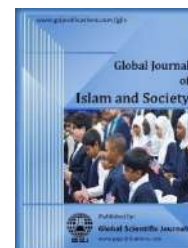




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Coexistence between Christian, Muslim & Yezidis: In Ba'a Shiqah -Bah Zany Region in Nineveh Province/ Iraq

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ABSTRACT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ، إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ . وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَ أُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ)). القرآن، سورة العنكبوت، الآية 46

In the name of Allah, the Beneficent, the Merciful

"And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."" Surah 29 (Al-'Ankabūt) Verse 46 .

1. Introduction

Historical Overview*

At a time when ethnic, religious and tribal conflicts increased in the world, the Iraqis share their sense of common identity as Muslims and Christians, Arabs, Kurds and Turkmen. Iraqi society is composed of many ethnic, religious and tribal groups.

Although it's more distinguish one from other ethnically, religiously and tribally, the people live in perfect harmony continued throughout the twentieth century.

Iraqi society in line with the broad outlines of the general pattern of social societies of the region, the adaptation to the environment through the ages has produced three specific social patterns are: Start-up groups, pastoral, and rural-agricultural communities and civic groups started their career in business, management and public services. For each of these groups have their social hierarchical.

It has led cross-pollination of civilization and technological progress (master structures) according to the curriculum in the secular media, education and the administration to achieve full integration in these three groups. And in the wake

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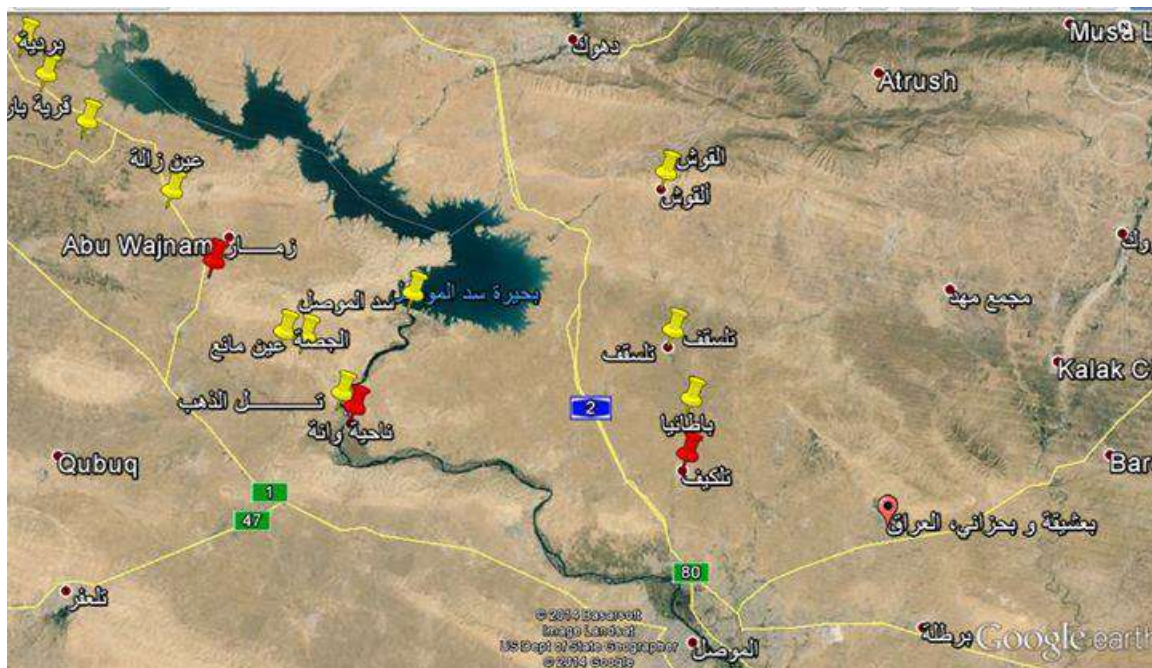
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of extensive migration to the cities in recent decades of the twentieth century, resulting in divine promotes religious tolerance on the one hand and the consolidation of the security situation on the other hand.

It became preserve the national characteristics of these minorities and protect the traditions and heritage of folk and humanitarian and development of their cultures and literature in the direction of the provision, and the provision of guaranteeing conditions for the advancement of their audiences and is the expression of care to increase their contributions to nation-building and promote his progressive and strengthen national unity between his people and consolidation of brotherhood among the masses of the people in Iraq.

Also to establish the relationship between citizens of different national affiliations on the foundations of a strong democracy.¹

¹ A special bulletin on the occasion of the first anniversary of the Revolutionary Command Council Resolution No. 251 for the year 1972 to grant the national rights of speakers of Syrianc Language. Page. 8, People's Press. Baghdad .1973.



Nineveh Province Map

National minorities have shown on every occasion, that loyal to Iraq and their hopes and aspirations, and how many of these minorities have shown throughout history pride of Arabs and Arab-Muslim conquest, which saved them from the oppression of the hostel during the past six centuries, at the hands of Parsee and Idolatry.

I put together the fields of the broad science of all, these minorities carry the desires dear to Iraq, as consolidating self to death in the land of Iraq holy, they like their ancestors Soldiers of Shalmaneser, Sennacherib and Nebuchadnezzar before, but with the Arabs and the Muslims today, shoulder to shoulder they cite on mosque threshold such as Muslims cite on church threshold.²

History has not provided through the bloody centuries model of urbanization, the model presented by the Arab.³ As says Jules Herman:

(Europeans colonists may be skilled, but the Arabs alone who were able to make other peoples

embrace their religion and pursue their systems and adopt their culture and their arts).⁴

Eastern Christian has accepted Islam neighbor alternative idolatry, and embraced Islam contrast Easterners Christians and labeled them the owners of message is protected under the responsibility of Islam and the Muslims edema. In Iraq, Christianity has not been affected negatively about Islam, and did not deteriorate or divided itself, but welcomed the coexistence with the new religion and in contrast to what happened in North Africa and in Syria, where he swept Islam and Christianity led to the shrinking and weakening. Some pagans to convert to Islam in Iraq, Christians retained their religion. Abbasid capital Baghdad has seen scientifically prosperous through its embrace of Christian immigrants who came in the wake of the collapse of the Jund Nisapur. Came forth Hunain Ben Masawaiyh and Bkhtchiua'a to begin their work in medicine and translator.

They add vitality to Alpeymarstanat (hospitals) which deployed in Baghdad at the time. This movement reached its heyday when Hunain Ben

² A special bulletin on the occasion of the first anniversary of the Revolutionary Command Council Resolution No. 251 for the year 1972 to grant the national rights of speakers of Syriac Language. Page 22, People's Press. Baghdad. 1973.

