



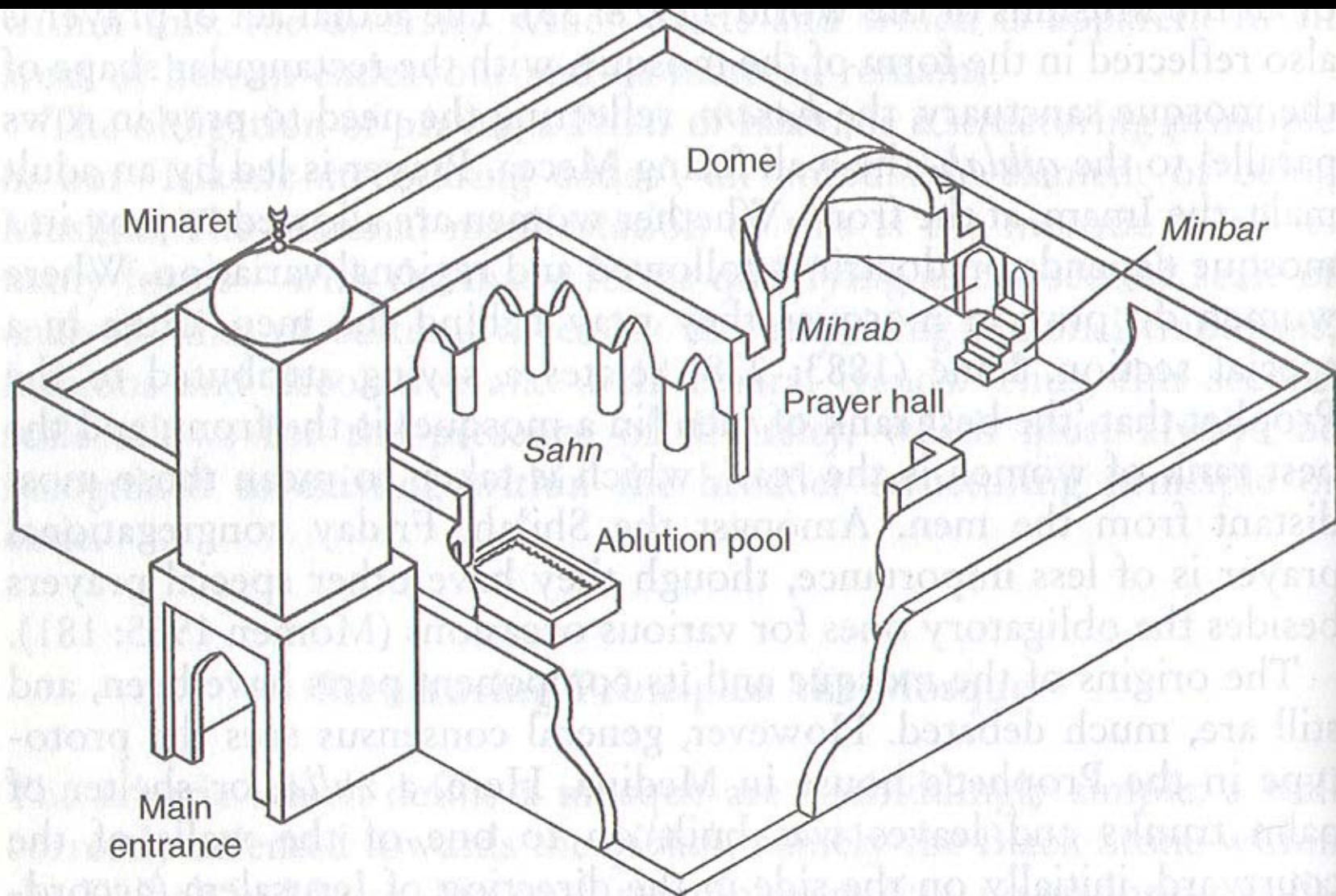
# The Early Islamic Mosque

The development of an institution



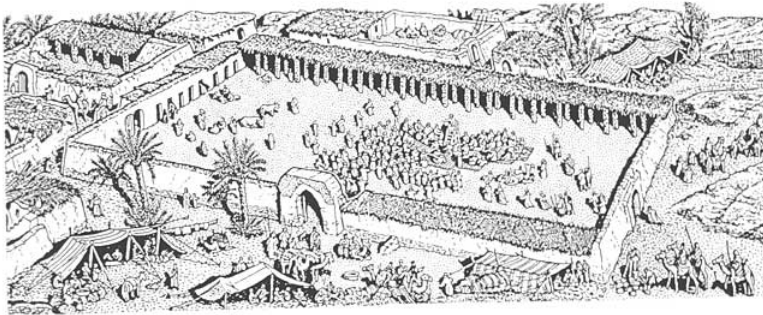
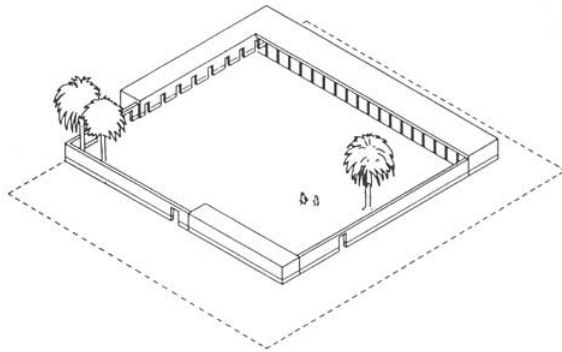
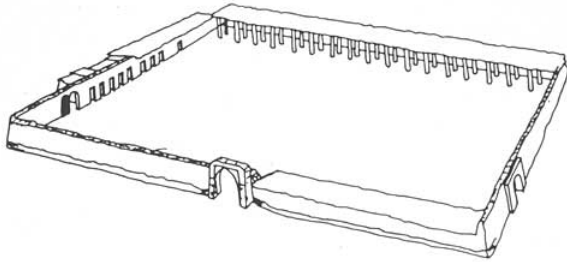
# Are these really the same thing?







