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Peaceful coexistence between social components and its impact on political stability in the province of Nineveh

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Abstract:
The issue of peaceful coexistence between societies is the topic of the hour, as it is one of the important issues in this era, especially in days when conflicts and conflicts abound, and even wars in the name of religion, gender, race, language, and the like. The world, so that single-mindedness and adherence to one opinion and intolerance to it became the method of dialogue in our world today, as writing in the field of peaceful coexistence, peace-building, tolerance, pluralism, and acceptance of the other is one of the new fields of knowledge in Iraq in general and in Nineveh Governorate in particular, as peaceful coexistence is one of the basic needs And necessary for the presence of individuals in societies, and it requires the achievement of peaceful coexistence in one society that is multinational, sectarian, sectarian and religious, (as is the case in Nineveh Governorate) to openness to the values and customs of a society that is open to diversity and pluralism, and it also necessitates belief in equality between all nationalities, sects and sects, and it must From taking the decision of peaceful coexistence between the various components, and without one component imposing itself on the other components, then any component tries to subjugate the other components He has violated the rules of peaceful coexistence.

key words : Peaceful coexistence, political stability, peace building, Nineveh.

التعايش السلمي بين المكونات الاجتماعية وأثره على الاستقرار السياسي في محافظة نينوى

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الملخص:

يعد موضوع التعايش السلمي بين المجتمعات من المواضيع المهمة في هذا العصر وخاصة في أيام كثرت فيها النزاعات والصراعات باسم الدين أو الجنس أو العرق أو اللغة وما شابه ذلك، اذ تعد الكتابة في مجال التعايش السلمي وبناء السلام والتسامح من الحقول المعرفية الجديدة في العراق عموماً وفي محافظة نينوى خصوصاً، اذ يعد التعايش السلمي من الحاجات الاساسية والضرورية لتواجد الافراد في المجتمعات، ويستلزم تحقيق التعايش السلمي في المجتمع الواحد المتعدد القوميات والمذاهب والطوائف والاديان، (كما هو الحال في محافظة نينوى) الى الانفتاح لقيم وعادات المجتمع المنفتح على التنوع والتعدد، كما يستلزم الامر ضرورة الايمان بالمساواة بين جميع القوميات والطوائف والمذاهب، ولابد من اتخاذ قرار التعايش السلمي بين المكونات المختلفة، ومن دون أن يفرض مكون نفسه على المكونات الاخرى، فأي مكون يحاول اخضاع المكونات الاخرى له فقد خالف قواعد التعايش السلمي.

الكلمات المفتاحية: التعايش السلمي، الاستقرار السياسي، بناء السلام، نينوى.

Introduction:

The subject of peaceful coexistence between societies is the burning question. This is an important issue in this age, especially in the days of disputes, conflicts, and wars in the name of religion, sex, race, language and the like. It is true that in a time of conflict in which the culture of coexistence in most societies of the world has been lost, so that unilateralism, adherence to one opinion and intolerance have become the method of dialogue in our world today. There is no doubt that peaceful coexistence is an indispensable condition for progress and development. A country cannot reach its economic and political heights when it lacks the elements of peace, harmony and social development; whether multi-religious or multi-ethnic, how can societies dream of real development. There are

thousands of people killed and displaced because of the loss of the language of coexistence and culture among them.

writing in the field of peaceful coexistence and building peace, tolerance and pluralism and acceptance of the other is considered as new knowledge fields in Iraq in general and in the province of Nineveh in particular; the fact that this field of knowledge scattered here and there, and we do not depart from the truth if we say that the equal progress of any society seeking progress and prosperity and stability in all areas and social security, are only entitled to the stability of peaceful social and political patterns of behavior. Peaceful coexistence is considered one of the basic and essential needs of the presence of individuals in societies. Achieving peaceful coexistence in a single multi-national society, sects, denominations and religions (as in Nineveh) calls for openness to the values and customs of the society that is open to diversity and pluralism. It is also necessary to believe in the equality of all nationalities, sects and denominations. It is necessary to take the decision to peacefully coexist between the various components and without imposing a component on the other components. Any component that attempts to subjugate the other components has violated the rules of peaceful coexistence.

The goal of the State in any country is to bring about political, social, economic, cultural and intellectual changes in order to achieve maximum harmony, and peaceful coexistence and the building of a society in which the weak has the right to access individual practices and the assembly which is not harmful to national unity, which is the line to initiate political and security stability, and without the decision of peaceful coexistence between the real components of the spectrum of Nineveh province, there will be a chance for the emergence of extremism and terrorism again.

