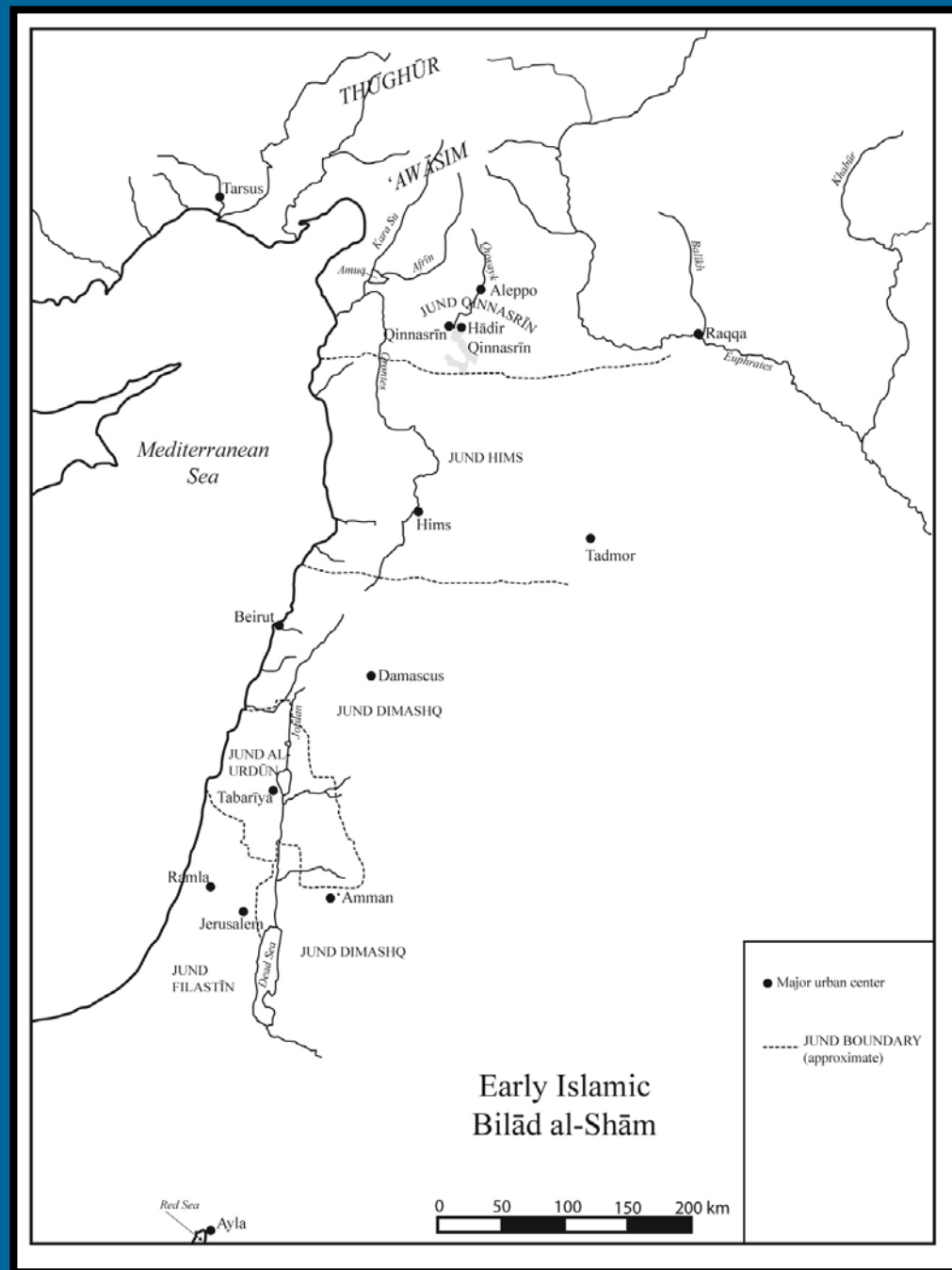
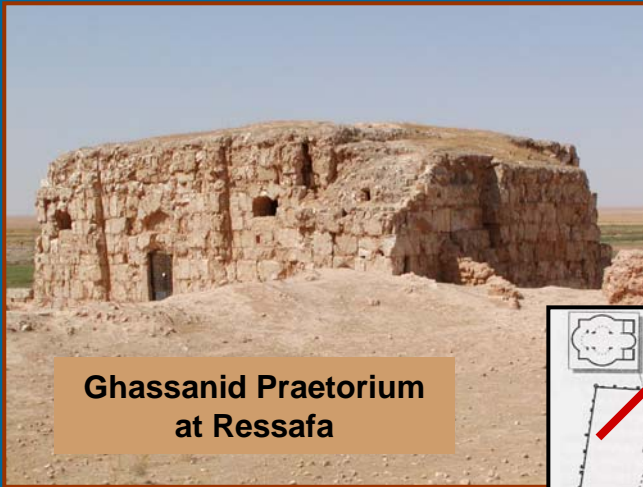




