ANKARA YILDIRIM BEYAZIT UNIVERSITY

GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES

POST-CRISIS CULTURAL HERITAGE MANAGEMENT IN IRAQ: CHALLENGES IN THE CASE OF MOSUL

M.Sc. Thesis by

Sahar Yasir ABDULWAHID

Department of Post-Disaster and Post-War Reconstruction and Rehabilitation

February, 2025

ANKARA

POST-CRISIS CULTURAL HERITAGE MANAGEMENT IN IRAQ: CHALLENGES IN THE CASE OF MOSUL

A Thesis Submitted to

The Graduate School of Natural and Applied Sciences of

Ankara Yıldırım Beyazıt University

In Partial Fulfillment of the Requirements for the Degree of Master

Department of Post-Disaster and Post-War Reconstruction and Rehabilitation

by

Sahar Yasir ABDULWAHID

February, 2025

ANKARA

M.Sc. THESIS EXAMINATION RESULT FORM

We have read the thesis entitled **"Post-Crisis Cultural Heritage Management in Iraq: Challenges in the Case of Mosul"** completed by **SAHAR YASIR ABDULWAHID** under supervision of **Prof. Dr. Salah HAJISMAIL** and we certify that in our opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of Science.

Prof. Dr. Salah HAJISMAIL

Supervisor

Assist. Prof. Dr. Abdullah DILSIZ

Jury member

Assoc. Prof. Dr. Mohammed ALTAMMO

Jury member

Prof. Dr. İLYAS ÇANKAYA

Director
Graduate School of Natural and Applied Sciences

ETHICAL DECLARATION

I hereby declare that, in this thesis which has been prepared in accordance with the Thesis Writing Manual of Graduate School of Natural and Applied Sciences,

- All data, information and documents are obtained in the framework of academic and ethical rules,
- All information, documents and assessments are presented in accordance with scientific ethics and morals,
- All the materials that have been utilized are fully cited and referenced,
- No change has been made on the utilized materials,
- All the works presented are original,

and in any contrary case to the above statements, I accept to renounce all my legal rights.

Date: January 9th 2025

Signature:

Name & Surname: Sahar Yasir Abdulwahid Abdulwahid

ACKNOWLEDGEMENTS

I extend my deepest gratitude to my Professor Dr. Salah HAJISMAIL, whose unwavering guidance and profound insights have been a cornerstone in the completion of this thesis. His passion for the cultural and psychological dimensions of heritage has profoundly shaped my understanding of its significance as a bridge between the past and the future. His mentorship has been invaluable in navigating the complexities of this study.

I am deeply appreciative of the support provided by Ankara Yildirim Beyazit University, whose resources, academic environment, and encouragement have been a core support in this research journey. The university's commitment to fostering scholarly exploration has allowed me to delve deeply into this vital subject.

I am also deeply grateful to the scholars, historians, and archaeologists whose previous works, though incomplete, have paved the way for further exploration of Mosul's rich heritage. Their contributions have provided a foundation upon which this research builds.

My heartfelt thanks go to the people of Mosul, whose resilience and deep connection to their cultural roots have been a source of inspiration throughout this journey.

To all my family and especially my sister, thank you for your unwavering support, encouragement, and understanding during this demanding process. Your belief in my work has been my constant motivation.

Finally, I dedicate this thesis to the memory of Mosul’s lost treasures and to the hope of their revival, serving as a beacon for cultural preservation and community recovery.

2025, February **Sahar Yasir Abdulwahid**

POST-CRISIS CULTURAL HERITAGE MANAGEMENT IN IRAQ: CHALLENGES IN THE CASE OF MOSUL

ABSTRACT

The country of Iraq historically known as *"Mesopotamia"* has always been known for its rich history and cultural heritage, which spans thousands of years. This caused the country to endure numerous crises, particularly in the northern city of Mosul known as the center of the ancient governate of *"Nineveh"* and considered to be the second largest city of Iraq. This research explores the cultural heritage of Mosul and the challenges it has faced due to the neglect and lack of interest from scholars and historians, especially in the recently revealed ancient site located underneath the destroyed Mosque of Al-Nabi Yunus. The discovery of the site unveiled historical and cultural treasures that scholars and archeologists were incapable of properly documenting. The research presents an analysis of past interventions and scholarly works as well as highlighting Mosul's historical significance as the heart of the Assyrian Empire, while collecting data from these scholarships and adopting a comparative analysis methodology to highlight the gaps caused by resource limitations, inadequate protection measures, and the absence of a comprehensive documentation. Aiming to revive the damaged city and its community through the power of literary works, bringing to light previous scholarly efforts and historical documentation and analyzing the role they played in the cultural resilience and growth of Mosul. This research can be considered a humble contribution to broader discussions on the importance of protecting historical sites in conflict zones and the power of cultural documentation in shaping a community's future. Ultimately, This study underscores the major role that literature plays in safeguarding and preserving the identity, history, and resilience of Mosul's people for future generations, and that can only be possible through accurate and thorough documentation.

Keywords: Cultural heritage, Heritage revival, Heritage preservation, Multi-cultural, Multi-ethnic, Mosul, Nineveh, Assyria.

IRAK'TA AFET SONRASI KÜLTÜREL MIRAS YÖNETIMI: MUSUL ÖRNEĞINDE KARŞILAŞILAN ZORLUKLAR

ÖZ

İlkçağlardan beri "Mezopotamya" olarak bilinen Irak, binlerce yıla yayılan zengin tarihi ve kültürel mirasıyla tanınmaktadır. Bu derin tarihsel geçmiş, ülkenin birçok krize maruz kalmasına neden olmuş, özellikle de Irak'ın ikinci büyük şehri ve antik Ninova eyaletinin merkezi olarak kabul edilen Musul'da kendini göstermiştir. Bu araştırma, Musul'un kültürel mirasını ve akademisyenler ile tarihçilerin ilgisizliği ve ihmalinden dolayı karşılaştığı zorlukları ele almaktadır. Özellikle, yıkılmış El-Nebi Yunus Camii'nin altında yakın zamanda ortaya çıkarılan antik alan, bu ihmalin en somut örneklerinden biridir. Bu keşif, tarihçiler ve arkeologların tam anlamıyla belgeleyemediği önemli tarihi ve kültürel hazineleri gün yüzüne çıkarmıştır. Bu çalışma, Musul'un Asur İmparatorluğu'nun kalbi olarak taşıdığı tarihî önemi vurgularken, geçmişte yapılan koruma müdahalelerini ve akademik çalışmaları da analiz etmektedir. Ayrıca, mevcut burslardan elde edilen verileri toplayarak, kaynak yetersizliği, yetersiz koruma önlemleri ve kapsamlı belgelemenin eksikliği gibi faktörlerden doğan boşlukları belirlemek amacıyla karşılaştırmalı bir analiz metodolojisi benimsemektedir. Hasar gören şehri ve toplumu edebi eserlerin gücüyle yeniden canlandırmayı amaçlayan bu çalışma, önceki akademik çabaları ve tarihsel belgeleri gün ışığına çıkararak, bunların Musul'un kültürel direnci ve gelişimindeki rolünü incelemektedir. Bu araştırma, çatışma bölgelerindeki tarihi alanların korunmasının önemi ve kültürel belgelemenin bir toplumun geleceğini şekillendirmedeki gücü hakkında daha geniş tartışmalara mütevazı bir katkı olarak görülebilir. Sonuç olarak, bu çalışma, edebiyatın Musul halkının kimliğini, tarihini ve direncini korumada oynadığı büyük rolü vurgulamaktadır. Ancak, bu ancak doğru ve kapsamlı bir dokümantasyon süreciyle mümkün olabilir.

Anahtar Kelimeler: Kültürel miras, Miras canlandırma, Miras koruma, Çok kültürlü, Çok etnikli, Musul, Ninova, Asur.

CONTENTS

1. CHAPTER 1 1
1.1. Research Context 1
1.2. Aim of Research 1
1.3. Research Objectives 1
1.4. Strategy and Methodology of Research 4
1.5. Research Limitations 8
2. CHAPTER 2 10
2.1. Historical Overview of Mosul 10
2.2. Heritage Significance in Mosul 11
2.3. Heritage in a Holistic Recovery Process of Mosul 13
2.4. The State of Cultural Heritage Sites in Mosul 15
2.5. Heritage Sites in Mosul: Before and After Crises 17
2.5.1. The Grand Mosque of al-Nuri 17
2.5.2. The Ancient City of Nineveh 18
2.5.3. The Mosul Museum 19
2.5.4. The Northwest Palace of Nimrud 20
2.6. Damage Assessment and Preservation Efforts 22
2.7. Challenges in Preserving Mosul's Cultural Heritage 24
2.8. Strategies and Approaches for Heritage Rehabilitation 26
2.9. Economic and Social Benefits of Cultural Heritage Interventions 28
2.10. Effective Practices in Cultural Heritage Recovery 30
2.11. Global Heritage Preservation Practices 32
3. CHAPTER 3 39
3.1. History of the Site 40
3.2. Site Investigation 44
3.3. Comparative Analysis 50
4. CHAPTER 4 54
5. REFERENCES 56
CURRICULUM VITAE 65

LIST OF FIGURES

Figure 1.1: The city of Mosul (Nineveh) in Iraq (2016).[29] 4
Figure 1.2: Research strategy and methodology 6
Figure 1.3: Sequence of steps 7
Figure 2.1: Al-Nuri Mosque after 2014 ISIS attack.[44] 18
Figure 2.2: Al-Nuri Mosque before 2014 ISIS attack.[45] 18
Figure 2.3: Al-Nuri Mosque before 1990.[46] 18
Figure 2.5: The Nergal Gate, 2015.[43] 19
Figure 2.4: The Nergal Gate, 2008.[42] 19
Figure 2.8: The Northwest Palace of Nimrud after the ISIS destruction in Mosul, 2015.[48] 20
Figure 2.9: The Northwest Palace of Nimrud before the ISIS destruction in Mosul, 2015.[49] 20
Figure 2.10: The Northwest Palace of Nimrud before damage of ISIS attack in Mosul, February 26, 2015.[50] 21
Figure 2.11: The Northwest Palace of Nimrud before damage of ISIS attack in Mosul, April 17, 2015.[50] 21
Figure 2.12: a presentation of the few mentioned heritage sites in the city of Mosul and their locations 22
Figure 2.13: The exterior of Al-Khazneh (The Treasury) in Petra, Jordan.[51] 33
Figure 2.14: Older tombs dating back to 10 BCE below Al-Khazneh in Petra, Jordan. [52] 33
Figure 2.16: The interior of The Ankgor Wat Temple complex in Khmer, Cambodia.[53] 34
Figure 2.15: A top view shot of The Ankgor Wat Temple complex in Khmer, Cambodia.[53] 34
Figure 2.17: An aerial photograph of the Great Mosque of Mutawakkil in the early 20th century, Samarra, Iraq.[55] 35
Figure 2.18: The Interior of the Abu Dulaf Mosque in Samarra Archaeological City, Iraq, 1989.[57] 36

Figure 2.19: The spiral minaret of the Great Mosque of Samarra in Samarra Archaeological City, Iraq.[56] 36
Figure 3.1: Al-Nabi Yunus Mosque In July 2014, weeks after ISIS militants rigged the shrine and blew it up.[60] 42
Figure 3.2: Pope Francis, surrounded by shells of destroyed churches, leads a prayer for the victims of war at Hosh al-Bieaa Church Square, in Mosul, Iraq, once the de-facto capital of IS, Sunday, March 7, 2021.[61] 43
Figure 3.3: Postcard from Mosul: Mythical creatures emerge from the site of Esarhaddon.[62] 45
Figure 3.4: An ancient carving of the "Three women" discovered buried underneath Al-Nabi Yunus Mosque. [63] 46
Figure 3.5: An ancient carving of the mythical creature “Lamassu” discovered buried beneath the Al-Nabi Yunus Mosque.[63] 46

CHAPTER 1

INTRODUCTION

1.1. Research Context

The city of Mosul, as shown in (Figure 1.1), is nestled along the banks of the Tigris River in northern Iraq, holds a comparably significant place in the eternal history of Iraq. Once an epicenter of civilization, Mosul is well-recognized for its multi-ethnic and multi-cultural heritage, as it is considered a bank of treasures and a mosaic of ethnic and religious diversity. The city of Mosul is better known among historians and archeologists by the name “Nineveh”, the ancient Assyrian city that has endured a challenging series of conflicts, invasions, and socio-political instabilities over the decades, rendering its cultural heritage into a pile of rubble and stone. The latest 2014 terrorist attack inflicted unparalleled devastation on the city’s community and heritage. This has culminated into a state of cultural decay, threatening the national identity and historical foundation of the city. Cultural heritage interventions, including preservation, rehabilitation, and strategic utilization, have emerged as a promising avenue to mitigate the impact of crises and instigate healing.

1.2. Aim of Research

This research focuses on the inter-ethnic legacy of Nineveh and its revival. The study aims to explore the multicultural aspects of the region while also seeking to reestablish the multi-ethnic and multi-religious identity of Nineveh, which emphasizes the importance of equal respect among all communities.

1.3. Research Objectives

Ultimately, the researchers would add and contribute to the ongoing debate, by offering suggestions that could greatly help in reclaiming Mosul’s cultural heritage. Reconstructing the historical and cultural profile of Mosul forms a crucial part of this

study, which in addition attempts to restore cultural identity to the people of Mosul covered by the debris of time. By reconstructing those civilizations and the advances the society made, the researchers would be one step closer to devising more effective strategies to protect cultural heritage, addressing existing issues and challenges on a more permanent basis.

This research attempts to investigate and cover a relatively more underexplored case study available at Mosul. There are inviolable cultural and historical riches Mosul's population bears and there is the necessity of reconstructing the identity, the sense of belonging, and the patriotism to the nation, for thus motivated action-making. The dissolution of the cultural norm in Mosul would rebuild the social structure that would constitute a tightly bonded community as well as a tolerant and cohesive society with strong shared values and a vibrant past.

The potential to disclose these facts will form a new epoch in the dynamism of human social order as well as changing the order of socialization and education of people. Uncovering the hidden aspect of Mosul's heritage can hold the potential to change the mindset which in turn can transform deteriorating patterns of behavior and the quality of life among the people in this region. Restoring the lost and ignored heritage of Mosul and helping its people reconnect to their glorious past can be a fundamental step towards making the city great again while equally allowing its people to feel greater self-worth and providing a stronger foundation for future generations.

The intervention that makes this possible will not only be felt in the section of the mind, but also in the body, which should place Mosul's commencement of the pilgrimage at the center of the discourse and the other should seek to assist Mosul with his trauma by utilizing modern day archeology to assist the army capture the physiology of the oppressors of Mosul. Furthermore, it is important that the media gets proper representation through the use of scholars in the heritage sites so that journalists are able to promote interest in the culture of the city and also help in future developments. In addition to that, these scholarships with respect to historians or archeologists will allow them to further

explore more in the town with respect to cultural aspects that until now have not been discovered[6].