Importance of the research:

The importance of research emerges from the importance of the subject. Peaceful coexistence is the basis for political stability in

Iraq in general and in the province of Nineveh in particular, without peaceful coexistence we cannot talk about political stability.

Problems of the research:

As for the problem of research, there is no doubt that the research faces the problem of differences and diversities in the visions among the components of Nineveh province, which is a historical context, but reacted clearly after 2003, and even more after the control of the "Daesh" over Nineveh in 2014; their emergence as crises and obstacles to political stability, and the situation of peaceful coexistence.

Hypotheses of the research:

As for the hypothesis of the research: It starts from the premise that narrowing the gap of sub-affiliations and the sectarian, ethnic and tribal result in the strengthening of the situation of coexistence of the north and its promotion of political stability, and vice versa.

As for the research methodology, it is necessary to employ the method of systematic analysis approach to identify the peaceful coexistence among the social components in Nineveh province, and the impact on political stability in the province.

In addition to the introduction and conclusion, the present research has been divided into three parts. The first part is the concept of peaceful coexistence and political stability. The second part is the nature of the social components in the province of Nineveh. While the third one is the impact of peaceful coexistence on the political stability in the province of Nineveh.

The concept of peaceful coexistence and political stability:

Concepts are the names of the world's entities and the keys to its knowledge, each, as well as its linguistic and correlational significance. They carry its own history, accompanied by an ideological charge originating from the patterns and linguistic symbols in which it penetrated, and acquired from each style or speech of special significance overcome it at times or in many cases; it is hardly known only by them. Therefore, objectivity requires the freeing of the concept from the ideological window.

The definition of the meanings of words and terms used in any research or dialogue is necessary and important to exclude many factors of difference and its causes, which are usually due to different understanding and different meanings in the minds of the interlocutors.

First: the concept of peaceful coexistence

The term coexistence was not widespread for many reasons, including that the principle of coexistence among human beings was neither artificial nor coercive, nor it was merely a phenomenon that floated on the surface of daily life in this or that region and then disappeared. People lived together regardless of all the differences that distinguish this from that, but with the proliferation of human beings, conflicts, struggle for survival, terms that had an active role in bringing new features to some communities such as minorities, communities, integration and cultural privacy surfaced, some historical evidence suggests that the first use of this term came in the wake of the conflict between the former Soviet-led socialist Bloc and the United States-led capitalist camp (Al-Ghoriani,2006, 203).

It is necessary to define coexistence in language and terminology, and by referring to the linguistic significance of coexistence, which is originally derived from the term, we find in Al-Mo'ajam Al-Waseet, **Taayushw**: lived on the familiarity and affection, and from peaceful coexistence, and live means life, and what the life of the eating and drinking (Mo'ajam Al-Waseet, 640).

As a term, coexistence can be defined as a model for resuming a productive and secure life and a social order those individuals who have engaged in previous hostilities against each other can live and work together without destroying one another (Shaboot, 2007, 82).

If we examine the term coexistence, we find that the search in the meaning of this term leads us to a number of meanings loaded with concepts that conflict among them, but can be classified into four levels:

The first level: an ideological politics that carries the meaning of reducing the conflict or tame the ideological dispute between the socialist and capitalist camps in the previous stage, or work to contain it, or control the management of this conflict, thus opening channels of communication and dealing with the necessities of civilian and military life. Coexistence is the first known at this first level.

The second level: economic, which symbolizes relations between governments and peoples in relation to legal, economic and trade issues.

The third level: religious, cultural, educational, and includes – specifically - the meaning of religious coexistence or cultural coexistence. It is intended to meet the will of the people of heavenly religions and civilizations in order to achieve security and peace in the world, so that humanity can live in an atmosphere of brotherhood and cooperation. This affects all human beings without exception (Altwaijri,2015, 12-13)

The fourth level: social. In the glossary of social sciences terms, the definition of cohabitation is defined as: (living together with one another or at the same time, and this coexistence may move toward fusion or integration, some of which disappears and dissolves in others, or it maintains racial segregation, so that its customs, laws and systems are marked by separate barriers between each other (Badawi 1970, 68). There are also rules that define peaceful cohabitation and a common living path:

1. Respect, recognition and dealing with others.
2. The balance between rights and duties without discrimination.
3. Enhancing the means of cooperation and political and social interdependence, establishing their conditions, establishing their institutions and accepting their procedures (Jawad,2014, 48)