THE 'HOUSE OF THE PROPHET' AND THE CONCEPT OF THE MOSQUE



15. Isometric reconstructions of the Prophet's house:

(Top to bottom: after Hillenbrand 1994; Kuban 1974; Leacroft & Leacroft 1976)

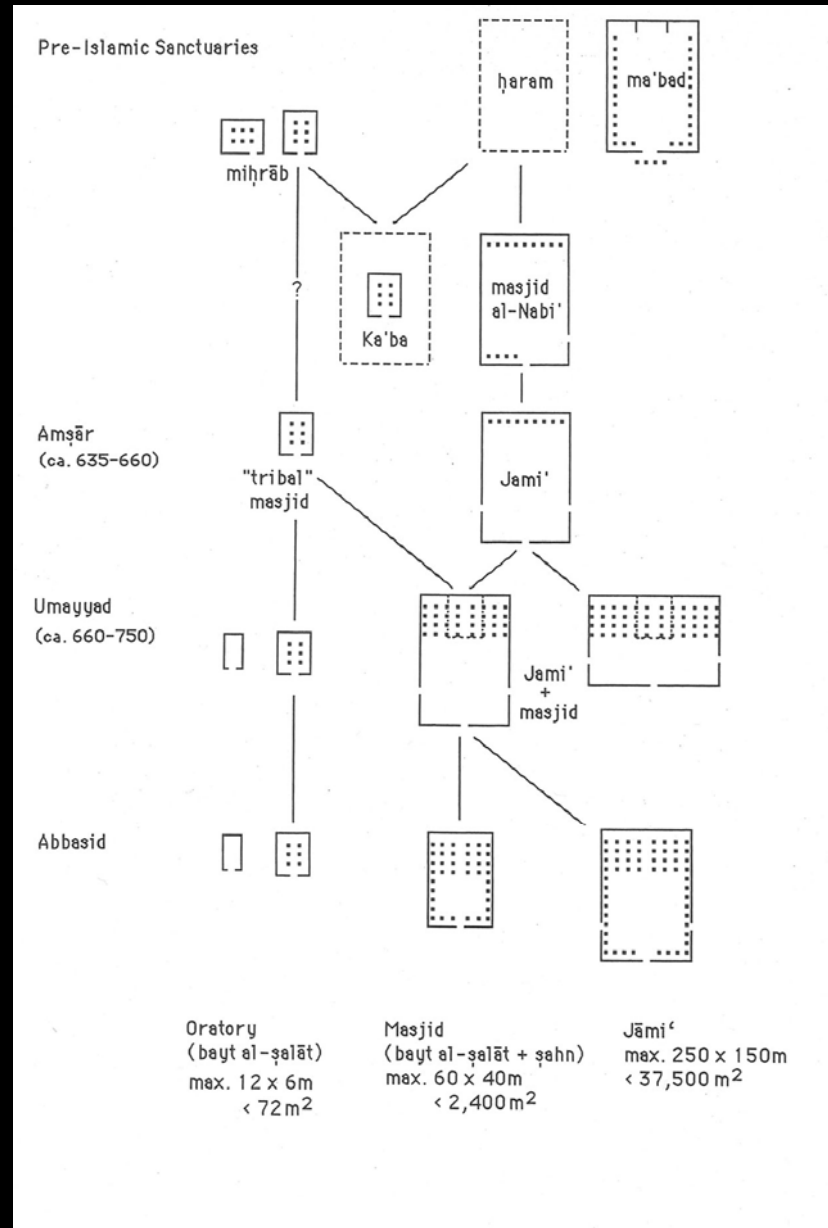
## Masjid al-Nabi (The mosque of the Prophet):

