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A Glimpse of Tolerance in Islam within the Context of Al-Dhimmah People (Egypt and Baghdad Model)

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Abstract

This review features tolerance in Islam in the context of the *Dhimmah* people. The important status the *Dhimmah* people have in the Islamic community, confirms the status of Islam as a religion of tolerance and further cements its cultural value as a religion. These people have a vision based on tolerance and respect for others. The knowledge of the civilizations among the people shows the spirit of Islam in laying the foundations for religious tolerance and coexistence with others regardless of ideological and ethnic differences. These principles are based on the simple curriculum that was adopted and learned by the people and their leaders. The Rashidi era and even the Abbasid Caliphs adopted the framework of justice, equality, and coexistence in their dealings. These shared values among various groups attest to the tolerance imparted by Islamic teachings.

Keywords: Islam, tolerance, Syria, Baghdad, principles, civilization, *Dhimmah*

Introduction

Religious tolerance has helped in mediating almost every aspect of ancient human civilizations and has brought about a civilized interaction in the context of various sciences and knowledge. It established the real beginning of the material aspect of Islamic civilization through the intermingling between the Arabs and the people of the other countries. At a time, when the intellectual climate was more favourable for acceptance of the scientific concepts and philosophies of other people, the Abbasid Caliphs were known for their passion for science and their constant efforts to learn about the scientific heritage of the ancient civilizations, and it had a momentous and significant impact on the richness of the Islamic civilization and the multiplicity of its sources. Therefore, the policy of religious tolerance has created a human environment that respects religious and intellectual pluralism. Thus, the elites and thinkers of the scholars of *Dhimmah*, with all their differences migrated to the capital of the Abbasid Caliphate, Baghdad, to obtain a living and achieve a distinguished scientific and social status. This was at a time when the signs of collapse began in the previous scientific centers.

Among the factors that encouraged the enrichment of knowledge, the cultural face of the State of Islam can be anointed as the primary factor. The special interest paid by the Abbasid Caliphs and their constant encouragement for translation of the precious books

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and manuscripts into Arabic depicts that knowledge is an important component of Islam. The majority of the people of *Dhimmah* shared the achievements that they made, as they are social groups that are affected by society in general, and soon distinguished themselves from the people in the Abbasid society with their increased fluency and proficiency in the Arabic language. They provided the Muslims with the necessary foundations to carry out the transport and translation work, as a means of saving and documenting the ancient scientific heritage and the promotion of culture among civilizations. These translators served the Abbasid Caliphs with their minds and used their penmanship for the transfer of knowledge and culture. In particular, the Islamic domain, which was a starting point for those who were eager for the knowledge. Later, the Islamic scientific field was soon added to the information of these nations and elevated Baalovernma and Hzbha and saved the completed illustrations with the highest accuracy. Thus, the Arabs and the Muslims have already benefited from the translation of the civilizations of many people before Islam, but to a much lesser extent than those from the Western Nations. Europe, benefiting from the Islamic scientific heritage, has achieved wider scientific horizons in terms of unlimited human and material heritage.

The purpose of this study is to shed light on the many forms of tolerance and progress that the Islamic State has taken towards the people of *Dhimmah* over many eras. The *Dhimmah* essentially refers to a large number of Jews, Christians, Magi, and Sabean who lived in the Islamic state. They coexisted with the Muslims under the Islamic rule and agreed to pay tribute for their lives and livelihood because they were taken care of under Islamic rules and laws.¹

The existence of this group was associated with the establishment and development of the Islamic state system and had their contributions even before the entry of Islam into their countries. Therefore, this study sheds light on their scientific status and some of their cultural intellectual output and discourse about the active roles they played in the state that embraced them by referring to the administrative positions and the impact of their influence on their status in the Abbasid Society in Baghdad, as well as highlighting the cultural influences between them and between the Muslims in social transactions. Moreover, the opening of the Arabs to Egypt and the various alliances and masters have had the greatest impact on the amount of freedom and tolerance they enjoyed regarding their religious activities, their economic activities, and their scientific and intellectual achievements.