Through the above, we find that peaceful coexistence is based on four foundations:

The first basis: is the common free will so that the desire for coexistence is self-generated, not imposed under pressure whatever its source, or subject to conditions whatever their causes may be.
The second basis: is understanding about the goals and objectives so that cohabitation is not empty of any practical meaning or does not benefit the two parties. The main purpose of co-existence is to serve the lofty humanitarian goals, achieve the highest human interests, prevent the causes of wars and conflicts, and deter aggression, injustice and oppression. To denounce all policies and practices in which the rights of peoples are violated at any level and to combat racism, ethnicity and sectarianism.
The third basis: Cooperation on joint action in order to achieve the agreed goals and in accordance with the implementation plans set by the parties wishing to coexist.
The fourth basis: To maintain this coexistence with frameworks of mutual respect and mutual trust so as not to deviate from coexistence plans prescribed for any reason, so as not to overcome the interest of one party to the interests of the other party, regardless of the reasons and pressures, to be
invoked always to the common denominators and to the common fate of values, ideals and principles that are indisputable and uncontroversial, this tendency reinforces the commitment of both sides to meet the values of divine religions through the accumulation of knowledge throughout history (Altwaijri, 13-14).
The bottom line is that coexistence means harmony among the members of one society, or among communities, nations and peoples whose national, religious and sectarian affiliations vary. Their attitudes and ideas may vary, but in return they share common bonds, such as living on common ground, common interests and common destiny. These ties are based on differences and diversities, leading to the building of a social system based on the commitment of all parties to the principle of mutual respect for freedom of opinion and ways of thinking and behavior, away from marginalization, dominance, oppression and violence.

Second: Political Stability: Political Stability must be defined in language and in term. Political stability can be defined in language in the dictionary: stabilize, stabilized, and stable. The man settled where he stabilized and mastered. Stability means the settlement of the thing in its place if it is not changed or being changed, and stability does not mean immobility. Movement is a static motion, that refers to stability in social sciences to the stability of the social situation, which does not undergo a sudden or radical change. In other words, no change intended by the society itself, i.e., an outside change of the pattern with a kind of balance, resulted in a state of instability, or at least a state of stability that would have led to instability (Al-Jilani, 1997, 320).

In this view, political stability can be defined as a phenomenon characterized by flexibility and structure. It refers to the ability of the regime to employ its institutions to make the necessary changes to meet the expectations of the masses and to contain the conflicts that may arise without the use of political violence in order to support its legitimacy and effectiveness (Massad,1988, 5).

Political stability has been linked to the concept of political legitimacy. Political stability can be defined as a state of general agreement of opinion between the elite and the masses about the rules in which the political regime operates and its association with the concept of political legitimacy, and is defined as a relatively variable phenomenon that indicates the system's ability to manage institutions to make the necessary changes to resist the expectations of the masses and to contain any conflicts that may arise in order to prevent the use of political violence except in certain areas in order to preserve legitimacy (Radwan, 2005, 75).

The nature of the social components in the province of Nineveh.

The province of Nineveh is distinguished in this context historically, socially and religiously as a good example of the coexistence of these social components. It is a meeting point of the components of Iraqi society, such as Arabs, Kurds, Turkmen, Shabak, Christians, Yazidis, Cacaeans and other communities. It

represents a small Iraq and is a mosaic area. Nineveh is located in the north of Iraq and Mosul is the center of it; it is Iraq's second largest city and more than 400 kilometers from Baghdad. It is considered the northern gate of Iraq. It is linked to three main governorates (Arbil, Dohuk, and Salah al-Din) which gave it a prominent commercial center at the coordinates of 3,600 North and 4228 East. The total area of the province is 32308 square kilometers, at the present time. The population of Nineveh province is three and a half million people. The Ministry of Planning indicated that the field survey recorded that the population of the province in 2011 amounted to 3521000 people and constitute more than 9% of the population of Iraq, which amounted to 32326011 inhabitants and the majority of them inside Mosul City with a population of 1800,000 inhabitants and was inhabited in this city before the events of 2014 components of the core of the Christians, who were estimated at more than 5% of the population and Kurds by 12% Turkmen by 8% and the Shabak by 4% and a small proportion of Yezidis in Mosul, where the proportion of the components make up a third of the population of the city, while the rest of the components are distributed in the districts and sub-districts of the city, such as the concentration of Christians in the district of Hamdania, which includes the majority of them in (Qaraqosh, Bartla, Karamlis and some families in the Nimrod district where there is the monastery of Mar Bahnam martyr), and (Tilkaif district which includes) Tilkaif's center, Batnaya, Tall Assaf, Baqufa, Ashrafiyya, Alqush, Baasheqa and Shikan districts in the Sheikhan Center. The Shabak is concentrated in the villages of Hamdania, Bartila, Bazawaya, Kukali and some villages in Baishika. The Yazidis are based in Baasheqa, Alqush and Sinjar. Tal Afar, Rashidiya and some villages from Hamdaniya and Mosul, while others are distributed all over the cities and districts (Habel, 2017. 20). The nature of social components in Nineveh province can be discussed in what follows:

