

Monasteries in the City of Samarra

Dr. Zakia Hassan Ibrahim

Islamic History, College of Arts, University of Baghdad.
zakiahassn@coart.uobagdad.edu.iq

Abstracts

The city of Samarra is one of the major cities of Iraq that Yaqout al-Hamwi described in the dictionary of countries by saying (it became the greatest country of God) and Al-Qazwini told about it in the monuments of the country (a great city located on the outskirts of the east of the Tigris between Baghdad and Tikrit) built by the Abbasid Caliph Al -Mu'tasim in God in 221 AH/ 835 M, and it is originally a monastery for the Christians, who bought it for 5,000 dinars, and took it as a capital for its succession, and reached its prosperity and its glory is the days of the caliph Al -Mutawakkil, 247 AH / 861 AD / 892. However, after 58 years, it was left as the capital of the Abbasids when the Abbasid Caliph, Al-Mutamid Allah, abandoned it in the year 279 AH / 892 AD, and took Baghdad, the old capital, as his headquarters, which maintained its position as the capital of the Arab Islamic state until the fall of the Abbasid Caliphate at the hands of the Mongols in the year 656 AH / 1258 AD. Al-Mu'tasim and the caliphs and princes who came after him built palaces, houses, mosques, and other things in Samarra. Samarra was famous for its Great Mosque, distinguished by its high, twisted minaret. It also contained the shrine of the two imams, Ali al-Hadi 254 AH/868 AD and Hasan al-Askari 260 AH/873 AD.

Keywords: Monasteries, Samarra.

Introduction

Books were written about monasteries, whether in the cities of Iraq or the cities of the Arab Islamic State in general, including the book "Al-Diyarat" by Abu Al-Faraj Al-Isfahani, 356 AH/967 AD, Al-Shabashti, 388 AH/998 AD, and others. The books of Arab and Muslim geographers and geographers also contained important, detailed information about the monasteries of the city of Samarra, in terms of their names, their location, and the number of caliphs, princes, poets, and common people who visited them for hiking, amusement, and hunting. These monasteries are often located on the outskirts of cities, in deserts, on the tops of mountains, or near the banks of rivers, and they are divided into two large sections, including several churches and cells, and a small one containing a church and one cell. There are monasteries for monks and monasteries for women nuns. The monasteries are a special place for monks and nuns to worship and a residence for them (Christian temples). Some of them were built before Islam and some were found in Islam, especially in the Abbasid era. More than 16

monasteries in the city of Samarra, some of which were for men and others for women, were mentioned by geographers, in the countries, and accordingly, our sections are our research entitled (The Monastery in the city of Samarra, as mentioned in the books of the Arab and Muslim countries) to the two topics that we dealt with in the first topic. A monastery that is arranged according to the letters of the dictionary.

The first topic

Definition of the monastery and the division of urban

First: The definition of the monastery is a language and convention.

1-The definition of the monastery is a language:

Ibn Sayyidah (458 AH / 1066 AD) is known as “the monastery is the place of residence and worship and the rare of the Diyar and Dirara” , As for Al-Zamakhshari (538 AH / 1143 AD), he said that “the monastery is singular and its plurals are daur, adra, adyar, and a diora, and it is said that I managed the place and took it as a home” , As for Al-Razi (666 AH / 1267 AD), in the writing of Mukhtar Al-Sahhah, he said, “The plural of the few is houses... and the many are houses... and houses... and the monastery of the Christians is the sum of houses, and Al-Dirani is the owner of the monastery” .

Ibn Manzur (711 AH / 1311 AD) pointed out, He said, “The monastery is the palaces in the sand, and the root of the Christian monastery is the letter ‘waw’, and the plural is ‘adyar,’ and al-Dirani is the owner of the monastery” .The term or pronunciation (al-Omar) was given to the monastery and it is a plural of ages (Aemar) and its affiliate is Al-Omari, as in the words of Al-Shabashti (388 AH / 998 AD) . Al-Hussein Ibn Al-Dahhak said (250 AH / 864 AD).

The bell called you at dawn and the monk chirped in Al-Omar .

