

The Localities of Al-Khatuniya and Sheikh Fathi in the City of Mosul - An Applied Study

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Abstract

The idea of the research lies in addressing the importance of the localities of Sheikh Fathi and Khatuniya as the largest and most prominent shops of old Mosul and the most populous and widest area, as well as the diversity of religious, scientific, cultural, service and residential buildings whose effects are still visible to the present time. The importance of the research lies in addressing the most prominent Islamic and Christian buildings contained in the localities of Sheikh Fathi and the locality of Khatuniya, which included many mosques, shrines, schools, cemeteries, housing houses, markets, baths and cemeteries, which represent a clear model for the availability of elements of planning and prosperity of the first Islamic city during its long historical eras. The boundaries of the research included the localities of Sheikh Fathi and the locality of Al-Khatuniya, which are located contiguously and contiguously at the far north with its eastern and divine sections, where both localities represent the end of the borders of the old wall of Mosul built by the Ottomans over their long rule in the city of Mosul. The main research sources included reliance on the Salnamat, the city of Mosul, the hospice, as well as the book of Nicolas Sioufi, the sum of the written writings on the buildings of the city of Mosul, as well as the writings of Said Al-Dewaji, including the mosques of the city of Mosul in different eras and the writings of Ibrahim Khalil Ahmed Allaf, including the history of the city of Mosul, the shops of the city of Mosul, and other academic, historical and archaeological books and studies.

Keywords: Al-Khatuniya, Sheikh Fathi, Locality, inhabitants.

Introduction

The locality (Mahalla) refers to a specific place that a group of people decides to go down and reside in. Mosul held a distinguished position during the Ottoman era, and as a result, its area grew, its population increased, and its buildings varied from religious, scientific, service, and residential. It also included many shops and residential neighborhoods that flourished and developed more than others, the localities of Sheikh Fathi and Al-Khatuniya ⁽²⁾. It is an urban environment in which a certain number of residents live and form a social unit and this unit is to a reasonable extent self-sufficient with an acceptable amount of availability of services and trading and is centered around the mosque or the mosque, from the nucleus of which a network of alleys and paths linking each other and facilitating access and movement to and from the center and

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⁽²⁾ Al-Kubaisi, Hamdan Abdul Majeed: Baghdad markets until the beginning of the Buyhimi era, Dar Al-Hurriya Printing, Baghdad, 1979, p. 26.

outskirts of the city, taking into account the ethnic, religious and tribal homogeneity of the elements and increasing the intimacy and love among its inhabitants ⁽³⁾.

Many neighborhoods and residential shops were formed in the city of Mosul in a sophisticated and prosperous manner during the Ottoman era and were at a high level of development and breadth in the area and administrative and municipal boundaries and enjoy government services and regulations and have witnessed a clear development in the diversity and multiplicity of buildings in which religious buildings were built such as mosques, mosques, shrines, churches and monasteries, as well as witnessed development in the construction of educational and cultural buildings, including religious and independent schools, as well as the construction of many service, commercial, economic, health and other buildings ⁽⁴⁾. Among the most prominent and prosperous residential shops in the city of Mosul are the localities of Sheikh Fathi and the locality of Al-Khatuniya, and their planning and the most prominent buildings will be discussed successively as follows:

First: Al-Khatuniya locality:

The locality of Al-Khatuniya is one of the old shops in the city of Mosul, which dates back to the end of the Abbasid era, where the locality was attributed to the Khawatneh clan of Bani Hamdan, which was inhabiting the village of Ain Al-Hussan in the Sinjar district ⁽⁵⁾ migrated to the city of Mosul and lived at this locality after the Arab Islamic conquest and became known as Al-Khawatneh neighborhood ⁽⁶⁾ as well as known as the locality of Al-Jassasin for the work of its people in the work of Al-Noura ovens (plaster), and was known before the Islamic conquest as Al-Hajjarin neighborhood ⁽⁸⁾ It was inhabited by the Tayy tribe. After the expansion of its area and the development of its construction during the Ottoman era, it became known as the Gentlemen's Civilization ⁽⁹⁾, and the Khatuniya locality occupied a limited area of the old city of Mosul in its northern part, where it mediates between the localities of Ahmadiyya and Abdo Khob from its eastern and western sides, and its area is estimated at (121.094 m²), i.e. (3.2%) of the total area of the old city of Mosul.⁽¹⁰⁾

The most prominent buildings:

1. Mosque of the Bash Lecturer:

The mosque is located in the east of the locality of Khatuniya, on the road extending to the locality of Ras al-Kur in the northeastern side of the old city of Mosul next to the Fatima Khatun Mosque, renewed its honorable architecture Hajj Muhammad bin Hajj Mahmoud Bey year (1168 AH) has sought first Yassin Effendi bin Hadhar Bashi to serve the mosque and reconstruction and was one of the scientific and pious families in the city of Mosul and since then took the name of the mosque of the presence of Bashi ⁽¹¹⁾.