First: Arabs: Iraq is an Arab country and Arab nationalism represents the majority of its population, representing more than (80%) (Shaaban,2010: 50).

The center of Nineveh province (Mosul city) was one of the ancient inhabitants that the Arabs had settled after the Assyrians. This population is supported by the Arabs around this city. The historical facts affirm that the western fortress in Mosul has long been inhabited by Arab tribes. The appearance of Mosul as an important city was at the hands of the Arabs who have lived in this region since ancient times (Al-Sayegh, 1920, 5)

The Arab tribes of Mosul have built on the origins of the ancient Assyrian fort and settled it and granted it the Arab character. The tribes of Ayad, Al-Nimr, Qatah, Othaad, and Thaqif, and the sons of Shayban as inhabited by the Umayyads, Abbasids, Alawite, Omriyun, Azzid, Farahid, Anza, Khazraj and others; still some shops and areas in the city known by tribal names. The Arab features of the city appear from the first moment in what can be seen in the style of construction in the old city of Mosul (which unfortunately suffered great destruction after the control of Daesh on the city of Mosul) as well as the customs, traditions, values and standards of its children, and most of the Arabs from the Muslims and this is due to the Islamic conquest and the care of the Muslims and the predominance of the Arab character can be observed even in the language used in the streets and markets, and a stranger in the city does not hear any other strange dialects than of Arabic. The ancient references were launched on the area of Nisibin and around it the name (Arabestan) which means the Arab countries, as well as the area south of the mountainous region, which extends to the western desert (Al-Dayuji, 1982, 12-13)

Second: The Kurds: They are the second nation in Iraq according to the Iraqi constitutions that were issued since the establishment of the Iraqi state in 1921. The Constitution of 2005 was more comprehensive and detailed with regard to the rights of the Kurdish people, granting them more rights and broader than the previous

constitutions. The Kurdistan region promised a recognized federal authority and consider the Kurdish language as an official language alongside the Arabic language (al-Tahan,2009: 42).

It was clear that most of the Iraqi Kurds, according to the Ottoman administrative division, belong to the state of Mosul, and it was found that the social coexistence between the Arabs and Kurds was strong, and this fact can be extended to all Iraq's Kurds along with the other social spectrum, and this historic coexistence between the two parties extends anthropologically for ages. It is also due to Sheikh Idris Al-Badelisi's project in establishing the pillars of the civil administration in the Jazirat Mardin (now belong to Turky) and the state of Mosul, during the reign of Ottoman Sultan Salim I in 1512-1520. The Kurds had their local emirates throughout Ottoman times (al-Jameel). The conversion of the Kurds to the Islamic religion has a clear impact in their relations with the Arabs of the city of Mosul. In addition, the city is a good market for their products. In 1969, Nineveh province included large Kurdish areas. Dahuk and Zakho were administrative branches of Mosul. These areas are still economically linked to Mosul, either because of the old administrative connection or because of the lack of roads and ports between them and Arbil and Sulaymaniyah (Mahmood,1981: 22).

Third: The Turkmen: They form the third group in Iraq after the Arabs and Kurds and settle in the regions of Kirkuk, Erbil, Mosul and Tikrit. They are Muslims and their Turkmen language may belong to the old Turkish language but it is written in an Arabic alphabet. On the other hand, the Turkmen do not live together as a distinguished unified big community around or inside Mosul like Arabs or Kurds, but they are distributed in the nearby villages excluding the district of Tall Afar, which is inhabited by a majority of Turkmen (Matar, 2003: 86). Turkmens are Muslims and divided almost equally between Sunnis and Shiites. This sectarianism gave them a special dynamism that enabled them to mix and mingle between Arabs and Kurds (Matar, 2003:155). Their home in Iraq extends from the north of the province of Nineveh and descends to

the south-east towards the province of Arbil, and are distributed in other provinces, including Kirkuk, Diyala and Baghdad, where there are about 50 thousand Turkmen. They are part of Iraqi society, which contributed to the maturity of the concept of equal state that respects the principles of truth and law And maintained the element and sense of citizenship in a harmonious and parallel with the other nationalities that have taken Iraq home (Al-Hirmizi, 2005: 157).