This name was famous for the monastery of Omar Nasr in Samarra , and Yaqout al -Hamwi mentioned 626 AH / 1228AD. It is said that "my Lord and his argument, i.e. his service, may be that the age in which the Lord will serve" . And here the meaning in the public came is the house of worship for the people of the book . This means that the monastery is the place that is used for worship and meditation among the Christian monks and nuns.

2- The monastery, terminologically:

Geographical and historical sources indicated the definition of the monastery, terminologically, as a house in which the monks and nuns’ worship, that is, the places that the people of the Dhimmah (the Christians of Christ) took as homes for their worship and in which their rituals were performed. In this regard, Yaqut al-Hamawi and Ibn Fadl Allah al-Amri (749 AH/ 1349 AD). “The monastery is a house where monks worship, and it is hardly the largest in Egypt. Rather, it is found in the deserts and mountaintops. If it was in Egypt, it was a church or a pledge of allegiance , and perhaps there was a difference between them, so they made the church for the Jews and the pledge of allegiance for the Christians” . Al-Maqrizi (845 AH / 1441 AD) distinguished between the work of the church and the monastery, saying, “The monastery for the Christians is concerned with the hermits residing in it, and the church is the gathering of their common people for prayer” .

Second:

Divisions of the Monastery Urban

The monasteries were usually held on the outskirts of cities, mountain heads, in the deserts, and on the banks of rivers, as Al -Shabbashti said, "The circuits differ in different places, including what the mountain peaks are enacted, or what the banks of the rivers are closer to, including what it approached from the cities and ruffles, or what is alone in the wilderness and the flesh". some While geographical and historical sources threw in what he was celebrated from orchards, parks and bars, as in Al -Shabbashti said in the Monastery of Al -Atara in Samarra 'is a monastery of Hassan Amer Houla Al -Basatin and Chrome and in it all that he needs that he is visiting .

Yaqut al-Hamawi said, "It is hardly the greatest in Egypt, but rather in the deserts and mountaintops."

Al-Zayat confirmed this by saying, "Most of the time, monasteries were located on the outskirts of cities, between gardens and gardens, on mountaintops and hills overlooking valleys and spacious plains, and in places cut off from people". Most of the monasteries were surrounded by huge, tall walls and iron doors to fortify them and protect them from thieves and enemy attacks, as Al-Shabashti said, "No monastery can be seen unless it is fortified with a strong, high-rise wall that repels the evil of attacks and protects it from the attacking assailants" .As for the area, there were indications that some of the monasteries were small and others were large, as Al-Shabashti mentioned about the Monastery of Al-Khawat in Samarra: "It is a large and populous monastery, and it is in the middle of orchards and vineyards, and it is well-located and unspoiled".

Abu Al-Faraj Al-Isfahani, 356 AH / 966 AD, mentioned to us that some of the monasteries in Samarra and other cities of Iraq were built before peace, during the era of the Sassanians and Byzantines. Some of them were built during Islam, especially in the Abbasid era, as in his saying in the Monastery of Virgins: "The Monastery of Virgins is the secret of those who saw it." Now it exists and is inhabited by monks , and some monasteries were built mainly for devout women, such as the Monastery of the Khawat. Al-Shabashti said, "This monastery in Akbara , and it is a large and populous monastery inhabited by devout women who were celibate in it".

And the same is said about the Monastery of Virgins .

As for the urban divisions (planning of the monasteries), the monasteries in general and the city of Samarra, in particular, contain several places for the worship of monks and nuns, and each of these places has its religious function, which is as follows:

1- The Church: The Christians of Samarra had many temples and many churches before Islam and in Islam, as we mentioned previously, "it is required that every monastery, whether small or large, have one or several churches, depending on the area and location of the monastery, in which the monasteries pray... the large monasteries used to include within their walls anything other than a church, each one built in the name of a saint or taken." It has a name from some of the monastery's rituals" .

