

Peaceful Coexistence in Mosul According to the Historian Professor Dr. Imad al-Din Khalil's Memoirs

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Abstract:

The historical social harmony and peaceful coexistence of Mosul are vividly portrayed in the memoirs of the distinguished historian, Professor Dr. Emad al-Din Khalil. Positioned at the intersection of four major ecological and cultural regions, Mosul has long been a city where diverse ethnicities, religions, and communities—including Arabs, Kurds, Turkmen, Muslims, Christians, Jews, and Yazidis—lived side by side in mutual respect and cooperation.

The memoirs, covering the period from Dr. Khalil's birth until 1958, offer invaluable insights into Mosul's social life, communal traditions, education, customs, and daily practices that fostered a unique sense of unity amidst diversity. Through detailed and honest recollections, these memoirs serve as a crucial historical source that illuminates the city's capacity for coexistence.

Employing an inductive historical approach grounded in analysis and comparison with other sources, the study highlights significant elements of Mosul's societal harmony, such as collective celebrations, interfaith interactions, traditional attire, cuisine, leisure activities, and public life. The memoirs also reflect on the social disruptions that later fractured this harmony, particularly in the aftermath of the 2003 conflict and its consequences for Mosul's demographic and social fabric.

Personal memoirs emerge as an essential tool for reconstructing social history and understanding the dynamics of peaceful coexistence in pluralistic societies, offering lessons that remain relevant to contemporary discussions on social integration and cultural resilience.

Keywords: Mosul, Social Cohesion, Peaceful Coexistence, Ethnic and Religious Diversity, Memoirs, Historical Documentation

Introduction:

Mosul represents an important point of convergence between four major natural regions, serving as a transitional zone from the flat, arid desert to the rain- mountains area and beyond in northern Iraq. It is also a geographical meeting point between the Jazira region in western Iraq and the alluvial plains of the central and southern parts of the country. Each of these natural regions has distinctly influenced Mosul's political, cultural, and social life, endowing the city with a unique local identity and shaping its clearly defined character.

As a result of this intersection, Mosul's society has long been characterized by peaceful coexistence and social harmony among various ethnicities, religions, and sects. Since ancient times, these diverse communities—Arabs, Kurds, Turkmen, Muslims, Christians, Jews, Sabeans, and Yazidis—have lived side by side, sharing both joys and hardships within an atmosphere of cooperation, tolerance, and mutual respect. Despite their differences, the people of Mosul came to embody a cohesive social fabric, reflecting an exceptional model of unity in diversity.

Personal memoirs are widely recognized as a means for individuals to express their innermost thoughts and secrets, offering an opportunity for self-reflection and the release of suppressed emotions. They also serve as valuable historical sources, despite ongoing scholarly debates regarding their reliability. Memoirs often contain diverse historical , political, economic, social, educational, and cultural fact and some may include photographs or documents that enhance their significance. While some memoirs are written with purely personal motives, careful scholarly analysis allows for the extraction of historical information, especially when combined with comparisons to other available sources.

Furthermore, personal memoirs are essential for clarifying ambiguous or obscure historical events, particularly those that the author personally witnessed, offering new perspectives on specific incidents.

In this context, the memoirs of Professor Dr. Imad al-Din Khalil stand out for their historical value. Dr. Khalil is a distinguished Iraqi historian, born in Mosul in 1941, writer, and thinker. He earned his Bachelor's degree in Arts from the University of Baghdad in 1962, followed by a Master's degree in Islamic History from the same institution in 1965, and later completed his Ph.D. in Islamic History at Ain Shams University in 1968. Throughout his prolific career, he has authored numerous works in history, literature, theater, and literary criticism, leaving a profound intellectual impact on multiple fields.

The historical value of his memoirs is enhanced by his deep understanding of the significance and precision of historical documentation and his sense of historical responsibility. The importance of these memoirs is further heightened by the author's commitment to daily documentation since 1956, which undoubtedly lends additional credibility and depth to his recollections.

What is particularly noteworthy about Dr. Khalil's memoirs is the remarkable objectivity and honesty with which he records events—qualities that set his work apart from other personal narratives. As he himself notes: **"The autobiography is a life experience that encompasses many values that must be conveyed to others in the clearest and most explicit manner."** [1]

This study aims to examine the content of Dr. Khalil's memoirs regarding the city of Mosul during the period from his birth until 1958, leaving subsequent historical developments for future researchers. Through an inductive historical approach based on analysis and comparison with other sources, this study seeks to shed light on the forms of social harmony documented by Dr. Khalil during this formative period.