³ See also: Wakim; Salim: Assyrians in history, page 115, 1962 Beirut.

⁴ Al-Medawar: Taha: between religions and civilizations, page 98-99, 1956 Beirut.

Yitzhak came to Baghdad from Al-Heerah the capital of AL- Manathirah to candles light of translation and science. After the fall of the Abbasid state in 1258, many flowed from the borders of the Islamic State to Iraq, many different ethnic groups; some of them maintained the old beliefs and some other embraced as a form of mainstream Islamic beliefs. From these groups, Turcoman and Yezidis giving the ethnic and religious map of Iraq in the form of diversity and unique of its kind in the world divers .

And the most prominent example of coexistence between Christians and Muslims and their peers Yezidis valuable what is happening in Ba'a Shiqah – Bah Zany region, Nineveh Governorate in Iraq today.

This coexistence reflects the unique situation at a time when religious conflicts and exacerbated sectarian and ethnic. As is the case in Bosnia and Herzegovina , Sudan and Lebanon and other parts of the world today.

2. Religious and National Map in Iraq

According to The Official Guide to Iraq in 1936 as follows:

Iraqi people consists of Arabs, Kurds and Turkmen and other folks, some of the oldest nations that Iraq has ever known, and some of them have fled to in ancient times and in recent days, and between those tribes Syrianc, Chaldeans and Assyrians. These elements tribes fused in the crucible of the Iraqi state, in light of national unity the smaller groups blessed and enjoy as the biggest of the largest of size and number groups. Religious freedom is guaranteed by the Iraqi constitution and the social contract that guaranteed Iraqis respected since ancient times to today, the mosque alongside the church and the temple and mixed with the sound of the call to prayer with the church bell sound.

Their motto is no compulsion in religion, not for the Muslim and Christian attributes distinguishes one from the other. But they are sibling of one nation, and strain of one people.

In Iraq, several languages are Arabic, Kurdish, Chaldean, Armenian and Turkish, but the Arabic

language is the mother tongue, all Iraqis learn the Arabic language as a major home language and the language of science, politics and trade.

Languages of Kurds and Turkmen respected in the northern regions of Iraq, the two official languages used in the courts, schools, the remaining languages of the old ethnic groups common among limited, especially the Syrianc, Al-Sabbiah and Yezidis in Iraqi areas throughout the country.

To see the homogeneity of the Iraqi people, from Religious diversity, the provinces can be divided into the following groups:

1-Provinces characterized by religious diversity are Nineveh and Dohouk.

2-Provinces are semi- religious homogeneous are Erbil, Al-Ta'amem, Baghdad and Basra.

3-Provinces religiously homogeneous are Sulaymaniyah, Diyala, Anbar, Waset, Babylon, Karbala, Muthanna, Qadissiya, Dhi Qar, and Maysan.

The more religiously diverse provinces of Nineveh, which is considered a religious museum. Where different religions contain Iraq and of the various sects.

3. The Region's History and Geography

In this study, I review the social components of the region Ba'a Shiqah- Bah Zany and address the internal and external factors that led to the coexistence of these different components ideologically and ethnically. I start with prologue about geographical and historical of the area.

The determination of the quality of the relationship between human beings and religious belief differ between the group and other , from place to place and from time to time, leading to a difference in the practice of belief and affect its adherents and determines their lifestyles, their activity, their behavior and thus lead to the emergence of different human groups. They differ

in their life styles and their activity and the size of these groups.⁵

The relations between different religious groups in Iraq characterized as relations tolerance. According to the Islamic faith is the Jews and the Christians and the Sabina's and even Zoroastrians are (People of the Book) (Ahel Al-Ketab, Themmah.

And therefore, Islam gave them a great self-autonomy as long as they are loyal to the Iraqi state. The increased sense of tolerance as a result of the pursuit group of persons of ethnic groups to the pattern of economic competence and distinct from the other, as well as accommodation in a certain neighborhood of big cities or in a particular region of the country.⁶

Where Ba'a Shiqah – Bah Zany in Nineveh province in northern Iraq is a model that is different from the situation that we have mentioned previously, since the three groups ethnically different and live in one place and exercise one pattern economic.

Therefore, we have to review this region and communities in which they live, and therefore, to look at the social structure in its historical context and down to the reasons that led to this unique style of co-existence.

This area is located at the crossroads of the ancient roads that pass near the Assyrian city of Dor-shrookin (Khorsabad), in front of an Ancient Assyrian Settlement mentioned in the texts of Assyria Nasser pal the Second, in the name of (Tallow).⁷

It appears from the ancient olive forests in the region, it was a very old village, especially if we noticed that it location near of a number of archaeological mounds such as (Genge, Tebba Kura and Karamlees). The recent history goes back to the middle Ages in terms of the Yezidis Temple

and the old church built in Ba'a Shiqah. Because the population there is not linked to mass ethnic (such as the Kurds, Turks or Arabs), the judgment of this case is a judgment of a minority, to maintain the survival, cause of dwelling at the foot of the mountain, and isolation through the ages.

When approaching from the two villages (Ba'a Shiqah and Bah Zany) I see that they are under the line of hills composed of limestone and sandstone and gypsum, compared to an inverted mountain north-east of the city of Mosul, and olive groves around them vast stretches.

Earth equator begins at Karamlees and continues to do so even composed Ba'a Shiqah sedimentary plains of silt which boasts green grass in the spring season⁸.

Characterized by olive groves in Ba'a Shiqah and Bah Zany their quality and originality since there are olive forests, first off Ba'a Shiqah and second off Bah Zany.

The residents of the two villages issued most of the olive oil consumed by the city of Mosul, as residents of the two villages working in the manufacture of soap from olive oil, which is preferred by the people of the two villages, the sesame oil for their food⁹. Because olive oil in which particular do not like the taste.

Ba'a shiqah located in front of a gorge in the river water venerated Yezidis and stems of Yellow Eye, or as they call it (Surrey Bulaq) "yellow spring" as calls by the Turks. The climate of Ba'a Shiqah - Bah Zany area, cool rainy winters and hot dry summers gained some moisture, due to the construction of Mosul Dam northern city of Mosul, Where cultivated land stretching from Mosul to Ba'a Shiqah and Ba'a Shiqah to the village of Barimah and Khorsabad (*the fourth capital of A saurian Empire*) by wheat and barley grown periodically where years and years left to the

⁵ El-Badri: Munther Abdel-Hamid. Geography religious minorities in Iraq: Unpublished Master Thesis, University of Baghdad in 1975, p. 6-7.