Babu Ishaq pointed out important information that monastery churches spread throughout Iraq

in the late first century AD, and in the first three centuries AD several churches were built that differed in terms of their layout, building materials, and decorations, and that churches in the Abbasid era were distinguished by the decorations of their floors, the inscriptions of their walls and ceilings, and the precision of the manufacture of their structures .

Therefore, Yaqut al-Hamawi pointed out that some of the ancient monasteries in Iraq date back to the Sassanian era, such as his statement about the Monastery of the Peacocks in Samarra. He said, "It is ancient and was the site of Dhul-Qarnayn, and it was also called some of the Aksaras, so the Christians took it as a monastery in the days of the Persians" . This means that the caliphs, princes, and rulers in the Arab Islamic state allowed the Christians to establish monasteries and restore what was destroyed by them.

2- Al-Qalali:

Al -Shabbashti knew it by saying, "As for the silos, which are the two monks, they were in some monasteries in dozens of hundreds, and in some of them, some of them exceeded a thousand times . It may be built on top of each other inside the circuits .

Al-Fadha Al-Qalqashandi (821 AH / 1418 AD) highlighted the religious status of the monastery's cells by saying, "They only isolated themselves there for worship, so do not allow it to be a place of recreation, for they created this monastic order to be less present in this world and abstain from private parts." As for Al-Khafaji (1089 AH / 1678 AD), He defined it by saying, "The cell and its plural is Qalaiya. It is a high building like a minaret. It is for a monk alone, and it may not have a visible door. The silo is below it and it is well-known." Damascus, that they should not create a church or a minority .

Al-Qalali is used to refer to the rooms and rooms of the monks, and each monk who is affiliated with it has his cell separated from the monastery and its surroundings by a garden containing all kinds of trees, fruits, legumes, and winds that the monk takes care of . The monk then called the house of the bishop or patriarch .

3- Ships:

They are young homes inhabited by the monks who have no say, the meaning of the small hut.

4- Al-Qaim:

This term was mentioned in the book Al -Diyari by Abi Al -Faraj Al -Isfahani when it was defined, He said, "It is located on the beach of the Euphrates from the western side, but it was told that the post was because he had a high anticipation between the Romans and the Persians".

It was also said that the existing is a semi-silo that was taken alongside some of the monasticism to reside in one of the women expatriates .

5- Bells:

Bell: It is a long piece of iron or wood that they beat to call Christ to the churches and to pray. This word was used in the sense of a bell.

And what Abu Bakr al-Siddiq (may God bless him and grant him peace) said about it is the flute

of the devi .

The bell in the monasteries performed two different tasks. For the monks, it had a religious significance for establishing prayer, and for people of unemployment, debauchery, and amusement, it alerted them to drinking alcohol, as stated in the words of Al-Fadl ibn Al-Abbas ibn Al-Ma'mun .

In the Marmari Monastery on the outskirts of Samarra, he said:

I was immersed in the secret of the one who saw horses for my pleasure

and obtained from them my soul's desires and needs

Between the bells and sanctification, now

and then, between chopsticks and flutes.

The Muslims stipulated that the Christians should not strike their bells before the Muslim call to prayer and that they should not strike them.

Except for a light beating, because hitting bells loudly annoys people. In this regard, Al-Masoudi, d. 346 AH/957 AD, mentioned that the Umayyad Caliph Al-Walid bin Abd al-Malik, d. 96 AH/715 AD, ordered the demolition of one of the churches because ringing his bell was disturbing him .

6- Taverns:

They are one of the important monastery facilities that were built after Islam near the monastery or in a secluded place where vines and fruit trees are cultivated around them for making, preserving, and selling wine, which provided their owners with a large financial resource, as Al-Shabashti says in the monastery of Quta, which is located on the shore of the Tigris. "This monastery combines many conditions, including the architecture of the country, the abundance of fruits, and the presence of everything needed in it, including drink, which is consumed there, and taverns are many."

Al-Razi talked about the operation of bars by saying, "Bars are places where alcohol is sold" . In the Monastery of Virgins, Al-Zayat said, "There were taverns around it for winemakers, orchards, and parks" .