Before starting to shed light on the efforts of the Abbasid Caliphs and their tolerant treatment of the people of *Dhimmah*, it is important to take into account the first important event in the history of the Islamic state. This was the first practical friction between the Muslims and the Christians in general and Copts of the Egypt. In particular, when the Muslim leader Amr ibn al-Aas (*RA*) took charge as the administrator of the Egypt, he set the finest examples of religious tolerance and respect for the people of other religions. This

¹Albayati, "Asfhan In The Al-Tabree, in His Book of the History - the History of Nations and Kings," *Al-Adab Journal* 103 (2013): 256-270.

prestigious approach taken by Amr ibn al-Aas (*RA*) won the admiration of the Western historians and generated a significant impact on the Copts of Egypt. They welcomed the ambassadorial efforts initiated by the Prophet Muhammad (*SAW*) with Almuqawqis, the Copt ruler of the Egypt. The consequent correspondence and exchange of gifts culminated in the marriage of the Prophet Muhammad (*SAW*) with Maria Coptic, who gave birth to his son Ibrahim (Peace be Upon Him).²

2. Harmonization of Copts of Egypt and the Muslim Conquerors

The Copts of Egypt were a good example of how the Muslim empires functioned, in terms of the provision of moral and military support. These Copts realized the support of the Muslim rulers specially because they remembered the terrible suffering they faced at the hands of the oppressive Roman Empire Rule on the one hand, and the doctrinal differences between the Eastern Christians and the Western Christians regarding the status of Jesus. Also, the values and ideals adopted by the Muslims since the time of the Prophet Muhammad (*SAW*) regarding the respect for the others, with further provisions of not to prejudice their sanctities, and their souls, and their property and good treatment is a testament to the significance placed on teachings of tolerance in Islam. All this created an atmosphere of mutual respect between the Copts of Egypt and the Muslim conquerors. One of the most prominent precedents of this tolerance is that the Copts of Egypt welcomed the hosting of the Muslim conquerors. Moreover, the Copts did not hesitate to help the Muslims in repairing the bridges and roads between Fustat and Alexandria, and although many historians feel wonder at this behavior of the people of Egypt; some believe that this was the result of the strong hatred of the previous rulers. The Roman oppressed the Egyptians³ but according to contemporary sources, the only resistance the Muslims faced was from the Roman community residing in the city of Alexandria and no such thing from the Egyptian Copts.

The leader of the people of Egypt, Amr ibn al-Aas (*RA*), provided the people of Egypt with absolute freedom, security, and safety in their homes. No one was forced to leave. A respectful and affectionate peace was agreed upon by granting them a stipend of no more than two dinars a year and that the Copts would not be harmed by the Muslims. In the matters of religion, the Christians were allowed to adopt their doctrinal practices. It is also worth mentioning that the leader Amr ibn al-Aas (*RA*) gave the Jewish community the freedom to stay in Alexandria if they wanted and gave them the safety of their property and temples, setting up an example of the pinnacle of religious tolerance, be it the matters of politics, economics, or of social relevance.

The review here will present a number of these models and images that confirm this tolerance. It was known about the leader Amr ibn al-Aas (*RA*) that he had the wisdom and

²Ahylam Yousaf, "The Simple People in Baghdad in the Abbasid Era," *African Journal of Political Sciences* 5 no. 1 (2016): V511.