Dr. Khalil focuses in his memoirs, on several key themes, including the city of Mosul, family structure, the impact of socio-political events on individual upbringing, the significance of education, local customs and traditions, social relationships, the psychological effects of death on children, food, clothing, diseases, and other social challenges.

Theoretical Framework and Conceptual Context:

This study is grounded in several theoretical perspectives that help illuminate the nature of social harmony and peaceful coexistence as reflected in the memoirs of Professor Dr. Imad al-Din Khalil. The concept of peaceful coexistence, at the core of this analysis, which refers to the ability of diverse groups—ethnic, religious, and cultural—to live together in mutual respect and tolerance. This notion draws upon **Intercultural Communication Theory**, which emphasizes the role of communication, shared spaces, and cultural understanding in fostering coexistence.

The study also engages with **Social Capital Theory**, particularly as articulated by Bourdieu and Putnam, which highlights how networks of relationships, mutual trust, and shared values contribute to societal cohesion. The memoirs reveal how everyday interactions in Mosul's neighborhoods, markets, and public spaces created informal networks of trust and cooperation that transcended religious and ethnic divides.

Another relevant theoretical lens is the **Social Mosaic Model**, which views pluralistic societies as composed of distinct yet interconnected communities that maintain their identities while contributing to a shared social fabric. The diverse communities of Mosul—Muslims, Christians, Jews, Kurds, Arabs—embodied this mosaic through everyday acts of cooperation and celebration.

Finally, the memoirs serve as an example of **Collective Memory Theory**, as conceptualized by Maurice Halbwachs. These personal recollections are not merely individual accounts but contribute to the collective historical memory of the city, offering narratives that shape group identity and continuity across generations.

By employing these theoretical perspectives, the study moves beyond a purely descriptive approach, offering a deeper understanding of how social harmony in Mosul was constructed, sustained, and, eventually, challenged.

1. Description of the City of Mosul:

Mosul and its neighborhoods and traditional houses, held a special place in the hearts of its diverse families, regardless of their religious or ethnic backgrounds. This strong sense of place influenced the upbringing of individuals and shaped their social and cultural experiences, leaving an enduring impact on their character. This is particularly reflected in the memoirs of Professor Dr. Imad al-Din Khalil, who dedicated numerous pages to describing Mosul during the 1940s and 1950s. He described the city as "relatively small, with a population barely exceeding a quarter of a million people," and affectionately referred to it as "the beloved city called 'Um al-Rabi'ain' (the Mother of Two Springs) due to the beauty of its autumn, which resembled spring" [2]. He also highlighted the significance of the Tigris River, which "flowed gently along the edges of Mosul" [3].

The old city was still confined within its historical borders, which traced back to the Seljuk, Atabeg, and Ottoman periods. The city was bounded to the north by Bash Tapia Citadel and the Royal Hospital (later the Republican Hospital), and to the east by the Tigris River. To the west stood Bab Sinjar, Bab al-Baydh, and the Tawafa neighborhood near the railway station. The southern boundary included Bab al-Jadid, Bab Lakash, Sheikh Omar, and Bab al-Toub. The only link to the eastern side of Mosul at that time was a single iron bridge, known locally as “Al-Jisr al-Atiq,” constructed in 1933 during the reign of King Ghazi and inaugurated in 1934. This bridge connected the right and left banks of the city and remains a cultural landmark in the collective memory of Mosul’s residents [4][5].

Among the notable neighborhoods were Nabi Yunus, which was originally composed of houses surrounding an ancient Assyrian mound believed by some to be the site of “the Mound of Repentance” referenced in the Quran. The area underwent urban expansion in the 1950s, and most of its old buildings were demolished in the 1980s to accommodate the enlargement of the Nabi Yunus Mosque. Only its eastern and southeastern parts remain today. The Faisaliyah neighborhood, on the other hand, was established during the reign of King Faisal I (1921–1933) and included Khair al-Din al-Omari Street and the Najeeb al-Jader Mosque, built in 1952, along with an area once known as Bir al-Banat [6].