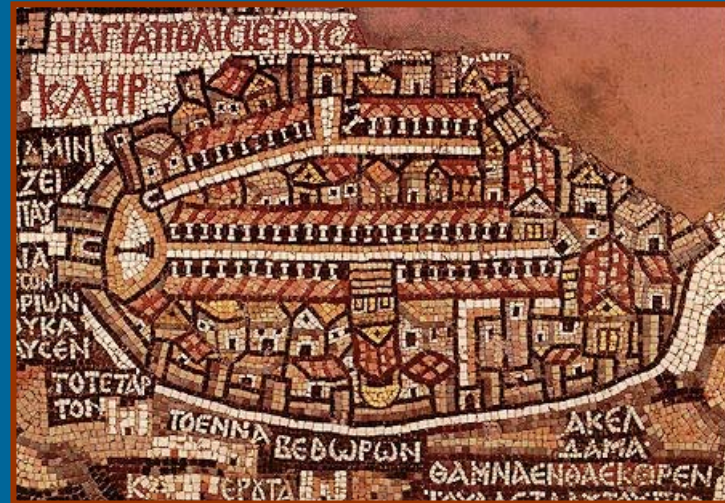
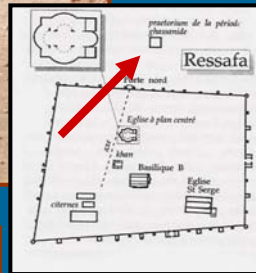
Muslim and Christian relations in Umayyad Syria