³Joseph Grafton Milne, *A History of Egypt under Roman Rule* (Cairo: Methuen & Company, 1898), 1-12.

political intelligence and that he treated the people based on charity and justice and religious tolerance, where he secured their religious affairs and holy places and did not destroy or sabotage them, instead, extended bridges of communication with the senior Christian figures, in the matters of religious or intellectual debate, political, or economic relevance, with the keenness to clear the gaps between himself and them. Patriarch Benjamin invited Alexander to return, also reassuring his access to his chair after he fled the oppression of the Roman governor of Alexandria.⁴ Amr ibn al-Aas (RA) also honored all other religious figures by allowing them a safe return to their homeland who were in return thankful for their freedom from the oppression of the Romans and long periods of exile in deserts and remote islands.⁵

In this context, the sources indicate that Amr (RA) himself went out to receive Benjamin and gave him full authority over the Copts of Egypt. He assured him that the property and riches of the churches would not extort by the conquering Arabs. Some have also tried to point out that the Arabs were accused of being hungry people who came out of the desert to rob the Copts of Egypt in the name of the conquest and the spread of the new religion. However, these events and facts and documents indicate that those allegations were aimed at distorting the image of the Islamic religion and that the tribute imposed was for the protection and preservation of rights and livelihood, and defense, and not aimed at compensating for a crime or deprivation, as stated in the writings of the oppressors and the enemies of Islam.

Many Copts of Egypt asserted that they breathed a sigh of relief under Islamic rule after they got rid of the injustice and arbitrariness of the Pagan Roman rulers. They practiced their rituals freely and coexisted with the Muslim conquerors with great ease and mutual respect. In the end, many of them entered the Islamic religion freely and lovingly without pressure or coercion. In this regard, the English Orientalist Thomas Arnold notes in his book entitled "Calling for Islam," that it is fair to say that many Christians embraced Islam during the Arab conquest under no coercion or force, but the permissibility of Islam and its Muslim ambassadors and the simplicity of this religion and the depth of its principles and values gave the Copts confidence to embrace it⁶. If we take into account the Christian religion during this period, it was marred by internal differences and vague concepts, leaving many Christians disgruntled by the controversy and uncertainty, and endless disputes. Contrarily, they were pleasantly surprised by the ease and simplicity of teachings, a major feature of the religion of Islam, the religion of the new conquerors.

⁴Maged S.A. Mikhai, "On Cana of Galilee: A Sermon by the Coptic Patriarch Benjamin I," *Coptic Church Review* 23 no. 3 (2002): 93.

⁵Abba Idris Adam, "Islamic Civilization in the Face of Modernity: The Case of Jamal Al-Din Al-Afghani and Muhammad Abduh," *International Journal of Humanities and Social Science* 7 (June 2014): 40-43.

⁶Mona El-Ghobashy, "The Metamorphosis of the Egyptian Muslim Brothers," *International Journal of Middle East Studies* 37 no. 3 (July 2005): 373-395.

It was one of the most important forms of religious tolerance whereby a concern for the life of the delinquents and the preservation of their livelihoods was evident, financial respite and security was offered, social acceptance was guaranteed by way of marriages between the Copts and the Muslims, and political freedom was afforded, along with the basic right to practice their religious affairs without any interference from the governing Muslims, a testament to the tolerance afforded by the excellent values preached by the religion of Islam.⁷

3. Fusion of Coptic Language into the Arabic Language

It is also important to note that one of the important positive effects of the tolerant Islamic approach in Egypt is the fusion of the Coptic language into the Arabic language. The fusion was initiated by the Copts of Egypt. By the end of the fourth century AH, many Copts abandoned the Coptic language and instead spoke Arabic fluently, and with such clarity that the Christian clergymen were asked to deliver religious debates/speeches, and conduct preaching ceremonies in Arabic across the breadths of Egypt, aiding in greater spread and acceptance of Islam. It is also worth noticing that many Muslims also learned the Coptic language in the Yat Conquest states so that the courts could resolve the issues and disputes which sometimes occurred between the Muslims and the Copts. The courts were run by Muslim judges who were fluent in the Coptic language to make justice easier to dispense and increase the efficiency required to adjudicate common cases.