The mention of the bars in the monastery of Omar Nasr, which is one of the old monasteries that Al -Hussein bin Al-Dahhak frequented by 250 AH /864 CE.

He said in it:

O Omar Nasr, I have been agitated

I was raised by a cable after the shortcomings

The veil of her time, if I visited it

the smartest of its migrants with the oud and the cave

Note that Islam prohibited drinking alcohol and trading in it.

7- The role of the guest:

Most of the monasteries that took place in Iraq before peace and in Islam were not without a guesthouse that the visitors of the monastery and those who passed it down were revealed, as Islam stipulated that the people of Dhimma add to them if Muslims passed them three days . As in the Monastery of Al-Athari, which was revealed by Prince Ubayd Allah bin Abdullah bin Taher, in 300 AH/ 912 AD , he was held for two days, and he was a result of it . And Al - Shabbashti said in Deir Bashnra 'and the descendants of the secret of the one who saw and the elephants to it will come to him .

And this monastery, Abu al-Ala' al-Ma'arri, the companion of the Caliph al-Mutawakkil, who died in 282 AH/895 CE , stayed in it for some days. He said therein:

We descended upon a monastery for a month
 Upon its priest at midday
 And we drank and were refreshed
 From the pure spring
 And the time was pleasant in the monastery
 So we remained connected to it for ten days

8- Bookstore:

It is also one of the important monastery facilities, as each monastery has its bookstore. The monks preserved books and manuscripts that dealt with various religious, literary, and scientific topics, such as the holy books and their interpretation, philosophy, books of worship, rituals, and others.

In the bookcase, monks and others gather for reading, writing, or copying books (2).

Al-Tha'alabi, d. 429 AH/1037 AD, pointed out the importance of monasteries and scientific churches by saying:

The monastery's beauty is my rosary and my prayer beads
 And its wine in the darkness is my morning and my lamp
 I resided in it until its structure became
 My home, and its key is the key to beauty
 They have lightened the burden of religions and knowledge
 In them with the lightness of bodies and souls
 And they adorned the peaks of literature with philosophy
 And wisdom with illuminating sciences

In medicine, they have the melody of Al-Musili
And in Grammar, the poetry of Al-Tarmazi.

The Second Topic

Samarra Monasteries

The books of the countries and geographic 16 monasteries in the city of Samarra on important information about the monasteries in terms of their name and location and those who descended from the statesmen and the general public, whether for fun, hiking, drinking wine, and hunting, or for the participation of Christians with their religious occasions, we will mention them, according to the letters of the dictionary and the following manner:

1- Bashhara Monastery: It is located on the shore of the Tigris River between Samarra and Baghdad , “It is the monastery of Hasan Nuzha, which has many orchards and vineyards, and it is one of the popular places and famous monasteries” .

2- The Catholic Monastery: It is a monastery described by Abu al-Faraj al-Isfahani, who said that it is an old monastery built in the courtyard of Tasouj, a dwelling, in the west of the Tigris.

This monastery is famous in the history of Islam for the occurrence of a battle between Abd al-Malik ibn Marwan and 86 AH / 705 AD, and Mus’ab bin Al-Zubayr 72 AH / 691 AD, in the year 71 AH / 690 AD, near which Mus’ab and his son were killed and buried in this place and in this battle and this monastery, verses of poetry were said.

3- Monastery of the Khawat: This monastery is located in Akbara, one of the monasteries for religious women. It is in the middle of the orchards, very quiet, and a feast is held there on the first Sunday of fasting, where everyone close to the Christians gathers , that is, it is the day of great fasting for the Christians and in on the night of the Mashush , women mix with men, so no one keeps his hand from anything, and it is one of the sources of drinking, bombing houses, and places of amusement .

And in this monastery, the poet Abu Uthman al-Najm, who died in 413 AH/926 CE , recited, saying:

My heart is aching from longing
From the neighborhood of beautiful, charming women
O Lord, the people of the Monastery of the Sisters
Is there any relief for a lover who has been wounded?

4- Deir Al-Kharb:

The mechanism of Yaqout al-Hamwi indicated 'Deir al-Kharb from the aspects of the secret of the one who saw it' .