The Landscape of Late Antiquity



Ghassanid Praetorium
at Ressafa



Madaba
map
depicting
Jerusalem



Qala't Sem'an and what
remains of the column



Serjilla – Town in the Jebel Zawiya near Apamea



Umayyad
Mosque of
Damascus

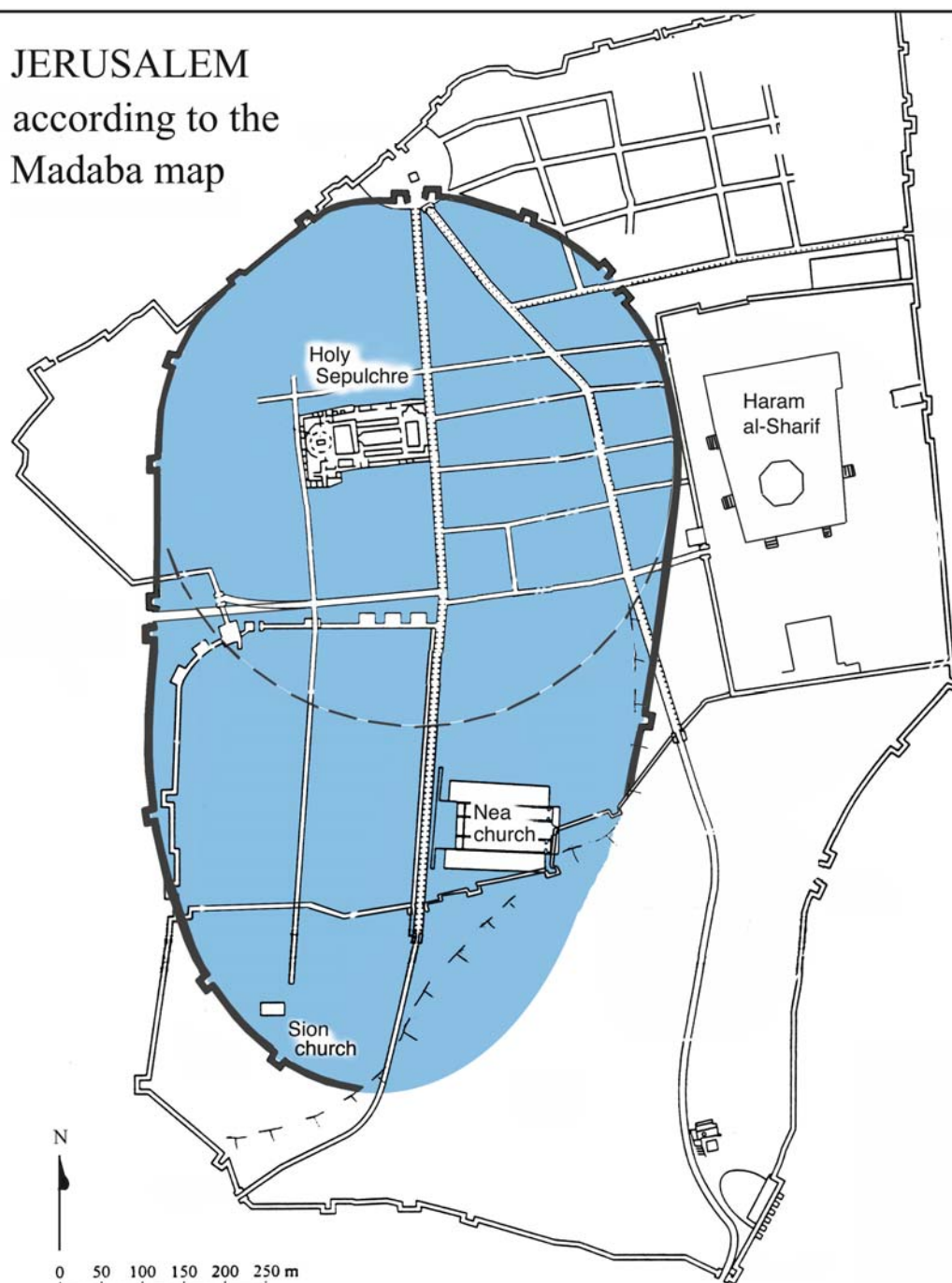


Archaeological Remains of