⁶ Smith, Harvey H, et al: Area Handbook of Iraq. The American University Washington D.C. 1971, 2nd, Ed. P.71.

⁷ Grayson; Albert Kirt: Assyrian Royal inscriptions. Pt. 2.

⁸ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 67.

⁹ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 69.

cohesion of the soil and is acquired new fertility for approval on rain for irrigation only.¹⁰

4. The Origin of Minority's Ideology in the Region

1- Yezidis

The Yezidis are monotheists,¹¹ they believe in God as a creator of the world, which he has placed under the care of seven holy Beings or Angels, the chief of whom is Taus Malik, the Peacock Angel.

The Peacock Angel, as world-ruler, causes both good and bad to befall individuals, and this ambivalent character is reflected in myths of his own temporary fall from God's favor, before his remorseful tears extinguished the fires of his hellish prison and he was reconciled with God.

The Yezidis people speak the Kurmanji, Kurdish¹² and adhere to the religion Yezidis, a religion rooted in Iranian religions blended with elements of pre-Islamic Mesopotamian religious traditions, Mithraism, and Islam.

Some of the people imagine that Yezidis worship the devil, and the devil that they consider a source of good and evil at the same time.

Confusion still surrounds the origin of the Yezidis community, but their beliefs include the remains of the ancient Persian worship, Christianity and Islam.

The Muslims - in the previous covenants - consider the Yezidis from Pagan, and for this they fall outside the protection of Islam, despite the popular belief that the Yezidis are devil-worshippers.

They have a strong sense of calm and patience. Their name is derived from Yazd, or Yazdan the god of goodness Parsi.

Yezidis are pilgrimage to Sheikh A'adi every year, and worship Taus Malek, which represents the devil (or A'azazel), code name of Peacock, from bronze and carry it every year to the Yezidis areas.

¹⁰ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 70-71.

¹¹ Yezidis General, ironical online.org. Retrieved 11 June 2015, Also see the following references:

1 A- **the Religion of the Yezidis: Religious Texts of the Yezidis: Translation, Intro. And Notes, by Giuseppe Furlani, J.M. Unvala, 1940 -- "The religion of the Yezidis is monotheistic" pg. 3, all so see the following references;*

1 B-*The Yezidis: The History of a Community, Culture and Religion, by Birgul Acikyildiz, I.B.Tauris, August 20, 2014 -- "...the monotheism of the Yezidis..." pg.7111C-Encyclopedia of the Peoples of Asia and Oceania, by Barbara A. West, InfoBase Publishing, and January 1, 2009 -- "...the ancient Yezidis religion (monotheist with elements of nature worship)..." p.53*

1 D-*Religious Freedom in the World, by Paul A. Marshall, Rowman & Littlefield, 2000 -- "The Ezidi ("Yezidis") religion, a monotheistic faith..." p. 212.*

¹² Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 68.



Yezidis Shrine

There are many taboos at the Yezidis, and their similar number of beliefs of Christian and Al Sabbiah.

Writers and researchers have disagreed at the origin of the Yezidis, attributing some of them to the Arabs, and that they are from the famous Arab tribe of Quraysh. And they named Yezidis proportion to Yazid ibn Abi Sufyan. While others attributing them to a range of indigenous Kurds.

Yezidis in Ba'a Shiqah and Bah Zany are descended from Al-Dasian Kurds, or name (Dasian) village in southeastern Anatolia, which are still the ruins of St. John Shrine.

The village itself is deserted since three centuries, and the name (Damsian) itself is a name of mountain or the Sin jar area.

Yezidis in Ba'a Shiqah - Bah Zany works in agriculture also serves a number of them in the city of Mosul in construction and services in particular, but they have acquired a share of urbanization because of their involvement in the military service and their proximity to urban

centers in Mosul and Dohouk compared to their peers in the Sin jar town.¹³

¹³ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 68.



Yezidis Men

Some Writers and Researchers attributing their faith to the Assyrians, Babylonians , and the Ancient Religions. While others are linked to the coming of the son of Sheikh A'adi ibn Musafer AL-Umayyad. Sheikh 'A'adi ibn Musafer who is said to be of Umayyad descent . He settled in the valley of Lalish (some 36 miles north-east of Mosul) in the early 12th century. Sheikh Adî himself, a figure of undoubted orthodoxy, enjoyed widespread influence.

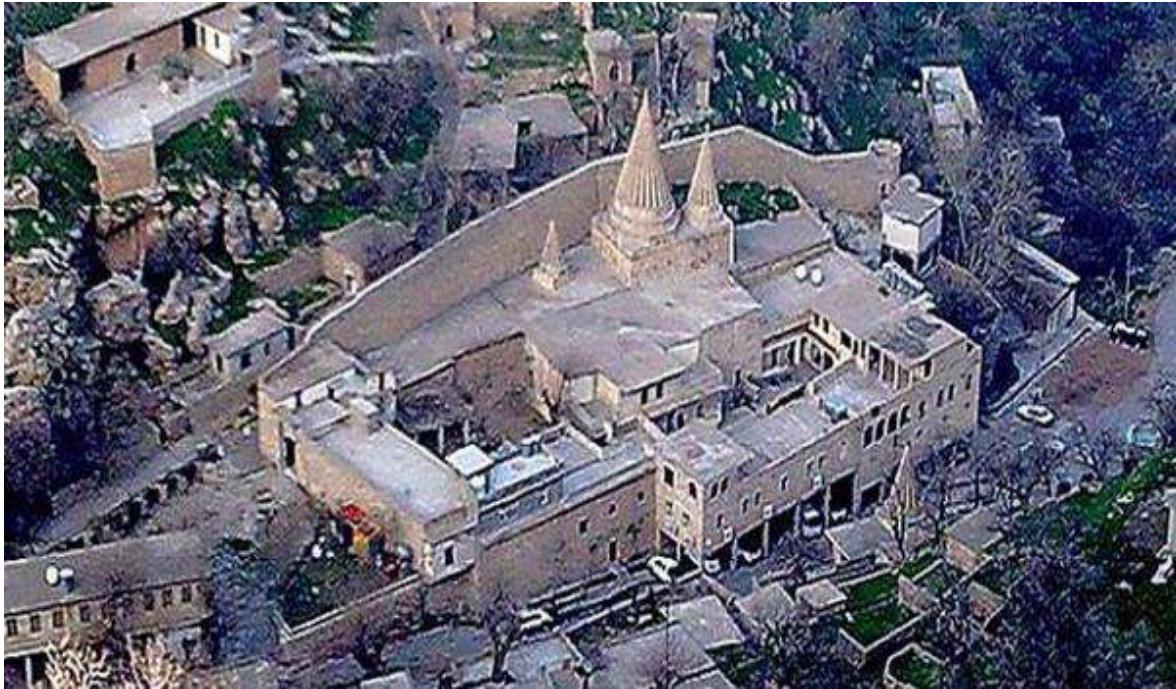
He died in 1162, and his tomb at Lalish is a focal point of Yezidis pilgrimage¹⁴ as history has not mentioned to us, that the Yezidis sect was not Muslim or Christian, and did not separate from any of them.¹⁵