Dr. Khalil also described the presence of a palace near the Nabi Yunus mound, designed in a distinctive Armenian-Roman architectural style by Dr. Krikor Starjian, an Armenian physician born in Marash in 1880. After completing his medical education in Istanbul, he served in Mosul before constructing his grand palace in 1935 on a 3,500-square-meter plot. The palace, mistakenly thought by locals to have Chinese or Japanese influences, took ten years to build and became a cultural landmark that hosted prominent figures such as Reza Shah of Iran and Iraqi political leader Rashid Ali al-Gaylani. The palace stood until recent decades when it was demolished to make way for a modern residential building known as the Andalusian Tower [7]. The memoirs also capture the atmosphere of crossing the city’s iron bridge, a common experience for Mosul’s residents who would often linger there late into the night, watching people return home across the river [8]. The railway station and its tracks formed an integral part of Mosul’s urban environment. Dr. Khalil provided a detailed description of the station, noting that it was remarkably clean and served by a team of Assyrian workers led by a well-known figure known as “the Titi,” who would walk through the train’s first and second-class carriages offering cups of tea with milk to the passengers [9].

Over time, Mosul underwent significant urban expansion and demographic growth, particularly after successive governments pursued policies of modernization and economic development. By 2023, the city had extended to cover a diameter exceeding fifty kilometers in all directions [10].

Dr. Khalil also described Mosul’s bustling markets, which he termed the “Services Triangle,” an area defined by Nainawa Street, Ghazi Street, Adala Street, and the Tigris River. This lively commercial hub was filled with markets, crafts, caravanserais, bathhouses, arches, restaurants, cafés, and shops stretching in every direction. It was a place where people of all backgrounds worked together in harmony, embodying a spirit of cooperation and mutual respect [11].

He also highlighted the importance of Martyrs’ Park, a large public space in the city center originally used by Ottoman military units for training exercises. By the mid-20th century, it became a prominent gathering place for families and students from all sects and ethnicities, especially during exam preparation seasons [12]. Dr. Khalil further described Mosul’s southern neighborhoods, including areas such as Sijn, Al-Tayana, Al-Ghazlani, Al-Dawasa, Al-Dindan, and the Tannery District. These areas were prone to seasonal flooding due to their low elevation and poor drainage, a problem that persists to this day despite numerous attempts over decades to resolve it.

Additionally, the memoirs describe the popular practice of strolling along the embankment on the western bank of the Tigris River, an area that began near the old stone barracks in southern Mosul and stretched for long distances alongside the river.

In addition to the previously mentioned areas, Dr. Khalil also described the embankment running parallel to the Tigris River [13], as well as the newly constructed bridge known as “Al-Hurriya Bridge” (Freedom Bridge), which served as a vital connection between the two sides of the city. The construction of this bridge began in 1955 and was inaugurated by King Faisal II on April 28, 1958. Originally named after the king, the bridge was later renamed “Freedom Bridge” following the July 14, 1958 revolution. The bridge measured approximately 750 meters in length and 9 meters in width, becoming one of Mosul’s key infrastructural landmarks [14].

He also mentioned the main road extending from the bridge to the Nabi Yunus roundabout on the left bank of Mosul, which became known as Al-Hurriya Street (Freedom Street). Dr. Khalil

then elaborated on Mosul's principal streets, such as Nainawa Street and the two versions of Farouq Street—old and new—before moving on to describe several secondary streets that intersected or branched from these main avenues. He gave particular focus to the road that stretched from Bab Lakash towards Al-Dawasa, as it was the path he used daily to reach his elementary school [15].

Another vibrant area he described was Halab Street, which he portrayed as a lively and joyful place filled with restaurants, street vendors selling nuts and sweets, as well as both summer and winter cafés. The street also hosted numerous shops selling souvenirs, military uniform tailors, and insignia vendors. This diversity of businesses reflected the multicultural character of Mosul, where people from various ethnicities and religious backgrounds coexisted in harmony [16].

2. Examples of Social Harmony in Mosul:

Dr. Khalil also spoke extensively about the spirit of harmony that prevailed among the people of Mosul during that time, regardless of their religious or ethnic affiliations. This harmony was most vividly reflected in the city's social diversity, which encompassed Muslims and non-Muslims, Arabs and non-Arabs, urban dwellers and rural inhabitants. This mosaic of coexistence represented both the city's past and its present. Among the communities he mentioned were Christians, Jews, Kurds, Bedouins, effendiyya (urban middle class), rural villagers, and city residents. He wrote: "The teachings of this religion (Islam) allowed us to coexist naturally and harmoniously with all sects and ethnicities before colonialism interfered and sowed division among the people of this nation. Mosul was like a mosaic map containing every ethnic and sectarian color we passed by morning and evening: Muslims, Christians, Jews, Sabeans, and within Christianity itself, all denominations: Catholics, Orthodox, Protestants, Armenians, Syriacs, and Arameans" [17].