5- Deir Al-Sousi :

Abu al -Faraj al -Isfahani mentioned the proportion of this monastery by saying, "He is the

monastery of Mary, which was built by a man from the people of Al-Sousi and his inhabitants with him and his monks with him, so he was called it, and he is in the sides of the one who saw the western side.

Al-Shabbashti reached the description of the monastery by saying, "This monastery is nice on the beach of the Tigris in Qadisiyah is a secret of the one who saw and between Al -Qadisiyah and the secret of those who saw four parsings and the rain between them and these aspects are all parks, orchards, chrome, and people who go to this monastery and drink in his hatred, which is from Pleasures and places of bombing and play .

6- Deir Al-Tawwais:

The collection of Taws, which is the colored bird, which is a monastery in Samarra connected to a grandfather, who is honored at the last borders of Al -Karkh, in which a farmer connects to the role and its structure, and it is known as the role of Arabaya, which is old.

7- Deir Abdoun:

Al -Bakri determined the site of this monastery by saying, "This is a monastery in Iraq, with the apparent rain, with fruit, water and orchards. Yaqout al-Hamwi mentioned the name of the monastery by saying, "He was named in the monastery of Abdoun because Abdoun was a young brother bin Mukhallad, he was many who were in the midst of him and the place in it was attributed to him and Abdoun was a Christian ' .

In the Abdoun Monastery, the poet Ibn al-Mu'tazz (d. 296 AH/908 AD) sang , a poem of nine verses, beginning with:

He watered the rainforest with shade and trees, and the Abdoun Monastery received a ton of rain .

8- Al-Adhari Monastery:

Abu Faraj Al-Isfahani said about him "And the monastery of Al-Adhra in Sirr Man Ra'a still exists and is inhabited by monks . Abu Al-Hasan Jahatha Al-Barmaki, d. 324 AH / 936 AD , sang in this monastery a poem of twelve verses .

9- Deir Al-Alath:

Al-Shabbashti said about it, "Al-Alath is a village on the shores of the Tigris on the eastern side... It is one of the best and most pristine monasteries in its location, a place that people come to from every country and every Sunday visits, and it is almost devoid of a slope and an elevator, and whoever enters it does not pass it due to his zeal for his kindness and integrity." , and the poet Abu Al-Hasan Al-Barmaki composed verses of poetry in it .

10- Deir Omar Nasr:

Yaqut alone mentioned and said about "Deir Omar Nasr in Samarra" , in which Al-Hussein Ibn Al-Dahhak recited verses of poetry.

11- Monastery of Fthion:

Yaqut al-Hamawi said about it, "It is a monastery that is secret for those who see good conduct intended for his kindness and good attitude. Some writers say about it:

O Lord, a monastery that has lived for a long time

Third to its priest and deacon.

In the monastery of Fathion on the night of the full moon

And the night is dark and distant, guarded.

12- Qouta Monastery:

This monastery is located in Al-Bardan , on the shore of the Tigris and between Al-Bardan and Baghdad, with continuous orchards and successive parks, and this monastery collects a lot of money . In this monastery, Abdullah bin Al-Abbas bin Al-Fadl composed a poem of twelve lines from poetry .

13- Deir Maser Jabeis:

Ilah Abu Lafraj al-Isfahani referred to it by saying, "Deir Maser Jebes in the rainforest of the secret of those who saw me" , and in it, Abdullah bin Al-Abbas wrote a poem of seven lines of poetry .

O Lord of a golden drink from the Magi's wine

Babylonian coffee, is a sweet delight

You have adorned it with cinnamon and oud

Before the deacon strikes the bell

Between roses and jasmine

Amid a monastery garden, a secret joy

14- Marmari Monastery:

"It is the secret of one who saw at a summer bridge, around vineyards and trees, and it was inhabited by many monks and people who had fun were familiar with it" . Al-Fadl bin Al-Abbas bin Al-Ma'mun revealed it and said verses of poetry in it (5).

15- Deir el-Naml:

Yaqut al-Hamawi said about it, "It is near the city of Balad to the north, about a farsang between them" .