2. Fatima Khatoon Mosque:

The mosque is located in the west of the locality of Al-Khatuniya, next to the house of Hajj Ibrahim Bey bin Mahmoud Effendi Al Bakr Effendi, established by Hajja Fatima Khatun bint Mahmoud bin Yahya Bey Bashi in (1282 AH / 1865 AD), and it was known as Al-Jamasin Mosque because it is located behind the houses of Al-Jamasin at Ras Al-Kur overlooking the Tigris River and is still known to this day, and it included a square-

⁽³⁾ Sultan: Ibid, p. 4.

⁽⁴⁾ Dhanoun, Youssef: Service buildings in the city of Mosul, part 1, residential buildings in the city of Mosul, part 2, and religious buildings in the city of Mosul, part 3, Engineering Construction Office, University of Mosul, 1983, pp. 8-33,

⁽⁵⁾ Al-Rubaie: History of the People of Nineveh, p. 135.

⁽⁶⁾ Al-Sufi: Mosul Plans, p. 34.

⁽⁷⁾ Al-Obaidi: Mosul in the days of time, p. 26, Al-Tai: The Marfalology of Arab Cities in the Ottoman Era, p. 228.

⁽⁸⁾ Al-Rubaie: History of the People of Nineveh, pp. 135-136.

⁽⁹⁾ Al-Dewah Ji: History of Mosul, vol. 2, p. 173, Al-Omari: Manhal Al-Awliya, p. 71

⁽¹⁰⁾ Karkja: Ibid., pp. 63, 76.

⁽¹¹⁾ Al-Rubaie: Ibid, p. 131, Sioufi Nicola: The collection of the edited writings in the buildings of Mosul, investigated by Saeed Al-Dewaji, Shafiq Press, Baghdad, pp. 207, 210.

shaped mosque consisting of a courtyard in the middle, from which it is moved to the mosque's chapel and school rooms, and several small rooms for services ⁽¹²⁾.

3. Al-Sabilkhana Mosque (Mulla Ali):

The mosque is located in the north of the locality of Al-Khatuniya, at the intersection of Al-Makkawi Street and Al-Farouq Street in the Al-Hudaira area ⁽¹³⁾. This is on the ruins of an ancient mosque dating back to the seventh century AH, the Ilkhanid Mongol era, based on the marble mihrab installed in the tribal wall of the mosque's chapel ⁽¹⁴⁾. It was known as the Al-Sabilkhana Mosque because of the presence of a water sabil at its external entrance, overlooking the Mosul markets in the Al-Hadhira area, as well as the Mullah Ali Mosque, which taught boys to read and recite the Holy Qur'an ⁽¹⁵⁾.

4. Yacoub Agha Alai Bey Mosque:

The mosque is located in the south of the locality of Al-Khatuniya, opposite Dar Ya'qub Agha, known as Dar Qara Ya'qub Agha Al-Aybak on the road extending from the locality of Ras Al-Kour to the master's barn, established by Hajj Yaqoub Agha bin Muhammad Agha Al-Kharfawi, the prince of the loyalist and father of Qara Mustafa Alai Bey in the year (1140 AH / 1727 AD).^(16,17)

5. Hajj Bakr Al-Alusi Mosque:

The mosque is located in the south of the locality of Al-Khatuniya, the dialogue of Sheikh Al-Alusi Mosque, near the gentlemen's barn, established by Hajj Bakr bin Hajj Mustafa Al-Alusi, the owner of the Qadiriyyah way, who took the mosque as a hospice known by his name, and was carved at the entrance to the mosque and its walls (that the prayer was on the believers a timed book in 1184 AH) Sheikh Abu Bakr bin Mustafa sought to reconstruct and expand the mosque in (1221 AH).⁽¹⁸⁾

6. Osman Effendi Mosque Al-Madid:

The mosque is located in the centre of the Khatuniya locality, on the road to the Jewish locality, north-west of the Old City of Mosul ^(19,20)

7. Khatuniya Mosque:

The mosque is located on the road extending from the locality of Al-Khatuniya to the locality of Al-Turkmani Al-Waqa'a in the north, and this mosque was established from the effects of the will of Muhammad Ghani Bey bin Ibrahim Bek Al-Maliki in (1181 AH) on the ruins of an old ribat that was known as the Ribat of Kamal al-Din bin Yunus Al-Nahwi from the sixth century AH ⁽²¹⁾. It is still known as the Mosque of Ibn Yunus Al-Nahwi and has passed through multiple architectural roles, the last of which was the end of the Ottoman era based on the marble panels installed in the courtyard of the mosque from its northern side.