Dr. Khalil did not overlook the tragic transformations that later struck Mosul, including sectarian fragmentation, civil strife, killings, and mass displacement. He poignantly observed: "One cannot help but compare that golden age of peaceful coexistence with what Iraq—and Mosul in particular—experienced later" [18].

Even today, the city continues to attract people, though its social fabric has changed significantly since the American occupation of Iraq in 2003, which resulted in waves of forced displacement affecting certain segments of society. The most severe of these was the exodus of Christians and other religious minorities after 2014, many of whom left Mosul permanently. Meanwhile, new social groups, including rural migrants and displaced persons from other Iraqi provinces such as Basra, have settled in Mosul since 2003, significantly altering the city's demographic composition.

3. Eid Festivals and Their Role in Social Harmony in Mosul:

Dr. Khalil also described the joyful atmosphere of Eid—the happiness of children, the festive preparations, and the community-wide celebrations in which people of all sects and minorities actively participated. Christians, Jews, and others shared in the celebrations with Muslims, while many Muslims likewise shared in the joyous and sorrowful occasions of other communities. Even today, traces of this spirit can still be seen in Mosul's neighborhoods, alleys, streets, and public spaces, despite changes over time. The traditional games and amusements of the past—simple swings and Ferris wheels—have largely given way to more modern and sometimes more dangerous forms of entertainment, such as amusement parks, casinos, and large public gardens that now span Mosul's urban sprawl, which has expanded considerably since the mid-20th century [19].

4. The Role of Cinemas in Social Harmony:

Dr. Khalil also reminisced about the early cinemas in Mosul, which were popular among all segments of society—children, youths, adults, and even women, who attended to watch movies with their families. These cinemas drew audiences from every religious and ethnic background, particularly for Arabic films starring prominent actors, as well as select foreign films subject to state censorship. Cinemas played an especially prominent role during Eid holidays, when people eagerly flocked from one cinema to another to watch the latest movies. Theater managers took care to schedule action and adventure films during Eid, which were highly popular and remain so to this day [20].

Dr. Khalil vividly recounted these experiences in his memoirs: "We would search for a place in this cinema or that one, watching films like Tarzan, Gabak Wali, and Hong Kong adventures—those films filled with perils, surprises, and heroism, which enchanted us and made us watch the same film multiple times" [21].

Cinema served as an important recreational outlet and means of cultural expression. The cinematic industry began globally in 1896, and by the early 20th century, Mosul had begun establishing its own movie theaters. By 1940, the city had five cinemas—four winter theaters and

one summer venue. By 1955, the number had increased to six winter and six summer theaters, and by 1975, Mosul boasted twelve winter cinemas. Notably, most of these theaters bore names inspired by Arab history and heritage, reflecting the cultural and national consciousness of their owners. Names included Hammurabi, Granada, Seville, Babylon, Andalus, King Ghazi, King Faisal, Semiramis, Al-Khayyam, and Al-Jumhuriya [22].

These cinemas continued to operate until the late 1990s, when the spread of home video technologies (VHS and DVD) and the security and social upheavals following the 2003 U.S. invasion led to their decline. In addition to entertainment, cinemas in Mosul also played educational and patriotic roles. Schools would often reserve entire screenings for students to promote social values, such as through films like *To Sir, with Love* (dubbed into Arabic) or the iconic Egyptian patriotic film *The Bullet is Still in My Pocket* [23].

Dr. Khalil also recalled the vibrant annual celebrations held each April in Mosul's Aviation Square, where schools and military units staged public performances and athletic parades. These events became cherished festivals that animated the surrounding neighborhoods and brought people together [24].

5. Group Excursions and Recreation and Their Role in Social Harmony:

Dr. Khalil also reflected on the tradition of collective outings among the people of Mosul, particularly during the spring season. He described how the arrival of spring would entice people from all backgrounds to venture into the countryside to enjoy the beauty of nature. He noted: "Springtime excursions in Mosul... what an experience they were! The season would lure everyone outdoors to the meadows to relish the wonders of nature. These excursions followed community traditions that resembled festive rituals. There were specific days such as the Feast of Mar Gorgis [25], the Feast of Mar Mikha'il [26], and the Festival of the Tawafa [27], among others—each reflecting the warmth, affection, and social harmony that united all the communities of Mosul" [28].