16 - Deir Abu Yusuf:

Ibn Fadlallah Al-Amri was mentioned alone by saying, "It is a farsang away from the city of Balad, which belongs to the district of Dujail and is located on the shore of the Tigris in the Al-Qawafi corridor .

Conclusion

Among the most important results that we reached in this research are:

- 1-The city of Samarra is considered one of the large and important cities of Iraq because of its ancient historical and cultural depth.
- 2- The beautiful site of Al-Adra was near rivers and surrounded by winds, orchards , and vineyards. The great social impact in attracting statesmen, poets, and the general public to visit it, whether for hiking and entertainment or to participate with Christians in their religious events.
- 3- Arab and Muslim countries and geographers discussed 16 monasteries in the city of Samarra, in which they discussed the characteristics of the monastery in terms of its name, its location, the poets who sang about it, and its urban divisions, a clear indication of the geographical nature of Samarra and its distinguished location.
- 4- The construction and reconstruction of the monastery in Muslim lands indicates religious tolerance and peaceful coexistence that prevailed in Arab society.

WORKS CITED

- Abu Al-Faraj Al-Isfahani, Ali bin Al-Hussein bin Muhammad, (d. 356 AH / 866). (1991). Al-Diyarat. London: edited by Jalil Al-Attiyah, published by Riyad Al-Rayes Books and Publishing.
- Abu Yusuf: Yaqoub bin Ibrahim Al-Ansari (d. 182 AH / 798). (n.d.). Al-Kharaj. edited by Taha. Abdel Raouf Saad, Al-Azhari Heritage Library.
- Al-Aini, Badr Al-Din Abu Muhammad Mahmoud bin Ahmad, (d. 855 AH / 1455). (n.d.). Umdat Al-Qari, Sharh Sahih Al-Bukhari. Beirut: Arab Heritage Revival House.
- Al-Bakri: Abdullah bin Abd Al-Aziz Al-Andalusi, (d. 487 AH / 1094). (1945). Dictionary of the Amazing Names of Countries and Places, Edited by Mustafa Al-Saqqa. Beirut: Alam Al-Kutub.
- Al-Bukhari: Abu Abdullah Muhammad bin Ismail (d. 256 AH / 869). (n.d.). Sahih Al-Bukhari, the number of his hadiths and the compilation of his indexes. Beirut, Lebanon: Muhammad Nizar Tamim and Haitham Nizar Tamim, Dar Al-Arqam.
- Al-Humairi Abu Abdullah Muhammad bin Abdul-Moneim (d. 900 AH/1494). (n.d.). Al-Rawd Al-Muarf in the news news (2nd ed.). Beirut: investigation by Ihsan Abbas, Nasser Culture Foundation.
- Al-Jawhari: Abu Nasr Ismail bin Hammad Al-Farabi (d. 393 AH / 1002). (1987). Taj Language and Al-Arabiya. Beirut: investigation by Ahmed Abdel Ghafour Attar, 4th floor, Dar Al-Alam for Millions.
- Al-Khafaji, Shihab al-Din Ahmad, (d. 1089 AH / 1778). (1951). Shifa Al-Ghalil in the Speech of the Arabs from the Dakhil. Cairo: corrected and commented by Muhammad Abdel Moneim Khafaji, Al-Muniriyyah Press, Al-Azhar.
- Al-Maqrizi, Taqi al-Din Abu al-Abbas Ahmad bin Ali (d. 845 AH 1441). (1987). Preaching and consideration by mentioning plans and archeology (Al-Maqrizia plans). Damascus: Ministry of Culture and Guidance.
- Al-Masoudi: Abu Al-Hassan Ali bin Al-Hussein bin Ali (d. 346 AH/ 957). (2007). Marouj Al-Dahab and Minerals of Essence (2nd ed.). Beirut: Arab Writing House.
- Al-Qalqashandi, Ahmed bin Ali bin Ahmed, (d. 821 AH / 1418). (n.d.). Subh Al-A'sha in the Construction Industry. Beirut: Dar Al-Kutub Al-Ilmiyyah.
- Al-Qazwini, Zakaria bin Muhammad bin Mahmoud (d. 681 AH / 1282). (1960). Antiquities of the Country and News Al-Abad. Beirut: Dar Sader, Beirut House.
- Al-Razi, Muhammad bin Abi Bakr bin Abdul Qadir (d. 666 AH/ 1267). (1983). Mukhtar Al-Sahhah. Kuwait: Dar Al-Risala.
- Al-Safadi Salahuddin Khalil bin Aibak bin Abdullah d. 764 AH / 1362. (2000). Al-Wafi bi al-Wafiyyat. Beirut: edited by Ahmed Al-Arnaout, Heritage Revival House.