Despite the attempt by some writers and historians to point out that there were conflicts among the Copts of Egypt against the Islamic rule owing to wrongful persecution or suppression of rights. The other sources indicate that this has never happened as a result of any differences stemming from the payment of tribute, rather many of these events were the manifestations of economic pressures, brought upon by the decline in the number of Christians (after many of them embraced Islam), producing a state of psychological distress and the sense that this has weakened the Christian cause in Egypt. However, the general picture that emerges is that of a balanced and peaceful coexistence of the Arabs and Copts of Egypt with feelings that were a combination of tolerance and mutual respect.

4. Social and Religious Freedom

The al-*Dhimmah* people enjoyed absolute freedom in celebrating their festivals, which were many and included many portrayals of their rituals. Such freedom was available these people whether they were the Jews or the Christians. Further, wherever the Islamic community and governments were involved, these communities were treated with utmost respect and appreciation and granted absolute freedom to practice their rituals. There is even no mention in any of the Islamic or the Jewish sources or even the archives of the churches, any kind of persecution or defamation or objection to their rituals. Although, it was their habits of extravagance and exaggeration, such as abuse of alcohol and the public

⁷Mohamed Between, "Non-Muslims in the Islamic State: Majority Rule and Minority Rights," *The International Journal of Human Rights* 10 no. 2 (July 2006): 91-102.

demonstrations including the parades of the great crosses, that were frowned upon. The Muslim governments publicly announced the inclusion of these holidays in the official calendars, and participation of their Muslim brothers was not prohibited. Many Muslim historians have mentioned these feasts and rituals in many of their writings.

One of the most famous Jewish festivals is New Year's Day, which is called the Rosh Hashanah, literally translating into 'the head (start) of the year.' It is an important occasion and has a status similar to the concept for which the Muslims celebrate Eid al-Adha. The concepts of slaughter and redemption are celebrated. The celebrations continue for two consecutive days and involve the sounding of the 'shofar,' the traditional horn, and consumption of festive meals, including heads of the fish, and apples dipped in honey. The Jews also celebrate the Day of Atonement, the holiest day of the year, whereby all are committed to holy fast before this feast for twenty-five days. The fasts are not broken until they see three planets and have a belief that this ceremony leads to the forgiveness of all sins. Both of these festivals were not opposed by the Muslim rulers anywhere in the world. The Jews of all ages and both genders participated in these celebrations, where they celebrated, adorned, and practiced all the rituals with great religious zeal and freedom.

Al-Maqrizi, in his book *Mawazid wa al-Kitab*, quoted that a number of these festivals reach fourteen days, including Christmas, Easter, Epiphany, and the Day of Olives.⁸ It is interesting to note that there has been a significant cultural interplay between the Christians and the Muslims in the traditions followed in these holidays and seasons, such as the Day of the Epiphany and the Day of Olives, and the accompanying tradition of some Muslim women for the Christians in these practices and manifestations and the tangible influence between the people of *Dhimmah* and the Muslims on the assurance of community peace and harmony towards Dhimmis in many countries of the Muslim world.

5. Religious Tolerance during Abbasid Period

In the Abbasid period, there were many forms of religious tolerance, including non-interference in the religious affairs of the people of other religions and the general freedom to organize their internal affairs,⁹ where they enjoyed many rights and duties, including the right to protection, which includes protection of their blood, bodies, money and social customs. The Islamic governments also pledged to protect the financial assets of the people of other religions. This effectively is the care of Islam for the sanctity of the property of all the people in the state.

The laws of Islamic governments everywhere are keen to protect the views of the *Dhimmis* and their dignity, true to the faith and soul of Islamic teachings. It is not

⁸Warood Nouri Hussein Al-Moussawi, "The News of the Christians in the visions of IBN Rif'ah (645-710 AH/1247-1310 AD.)," *International Journal of Innovation, Creativity and Change* 11 no. 2 (2020): 690-706.