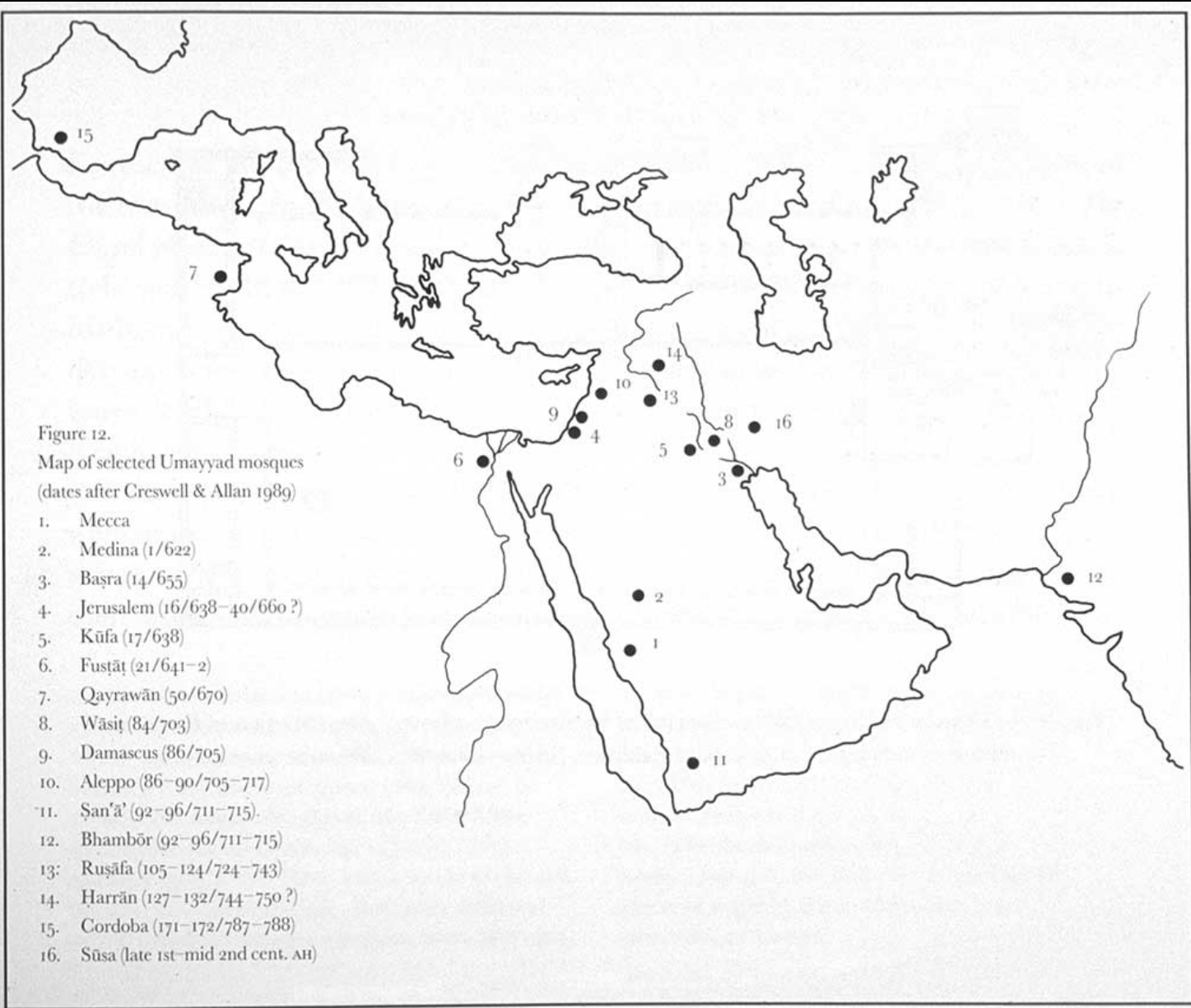
Is this the starting point?