8. Deddeh Mosque:

The mosque is located on a high hill that includes several tombs overlooking the Tigris River and extends north to the locality of Khatuniya at the edge of the Tigris River, the architecture of the mosque has been renovated by Sheikh Hajj Issa Deda⁽²²⁾, one of the men of Mosul and its scholars on the ruins of the school established by Prince Saif al-

(12)- Al-Ali Bey: Ibid, pp. 109-113, 567, Sioufi: Ibid, p. 207, Sultan: Ibid, p. 167.

(13) Sioufi: Ibid, p. 221, Al-Hayali: Ibid, pp. 143-144.

(14) Friday: Marble Monuments in the City of Mosul, pp. 582-589.

(15) Al-Hayali: Ibid., p. 143.

(16)- Omari: Monia writers, p. 82, 83, Al-Rubaie: Ibid, p. 23.

(17) Sioufi - Ibid., pp. 109-110, 159, Record of Arguments and Endowments for the year 1253 AH, p. 194.

(18) Sioufi : Ibid, p. 85, Al-Rubaie: Ibid, p. 128.

(19)- Sultan: Ibid., map No. (9).

(20) Chalabi: Mosul Manuscripts, p. 148.

(21) Al-Dewaji: History of Mosul, vol. 2, p. 276, 296, Sioufi: Ibid, p. 88.

(22) Salnama, Mosul Province, p. 120, al-Rubaie: Ibid., pp. 136-137.

Din Ghazi (541-544 AH / 1146-1149 AD) and was known as the ribat of Sufism ⁽²³⁾. The governor of Mosul, Pasha Muhammad Ince Bayraktar sought to renew the architecture of the mosque and the religious school established in its courtyard within the limits of the year (1257 AH / 1839 AD) ⁽²⁴⁾ Then Isa Deddeh took it as a mosque known by its name at the end of the Ottoman era, as recorded and inscribed on the external walls of the mosque.⁽²⁵⁾

9. Bashi Lecturer School:

The school of Mahdar Bashi, located in the north of the locality of Khatuniya, was established by Hajj Taha Effendi bin Hajj Yunus Effendi bin Taha Effendi bin Ali Agha Mahdar Bashi before his death in (1039 AH / 1629 AD ⁽²⁶⁾ in the roundabout of his mosque, known as the Mosque of Mahdar Bashi, which was renovated by his grandson Muhammad Bey bin Mahmoud bin Taha in (1168 AH / 1754 AD).⁽²⁷⁾

10. Mahmoud Effendi Al-Khodari School:

It is known as the Al-Khudariya School ⁽²⁸⁾, established by the great scholar Mahmoud bin Al-Hajj Taha Al-Mahdar Bashi in ⁽²⁹⁾ the locality of Al-Khatuniya, on the road extending to the locality of the Jews, and a mosque has been established at this school known as the Al-Faidi Mosque and the school took its fame Al-Faidi Al-Khudari School relative to the great scientist Abdullah bin Mustafa Al-Faidi Al-Khudari when he renovated the school architecture within the limits of the year (1264 AH / 1847 AD) ⁽³⁰⁾. The great scholar Hajj Muhammad Saad Al-Gholami studied there until his death in 1358 AH, where he taught various religious and scientific sciences, and a bookcase was attached to it that included many rare books and manuscripts ⁽³¹⁾.

11. Sheikh Mohammed Saleh Al-Khatib School:

The school is located in the locality of Al-Khatuniya overlooking Al-Farouq Street, established by the great scholar and Sheikh Al-Faqih Muhammad Saleh Effendi Al-Khatib in his home, which was taken by the House of Science and Teaching the Sciences of the Noble Qur'an and Hadith and its origins He took the status of religious schools in the Ottoman era, and the Galilee Sheikh Hajj Muhammad Saleh Al-Khatib took his knowledge about Sheikh Abdullah Bash, the world of Al-Omari Al-Mawsili, who died in (1297 AD), he took his leave in (1267 AH / 1851 AD) and his school became one of the most prominent religious schools in Mosul ⁽³²⁾

12. Rima Kadoorie Jewish School ⁽³³⁾:

Located in the locality of Khatuniya, on the road extending to Al-Farouq Street extending to the Sada Garden, the Rima Kadoorie School is one of the primary schools established by Rima Kadoorie and Eliezer Kadoorie Sir Ben Silas ⁽³⁴⁾, for the Jewish community that inhabited the Khatuniya locality in the north-eastern part of the Old City

(23) Sufi: Mosul plans, p. 44, Omari: Manhal Awliya, p. 172.

