dhimmi’s” must bear the reward of those who were terrorized by them, so how can you place them on those who are safe from them? ”(109).

Al-Tabari (110) quoted (in another narration) that Al-Hajjaj bin Youssef replied to the Muslims who inhabited the Amazar, who were of black descent from the people of Dhimma, and he became Muslim in Iraq, "returned them to their villages and put tribute on their necks as they were taken from them and they disbelieve", and researchers have tried (111) To discuss these accounts in an attempt to use the methodology of scientific research and criticize the aforementioned accounts to defend the pilgrims, and that his procedures are purely administrative as a result of the circumstances that the country was going through, but they were not able to raise the established fact that the pilgrims were the ones who took the tribute and were followed by other governors except Abdul Aziz bin Marwan, who rejected the matter until Omar bin p Dr. Aziz and the tribute was dropped in all the provinces for the new Muslims. These treatments did not satisfy the fatigue laborers of the absciss, but rather wrote to the pilgrims: “The absciss has been broken, and the “Dhimmi’s” have converted to Islam and joined the cyclones” (112), as were their attempts with the rulers of the caliph Umar ibn Abd Al-Aziz, except that the caliph was contrary to what they see, and in the succession of Hisham bin Abd al-Malik, the crushers of Al-Dahaqin complained from

the rulers of Ashras bin Abdullah Al-Salami (101 AH), when he called for Islam when he sent Abu al-Sid'a Saleh bin Tarif to Samarkand and called them to Islam to be removed from them Tribute, people rushed, and the grumbling of grudges appeared when your Goose wrote to the fiercest: (The abscess has receded R), then Dahiqaan Vapor came to the fiercest, and they said: Whoever takes the abscess and all the people have become Arabs, then the fiercest wrote to his workers, take the abscess from whom you were taking it, so they returned the tribute to the one who converted to Islam (113), and the murdens grumbled because they "do not want to spread a religion in it" The spirit of equality "(114), and the measures of Nasr bin Siar Al-Dahaqin (115) have angered.

However, we must refer to the history of Al-Dahaqin assuming responsibility for the tribute and their relationship with the governors and the reasons for their adherence to them. The historical sources mention that the responsibility of the two men continued from the Sasanian rule to the Islamic one, as after Iraq was wiped by Uthman bin Hanif and Hudhayfah ibn al-Yaman then "according to the people of the village and what they have, and they said to the destruction of each village: on your village such and such, so go and distribute it among you, so they were They take al-Dahanqah with all that belongs to the people of his village." (116). Umar was concerned with spreading Islam and applying his principles before anything else (117), and in Abu Yusuf's narration on the authority of a Sheikh from the people of Kufa, he said: A book came from Omar bin Abdul Aziz to Abdul Hamid Bin Abdul Rahman: "Books ask me about people from the people of confusion who are greeted by the Jews and the Christians or the Magi and they have a tribute to preach When you ask permission to take a tribute from them, God Almighty praised him and sent Muhammad ((Peace and blessings be upon him)) calling for Islam, and he did not send him as a reward, so whoever becomes Muslim from the people of that boredom, he must give his charity money and there is no tribute to him (118), and in another narration that when he wrote to him Uday Ibn Artah: "Some of the people of Dhimma sought refuge in Islam with the fear of tribute, so the Commander of the Faithful wrote to me regarding them in his opinion." He replied: God sent his prophet ﷺ calling and did not send him as a collector, so whoever enters into the Muslims he has their money and he owes what they owe, so see who was from the family Dhimma revealed Islam and was circumcised, and he recited a surah from the Qur'an, and he forgot the reward for it, God willing." (119) The Caliph Umar Ibn Abdul-Aziz resented the procedures that Take them by some of the governors, and respond to them with books of extreme intensity and seriousness in preventing them from acting contrary to Islamic law, and keeping them from the procedures of their predecessors, as he wrote to Orwa bin Muhammad Al-Saadi: "But after that, you wrote that you mentioned Yemen and found a fixed tax on its people, Like the tribute they pay in any case, to be diligent and fertile, and to live, and to die, Glory be to God, Lord of the Worlds, then Glory be to God, Lord of the Worlds, He did not like this matter and work with it. Falsehood to what you know from the truth, then I embrace the truth and work as an adult with me and you as it reached, and if I surround the joy of So, even if you did not raise me from all of Yemen except a handful of those who conceal it, then God may know that I have a happy right, if it is in accordance with the truth and peace" (120), Abu Ubaid said: This is what came to take the tribute from the dhimmi after his conversion to Islam (121), so the caliph Omar bin Abdul Aziz was clear that he was not interested in having funds in an illegitimate manner, and it seems that the opinion of the Caliph Omar bin Abdul Aziz did not like some orientalist who deal on the basis of the physical and not legitimate building of the state. Von Kramer says: "Omar bin Abdul Aziz's mind was a ruling Sultan Al-Din Ali is away from all awareness of what political wisdom demands ... and he helped in the sentence to corrupt the state system from its foundation ... He did not even attempt to fabricate anything of the mind when

applying major principles in the Qur'an to the conditions of this imperfect world, and his naive thinking said that God wanted such and such. (122) Then M. Muller comments on the actions of the caliph Umar ibn al-Aziz and says: "Then he did so. Again, of course, to a large shortfall in state income)" .(123)