Fourth: The Yazidis: The Yazidis are among the ethnic and religious groups that have been carefully nurtured by the researchers, a group whose history, beliefs and origins are very ancient and Yezidis (or Ezidis) as they call themselves Kurdish and Arab tribes in the original and only a few of them speak the Kurdish language. They live in Nineveh in the districts of Sheikhan, Sinjar and Baheshika, and some in the province of Aleppo in Syria and in eastern Turkey and in the Caucasus country of Russia (Al-DiwiJie, 1973: 40).

Fifth: Christians: The presence of a large number of Christians in Iraq, especially in the province of Nineveh, Arbil, Kirkuk and Baghdad, is estimated at about (500,000) thousand people, according to statistics of the churches (Republic of Iraq, 2011: 5). As for the Christians in Nineveh province, it is possible to say that they are from different sects and are located inside and outside the city. Many of them have converged in many villages close to Mosul. They have churches in the city that settled in neighborhoods that formed the majority of their inhabitants. Such as the Al-Saah, Housh Al-Khan and Al-Midan(Mahmood, 25). The plain of Nineveh is considered the historic home of the Christians of Iraq, and still has an extensive Christian presence in addition to the presence of Yazidis, Turkmen, Shabak and Arabs. The Syriac speakers in Iraq are concentrated in this region in particular. There is also a presence of the main Iraqi churches in this region: Syriac Catholic, Chaldean, The Old East Church and the Assyrian Church of the East. The area of the Nineveh Plain has turned into a gathering point for the Christians of Iraq after escaping from the areas that witnessed

sectarian events after 2003 and the campaign of assassinations, killings and threats of our people in Baghdad and southern and central Iraq (Habel, 2017: 18).

Sixth: Shabak: the term is derived from confusion and overlapping of things such as the netting or crossing of the fingers. They live in the waist of Mosul. They are separated from Kurdistan on the eastern side by a group of scattered villages along the side of the road linking Mosul with Erbil, Mosul with Kirkuk, Mosul with Dhuk and Aqra along the Tigris River, and some other small tributaries such as Khazar and Khosr (Aboud, 2009, 17) They are mixed with the tribes of the Baguans, the Kurds, the Turkmen and the Arabs, and their tongue are a mixture of Kurdish, Arabic, Persian, Turkish and the latter dominates the tongues(Al Sarraf, 1954: 2). They do not know when they came to the Mosul lands. According to this account, the Shabaks are Iranians who have fled to this country, but this story is not the only one (Al Sarraf, 3). There are those who believe that their origin is due to the fact that they are one of the Kurdish tribes endemic in Iraq at an unknown time. Other than that, there are those who see that they are a Turkish component who fled to Iraq during the reign of Sultan Tggar Bey Seljuki in 1055, and the number of Shabak in 2010 was estimated at 6460 people (Habel, Ibid: 43).

Seventh: Cacaeans: is an inner group of reclusiveness groups that have been reticenced about showing their beliefs very rigidly. They believe that concealing religious rituals and pretending without the original belief to keep up with its neighbors is the core of their faith (Al-Shahwani, 1989, 1).

It is said that this community grew among the Kurds, while others believe that this community descended from Iran and Turkey, and some of them emigrated to the villages near Sulaymaniyah, Arbil and Mosul. All these transfers and the continued migration of the Cacaeans and their displacement in different places and for long periods made them hold many tribes and clans. As for their areas of

presence in Nineveh province, many families have settled in some villages in Al-Hamdaniya and Al-Nimrud districts (Ibid, 32.)

This is the true picture of the unified Nineveh province with its constituents, sects and doctrines. Recognition of distinction and privacy is an important issue; the fulfillment of special rights is a guarantee for the promotion of citizenship rights, especially by the recognition of the principle of equality, which is indispensable for full and undiminished citizenship.

The impact of peaceful coexistence on the political stability in the province of Nineveh.