Byzantine Church at Cyrrhus –
Northern Syria



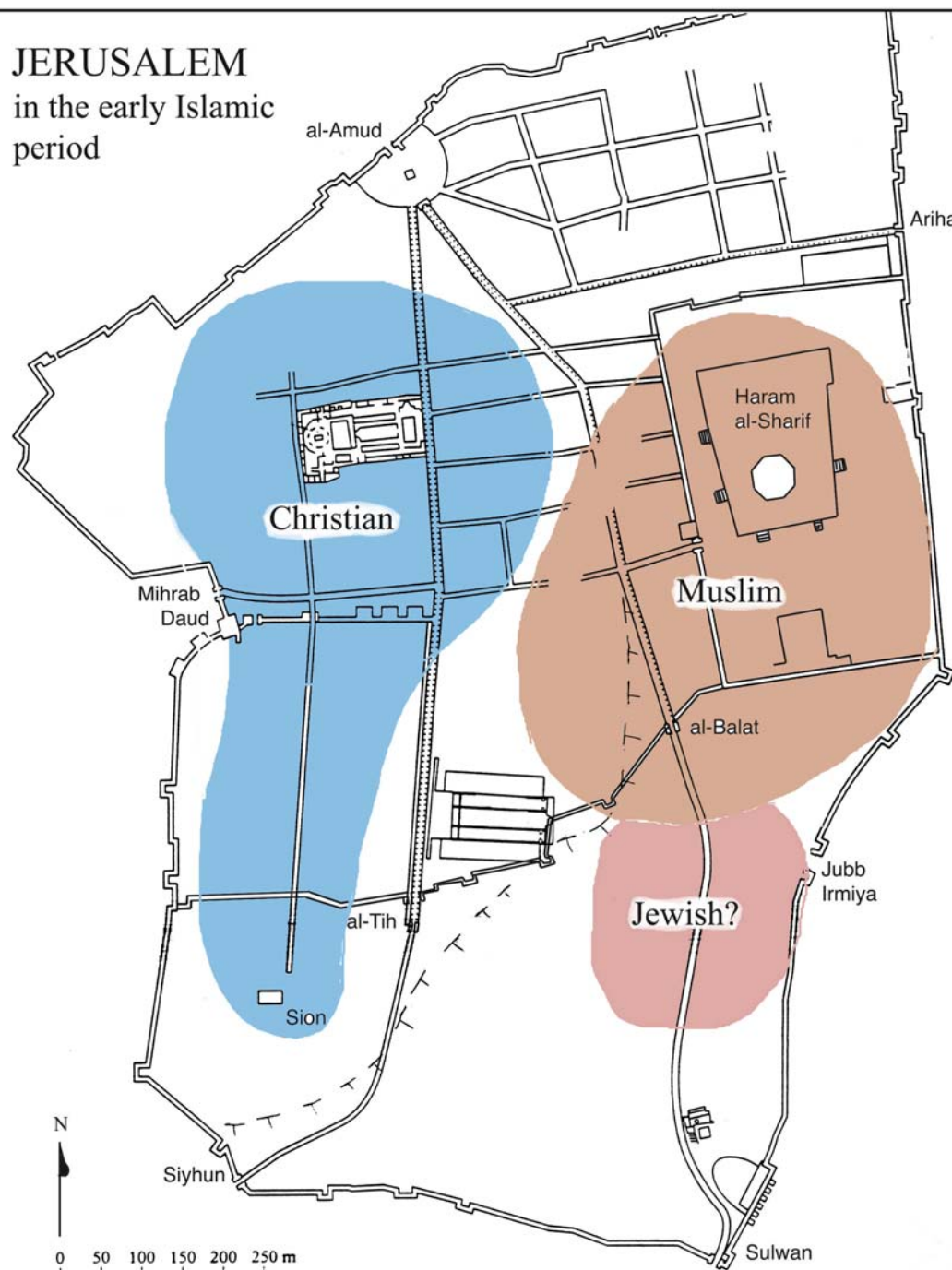
JERUSALEM

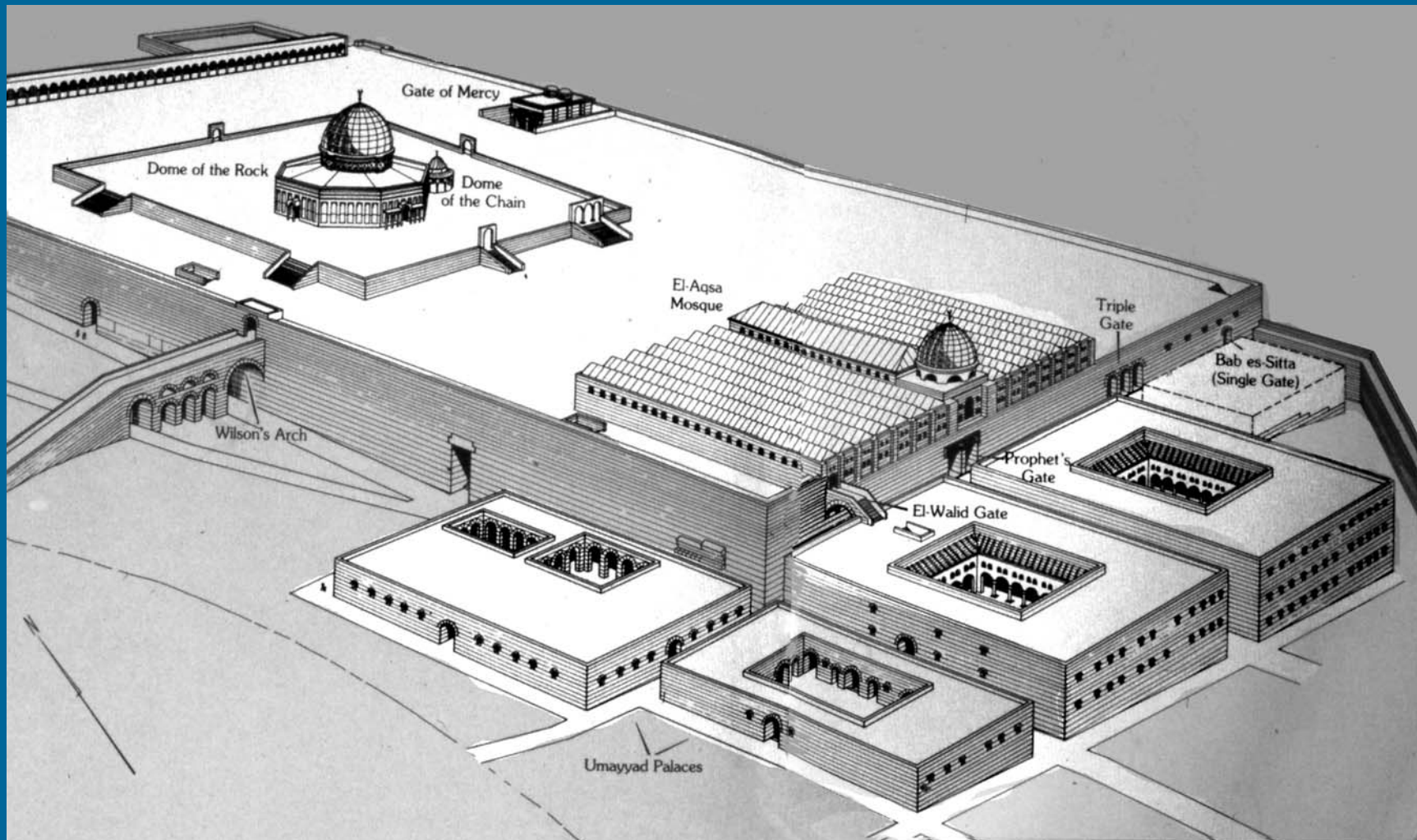