⁹Mun'im Sirry "The Public Role of Dhimmīs During 'Abbāsīd times," *Bulletin of the School of Oriental and African Studies* 74, no. 2 (2011): 187-204.

permissible for anyone to insult or accuse them of falsehood or to lie to them, or belittle them. The al-*Dhimmah* people were called upon to worship at their own free will and were provided civic liberty to perform their religious practices with complete freedom. They were allowed to go out on the streets to practice their daily rituals without restrictions. For example, the Christians would go out in Baghdad on Easter Day ¹⁰ in a large procession with the crucifixes in their hands and perform their religious prayers freely. The Muslims were involved in the charity for people of al-*Dhimmah*, for instance, those who were poor, or were afflicted with diseases, or were hungry.

The Abbasid rulers allowed the Al-*Dhimmah* people to undertake all the legitimate projects that generated abundant profits and were involved in various types of tradecraft such as medicine, and other crafts. They took jobs in the Islamic state, such as drafting the book of *Dawaween*, and as special ministers during the Abbasid period. Just as the al-*Dhimmah* people enjoyed many rights, they also had many duties towards the Islamic state, the most important of which was the payment of tribute. And the tribute comes as the highest expression of acceptance of the rule of Islam, as well as the most important cornerstone of their contract (as fixed in the Qur'ān) with the state.¹¹

The duties of al-*Dhimmah* people include respect for the feelings of the Muslim brethren, and respect for the prestige of the state, such as abstaining from the consumption of food during the month of Ramadan or drinking alcohol and eating pork. This also included abstinence from criminal acts such as robbery, committing adultery, and other public misdemeanors, in return for complete religious freedom bestowed upon by the caliphs. There were also some taboos though, and the most significant was not to enter the Hijaz where the two Holy Mosques are located. All the people of the al-*Dhimmah* and the Magi have enjoyed their full freedom within the Islamic State, practiced their rituals with great respect and appreciation, and provided a real portrait of the true concept of religious tolerance, which led to a great fusion of thought, cultures, religions, and nationalities and gave real momentum which made to occur a state of intellectual wealth and civilized nation.

6. Harmonization of Governance under Islamic Rules

In the field of administration and the rule of the Islamic State, the al-*Dhimmah* people played an important role in the management of the Diwaniyin during the Abbasid period. They were knowledgeable in accounting, writing, copying, and various other sciences. They were rewarded with salaries and recognition, as well as facilitated with improved living conditions. The salary of the writer during the time of the caliph al-Mansur (136 AH-158H) was estimated at 300 dirhams and increased in the succession of al-Ma'mun (198 e-212 e) to 3000 dirhams, with the chance of allowing the writers to take up other

¹⁰M. J. L. Young, J. D. Latham, and R. B. Serjeant, eds., *Religion, Learning and Science in the Abbasid Period* (Cambridge: Cambridge University Press, 2006), Chap. 4, 40-52.

¹¹Khalil Samir Samir, and Jørgen S. Nielsen, eds., *Christian Arabic Apologetics during the Abbasid Period:(750-1258)* (Leiden: EJ. Brill, 1994), Vol. 63, 192-203.

positions within the ministry. This confirms that the people of the nation enjoyed security, tolerance, and respect from the state. Not to mention their proficiency in the writing of official letters concerning important decisions. Among the most famous writers were Hassan bin Wahab and Salmawi writer of the Caliph Mu'tasim, Abu al-Faraj, an Israeli Christian, and others.

In the households of the Muslims, the Dhimites received a high status, with the consent of the Abbasid rulers themselves. The most famous of these were the sons of Ibn Yacoub al-Nasrani and Ibrahim ibn Banan, who were entrusted with livelihood, money, expenses, preparing the armies, and establishing the state budget. Even in the Office of the Army, with all the privacy attested the position and the greatness of the rank, several Christians held important positions in the army during the era of the Caliph Mu'tazd.