Nineveh is the most reflective of this model, which combines religious, national, and sectarian segments of society within a society of consistency, harmony and cohesion among its basic components. However, many considerations have become an important entry point for the beginning of the change of community cohesion, starting with the US occupation of Iraq in 2003, and the fragmentation of society and its links between the parties and the various streams reflected the impact on society directly, and the fragmentation of society and its links between the parties and the various streams reflected its impact on society directly. The gap gradually deepened over time, in a clear sense, whenever the society goes to vote on an electoral issue, or a referendum to show the position of a particular political issue or phenomenon, the community cohesion is exposed to a large rift, and suddenly the moment of entry of (Daish) to Mosul on 9-10 June 2014, claiming that they represent the defense of a certain component, without regard to other components, especially "Yezidis" who were subjected to cases of murder, genocide and rape, as well as other basic components, including the Sunni component itself, with the liquidation of thousands of opposition to the rule of these, and the management of the city very far from what reached the human in the current century, based on the principle of intimidation and murder, which resulted in forcing displaced people in the province to stay in different parts of Iraq, both in the Kurdistan region or

other provinces, to escape the cruelty of the organization, and his very poor style in dealing with life (Al-Qaisi, 2017: 8).

First: Post-liberation challenges

From here, it was necessary to address the challenges facing Nineveh province after liberation and highlight these challenges:

First: the crisis of the displaced: Overnight, the Iraqis found themselves in a bitter reality. If they had been told about it, and was not embodied before them, for many of them, it was closer to imagination than to truth. Terrorist gangs have taken control of vast areas of Iraq and have spread corruption in the land, from slaughtering, rape, pillaging, enslavement, looting, mass displacement, and the displacement of hundreds of thousands of citizens from the provinces of Mosul, Kirkuk and Diyala to the rest of Iraq. Shiites from the Turkmens and the Arabs in Tal Afar and the Nineveh Plain and Tuzkurmato and others, have received the most of this displacement and decampment, and the killing for identity and the case with the Shabaks, Yazidis and Christians, and turned their areas into battlegrounds and the home of Takfirin. In the areas of displacement, there is another suffering for the displaced, including their places of residence. Some of them lived in the camps, some of them lived in ruined residents. Others lived in buildings under construction. Some of them lived in schools, and others got a better situation to some extent, that they lived in Husayniyat and Husseiny pageantry caravans. Although there are many different types of displacement housing, they share common characteristics. In extreme climatic conditions where extreme heat is present, these dwellings do not meet the minimum protection requirements. Some may not have adequate or proper health services. Displacement has left many traces in the souls of the displaced, including psychological, social, economic, educational and other effects that have had a negative impact on the displaced.

Second: Leadership Challenge: There may be some problems between the Arab Sunnis and the Kurds in order to control some areas of the province, where most of the population of the Arabs

liberated by the Peshmerga forces. In addition, some well-known Kurdish figures hope to legitimize their appropriation of the homes and lands of the Arab population on the pretext that their owners have provided support to Daesh in the past. The problem of leadership among the Arab Sunnis is one of the main issues after defeating Daesh, when we look at the reasons for the emergence of Daesh as an active actor in the Iraqi arena; we find that the vacuum of leadership after the US invasion in 2003 was a major cause. Suicide bombings, threats and legal and military measures forced many prominent Sunni leaders to leave their jobs in Baghdad and resort to their villages, while other prominent Sunni figures were forced to leave the country altogether. These developments have helped create fertile ground for Daesh to claim to represent the interests of the disillusioned Iraqi Sunnis population. In a post-Daesh era, not only will there be a need for new political leadership, but there is also a need to establish new political concepts to defeat the propaganda of Daesh and the rehabilitation of Sunni groups, the democratic political Representation of Iraqi Sunni groups after the defeat of the Daesh, will be a key factor for the success of the State of Iraq in the post-Daesh era. On the military side, the issue appears to be more complicated. Nineveh province witnessed a state of multiple references to the security forces that existed in the governorate, creating confusion and loss of command and control to preserve the security of the city and the citizen. In addition to the weakness of the role of the local administration to maintain the handling of this security file because of the preference narrow interests on public interests and limited to take advantage of them in the campaigns of electoral programs, and rampant corruption in the security services and violations, which increased the collapse of this security system in a few hours after the arrival of Daesh and did not mention most of the resistance, fighting and steadfastness in the face of terrorism, what distinguishes the current phase of the presence of multiple security forces participated in the liberation of Nineveh, and has a link or a multi-organization with the various

security references operating under the control of the Nineveh Liberation Operations currently, worried about its impact in the post-Daesh stage through its survival and to impose its own agenda in areas liberated, which may contribute to the destabilization of security and political stability. Thus return to the first square of the loss of command and control and the formation of a geographical basis on the military bases drawn by the security forces liberated for those areas, especially that after the end of military war to defeat Daesh, security war will begin, which will require more accurate and powerful work and it may take a long time unless the basic treatments are taken to ensure the creation of a local security device processors (community security) take care of the security file in the province, or may go to armed conflicts(Zia).