# Mihrab and Haram:

## Parallel Developments of the Mosque as an institution



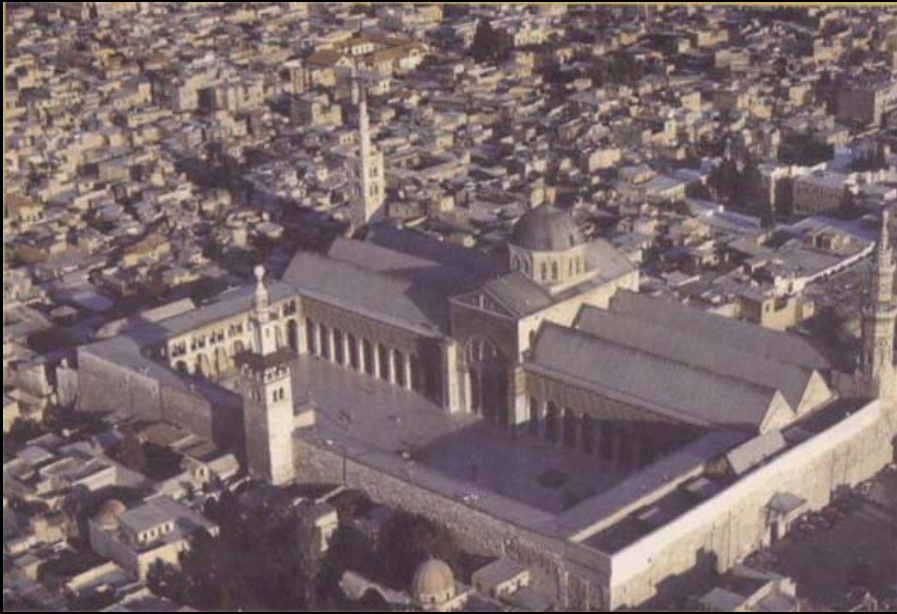


# The Umayyad Mosque of Jerash

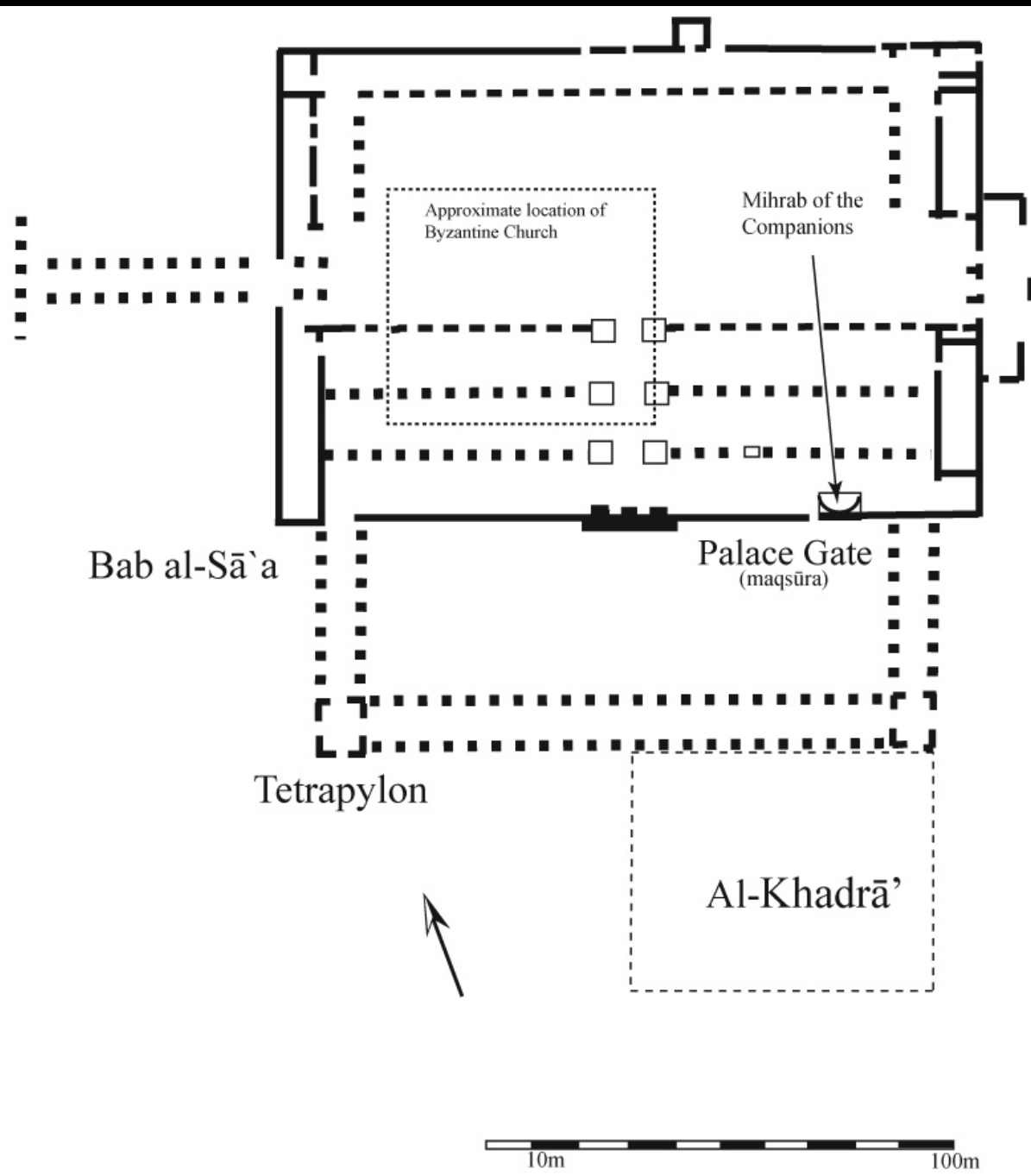


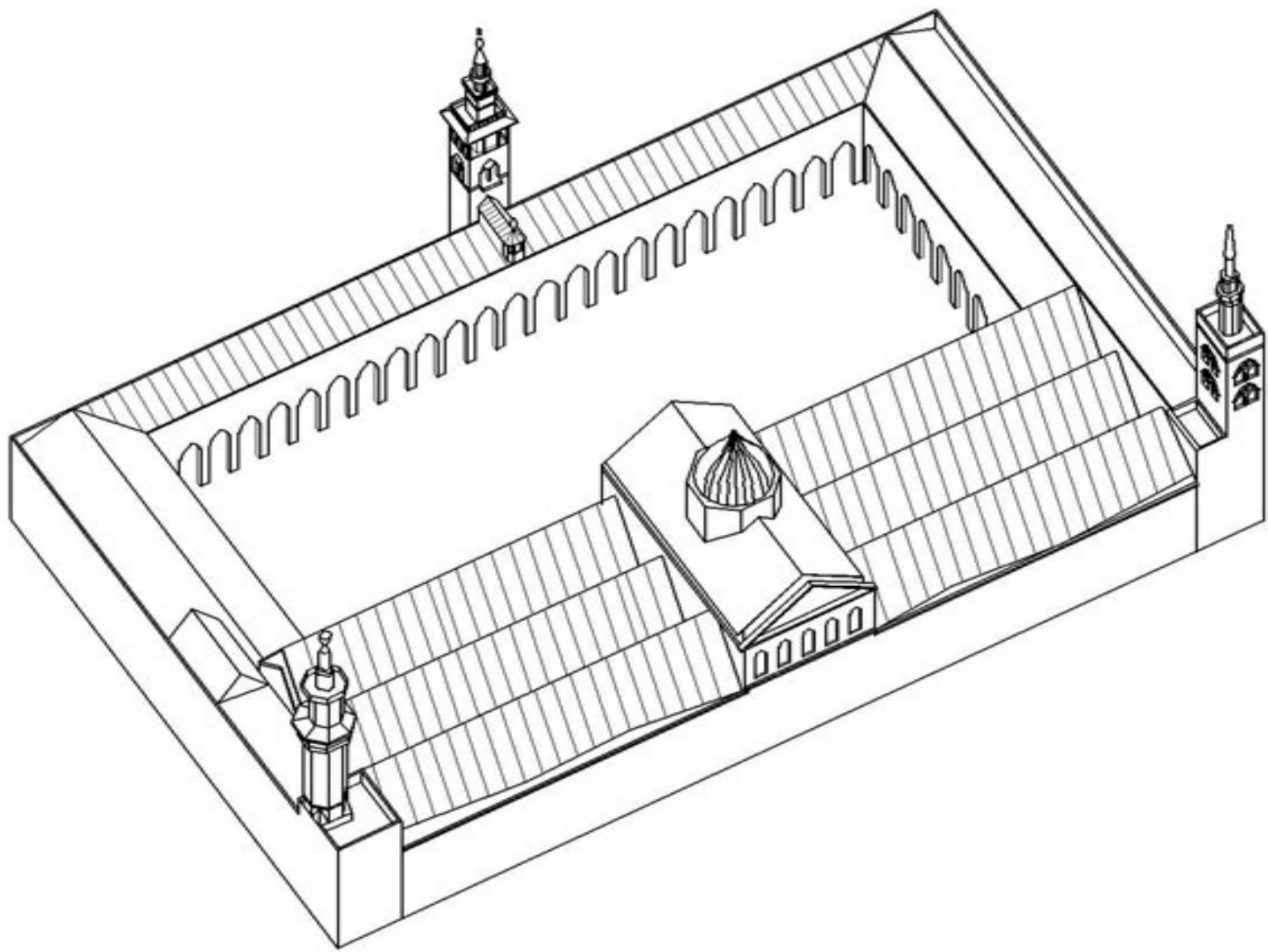


# The Great Mosque of Damascus





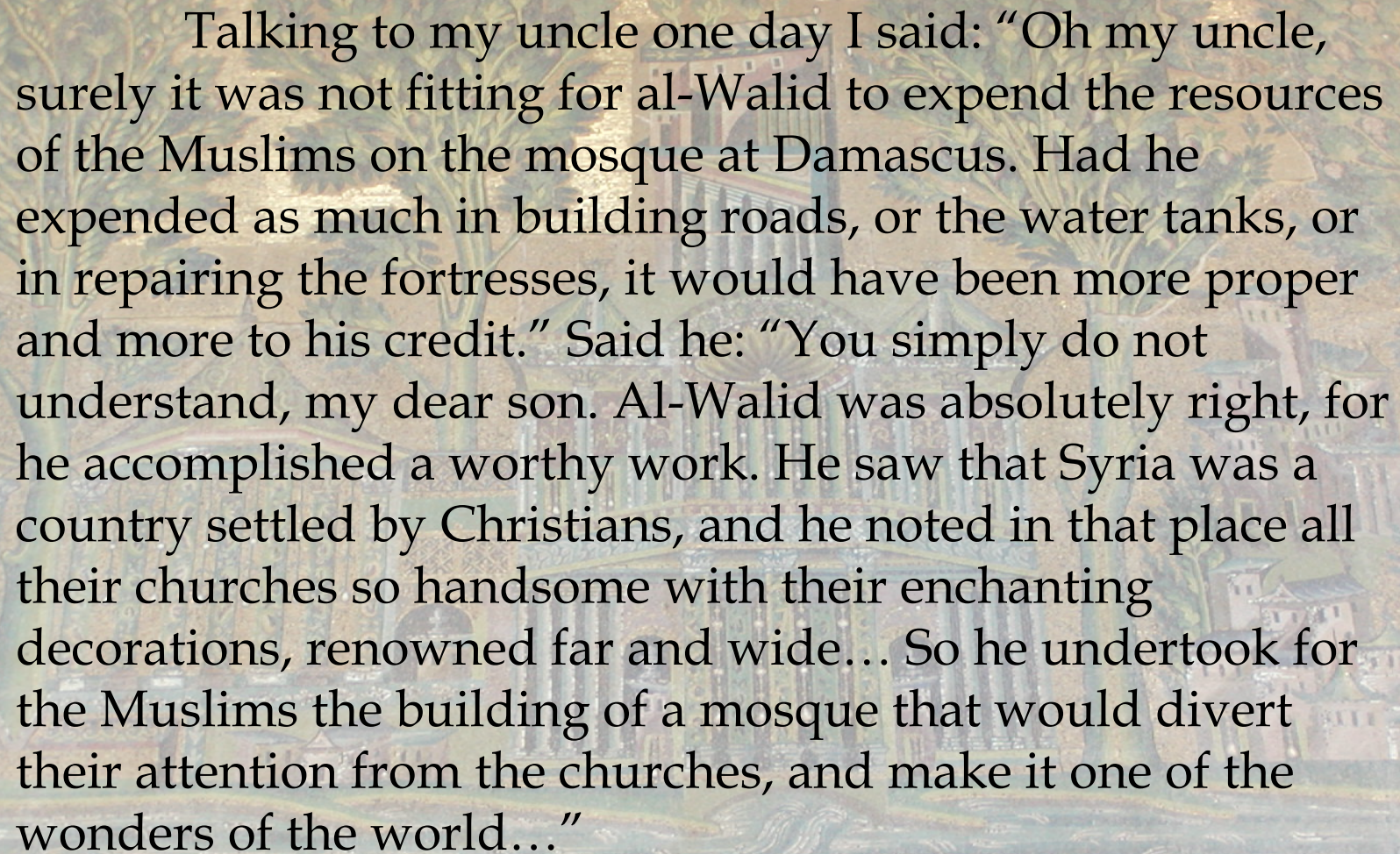










The background of the slide features a detailed, colorful illustration of a cityscape, likely Damascus, with a river flowing through it. The city is surrounded by lush green trees and foliage. The illustration is framed by a decorative border at the top and bottom, consisting of repeating geometric and floral patterns in gold, green, and blue. The text is overlaid on a semi-transparent white rectangular area in the center of the image.

Talking to my uncle one day I said: “Oh my uncle, surely it was not fitting for al-Walid to expend the resources of the Muslims on the mosque at Damascus. Had he expended as much in building roads, or the water tanks, or in repairing the fortresses, it would have been more proper and more to his credit.” Said he: “You simply do not understand, my dear son. Al-Walid was absolutely right, for he accomplished a worthy work. He saw that Syria was a country settled by Christians, and he noted in that place all their churches so handsome with their enchanting decorations, renowned far and wide... So he undertook for the Muslims the building of a mosque that would divert their attention from the churches, and make it one of the wonders of the world...”

--- al-Muqaddasi (10<sup>th</sup> c. Muslim geographer )