He also mentioned the popular springtime picnics in the village of Al-Jeela, an area that today corresponds to the neighborhoods of Al-Sukkar and Al-Baladiyat near Al-Khansa Hospital. This area, known for its gentle hills overlooking the Khoser River, was once a favorite recreational destination [29]. Another beloved destination was Hammam Al-Alil, a famous sulfur-rich hot spring town located approximately 27 kilometers southeast of Mosul, on the banks of the Tigris River. In his memoirs, Dr. Khalil wrote: "In autumn, the direction of the excursions would shift southward towards Hammam Al-Alil, where the people of Mosul would spend extended weeks, renting houses and setting up tents near the hot mineral springs" [30].

These traditions of spring outings, however, gradually faded over time, especially after the U.S. invasion of Iraq in 2003. The resulting deterioration in security, along with the disruption of the old winding road known as "Hayyat Road" (named for its snake-like twists), contributed to the decline of these communal excursions. Despite this, the memory of these places—destinations once frequented by the people of Mosul from all religious and ethnic backgrounds—remains vivid in the minds of those who experienced them [31].

Among the destinations he recalled was the Monastery of Mar Gorgis, situated on a picturesque hill north of Mosul. During the 1970s, visiting this monastery seemed like an arduous journey for many, especially for families living in areas such as New Mosul on the city's southwestern side. Dr. Khalil nostalgically described how his family and friends would settle on the lush meadows surrounding the monastery—a place that, thanks to modern road infrastructure, has become far more accessible today [32].

6. Mosuli Costumes and Their Evolution:

Dr. Khalil also devoted considerable attention to the traditional costumes worn by various social groups in Mosul, including Muslims, Christians of different denominations, Jews, Sabians, Arabs, Kurds, Shabaks, Kakais, Yazidis, and others. He provided a vivid description of the attire worn by his maternal grandfather, writing: "My grandfather would return home in the afternoon, coming back from his work in the textile market, draped in a dark-colored 'Abaya' covering his striped inner robe, with two layers of white cloth wrapped around his head" [33].

The shiny striped robes worn by men in Mosul during the Ottoman era were particularly fashionable at the time. However, this traditional attire gradually changed, especially among the younger generation known as the "Effendiyya," who adopted Western-style clothing following the establishment of the Iraqi monarchy. Inspired by King Faisal I and the country's increasing openness to Western influences, people began to wear suits consisting of a jacket, trousers, shoes, and often a matching tie, along with the distinctive Iraqi headwear known as the "Saddara" or "Feisaliyya"—a flat, collapsible cap associated with national identity [34][35].

Dr. Khalil described how his father, after marriage, shifted to wearing Western-style clothing while maintaining the symbolic Saddara, which had been popularized by King Faisal I as a sign of modernity and patriotism. He wrote: "After marriage, my father switched to Western attire—suit and shoes—but refused to leave his head uncovered. He replaced the Ottoman fez with the Iraqi Saddara, which Faisal I had introduced, and the Effendiyya proudly wore it as an expression of their loyalty to their homeland" [36].

Nonetheless, many of his father's contemporaries, particularly merchants and craftsmen, continued to wear traditional attire consisting of the "Zaboon" (a long coat) and the "Dimeer" (a decorated vest with wide sleeves, equivalent to a modern jacket), along with the Abaya and turban, or alternatively, headscarves and Agal (the traditional Arab black cord) in various styles and forms [37].

7. Traditional Foods and Beverages in Mosul:

The culinary traditions of Mosul also occupied a special place in Dr. Khalil's memoirs, reflecting the shared cultural practices of the city's diverse communities—Muslims, Christians, Jews, and others—who collectively contributed to the city's rich gastronomic heritage. Many of these traditional dishes remain widely enjoyed to this day.

One of the most prominent dishes he mentioned was **Okra Stew (Bamia)**, a staple of Mosuli and broader Iraqi cuisine. Mosuli women were renowned for their skill in preparing this dish, which required careful selection of ingredients and meticulous cooking techniques. In Iraqi culture, proficiency in cooking Bamia was traditionally viewed as a sign of a woman's excellence in homemaking [38].