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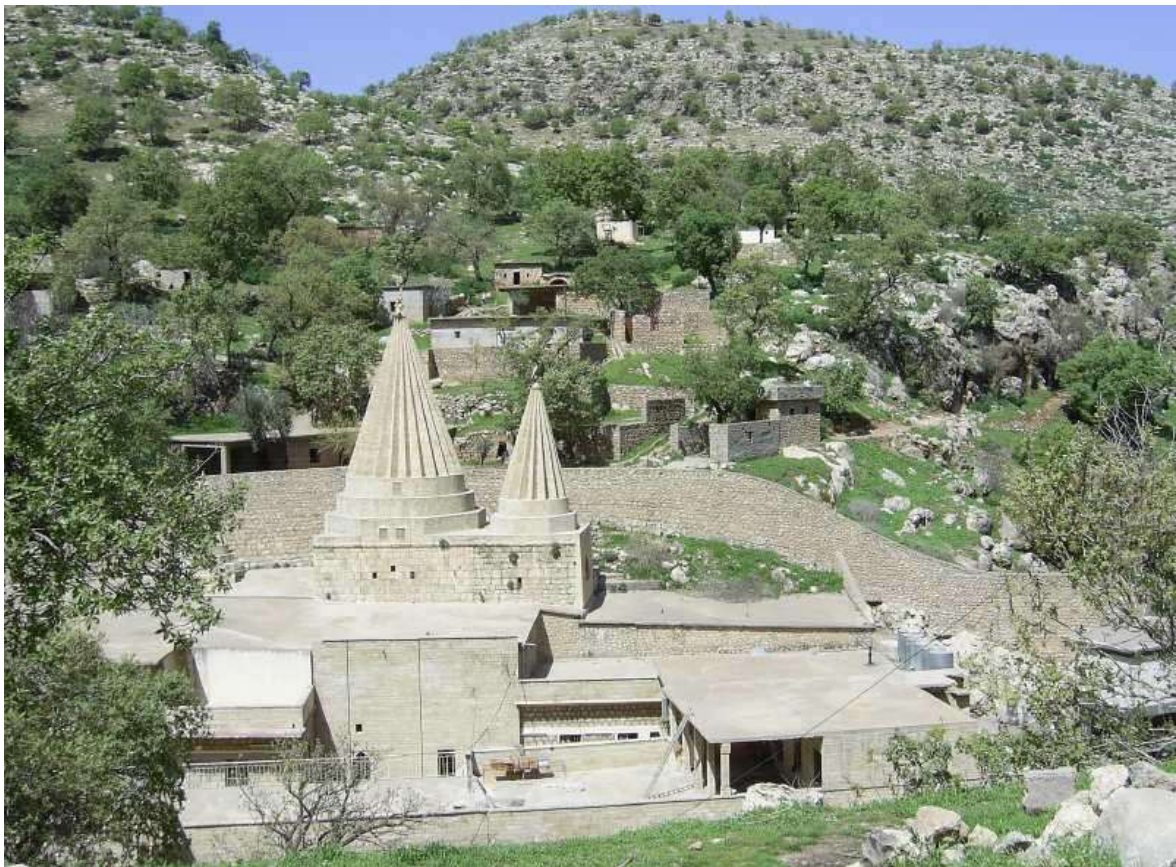
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¹⁴ Late Antique Motifs in Yezidis Oral Tradition by Eszter Spat. Ch. 9 "The Origin Myth of the Yezidis" section "The Myth of Shehid Bin Jeer" p. 347.

¹⁵ Abboud: Zuhair Kazim: Profiles of the Yezidis. AL-Nahdah library, Baghdad 1995, p. 15.



[Sheikh 'A'adi ibn Musafer Shrine in Lalish](#)



Yezidis Temple

They revere Christ and the sign of the cross as revere Muhammad and Mecca, also revere the sun and they call Sheikh Shams al-Din, and sacrificed her annual blisters near the White Temple, Sheikh Shams al-Din and they kiss the highest stone fall upon the sun at sunrise.¹⁶

The effect of coexistence with Christians that Yezidis are gaining a number of Christian religious traditions Kaltbrigad and handling, and Yezidis when he enters the church he kiss the threshold and take off his shoes just as he does when visiting Sheikh A'adi near the city of Sheikh.

The Sheikh A'adi shrine was a Christian monastery dedicated to St. Thaddeus.¹⁷

¹⁶ Haidar. Kazim: Kurds who they are and to where? Publications free thought. Beirut 1959 , p 21.

¹⁷ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 68.



Yezidis Dance

Yezidis is like the Sabina's and the Christians in celebrating a festival of Water.

They go during the spring of each year to the Yellow Eye and then go down to the waterwheel that stem from the Yellow Eye to Ba'a Shiqah and offer sacrifices and celebrating and practicing different games, drinking wine, Christians and Muslims participate with them in the celebration.

From the social affairs, there is a gradual system of religious - political strict headed by Prince.

5. Yezidis Society is Hierarchical

The secular leader is a hereditary emir or prince, whereas a chief sheikh heads the religious hierarchy.

Yezidis celebrated - as is the case when Jews and Muslims, Feast of Khidir Elias in the spring season and fasted three days.

The Yezidis are strictly endogamous; members of the three Yezidis castes, the Murids, Sheikhs and Pairs, marry only within their group, marriage

outside the caste is considered a sin punishable by death to restore lost Honors.¹⁸

The current hereditary Emir of the world's Yezidis is Prince Tahseen Beg.¹⁹

Yezidis cemetery located in Boozan at the mountain foot of the Rayan Hormuz, where an ancient Christian church located.

Sheikh Yezidis similar, of Christians Pope and similar of Albeir of Shabak and Alsarlyyah

2- Christians

The political-religious conflicts in the first centuries AD, led to the formation of a number of Christian groups that are isolated in the religious development of the Western churches. A number of these groups have been associated with one of the fifteenth century Romanian Catholic Church,

¹⁸ "Background: the Yezidis". *The Guardian*. 2007-08-15. Retrieved 2014-08-09.