(24) Al-Dewaji: Mosul mosques in different eras, pp. 171-172, Sioufi: Ibid, p. 129.

(25)-Iraq General Guide for the year 1936, pp. 157-161, Salnama, Mosul Province for the year 1892, pp. 120-121, Al-Khayyat: Ibid, p. 69, Al-Omari: Munia Al-Adba, p. 121.

(26) Al-Dewaji: History of Mosul, vol. 2, p. 141, Al-Obaidi: The Ottoman Administration in the City of Mosul in the era of the Unionists, p. 92.

(27) Murad: Ibid, pp. 2-8, Sioufi: Ibid, p. 76, 78, 79, Ali Bey: Ibid, p. 25.

(28) Al-Ali Bey: Ibid., p. 271.

(29) Miz'al: Education, pp. 493,487, Al-Tai: Reform Trends in the City of Mosul, p. 7.

(30) Al-Dewaji: Mosul Schools in the Ottoman Era, pp. 44, 45.

Chalabi³¹: Mosul Manuscripts, pp. 189-190, Al-Ali Bey: Ibid, p. 271.

(32) Al-Ali Bey: Ibid., pp. 248, 149, 254.

(33) Relative to Eliezer Kadoorie Sir Eliezer bin Silas Saleh Kadoorie, who was mentioned in mid-1865 after carrying out many of the construction works of the Jewish community in Iraq, the Levant, Asia Minor, Iran, England, Portugal and France, and it was the age of Rima Kadoorie Hospital for the treatment of eye diseases, Kadoorie School and Kadoorie Trading Establishment in Baghdad, Iraq General Guide for the year 1936, pp. 665, 729, 861.

(34) Iraq General Guide 1936, p. 861.

of Mosul, next to the Alliance Mosaic School ⁽³⁵⁾ around 1865 after the establishment of the Rima Kadoorie School in Baghdad. Within a middle building Al-Hadba. ⁽³⁶⁾

13. Khalidiya Jewish School:

Khalidiya School is located in the locality of Khatuniya, on the road extending from the old Farouk Street to the right of the interior to the locality of Khatuniya and the locality of the Jews, opposite the mosque and the Naqshbandi School, rebuilt and became a primary school called the empty school and the same old name, but with a larger and wider area than the Khalidiya Jewish School ⁽³⁷⁾ It was built at the end of the Ottoman era as an official school for primary education, which included the members of the Jewish community as well as the inclusion of some of the sons of the locality itself and is known as the School of Sayeda Alia ⁽³⁸⁾.

14. Tahira Boarding Christian Church School:

The Tahira Inner Lower Church School is ⁽³⁹⁾ located in the north-eastern corner of the courtyard of the Tahira Church located in the Khatuniya locality, north of the Old City of Mosul, near the tomb of Isa Deddeh, towards the Mosul Citadel Bash Tabia ⁽⁴⁰⁾.

The church school is one of the five churches belonging to the Chaldean Orthodox community ⁽⁴¹⁾ as it included many archaeological and architectural remains that date back to the eras of the Mongol Ilkhanid domination at the end of the seventh century and the beginning of the eighth century of the Hijra, based on religious and historical sources and academic and archaeological studies specialized in Arab and Islamic architecture and arts of the city of Mosul ⁽⁴²⁾. In addition to the antiquities it contains, the borders date back to the year (705 A - 1740 AD), according to what is carved on the entrances to the outer church and its walls, which included some archaeological and architectural remains attributed from the era of its renewal during the rule of Governor Hussein Pasha Al-Jalili ⁽⁴³⁾.

The school included two large adjacent halls mediating between the chapel and the churchyard, it occupies a middle place separated by a small room that keeps the precious antiques, carpets and ancient manuscripts, and the length of the first room (7 m) and width (6 m) while the length of the second room (7 m) and width (6 m) ⁽⁴⁴⁾.

⁽³⁵⁾ Al-Rubaie: History of the People of Nineveh, p. 135.

⁽³⁶⁾ Iraq General Guide 1936, p. 861.

⁽³⁷⁾ Al-Hayali: Mosul City Plans, pp. 165, 188, 265-288.

⁽³⁸⁾ Al-Rubaie: History of the People of Nineveh, p. 147.

⁽³⁹⁾ The Church of the Virgin Immaculate was mentioned by this name in relation to the Virgin Mary, the mother of Jesus Christ, peace be upon them, as it was known as the Church of the Immaculate Tahtaniyah to distinguish it from the Church of the Immaculate Al-Fawqaniya, which is far from him with a few issues, My love, Joseph: Churches of Mosul, Press and Offset of the East, Baghdad, 1980, pp. 13-23, Al-Hayali; Mosul City Plans, p. 229, Qasha, Suhail: Mosul in the Galilean Era, 1139-1249 AH, Enlightenment Introduction, 2010, pp. 114, 47,

⁽⁴⁰⁾ Al-Dewaji, Saeed, Shrine of Imam Yahya ibn al-Qasim, Mosul, 1966, pp. 167, 157, Yahya, Mal Allah, Christian Antiquities in Mosul over Fifteen Centuries, pp. 101-119.