Third: the conflict on the Nineveh plain areas: At a time when the central and local government and many global players are re-considering the revival of Mosul, the center of Nineveh province, after the widespread destruction left by the occupation of Daesh advocating for about three years from 2014 to 2017, party influence in some areas of the province, especially its plain, which included Christian, Yazidi and Shabak minorities, turning it into a battlefield of conflict between the parties on behalf of the Arab and Kurdish armed factions. In an interview with "Asharq Al-Awsat", a member of parliament for the province of Nineveh, Ahmed al-Jubouri, warned that the open-ended power struggle in the Nineveh Plain, if it continues, would "reinstate Daesh and other extremist forces again unless the prestige of the state is imposed not the armed parties and factions that entered the region with various pretexts and methods, leading to the formation of various crowds among the people of these areas in order to fight (Daesh). Soon it turned into an open conflict tools".

The Nineveh plain consists of three districts: Hamdaniya, Shikhan and Talkef. The plain is the historical home of the Christians of Iraq, and still has an extensive Christian presence alongside the Yazidis, Turkmen, Shabak and Arabs. These areas are considered

to be disputed areas according to Article 140 of the Iraqi Constitution of 2005,in recent years, there have also been calls by some politicians to establish an autonomous region or a minority province in this region, especially after the intensification of attacks on them in other Iraqi cities. In short, it can be said that the ambiguity surrounds the future of Mosul, in light of regional and political conflicts and security and urban challenges, with the presence of more than 900 thousand displaced people and tens of thousands of civilian casualties, while political and government parties in the city pointed out that the next stage will be more difficult in light of all these challenges, and that the city is above the crater of a volcano." The next stage poses great challenges to the local government of the province and the federal government in Baghdad, because there are many files that have to be addressed properly and on a solid basis so that we do not go back to what we were," said the deputy head of Nineveh Provincial Council, Noureddine Qablan. He added: "The return of basic services to the city and the return of the displaced, in addition to controlling the security file and addressing the negative effects of the thought (Daesh), these are all significant challenges will face the government in the coming period and in this context, says Abdul-Karim al-Obeidi, an officer in the former Iraqi army, said that "conflicting information about who will govern the city after liberation, and whether military or civilian, but we are the Mosul's people , we seek the governor to be a wise man from all sides, and to have good relations with the government in Baghdad and with the Kurdistan Regional Government, so as not to have differences reflected on the citizens of the city, and perform his duties fully in the maintenance of security and national unity and the reconstruction of the city", Obeidi confirms that the security situation is one of the most important challenges that the city will face in the post-liberation period, he adds: "We must preserve the victory in the next stage, and this will be by adjusting the security situation completely, otherwise, the military victory will turn into a

great loss and, consequently, a collapse within the city, and then we will hear that the gangs have emerged again for kidnapping and looting and (Daesh) may appear to us in another name and another shape". On its part, the leadership of the Kurdistan region warns that failure to work on the political, administrative and military plans to manage Mosul in the post-"Daesh" will lead the region to new conflicts (Mosul).

Second: solutions and treatments

Throughout the history of Nineveh, the city has been a vibrant city and a homogeneous territory in which the people coexisted with a wonderful coexistence. It can be said that peaceful coexistence affects the political stability in the province through:

1. Peaceful co-existence contributes to the integration of the various groups of society together with each other, which in turn leads to reconciliation, tolerance, justice and national unity.

2. Peaceful coexistence contributes to achieving a state of stability in the structure of the community which leads in turn to achieve political stability, otherwise, in the case of absence or lack of coexistence in society, it means that there is a real conflict, a conflict produced by intolerance, and this in turn leads to political instability in society.

3. Peaceful co-existence contributes to the promotion of mutual trust and respect and the desire to cooperate for the benefit of humanity in areas of mutual interest, foremost of which is political stability.

4. Peaceful co-existence contributes to the fusion of sub-affiliations into a single melting pot where allegiance is not to sub-affiliations, but to one nation.