In a study of an orientalist who came after Kramer and Muller, the German orientalist Philosopher, he responded to the opinions of his predecessor by saying: "As for what some claim (A. Muller) that the state's funds in his era have vanished, as the thing goes away with a magic signal, and that what is obtained from the abscess has been degraded. One payment, because I do not want to speak here if that claim is more than a mistake, but in any case it is a claim that cannot be true with the face of the guardian ... "(124)," and he adds to Wellhausen: "As for Von Kremer and August Muller So they saw that Omar bin Abdul Aziz interfered in financial matters without any scientific necessity, running after what he portrayed to him as an imaginary idol, so the course of medicine was corrupted. Awareness of finances and took it out of the way that the previous development led to it, and they also claim that he had no idea about the actual conditions. As for the truth, it is rather that historians who criticize the works of their age who misrepresent the conditions that occurred for that era "(125), and the sources stated that In one of the councils of the caliph Omar bin Abdul Aziz, there are many meetings and talks about the state's imports and methods of obtaining it. He states that he discussed with Abu al-Sid'a Saleh bin Tarif - a man from Khurasan - the issue of tribute imposed on the "Dhimmi's" . Islamic in the way of obtaining A Khorasan, and that there are approximately twenty thousand of those who converted to Islam from the "Dhimmi's" have been paying this tax. Although the tribute represented an important resource from the house of money, Caliph Omar bin Abdul Aziz - keen to implement Islamic principles in collecting this tax - worked to stop this excess that the governor of Khurasan bin Abdullah al-Hakami ordered that the tribute be waived for those who converted to Islam From the people of Dhimma by saying to him: ((See the one who prays before you to the qiblah, then put a tribute on him)). As a result of this procedure, large numbers of people entered Islam and spread it in the eastern departments of the state, especially among the "Dhimmi's" , which led to a decrease in the imports of Bayt Al-Mal

(126),(Concerning the abscess, Abu Yusuf said: "Whoever takes something from the order of the abscess and search for their doctrines, and asking about their antecedents must be cautious. Also, who should I want to rule and judge? But he does not wear robes from them that are tainted by a party of distress and investigation without being oppressed or carrying what they are not obligated to, and the softness of the Muslim, the hardship against the ungodly, justice to the people of piety and the half of the oppressed, and the hardship of the oppressor and the pardon of people, then this calls them to obedience, And that his collection is for the abscess as he draws, and he left the innovation in what he treats them E, and equality between them in his council and his face so that the near and the far and the honorable and the humble have in the right either, and left followers of passion, God has distinguished from his fear, and the impact of his obedience and his command on others. (127), The abscess factor may be specialized in assessing the abscess and its status, and it may be specialized He collected it and transferred it from the land of the abscess to the house of money.

If he is competent to develop and estimate the abscess, then Islam is required for it, because this work is a legal mandate, and it needs honesty.

Therefore, the dhimmi is not given the appreciation of the abscess and its status among the majority of jurists.

Abu Talib said: I asked Abu Abdullah, meaning Ahmed bin Hanbal - using the Jew

And Christians in the actions of Muslims, such as abscess? He said: Do not hired in something, and they quoted so, saying the Almighty: (O ye who believe! Take not the lining of Donkm not Aoloncm Khbala Dua What cursed Hatred has already appeared from their mouths and what their breasts conceal is greater, we have explained to you the verses that you understand? (128).

Al-Qurtubi said: God Almighty forbade believers in this verse to take from unbelievers, Jews, and people of passions as outsiders, and seekers, who negotiate their opinions and give them their affairs.

And Elkia Al-Harrasi (129) said: In the verse is an indication that it is not permissible to seek help from the “Dhimmi’s” in any of the matters of Muslims. So I took a liner without believers.

Ibn Katheer commented on this effect by saying: In this effect with this verse is evidence that the “Dhimmi’s” may not be used in writing in which there is elongation for Muslims, and to see the insides of their affairs that he is afraid to divulge to the enemies of the people of war, and for this the Almighty said: (No They are going to be stupid (130), and they also inferred for this by saying((Peace and blessings be upon him)) : (Do not light the fire of the polytheists and do not engrave your seals in Arabic) (131), that is, do not advise them, do not light your opinion, and narrated from Muawiyah that he sent to the Commander of the Faithful Omar □ a letter in which he said: O Prince Because in my work, a Christian writer does not complete the matter of abscess except with it, and I thought If I imitate him without your command, then he wrote to us, may God forgive you and you. I read your book on the matter of the Christian, and after that, the Christian has died and peace, and the Umayyads have followed the path of Omar □ in excluding the “Dhimmi’s” from the jobs in which they are familiar with the insides of Muslims, so Omar bin wrote Abdul Aziz □ to one of his workers: after, it is that in your Christian scribe acting in the interests of the Muslims and on sale! God Almighty says: (O ye who believe! Take not those who have taken your religion, mockery and a joke of those who were given the book before you and the unbelievers parents And fear Allah, if you are believers) (132)

So if my book comes to you then call Hassan - meaning that writer - to Islam, if he is Muslim then he is from us, and we are from him, and if he refuses, do not seek help from him, and do not take anyone other than the religion of Islam in any of the interests of Muslims, then Islam Hassan and Hassan Islam.

And because one of the conditions for taking charge of this work is honesty and advice to Muslims, and ensuring their interests and these conditions are not fulfilled in polytheists, and God has alerted Muslims to their qualities because they do not like goodness for Muslims, and they cheat, and do not advise, God Almighty said to them: nor idolaters that you come down from your Lord is better than) (133), and the Almighty said: (if Athagafokm be your enemies and you simplify their hands and their tongues as bad and if you disbelieve Oodwa ()134).