⁽⁴¹⁾ According to Barger's journey, which listed those churches belonging to the Chaldean Christian community, the Church of the Immaculate Virgin Tahtaniyah was one of the Chaldean Christian churches, along with the Church of Shimon al-Safa, Marcorkis, Maskanta, Mar Chaaya, Bajar, Ibid., pp. 72, 67, Qasha Mosul in the Galilean Era, pp. 114, 47, 121.

⁽⁴²⁾ Christian Antiquities in the City of Mosul, pp. 101-119, Mosul in the Galilean Era, pp. 114, 47, 121, Al-Hayali, Mosul City Plans During , p. 229, Ishaq, Churches of the Christians of Baghdad, pp. 17, 32, 36, 44, 49

⁽⁴³⁾ Then the renovation of the church during the reign of the vizier Hussein Pasha al-Jalili following the Persian campaign of Malhasab and his conquest of the city of Mosul 1743 AD 1155 AH; Qasha Mosul in the Galilean era, pp. 114, 47, 121, Al-Hayali; Plans of the city of Mosul during , p. 229

⁽⁴⁴⁾ See Picture No. (119)

15. Mar Chaaya Church School ⁽⁴⁵⁾Isho Ayab ⁽⁴⁶⁾

The school of St. Isaiah Church is located in the locality of Khatuniya, and overlooks the Tigris River, which dates back to the era of the first construction, which was carried out by the monk Ishuaib Barqusari in (570-581 AD), where it was in the form of a small monastery when he moved from the city of Nineveh and settled in the city of Mosul ⁽⁴⁷⁾ which is one of the four churches of the Chaldean Orthodox sect, as well as the churches of Shimon Al-Safa St. Peter, Miskanta and Mar Korkis ⁽⁴⁸⁾

The sisters of love worked to open a private school in the church's northeastern courtyard with the goal of providing health care and education to the sons of Muslims living in the neighborhood as well as the sons of Christians. They also wanted to grant the children's right to the school pharmacy and the center for child vaccinations, which was one of the first hospitals in the city of Mosul to offer special immunizations to newborns in order to protect them from the risks of diseases and epidemics that swept through the city at the end of the nineteenth century AD. ⁽⁴⁹⁾

Over time, the monastery turned into four self-connected building sections, a huge and large entrance, all revolving around a central central courtyard, each of which represents a special school for the doctrine of the Church and is known as the missionary apostle of the Christian religion, namely the St. John's Temple School, the St. Korkis Temple School, the St. Isaiah Temple School and the St. Qurayaqus Temple School ^(50, 51).

Section Two: Sheikh Fathi Locality:

It is one of the largest and most prominent shops of the old city of Mosul, which was attributed by naming it to Sheikh conquest Mosul, where attributed to the presence of the shrine of Sheikh Al-Fath bin Saeed Al-Mawsili, who died in 220 AH, and at his death closed markets and people came out crying ⁽⁵²⁾ and his grave is known in this locality known as the shrine of Sheikh Fathi, which overshadowed his name on the name of the locality and became known as the locality of Sheikh Fathi ⁽⁵³⁾ and was when the Islamic conquest known as Bani Kinda neighborhood ⁽⁵⁴⁾.

Location:

The locality of Sheikh Fathi is located in the northwestern part of the old city of Mosul, bordered on its northern and western sides by the old wall of the city of Mosul, which was established by the Ottomans during their occupation of the city of Mosul within the limits of the tenth century AH, sixteenth century AD ^(55,56)

The locality of Sheikh Fathi is one of the large shops with a large area and population, estimated at (178.500 m²), or about (4.7%) of the area of the old Mosul ⁽⁵⁷⁾, where it is cut by Al-Farouq Street at its ends into two parts ⁽⁵⁸⁾ and over time it grew and expanded

(45) Al-Shabashiti, Abu al-Hasan Ali bin Muhammad, al-Diyarat, edited by Korkis Awad, Dar al-Raed al-Arabi, 2nd edition, Beirut 1986, p. 10, al-Sultan, *ibid.*, p. 47

(46) Mentioned in the Bible - Old Testament - Chapter One - in the name of Isaiah bin Amosal, Bible House in the Middle East, 1987, p. 992, Qasha, Mosul in the Galilean Era, pp. 47, 34, 116, Rahho, Faraj; Isho Ayab Barqusari and his churches, New Union Press, Mosul, 1971, p. 6, Ishaq, Churches of the Christians of Baghdad, pp. 17, 32,