Therefore, peaceful coexistence is an appropriate ground to address the problems plaguing Nineveh province. The trend towards peaceful coexistence reaps benefits and reduces the chances of failure, especially if the goal is to achieve political stability.

The most important ways to achieve political stability are (al-Baghdadi,2000:292).

1. To develop the interdependence of all ethnic groups within the national community, leading to their cohesion and integration into a multi-political social entity, in the sense that, the allegiance of members of this group to the state, or to all who belong to it at the expense of allegiance to the part, in other words that their allegiance to the homeland at the expense of any local allegiance.

2. The political stability cannot be achieved in isolation from continuous interaction and communication among all members of the national community with the aim of achieving the common interest of all. Standing alone, it will not be sufficient to form a harmonious national group unless accompanied by a feeling or sense of belonging to the national community as a whole.

3. Achieving political stability means developing the capacity of the political system to exercise its sovereign authority over all regions of the country. Any decline in this capacity will limit the ability of the political authority to intervene in various aspects of life, social, economic, cultural and other aspects, which would have a negative impact on the continued survival of the national community within the entity of one state.

In conclusion, it can be said that the restoration of peaceful coexistence is not limited to the restoration of Nineveh from the grip of Daesh, but it is necessary and most important is the restoration of peaceful coexistence in them, because the loss of confidence has become a negative factor affecting the restoration of people's lives with each other, and can be suggested the following steps to activate:

1. National reconciliation.
2- Real partnership.
3. Local representation.
4 - Combating extremist ideology, especially Takfiri.
5 - Consolidation of the concepts and values of pluralism, acceptance of the other, and brotherhood.

Conclusion:

It is worth mentioning that peaceful coexistence means that the state of harmony and societal harmony between all population components and social forces, in the absence of all manifestations of violence, oppression and fear in society and thus is the opposite of social violence and social conflict in all its forms, and there are the basic criteria for evaluating any society are to diagnose the state of its internal relations. Its safety is a sign of the health of the society and the possibility of its advancement, while its abandonment is a sign of the suffering and backwardness suffered by the same society. At the same time, achieving peaceful coexistence is a key factor in providing security and stability in society. If the situation of peaceful coexistence is lost or weakened, the natural result of this is the deterioration of security and destabilization. In the light of the foregoing, we can record some observations related to the subject of the research:

1. the phenomenon of multi-community in Iraq in general and in the province of Nineveh in particular played a large role in the case of political instability, because this pluralism did not run according to the principle of rights, and the right to participate for all according to the logic of peaceful management of differences.

2. coexistence of the supplies of the composition of the political groups of the state, the pluralism is a system that respects the other opinion and protects the rights and guarantees equality among citizens by considering that religious, sectarian, ethnic and ethnic diversity is the rule. There is no country where there is no diversity, and there is no need to recognize pluralism and enable its benefits according to the basis of coexistence.

3. The achievement of peaceful coexistence in multiple societies depends to a large extent on the people who manage its affairs, as the logic of participation is supposed to cooperate social component and stand by the decisions that come as a fruit of this cooperation, which is necessary to participate in order to maintain the elements of social balance, and the basic consensus is the way that leads to

the establishment of peaceful coexistence and political stability in multiple societies.

Recommendations: There are a number of recommendations that should be emphasized, including:

1. To promote a culture of tolerance and promote values of respect for each other and the atmosphere of mutual trust through means of social upbringing for young and old alike, and to draw these meanings from the values of the Iraqi moral and material heritage embodied in the treasures of expertise and experience and enrich them in the means of emerging democratic political culture.

2. Enhancing and reinforcing the acceptance of mediocrity sense in the mind of the citizen, who often goes to the extreme in his opposition and rejection does not accept the halves of solutions and also links the commitment and the imposition of opinion and personal considerations.

3. There should be dialogue between all sects and nationalities. This dialogue shall be built on the basis of honesty and common interests, and no distinction should be made between the components of the province according to race, sect or doctrine.

4. Provide the necessary means of living and the necessities of the citizens, and return the displaced to their places of residence, and compensation of the affected, and make all efforts to rebuild the city of Mosul and return to its former, to include all components.

5. Emphasize the rejection of terrorism and its supporters, and focus on the common constants.

6. Building state institutions, especially security, on the basis of efficiency away from sectarian quotas.

7. Emphasize the role of religion in tolerance and spread clemency and

8. compassion, and emphasize the concept of citizenship.

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