Ultimately, the objectives of this research can be summarized to;

1. **Addressing the gaps:** Addressing the gaps in the academic field of cultural heritage in Mosul and Iraq as a whole. Aiming to highlight overlooked aspects, encourage scholarly contributions especially on a local scale.
2. **Highlighting the role of cultural heritage in community development:** Cultural heritage serves as a cornerstone in rebuilding the intangible aspects of identity, values, stories, and traditions that define the community. Restoring Mosul's historical identity through cultural preservation fosters pride and connection between the community and their culture.
3. **Raising awareness:** Advocating for the recognition of cultural heritage as a vital tool in recovery efforts following crises, showcasing its role in healing and uniting affected societies. This emphasizes the value of cultural heritage beyond historical preservation, positioning it as a tool for emotional and social recovery.
4. **Contribute to the field:** Contribute to the ongoing debate on reclaiming Mosul's cultural heritage through effective an documentation system. This will support historians, archeologists and scholars within the field in exploring undiscovered aspects of Mosul’s cultural and historical landscape.
5. **Shed the light:** Shedding light on the underexplored heritage sites in Mosul to uncover hidden cultural and historical riches.

Overall, this research aims to analyze and highlight the historical and cultural context of Mosul, while assessing the local international intervention models and investigating the tangible and intangible impact these interventions had on the community and the cultural state of the city.



Figure 1.1: The city of Mosul (Nineveh) in Iraq (2016).[32]

1.4. Strategy and Methodology of Research

Researching this type of mapping based on literature, candidate research includes a holistic perspective on heritage and cultural preservation. For instance an approach might be to open the subject of cultural heritage in Mosul city by discussing what is happening now focusing on both challenges and reflections from different communities strengthened with comprehensive reviews about all possible studies which have tackled or addressed through competitions, comparative methodologies paving a storyline not only highlighting threats but shedding light on past contributions governed its effects up until its current status. (Figure 1.2) illustrates the research strategy and approach which commences with a systematic review of relevant literature. This entails identifying and critically analyzing key scholarly works related to Mosul's rich historical and cultural context. Revisiting previous research is useful to provide insights about how Mosul's cultural identity transformed in the past, especially before it encountered its recent severe disasters.

The literature review will also include an analysis of prior interventions and actions for the conservation of Mosul´s cultural heritage to establish a reference baseline from which we can begin defining magnitudes, or identifying existing levels of decay in terms on both city level as well community.

The next phase involves conducting a detailed case study, focusing on a specific urban center or cultural site within Mosul. For this, the Al- Nabi Yunus Mosque; a site of significant historical and cultural importance; will be selected. The case study will involve collecting extensive data on the chosen site, including its historical significance, architectural features, and the impact of recent crises on its structure and community role. This site has been the subject of past interventions from which patterns, successes and downfalls can be revealed to inspire future preservation strategies. The case study will be illustrative of themes and challenges faced by the Mosul population at large. This will be followed by a complete comparative analysis after the case study. It helps us to evaluate the present condition of Mosul cultural identity, as well as past interventions based by compiling scholarly data and existing studies. The comparative analysis will enable us to identify gaps, overlaps and unique insights which can be the fundamentals for proposing future strategies. They will also be strict in comparing to know how other affected cities faced such problems and managed better, so as lessons learned for the cultural revival of Mosul. Collectively, this approach establishes a comprehensive story of incremental theorizing aimed at restoring the multi-cultural and socio-ethnically blended character back to Mosul by providing an account on the current condition of The City supported with scrutiny based not only on research papers recording the heritage traits from within ancient Monuments but also force for advocating its conservationism and regeneration. This one aspect highlights the urgency to bring academic analysis and routine recordings about heritage sites, cultural statement. This humble contribution could potentially help in the academic sector to reconstruct what is left of the cultural heritage present within Mosul.

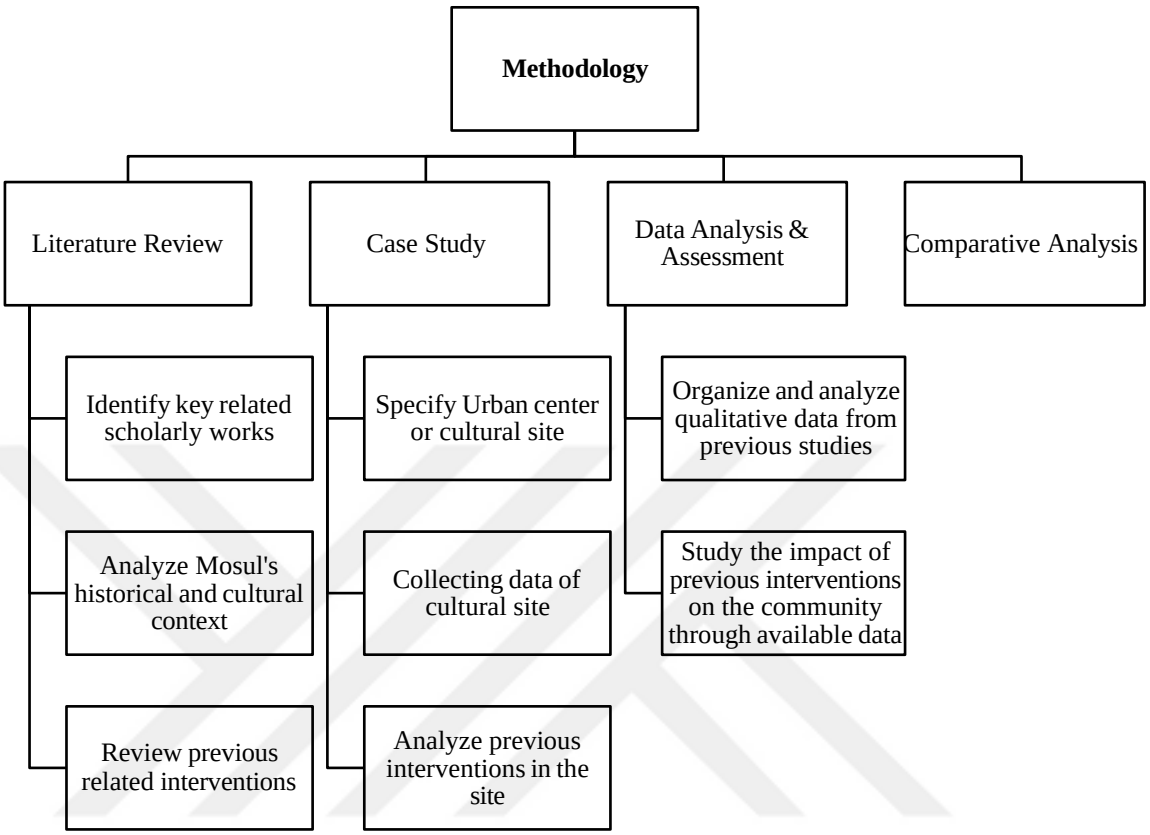


Figure 1.2: Research strategy and methodology.

Guided by this methodological framework, the research unfolds over a meticulously planned three-month timeline as shown in (Figure 1.3). The initial month is dedicated to strategic planning and an exhaustive literature review, laying the groundwork by defining research objectives, shaping questions, and immersing into the extensive body of scholarly works on cultural heritage preservation, Mosul's historical context, and past interventions. The second month transitions into the practical realm, focusing on data collection through a case study approach. This involves the careful selection of a cultural site or urban center, where data is not only gathered but also analyzed against historical and architectural dimensions, providing a comprehensive understanding of the site's evolution and the impact of previous interventions. The final phase is dedicated to creating a detailed analysis of the data collected from the previous scholarly works and apply a comparative analysis methodology to highlight the gaps in the academic field in regard to heritage and culture preservation.

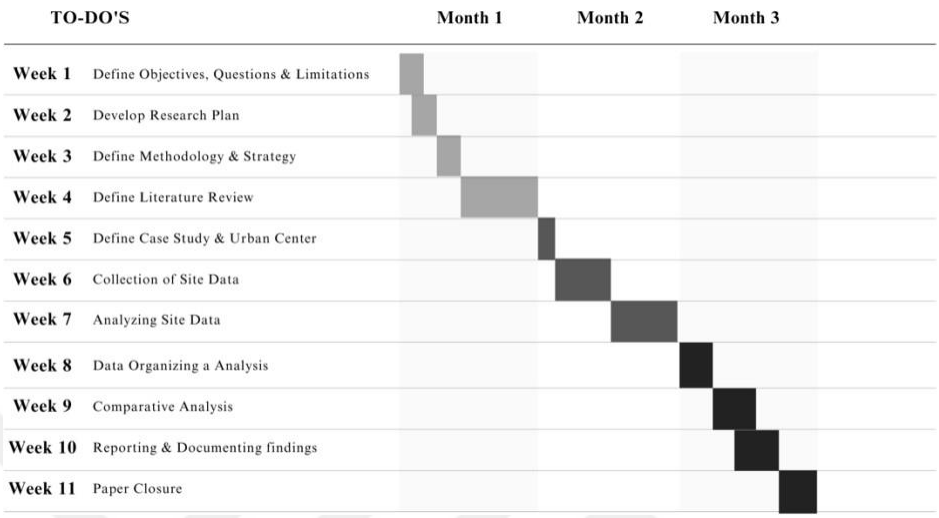


Figure 1.3: Sequence of steps.

The approach of this research strategy is distinctly geared towards unveiling overlooked facets of Mosul's heritage and illuminating their potentially beneficial impacts on the contemporary community. It navigates through the annals of scholarly works in the field, seeking to resurrect the contributions of past luminaries and pioneers who dedicated their efforts to the preservation and understanding of Mosul's cultural heritage. By acknowledging and synthesizing the valuable insights from these earlier works, the strategy aims to bridge the temporal gap between historical preservation endeavors and the present. It aspires not only to unearth the wisdom of these scholars but also to envisage feasible ways of translating their efforts into actionable strategies for the current community and culture. This involves not just a retrospective analysis but an active engagement with the past, bringing forward the rich tapestry of Mosul's heritage to inform and enrich the contemporary context. As such, the strategy is a bridge between academic research of yesteryears and contemporary endeavors prevailing today with an aim to initiate resuscitated interest in cultural abundance processed within Mosul's heritage that it can lead its mainstream integration into present day society.

1.5. Research Limitations

The study explores effective recommendations and strategies to leverage cultural heritage in facilitating the holistic recovery of Mosul, these recommendations will inevitably pass through a series of challenges and limitations in time, resources, community cooperation, and legalities. This research is conducted within a specific time frame, limiting the depth of historical analysis to a certain extent. Comprehensive historical investigations may require more extensive periods of study. Additionally, Due to constraints in resources such as funding and access to certain databases, the study fails to encompass an exhaustive review of all available literature, which inevitably limits the breadth of the literature review. Furthermore, considering the community variability in Mosul, the thesis acknowledges the diverse perspectives within the community of the city. However, due to the communication and travel constraints, a comprehensive representation of all viewpoints wouldn't be possible, as it would be very challenging to reach all segments of the population. Similarly, the dynamic nature of cultural heritage provides room for understanding and perception evolvement. This study captures an event at a specific moment in the history of Mosul while encompassing the impact of other periods on the event. In addition, this research acknowledges the influence of policy and politics on heritage interventions. However, due to the evolving nature of political landscapes, the study's findings may require updating in subsequent periods to remain relevant. On the other hand, despite these constraints, this research is a valuable step in the direction of Mosul's holistic recovery, while remaining cognizant of its inherent limitations.

In summary, the challenges and limitations in this research can be summed up as;

1. **Social and political restrictions:** Challenges in representing all perspectives due to the diverse population and political restrictions, which affect heritage interventions and governmental support.
2. **Regional restrictions:** Due to factors such as travel constraints, security concerns. The regional restrictions caused the process of gathering enough data to be challenging .

3. **Financial restrictions:** Insufficient funding and restricted access to databases were a major limitation in the core of the literature review.
4. **Lack of media coverage:** the lack of comprehensive documentation and media coverage was a main issue and challenge in the process of the research, as it limited the amount of major data needed to assess and analyze the cultural gaps.

CHAPTER 2

LITERATURE REVIEW

2.1. Historical Overview of Mosul

Nestled in the northern reaches of contemporary Iraq, the city of Mosul unfolds a tapestry of history that spans millennia. Rooted in the cradle of ancient Mesopotamia, Mosul, once known as Nineveh, emerged as a pivotal settlement during the Assyrian Empire[68]. Its strategic location along historic trade routes and the flowing waters of the Tigris River propelled it into prominence, hosting grand palaces and gates that echoed the grandeur of Assyrian civilization. With the advent of Islam in the 7th century, Mosul metamorphosed into a vibrant center of Islamic culture and scholarship during the Abbasid Caliphate, a legacy continued under subsequent Islamic dynasties like the Seljuks and Ayyubids. However, the Mongol invasions of the 13th century dealt a devastating blow to the city's prosperity. In the following centuries, Mosul experienced a renaissance during the Timurid era, marked by the construction of significant structures such as the Grand Mosque. Under Ottoman rule from the 16th century, Mosul flourished economically and culturally, adopting an architectural distinctiveness that reflected the city's Ottoman heritage[70][70]. The redrawing of borders and incorporation into the British-administered mandate after World War I marked a new chapter for Mosul. In the latter half of the 20th century, the city navigated urbanization and modernization, contributing to Iraq's economic and social landscape. Yet, challenges arose during periods of conflict, including the Iraq-Iran War and the Gulf War[71][71]. In recent years, Mosul has grappled with the impact of the Iraq War and the rise of ISIS, enduring significant damage to its cultural heritage[72][75]. Presently, Mosul stands as a city in resilience, embarking on reconstruction efforts and heritage preservation endeavors to safeguard its historical legacy amid the complexities of the modern Middle East. Given the rich history of the city, it produced an intricate and diverse urban fabric, underlining how the cohabiting ethnicities and religions created a great variety in the monuments and traditions. Many of which date back to the illustrious ancient era of Mesopotamia. The construction of grand

palaces at Nimrud and Khorsabad highlighted their architectural and engineering prowess, while cultural and artistic life has been evinced by very meticulous bas-reliefs along with one large literary collection known under "Library of Ashurbanipal" reflecting vast magnitude that Assyrian civilization[73]. The Assyrians practiced a polytheistic religion, worshipping the god Ashur. This was associated with great windows, such as the Ishtar Gate and immense fortifications – state dividers of Nineveh were a piece of being one of its brilliant design; it included royal residences packed upon artistic friezes. The Northwest Palace and Southwest Palace bear witness to the model urban planning of a city. Despite its grandeur, Nineveh faced repeated destruction and abandonment throughout history, with its most notable fall occurring in 612 BCE when Babylonians and Medes sacked the city, marking the demise of the Assyrian Empire. Nineveh remained buried beneath the earth until the 19th century when archaeological excavations uncovered its ancient ruins. Nineveh's archaeological rediscovery unveiled treasures like the Library of Ashurbanipal, palace reliefs, and iconic winged bulls, offering profound insights into the cultural legacy of Assyria. Together, the Assyrian and Nineveh periods provide insight into the many facets of ancient Mesopotamian society; an age-old portrait comprised of military power, administrative evolution, cultural diversity as well as a prominent civilization and her grandest sociopolitical stage.