¹⁹ "Assyrian International News agency (AINA), "Iraqi Yezidis MP: We Are Being Butchered under the Banner of 'There is No God but Allah'". *AINA*. Retrieved 2014.

despite the retention of these groups in the Syrianc language.

The largest groups of Christians in Iraq are members of the Chaldean Catholic Church. Historically this group linked to the Nestorian Church (Church of the East) and represents them in Iraq now are a small group of Assyrians.

Chaldeans have defected from the Nestorians in the sixteenth century and returned to the Romanian Catholic Church. Despite the fact that

many of the Chaldean Syrianc language use, most (unlike the Assyrians) speak Arabic and consider themselves Christians Arabs.

The Chaldean communities concentration in the Mosul area in the city itself , as well as in the surrounding villages and in Baghdad too. The Christians in Iraq are distributed between the three main groups, namely the Eastern Orthodox Churches and the Romanian Catholic Churches and Protestant Churches.



Group of Yezidis with their Religion Leader

The Eastern Orthodox Churches include Greece and Nestorian Assyrian Church.

The Catholic Churches include Romania Catholic Church and four Churches: these are Chaldean, Syrian, Armenian and Greek Catholic.

Protestant church has small number of representatives, such as the Anglican Church, Lutheran, Olaavangelah and Reform, abound monasteries and eastern churches in the north.²⁰



Christen Dress Women during the Nineteen Century

²⁰ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 68.

It is clear from this sectarian division of Iraqi Christians that the residents of Ba'a Shiqah- Bah Zany are followers of one church is the Church of the East, but the Christian Ba'a Shiqah are Syriac Orthodox and Catholics, while the Christian Bah Zany are Orthodox.²¹

Muslims in Ba'a Shiqah- Bah Zany also have acquired a Christian such as the recognition and handling habits. Here, we want to recall that Khidir Elias is considered a religious symbol at a joint Christian, Yezidis and Muslim.

As they call the Christians of St. George (Jar jess), and has a monastery in his name near the city of Mosul, (now within the municipal boundaries of the city). Muslims call him AL-Khether, his shrine in the city of Mosul, situated on the bank of the Tigris River.

Another monastery named Mar Behnam, is located south East of Mosul, the Yezidis call him Khether Elias.

In Ba'a Shiqah the three building religious institutions are built from gravel, stone and marble, a Yezidis temple, Christian Church and Islamic Mosque, the owners of the three religions practiced rituals and worship freely, peace and contentment.²²

6. Coexistence Factors

What are the factors that led to or helped to this kind of coexistence of the three religions in Ba'a Shiqah – Bah Zany region?

There are many external and internal factors led to this coexistence.

External factors: such as historical factors, social change factors and the economic factors which are largely linked to the second factor, so the external factors interact with internal factors stand behind

the coexistence which had previously talked about features.

These factors are as follows:

1- External Factors:

A- *Historical Factors*

The northern region of Iraq has seen, especially east and west of Mosul and even Mount Sin-jar in the east and the headwaters of Lesser and Bigger Zab Rivers eras, of many wars since the strike in the old ages .

²¹ It must be noted here that Claudius Reeg incorrect as it did when it said that the Christian Ba'a shiqah are Jacobins and the Christian Bah zany are Syriac Catholic

²² Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 69-70.



Wheat Yield – Traditional way in Christian Villages

We read in the text of (Asshur Nassir Pal II.) and in the records of Serjonic family generally, accounts for the Kings numerous invasions in these areas in order to be subject to their control and impose royalties on its rulers, kings and their people.²³

These wars have continued in classical centuries between Greece, Romans and Persians until the Islam appear, and the area was the goal of Turkmen migrations from the steppes of Asia²⁴ on the one hand and the Semitic migrations from the Arabian Peninsula on the other hand.

There successive migrations occurred at the time many invasions across major historical eras on Mesopotamia, such as migrations from the West Arabia and invasions of Akashi and Elamite and Median from the East in ancient times, The emergence of religious beliefs in later times stirring impact on the religious and sectarian conflict, particularly during the Ottoman period when the flames intensified wars between the

Safavid Persia and Ottoman Turkey, alternated these powers on the sovereignty of Iraq.²⁵

²³ Grayson, Albert Kirt; Assyrian Royal Inscriptions. Pt.2 Oho Harrassowitz-Wiesbaden, 1976.P.275 .

²⁴ Witteck, Panl. The Rise of Ottoman Empire; London: The Royal Asiatic of Great Britain and Ireland, 1965. PP. 33-40.

²⁵ Shaw, S.J. History of the Ottoman Empire & Modern Turkey, Vol, I, London: C.U.P.1976.



Traditional Clothes of Christian Women

Perhaps the most prominent causes of conflict between the two forces working sectarian / ethnic:

In Iraq and Turkey was Islam is the official religion in Iran either has Safavid Shi'ism the

official religion of the state said ,they had their supporters in Iraq from the Al Kezl bash.

The supporters who are close to the Ottoman lands, they did not appreciate the permit leaning Safavid, they embracing Al Bekta Shiah,

They started their profession of agriculture²⁶ and they settled land stretching from Mount Sin jar even the banks of the Zab River in eastern Mosul.

The Christians in northern Iraq and in the region around Mosul has been able to maintain the principles of their faith, through an extensive network of monasteries, the mismatch of bacillus they built in areas such as the monastery in the mountains located in Mar-Ger Gees at the top of the mountains, for example.

Kurds living in the nearby north and east of Mosul, the mountains, the Bedouins living in the vicinity of Mount Sin-jar in the western island its borders, making the Yezidis and Christians a frequent target of three parties: Bedouins of the desert, the Kurds of the north and east and the Turkish north and northwest and the city centers of Mosul and Erbil.

The Turkmens in Tal Afar, sometimes allied with the Bedouins in the attack on the Yezidis, killed men and women captivity and looted funds and money.²⁷

Layard tells us in this regard that, Badr Khan Beck has launched the years 1842 and 1845 attacks on Nestorian and that thousands of them were killed.

Kurds on the other hand was attacked Christian villages and looting children, girls and sell them to the families in Mosul, where the painter's family bought a number of them as well as the British Vice Consul in 1845.²⁸

In Lezan on Zab, Layard found many of the skulls and bones of victims of the massacre in 1842, and when he returned from Mosul, he demand from the governor to send a campaign to protect Christians from another imminent attack threatened by Badr khan, but Badr Khan had

previously been Layard, and attacked the Nestorian killing women, and old men this time.²⁹

In 1846 Taher Pasha Governor of Mosul, launched attack on the Yezidis in Sin jar mountain,³⁰ when he reached the village of Merkcan, the Yezidis killed number of his men, the Governor ordered his men to burning the village, and cut Yezidis heads of the Senate and older women who have left by the Yezidis in the village and took their heads.

