EXECUTIVE SUMMARY (ABSTRACT)

Al-Quds in Madaba Map and the Historical Pictorial Documents

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This 152-slide PowerPoint presentation is an attempt to trace the earliest architectural landmarks depicted in the image of Jerusalem within the world-renown Madaba Map of the sixth century A.D and to follow up traces of these landmarks in later pictorial records down to the present-day Holy City of Al-Quds (Jerusalem).

The Arab City of Al-Quds was, and still is, a focus of interest of painters, travelers and geographers who made plenty of drawings and maps of the city using the techniques of their times. Some of these pictorial documents, which may vary with respect to their authenticities and historical values, were destined to reach us.

The oldest and most exciting of these pictorial documents is probably the Mosaic Map of Madaba preserved today in its location where it was originally found. It dates back to the sixth century A.D. The rest of the historical pictorial documents which we have spotted, however, date back to the 12th & 16th centuries. These documents are dealt with in detail in this paper.

The question of whether or not there was a Temple of Solomon on the site where Al Haram Al Quds sits today is addressed during the presentation with the archaeologically supported conclusion that denies the existence of this "Temple" on the said site.

The presentation ends with a virtual pilgrimage tour on the old city gates before moving into the old city of AL QUDS to continue a virtual pilgrimage on the following sites:

3. Old City living quarters.
1. “The International conference on Jerusalem”
Qatar – Doha
2nd to 3rd of February 2011

2. Al-Quds in Madaba Map and the Historical Pictorial Documents

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3. OBJECTIVES

This presentation is an attempt to trace the earliest architectural landmarks depicted in the image of Jerusalem within the world-renown Madaba Map of the sixth century A.D and to follow up traces of these landmarks in later pictorial records down to the present-day Holy City of Al-Quds (Jerusalem).

4. The Arab City of Al-Quds (Jerusalem) was and still is a focus of interest of painters, travelers and geographers who made plenty of drawings and maps of the City using the techniques of their times.
Some of these pictorial documents, which may vary with respect to their authenticities and historical values, were destined to reach us.

5. The oldest and most exciting of these pictorial documents is probably the Mosaic Map of Madaba preserved today in its location where it was originally found. It dates back to the sixth century A.D.
The rest of the historical pictorial documents which we have spotted, however, date back to the 12th & 16th centuries.

6. The pictorial documents of Al-Quds can be classified in two categories:

1. Floor mosaics of ancient churches in Syria and Jordan.
2. Drawings or maps made by European travelers and geographers.

7. WE HAVE THREE FLOOR MOSAICS
   1. A simplified schematic representation of Jerusalem among other cities in Palestine and Jordan in the floor mosaic of St. Stephen's church in Umm Al Rasas (Ancient Castron Mef aat) of Jordan dating back to the 8th century A.D..
   2. A schematic representation of Jerusalem and Bethlehem in the mosaic floor of the church of the Holy Martyrs at Tayibat Al-Imam in Syria.

3. And, most important, is the mosaic floor of Madaba in Jordan since it is by far the most authentic and detailed and is, therefore, our subject matter.

8. Mosaics:
   The first mosaic comes from Jordan:

   A schematic simplified representation of Jerusalem among other cities in Palestine and Jordan in the floor mosaic of St. Stephen's church in Umm Al Rasas (Ancient Castron Mef aat) of Jordan dating back to the 8th century A.D..

9. (DITTO AS ABOVE).

10. (DITTO AS ABOVE).

11.2. A schematic representation of Jerusalem and Bethlehem in the mosaic floor of the church of the Holy Martyrs at Tayibat Al-Imam in Syria.

12. (DITTO AS ABOVE).

13. BETHLEHEM JERUSALEM

14. But, most important of all are the exquisite depictions of architectural representations which make this very mosaic rank as a FIRST among ALL mosaics so far discovered in Syria. These representations include churches and monasteries.
precedent to the date of erection of the Church of the Holy Martyrs’ floor mosaic!!

15. BETHLEHEM — JERUSALEM.
16. The third and most important example is that of the city of Madaba in Jordan.
17. Visitors Center annexed to St. Georgius Church in Madaba. Shown on the wall is a smaller-than-real size photo of the actual mosaic map within the church’s floor.
18. The actual Mosaic Map is preserved on the church’s floor in its position where it was originally found. We move into the church to examine the Map. The Map shows the territories of Palestine, Jordan and the sea coast littoral as far south as GAZA and the Nile Delta. The Map is an exceptionally unique archaeological document. It is reasonably dependable with respect to the geographical land features of Palestine and parts of Jordan and Egypt. The following photos were shot by the author.
19. The overall picture of the Mosaic Map: the missing parts were caused by a fire in antiquity according to archaeological studies.
20. Dead Sea, Jerusalem, Bethlehem
22. GAZA.
23. Jordan River, Dead Sea, Jericho.
24. Dead Sea, Jericho.
25. AL QUDS (JERUSALEM).
26. (THE MADABA MAP).
27. An interesting “map” of Al Quds dating back to the 12th century. It is probably the oldest representation among the historical documentations of Jerusalem. (Archives of la Bibliotheque Municipale de Cambrai, France).
28. A View of Jerusalem as it appeared in Liber Chronicalum Mundi, Nurnumberg, 1493. It’s noteworthy that this drawing shows three city walls for Jerusalem whereas the city had only one wall in the time the drawing was made. This tells us that the work is
highly conjectural and has nothing to do with reality.