2.2. Heritage Significance in Mosul

Throughout the examination process of this investigation, over 1500 heritage sites including ancient churches and monasteries, prominent mosques, and most important relics of the Assyrian cities and monuments which are located throughout the city of Mosul (Nineveh), were detected. All being either buried underneath new structures or are facing various degrees of deterioration due to urban development and infrastructural damage. Although there are numerous scholars who have emphasized the role of cultural heritage in shaping and preserving community identity. In acknowledging the few papers that encourage and talk about cultural heritage preservation in areas affected by conflict, it is important to stress how scarce research surrounding this topic actually exists. This

possibly being attributed to a historical focus on the post-Assyrian era of Mesopotamia, which indeed offers significant insights into the region's heritage but may have inadvertently sidelined the urgent contemporary issues of heritage preservation in conflict-ridden areas. The post-Assyrian era was fertile ground into understanding this ancient culture - it's in fact where most ancients' interpretation comes from; however seemingly inadvertently redirecting the light on heritage preservation will not only address this gap in the field of study, but also contributes to the broader academic discourse by shedding light on strategies and recommendations for heritage preservation and recovery in post-conflict settings. This approach provides a valuable perspective that can guide future research and practical initiatives in heritage preservation and community revitalization. Restoration and preservation of heritage sites in post-conflict settings are instrumental in rekindling the community's sense of identity and belonging[1]. The concept of preserving historical monuments was not introduced at current times. The idea of establishing a museum in Iraq to hold the and protect the increasing number of archaeological artefacts was born in 1923 by the English archeologist Gertrude Bell. This museum is located in Baghdad and was founded during the early years of Iraq's modern statehood. It played a crucial role in preserving and showcasing the country's rich cultural and historical heritage. The Museum contains an extensive assemblage of artifacts depicting thousands of years of civilization that have prospered in the area, such as Mesopotamian, Babylonian, Assyrian and Islamic civilizations. The historic artifacts of Iraq are numerous; sculptures, pottery, manuscripts, and other objects are part of Mine's collection. The National Museum has faced its share of challenges, including looting during times of war, but efforts have been made to recover stolen artifacts and improve the security and preservation of its holdings. In contrast, the first local endeavor for protecting monuments and artifacts in Iraq dates back to the early twentieth century, with the establishment of the law of antiquities (in Iraq) promulgated in 1936 when Iraq was still under British Mandate. The aims of this law were to protect and preserve Iraq's cultural heritage. The Antiquities Law established the Directorate General of Antiquities under the Iraqi

Department of Education, which became the responsible agency for the conservation and management of archaeological sites and artifacts by such a governmental department. This was a vital step in acknowledging Iraq's need to protect its incredible historical and archaeological heritage. There is evidence to suggest that cultural heritage projects in the post-conflict setting, serve not only to promote economic development but can subsequently create sustainable livelihood opportunities. Activities based on heritage tourism, handcrafted work and local handicraft can play a key role in providing much-needed economic stability while facilitating the recovery of societies as a whole[9]. The emerging focus on sustainable heritage preservation methods underscores the necessity of balancing heritage preservation with environmental sustainability. Implementing eco-conscious practices within heritage interventions not only safeguards natural resources but also fosters a harmonious approach to cultural heritage recovery.

Efficient policies and governance mechanisms are indispensable in supporting cultural heritage interventions. These frameworks help streamline decision-making, optimize preservation efforts, and ensure the sustainable management of heritage resources[2]. Learning from successful heritage interventions in other regions is also critical. International case studies provide valuable insights into best practices, pitfalls to avoid, and innovative strategies that can be adapted to specific post-conflict contexts[9].

2.3. Heritage in a Holistic Recovery Process of Mosul

It's crucial to note that while numerous scholars have emphasized the role of cultural heritage in shaping and preserving community identity, there is a noticeable dearth of research focusing on encouraging and discussing cultural heritage preservation in these post-conflict regions. Much of the scholarship has been anchored in the post-Assyrian era of Mesopotamia, leaving a limited academic focus on the contemporary issues of heritage preservation in conflict-ridden areas. This research aims to address this gap by providing insights and recommendations for heritage preservation and recovery in the specific context of Mosul, thereby contributing to both the localized and broader academic

discourse on this critical topic. Thus, Adaptive reuse of heritage buildings in Mosul in the city of Mosul is a strategic driver with vital significance; it enables the preservation of the identity of the city and focuses on meeting the needs of the public. This is based on a data analysis process of past studies to define detailed features and characteristics. By employing this method, insights and preferences can be gathered through professionally done observations, surveys, and investigations, ensuring the proper use of tools and strategies while aligning with the values, aspirations, and identity of the local population of Mosul as well as safeguarding the historical fabric of the structures in question, contributing to the broader discourse on heritage preservation by offering a nuanced perspective that integrates comparative data analysis into the academic field. On the other hand, drawing attention to the imperative of establishing mechanisms for safeguarding urban heritage in Mosul emphasizes the urgent need to shield this heritage from destruction and preserve the local identity. This can be achieved by articulating the challenges and threats posed to Iraqi heritage, including modernization, ignorance, lack of expertise, absence of legal control, and the pervasive influence of terrorism. Delineating these challenges contributes to the discourse on heritage preservation by identifying key areas where interventions and protective measures are urgently required to ensure the continued existence and vitality of Mosul's urban heritage[8]. Additionally, delving into the protection and management of destroyed heritage in Mosul, places a pronounced emphasis on the importance of recycling old heritage materials. This approach is not only pivotal for the preservation of artifacts but also aligns with environmental sustainability efforts by concentrating on post- ISIS attack heritage destructions such as, Al Tahera Church and Al Nuri Mosque. By Spotlighting these sites, we contribute to the broader understanding of strategies for revitalizing and sustaining heritage structures in the aftermath of crises and offer insights into how recycling materials can play a crucial role in this restorative process[3]. Similarly, examining the systematic destruction and looting of archaeological sites in Mosul by ISIS emphasizes the imperative need for accurate documentation and preservation efforts to avert further loss. This is similarly bounded by

post- ISIS attack heritage sites, where a thorough comprehensive review is considered a fundamental part of the plan to minimize the consequences of agricultural damage and ensure the protection of the historical legacy of the country[14]. the specialized approach the second line conserved through the extensive discussion of urban rehabilitation techniques of the old-city of Mosul with special reference to protection of urban character after post-war reconstruction, was implemented in this academic concentration after the crisis after the Second World War through an approach that investigates the effect of this on frameworks and a characterization of the critical urban attributes. This approach serves as an instrument for achieving urban renewal and restoration while contributing valuable insights to the understanding of cities' effective recovery and identity preservation during major conflicts.

2.4. The State of Cultural Heritage Sites in Mosul

In the aftermath of the ISIS attack on Mosul, the city has undergone a complex process of physical, psychological, cultural, and economic recovery. The scars of war, both visible and invisible, are evident in the physical landscape and the collective psyche of the population. Physically, Mosul has been on a course of reconstruction ever since it was freed from ISIS occupation. Yet the damage was immense, and despite strides in rebuilding, many neighborhoods still carry the physical wounds of war[18]. Reconstruction extends beyond bricks and mortar; it includes confronting the overwhelming questions of urban planning and making sure the city is adaptable to future shocks. Given what the people of Mosul experienced under ISIS and through the military operations to take the city back, the psychological scars are deep. The wounds of terror and brutality at the hands of ISIS, the displacement of the residents, the imminent threat of violence have left a lingering psychological burden. The journey back to any kind of normalcy is fraught with complications. Another key aspect is that people are attempting to cope with the psychological trauma of war, so mental health support is essential in refugee's daily life. The process of rebuilding lives and restoring a semblance of security and trust in the community is a multi-faceted and long-term challenge that demands

continued focus and support. Culturally it experienced losses through the destruction of its rich historical and cultural heritage during the ISIS occupation. Historical sites, including ancient Assyrian and Babylonian ruins, were damaged or destroyed, and cultural artifacts were looted or vandalized. The symbolic weight of this heritage loss is immense, as Mosul has long been considered an epicenter of civilization with a diverse history that spans thousands of years. Despite the depth of the damage, continuous initiatives emphasizing the importance of preserving the city's diverse cultural history and the recognition that the restoration of cultural heritage is not just a physical reconstruction of buildings and artifacts but a crucial element in rebuilding the identity and pride of the community is a message delivered by many in the field of research[19].

Economically, the conflict had a severe impact on Mosul's economy. The businesses were disrupted, and the displaced of human settlements mean a huge loss of income. The same is true of the return to economic normality, which is inherently connected to the physical and social rebuilding of the city. Reconstruction creates jobs and simulates economic activities. The return of displaced residents, rehabilitation of infrastructure, and reopening of businesses are part of Mosul’s economic revival. Yet economic recovery is complex; it involves not only addressing immediate post-conflict needs but also building long-term sustainable opportunities for the future. Now, as Mosul manages this complicated recovery, different actors are working to shape its future. Local communities are essential to rebuilding their neighborhoods and deciding how they want to recover. International and non-governmental organizations (NGOs), and government agencies work together to offer assistance, resources, and expertise. The restoration of Mosul is not just a physical reconstruction but a holistic endeavor that involves social cohesion, cultural preservation, and economic sustainability[27].

Mosul's Journey of recovery falls as a testament to the resilience of its community and their will to rebuild. The challenges are numerous, and the process is ongoing, but there is a sense of hope and determination that pervades the city. Each restored building, recovered artifact, and revived business contributes to the narrative of Mosul's recovery, reflecting not only the rebuilding of physical structures but also the renewal of a city's spirit.

2.5. Heritage Sites in Mosul: Before and After Crises

The city of Mosul, nestled in the northern region of Iraq, bears witness to a rich tapestry of cultural heritage that has been shaped by millennia of history. Before the recent crises, Mosul stood as a testament to the remarkable legacies of ancient Mesopotamian civilizations, including the Assyrians, Babylonians, and Sumerians, among others. The city's heritage sites were not mere relics of the past; they were living testaments to the diverse cultural influences that have swept through the region. Before the onset of recent conflicts, Mosul boasted an array of heritage sites that reflected the city's pivotal role as a crossroads of civilizations, housing historic mosques, churches, and traditional houses that encapsulated centuries of coexistence among different religious and ethnic communities. The recovery and preservation of heritage sites in Mosul is not only a local issue, but a worldwide necessity. Sadik said the cultural heritage of Mosul is not just the heritage of Iraq, but part of the heritage of mankind. The importance of these sites being brought back to life is a reminder of a city that does not want to be defined only by the agonies it encountered. A reaffirmation of the universal value of cultural heritage as a resilient foundation for dialogue, coexistence and mutual respect within the community.

2.5.1. The Grand Mosque of al-Nuri

Before the Crises:

The Grand Mosque of al-Nuri shown in (Figure 2.3) and (Figure 2.2), with its distinctive crooked minaret, was a symbol of Mosul’s rich history and architectural heritage. The mosque was built in the 12th century and was a prominent religious and cultural landmark. Its famous minaret, called the “hunchback” or al-Hadba, was a symbol of the city and an integral part of the Mosul skyline[48].

After the Crises:

During the ISIS occupation, the Grand Mosque of al-Nuri being deliberately destroyed was an unfortunate event for the community of Mosul. As Iraqi forces surrounded the

mosque in 2017, militants of ISIS detonated explosives, reducing both the mosque and its signature minaret to rubble, reports said, (Figure 2.1) shows the aftermath of the Mosque's destruction. The destruction of such an important cultural landmark had a strong impact not only on Mosul but surely on a global scale[48].



Figure 2.3: Al-Nuri Mosque before 1990.[49]

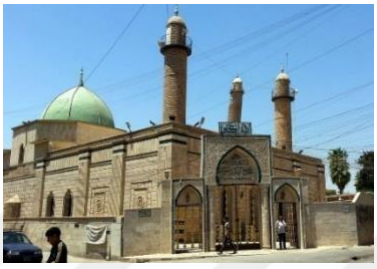


Figure 2.3: Al-Nuri Mosque before 2014 ISIS attack.[48]



Figure 2.3: Al-Nuri Mosque after 2014 ISIS attack.[47]

2.5.2. The Ancient City of Nineveh

Before the Crises:

The ruins of Nineveh shown in (Figure 2.4), represent the ancient capital of the Assyrian Empire, and were an archaeological treasure in the city of Mosul. Ruins of palaces, temples, and the walls of cities remained mute witnesses to the splendor of ancient Assyria. With its intricate reliefs and artifacts, the site offered valuable insights into the art, culture, and history of the Assyrian civilization[45].

After the Crises:

Following the terrorist attack, Nineveh faced severe damage during the recent crises, especially under the occupation of ISIS. The deliberate destruction of archaeological sites, including Nineveh, involved bulldozing, explosions, and intentional dismantling of artifacts. The iconic winged bull statues (Lamassu) guarding the entrance to the Nergal Gate were among the casualties. The extent of the damage dealt a severe blow to the tangible remnants of Assyrian history (Figure 2.5).



Figure 2.5: The Nergal Gate, 2008.[45]



Figure 2.5: The Nergal Gate, 2015.[46]

2.5.3. The Mosul Museum

Before the Crises:

The Mosul Museum which was established in 1952, housed a diverse collection of artifacts spanning various periods of Mesopotamian history. Its exhibits included sculptures, pottery, coins, and manuscripts, as shown in (**Error! Reference source not found.**) providing a comprehensive overview of Mosul's cultural heritage. The museum played a crucial role in preserving and showcasing the city's rich history[43].

After the Crises:

Upon the ISIS attack the Mosul Museum, similar to other heritage sites, suffered looting and destruction during the occupation. Priceless artifacts were pillaged or smashed as shown in (**Error! Reference source not found.**), adding to the cultural loss suffered by the city. Efforts to recover and restore artifacts are ongoing, with international organizations and experts collaborating to salvage what remains and rebuild this crucial institution.

In summary, the heritage sites of Mosul, once vibrant symbols of the city's rich history, have faced profound challenges and losses during the recent crises. Efforts to assess the damage, recover artifacts, and rebuild these sites are underway, reflecting a collective determination to preserve the cultural heritage of Mosul for future generations.

2.5.4. The Northwest Palace of Nimrud

Before the Crises:

Nimrud, an archaeological site south of Mosul, housed the Northwest Palace, a testament to the artistic and architectural achievements of the Assyrians. The palace featured intricately carved reliefs as ones shown in (Figure 2.9), depicting scenes of royal ceremonies, hunting expeditions, and mythological narratives. It was a vital site for understanding the culture and history of ancient Mesopotamia[42].

After the Crises:

Nimrud faced extensive damage during the crises, particularly under the occupation of ISIS. Reports emerged of militants using heavy machinery to destroy the site into ruins which can be widely presented in (Figure 2.10) and (Figure 2.11) , leveling structures, and smashing artifacts (Figure 2.8). The deliberate destruction of Nimrud was a devastating loss for the archaeological community and a blow to the world's understanding of ancient Assyrian civilizations.