(47) Rahho: *Ibid.*, p. 6, 9, 11, Love, Mosul Churches, p. 11, Fayyeh, *Ibid.*, p. 141

(48) *Ibid.*, pp. 67, 72, Love, Mosul Churches, p. 34, Ishaq, Churches of the Christians of Baghdad, pp. 17, 32, 41-44, 49,

(49) Al-Hayali, Plans for the City of Mosul, p. 128, Yahya, Mal Allah, Christian Antiquities in the City of Mosul, pp. 111, 112, Hammoudi, *Ibid.*, pp. 166, 176.

50 Marble Antiquities in the City of Mosul, p. 549, 560, 562, Yahya, Mal Allah, Christian Antiquities in the City of Mosul, p. 121, Al-Hayali, *Ibid.*, p. 128

⁵¹ See Fig. 142.

(⁵²) Al-Khayyat: *Ibid.*, p. 88.

(⁵³) Sioufi: *Ibid.*, pp. 113-115, Salnama, Mosul Province, 1310 AH / 1892 AD, p. 122.

Saree, I want to get you a little bit Herzfeld, *op.cit.*, p. 278.

(⁵⁴) Sufi: Mosul plans, p. 36, Al-Obaidi: Mosul days of time, pp. 25-26.

(⁵⁵) Al-Hayali: Mosul City Plans, pp. 84, 85

(⁵⁶) Al-Janabi, Hashem Khudair, The Internal Structure of the Old City of Mosul, A Study in the Geography of Cities, University of Mosul, 1982, p. 94.

(⁵⁷) Karkja: *Ibid.*, pp. 63, 97.

(⁵⁸) Sultan: *Ibid.*, p. 75, Karkja: *Ibid.*, p. 75.

until it reached an advanced amount of capacity, breadth and urban and artistic prosperity during the Ottoman era, where many religious, educational, residential, commercial, economic and service buildings were established while preserving its ancient architectural heritage, which dates back to With its history to the beginnings of the Islamic conquest and then its development during the Atabeg and Mongol eras, and the most prominent of its buildings were the shrine and mausoleum of Sheikh Fathi, the shrine of Imam Ibrahim, and the shrine of Imam Al-Bahir, as well as many mosques, schools, and other cemeteries that extended over a wide area at Tell Ubadah ⁽⁵⁹⁾.

The most prominent buildings in the locality of Sheikh Fathi:

1- Mausoleum and Shrine of Sheikh Fathi:

The mausoleum and shrine of Sheikh Fathi is located ⁶⁰ in the area named after him, an area known as Mosul adjacent to the Jewish locality, which is today called the Ahmadiyya locality and the Sheikh Fathi locality, which includes a large cemetery on its western side, located in the middle of the city of Mosul on the western side of it and overlooking the Tigris River⁶¹

Date of construction of the mausoleum:

It is one of the most prominent and oldest shrines and historical shrines in the city of Mosul, it was built after the death of Sheikh Fathi in (220 AH / 835 AD) next to the old mosque building established by Sheikh Fathi before his death, has been rebuilding and renovating the construction of the tomb and mosque of Sheikh Fathi efforts and support by engineering teams in the departments of endowments, antiquities and heritage to preserve the features of this shrine and the historical shrine, which is intended by the residents of Mosul, specifically the residents of the Old City and the western axis of Mosul, which he used to visit Tourists from the capital, Baghdad, the Iraqi provinces and neighboring countries to make vows, supplications and collect donations that helped the return of this shrine and the archaeological and historical religious shrine after the neglect and obsolescence of time, wars and battles during the years 2014-2017,

The shrine of Sheikh Fathi consists of a low room we go down to it with a low staircase from the ground includes the remains of Sheikh Fathi and topped by an archaeological ribbed dome and confirms who lived in the region that this room includes the remains of Sheikh Abu Muhammad Al-Fath bin Saeed Al-Hakkari Al-Mosuli, and topped by an archaeological polygon dome, and some historians believe that a number of sections of the shrine were built and built in the era of the Atabeg state with a guide to ancient niches as well as columns with an ancient archaeological style, while the chapel consists of double columns quadruple The bodies have cubic capitals decorated with decorations, and there is a flat marble mihrab and includes inscriptions with writing that includes verses from the Holy Quran and ancient Arabic calligraphy, and some historians believe that a number of sections of the shrine were built and constructed in the Abbasid era with a guide to ancient niches as well as columns with an ancient archaeological style, while the chapel consists of four-body double columns with cubic capitals occupied with decorations, and the marble mihrab is flat and includes inscriptions with the writing of Quranic verses in ancient Arabic calligraphy, and the tombs of the Sheikh Fathi was large,