Al-Hassan bin Wahab also assumed the post of mail holder to Ayyam al-Mutawakkil, who served as the eye of the caliph for army commanders, policemen, and other state officials. Perhaps this great confidence enjoyed by the al-*Dhimma* people within the Abbasid palaces was a reason for the rise and height of their positions and, and increase of influence in the matters of the state. As many of the al-*Dhimma* people reached the position of ministry and writing and reached the peak of power. Abu al-Abbas was appointed as a minister in the time of the Caliph al-Mu'tasim al-Bela, becoming his counsel regarding matters concerning other religions.¹² The al-*Dhimma* people with a high status recorded in history for their talents and superiority included Abdullah bin Sulaiman from Wahab who was elected during the reign of the Caliph Al-Mu'tazid for his wisdom and astute logical contributions to important matters.

Within the palaces of the Sultan, the al-*Dhimma* people managed their affairs and supervised them. The houses were filled with the Christian doctors who were sought for their advice by the most famous caliphs. The most famous of them were the families of Bakhtayoub and Thabit bin Qarrah and the doctor Salmawi bin Benan, who were accorded great fame during the reign of Caliph Mu'tasim. The sources indicate that the Christian doctors came with the dignity of the clothing and the great salary is comparable to the caliphs themselves and most famous Gabriel Ben Bakhtioua.

It is enough that history shows that many mothers and wives of the Abbasid caliphs were among the al-*Dhimma* people, such as Um Al Hadi, Rasheed, Qaratis Umm Al Wathiq. The Abbasid palaces were filled with many aspects of the celebration of the Christian holidays, most notably the feast of Shaanan, where the Christians decorated with golden crucifixes, olive branches, and brocade without any objection from anyone and the actual participation of the Muslim people in the festivities of their Christian brothers indicated the depth of civilizational fusion and religious tolerance. But there were a lot of negatives of this tolerance and mixing, as some of the al-*Dhimma* people seized the

¹²Franz Rosenthal, *The History of al-Tabari* (Albany: State University of New York Press, 1988), 172-204.

treasury of the state and opened the door to embezzlement and bribery because of the great confidence they received from the sons of Abbas. However, they enjoyed great progress and gained prominence and importance, and continued to influence in the decision-making concerning many matters of the state.

7. Development in the field of Science and Technology

The al-*Dhimmah* people played a significant role in cultural life, especially Syriac.¹³ They had the greatest role in the field of translation, authorship, and documentation. They were active in translating many manuscripts and valuable books and translating them into symbols. Their proficiency in the Arabic language along with the other languages such as Greek, Romanian, and Hindi, enriched the scientific life during the Umayyad and Abbasid eras. No one denies the virtue of the *Dhimmis* of Syriac in the field of translation of the books of Greek origin, such as the books of Ptolemy, Pythagoras, Archimedes, Euclid, Aristotle, and others, have been translated and revised by a large number of Christians. Ibn Khaldun pointed out that “the campaign of science in the Islamic state owes greatly to the majority of the al-*Dhimmah* people and the Syrians and others, and this did not apply to the sciences of legitimacy except in a rare few, and if the Arab in the proportion is Ajami in his language and its inception and culture.”¹⁴

The al-*Dhimmah* people also excelled, especially the Jews, in the works of astronomy and astrology and captured the minds of the people with their prophecies. For instance, the sons of Abbas did not carry out an order and did not plan only to take the opinion of these and the most famous Suhail bin Nobkht and the increase of the astrologers and increased their influence were entering the House of Caliphate and sitting in the presence of the caliphs.

As has been said, the practice of medicine and pharmacy was one of the most prestigious areas and some of the most famous fields of science, where the al-*Dhimmah* people such as many Jews and Christians were promoted and achieved high status in the courts of many Abbasid caliphs. The most famous of these were the doctors of the Abbasid era for 70 years, Haneen ibn Ishaq who studied medicine from John ibn Masaweh, the Greek, the Syriac, and Arabic scribes, and the Caliph Al-Ma'amun as the head of the House of Wisdom in Baghdad, and Abu Hassan Tabari teacher Abu Bakr al Laze and also fixed bin Kara and achievements that can be considered in the domain of medicine and the establishment of medical school.