Figure 2.7: The Northwest Palace of Nimrud before the ISIS destruction in Mosul, 2015.**Error! Reference source not found.**[52]



Figure 2.7: The Northwest Palace of Nimrud after the ISIS destruction in Mosul, 2015.[51]

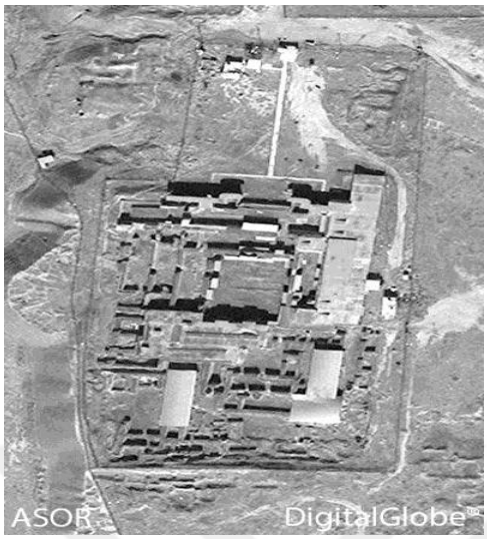


Figure 2.9: The Northwest Palace of Nimrud before damage of ISIS attack in Mosul, February 26, 2015.[53]



Figure 2.9: The Northwest Palace of Nimrud before damage of ISIS attack in Mosul, April 17, 2015.**Error! Reference source not found.**

Overall, the city of Mosul is undeniably one of the richest regions in heritage sites and cultures which span decades upon decades of history. As previously mentioned, these heritage sites can only present a brief overview of Iraq's history, and are only situated in a few of the major historical regions in the city, mainly the "Old City" and its surrounding areas. These sites, along with the remnants of Nineveh's ancient walls, gates, and the Assyrian city itself, are geographically interlinked, forming a tapestry of history that spans thousands of years. On the city map (Figure 2.12), these sites are primarily located near the western and eastern banks of the Tigris River, creating a concentrated hub of heritage which for a few of these sites is within walkable proximity to one another. This spatial closeness underscores the interconnectedness of Mosul's architectural and cultural evolution, providing a narrative of how the city's identity has been shaped by its layered history.

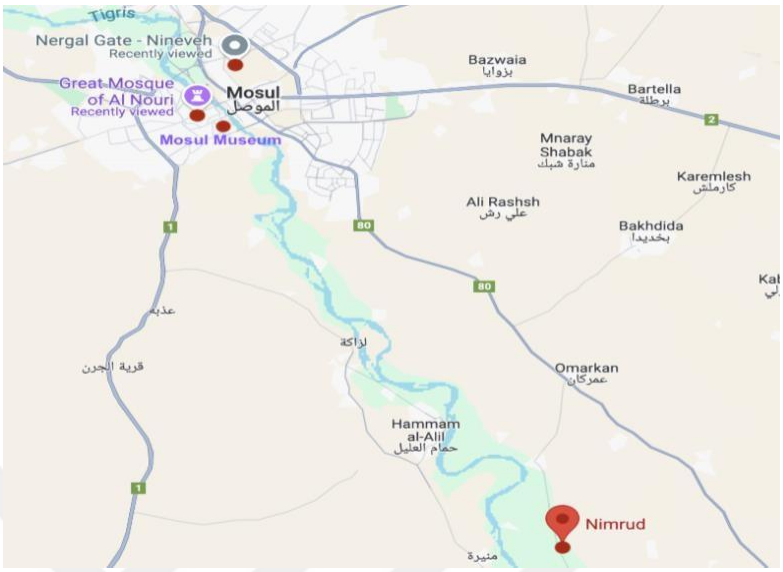


Figure 2.10: a presentation of the few mentioned heritage sites in the city of Mosul and their locations.

2.6. Damage Assessment and Preservation Efforts

The task of assessing the damage inflicted upon Mosul's cultural heritage and the subsequent efforts to preserve and rehabilitate these invaluable sites post the recent crises represent a monumental endeavor requiring a multifaceted and collaborative approach. In the aftermath of intentional destruction and the loss of cultural assets, a comprehensive strategy is being employed to understand the extent of the damage, salvage what remains, and implement measures to prevent further deterioration.

The assessment of damage begins with meticulous archaeological surveys conducted by teams of experts. These surveys consist of on-site research of the damaged heritage sites, documenting the current condition of the structures and assessing the integrity of surviving artifacts and mapping the extent of damage. In parallel, remote sensing tools such as satellite imagery capture a more holistic view of the damage at scale, locating areas of destruction and looting, as well as potential risks faced by heritage sites. Thorough documentation and cataloging of artifacts and architectural features (photographing, measuring, and cataloging of surviving and recovered items) are an integral part of the process as well. These detailed notes are the basis of the reconstruction and restoration process. The preservation strategy includes a series of activities that are used for the stabilization and restoration of the affected cultural heritage. Skilled conservators are sent

in to stabilize and restore damaged artifacts and structures. This might include cleaning, mending, and restoring as best as possible to their original state. Emergency stabilization is when structures in imminent danger of collapse are temporarily supported in a way that prevents further deterioration. Security on the sites will be prominent to prevent looting and vandalism, with increased surveillance, the deployment of security personnel, and collaboration with local communities in order to help safeguard the sites. Public awareness campaigns and educational programs are crucial, as they inform the local community of the need to preserve their cultural legacy, creating a sense of shared responsibility. These preservation efforts in Mosul are inherently international. It is due to that, that organizations like UNESCO are essential to coordinate actions, use their expertise, fund programs and create collaboration among governments, NGOs and local communities. International archaeological missions bring in valuable expertise while collaborations that involve experts from various states enhance the effectiveness of preservation efforts. The global importance of all these heritage sites and the need for a coordinated and well-resourced response can only be ensured by involving international bodies. Reconstruct and rehabilitate structures that have been deliberately damaged or destroyed. This might mean using traditional construction techniques and materials to restore the sites' authenticity. Moreover, efforts to recover and repatriate looted objects are extremely important as well, international cooperation in the tracking of and recovery of stolen items, and the prevention of their entrance into the illegal art market is paramount. Community involvement is integral to successful preservation. Engaging the local community in the decision-making process, training locals in preservation techniques, and fostering a sense of ownership contribute to the long-term sustainability of these efforts. Cultural tourism initiatives are also explored as a means of promoting responsible tourism, contributing to the economic revitalization of the region, and encouraging a sense of pride and responsibility among the local population[33].

Overall, the assessment of damage and preservation efforts in Mosul's heritage sites is an ongoing and complex process that requires sustained dedication and international collaboration. The comprehensive approach to documentation, conservation, and reconstruction is crucial in ensuring the protection and revitalization of Mosul's rich

cultural heritage. The efforts extend beyond physical restoration to encompass the broader goals of economic revitalization and the fostering of a sense of pride and responsibility among the local population. Through these multifaceted initiatives, there is hope for the restoration and preservation of Mosul's cultural heritage for future generations.

2.7. Challenges in Preserving Mosul's Cultural Heritage

The challenges presented to the conservation of Mosul's cultural heritage are manifold, multivariate and multifactorial. This crisis, these crises — which are rife with willful decimation, looting and the displacement of people — have added another layer of challenge, and urgency, to this multi-dimensional preservation dilemma.

Intentional Destruction: The targeted and methodical destruction of cultural heritage by militant organizations, especially ISIS, represents a primary challenge. Through demolitions of historic sites, including al-Nuri's Grand Mosque and the ancient city of Nineveh, irreparable harm upon is committed. It is the ideological agendas at play that sometimes drive these actions to erase the narratives that form our history and diversity, so the act of (even partially) preserving what remains becomes a challenge with many layers.

Looting and Illicit Trafficking: The spate of looting during periods of conflict poses a significant threat to Mosul's cultural heritage. Stolen artifacts enter the illicit art market, making their recovery and repatriation challenging. The absence of proper regulatory and monitoring mechanisms remains a significant challenge in this regard, pointing towards several gaps that need to be filled through better international cooperation and tougher sanctions against the trafficking of pilfered art pieces[74].

Infrastructure Damage: Heritage sites have been the regrettably frequent targets of armed conflict and deliberate destruction. The ancient city of Nineveh and the archaeological site of Nimrud, as well the Grand Mosque of al-Nuri have all sustained varying levels of structural damage. Reviving these sites requires planning, financing and architectural expertise, the job increasingly complex amid ongoing security fears.

Limited Resources: The preservation of cultural heritage demands substantial financial and human resources. Mosul has economic shortages admirably worsened by the ongoing ordeals and finds it hard to consume so much of the budget as to split the cost for restoration and conservation initiatives. The role of international support and funding is critical, but geopolitical complexities and competing global priorities render resources for heritage preservation often limited and contentious.

Political Instability: The preservation of Mosul's cultural heritage is interlinked with the regional political instability. Compounding factors of changing political landscapes, shifting alliances and contested territorial control hamper cohesive and sustained preservation strategies. War and political instability have brought damaging unpredictability to the table, making preservation efforts less viable or sustainable.

Displacement and Demographic Shifts: The displacement of communities due to conflicts disrupts the traditional custodianship of cultural heritage. With communities moving away from their historical roots, these demographic shifts pose challenges in maintaining the cultural continuity and collective memory associated with heritage sites. Preservation efforts must consider the implications of demographic changes on the social fabric of the region[75].

Technological and Expertise Gaps: The preservation of cultural heritage demands advanced technological solutions and specialized expertise. Mosul, Similar to many conflict-affected regions, faces challenges in accessing cutting-edge technologies and expertise required for effective documentation, conservation, and restoration. Bridging these gaps is crucial for implementing sustainable preservation strategies.

Ethical Considerations: Preservation efforts are not devoid of ethical dilemmas, particularly concerning the restoration of damaged sites. It involves complex ethical considerations to make decisions on whether to reconstruct, restore, or leave certain elements in their damaged state. Moreover, striking a balance between restoration and authenticity requires careful deliberation, involving the perspectives of local communities, scholars, and preservation experts.

Climate Change: While climate change is not an immediate concern, the impacts of these changes pose a long-term threat to cultural heritage. Increased temperatures, changing

precipitation patterns, and extreme weather events can accelerate the deterioration of archaeological sites and structures. Furthermore, anticipating and mitigating these impacts require forward-looking strategies that consider the intersection of climate change and cultural heritage preservation.

In conclusion, the challenges facing the preservation of Mosul's cultural heritage are complex and interconnected. Addressing these challenges necessitates a holistic and collaborative approach, involving international organizations, governments, local communities, and experts in the field. The preservation efforts must navigate the intricate web of historical legacies, political dynamics, and the urgent need to safeguard Mosul's cultural treasures for future generations.

2.8. Strategies and Approaches for Heritage Rehabilitation

Rehabilitation and restoration of heritage at such a micro-urban level as the example of Mosul, taking into consideration the richness of its past and the diversity of cultural endowment requires not merely, the technical methodologies observed but rather, a reflective and discursive approach. Heritage rehabilitation is not just reconstructing a sentence; it is breathing life back into a city, bringing back its story and creating a new identity. Here, we delve into the philosophical dimensions and strategies that underpin the endeavor of heritage rehabilitation in Mosul.

Cultural Memory and Identity:

Heritage preserves the memory of a community, a container that holds the stories of generations. When rehabilitating heritage, the physical structures remain as more than just remnants of the past — they are vessels of cultural identity. Thus, rehabilitation goes beyond reconstruction; it involves the reanimation of a collective memory that is anchored in these structures.

Narrative Continuity:

The rehabilitation process is an act of storytelling. Each heritage site has a narrative to tell — a story of triumphs, challenges, and resilience. Preserving this narrative continuity is not just about rebuilding walls; it's about allowing the stones to speak. Strategies should

involve meticulous research to understand the historical context, ensuring that the rehabilitation aligns with the authentic story of the place.

Holistic Sustainability:

The rehabilitation must also be seen in the context of sustainability — at its heart in relation to an environmental sustainable decision making but also from the perspective of the broader cultural and social sustainability. It's about designing for modern use while honoring the historic fabric." Heritage is sustainable not only in its physical preservation; it is sustainable only in the context of its relevance and embedding in the core of contemporary existence.

Adaptive Reuse:

Philosophically, heritage rehabilitation should embrace the concept of adaptive reuse. It's not about freezing a site in time but allowing it to evolve, accommodating new purposes while retaining its essence. This approach reflects the acknowledgment that heritage is a living entity, capable of adapting to changing societal needs without losing its core identity.

Symbolic Restoration:

Rehabilitation is more than just the physical; it has symbolic value as well. It's about restoring hope, resilience and a sense of continuity." It is the use of Heritage sites as "symbols" of a community's ability to overcome that constitutes the symbolic restoration. These pillars not only serve to help hold up the buildings but also symbolize the strength of the people.

International Collaboration:

Heritage, especially in a city with the historical significance of Mosul, is a global treasure. Philosophically, the rehabilitation process should foster international collaboration. It's an acknowledgment that heritage transcends borders and that its preservation is a shared responsibility. Collaborative efforts bring diverse perspectives, expertise, and resources to the table, enriching the rehabilitation process.

Preservation Ethics:

A philosophical approach to heritage rehabilitation entails a commitment to preservation ethics. It involves making decisions that are ethically sound, considering the impact on

the authenticity and integrity of the site. This means balancing the necessity of reconstruction with the preservation of historical layers and acknowledging the ethical dimensions of each intervention.

Time as a Dimension:

Time, in heritage rehabilitation, is not just a chronological parameter but a dimension in itself. The rehabilitation process should respect the patina of time on structures — the scars, the weathering, the layers of history. It's an acknowledgment that heritage is a continuum, and each intervention becomes a layer in its ongoing narrative.

Philosophy of Impermanence:

The experience of honoring the philosophy of impermanence is invaluable. One can achieve understanding of the true costs of this acceptance through nothing but the time and work. Additional scholarly frameworks do not lessen the importance of rehabilitation but teach one to approach the issue with the maintained balance of understanding cyclical existence. The philosophical roots of the means of restoring heritage in Mosul are based on combining past and now in a symbiotic relationship, finding harmony between history and present needs. The goal is to create something that only legs can do but resonates with the voice of time and for every recreated piece of stone adds its own tune to the melodicity of the living stronghold itself.

2.9. Economic and Social Benefits of Cultural Heritage Interventions

The economic and social benefits arising from cultural heritage interventions in Mosul form a tapestry of positive transformation, deeply interwoven with the physical, cultural, and socio-economic fabric of the city. On the economic front, these interventions act as powerful engines of growth, unlocking a myriad of opportunities. The influx of tourists, drawn by the allure of rehabilitated heritage sites, becomes a driving force for local businesses, from quaint shops and bustling restaurants to the artisanal workshops breathing life into traditional crafts. It's a renaissance for cultural industries, as the historical tapestry of Mosul becomes a living canvas, attracting patrons and enthusiasts alike. Yet, the economic impact transcends tourism. The multifaceted nature of heritage

projects necessitates a diverse set of skills, from restoration experts to storytellers and guides, creating a spectrum of employment opportunities for the local populace. The revival of heritage-linked entrepreneurship emerges organically, with locals seizing the moment to establish enterprises ranging from guided tours to cultural workshops, contributing not just to personal livelihoods but to a collective economic resurgence.

As we witness an economic renewal, the social pay-off of cultural heritage interventions is just as significant — it extends beyond the physical revitalization of places. They serve as a foundation for cultural identity preservation and a spark for community pride. The meticulous restoration of historic buildings preserves history, conveying a sense of belonging and identity through the society. As a whole, it's a reclamation of stories and culture, an acknowledgment of heritage in the midst of challenges. Thus, education and awareness, the cornerstones of any heritage interventions, evolve into change agents. Heritage sites, therefore, become lively classrooms; they not only teach about academic knowledge and skills but also the values and narratives that are integral to the heritage of that community. The learning process goes far beyond school—the heart of civic life is found in the community across these divisions, educating people for informed citizenship. Rehabilitated heritage spaces are excellent grounds for intercommunity dialogue, which can be a difficult process. These turn into neutral zones, shared purviews of cultural encounters, festivities, and community activities, creating understanding and collaboration amid different ethnic and religious communities.