according to the
Madaba map



JERUSALEM

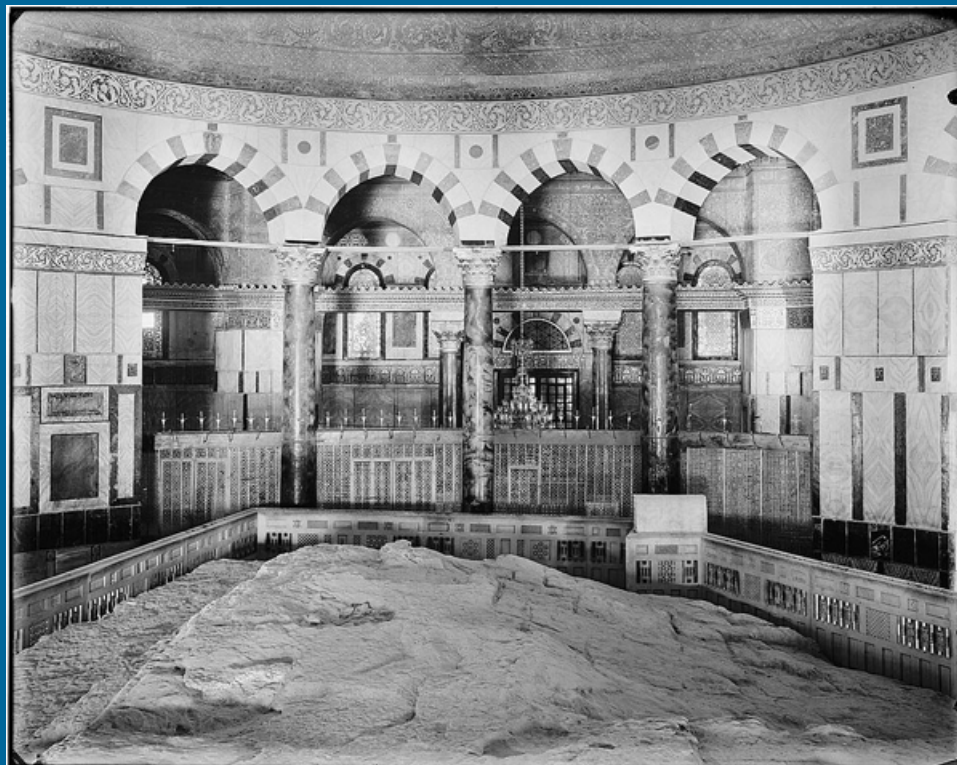
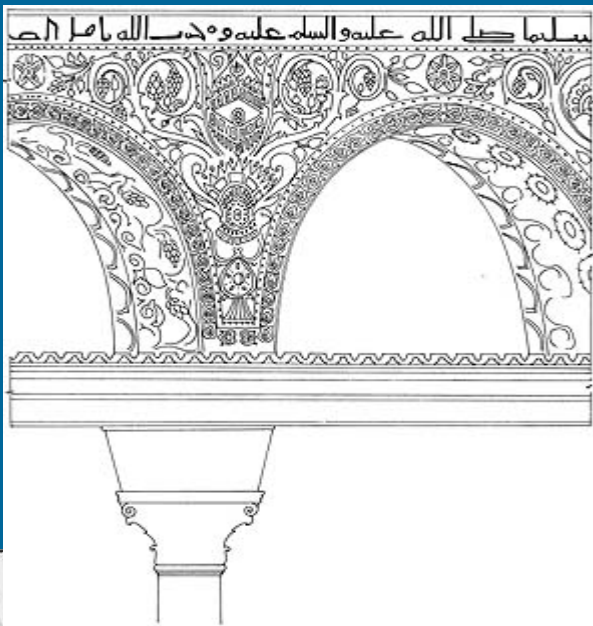
in the early Islamic period