⁽⁵⁹⁾- Sioufi: the Ibid, pp. 226-230, Al-Janabi, the internal structure of the city of Mosul, p. 94,

⁽⁶⁰⁾-Sheikh Fathi is Sheikh Al-Fath Abu Muhammad bin Saeed Al-Hakkari Al-Mawsili was an ascetic and a peer died in the year (220 AH / 835 AD) ie in the third century AH ninth century AD and Sheikh Fathi Al-Mawsili was an imam in the jurisprudence of Sufism, knowing, scholar, pious, ascetic of the senior guardians of God, and he had a science council and a mosque set up for him in this place and when he died he was buried in it and a shrine was established for him known as the shrine of Sheikh Fathi and known by this name in the city of Mosul, the center of Nineveh province, Al-Allaf, Ibrahim Khalil Ahmed, Sheikh Fathi Shrine and Mosque, Al-Alaf Code, Mosul, 2021, p. 4, Maher, Shorouk, Reconstruction of Sheikh Fathi Shrine, Al-Sabah Magazine, Baghdad, 2021, p. 3

⁽⁶¹⁾ Sioufi: Ibid., pp. 226-230, Al-Hayali, Mosul City Plans, p. 223.

located between the Sheikh's shrine and the Mosul wall, and these tombs were removed and turned into a residential area⁽⁶²⁾

2- Imam Abdullah Al-Baher Mosque:

The Imam al-Bahir Mosque is located in the locality of al-Mashhad located on the north-western side of the old city of Mosul above the hill of Imam al-Bahir on the road leading to the shrine of Sheikh Fathi. ^(63,64)

Date of construction of the mosque:

The Imam Al-Baher Mosque is one of the old buildings in the city of Mosul, where the date of its establishment dates back to the limits of the seventh century AH, so it was a religious school, then King Al-Atabaki Badr al-Din Lulu (631-658 AH / 1232-1258 AD) sought to transform the religious school into a shrine or shrine for Imam Al-Baher in honor of God and an increase in his sanctity, respect and religious status ⁽⁶⁵⁾, and became known as the shrine of Imam Al-Bahir, as he received the care and attention of the Mongol princes and rulers after their Islam, where the Mongols sought Muslims to Renovation of its architecture in the year (699 AH) and this date is recorded on the walls of the shrine room, in the southern wall ⁽⁶⁶⁾.

The architecture of the shrine of Imam Al-Baher was also renovated and taken as a mosque within the year (1178 AH) when Mr. Baktch took the glasses of the shrine of Imam Al-Bahir, so Mr. Baktch resided on the ruins of the old shrine and established a large and wide mosque, and from this date the mosque became known as the Mosque of Imam Al-Baher⁽⁶⁷⁾. The mosque is still visible to the present time.

3: Imam Ibrahim Mosque: The mosque is located in the locality of Imam 68 Ibrahim, located in the north-eastern part of the Old City of Mosul, on the road from the Mosque of Nabi Zarzis to the locality of Ras al-Kur ⁽⁶⁹⁾.

Date of construction of the mosque:

The mosque was built by Sayyid Muhammad bin Tahir Bey Mirali in 1290 AH, based on the writings recorded on the mihrab of the mosque and its internal walls, where the writings mentioned a text that stated (He volunteered to build the mosque Sharif slave poor Sayyid Muhammad Tahir Bey Miralai year (1290 AH) on the ruins of the scene of Imam Ibrahim bin Jaafar bin Muhammad bin Zain al-Abidin bin Ali bin Hussein bin Ali (peace be upon them) ⁽⁷⁰⁾, which dates back to the limits of the seventh century AH based on calligraphic inscriptions And the architectural elements of the shrine of Imam Ibrahim ⁽⁷¹⁾ and the mosque is still standing and retaining all their architectural and artistic elements, it consists of where it consists of a square-shaped building, the mosque includes two large entrances overlooking the public alley, and access is made from the two

⁽⁶²⁾ Al-Allaf: Ibid, p. 3, Al-Hayali, Mosul City Plans, p. 223.

⁽⁶³⁾- Salnama, Mosul Province for the year 1892, p. 118, Sioufi: Ibid, pp. 114-115, Al-Dewaji: Mosul Mosques in Different Eras, p. 188. Ali: Wilayat al-Mosul in the sixteenth century, p. 147, al-Sultan: Ibid, p. 167.