In the intricate tapestry of social benefits, social inclusion and cohesion emerge as threads of utmost significance. The inclusivity which is central to heritage interventions, where diverse voices are not only heard, but actively integrated in decision making, extends beyond mere physical restoration. It serves as a glue of society, preventing frictions from happening between different groups. The guiding principle is not only the physical reinvigoration of heritage sites but the development of lively and inclusive spaces that feed a cohesive social context. Dacosta's work results in an impact that transcends physical buildings through to the wellness of a community at large. Life quality takes a journey – a journey of transformation. Restoring heritage sites is not just about beautifying the city, it is about making the city more livable as a whole. These, in turn, strengthen a city's feel

in terms of public spaces, cultural environments, and simply better roads. With the city's landscape constantly changing, so too is the mental well-being of its people — in a single space, history and culture meld with modern mindsets.

The economic and social benefits of cultural heritage interventions in Mosul, therefore, transcend the immediate gains of tourism and job creation. They embody a comprehensive strategy for sustainable development, community empowerment, and the creation of a resilient and culturally vibrant city. The rebuilding of Mosul is not just about reconstructing physical structures; it's about weaving a narrative of revival, where the threads of history intertwine with the aspirations of the present to create a future that is both culturally rich and economically prosperous.

2.10. Effective Practices in Cultural Heritage Recovery

Cultural heritage recovery, particularly in areas affected by crises, requires a multifaceted and holistic response that encompasses more than the physical rehabilitation of buildings. Perhaps most significantly, the best practices in cultural heritage recovery are deeply intertwined with the tenants of sustainable development and cultural identity preservation. It starts with documenting and inventory; this requires not only the documentation of artifacts and sites, but also for dynamic and open digital archives to be created and maintained, so that the records are preserved and not lost to time. Community engagement, therefore, becomes a central organizing concept — a true partnership whereby community members, local scholars and experts are co-creators in that decision-making process. Education and awareness programs that empower communities to take pride in their culture and promote their heritage as a collective asset fall within this ethos of inclusivity.

A key pillar of best practices in cultural heritage recovery is risk preparedness and mitigation. Rigorous risk assessments are imperative to identify potential threats, whether from natural disasters, conflicts, or climate change. Emergency planning, with well-trained local personnel and readily available resources, becomes a critical aspect of

ensuring swift responses to any threats or damages. Conservation and restoration, the heart of cultural heritage recovery, require an approach that balances preservation with adaptability. Adaptive reuse of heritage structures, finding contemporary functions that ensure relevance and sustainability, is a guiding principle. Conservation ethics, rooted in reversible techniques, aim not only to preserve the authenticity and integrity of cultural artifacts and structures but also to respect their evolving contexts.

Capacity building emerges as a fundamental element, focusing on training programs that equip local communities, professionals, and authorities with the skills necessary for cultural heritage recovery. This includes not only technical skills in conservation and documentation but also a deep understanding of sustainable management practices. Sustainable development becomes a guiding principle, intertwining cultural heritage with economic prosperity. Integrating cultural heritage into sustainable tourism initiatives not only brings economic benefits but also minimizes negative impacts. Identifying and promoting economic opportunities linked to cultural heritage, such as artisanal crafts and traditional industries, becomes integral to enhancing local livelihoods.

International collaboration is another facet that elevates cultural heritage recovery to a global endeavor. Collaborative networks with international organizations, governments, NGOs, and experts facilitate the sharing of expertise, resources, and best practices. This collaborative spirit extends to knowledge exchange, enriching local efforts with global insights and innovations. Technological integration, a contemporary imperative, involves leveraging digital technologies for preservation. From 3D scanning to virtual reality and online databases, these technologies enhance accessibility, contributing to the long-term preservation of cultural heritage.

Legislative frameworks are pivotal in establishing a robust foundation for cultural heritage recovery. Heritage legislation, whether newly established or strengthened, provides a legal framework that defines roles and responsibilities, outlines penalties for illegal activities, and sets the stage for effective heritage management. Monitoring and evaluation, as ongoing processes, are crucial in ensuring the impact of recovery efforts and addressing emerging challenges. The adaptability of strategies based on continuous evaluation is vital to keeping recovery efforts responsive to changing circumstances.

In conclusion, best practices in cultural heritage recovery transcend the physical act of restoration. They weave a narrative of resilience, sustainability, and cultural vibrancy. This comprehensive approach doesn't merely rebuild structures; it rejuvenates communities, fosters a sense of belonging, and paves the way for a future where cultural heritage is not just preserved but actively contributes to the thriving identity and prosperity of the community.

2.11. Global Heritage Preservation Practices

The global tapestry of cultural heritage preservation is woven with inspiring success stories from diverse regions, where concerted efforts have not only safeguarded the richness of the past but have also become beacons of sustainable development. In exploring these projects, we delve into a mosaic of triumphs—UNESCO World Heritage Sites meticulously preserved, ancient cities revitalized, and architectural marvels rescued from the brink of deterioration. These interventions not only signify the resilience of cultural heritage but also illuminate the pathways to balanced conservation, international collaboration, and the empowerment of local communities. Each success story stands as a testament to the transformative potential inherent in preserving the tangible and intangible threads that connect us to our shared history. This exploration unfolds a narrative of preservation strategies, community involvement, and the harmony between tradition and progress that has defined successful cultural heritage interventions across the globe.

The Petra Regional Development Project, Jordan (2009)

One of the great examples of such approaches is the “Petra Regional Development Project” which launched in the early 2000s and stands as a remarkable initiative aimed at

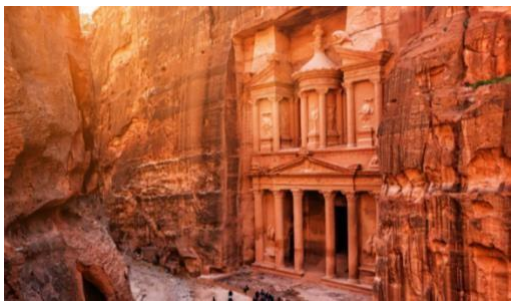


Figure 2.12: The exterior of Al-Khazneh (The Treasury) in Petra, Jordan.[54]



Figure 2.12: Older tombs dating back to 10 BCE below Al-Khazneh in Petra, Jordan. [55]

preserving and enhancing the world-renowned archaeological site of Petra in Jordan through heritage preservation, sustainable development, and community engagement. As an ancient city which is considered one of the most important archaeological sites in the Middle East, Petra was a major trading hub. Its iconic rock-cut architecture as shown in (Figure 2.13), including the famous Al-Khazneh (The Treasury) shown in (Figure 2.14) and the Monastery, attracts millions of visitors annually. The cultural and economic significance of the city called for cultural preservation efforts which protect the identity of the country and balance the needs of the local community with the demands of tourism. This is planned through collaborative efforts by local authorities, several international partners, and UNESCO. These efforts include stabilizing and restoring key structures, addressing erosion, and implementing measures to protect Petra's fragile archaeological features from environmental factors and the impact of tourism. While the Project has achieved significant milestones, challenges persist. Balancing the preservation of Petra with the demands of a growing number of visitors remains a delicate task, requiring adaptation strategies to ensure the sustainability of Petra's conservation and development[54].

The Conservation and Sustainable Use of the Historic Area of Angkor, Cambodia (1999)

The "Conservation and Sustainable Use of the Historic Area of Angkor" is another intervention that focuses on preserving the cultural heritage of Angkor, a vast archaeological site in Cambodia and a UNESCO World Heritage Site.



Figure 2.14: A top view shot of The Ankgor Wat Temple complex in Khmer, Cambodia.[56]



Figure 2.14: The interior of The Ankgor Wat Temple complex in Khmer, Cambodia.[56]

Angkor represents the remains of the Khmer Empire, dating from the 9th to the 15th centuries, and includes iconic structures like Angkor Wat, Bayon, and Ta Prohm which are shown in (Figure 2.15) and (Figure 2.16). This led to the site facing threats from looting, unregulated tourism, and environmental factors especially by the late 20th century. The intervention, launched in the 1990s, embodies a comprehensive strategy to safeguard Angkor's unique heritage while ensuring sustainable development and community engagement. In 1992 Angkor was inscribed on the UNESCO World Heritage List. This recognition elevated the site's global importance and prompted international efforts to ensure its conservation. The primary objective was the conservation of Angkor's monumental structures, which involves meticulous efforts to restore and stabilize, and protect the temples. These initiatives seek to balance heritage preservation with sustainable tourism practices. More importantly, Conservation at Angkor is an ongoing process. Ongoing research, monitoring, and adaptive management strategies are employed to address emerging challenges and ensure the longevity of preservation efforts[56].

The Conservation of Samarra Archaeological City in Salah ad Din, Iraq (2007)

The Conservation of Samarra Archaeological City in Iraq which started in 2007 is a significant effort aimed at preserving the rich historical and architectural heritage of Samarra in the city of Salah ad Din in Iraq. The city is known for its archaeological remains which date back to the Abbasid Caliphate, a crucial period in history of Islamic art and architecture such as the Abu Dulaf Mosque (Figure 2.18). The city boasts remarkable structures such as the Great Mosque of Mutawakkil (Figure 2.17) and the Malwiya Minaret (Figure 2.19), helping the city to earn the recognition of UNESCO. Its

outstanding universal value and cultural significance inspired UNESCO's preservation and conservation efforts which mainly involved structural stabilization, restoration of intricate architectural elements, and protection against environmental factors. The intervention aimed to achieve an international collaborative approach through sharing knowledge, resources, and best practices in heritage conservation while considering the inevitable challenges of weathering impact and continuous maintenance in order to ensure sustainable conservation practices for the long-term protection of the site. The project aimed to achieve an educational and communal impact through educational sector and community involvement (UNESCO, 2007)[60].



Figure 2.15: An aerial photograph of the Great Mosque of Mutawakkil in the early 20th century, Samarra, Iraq.[58]



Figure 2.17: The spiral minaret of the Great Mosque of Samarra in Samarra Archaeological City, Iraq.[59]



Figure 2.17: The Interior of the Abu Dulaf Mosque in Samarra Archaeological City, Iraq, 1989.[60]

Ultimately, the literary analysis performed through this research is an effective step to achieving a major objective of this study, which was to highlight the importance of Mosul's diverse cultural and religious facets that have been damaged considerably because of prolonged armed conflict and neglect. By conducting a thorough literature review and a detailed case study, the research investigated the state of Mosul's heritage, discussed previous attempts at preservation in the city and outlined key steps to be taken in forthcoming efforts. Known as the ancient city of Nineveh, Mosul is a key part of the early history of the Assyrian Empire. The archaeological and cultural wealth of the city stretches over thousands of years also attest to its function as a crossroads between civilizations, religions and cultures. These influences have left a rich, complex legacy on Mosul's architectural and historical landscape. But decades of strife have put this legacy at grave risk. The burrowed palace of the Assyrians lies buried beneath the ruins of the Al Nabi Yunus Mosque, in a testament to Mosul's historical magnificence. During the reign of King Esarhaddon (reigned 681–669 BCE), the Grand Palace of Nineveh served as a testament to the grandeur of the Assyrian Empire and its architectural prowess. Its richly carved reliefs, including a controversial depiction of three women, still baffle and inspire researchers. Some see the imagery as a metaphor for female servitude, while others contend it depicts a mythical figure offering the "water of life." Such divergences suggest the urgent need for further research into such cultural discourses.The American invasion of Iraq from 2003 to 2008 was a heavy blow to Mosul, damaging both its

infrastructure and its social fabric. The displacement of communities, along with the targeted persecution of minority groups like the Assyrian Christians, highlighted the fragility of Mosul's multodenominational and multiethnic fabric. These events only added to the difficulties of protecting the city's priceless cultural heritage. But significant challenges remain, including a lack of funding and not enough documentation of the original monuments. Its rediscovery below the Al Nabi Yunus Mosque has inspired renewed interest and research among scholars and conservationists globally. Until updated research has been conducted, systematic documentation is lacking and makes meaningful preservation efforts hindered. Such records are needed for understanding the values of such sites, but also for planning appropriate conservation measures. Restoring Mosul's cultural heritage is not just about academia, it's about safeguarding the identity, history and strength of its society. Local communities have derived benefits through knowledge sharing and capacity building opportunities, as experts are involved in the research and documentation of these heritage sites. These cooperative endeavors have further solidified the bond between the people of Mosul and their cultural heritage. Constraints on resources and gaps in documentation that continued into the war years are a pressing concern in the preservation of Mosul's heritage. Without proper, comprehensive records, historians and conservators struggle to understand extreme historical and cultural sites that are relevant for those areas. Documentation helps create a basis for targeted preservation programs and informs decisions better.

Looking at successful preservation projects around the world, like Petra in Jordan and Angkor in Cambodia, can provide helpful lessons for Mosul. These are examples of why international cooperation, community engagement, and sustainable practices matter. However, Mosul's challenges are uniquely complicated by factors like looting, neglect and a lack of legal systems preserving the city's history. It is going to take coordinated, well-resourced efforts to address these challenges. One major first step is to establish a system of documentation and research in media reports as well as education and public awareness. As educational initiatives help build stronger preservation support by fostering pride and ownership among local residents. By fostering community engagement and international partnerships to uphold and protect these efforts, we ensure

the sustainability of preservation strategies. Ultimately, to preserve Mosul's cultural heritage will require both advanced technology and international cooperation, and local buy-in. Preserving these sites is not merely a matter of conserving historical artifacts, it is about preserving the stories, identity and endurance of the people of Mosul for generations to come.

CHAPTER 3

CASE STUDY

Built upon an ancient Assyrian church, a mosque named as Al-Nabi Yunus Mosque, also known as the Mosque of the Prophet Jonah, stands as a profound symbol of Mosul's rich historical and cultural heritage. As it holds immense religious and historical significance for both Muslims and Christians and serving as a testament to Mosul's diverse cultural tapestry[72]. The site, believed to be the burial place of the prophet Jonah (Yunus), attracts pilgrims and visitors from across the globe, illustrating its importance not only as a place of worship but also as a beacon of cultural continuity. However, the mosque has faced severe devastation, most notably during the ISIS occupation from 2014 to 2017, when it was deliberately destroyed. This act of cultural vandalism not only shattered a crucial heritage site but also inflicted deep wounds on the community's historical identity. The subsequent efforts to restore and rehabilitate Al-Nabi Yunus Mosque have become emblematic of broader initiatives to preserve Mosul's heritage amidst adversity, highlighting the complex interplay between heritage conservation and community resilience[72][72]. This case study delves into the historical significance of the Al-Nabi Yunus Mosque, examines the impacts of its destruction, and explores the ongoing restoration efforts aimed at revitalizing this cornerstone of Mosul's cultural heritage. By performing a detailed analysis, this study aims to underscore the critical role that such heritage sites play in fostering community identity, social cohesion, and cultural continuity. Further drawing upon past scholarly works and contemporary preservation strategies, the case of Al-Nabi Yunus Mosque exemplifies both the challenges and potential triumphs in the field of cultural heritage conservation within conflict-affected regions. The findings from this case study will not only provide insights into the specific context of Mosul but also contribute to broader discussions on the importance of protecting and rehabilitating cultural heritage sites as integral components of post-crisis recovery and community rebuilding[24].

