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## ESTABLISHING THE CITY OF NASIRIYAH

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### **Abstract:**

Al-Muntafiq was dominated by tribal systems, Bedouin laws and customs, and it was an obstacle to any reformer trying to subject these tribes to settlement and development. The Ottoman states needed to win over these tribes to their side, so the Ottoman Empire took a new policy through which it aimed to contain these tribes, in order to eliminate the revolutions that take place between these tribes on the one hand. On the other hand, to be a reserve military force that would contribute to the extension of security and law enforcement, as these tribes had great control, and they controlled most of the southern parts of Iraq. At the forefront of these tribes are the Al-Saadoun family, the largest tribe with influence in Al-Muntafiq, and in order to accurately understand the reasons for the Ottomans' interest in this tribal gathering and the establishment of the city of Nasiriyah, so the reasons for the establishment are clarified and this research is located in a group of axes, the most important of which is the first axis dealing with the importance of studying the site.

As for the second axis, it dealt with a historical overview of the city's site.

As for the third axis, it is about presenting a summary of the history of Al-Muntafiq to clarify the conditions of this tribal assembly and its relationship with the Ottoman authority.

As for the fourth axis entitled Al-Muntafiq and the reforms of the Ottoman Empire, where the researcher showed the most important reforms of the Ottoman state in the Al-Muntafiq district and the reaction of the leaders of Al-Muntafiq towards these reforms.

As for the fifth and the last axis, it dealt with the building of the city, the reason for its name, and the most important persons who participated in the founding of this city, and explaining its map.

### **THE IMPORTANCE OF STUDYING THE SITE**

To assess the location of a city and estimate its value, it is necessary to go back to the date of the establishment of the city, and to understand the

conditions of the local environment on which it was built, and perhaps the most prominent factor that led to the selection of cities in the early stages of their emergence is the ease of defense. In many cases, civil society gathers in a specific location protected by a castle, fortress, hill head, or the folds of a river, and that place becomes a place in which it is easy to defend, and from here we find that ancient cities resort to building walls around them or in some protected areas.

As it was located on the riverbeds or a seashore, such as ancient cities and medieval cities like Babylon or Ur and others. ( 1 )

The geographical location acquires importance for the city, and it is the one that controls its growth and functions because cities do not depend on their objective resources only, but rather depend fundamentally on what surrounds them. The site has the production of ground disparity that creates a highly negotiated spatial and produces in it the dialectic of stability and movement in which it differs from places, and the best of which is to achieve the largest amount of internal and external gains for its continuation and development.

In addition to its reliance on stability and movement relations, and in this way the position expresses the spatial and functional relations and other places within the wide area of the region.

Ibn Khaldoun believes that the location of the city is the main element that determines in the future the role of the city and the level that it can reach, while Marcel Jewett stated that the continuation of the city is conditional on choosing its place of residence and shows the importance of the distinguished site at a time when it is successive within its location to be reflected in the different places it occupies. Spatial importance of the emergence of the city and its importance, as the position depends on the centrality of the region and its relations and links with the various natural, social, economic and cultural phenomena that fall outside its borders, the city is a meeting between place and time, and that place is a meeting between nature, thought, space, perception and location in most cases, not chosen randomly, but according to the specifications determined by humans. The location of the city is determined by the interaction of stability and movement relations within a specific spatial framework. ( 2 )

The location of the city of Nasiriyah is very important, as it is a link between the Gulf, represented by Basra and between Baghdad and the cities of central and northern Iraq, in addition to being a strategic war site also, whether in ancient or modern wars, and on the other hand, it was the home of most of the Arab tribes coming from the peninsula, and that Due to the fertility of its lands and the provision of water, migrations to it were very wide before and after the Islamic conquest, up to the time of demarcating the borders between Iraq and neighboring countries during the twentieth century after the formation of national governments. ( 3 )