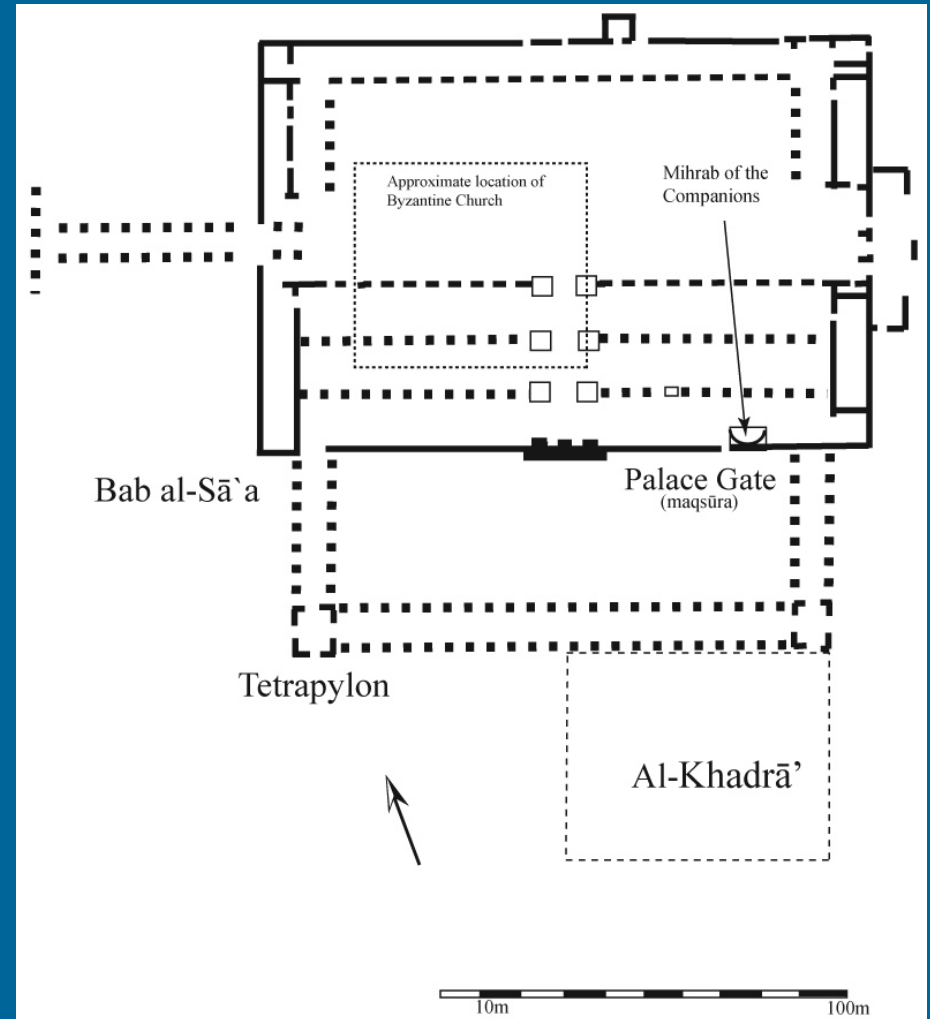
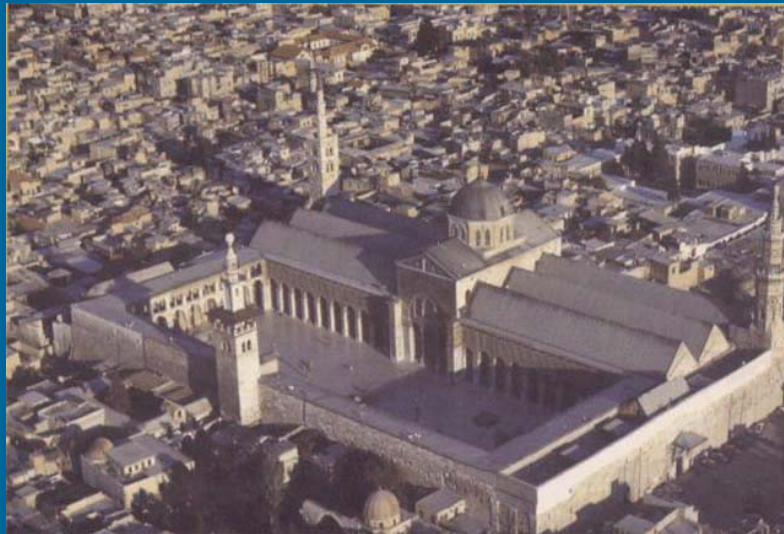
A Dynastic Shrine?







1. Het Kerk van S. Iohannis 2. Het Kerk van S. Iohannis 3. Het Kerk van S. Iohannis 4. Het Kerk van S. Iohannis 5. Het Kerk van S. Iohannis 6. Het Kerk van S. Iohannis 7. Het Kerk van S. Iohannis 8. Het Kerk van S. Iohannis 9. Het Kerk van S. Iohannis 10. Het Kerk van S. Iohannis





A clear example of spolia in the southern, outer wall of the mosque. The mosque itself was built on the site of a Byzantine church that was removed, which itself was built over a Roman temple to Jupiter.

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 (10th c. Muslim geographer)