The multi-cultural and multi-historical position of the Mosque's site keeps the site in an ineludible case of complexity. Understanding the significance of the Al-Nabi Yunus site requires delving into its multifaceted historical, religious, and cultural dimensions. This ancient site, was considered a sanctuary by both Muslims and Christians, epitomizes the rich, intertwined heritage of Mosul. Beyond its religious importance as the purported burial place of the prophet Jonah, the mosque has long stood as a symbol of the city's diverse cultural and spiritual identity. Its history stretches back to ancient times, having been constructed on the ruins of an Assyrian church, and it has since served as a focal point for both worship and pilgrimage. The destruction of the mosque by ISIS not only inflicted physical damage but also represented a profound assault on the collective memory and identity of Mosul's inhabitants. Consequently, the ongoing efforts to restore Al-Nabi Yunus Mosque are not merely about rebuilding a structure but about healing a community, preserving a shared heritage, and reaffirming the cultural continuity that binds past and present generations. As we explore the significance of this site, we uncover the deeper implications of heritage preservation in post-conflict recovery and community resilience[4].

3.1. History of the Site

Ancient Era and Early Middle Ages

The site of the Mosque, which is believed to house the tomb of the Prophet Jonah (Nabi Yunus in Arabic), is a silent witness to a series of historical events and transformations that have unfolded over millennia. During the reign of Esarhaddon, who ruled the Neo-Assyrian Empire from 681 to 669 BCE, the palace was constructed to be a grand architectural achievement, reflecting the power and sophistication of Assyrian civilization. Esarhaddon, known for his military conquests and administrative reforms, used the palace as both a royal residence and a seat of governance. This period marked the empire's zenith, characterized by territorial expansion and cultural flourishing. However, the palace's prominence was short-lived. Following Esarhaddon's death, the Assyrian Empire faced internal strife and external threats, leading to its eventual decline.

The palace, like many Assyrian structures, fell into disuse and was gradually buried by the sands of time. Its existence was further obscured by the construction of successive religious buildings, including an ancient Assyrian church and later the Al-Nabi Yunus Mosque. Each new structure added layers of cultural and historical significance to the site.

Ottoman Period

During the Ottoman period, which began in the early 16th century and lasted until the early 20th century, the Al-Nabi Yunus Mosque witnessed the challenges of Ottoman governance, including political instability, economic difficulties, and occasional conflicts. As Mosul was subject to power struggles, turmoil, and rebellions. However, under then Ottoman rule, The Ottoman administration recognized the importance of the Al-Nabi Yunus Mosque, investing in its maintenance and ensuring it remained a key site for Islamic worship and pilgrimage. The Ottomans, who sought to strengthen their legitimacy by supporting religious institutions, often patronized the mosque, providing funds for its upkeep and embellishment. This kept the mosque a testament to the enduring significance of religious and cultural sites in the region., as it stood as a beacon of faith for the community of Mosul[70].

(1991-2008) Invasion of Iraq

In 1991, Mosul was included in the northern no-fly zone imposed and patrolled by the United States and Britain between 1991 and 2003. This did not halt the Arabization policy which was being implemented at the time in some areas of the Nineveh Governorate, however despite this program, Mosul and its surrounding towns and villages remained home to a mixture of Arabs, Kurds, Assyrians, Armenians, Turkmens, Shabaks, a few Jews, and isolated populations of Yazidis, Mandeans, Kawliya and Circassians.

Between the years 2003 and 2008, the city of Mosul fell victim to the American led Invasion of Iraq. As the country was seemingly falling in 2004 under the American forces, the country descended into chaos, with widespread looting, insurgency, sectarian violence, and the emergence of militant groups. The U.S. and coalition forces faced a protracted and costly struggle to stabilize the country, amidst criticisms of inadequate planning for post-war reconstruction and mismanagement. The conflict resulted in significant loss of life, displacement of millions, and profound socio-political upheaval, the effects of which

continue to reverberate. By 2008, the surge strategy and increased efforts at political reconciliation and reconstruction had brought some degree of stability, but the long-term consequences of the invasion on Iraq's social fabric and regional dynamics remained deeply impactful.

In 2008, approximately many Assyrian Christians fled the city due to a surge of murders and threats targeting their community. This exodus was triggered by the murder of several Assyrians, threats demanding conversion to Islam, and the destruction of their homes. Many sought refuge in Syria and Turkey, while others found shelter in churches and monasteries. Accusations flew between Sunni fundamentalists and certain Kurdish groups regarding responsibility for the exodus, with some attributing it to the upcoming provincial elections in January 2009 and the Assyrian Christians' demands for broader representation in provincial councils[76].

ISIS Attack

As the city of Mosul was seemingly approaching its recovery phase after the American Invasion, it was faced with the ruthless attack of ISIS. The palace remained hidden until its dramatic rediscovery in 2014, following the destruction of Al-Nabi Yunus mosque by ISIS[77] (Figure 3.1).



Figure 3.1: Al-Nabi Yunus Mosque In July 2014, weeks after ISIS militants rigged the shrine and blew it up.[63]

The cumulative impact of these political events, and the subsequent sectarian violence, severely frayed this social fabric. The 2003-2008 American invasion was particularly disruptive, not only in its immediate physical destruction and economic destabilization but also in exacerbating sectarian divisions. The ensuing power vacuum and rise of militant groups led to a climate of fear, persecution, and displacement. The once-cohesive community saw neighbors turn against each other, and religious and ethnic minorities, especially Christians and Yazidis, faced targeted violence, leading to mass exodus. The rise of ISIS from 2014 to 2017 brought further devastation; ISIS's brutal campaign against non-Sunni Muslims and non-Muslims resulted in massacres, forced conversions, and the destruction of historical and religious sites. This reign of terror fragmented communities, as many fled or were forcibly removed from their homes. The psychological impact of these events has been profound, with trauma, loss of trust, and a deep sense of insecurity pervading the community. Efforts to rebuild the multi-cultural and multi-ethnic fabric of Mosul face significant challenges, including rebuilding physical infrastructure, restoring cultural heritage, and fostering reconciliation and trust among a population scarred by decades of conflict and division. Despite these challenges, the resilience of Mosul's people and their enduring cultural heritage offer a foundation for potential recovery and renewed coexistence[64][64] (Figure 3.2).



Figure 3.2: Pope Francis, surrounded by shells of destroyed churches, leads a prayer for the victims of war at Hosh al-Bieaa Church Square, in Mosul, Iraq, once the de-facto capital of IS, Sunday, March 7, 2021.[64]

3.2. Site Investigation

In March 2017 post-liberation, extensive plans to rebuild the mosque uncovered remnants of a vicious conspiracy pursued by ISIS to loot valuable artifacts for personal profit. The terrorist group has created a system of tunnels with carefully calculated spans which assisted them with their theft. Archaeologists and historians uncovered that, although most portable artifacts were relocated, fixed monuments remained carved into the interior of the structure buried beneath the mosque (Figure 3.3). These bas-reliefs and inscriptions offered new insights into the Assyrian art and governance. These rediscoveries and investigations have reintroduced an essential part of Mosul's history to its contributions to the broader narrative of human civilization. Additionally, the rediscovery of the ancient monument underscored the enduring legacy of king Esarhaddon's reign. Despite the ravages of time and human conflict, the buried palace still stands as a testament to the resilience of the cultural heritage and the continuous thread of history that weaves through the fabric of Mosul[39][39]. A very important step into cultural recovery was the invitation of scholars, geologists, and experts of antiquities to investigate the site of Al-Nabi Yunus Mosque. This has ensured the accurate documentation and preservation of the site's cultural and historical narrative and significance to future generations, through integrating these findings into educational programs. Furthermore, the involvement of experts has provided opportunities for local archaeologists, historians, and students to learn cutting-edge techniques in excavation, conservation, and restoration, and transferring that knowledge in aim of building local capacity for future heritage management and preservation efforts. Additionally, these opportunities can be considered economic activities which contribute to the overall revitalization of the local economy through providing jobs and business opportunities for local workers and businesses as well as, encouraging further investment in infrastructure and services in all regions of the city. All these efforts—whether through direct participation in the excavation or through public education initiatives—have fostered a sense of shared purpose. This engagement helps to unify the diverse population of Mosul, bridging cultural and religious divides, fostering a sense of pride and continuity, strengthening community identity and resilience.

It’s fair to mention that the involvement of international experts has drawn global attention to Mosul’s cultural heritage crisis, facilitating the mobilization of international resources, including funding, technical support, and political advocacy, which are crucial for sustaining long-term preservation efforts and ensuring that Mosul’s heritage remains a priority on the global stage.



Figure 3.3: Postcard from Mosul: Mythical creatures emerge from the site of Esarhaddon.[65]

Through these efforts we were able to collect valuable information about the site and the buried monuments and artifacts found underneath the mosque of Al-Nabi Yunus. One of the ancient monuments found was the distinct carving of the mythical Mesopotamian creature *Lamassu* “Protective Spirit” (a winged bull or lion with a human head attached to it, where the human head symbolizes intelligence, a bull’s body symbolizes strength; and the wings of an eagle symbolize freedom) shown in (Figure 3.5). This celestial creature appeared to be frequently placed in a “double aspect” at the entrances of Assyrian palaces and ruler’s chambers as protective spirits[77].



Figure 3.5: An ancient carving of the mythical creature “Lamassu” discovered buried beneath the Al-Nabi Yunus Mosque.[66]



Figure 3.4: An ancient carving of the "Three women" discovered buried underneath Al-Nabi Yunus Mosque. [66]

Another extremely valuable monument found decorating the buried walls of the ancient palace, was the carving of the “Three women”, shown in (Figure 3.4), which was assumed to be a representation of women slavery in the ancient Assyrian era. However, as investigated by other scholars, the art could possibly be a representation of an ancient demi-goddess depicted sprinkling the “water of life” to protect humans in her care. These varying interpretations reflect the complexity and depth of Assyrian art and culture, highlighting how artifacts can be understood in multiple ways based on differing scholarly perspectives and cultural contexts. The differing interpretations could imply that some scholars may apply critical examinations of historical records and other archaeological evidence that points to the subjugation of women and their roles within the broader social hierarchy of the time, and other scholars aim to highlight the reverence for feminine divine figures and the importance of ritualistic practices intended to ensure the well-being and prosperity of the community. Moreover, we can observe that a single artifact can offer insights into different aspects of ancient Assyrian society, depending on the lens through which it is viewed, this underscores the historical and symbolic significance of these artifacts. Furthermore, these interpretations also reflect broader methodological approaches in archaeology and art history, enriching the field and encourages a more nuanced and comprehensive exploration of ancient cultures. Ultimately, this emphasizes the crucial importance of continuous and consistent investigations into cultural heritage and historical sites, as well as the diligent documentation of findings. These interpretations

and insights can only be made by scholars who have access to accurate, updated, and thoroughly documented information. The discovery of the site not only opened a window for global scholarly studies on the cultural heritage of Mosul, but also provided a valuable opportunity for local senior scholars to investigate and document the site as well as enable junior scholars within the field to inspect the site, learn about the history and grand culture of their city, and contribute to their field of study. Furthermore, it allowed them to play a role in the growth and revitalization of their culture and their community in return.

However, following 5 years of the site's investigation by Archeology and Antiquities' organizations, the Iraqi government, and the Sunni waqf (Sunni Endowment Office) demanded a halt in further investigation and excavation and the immediate reconstruction of the Mosque. Despite the protest of western and local archeologists and historians, the studies and investigations came to an abrupt halt as the government initiated the reconstruction of the Mosque.

The buried ancient Assyrian palace under Al Nabi Yunus Mosque in Mosul has remained a unique for the historical and culturally important perfection that the city has. Nonetheless, the scarcity of resources and comprehensive documentation on this site has severely hindered scholarship and attempts to preserve and understand the significance of this place. The lack of information about Khorsabad can have dire consequences, not just for academic institutions but for the local community and the wider world's understanding of Mesopotamian legacy. For one thing, the lack of detailed documentation has prevented scholars from conducting thorough and accurate research. Sites of such magnitude have obligatory coeval records: excavation reports, plans of discovered structures, descriptions and analysis of found artefacts. Such resources are vital for crafting a more nuanced understanding of the site's importance, historical context, and its place in the broader architecture of Assyrian civilization. These foundational documents are missing, leaving scholars with huge absences of knowledge, making it difficult to formulate robust hypotheses, or arrive at sound conclusions. Due to the absence of specific stratification records from the TVE period, researchers are unable to accurately identify stratigraphy at the site, which is key to understanding the evolution of the palace and its adjacent buildings over time. Further compounding this issue is the limited availability of

resources, which has discouraged collaborative engagement between international and local scholars. The discipline of archaeology flourishes via the free exchange of ideas, methods, and expertise. That lack of documentation makes it hard for scholars from other parts of the globe to interact in an informed way with the site. Thereby reducing the overall quality of research made and the potential innovative approaches that would have resulted from that. Modern technologies, such as 3D scanning and Geographic Information Systems (GIS), could offer new information about the layout of the site and how it oriented with the surrounding area. But, these technologies require deep baseline data for their adoption, which is presently unavailable. The lack of resources and documentation affects site preservation and conservation as well. Effective conservation strategies rely on a deep knowledge of the condition of the site, the materials of which it is made and the natural elements influencing its degradation. Without detailed records, conservators are left to use guesswork, which can mean inappropriate or even damaging interventions. In addition to documentation, preservation is an ongoing crisis in the region, and as per such, the itinerary is still being further disrupted by the constant heteronomy imposed on the territories. Even less studied places, where there is lack of stable and secure environment for conducting systematics study and also executing long term conservation plans.

Additionally, the limited documentation has a direct impact on educational initiatives aimed at raising awareness about the site's significance. Educational programs, whether targeted at local communities or the international public, rely on accurate and detailed information to convey the importance of cultural heritage sites. When resources are scarce, these programs struggle to provide a compelling narrative that captures the site's historical and cultural value. This, in turn, affects public interest and support for preservation efforts. Engaging the local community is particularly crucial, as their involvement and support are essential for the sustainable preservation of the site. However, without adequate documentation, it becomes challenging to foster a sense of ownership and pride among the local population.

More importantly, the lack of resources also limits the ability of local scholars to participate in the research and conservation of the site. Local scholars often possess invaluable knowledge and insights about the cultural and historical context of their

heritage. However, without access to adequate resources, they are unable to contribute effectively to the academic discourse. This marginalization not only deprives the scholarly community of their unique perspectives but also undermines the potential for capacity-building within the region. Empowering local scholars through access to resources and documentation is essential for developing a sustainable and self-sufficient approach to heritage preservation.

Furthermore, the absence of comprehensive documentation poses a significant barrier to securing funding and support for research and conservation projects. Funding agencies and institutions require detailed project proposals that outline the site's significance, the current state of knowledge, and the proposed methodologies. Without adequate documentation, it becomes challenging to prepare compelling proposals that can attract the necessary financial and logistical support. This creates a vicious cycle where the lack of resources hinders the ability to obtain further resources, perpetuating the site's neglect.