For this and for others, the jurists prohibited the use of dhimmi in a work related to setting and assessing the abscess, and it must be noted that during the reign of the Caliph Abd al-Malik bin Marwan that people asked Abd al-Malik al-Quta’i so he looked at the al-Sawafi and found that they had been implemented and also the al-Kharjiya lands that no heir had left and here the caliph strove in Finding a suitable method for obtaining herds, so the purchase process that contributed to finding large properties in the Levant. Ibn Qudamah al-Maqdisi (135) mentioned Ibn A'id, saying: “He said only one of our sheikhs. People asked Abd al-Malik, al-Walid and Solomon to authorize them to purchase the land from the “Dhimmi’s” , so they gave them permission to enter their prices in the house of money ...”, and this came Approval after Abdel-Malik refused to boycott the villages of the people

of Dhimma (136), this act, many of the Al Kharjia lands were converted to decimal places, which reflected negatively on the imports of Bayt Al-Mal. The abscess was lifted from its new owners (137), and they passed it on to the one who bought it, leading the ten, who sold, dowed, and inherited.(138).

Finally, it must be pointed out that public functions in the Islamic state, including the Umayyad era, are: "It did not include one of the matters of religion on the side of worldly affairs" (139) since it is not clear to some that assuming public functions in Islamic law is not the right of the individual over the state, Rather, it is a mandate assigned to him by the state if he is eligible for it, and a duty that he undertakes if he is entrusted to him, and the proof of that is what was narrated by the Prophet ((Peace and blessings be upon him))

saying: We, God, do not assign this work to anyone who asked him, and no one cared for it (140).

This hadith is explicit in that assuming public office is not a right of the individual over the state, because if it was a right, the job or state request would not have been a reason to prevent its request from it, because the right holder does not prevent his right if he requested, demanded it, or took care of it, and if the matter Likewise, "Dhimmi's", as citizens, like others, have the right to assume public office. As for the jobs that "Dhimmi's" may take on and which they may not assume, "Dhimmi's" have the right to assume the functions of the state as Muslims, except for what is dominated by a religious character such as the Imamate, head of state, and leadership In the army, the elimination of Muslims, the jurisdiction over alms, and so on (141).

III. CONCLUSION

After we have completed our study, we must say in the conclusion of our research what we can refer to is the position of the Islamic religion, which has given great attention to the people of Dhimma, represented by the Holy Qur'an, the noble Prophet's Sunna and the position of Muslim scholars and imams in various eras. Islam guaranteed them protection and safety, preserved their rights and dignity, and made all doors open to them, so they expressed their rituals and intellectual lives, and they were on an equal footing with Muslims.

The history of Islam is a testimony that Muslims did not hate anyone in any era of history from abandoning their religion. Islam is a religion of reason and common sense, and no one is forced to enter it compulsively. He challenged the first and the others with his immortal miracle. Others, or that they forced anyone from any of the Jewish or Christian sects to convert to Islam, and throughout the history of the Islamic state non-Muslims lived within it in the stages of its power and weakness, they were not forced to abandon their beliefs, or they were forced to enter Islam, and the great rule in Islam That there is no compulsion in religion, and for Therefore, the dhimmi and others lived within the confines of the Islamic state without anyone being exposed to their beliefs and religions that Islam was not based on the persecution of its violators, the confiscation of their rights, the conversion of them by hatred from their beliefs, or the unfair prejudice of their money, their symptoms and their blood, and the history of Islam in this field is the brightest history on the face of the earth.

Therefore, it was natural for the scholars of the people of Dhimma to move towards progress and intellectual creativity, so they participated with their Muslim brothers, the scientific march, and contributed with them in the advancement of it and achieved many innovations in various types of sciences, and distinguished the society of the Arab Islamic state.

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44. Al-Maqrizi, The Plans, vol. 1, p. 98.
45. The same source, part 2, p. 492.
46. (Ibn Matta, Fatarka News, p. 58.
47. (Al-Tabari, History of the Apostles, vol. 6, p. 499; Qudamah ibn Ja'far, al-Kharj, pp. 294-295; Al-Dinuri, Abu Bakr Ahmad ibn Marwan ibn Muhammad, (T: 333 AH), Al-Majlisah and Jawharat al-Alam, i 1, c 23, (Beirut, 2002) , P. 528; Ibn al-Faqih al-Hamdhani, Abu Bakr Ahmad bin Muhammad, (Tel: 365 AH), abbreviated book of countries, Leiden - 1302 CE, p. 106. We mean the churches on which they favored them, i.e., which was a luxury that belonged to the Arab-Islamic state, so the caliph al-Walid returned to the Christians in exchange for giving up the church on which the Damascus Mosque was built. For more information on this topic, see: Ibn Asaker, Abu Al-Qasim Ali bin Al-Hassan bin Hebat Allah (T.: 571 AH), The Great History, Correction: Abdul Qadir Effendi Badran, Rawdat Al-Sham Press, (Damascus, 1329 AH), Part 1, p. 200; Ibn Jabir, Abu al-Hasan Muhammad bin Ahmad (T: 614 AH), The Jubair Ibn Jubair trip, 2nd floor (Beirut, 1986,) , p. 212; Al-Dhahabi, Shams al-Din Muhammad bin Ahmed (T: 748 AH), Dolm al-Islam, 2nd edition, (Hyderabad Deccan , 1364 AH), Part 1, p. 41; Al-Qalqashandi, the effects of elegance in the contours of the caliphate, Tah: Abd al-Sattar Ahmad Faraj, Kuwait, 1964, Part