### **HISTORICAL OVERVIEW OF THE CITY'S SITE**

It is not a matter of coincidence that a metropolis was built on the ruins of Al-Muntafiq or as a result of a population gathering that has increased, developed

and expanded, and what the state's machinery and agencies are heading towards in developing urban plans for planning the city (4). The city of Nasiriyah witnessed the emergence of the oldest human civilizations represented by the Sumerian civilization (the city of Ur, which is located 11 km west of the city), and the city of Eridu, 40 km west. ( 5 )

The high ziggurat temples in DhiQar are a distinct architectural monument, and they are among the first religious buildings in Iraq that King Urnmo built in the year 213 BC, and their remains are still standing in DhiQar. ( 6 )

This is evidence that the region was not empty of metropolitan areas on the day of the Al-Muntafiq's takeover. The Emirate of Al-Muntafiq witnessed important sites for what we might call the capital, where the first site (Al-Arja) was the longest location for the capital of the emirate, while the second site was the city of Souq Al-ShuyukhAs the emirate's central position continued. (7 )

And the civil inheritance that the city of Nasiriyah inherited from the previous cities and its upbringing on its location can be called the inheritance of the site. ( 8 )

It is worth noting that the southern region of Iraq has been controlled by Arab tribes since the fifteenth century AD, and it was called the Emirate of Al-Muntafiq .

#### **A BRIEF OVERVIEW OF THE HISTORY OF AL-MUNTAFIQ**

The Ottomans determined the location of the Al-Muntafiq Brigade (9) in the north from the districts of Al-Diwaniyah and Al-Samawah belonging to the Baghdad Brigade to the Al-Amara Brigade in the south, and from Al-Kut district in the east to Al-Shamia desert in the west (10) and it was under the leadership of the princes of Al-Mutafiq.

The local conditions were calm under the Ottoman control for more than three decades, and after that the figure of Saadoun bin Muhammad Al-Mani, nicknamed (Saadoun the Great) in the year 115 AH / 1737 CE emerged, and from it the title of Saadoun was derived for his leadership of the Emirate of Al-Muntafak, and he declared insubordination against the Ottoman state, but the Ottoman Empire rejected the orders issued by Sheikh Saadoun regarding taxes and clashed with him in violent battles, the battle was decided in favor of the Ottomans, and Prince Saadoun was arrested, his head cut off and sent to Astana in the year 1742 BC . ( 12 )

Then the province of Basra, to which the emirate of Al-Muntafiq belongs, witnessed a relative calmness , until 1182 AH / 1768 CE, after which the Saadoun princes resumed their disobedience to the Ottoman Empire, but the latter suppressed their movements. ( 13 )

Another move emerged by Al-Saadoun leaders, in the year 1777, but not against the Ottoman Empire this time, against the Persian invasion of Basra, when the leader of the Persian campaign, Sadiq Khan, wanted to seize the areas of Al-Muntafiq. About defeating the attacking Iranian forces, after which Sheikh Thamer succeeded in luring a large Iranian force, 17 miles away

from Medina, and they clashed with it in a heavy battle in Abu Helana area in 1787 that wiped out the Iranian force from the last. Among the dead was the army commander, Muhammad Ali Khan himself (14). Thus, they helped the Iranian forces turn away from Basra and restore Ottoman rule to it.

It seems that the victories of Al-Muntafiq encouraged them to seize Basra, under the leadership of Sheikh Thuwaini in the year 1787.

In a deceptive way, when he took advantage of the visitation of the new governor of Basra to Al-Zubayr to congratulate him on victory, then he was captured, and his forces entered Basra and tightened their control over the city, and he took over the rule of Basra, but his rule did not last more than five months, from May 6 to October 25 after Wali (former governor) of Baghdad, Suleiman Pasha (1780- 1802), with a large organized campaign, which was picked up by the tribes in a place called (Um Al-Henta), north of Basra, resulted in the victory of the Pasha forces, and the defeat of the tribal grouping.( 15 )