Another iconic dish was **Kebab**, a beloved culinary tradition enjoyed across all social classes, whether at home, in simple street eateries, or in fine restaurants. Dr. Khalil recalled how Mosulis took pride in preparing their own kebabs during family outings and gatherings [39]. Alongside kebab, **Torshi (pickled vegetables)** was a popular accompaniment, valued for its refreshing flavor and widely consumed in Mosul and throughout Iraq [40].

He also described simpler, yet equally cherished foods such as **dried bread** served with **onions mixed with curry and sumac**—the latter adding a sour tang that complemented grilled meats. Among desserts, he mentioned **Qamar al-Din**, an apricot-based confection imported from the Levant, commonly enjoyed either as a chewy sweet or dissolved into a refreshing drink during Ramadan [41].

Other popular treats included **roasted chestnuts (Shah Blout or Shiblout in local dialect)**, **Louzina (almond candy)**, **Jouzina (walnut candy)**, and various forms of **candied citrus peels (notably bitter orange or Seville orange known as Narang)**. He also mentioned **mixed nuts (Jarz)** and diverse traditional sweets like **Halawat Debes (date syrup sweets)**, **Tahini-based confections**, and various **sesame candies**. A nostalgic delicacy he recalled was the **"Hanging Melon" (Bateekh al-Ta'leeq)**—a yellow melon harvested early and hung indoors to ripen slowly, a once-common tradition that has largely disappeared [42].

The memoirs also touched upon beverages, noting the arrival of **carbonated soft drinks** such as Pepsi and Coca-Cola to Mosul around 1950. These drinks, newly introduced and highly popular among children, were consumed with both delight and caution, as rumors about their contents and ownership by Jewish capitalists led to calls for boycotts in some circles [43][44].

In addition to soft drinks, Dr. Khalil reminisced about the popularity of **licorice root beverage (Arq Sous)**, as well as common vegetables like **lettuce and carrots**, which continue to be widely consumed. He also referred to the traditional **"Zambil"**—a woven basket made of palm fronds or reeds, once ubiquitous in local markets but now replaced by modern plastic bags. The Zambil was emblematic of Mosul's market life and is fondly remembered as part of the city's social and commercial history [45].

Through these shared culinary traditions—foods, beverages, and market customs—the people of Mosul, regardless of sect or ethnicity, found common ground and lived in a state of harmonious coexistence rarely matched in other societies, whether in the region or in the so-called developed West.

8. Discussion and Conclusion;

The exploration of Mosul's social landscape through the memoirs of Professor Dr. Imad al-Din Khalil reveals a city once characterized by a profound spirit of peaceful coexistence, cultural plurality, and social cohesion. The vivid depictions of daily life—ranging from religious festivals, shared public spaces, traditional clothing, cuisine, and recreational activities—illustrate a lived reality in which diversity was not merely tolerated but embraced as an integral part of the city's identity.

This social harmony was not the product of formal policies or political frameworks, but rather the result of deeply embedded social practices, communal values, and interpersonal trust built across generations. The people of Mosul, through routine interactions and shared celebrations, constructed an informal yet resilient social fabric that transcended ethnic, religious, and cultural boundaries. This finding aligns with key theoretical perspectives on social capital, intercultural communication, and the concept of the social mosaic, which all emphasize the importance of everyday relationships and shared cultural spaces in fostering coexistence.

However, the memoirs also serve as a poignant reminder of the fragility of such harmony. The political instability, conflicts, and demographic shifts that have plagued Mosul in recent decades—particularly after the 2003 invasion and the subsequent rise of sectarian violence—have disrupted the delicate balance that once defined the city. The forced displacement of Christian communities, the erosion of public spaces, and the fragmentation of communal life are not merely historical footnotes but ongoing challenges that call for urgent reflection and action.

These insights are not confined to the historical context of Mosul alone. In a world increasingly marked by polarization, displacement, and identity-based conflicts, the case of Mosul offers valuable lessons for contemporary societies. It underscores the necessity of investing in social capital, preserving shared spaces for cultural interaction, and fostering inclusive narratives that celebrate diversity as a source of strength rather than division.

Future research may benefit from comparative studies of other multi-ethnic cities that have undergone similar transformations, as well as from empirical investigations into how collective memory and local narratives can contribute to post-conflict reconciliation and community rebuilding. Ultimately, the memory of Mosul's coexistence, as preserved in Dr. Khalil's memoirs, serves as both a testament to what is possible and a warning of what can be lost when social harmony is left unprotected.

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