- 1, p. 135; Ibn Taghry Bardi, Jamal al-Din, (T: 874 AH) the bright stars in the kings of Egypt and Cairo Cairo, 1963, vol. 1, p. 213; Al-Diyar Bakri, Hussein bin Muhammad, 966 AH), the date of Thursday in the conditions of Nafis Nafis, (Beirut, no. T.), part 2, p. 311; Badran, Mandalat Al-Atlal, p. 358.
48. Arnold, The Call to Islam, p. 85.
49. (Widow, Isaac, the Patriarchate of Antioch, Al-Mashreq Magazine, year 21, Beirut - 1923, p. 504.
50. (Abu Ubaid, the money, p. 95.
51. Al-Asbhani, Abu Naim Ahmad bin Abdullah, (T: 430 AH), The Ornament of the Awliya and the Classes of the Purified, First Edition, Al-Saada Press (Cairo, 1935), Vol. 5, p. 336.
52. (The same source, p. 66.
53. Ibn al-Batriq, Sa'id (d. 328 AH), The Collected History of Investigation and Certification, (Beirut - 1909 CE), Vol. 2, p. 41; Terton, The "Dhimmi's", p. 42.
54. (Ibn al-Nadim, Muhammad ibn Ishaq al-Warraq (d. 380 AH), al-Fihrest, seized and commented on: Yusef Ali al-Tawil, p. 315; Qasha, Glances, p. 51.
55. (Al-Kindi, Abu Omar Muhammad bin Yusuf (Tel: 355 AH), The Wali and the Book of Judges, Correction: Raven Kast, (Beirut, 1908), p. 77; Ibn Tigray Bardi, Al-Nujoom Al-Zahir, vol. 1, p. 265.
56. (Ibn Al-Atheer, Al-Kamil, Vol. 4, p. 327; Philosopher, Julius, History of the Arab State from the rise of Islam to the end of the Umayyad state, translation: Muhammad Abd al-Hadi Abu Ridah, Cairo, 1958, p. 319. And churches for the honor of his mother being Christian.
57. (Ibn Abi Ramtha Al-Tamimi: A Christian Arab physician who lived and applied to the Prophet (may God bless him and grant him peace). Ibn Abi Usbah, Ayoun Al-Anbaa, vol. 2, p. 23, and there is no specific date for his death.
58. (Ibn Jaljal, Suleiman bin Hassan, the layers of doctors and the wise, Tah: Fouad Sayed, Cairo, 1955, pp. 57-58.
59. (Al-Qafti, Jamal Al-Din Ali Bin Yusef, Akhbar Al-Ulama News of the Wise, Beirut, no. T, p. 111.
60. Ollyraeus: A prominent Christian physician in the forefront of Islam was called the crescent moon because he used to keep his house preoccupied with the science of medicine and place works in it, so people would see it only rarely. Al-Qafti, Akhbar al-Ulama, pp. 41-42, and there is no specific date for his death
61. (Arribios: One of the well-known Christian doctors in Egypt at the beginning of Islam, he wrote several works in medicine. Al-Qafti, Akhbar al-Ulama, p. 42, and I did not find a specific year for his death
62. (Ibn al-Abri, Abu al-Faraj Jamal al-Din, A Brief History of the Countries, Beirut, 1890, p. 176; Behnam, Paul, Medicine of the First Arabs, Journal of the Two Rivers, p. 14-15, Year 4, (Baghdad, 1976), p. 98.
63. (Ahmad Ahmad, The Glossary of Doctors, 1st Edition (Beirut, 1942), p. 97; My Love, Christian Ministers and Writers in the Two Centuries (7-8 AD), Binn Al-Nahrain Magazine, p. 63 - 64, 16 years, (Baghdad, 1988), p. 207
64. (Lined up with the Babylonian: He was one of the Christian wise men who lived through the Islamic call. He was astronomer and astrology and has a book on the rulings of the stars. Al-Qafti, Scholars' News, p. 50. There is no exact year of his death.
65. (Anboun Al-Batriq: He is one of the Christian wise men who lived through the Islamic call. He mastered several sciences, including mathematics, engineering, and astronomy, as he was proficient in the manufacture of astronomical instruments, and he has a book entitled Working with the Flat Astrolabe. Al-Qaftai, Akhbar Al-Ulama, p. 51. There is no specific year for his death