Al-Muntafiq remained waiting for the opportunity, when it saw a power of the Ottoman Empire stopped its activity, and when it saw weakness attacking Basra Province, and this is what happened in the year 1813, when they confronted Abdullah Pasha, the governor of Baghdad (1810-1813) and captured his family after taking over, then killing him. Hamid bin Thamer was the leader, and the borders of the emirate expanded to Samawa. ( 16 )

Sheikh Hammoud Al-Thamer had sheltered the son of the former governor, Saeed Pasha, and therefore the latter entered Baghdad with Sheikh Hammoud to become its ruler, and thus the influence and prestige of Al-Muntafiq increased for a short period, and then their role was reduced after the coming of Daoud Pasha, a powerful ruler of Baghdad. ( 17 )

The Ottoman government, after the fall of Al-Mamalik rule in 1831, with great determination to end the semi-independent Sheikhdom of Al-Muntafiq and waged a war, they were able to enter the center of their sheikhdom in Souk Al-Shuyukh in 1274 AH / 1857 AD, and the sheikhdom was converted into an Ottoman district for the first time.

Sheikh Mansour was appointed to the position of mayor to implement a policy of divide and rule between the tribes, and the Muntafiq in particular.

He froze their activities after splitting their ranks and appointing Mansour Pasha as the Sheikh of Al-Muntafiq. And the imposition of taxes on the sheikhdom.( 18 )

This is the first time that the Ottoman army has established fixed headquarters in Al-Muntafiq lands, thus practicing its clear central policy.

The Turkish governors during this period did not follow any positive policy to settle and stabilize the clans, but rather they followed a traditional policy aimed at destroying the local elements and spreading discord and conflict between tribes. ( 19 )

The situation between Al-Muntafiq continued until the year 1855, when the Ottoman Empire recognized Sheikh Bandar as president of the Al-Muntafiq, as taxes continued to be imposed on them, and they returned to the governor

of Basra in all their cases (20) but the quarrels did not end before them, as they continued until the sixties of the nineteenth century . If this indicates anything, it is the best evidence of the weakness of the Ottoman administration in the southern regions of Iraq.( 21 )

### **AL-MUNTAFIQ AND THE REFORMS OF THE OTTOMAN EMPIRE**

In 1869, the Ottoman Empire appointed Medhat Pasha as governor of Iraq (22), who in turn designed to make major changes in Iraq, including transforming some tribal areas into modern states, making them a productive force and not just fighting, including transforming the Saadoun Sheikdom into a mutasarrifah( governmental place ) , and making Sheikh Nasser Pasha Al-Saadoun responsible for it (23), later known as ( Al- Ashkar) . ( 24 )

Medhat Pasha set out his policy and the policy of the state judging the necessity of reform and its explicit intention to do so, to the leader of Al-Muntafiq during their meeting until the leader realized the dimensions and mysteries of the situation, and he began to compare the power available to him and that the state possesses, in addition to the deep part that the state was able to do in tearing apart the Saadounist leaders 25) Therefore, his approval was compulsory, and due to the agreement between Al-Ashqar and Medhat Pasha on the following things: -

- 1- The establishment of the mutasarrifiyya, the so-called Al-Muntafikmutasarrifiyya, to be headed by the Sheikh of Al-Muntafiq Sheikhs, Nasser Pasha Al-Ashqar (26).
- 2- Building a new metropolis with the desire of Al-Ashqar and making it an official headquarters for the Mutasarrifiya instead of Souk Al- Shuyukh, the previous headquarters of the emirate and its name after Nasiriyah after the name of Nasser Al-Ashqar. ( 27 )
- 3- Delegating and purchasing princely lands from the state and registering them with the title deeds resettlement of its clans' inhabitants (28).