Thus, while the Kurds have been massacred Christians, the Turks massacred the Yezidis. As the Yezidis reject uttered word Satan , or hearing.

They refused military service in the Ottoman army, where the word of the Satan spin on the lips of Muslims whenever Pastaza Allah from the accursed Satan.³¹

This was the Sultan Abdul Hammed II. Was killed nearly a thousand Yezidis.³²

With certainty that these massacres were committed against Christians and Yezidis because of ideological fanaticism that offended Islam by some tribes Kurdish, Turkish and Nomads who are receiving encouragement from governors and fanatical judges who incite people to harm the Yezidis and Christian name of Islam, while Muslims did not deliver themselves from the negative results of the invasion and aggression.

As Christians and Yezidis themselves, they resort to passive defense to escape to caves, and mountains.

They practicing rituals quietly and without any stirring of other denominations, one of the difference results of aggressive raids on Christian is that Christians abandon their areas in Mount Amadiyah and sought refuge in areas near cities

²⁶ Birye, J.K. The Bektashi Orders of Dervishes: London: Lazac & Co. Ltd., 1965, P.47.

²⁷ Waterfield, Gordon. Layard of Nineveh, London: John Murray, 1963, P, 174.

²⁸ Ibid. P .151.

²⁹ Ibid. P. 151.

³⁰ Ibid. P. 154.

³¹ Stewart, & Hylock, New Babylon: A Portrait of Iraq. London; Collins , St. James Place, 1956, P.159.

³² 3-Ibid. P. 159.

such as Anishki near Dohouk and Ba'a Shiqah- Bah Zany near Mosul, In order to obtain protection from the local authority in Mosul and Dohouk in the case of Bedouin, Turks or the Kurds attack to their remote villages, while the Yezidis live next to them, their tolerance in comparison with other Turks, Kurds and Bedouins.

The Muslim families in the area of (Ba'a Shiqah - Bah Zany) represents land owners of Amen Peck's family and the owners of bulgur wheat plants and the Halva plants (Sesame) as well as the administrative staff, and a few families from the Shabak who look like in their beliefs Yezidis and their Christian habits Kaltenol and recognition, brings them closer Christians and Yezidis both of them to the state another group.³³

³³ Al-Sarraf, Ahmed Hamaed; AL- Shabak, Baghdad, AL-Ma'arif Publish House, 1954, PP. 92-93.



Central of Ba'a Shiqah Town

From all of the above, it is clear that the risk and the preservation of life defended, were essential factor in the convergence of Christian, Islamic religions and Yezidis believers in the area of Ba'a-Shiqah- Bah Zany.

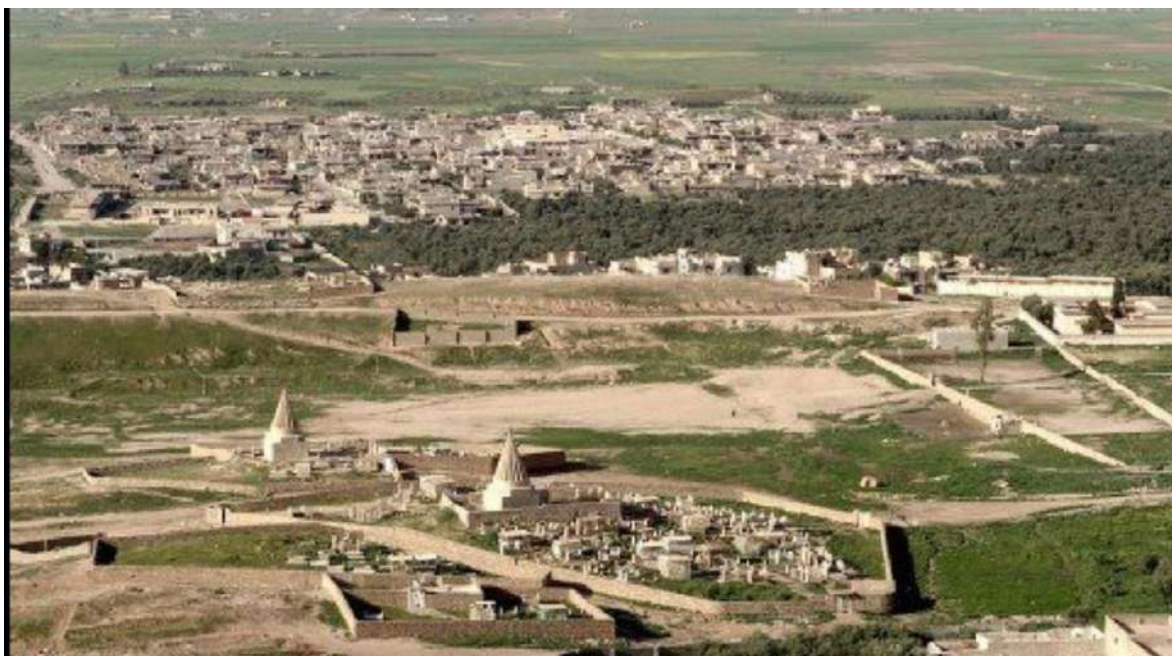
B - Social Change Factors

The relationship between beliefs ,practices and loyalties of traditional religious on the one hand, and the process of social transformation on the other hand, is very complex.

If we note that a large number of religious beliefs disappeared with the use of modern medicine and modern education with him, while gaining religion in the popular center-new ground, particularly in the near and Middle East.

Become the relationship between the other religions are complex, while Muslims increasingly intolerant of religion, Christians increasingly tolerant and desire to secular Western-style, this pattern threatens many of the fundamentalist perspective, the fundamental nucleus of the Islamic community "family".

From here, the Easterners Christians embraced Arab Nationalism and encouraged them while fundamentalists seen this national (secular) look doubt and afraid of, which necessarily leads to the feeling Islamists, that the Christians make up the Crusaders invaded cooperate with the repressive regimes in the region.



Bah Zany Town

Historically note that the results of the national advancement of the Arab world in opposition to the Ottoman rule, which on the one hand and the conflict in the beginning of a religious- religious conflict to the national - national conflict , the coincided with this transformation ease religious persecution for religious minorities in the whole region.

With the weakness of Arab Nationalism as a result of the wars Arab - Arabic, signs of the old conflict religious - religious, began to emerge as currently seen on Algeria, Egypt, Iraq, Syria and what happened in Lebanon in the last century, is an example.