66. Ibn Al-Atheer, Al-Kamil, vol. 3, p. 219; Ibn Abi Asba'a, Ayoun Al-Anbaa, part 2, p. 24; Al-Halabi, Muhammad Ragheb, Flags of the Nobles on the History of Aleppo Al-Shahba, (Aleppo, 1923), Part 1, p. 107; Islamic Studies, p. 15; Amin, Dawn of Islam, p. 162; Al-Fiqi, Essen El-Din Abdel-Raouf, History of Islamic Thought, (Cairo, 1997), p. 349.
67. (Ibn Abi Asba'a, Ayoun al-Anbaa, vol. 2, pp. 28-29; Al-Fiqi, History of Thought, pp. 349; My Love, Ministers, p. 206.
68. (Al-Jariri, Abu Al-Faraj Al-Muafi Bin Zakaria, Refining the Good Sufficient Sitting and Humans Adviser Al-Shafi, Achieved: Saleh Bin Othman Al-Lahham, Amman, 2003, p. 128.
69. (Al-Jahiz, Al-Bayan and al-Tabiyin, part 2, p. 218; Ibn al-Nadim, al-Fihrist, p. 355; Ibn Jalil, Layers of Physicians, p. 61; Nusuli, Anis Zakaria, Umayyad state in the Levant, 1st floor, Baghdad - 1927, p. 281; al-Kattani, Abd al-Hayy, Nizam The prophetic government, called administrative arrangements, Beirut, no. T, C 2, p. 269.
70. (Ibn Jaljal, Tabaqat al-Atibaa, p. 59; Ibn Abi Sa`saba, Oyoun al-Anbaa, part 2, p. 24; Al-Abadi, Ahmed Mukhtar, Economic Life in the Islamic City "Industry and Varieties", Journal of the World of Thought, M11, G1, Kuwait, 1980, p. 21.
71. (Al-Bayhaqi, Ibrahim bin Muhammad, the virtues and disadvantages, correction: Muhammad Badr al-Din, Al-Saada Press - 1960 c 1, p. 229; Al-Qafti, Akhbar al-Ulama, p. 74, p. 76; Ibn Abi Asiba`ah, Oyoun al-Anbaa, c 2, pp. 32 - 35
72. (Ibn Qutaybah, Abu Muhammad Abdullah bin Muslim, Ayoun al-Akhbar, Cairo - 1963, M3, p. 276; Al-Dinuri, Al-Majalisa, c. 14, p. 338; Ibn Abi Asba`a, Oyoun al-Anbaa, c 2, p. 101; Ibn Katheer, beginning and end, c 9, P. 80; Ismail Izz al-Din, the first components of Arab culture, 2nd floor, Baghdad, 1986, p. 208.
73. (Ibn Qutaybah, Ayoun al-Akhbar, M3, p. 276; Ibn Abd Rabbo, Ahmed bin Muhammad, the unique contract, investigation: Muhammad Abd al-Qadir Shaheen, vol. 8, Beirut - 2003, p. 20; al-Mādidī, Abd al-Qadir Salman, Wasit in the Abbasid era. Its administrative organizations and its social and intellectual life 324 - 656 AH / 953 - 1258 AD, Baghdad, 1983, pp. 318-319; Nusuli, Umayyad state, pp. 280-281; Behnam, Medicine, pp. 98.
74. (Al-Qafti, Akhbar al-Ulama, p. 74, p. 76; Ibn Abi Asayba, 'Ayoun al-Anbaa', part 2, pp. 32-35; Ibn al-Abri, Mukhtas al-Dawlal, p. 194.
75. John the grammar: One of the Coptic Christian scholars, he lived in the city of Alexandria in Egypt and he was condemning the Jacobite doctrine and then he deviated from the belief of the Christians by the Trinity and the bishops met him to him in Egypt and asked him to return to what he was and he did not return, so they disavowed him, and when Amr ibn al-Aas entered Egypt and entered Alexandria and heard his news And his ingenuity with many sciences until I introduce and listen to him and admired his idea and philosophy, and since then they have had an intimate relationship. Ibn Al-Abri, Country Manual, pp. 175-176. There is no specific year for his death except that he died in the days of Amr ibn al-As.
76. (Ibn al-Nadim, al-Fihrist, pp. 314-315; Ibn al-Abri, Mukhtas al-Dawla, pp. 175; Mar Mikhael, Mar Mikhael the Great Syriac, translation: St. Gregory, Saliba Shamoun, Presented by: St. Gregory, John Ibrahim, Dar Mardin, Aleppo, 1996, Vol. 2, Pg. 327; Al-Baghdadi, Ismail, The Gift of the Knowledgeable, Pt. 2, Istanbul, 1955, p. 513; Mustafa, History and Historians, 2nd edition, Beirut - 1980, Vol. 2, p. 417; Al-Zain, People of the Book, Pp. 80; Literature and Education, p. 14, Kuwait, 1398 AH, p. 99.