In the field of pharmacy, the Arabs excelled in devising the treatment. They followed the scientific methods in the treatment and prescription of the medicine and the preparation of individual medicines and composites. They had the great competence in the translation

¹³Matthias Henze, *The Syriac Apocalypse of Daniel: Introduction, Text, and Commentary* (Tubingen: J.C.B Mohr, 2001), 1-31.

¹⁴Zaimeche Salah, *Education in Islam: The Role of the Mosque* (Manchester: Foundation for Science Technology and Civilization, UK, 2002), 2-9.

of ancient books into Arabic and the most famous of them were Hobeish ibn al-Asim and John the son of Masuiah, and Sabor the son of Sahl and many others. The al-*Dhimmah* people also made great contributions to the field of engineering and introduced many modifications and additions to ancient Greek theories such as the theories of Pythagoras and Euclid.¹⁵

It is also consistent in this field that religious tolerance towards the al-*Dhimmah* people reached the level of intellectual debate and gave them the right to explain their doctrines and beliefs and to respond to their opponents, but it reached a state of competition between Jews and Christians to explain their beliefs and achieved great literary gains in this the field.

8. Development in the Field of Arts and Management

The al-*Dhimmah* people also played a significant role in the development of the art of music, decoration, and photography with figures. The sons of Abbas loved these arts, even if they were not permissible. This is evident in many of the remaining artistic effects that included Persian, Christian, and other influences. It is also a form of religious tolerance that the various industries were in the hands of al-*Dhimmah* people where they excelled in many trades and formed a good proportion of the craftsmen. They had many shops where they did sewing, embroidery, butchering, and dyeing.

The Jews and the Christians lived throughout their lives as professional and skilled moneymen who dominated the money market and excelled in the work of gold ornaments and gemstone systems. They monopolized the market of goldsmiths and all kinds of trade and exchange of important goods, which affected their status and the increase of their thorns. They did all with freedom from oppression of any Muslim ruler through many Islamic eras. They also enjoyed great freedom in the practice of the slave and jovial trade, where the Dhimites took the slave trade, which was very active in their hands, and which brought in large sums of money and were solely responsible for the eunuch children.¹⁶

9. Conclusions and implications

The coexistence of the Arab Muslims with the al-*Dhimmah* people in different cities and various aspects of life granted the al-*Dhimmah* people a right to participate in holding senior positions in the state, justice, freedom, and equity. And this all was reinforced due to the foundations of religious tolerance and co-existence with others.¹⁷ There is no such thing in Islam as cancelling the other, in the belief and religion, which reveals the capacity of Islam as a religious urge for tolerance and co-existence without fanaticism as long as

¹⁵Alexey Stakhov, *The Mathematics of Harmony: From Euclid to Contemporary Mathematics and Computer Science* (Singapore: World Scientific Publishing Co. Pte. Ltd., 2009), 186-283.

¹⁶Syed Z. Abedin, "Al-Dhimma: The Non-Believers' Identity in Islam," *Islam and Christian-Muslim Relations* 3 no. 1 (1992): 40-57.

¹⁷Laura U. Marks, "What is That and between Arab women and Video? The case of Beirut," *Camera Obscura* 18 no. 3 (2003): 40-69.

the other wants to live with the Muslims side by side, and even more than grant the religiously different from us, the right of citizenship without discrimination¹⁸ to participate in the building of the state bases in all its spectrums, beliefs and colors of their people pursuant to the Almighty says no compulsion in religion. It may be clear that the majority of those who disagree and say that there is no difference between the Arab and the *Ajami* only with piety.

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¹⁸George Saliba, *Islamic Science and the Making of the European Renaissance* (Massachusetts: MIT Press, 2007), 40-80.

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