In Iraq, which is always a special case by virtue of sectarian ethnic, has been use the big stick approach always in the elimination of contradictions whatever.

As successive smelted to rule Iraq these contradictions systems, even in outer, exterior and functions in the crucible of ideology.

But the ideology in Iraq and the accompanying proliferation of medicine in rural areas and improve the pension situation for the majority of farmers make many ethnic and sectarian minorities is seen to popular beliefs look doubt.

State established in Iraq and the religious education program emphasizes the moral rectitude rather than on memorization and preservation of religious texts, and perhaps the most important factor in social transformation in Iraq nationalism and secularism is its emphasis on the national character and culture national joint movement.

The most prominent advocates of Iraqi unity and patrons as we explained previously- Christian Arabs in Palestine, Syria and Iraq.

Many Iraqis look to religion as a personal matter - if we exclude the Personal Status, which depends Islamic Shariah law - we find that Iraqi legislation depends assets secular, Western in essence, shape and functions.³⁴

Iraqi Constitution of 1964, freedom of religion and religious belief and practice as well as includes equal opportunities for Iraqis, in addition to the personal status law applies to Muslims alone need not be Christians or Yezidis undergo texts.³⁵

³⁴ Smith, Harvey H, et al: Area Handbook of Iraq. The American University. Washington D.C. 1971, 2nd. Ed. P. 158.

³⁵ Ibid. P. 159.

All these factors, along with technical progress and contribution to infrastructure development (roads modern transportation) approximating the distance between rural and urban areas has led to making Christians and Yezidis in Ba'a Shiqah- Bah Zany region practicing with Muslim rites freely and to them that all of them are heading to the Church, Mosque or Temple safely in any time, as they all are free to pursue a lifestyle that they want.

C - Economic Factors

The historical experience over the bloody centuries and peaceful confirmed that the economy plays an important role in the founding of communities and dismantled. And provide Ba'a

Shiqah- Bah Zany area image of a community mini contributed to the economy in the unification of its constituent elements, in spite of ethnic and religious differences.

The economy Ba'a Shiqah- Bah Zany based on three types of sources: local agricultural, industrial and animal production. The most important of agriculture is olive, sesame, vegetables and fruit cultivation, and local people employs these types of agricultural product in the three industries are: soap, briber, and wines. They Characterized (Christians and Yezidis) in Ba'a Shiqah – Bah Zany region, in their love of vintage and drink in large quantities, they produce it, and in particular the local brew known as the Iraqi "Araq".



Olive Forest in Ba'a Shiqah- Bah Zany

Benefit from the left land (rain-fed) in the breeding of sheep and cattle that they use their milk and wool for local consumption of meat and dairy. Mosul city based consumption in most of the olives and the briber to the output of Ba'a Shiqah- Bah Zany. There are - as we mentioned before - two old olive forests one in front of Ba'a Shiqah and the other in front of Bah-Zany. It seems that the olive trees in these very old forests which make the quality of oil extracted from olives

inedible, for this, population used in the manufacture of soap.³⁶

Women working in the spinning and weaving clothing to meet the need of children Winter textiles. The surrounding land of Ba'a shiqah was abandoned by the Senate for a long time from Mosul traders who grow wheat and barley in a manner alternately, they leave a year to cultivate

³⁶ Rich, Claudius James; Residence in Kurdistan. Gregg Int. Ltd, 1971, Vol 2, P. 65.

in the following year so that the soil moisture and cohesion and compost are gaining.

Perhaps there is a symbolic dimension of the olive tree, which frequently in this region, where olive branch uses the Yambol of peace among all civilizations. People seek blessing in Mosul olive tree mentioned in the Koran, which are found in Ba'a Shiqah along with a fig tree, as the Koran refers to the two mountains is grown in which these two types of fruiting:

In the name of Allah, Most Gracious, Most Merciful,

*((By the fig and the olive*and the mount of Sinai*and this city of security *)).³⁷*

2- Internal Factors:

A- Psychological Factors

The members of the three religions in Ba'a Shiqah -Bah Zany region by virtue of the influence of external factors mentioned above, tend to isolation and reservation and therefore not mix with other groups, both in neighboring villages or in the city of Mosul, outside the scope of trade.

Yezidis like to practice their rituals and ceremonies and family relationships on their own without the influence on one or that affects them or interferes in their affairs one, they have not refused to active participation in the ceremonies or visit their temples and enter into a friendly talk with them.

Yezidis women more isolated than men Yezidis. Yezidis link with Nature and the Earth, stronger than their association with the state.

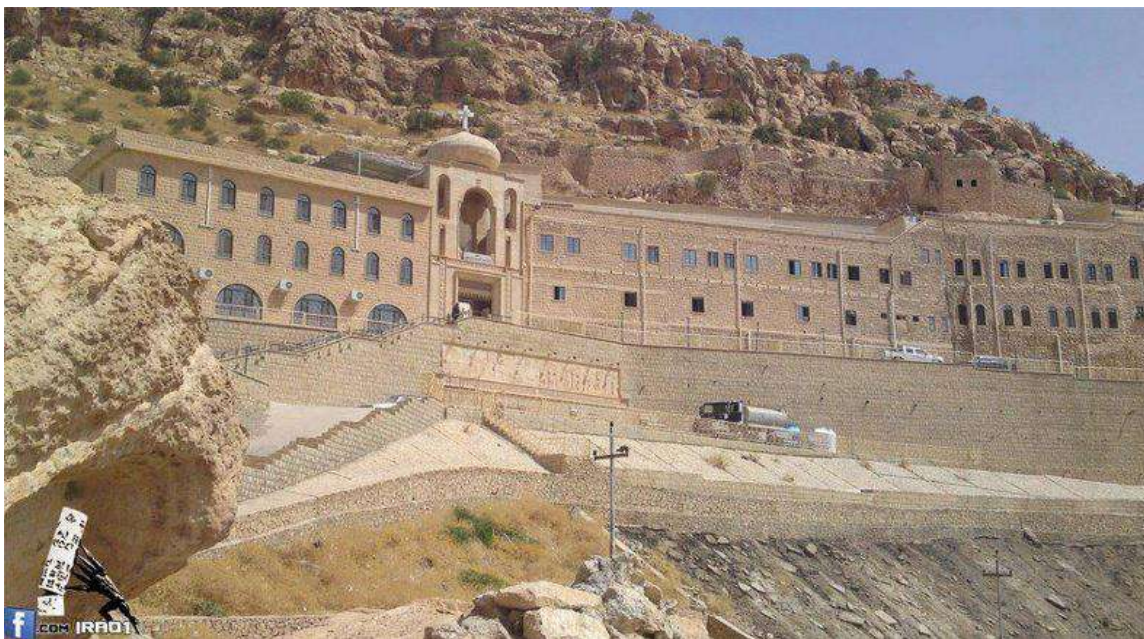
Yezidis temple is a symbol of primal innocence, and mental primitive and anemia, which believes that the nature inhabited by spiritual forces and that these forces can intervention in the life of the individual or group and the disabled. They can also posing the bodies of others, as stories abound when Yezidis lives and travel solutions in other entities.