In light of these challenges, there is an urgent need for a coordinated effort to address the documentation gap. This effort should involve local and international stakeholders, including government agencies, academic institutions, non-governmental organizations, and local communities. The first step should be a comprehensive survey of the site to gather baseline data on its current condition and the extent of previous excavations. This should be followed by systematic documentation efforts, including the digitization of existing records, the creation of detailed excavation reports, and the development of a centralized database accessible to researchers worldwide.

Moreover, there should be an emphasis on training and capacity-building for local scholars and conservators. Providing them with the necessary tools, resources, and training will enable them to take a more active role in the preservation and study of their heritage. This can be achieved through partnerships with international institutions, which can offer technical expertise and support.

To clarify, addressing this issue requires a coordinated and multifaceted approach that involves the collaboration of local and international stakeholders. By bridging the documentation gap, empowering local scholars, and securing adequate funding and support, it is possible to unlock the full potential of this invaluable heritage site and ensure

its preservation for future generations. This will not only enhance our understanding of the Assyrian civilization but also contribute to the cultural and historical identity of Mosul and its community.

In the light of this research, the scarcity of scholarly initiatives with regard to this case study hurdles the progression in this matter. In regard to that, scholars and academics should be of responsibility to join the discussion and increase their efforts to explore this subject in a frequent manner.

3.3. Comparative Analysis

In undertaking a comparative analysis of scholars in the field of cultural heritage, particularly regarding the preservation efforts and the targeted sites, as it is crucial to acknowledge the varied perspectives and methodologies that shaped this discourse. Scholars have approached the study of Mosul's heritage through different lenses, ranging from archeological investigations, to urban fabric and socio-cultural analysis. This diversity provides a rich tapestry of insights while highlighting certain gaps and divergence in understanding and prioritization. For instance, some scholars and researchers emphasize the historical and architectural significance of some heritage sites, others focus on the socio-political dynamics affecting heritage preservation. Such distinctions are essential in assessing the broader landscape of heritage studies, as they underscore the multifaceted nature of cultural preservation challenges in post conflict contexts. This step of the research aims to elucidate the complexities of preserving Mosul's cultural identity amidst on going threats and infrastructural limitations, this is through comparing the scholarly contributions within this field of study. This comparative analysis not only sheds light on the scholarly discourse but also aims to foster a more comprehensive and collaborative approach to safeguarding Mosul's cultural heritage.

Amongst various scholarly works, a paper written by the scholar Mohammed Qasim Al Ani under the title of *"Mechanisms of safeguarding urban heritage at risk - Mosul Heritage as case study"*, was a published as contribution to heritage preservation strategies in the city of Mosul. The text discussed the importance of collaborating with

governmental and non-governmental organizations to document urban and architectural heritages as " Preservation of the cultural heritage of Mesopotamia civilization and the Iraqi architecture, especially urban heritage, is a national responsibility, and a wealth worthy of protection and attention. This national and international wealth is the responsibility of all organization and specialists in the world and must be sustained for the future generations." The author stressed the urgence of immediate preservation interventions in the heritage of Mosul, mentioning the grave danger heritage sites are in if no serious preservation practices were to be applied. However, the scholar failed to mention ancient sites which already suffered through these dangers of getting buried underneath a new world which continues to be a threat to historical sites[8].

On the other hand, a paper written by a team of scholars under the title of *"Urban regeneration through post-war reconstruction: Reclaiming the urban identity of the old city of Mosul"* highlights the link between urban and socio-political fabric and the cultural identity of the city, stating that " "identity" is deeply connected to time and place. It is also the image and result of the collective decisions of a society. And therefore, it is forever changing with time due to social, cultural, environmental, and technological transformations. It is a mirror of society so it must carry continuous and relating characteristics". The authors mention a debate among scholars on the elements which can be major indicators to the urban identity of the city "some scholars debated that the physical appearance of the built environment indicates a certain identity authenticated by distinctive aspects enfolded in traditional and historical qualities of the urban fabric". Additionally, the author concludes her study with a list of indicators which support the restoration of urban identity through heritage preservation, as she mentions that the destruction of buildings with historical and symbolic value can lead to the disintegration of a community's identity and traditions, and adding that urban identity is the connection between individuals and surroundings, encompassing tangible and intangible aspects of heritage, culture, and geography. Mainly, the narrative presented in this work is more focused on the urban regeneration and redevelopment post-war and post-ISIS attack, highlighting the important role of social fabric and community engagement in the process of restoring the urban fabric of the city of Mosul. Similarly, this paper does not mention

the heritage sites which were not destroyed by recent events but thousands of years ago and have not been documented nor investigated until the destruction of new historical structures built among them[67]

Amidst the heritage preservation studies a paper published in 2013 stands out as a rare modern study on the preservation of ancient cities. The scholars Helen Malko and Nineveh Yakou dedicated their paper *"At the mercy of the elements: Cultural preservation of ancient sites in Mosul (Nineveh Provence)"* to stress the importance of cultural heritage preservation efforts in ancient cites such as the old city of Ashur. The paper mainly calls for the efforts of global and international organizations such as UNESCO and SBAH, urging them to take further action in saving and preserving ancient heritage sites "In spite of the initial assessments done and suggestions made by SBAH in 2003, and UNESCO listing the city as an endangered world heritage site almost a decade ago, no emergency action has been taken to preserve what remains of the ancient city of Ashur". The authors then speak out on the insufficient and corrupt administrative system these municipalities are suffering from " The reason is that municipalities are ineffective administrative systems suffering from corruption and flimsy technical infrastructures. It was recently reported that part of the historical area to the north of Mosul has been developed into a residential neighborhood". The paper then calls out the neglect and disinterest in taking protective measures towards heritage preservation and the absence of civic pressure groups, which is mentioned to have led to economic decline due to lack of tourism promotion and the continuous drop-in employment rates[20].

Moreover, in comparison with other countries that faced similar challenges and cultural threats, Mosul's current position in cultural heritage preservation still falls behind due to the devastating impact of conflict, political instability, and limited resources. Unlike many other countries such as Al Petra in Jordan and even The Spiral Minaret of the Great Mosque of Samarra in Iraq. Mosul has yet to fully establish robust frameworks and sustainable strategies for heritage conservation. While countries with relatively stable political environments have made significant progress in leveraging advanced technologies, international collaboration, and community engagement, Mosul is still grappling with the aftermath of destruction and ongoing challenges in funding and

security, especially with Globally underrated sites like Al-Nabi Yunus Mosque and the Assyrian Palace which lies beneath it. However, with its rich historical and cultural significance, Mosul has immense potential to become a global model for post-crisis heritage preservation by adopting comprehensive strategies that combine advanced documentation technologies, inclusive community involvement, and international partnerships.

Despite the fact that this paper is of great importance and plays a great role in this discussion and call for further action from fellow scholars within this field of study, its important to mention that this paper was published in 2013, prior to the ISIS attack and the discovery of hidden buried heritage sites. This again stresses the need for more scholarly works around these sites and new revelations as well as up-to-date documentation of the sites in order to encourage scholars to look into the subject and provide them with enough information to raise a debate.

CHAPTER 4

CONCLUSIONS AND FUTURE WORKS

In conclusion, this research aimed to address the challenges and gaps surrounding heritage documentation in Mosul while emphasizing its role in rebuilding and preserving the city's identity as well as fostering community resilience. By redirecting the attention to Mosul's historical and cultural significance and examining Mosul's current state by highlighting the challenges the city faced in cultural preservation, and the potential strategies for addressing these issues.

The findings highlight the interconnectedness of Mosul's cultural heritage sites, such as the Al-Nabi Yunus Mosque and the Al-Nuri Mosque, with the city's broader identity and community fabric. These sites are not merely architectural landmarks but serve as living testimonies to Mosul's rich and diverse past. Simultaneously, the research also underscores significant challenges, including limited resources, regional restrictions, lack of comprehensive documentation, and political instability, which hinder effective documentation and thorough studies.

In alignment with the objectives, this research has contributed to understanding the current state of Mosul's cultural heritage, identified gaps in existing preservation and documentation efforts, and raising the debate on the role of literature in Mosul's cultural recovery.

While the study acknowledges limitations, such as time constraints, regional restrictions, and evolving political contexts, it represents a significant step forward in the conversation around cultural heritage management in post-crisis settings. By connecting the outcomes to the research objectives, this thesis ultimately aspires to inspire further scholarship and practical action, ensuring that Mosul's cultural treasures are not only preserved but celebrated as a cornerstone of its recovery and resilience.

In the future, I aim to build upon my current research by delving deeper into the intersection of heritage preservation and post-disaster rehabilitation, with a focus on developing innovative and sustainable strategies tailored to culturally rich yet vulnerable

regions like Mosul. My work will emphasize the integration of advanced technologies such as 3D scanning and Geographic Information Systems (GIS) for documentation and preservation, as well as community-centered approaches to foster local engagement and resilience. Ultimately, my focus will center on adopting a community-based, hands-on approach that emphasizes the voices and experiences of local populations. By conducting interviews with community members from diverse cultures and ethnicities, I aim to gain a deeper understanding of the social, cultural, and historical dimensions of heritage preservation. This approach will not only highlight the unique challenges faced by these communities but will hopefully ensure that preservation strategies are inclusive and grounded in local realities. Through this work, I seek to bridge the gap between scholarly research and community needs, contributing to more effective and sustainable preservation efforts while fostering a sense of ownership and pride among the people whose heritage is being safeguarded. Furthermore, I aspire to contribute meaningful insights to the academic field, addressing critical challenges in cultural heritage conservation. Moreover, I intend to collaborate with international scholars and organizations to promote interdisciplinary approaches and cultivate a global discourse on the importance of preserving cultural identities in the face of adversity. Through these endeavors, I hope to inspire a new generation of researchers and practitioners dedicated to safeguarding the past while empowering communities to rebuild for the future.

REFERENCES

[1] W. Kang, "Evolving National Identity in Korea (2012–2021) and Implications for Social Sustainability," *Sustainability*, vol. 16, no. 21, p. 9314, Oct. 2024, doi: https://doi.org/10.3390/su16219314.

[2] J. S. Schwind *et al.*, "Health Reporting Characteristics among Journalists in Nepal Utilizing a One Health Framework," *International Journal of Environmental Research and Public Health*, vol. 18, no. 5, pp. 2784–2784, Mar. 2021, doi: https://doi.org/10.3390/ijerph18052784.

[3] "Post-Pandemic Supply Chain: Reimagining Management - Merillot," *Merillot*, Jun. 2023. https://www.merillot.com/consulting-insights/post-pandemic-supply-chain-reimagining-management/ (accessed Dec. 25, 2024).

[4] Katarzyna Zombory, "The Protection of Cultural Heritage in International Law," *Central European Academic Publishing eBooks*, 2022, doi: https://doi.org/100157929/thumbnails/1.

[5] L. Marsio, "Intangible Cultural Heritage. Examples of the implementation of the UNESCO 2003 Convention in selected countries under comparison.," *Academia.edu*, Nov. 2015, doi: https://doi.org/10866231/s200_leena.

[6] L. Smith, "Uses of Heritage," *ResearchGate*, 2006. https://www.researchgate.net/publication/286919161_Uses_of_Heritage

[7] J. Ensor, "Previously untouched 600BC palace discovered under shrine demolished by Isil in Mosul," *The Telegraph*, Feb. 27, 2017. Available: https://www.telegraph.co.uk/news/2017/02/27/previously-untouched-600bc-palace-discovered-shrine-demolished/

[8] M. Qasim, "Mechanisms of safeguarding urban heritage at risk - Mosul Heritage as case study," vol. 8, no. 4, pp. 2459–2470, Dec. 2020, doi: https://doi.org/10.21533/pen.v8i4.1742.g727.

[9] *Unesco.org*, 2022. https://unesdoc.unesco.org/ark:/48223/pf0000227146

[10] UNESCO, “Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005),” *Diogenes*, vol. 55, no. 3, pp. 107–123, Aug. 2008, doi: https://doi.org/10.1177/0392192108092630.

[11] S. H. Hussein, Z. R. Abdulla, and N. M. M. Salih, “Urban regeneration through post-war reconstruction: Reclaiming the urban identity of the old city of Mosul,” *Periodicals of Engineering and Natural Sciences (PEN)*, vol. 7, no. 1, p. 294, Apr. 2019, doi: https://doi.org/10.21533/pen.v7i1.331.

[12] C. Gilbert and H. Frankfort, “The Art and Architecture of the Ancient Orient,” *The Journal of Aesthetics and Art Criticism*, vol. 14, no. 3, p. 388, Mar. 1956, doi: https://doi.org/10.2307/427058.

[13] G. Leick, “A Dictionary of Ancient near Eastern Mythology,” *Philosophy East and West*, Jan. 1993, Available: https://www.academia.edu/75495624/A_Dictionary_of_Ancient_near_Eastern_Mythology

[14] A. Qader and S. Abdullah, “The City of Mosul and its Archaeological, Heritage and Cultural Monuments, From Occupation to Terrorism,” *Qalaai Zanist Scientific Journal*, vol. 6, no. 3, Sep. 2021, doi: https://doi.org/10.25212/lfu.qzj.6.3.14.

[15] S. H. Ali, M. F. Sherzad, and A. H. Alomairi, “Managing Strategies to Revitalize Urban Cultural Heritage after Wars: The Center of the Old City of Mosul as a Case Study,” *Buildings*, vol. 12, no. 9, p. 1298, Aug. 2022, doi: https://doi.org/10.3390/buildings12091298.

[16] E. N. Naoom and K. I. Mohammad, “Rehabilitation and Repair of AL- Tahera Church in AL- Hamdaniya District, Mosul City, Iraq,” *Case Studies in Construction Materials*, vol. 16, p. e00787, Jun. 2022, doi: https://doi.org/10.1016/j.cscm.2021.e00787.

[17] S. K. A. Al-Jamil, “Arab nationalist pioneers in Mosul,” *International Journal of Contemporary Iraqi Studies*, vol. 3, no. 2, pp. 187–204, Nov. 2009, doi: https://doi.org/10.1386/ijcis.3.2.187/1.

[18] A. Layard, “Nineveh And Its Remains Vol.II : Layard, Austen Henry : Free Download, Borrow, and Streaming : Internet Archive,” *Internet Archive*, 1849.

https://archive.org/details/in.ernet.dli.2015.181915/page/n13/mode/2up (accessed Dec. 25, 2024).

[19] A. Layard, “Nineveh And Its Remains Vol I : Layard Austen Henry : Free Download, Borrow, and Streaming : Internet Archive,” *Internet Archive*, 1849. https://archive.org/details/in.ernet.dli.2015.358179 (accessed Dec. 25, 2024).

[20] H. Malko and Nineveh Yakou, “At the mercy of the elements: Cultural preservation of ancient sites in Mosul (Nineveh Provence),” *International journal of contemporary Iraqi studies*, vol. 7, no. 2, pp. 147–157, Jun. 2013, doi: https://doi.org/10.1386/ijcis.7.2.147_1.

[21] B. Isakhan and L. Meskell, “Rebuilding Mosul: Public opinion on foreign-led heritage reconstruction,” *Cooperation and conflict*, p. 001083672311777-001083672311777, Jun. 2023, doi: https://doi.org/10.1177/00108367231177796.

[22] F. I. Muhammed, H. H. Saeed, and Z. H. Al-Saffar, “Reconstruction of the heritage Ziada House in Mosul City: Case study,” *Case Studies in Construction Materials*, vol. 21, p. e03929, Oct. 2024, doi: https://doi.org/10.1016/j.cscm.2024.e03929.