Medhat Pasha's primary goal of devolving the lands was to isolate the tribal and clan system, and to put the landowners and their farmers under the gaze of the state's hand. This is one of the aspects of the central control policy that the Ottoman Empire sought to implement in Al-Muntafiq because it is the only emirate remaining after isolating and dropping all aspects of independence possessed by the other Iraqi Emirates, and the mandate required an official writing document, thus eliminating the authority of the sheikh in the approach to lands for his clans as was previously applied. And making the relationship directly between the state and the farms, meaning that this method aims to abolish collective ownership and shift it to individual ownership, and this is what caused tribal unity. It facilitates the state's direct dealings, whether in politics or by force, with those who reject its opinion and directives, in addition to the Ottoman law prohibiting the payment of the title deed to the tribe through purchase (29). Survey and division of land and not surveying, dividing and registering lands .( 30 )

The social and economic consequences of the land devolution policy in Al-Munafiq lands were profoundly effective, as it touched the essence of the

productive relations in the tribe on the one hand, and on the other hand led to the creation of a new social class. That is, delegating the earth to the Saadoun, allowed them to emerge as a distinct class. But at the same time it led to their dissolution as a social group with a traditional status. This new class is the owners of vast property. And that this new formation has a negative impact on the nature of the existing relationship between Prince Al Saadouni and his tribes and his fighters, especially after most of the lands of the Saadoun were registered, after the Al-Muntafak clans refrained from taking this step for fear of obligations towards the state such as taxes and recruitment. It was these factors that later helped weaken the Saadounian Emirate (31) .

The mandate of the lands, which was initiated by Al-Ashqar and Medhat Pasha, has added to the judicial authority an official authority, as Al-Ashqar became an administrator and wali ( governor ) in the Ottoman Empire, and at the same time he is the sheikh of the Muntafak Sheikhs, this problem worsened his relationship with his clans, because the clan saw him as a government employee commanding the orders of the Ottoman authority (32) Therefore, the mandate of the lands caused a major crack in the nature of the relationship existing between the sheik and his tribes. Especially after registering most of these lands in the name of Al-Ashqar, after farmers refused to register them because they feared the state's commitment to the army system or to pay taxes.

#### Building the city

After agreeing on the people of the metropolis and making it the headquarters of the mutasarrifah( governmental place ) , the Belgian engineer, Jules Tilly, brought in to plan the construction of the new city in 1969 in a modern way that the cities of Iraq were not familiar with at the time (33).

Where Nasir Pasha returned to the emirate's headquarters. To search for the plot of land on which the planned city will be built, after Medhat Pasha provided him with money and accountants on the top of them was Nemat Allah AkoBijan al-Halabi, the well-known, and he followed him with administrators, engineers and craftsmen, whose number increased successively to 1500 people ( 34 ) .

The opinion was that the city should be established to the north of the city of Souk al-Shuyukh, and some of them suggested to Nasir Pasha that it should be on the ruins of the city of Al-Arja (the center of the Emirate of Al-Muntafak since the year (953 AH - 1546 AD), located three kilometers north of the city of Nasiriyah, A plot of land was chosen in the orchards of As-Sednawiyah, and another was proposed to be in the Al-Akikah sub-district, which belongs to the Souk Al-Shuyoukh district. Thus each one of those who chose his reasons, justifications, and motives (35) .

But Nasser Pasha Al-Ashkar had prevailed over the political side, as he agreed with his brother Mansour in Baghdad that he chose a lowland next to Lake Abi Jadhah in the lake that contains phosphorous materials that reflect the lights at night, so it was called Abu Jaddaha. And that piece chosen for the construction of Nasiriyah was lower than the water level, so if the relationship of Al Saud with the governor of Baghdad or the Moslem of Basra worsened, it

would be easy to flood it with water, whether from the neighboring lake or from the Euphrates River, which is on his left side, but Medhat Pasha, with his known intelligence and eyes in Al-Muntafak, ordered to strengthen the repayment from both sides Abu Jadaha and the Euphrates River, and after it was strengthened, and after it was strengthened, the Saadouns' plan weakened. ( 36 )

Upon the start of the implementation, engineer Jules Tilly drew up maps of the city and Medhat Pasha viewed them with his approval and sent them for implementation in Al-Muntafiq (37) and that the maps drawn up by the engineer mentioned in them are of taste, beauty, ingenious engineering and modernity, which made Nasiriyah one of the most beautiful cities in Iraq (38).