Therefore it is necessary to appease these spirits and powers, and sanctifies the Yezidis elders and their temples and they see that it is desirable mute secrets these temples, as they call the temple located shrine in Ba'a shiqah Sheikh Mohammed shrine, while he is in fact the tomb of Sheikh Fakhruddin which they see as one of the seven Angels who they came with Azazel (Satan) to the ground. They believe that (the devil) would respond regarded as days and will be remembered those who did not damned or mentioned him bad.

The Yezidis are prone to depression by virtue of centuries of religious persecution and abuse at the hands of the Bedouins, Turks and Kurds, which boosted their sense of isolation and injustice, and therefore, it was their choice to live with Christians who have become by virtue of historical factors itself prone to isolation and reservation and peace, and they found their neighbors. Yezidis neighbor appropriate goes with them in isolation and their love to live in peace.

In their love of security and freedom in this relatively isolated near the foot of Makloob Mount , which promotes accommodation of Muslims with them, the region was formed neighborhood trilogy and subsequent than distant anchored in public life (marriage, death and holidays) shared by everyone, and greets them all and consolation each other in his condolence.

³⁷ Koran: The holy book of Islam: Surah 95: At-Tin "The Fig".



Christian Monastery in North of Mosul

B- Ideological Factors

The depth look at the Yezidis beliefs note that belief is a strong link to the Zoroastrianism - manes religion, they adore the two power which are (Ahrimq and Ahuarmzda) on an even keel. But Ahrimq (evil) more dangerous than Ahuarmzda (good), because the latter does not harm and goodness always good in itself.

Taus Malek is the devil in the belief of Yezidis, but it is not a demon Paradise intended or demon Koran (Abu Murra) at war with God, but is an Angel like Azazel (Satan) before disembark and deserves respect - according to their faith Because it is the first worshiper in the universe and can strength to employ in the good and the evil alike. He (Azazel) in charge of the absolute God in this world, even though, he is expelled from Paradise.

Ruler of this world will be recovers considered someday, where remembers loyal to him and will rewarded their devotion because they did named him (Satan) never. The selection of the Yezidis bird Peacock Symbol of this Angel because of vulnerability to Persian and Sabena of Iraq.

Peacock snobbery known and there is such an English Peacock describes that the Peacock has

clutches Angel, the thief step and voice of the devil.³⁸

Benefit and prevention of evil constitute the essence of the Yezidis faith and for these they omens at the mention of a character (Sh as it does not have a name of Yezidis that includes that character (Sh) never.

In our study of the region's Christians of Ba'a Shiqah and Bah Zany, I found that there are not Christians called their sons and daughters names carry that character (Sh) like Eshoo, Shimon and Shmuel. The Christians understand the ideological side of their neighbors Yezidis and take into account them. Yezidis feel resentful of leaf lettuce, also feel resentful of leaf lettuce and this plant does not exist in season in the region and Christians do not eat despite not forbidden to eat it.

When we review the Christian religion, in essence, we believe that the existence of evil is also symbolized by the devil, but the devil is not pronounced in Syriac and Chaldean such as to the word in the Arabic language, which does not

³⁸ Stewart, & Hillock, Hew Babylon: A Portrait of Iraq. London; Collins, St. James Place, 1956, P.170.

provoke the wrath of the Yezidis. The bilateral in the faith of Christians and Muslims and Yezidis them in the same boat in this regard.

Finally, I find that women of all Christians and Yezidis not veiled and that their men do not rely ablution as is the case for Muslims, as well as the Yezidis baptized the newborn in the Sheikh normal just as Christians baptizing their children in churches. Development and keep up with modern times imposed by the new reality, as it has been opening new schools and start implementing literacy campaign and overcome some of the taboo words like that give rise to allergies.

After the outcome of a power to the people of the country became Yezidis look to the future into tranquility and satisfaction and hold high hopes for the future, it was possible to collect the heritage of Yezidis, a heritage thoroughbred throw the holidays, customs and traditions to love goodness, and began so obvious appears in their habits and traditions and their joys, festivals and began to integrate in the society and the clergy began to encourage people to education after that was the preserve of specific families only.³⁹

6. Conclusion

It is clear from the previously mentioned that the character of co-existence of Yezidis, Christians and Muslims in Ba'a Shiqah- Bah Zany region, is unique and that many external and internal factors have collaborated to create this situation of coexistence .

Certainly, the co-existence for a long time would dissolve the differences in traditions and social customs and practices and the creation of a joint traditional social status that would strengthen ties between social groups coexist.

The need for protection and preservation of stay, as well as the direction of minorities assembly about the major blocs, in addition to the history and geography and creed, all of which helped to form community Ba'a Shiqah –Bah Zany and the disappearance of the distinctive character of this

society, while the geographical proximity boosted to devote communication between these groups through the ages.

Coexistence has emerged more clearly in the political side, where most of the young people joined the conscious intellectual believer in God and country and the people in the Arab Baath Socialist Party in that period (before the US, UK occupation of Iraq in 2003).

Where it was the expression of this co-existence and fully during the US-British aggression (Atlantic) on Iraq.

As well as in battle of (Iraq - Iran war, 1980-1988), on the second stage of which (stage of treachery and treason) .

The people of Ba'a Shiqah – Bah-Zany stop as a dam to protect the city of Mosul and clashed infiltrators from mercenaries and agents of foreigner were killed and wounded numbers of them who was their goal to reach Mosul city.

The best proof of this coexistence in Iraq compared to what happened, and is happening now in Iraq under the rule of governments that came by US - British administration after occupation Iraq 2003.

Where the abandonment of Christians and Yezidis of the city of Mosul and its environs after the occupation 2003 that encouraged sectarian war between former minorities coexist .

The massacred happened to the Yezidis and Christians during the period of US-British and their Governments ruled Iraq 2003-2017, particularly in North Iraq, it is part of their effort to encourage the civil war as what they said new democracy applied in Iraq after 2003 occupation.

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³⁹ Abood: Zuhair Kadhim; Glance on Yezidis: Al-Nahdah Library, Baghdad 1995. P. 58.

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