77. (Duval, History of Syriac Literature, p. 84.
78. (A monk from the Coptic Church, the Eastern Churches and their homelands, Cairo, 2000, Vol. 3, p. 146.
79. (Mustafa, History and Historians, Vol. 2, p. 417. For more information on the authorship of Christian clergy on the history of the Church, its etiquette and scholars, see: Our Father, Church History, vol. 2, p. 82; Mustafa, Christian Historians, pp. 99-100.
80. (Ibn Saad, Muhammad, the Great Classes, part 3, (Beirut, 1957), pp. 358 - 359; Al-Baladhari, Fatouh, p. 460; Al-Tabari, History of the Apostles, c 2, p. 561; Ibn Al-Atheer, al-Kamil, c 2, p. 72; Al-Diyar Bakri, History Thursday, Part 1, p. 464; Ali, Al-Mufsal, Part 8, p. 133; Al-Kattani, Administrative Arrangements, Part 1, p. 204; Al-Khudari Bey, Completion of fulfillment in the biography of the caliphs, I 7, Cairo, 1960, p. 162; Ali, Islam and Arab civilization, Part 1, Cairo, 1934, p. 163; Darwazeh, Muhammad Azza, the history of the children of Israel from their travels, conditions, morals and attitudes of the Jews and in the era of the Prophet (peace and blessings be upon him) and his environment from the Noble Qur'an, i 1, Beirut, 1969, p. 425; Ismail, first components, p. 110.
81. (Al-Masoudi, Morouj, c. 4, p. 258; Ibn Al-Emad Al-Hanbali, Shazrat, c. 1, p. 96; Zidan, History of Literature of Language, C 1 p. 259; Amin, Fajr al-Islam, p. 133; Qasha, Glances, p. 20.
82. (Ibn Katheer, The Beginning and the End, vol. 9, p. 60, p. 83; Amara, Muhammad, Arab openness to other civilizations. Al-Arabi Magazine, p. 351, Kuwait, 1988, p. 33.
83. (Al-Masoudi, Mourouj, Vol. 4, p. 258; Murani, Hamid and Abdel-Halim Montaser, Readings in the History of the Sciences of the Arabs, Dar Al-Kutub for Printing and Publishing, Egypt, 1974, p. 58.
84. (Al-Maqrizi, The Plans, vol. 1, p. 98; Terton, The "Dhimmi's" , p. 16; Arnold, The Call to Islam, p. 81; even, History of the Arabs, vol. 1, p. 322.
85. (Ibn Badran, Abd al-Qadir Effendi, Refining the History of Greater Damascus, 2nd edition, Beirut, 1979, c3, p. 177; Al-Jayoushi, Muhammad Ibrahim, Flags of the Judiciary in Islam, Arab Union for Printing, 1978, p. 47. Ibn Badran did not mention the name of the teacher that Judge Iyas became a student.
86. Sawiris, Ibn Al-Muqafa, Sir Patriarchs, an investigation: Seabold, Louvain, 1954, p. 145.
87. (Ibn al-Nadim, al-Fihrist, pp. 304-305; al-Suyuti, operative preservation of speech on the art of logic and speech, published and commented: Ali Sami al-Nashar, Al-Saada Press, Egypt, no. T, p. 9; she has weight, History of the Arab State, p. 335; Zidan, History of Literature of Language, Part 1, p. 259; Al-Daiwah G, Saeed, History of Mosul, Publications of the Iraqi Scientific Academy, 1982, p. 216; Touqan, Qadri Hafiz, Arab scientific heritage in mathematics Astronomy, 1941, p. 58.
88. (Al-Jahiz, Al-Bayan and al-Tabiyin, Part 1, p. 328; Ibn Abd Rabu, Al-Aqd Al-Fareed, Part 2, p. 88; Al-Douri, Abd al-Aziz, Introduction to the History of Islam, Baghdad, 1949, p. 87; Al-Rifai, Ahmed Farid, Asr Al-Ma'mun, Cairo, 1927, vol. 1, pp. 48-49; Abu Zahra, Muhammad, Abu Hanifa, his life and his age - his views and jurisprudence, 2nd edition, Dar Al-Fikr Al-Arabi, 1955, p. 85; Taha, Salim, Arabization and Senior Arabists in Islam, Sumer Magazine, Baghdad, 1976, p. 32, A 1 - 2, p. 342.
89. (Al-Jahiz, Al-Bayan and al-Tabiyin, part 2, p. 218; Ibn Jaljil, Tabaqat al-Atibaa, p. 161; al-Qafti, Akhbar al-Ulama, p. 57.
90. (Ibn Jaljal, Tabaqat al-Atibaa, p. 61; Qasha, Lamhat, p. 87.
91. (Sawiris, Sir Patriarchs, p. 134; Badr, Mostafa Taha, Islamic Egypt (from the Islamic conquest to the demise of the Akhidid state), 2, c 1, Cairo, 1959, p. 100.