⁽⁶⁴⁾ Imam Abu Muhammad Abdullah bin Ali Zain al-Abidin bin Al-Hussein bin Imam Ali bin Abi Talib, known as Al-Bahir, where he did not sit in a council but dazzled those present with his beauty and good appearance, Al-Omari: Manhal Al-Awliya, pp. 61, 72, Al-Dewaji: Jami' al-Lamsul in the Various Eras, p. 243, Al-Sayegh: History of Mosul, vol. 3, p. 164, 165, Friday: Marble monuments in the city of Mosul during the Atabki and Ilkhanid eras, p. 480.

⁽⁶⁵⁾- Dhanoun: Al-Wasiti Mosul, p. 19, 20, 26, Al-Dewaji: Mosul in the Atabki Era, pp. 76, 77.

⁽⁶⁶⁾- Friday: Marble monuments in the city of Mosul during the Atabki and Ilkhanid eras, p. Al-Dewaji: Mosques of Mosul in different eras, p. 189.

⁽⁶⁷⁾- Omari: Monia writers, p. 107, 108, Sioufi: Ibid, p. 146, 194.

⁽⁶⁸⁾-Some believe that this Imam Ibrahim is Prince Ibrahim Al-Mahrani Al-Jarrahi, the owner of the surgical castle, who built a mosque in the locality of Al-Tabalin in the city of Mosul at the locality of Al-Makkawi in the year (498 AH / 1104 AD), so his name overshadowed the locality and became known as the locality of Imam Ibrahim, Al-Omari: Monia Al-Adba, p. 104, Sioufi: Ibid, pp. 70, 72, 509, 643, Al-Hayali: Mosul City Plans, p. 396,

⁽⁶⁹⁾- Friday: marble monuments in the city of Mosul during the Atabki and Ilkhanid eras, pp. 509, 643, Sioufi: Ibid, pp. 70-72.

⁽⁷⁰⁾- Salnama, Mosul Province for the year 1892, p. 116, Sufi: Arab-Islamic Antiquities and Buildings, p. 29, Al-Sayegh: History of Mosul, vol. 2, p. 163.

Friday⁷¹: Marble Monuments in the City of Mosul during the Atabki and Ablakhani Eras, pp. 509, 643.

entrances to the middle courtyard of a small area, and after passing the courtyard is access to the mosque chapel, and next to it is located the shrine room ⁽⁷²⁾

4- Tombs of Sheikh Fathi ⁽⁷³⁾:

The locality of Sheikh Fathi also included many and extensive tombs, including the tombs of Sheikh Fathi ⁽⁷⁴⁾

And next to the second cemetery was buried where the residents of the neighborhood and the locality of their dead blessed Sheikh Fathi, has been reported in the sources that the Muslims conquerors were baptizing to take the western part of the locality of Sheikh Fathi take them spacious dedicated to burying the dead Muslims of the sons of the tribes that were living in the locality of Sheikh Fathi, which is one of the oldest cemeteries found in the city of Mosul ⁽⁷⁵⁾ which is a tradition inherited and followed in most Arab and Islamic cities, including the cities of Badra and Kufa and others ⁽⁷⁶⁾

The cemetery of Al-Khathami at the Mosque of Imam Al-Baher and Imam Ibrahim ⁽⁷⁷⁾ and the cemetery of Sheikh Isa Deddeh at the edge of the Tigris River on the road extending to the locality of Al-Jumi, northeast of the old city of Mosul ⁽⁷⁸⁾.

Conclusion

The research paper titled "The Localities of Al-Khatuniya and Sheikh Fathi in the City of Mosul, an Applied Study" has been reviewed by the above. We have traced the fundamental causes of the establishment, growth and commodification of the localities of Al-Khatuniya and Sheikh Fathi, throughout its ancient history, strengthening the answer by mentioning its geographical boundaries, location and date of its beginnings, with clarification of the most prominent buildings in it, including religious, funeral, educational and cultural buildings, such as mosques, shrines and schools, in addition to churches and Christian monasteries, the Knesset and Jewish schools in my locality. Al-Khatuniya and the locality of Sheikh Fathi, where their location had a prominent and important role in the development of the population, urban and urban situation in the far northeastern part, and the northwestern part of the old city of Mosul.

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⁽⁷³⁾ Cemeteries: singular cemetery or grave collection graves, has been received synonyms several carry the same meaning, including cinnamon and cemetery and soil and kindergarten and scene and shrine and shrine and all of them indicate the burials in which the deceased is placed after his death has distinguished some between the grave or cemetery that indicates the hole in which the deceased is placed and between the soil and the dome and the shrine that is intended to build above the grave and the grave, all of which indicate the burials that are usually located outside the boundaries of the fence or at him, ' Al-Rihawi: Arab-Islamic Architecture, p. 132, Ghalib: Encyclopedia of Islamic Architecture, p. 100, 115, 310, Shafi'i: Arab Architecture in Egypt, p. 28.

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