[23] O. Abdulqader, B. Al-Hafiz, and A. Ibrahim, “The Impact of Relationship Between Interior and Exterior Design on the Heritage Value: Case of Heritage Buildings in Old Mosul City,” *International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies*, vol. 13, no. 9, pp. 1–9, 2022, Accessed: Dec. 26, 2024. [Online]. Available: https://tuengr.com/A13/13A9/13A9A.html

[24] C. Larkin and I. Rudolf, “Iraqi heritage restoration, grassroots interventions and post-conflict recovery: reflections from Mosul,” *Journal of Social Archaeology*, vol. 24, no. 1, Dec. 2023, doi: https://doi.org/10.1177/14696053231220908.

[25] K. Nováček, S. Mühl, S. Fobbe, R. Matthews, R. Koliński, and O. Nieuwenhuijse, “The Intentional Destruction of Cultural Heritage in Iraq as a Violation of Human Rights Submission for the United Nations Special Rapporteur in the field of cultural rights.” Available: https://www.ohchr.org/sites/default/files/Documents/Issues/CulturalRights/DestructionHeritage/NGOS/RASHID.pdf

[26] M. Gronlund, “After Isis, Mosul Museum is rebuilt from the rubble,” *The Art Newspaper - International art news and events*, Jun. 12, 2023. https://www.theartnewspaper.com/2023/06/12/after-isis-mosul-museum-is-rebuilt-from-the-rubble

[27] R. Matthews *et al.*, “Heritage and cultural healing: Iraq in a post-Daesh era,” *International Journal of Heritage Studies*, vol. 26, no. 2, pp. 120–141, Apr. 2019, doi: https://doi.org/10.1080/13527258.2019.1608585.

[28] S. Khalaf, “The future of Mosul, a city stripped of its diversity,” *CFI*, 2017. https://cfi.fr/en/news/future-mosul-city-stripped-its-diversity (accessed Dec. 26, 2024).

[29] S. Khalaf, “The Horrors of Mosul’s Future: A City That Lost Diversity | صفاء خلف,” لنفو العربي, Apr. 16, 2018. https://assafirarabi.com/en/20876/2018/04/16/the-horrors-of-mosuls-future-a-city-that-lost-diversity/ (accessed Dec. 26, 2024).

[30] C. Larkin and I. Rudolf, “Memory, violence and post-conflict reconstruction: rebuilding and reimagining Mosul,” *Peacebuilding*, vol. 12, no. 3, pp. 1–18, Aug. 2023, doi: https://doi.org/10.1080/21647259.2023.2247722.

[31] Y. Al-Daffaie and M. G. Abdelmonem, “Reversing displacement: Navigating the spontaneity of spatial networks of craft, tradition and memory in post-war Old Mosul,” *Cities*, vol. 142, p. 104559, Nov. 2023, doi: https://doi.org/10.1016/j.cities.2023.104559.

[32] “CITY PROFILE OF MOSUL, IRAQ Multi-sector assessment of a city under siege,” 2016. Available: https://sohs.alnap.org/system/files/content/resource/files/main/UN-Habitat_MosulCityProfile_V5.pdf

[33] H. Ditmars, “Mosul’s cultural regeneration,” *Geographical*, Oct. 11, 2022. https://geographical.co.uk/culture/mosuls-cultural-regeneration (accessed Dec. 26, 2024).

[34] M. Mallowan, “Nineveh | History, Map, & Significance,” *Encyclopædia Britannica*. Sep. 06, 2018. Available: https://www.britannica.com/place/Nineveh-ancient-city-Iraq

[35] T. Kiss, “Brokering Empire: Trans-Imperial Subjects between Venice and Istanbul. By E. Natalie Rothman.,” *Academia.edu*, Jan. 09, 2017. https://www.academia.edu/30826195/Brokering_Empire_Trans_Imperial_Subjects_between_Venice_and_Istanbul_By_E_Natalie_Rothman (accessed Dec. 26, 2024).

[36] J. Muir, “BBC NEWS | Middle East | Iraqi Christians’ fear of exile,” *Bbc.co.uk*, 2008. http://news.bbc.co.uk/2/hi/middle_east/7696242.stm (accessed Dec. 26, 2024).

[37] M. Tawfeeq, “Christians flee Iraqi city after killings, threats, officials say - CNN.com,” *Archive.org*, 2008. https://web.archive.org/web/20081012122918/http://www.cnn.com/2008/WORLD/meast/10/11/iraq.violence/index.html (accessed Dec. 26, 2024).

[38] I. Coles, “In the ruins of an Iraqi city, memories of Agatha Christie,” *U.K.*, Aug. 07, 2017. https://web.archive.org/web/20180527032031/https://uk.reuters.com/article/uk-mideast-crisis-iraq-agathachristie/in-the-ruins-of-an-iraqi-city-memories-of-agatha-christie-idUKKBN1AK1GW (accessed Dec. 26, 2024).

[39] “ISIS destroys ‘Jonah’s tomb’ in Mosul,” *Al Arabiya English*, Jul. 24, 2014. https://english.alarabiya.net/News/middle-east/2014/07/25/ISIS-destroys-tombs-of-two-prophets-in-Mosul

[40] B. Abu Al Soof, “Modern Athorees (Nestorian Arameans) and their relation to Assyrians, people of Ancient Iraq,” *Abualsoof.com*, 2011. https://www.abualsoof.com/current-allathurion-aramean-nestorians

[41] A. S. Al-Jawadi, D. Saleh, and A. Younis, “Protection and Management of the Destroyed Heritage in the Old City of Mosul, Northern Iraq,” *Iraqi geological journal*, vol. 55, no. 2F, pp. 224–233, Dec. 2022, doi: https://doi.org/10.46717/igj.55.2f.16ms-2022-12-31.

[42] G. Reitlinger, “Medieval Antiquities West of Mosul,” *Iraq*, vol. 5, no. 2, p. 143, 1938, doi: https://doi.org/10.2307/4241630.

[43] C. W. Jones, “Understanding ISIS’s Destruction of Antiquities as a Rejection of Nationalism,” *Journal of Eastern Mediterranean Archaeology & Heritage Studies*, vol. 6, no. 1–2, p. 31, 2018, doi: https://doi.org/10.5325/jeasmedarcherstu.6.1-2.0031.

[44] F. T. Schipper, “The Protection and Preservation of Iraq’s Archaeological Heritage, Spring 1991–2003,” *American Journal of Archaeology*, vol. 109, no. 2, pp. 251–272, Apr. 2005, doi: https://doi.org/10.3764/aja.109.2.251.

[45] “Learning Sites Nergal Gate, ancient Nineveh homepage,” *www.learningsites.com*. http://www.learningsites.com/Nineveh/NergalGate_Nineveh_home.php

[46] “Nergal Gate - Wikimapia,” *Wikimapia.org*, 2024. http://wikimapia.org/4813991/Nergal-Gate (accessed Dec. 28, 2024).

[47] Reuters, “UAE to Fund $50.4M Project to Rebuild Mosul’s Grand Al-Nuri Mosque,” *Voice of America*, Apr. 23, 2018. https://www.voanews.com/a/united-arab-emirates-rebuild-mosul-grand-al-nuri-mosque/4361367.html (accessed Dec. 29, 2024).

[48] “Why Mosul’s Great Mosque of al-Nuri mattered,” *BBC News*, Mar. 21, 2017. Available: https://www.bbc.com/news/world-middle-east-39339373

[49] Mohamed Gamal Aboelhassan, Ahmed Mokhtar Tarabia, and Sherif Farag Hassan, “Reconstruction and rehabilitation of the Grand Al-Nouri Mosque dated to the twelfth century: a case of study,” *Journal of Engineering and Applied Science*, vol. 70, no. 1, Sep. 2023, doi: https://doi.org/10.1186/s44147-023-00281-x.

[50] “Artifacts Before and After Looting & Attacks,” *Antiquities Coalition*. https://theantiquitiescoalition.org/multimedia-resources/before-and-after-series/cultureunderthreat-before-and-after-volume-i/

[51] “Nimrud: Photos show IS destruction of ancient Iraqi city,” *BBC News*, Nov. 15, 2016. Available: https://www.bbc.com/news/world-middle-east-37992394

[52] “Nimrud prima della distruzione | JuzaPhoto,” *Juzaphoto.com*, 2015. https://www.juzaphoto.com/galleria.php?l=it&bk=m-1-&t=1508004 (accessed Dec. 29, 2024).

[53] "CHI – Special Reports – On the Destruction of the Northwest Palace at Nimrud - American Society of Overseas Research (ASOR)," *ASOR*, Sep. 08, 2019. https://www.asor.org/chi/reports/special-reports/on-the-Destruction-of-the-Northwest-Palace-at-Nimrud

[54] A. Spray, "The Treasury: What To Know Of Petra's Most Famous Temple," *TheTravel*, Dec. 21, 2022. https://www.thetravel.com/what-to-know-of-the-treasury-petras-most-famous-temple/

[55] "Older tombs below Al-Khazneh, Petra. Art Destination Jordan," *Universes.art*, 2020. https://universes.art/en/art-destinations/jordan/petra/al-khazneh/older-graves (accessed Dec. 29, 2024).

[56] N. Ray, "Angkor Wat: get to know Cambodia's most iconic temple," *Lonely Planet*, Mar. 10, 2022. https://www.lonelyplanet.com/articles/cambodia-famous-temple-angkor-wat-info

[57] "Travel: Angkor Wat, the good, the bad and the ugly," *South China Morning Post*, Aug. 12, 2016. https://www.scmp.com/magazines/post-magazine/travel/article/2001354/travel-angkor-wat-good-bad-and-ugly

[58] T. C. Wilkinson, "Falling out of an Aircraft: Aerovisualism and the Aerial Photography of J.S.P. Bradford," *Visual Anthropology*, vol. 21, no. 1, pp. 18–38, Dec. 2007, doi: https://doi.org/10.1080/08949460701688924.

[59] *Blogspot.com*, 2024. https://2.bp.blogspot.com/-ZtZt9uaRYjc/UVRU3vMXaoI/AAAAAAAADEc/N9emY6G9_Yg/s1600/Minaret+of+Samarra (accessed Dec. 29, 2024).

[60] U. World, "UNESCO World Heritage Centre - Document - Interior of the Abu Dulaf Mosque. Samarra Archaeological City (Iraq)," *Unesco.org*, 2018. https://whc.unesco.org/en/documents/109702 (accessed Dec. 29, 2024).

[61] "x.com," *X (formerly Twitter)*, 2024. https://twitter.com/omardemosul/status/956668643722526720 (accessed Dec. 29, 2024).

[62] "Redirect Notice," *Google.com*, 2024. https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.defense.gov%2F

Multimedia%2FPhotos%2Figphoto%2F2001240970%2F&psig=AOvVaw1-MNG1x7dEOWl1wJfFMbdn&ust=1735561993859000&source=images&cd=vfe&opi=89978449&ved=0CBQQjRxqFwoTCKjS9rP-zIoDFQAAAAAdAAAAABAY (accessed Dec. 29, 2024).

[63] *Dailymail.co.uk*, 2024. https://www.dailymail.co.uk/news/article-4166894/ISIS-destruction-popular-Mosque-prophet-Jonah.html (accessed Dec. 29, 2024).

[64] CMS Admin, "At Mosul Church, Pope Asks Iraq's Christians to Forgive ISIS and Rebuild," *Christianity Today*, Mar. 11, 2021. https://www.christianitytoday.com/2021/03/iraq-pope-francis-mosul-qaraqosh-church-nineveh-plain-visit/ (accessed Dec. 29, 2024).

[65] S. Mahmoud, "Postcard from Mosul: Mythical creatures emerge from the site of Esarhaddon," *The National*, Oct. 27, 2023. https://www.thenationalnews.com/weekend/2023/10/27/postcard-from-mosul-mythical-creatures-emerge-from-the-site-of-esarhaddon/ (accessed Dec. 29, 2024).

[66] N. Khoshnaw, "Explore the IS Tunnels," *www.bbc.co.uk*, 2018. https://www.bbc.co.uk/news/resources/idt-sh/isis_tunnels.

[67] S. Hameed, Z. Riadh Abdulla, and N. Daood, "Urban Regeneration through Post-War Reconstruction: Reclaiming the Urban Identity of the Old City of Mosul," Periodicals of Engineering and Natural Sciences, vol. 7, no. 1, pp. 294–301, 2019, Accessed: Jan. 25, 2025. [Online]. Available: https://core.ac.uk/download/229563415.pdf

[68] M. Healy, *The Ancient Assyrians*. Bloomsbury Publishing, 2023.

[69] P. Jackson, *The Mongols & the Islamic world : from conquest to conversion*. New Haven: Yale University Press, 2017.

[70] D. Quataert, *The Ottoman Empire, 1700–1922*. Cambridge University Press, 2005.

[71] P. Marr, *Modern History Of Iraq*. S.L.: Routledge, 1985.

[72] "Revive the Spirit of Mosul | UNESCO," *www.unesco.org*. https://www.unesco.org/en/revive-mosul.

[73] "British Museum Publications | British Museum," *www.britishmuseum.org*. https://www.britishmuseum.org/research/british-museum-publications.

[74] P. G. Stone and J. Bajjaly, “The Destruction of Cultural Heritage in Iraq - Boydell and Brewer,” *Boydell and Brewer*, Aug. 10, 2023. https://boydellandbrewer.com/9781843834830/the-destruction-of-cultural-heritage-in-iraq/ (accessed Jan. 25, 2025).

[75] N. S. Price, “Cultural Heritage in Postwar Recovery,” 2005. Available: https://www.iccrom.org/sites/default/files/publications/2019-11/iccrom_ics06_culturalheritagepostwar_en_0_0.pdf

[76] A. A. ALLAWI, *The Occupation of Iraq: Winning the War, Losing the Peace*. Yale University Press, 2007. Available: https://www.jstor.org/stable/j.ctt1npg7d

[77] Julian E. reade, “2017. The Assyrian Palace at Nabi Yunus, Nineveh (Fs Nicholas Postgate),” *Academia.edu*, Jun. 2017, doi: https://doi.org/10119000/11290411/s200_julian.

CURRICULUM VITAE

PERSONAL INFORMATION

Name Surname : Sahar Yasir Abdulwahid

Date of Birth :

Phone :

E-mail :

EDUCATION

High School : Al Rafidain Private School

Bachelor's Degree : Civil Engineering-Ankara Yildirim Beyazit University

Master's Degree : Post-Disaster Rehabilitation-Ankara Yildirim Beyazit University

Academic Journey : My educational achievements, including a Bachelor's degree in Civil Engineering and ongoing Master's studies in Post-Disaster Rehabilitation, have equipped me with a robust foundation in Problem analysis, Problem solving and Project management through interdisciplinary approaches. Through this academic and professional journey, I aim to bridge gaps in scholarly research and practical implementation in heritage and disaster rehabilitation by expanding my research endeavors that contribute meaningfully to society and my community, focusing on the preservation and restoration of cultural heritage while supporting and empowering communities affected by disasters.

TOPICS OF INTEREST

- Cultural Heritage Preservation
- Post-Disaster and Reconstruction Management
- Community Resilience and Development