92. Sufism: The word Sufi is derived from wool and is intended to be the wearer of wool. It is said that it is derived from serenity, which means purification. Generally, opinions agree that they denote the pleasures of life motivated by asceticism. Sufism is not an independent religious group, such as the Mu'tazila, the Shiites, and the Sunnis. Rather, it is one of the tendencies. There are Mu'tazi mystics, Sufi mystics, and Sufi mystics. Al-Kalabadhi, Abu Bakr Muhammad, *Getting to Know the Doctrine of the People of Sufism*, Presented by: John Habib Sader, 1st Floor, Beirut, 2001, p. 13; Amin, Zuhri al-Islam, 3rd floor, 4th, Cairo, 1961, p. 149; Al-Ansari, Abdel Dayem Abu Al-Atta, *Islamic Sufism between Philosophy and Religion*, 1951, p. 11; Nicholson, D. R. A, *Sufism in Islam*, translation and commentary: Nour al-Din Shoreiba, Egypt, 1951, pp. 2-6.
93. (Ibn Katheer, *The Beginning and the End*, vol. 9, p. 239. And Taawas bin Kisan is one of the first class of the people of Yemen, a follower, combining worship with useful knowledge and good deeds, Khamis realized from his companions and most of his narration from Ibn Abbas (may God be pleased with him). Ibn Katheer, *The Beginning and the End*, vol. 9, p. 238.
94. (Abu Yaqoub Farqad bin Yaqoub Al-Sabkhi, from Suhad asceticism, was interested in knowing the Torah and the Bible and examining its rulings and proverbs in order to remind people and preach them. Al-Asbhani, *Ornament of the Awliya*, Article 3, p. 45; Ibn Katheer, *The Beginning and the End*, part 2, p. 302.
95. (Malik bin Dinar of Sufi asceticism, who are interested in standing up for the Torah and the Bible and studying them and inferring the wisdom and preaching of them in the preaching councils. Al-Asbhani, *Al-Awliya's Ornament*, M2, pp. 358, p. 369; Al-Manawi, Zain Al-Din Muhammad Al-Raouf, *The Darya Planets in the Translations of the Sufi Masters of the Great Classes*, Achievement: Muhammad Adeeb Al-Jader, First Edition, Beirut, 1999, C 1, P. 395, P 416. For more information on the access of Muslims to the books of religious scholars, see: Al-Jahiz, *Al-Bayan and al-Tabiyin*, Part 1, p. 104, p. 297; Al-Asbhani, *Hilyat Al-Awliya*, p. 376.
96. (Al-Syriani, Yusef Dawud, abbreviated summary of church history, Mosul - 1877 AD, pp. 150, pp. 227, p. 253; Rustem, Al-Rom, vol. 1, p. 341; Brockelman, Carl, *History of Arabic Literature*, translation: Abd al-Halim al-Najjar, vol. 1, p. 256; Abu Zahra, Abu Hanifa, p. 184; Abouna, *Church History*, Part 2, p. 77; Up to, *History of the Arabs*, Part 1, p. 315; Amin, *Sacrificed Islam*, Part 1, pp. 243-244; Sanctification of the Christian year by reading the daily biography of the Saints for the spiritual promenade of the Catholic Church, 2nd floor, Mosul, 1891 CE, M1, pp. 524-525.
97. Triton, *The "Dhimmi's"*, p. 112.
98. (The Maronites: They are followers of Mar Maron the Hermit, who was a monk who lives in Lebanon in the Levant. Al-Masoudi, Al-Nabbih and Al-Ashraf, p. 131. He lived at the summit of Mount Qures Quresh from Antioch, who died in 410 AD. The Sanctification of the Christian Year, pp. 1, pp. 121-122; a monk of the Coptic Church, the Eastern Churches and their homelands, Part 3, p. 224; an orphan, *Church History*, pp. 174.
99. Al-Manawi, *Darya Planets*, part 1, p. 255; Al-Nadawi, Abu Al-Hassan Ali Al-Hassani, *Men of Thought and Propagation in Islam*, 3rd floor, Kuwait - 1969, pp. 70-72.
100. (Al-Dinouri, *Al-Majlisa*, vol. 19, p. 460; Zaki, Ahmad Kamal, *literary life in Basra until the end of the second century AH*, 1st floor, Dar Al-Fikr, (Damascus, 1961 AD), p. 143.

101. (Jizya: It is a tax imposed on the heads of the people of the Dhimma, in return for the protection of Muslims for them, and this obligation to Islam is waived. See: Al-Balazhari, Fattouh al-Balad, pp. 92-93; Shams al-Din Abu Abdullah Muhammad bin Abi Bakr ibn al-Qayyim al-Jawziyya, Rulings of the "Dhimmi's", Achievement: Subhi Al-Saleh, Damascus University Press, (Damascus, 1961 AD), Part 1, p. 22..
102. Al-Kharj: A certain amount of money or crops, imposed on agricultural lands which Muslims have forcibly or freely conquered, as rights that are paid for. Al-Mawardi, Royal Rulings, pp. 231-232; Abu Al-Hassan Ali bin Muhammad bin Ali Al-Jarjani, Tariffs, 1st edition, Dar Al-Fikr for printing, publishing and distribution, (Beirut, 1998), p. 71
103. Abu Ubaid, Book of Money, p. 55.
104. (Ibn Qudamah, Al-Mughni, p. 557.
105. (Abu Yousef, Al-Kharj, p. 71; Al-Shawkani, Muhammad bin Ali (1250 AH), Neel Al-Awtar, Cairo, 1993 AD, C8, p. 63.
106. (Al-Tabari, History, Part 3, p. 388.
107. (Al-Shafii, Mother, Part 3, p. 179. It differed in the amounts of tribute, as it was at the time of the Messenger of God ((Peace and blessings be upon him))
108. one dinar and women and boys excluded from that, then Omar bin Al-Khattab (may God be pleased with him)) made it to the people of black in Iraq a dinar on the lower class and on the middle two dinars and on the upper four dinars, and he did so on He estimated the power and the left, and that fell from women, boys, old men and monks, and Caliph Umar Ibn Al-Khattab made it a fixed system on which the rulers walked in all other areas to prevent their diligence. To be in cash, but it is permissible to take it from whatever they facilitated of their money Weapon and livestock and grains and other, narrated from 'Ali ibn Abi Talib(may God be pleased with him) that he was taking tribute from the owner of Jabs APRA and the owner of the money, and the owner of the ropes ropes and does not take them wine, nor Khanazara, nor sold in tribute to their herds and their donkeys, and their livestock. See: Ibn Qayyim al-Jawziyyah, Rulings of the People of Dhimma, p. 28; Al-Mawardi, Rulings of the Sultans and Religious States, p. 224; Abu Yousef, Al-Kharj, p. 140.
109. (Ibn Abd al-Hakam, Abd al-Rahman bin Abdullah Abu al-Qasim al-Masri (257 AH), Fatouh Misr and its News, Dar al-Fikr, Beirut, 1416 AH / 1996 CE, p. 210.
110. (Al-Tabari, History, c 6, p. 617.
111. Taha, Abdul Wahid Dhanoun, Iraq during the reign of Al-Hajjaj bin Yusuf Al-Thaqafi, Baghdad, 1985, p. 191; my writer, Ghaida Khazna, Al-Kharj since the Islamic conquest until the middle of the third century AH, Center for Arab Unity Studies Practices and Theory, Beirut, 2nd edition, 1997, Pp. 139; Al-Badrawi, Riyadh Abdul-Hussein, The Umayyad Position of the Mawali, Tammuz Printing and Publishing, Damascus, p. 211.
112. (Ibn Al-Atheer, Al-Kamil in History, part 5, p. 501.
113. (Al-Tabari, History, vol. 5, p. 82; Ibn Al-Atheer, Al-Kamil in history, vol. 5, p. 54.
114. Wellhausen, History of the Arab State, p. 51.
115. Al-Douri, Abdul-Aziz, the first Abbasid era, The Anglo Library, Egypt, 1972 AD, p. 15.
116. Abu Ubaid, Al-Malawal, p. 57; Ibn Zenjweh, Al-Malawal, p. 72.
117. (Ibn Saad, the major classes, part 5, p. 283.