- Al-Sayyid Muhammad Mortada al-Husseini (d. 1205 AH/1790). (n.d.). *The Bride's Crown from the Jewels of the Dictionary*. Beirut: edited by Ibrahim al-Tarazi, Arab Heritage Revival House.
- Al-Shabashiti, Abu Al-Hasan Ali bin Muhammad (d. 388 AH / 998). (1986). *Al-Diyarat* (3rd ed.). Beirut: edited by Korkis Awad, Dar Al-Raed Al-Arabi.
- Al-Thaalabi, Abu Mansour Abdul-Malik Al-Nisaburi (d. 429 AH / 1037). (1983). *Orphan forever in the merits of the people of the times*. Beirut: Explanation and investigation by Mufid Muhammad, Dar Al-Kutub Al-Alami.
- Al-Zamakhshari, Abu Al-Qasim Jar Allah Mahmoud bin Omar Al-Khawarizmi (d. 538 AH / 1143). (1998). *The Basis of Rhetoric*. Beirut: edited by Basil Uyun Aswad, Dar Al-Kutub Al-Ilmiyyah.
- Al-Zayla'i, Othman bin Ali Al-Hanafi, (d. 1313 AH / 1895). (n.d.). *Explaining the Truths Sharh Kanz al-Daqaqiq* (1st ed.). Egypt: Bulaq Princely Press.
- Babu Ishaq, Raphael. (1960). *Conditions of the Christians of Baghdad during the Abbasid Caliphate*. Baghdad: Ministry of Education, Shafiq Press.
- Dictionary of Writers* (1st ed.). (1993). Beirut: edited by Ihsan Abbas, Dar Al-Gharb Al-Islami.
- Hintz, Walter. (1970). *Islamic Measures and Weights*. Jordan: translated by Kamel Al-Asali, University of Jordan Publications.
- Otero, X., Santos-Estevez, M., Yousif, E., & Abadía, M. F. (2023). Images on stone in sharjah emirate and reverse engineering technologies. *Rock Art Research: The Journal of the Australian Rock Art Research Association (AURA)*, 40(1), 45-56.
- Nguyen Thanh Hai, & Nguyen Thuy Duong. (2024). An Improved Environmental Management Model for Assuring Energy and Economic Prosperity. *Acta Innovations*, 52, 9-18. <https://doi.org/10.62441/ActaInnovations.52.2>
- Girish N. Desai, Jagadish H. Patil, Umesh B. Deshannavar, & Prasad G. Hegde. (2024). Production of Fuel Oil from Waste Low Density Polyethylene and its Blends on Engine Performance Characteristics . *Metallurgical and Materials Engineering*, 30(2), 57-70. <https://doi.org/10.56801/MME1067>
- Shakhobiddin M. Turdimetov, Mokhinur M. Musurmanova, Maftuna D. Urazalieva, Zarina A. Khudayberdieva, Nasiba Y. Esanbayeva, & Dildora E Xo'jabekova. (2024). MORPHOLOGICAL FEATURES OF MIRZACHOL OASIS SOILS AND THEIR CHANGES. *ACTA INNOVATIONS*, 52, 1-8. <https://doi.org/10.62441/ActaInnovations.52.1>
- Yuliya Lakew, & Ulrika Olausson. (2023). When We Don't Want to Know More: Information Sufficiency and the Case of Swedish Flood Risks. *Journal of International Crisis and Risk Communication Research* , 6(1), 65-90. Retrieved from <https://jicrcr.com/index.php/jicrcr/article/view/73>
- Szykalski, J., Miazga, B., & Wanot, J. (2024). Rock Painting Within Southern Peru in The Context of Physicochemical Analysis of Pigments. *Rock Art Research: The Journal of the Australian Rock Art Research Association (AURA)*, 41(1), 5-27.
- Masha'el Nasser Ayed Al-Dosari, & Mohamed Sayed Abdellatif. (2024). The Environmental Awareness Level Among Saudi Women And Its Relationship To Sustainable Thinking. *Acta Innovations*, 52, 28-42. <https://doi.org/10.62441/ActaInnovations.52.4>
- Kehinde, S. I., Moses, C., Borishade, T., Busola, S. I., Adubor, N., Obembe, N., & Asemota, F. (2023). Evolution and innovation of hedge fund strategies: a systematic review of literature and framework for future research. *Acta Innovations*, 50,3, pp.29-40. <https://doi.org/10.62441/ActaInnovations.52.4>
- Andreas Schwarz, Deanna D. Sellnow, Timothy D. Sellnow, & Lakelyn E. Taylor. (2024). Instructional Risk and Crisis Communication at Higher Education Institutions during COVID-19: Insights from Practitioners in the Global South and North. *Journal of International Crisis and Risk Communication Research* , 7(1), 1-47. <https://doi.org/10.56801/jicrcr.v7.i1.1>
- Sosa-Alonso, P. J. (2023). Image analysis and treatment for the detection of petroglyphs and their superimpositions: Rediscovering rock art in the Balos Ravine, Gran Canaria Island. *Rock Art Research: The Journal of the Australian Rock Art Research Association (AURA)*, 40(2), 121-130.
- Tyler G. Page, & David E. Clementson. (2023). The Power of Style: Sincerity's influence on Reputation. *Journal of International Crisis and Risk Communication Research* , 6(2), 4-29. Retrieved from <https://jicrcr.com/index.php/jicrcr/article/view/98>
- Ibn al-Faqih al-Hamdhani, Muhammad bin Ishaq, (d. 365 AH / 975). (2009). *Al-Buldan* (2nd ed.). Beirut: edited by Yusuf Al-Hadi, Alam Al-Kutub.