In planning the city of Nasiriyah, he relied on dividing the land on the network system, which is characterized by long, straight and parallel streets that intersect with wide streets at right angles and build the city in the form of Rectangular, this planning has affected the growth of streets and roads in them and on the basis of housing units that cluster in the form of rectangles called (plots). The topography of the flat land helped to adopt this type of planning.(39)

The engineer Tilly took into consideration the importance of the central squares and sidewalks, as well as the gardens as a place of rest for the people, which soon turned into beautiful green lawns (40).

The exact date of planning and building the city is not known except in the first stone in which the foundation of the government's palace was laid and which sources mentioned in 22 December in ( 1246 AH / 1969 AC) . ( 41 )

Then the houses were planned, markets, taverns, and Faleh al-Kabir Mosque.( 42 ).

The construction process was with bricks, stuccoes and clay, and the wages of workers and craftsmen were good, so that they were in a race against time, so the construction went up and the markets were built, and some people were distributed to encourage housing in this metropolis (43).

It was only less than two years until its population reached 30,000 thirty thousand people, and the number of its houses was 5,000 houses (44). A market for workers and craftsmen was built, and another small mosque was also called the Faleh Pasha Mosque, and thus shops and markets began to grow, including the Seef district, the Serai district, the Al-Suwaij district, the souk and the Al-Jameh district, relative to the Faleh Al-Kabir Mosque (45), and important government departments were opened, including the Gharaf department and the municipality (46).

A wall has been built around the city in a semi-circle shape and is tied by the Euphrates River and has four gates: Bab al-Qalaa, Bab al-Shatra and Bab al-Zaydania, in reference to the orchards of Sayed Zaidan al-Mukhtar, where the door is located in its orchards and Bab al-Sudaynawiyah overlooking the orchards of Haji Abboud al-Jazi, which is considered the beginning of the gardens of al- Sudaynawiyah. ( 47 )

Al-Ashqar donated to build the city an amount of 4250 gold liras and another thousand pounds to build a bridge of boats linking the city to the other side of the Euphrates River (48).

And this city continued to complete its administrative system, as the governor of Baghdad, Medhat Pasha, appointed a group of employees to be assistants to Nasser Al-Ashqar. They are Abd al-Rahman Baik, who was the mayor in al-Hindiya as assistant to Ashqar, Hajj Saeed Effendi, an accountant, and Abdul-Qadir al-Alusi as deputy..

At the end of 1869, these ships boarded from Baghdad and were accompanied by some young employees, and they reached Basra and then headed to Al-Muntafiq. ( 49 )

Therefore, the great interest in building and construction began during the era of Ashkar, especially that the emirate turned into a mutasarrifiyya and its chiefs into two administrators, which made Nasiriyah the center of the emirate and the mutasarrif( running business ) at the same time, and with formal tribal authorities as well .

## CONCLUSION

Since Al-Muntafiq clans control an important part of the land of Iraq, and these tribes are considered to possess a side of power, this land became the focus of the Ottoman authority's ambitions, especially after the Al-Saadoun family acquired power and tribal leadership that enabled them to escape from the hand of the Ottoman authority. Which made the Ottoman government think of a way to control them.

After Midhat Pasha came to power, he was the pioneer of the Ottomans, as he had many reforms, including the ownership of lands and the elimination of nomadism and a nomadic life. This step enabled the Ottomans to control the people of the south, especially the Muntafiq, after they forced the leader of this tribal grouping to own lands and build a blockade in a place called Nasiriyah, and this city enabled them to benefit from the containment of the tribal grouping and then take advantage of that to include people in the state records and force them to Pay taxes and military affiliation.

It was established in the year 1869 and this had several methods represented in suppressing the rebellion of the clans in which they lived and making it a center for this forest and thus facilitating the tax collection process without the need for military force, which would help to limit the migration of the tribes and thus maintain the stability of tribal distribution in it and other reasons for opening The trade route between Baghdad and Basra.

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