118. (Abu Yousef, Al-Kharj, p. 75.
119. Al-Baladhari, Genealogy of Supervision, Block 2, p. 137. It must be noted that the Caliph Al-Rashidi Omar bin Al-Khattab had preceded Omar bin Abdul-Aziz in this way. He said: O Commander of the Faithful: I converted to Islam, so he said: Perhaps you became a Muslim as a wretched person, and he said: As for Islam, what is wrong with me? He said: Yes. He said: So he wrote (Omar) that tribute is not taken from him and in the succession of Ali bin Abi Talib (may God be pleased with him) Aslam Daqhan, Ali said to him: If you live on your land, your tribute will be taken away from you. Looking: Abu Ubaid, the money, p. 52; Ibn Zangoyeh, the money, p. 67
120. (Ibn Zingawiyeh, Book of Money, p. 69.
121. (The same source, p. 69.
122. Wellhausen, The History of the Arab State, Margin, pp. 263-265, citing Mueller's book, History of Islam in the East and the Maghreb, part 1, p. 439 and onwards, quoting in it you know about Von Kramer's book The History of Your Honorable Share, Part 1, p. 174 and beyond.
123. The same source.
124. Wellhausen, History of the Arab State, p. 296.
125. (Ibid., P. 296
126. (Al-Tabari, History, C6, p. 559; Ibn Al-Atheer, Al-Kamil, C4, p. 321; Al-Douri, Abdul-Aziz, Islamic Systems, Dar Al-Kutub Printing and Publishing University of Mosul, (Mosul, 1988 AD), p. 113; Philip H et al., History of the Arabs, Dar Al-Kashaf for Publishing, Printing and Distribution, (Beirut, 1953 AD), Part 2, p. 285
127. (Sees: The Book of Abscess: Abu Yousef, p. 107.
128. (Surah Al-Imran: Verse (118).
129. (Elkia Al-Harrasi: He is Ali bin Muhammad, who passed away in 504 AH. See: Book of Information: 2/2.
130. (Surah Al-Imran: Verse (118).
131. (The hadith was included by: Al-Nasa'i in his Sunnah / Kitab al-Zina: 8/176.
132. (Surah Al-Maedah: Verse (57).
133. (Surat Al-Baqara: Verse (105).
134. Surah Al-Mumtahina: verse (2).
135. (Al-Mughni, Vol. 2, p. 311
136. (Ibn Asaker, History of the City of Damascus, Vol. 1, p. 595.
137. (Ibn Asaker, History of Damascus, Vol. 1, p. 595. The caliph Omar bin Abdul Aziz was asked about the reasons for the high prices during his reign compared to what it was during the reigns of the caliphs before him. The caliph did so because he was due to his application of Shariah principles to collect tribute, despite the effect of this measure on the state's imports, because those who Before him, they used to give the "Dhimmi's" more than they can afford, which compels them to sell what they have, and this leads to depression and cheap prices. In his era, they did not have to do this procedure, as they were selling how they liked, which led to high prices. The caliph Umar bin Abdul Aziz used to see that this is the right thing, in order to seek kindness in the parish in general and the "Dhimmi's" in particular, and that this is the steadfast approach he used to collect the taxes imposed on them, and he used to reduce them from them as much as he could. See: Abu Yusuf Yaqoub bin Ibrahim, Al-Kharj, 3rd Edition, Salafi Press,

(Cairo, 1382 AH), Part 2, p. 132; Muhammad Ziauddin al-Rayyis, *Al-Kharj and Islamic Systems*, 2nd Edition, Arab Statement Committee Press, (Cairo, 1961 AD), 232.

138. Ibn Asaker, *History of Damascus*, Vol. 1, 596.

139. (Al-Aili, Abdul Hakim Hassan, *General Liberties in Islamic Thought and System*, p. 317.

140. (Al-Bukhari, *Sahih Al-Bukhari*: 6, 2614; Muslim, *Sahih Muslim*, 3, 1454.

141. Al-Mawardi, *Royal Rulings*, pp. 19, 56, 58, 69, 111; Furs, *Royal Rulings*: pp. 19, 60, 115, Kuwaiti Jurisprudence Encyclopedia 7/131, *Non-Muslims in Islamic Society*, pp. 17-18, *Rulings of the Dhimmi and the Insured*. In *Dar Al-Islam*, p. 78 and beyond.