- Ibn Fadlallah al-Amri Shihab al-Din bin Ahmed bin Yahya al-Qurashi, (d. 749 AH / 1349). (1924). Paths of Vision in the Kingdoms of Egypt. Egypt: edited by Ahmed Zaki Pasha, Al-Dar Press.
- Ibn Khalkan: Abu Abbas Shams al-Din Ahmad bin Muhammad (d. 681 AH / 1282). (1968). Deaths of Notables and News of the Sons of the Age. Beirut: edited by Ihsan Abbas Dara, published.
- Ibn Manzoor, Jamal Al-Din Abu Al-Fadl Muhammad bin Makram Al-Africi, (T 711 AH/ 1311). (n.d.). Lisan Al-Arab. Beirut: Dar Sader.
- Ibn Sayyida, Abu al-Hasan Ali bin Ismail (d. 458 AH/166). (n.d.). Al-Mukhsas fi Al-Lughah. Egypt: Dar Al-Fikr.
- Metz, Adam. (1967). Islamic Civilization in the fourth century. Beirut: ranslated by Muhammad Abdul Hadi Abu Reed, Arab Writing House.
- Omar Ahmed Mukhtar and others. (2008). Dictionary of the Contemporary Arabic Language. World of Books.
- Tarton, A. S. (1994). The People of Dhimmah in Islam (3Rd ed.). Cairo: Translation and commentary: Hassan Habashi, Egyptian General Book Authority.
- Yaqut Al-Hamawi: Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Rumi (d. 626 AH/1228). (1995). Dictionary of Countries (1st ed.). Beirut: Dar Sadar.
- Zayat, Habib. (2010). Christian Lands in Islam. Beirut: Dar Al-Mashreq.