29. A 15th century Dutch depiction of Jerusalem as viewed from the east. This drawing is highly realistic as it shows too many true-to-life and identifiable landmarks such as the Haram Al Qudsi premises, the Church of the Holy Sepulcher as well as the Gates to mention but a few.

30. And last this color drawing by the German geographers Braun and Hugenberg which appeared in their book Cities of the World in the year 1572.

31. A drawing by the German geographers Braun and Hugenberg which appeared in their book Cities of the World in the year 1572.

32. Note the striking common features between the two documents despite the time gap of 1000 years. Al Quds has kept its important vestiges surprisingly intact with the exception that Al Haram is NOT represented in Madaba map because it is an 8th century introduction.

33. In the next slide we will superimpose the Madaba Map [inset] on the actual Google Earth image of Jerusalem today to show the striking common features between the two.

34. Note the striking common features between the two documents despite the time gap of 1400 years. Al Quds has kept its important vestiges surprisingly intact with the exception that Al Haram is NOT represented in Madaba map because it is an 8th century introduction.

35. A contemporary imaginative drawing of the 1st century Jerusalem. It shows the alleged Temple of Solomon which the Jews believe was erected on the so-called Temple Mount.

36. Another contemporary imaginative drawing of the 1st century Jerusalem. It shows the alleged Temple of Solomon on the so-called Temple Mount as well as three city walls. It is very important to answer the following two questions:

1. Was there really three walls or just one wall surrounding the City?
2. Was the Temple of Solomon really erected on the site where the Al Haram Alqudsí sits today?

37. As for the three walls, it is well known that the Roman Emperor Vespasian sent his son and heir Titus (soon to succeed him on the throne) to Jerusalem to suppress the Jewish rebellion of 64 A.D. Titus suppressed the rebellion, destroyed the walls, pillaged the City, the Jewish temple and took the Seven Branched Candelabra (the Temple Menorah) as plunder back to Rome as this engraving on the Arch of Titus in Roma Antiqua tells us. This took place in the year 70 A.D after which the City had only one wall.

38. Question: WAS THERE A TEMPLE OF SOLOMON ON AL HARAM ALQUDSI AREA?
   Answer: Archaeologists say NO.
   American archaeologist Kathleen KENYON is one among many others who deny the precedence of Solomon Temple on Al Aqsa premises.

   Here's what the American National Geographic Magazine had to say on this subject in the December issue of 2008:

39. This testimony comes from the December Issue of the National Geographic Magazine in its map supplement on Old Jerusalem.

40. No firm archaeological evidence remains from Solomon's Temple. Scholars base reconstructions on biblical accounts (I Kings and II Chronicles) and on evidence from excavations of other buildings from that era.

   CONCLUSION: NO ARCHAEOLOGICAL EVIDENCE.

41. And now, let's take a virtual pilgrimage tour into the old city of AL QUDS: But, before we start our tour, here is a succession of four maps showing the development of the city from 1000 B.C through 1187 A.D

42. (NO TEXT).
43. We commence our tour with the City walls and gates: Damascus Gate or, Bab Al ‘Amoud (Column Gate).
   It is Damascus Gate simply because it leads to Damascus.
   But why is it also called Al ‘Amoud (Column) Gate??!
   Indeed, very few people know the right answer to this question. Madaba Map seems to be THE ONLY document left to explain why.
   Here’s where the ‘Amoud WAS in antiquity at the Agora preceding the
   Aelia Capitolina Colonnade or Cardo Maximus. The Column
   (‘Amoud) is no longer there. Nevertheless, the name stays on.

44. A very striking example of the extinct Column (‘Amoud) of
    Jerusalem is that of Gerasa (present-day Jerash) of Jordan which
    stays to be seen today in the Oval Shaped Agora.
45. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
46. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
47. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
48. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
49. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
50. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
51. Damascus Gate or, Bab Al ‘Amoud (Column Gate).
52. Jaffa’s Gate & Royal Palace.
53. Jaffa’s Gate: Northern Entrance.
54. Jaffa’s Gate: Northern Entrance.
55. Jaffa’s Gate: Northern Entrance.
56. In the vicinity of Jaffa’s Gate.
57. In the vicinity of Jaffa’s Gate.
58. In the vicinity of Jaffa’s Gate.
59. In the vicinity of Jaffa’s Gate.
60. Jaffa’s Gate: Southern Entrance.
61. Inside Jaffa’s Gate.
62. In the vicinity of Jaffa’s Gate.
63. In the vicinity of Jaffa’s Gate.
64. In the vicinity of Jaffa’s Gate.
65. South Gate or Judea’s Gate.
66. South Gate.
67. South Gate.
68. Al Maghariba’s Gate (Dung Gate).
69. Golden Gate Al Bab Al Masdoud (Blocked Gate) or Mercy Gate.
70. Golden Gate Al Bab Al Masdoud (Blocked Gate) or Mercy Gate.
71. Golden Gate Al Bab Al Masdoud (Blocked Gate) or Mercy Gate.
72. St. Stephen’s Gate or Lions’ Gate.
73. St. Stephen’s Gate or Lions’ Gate.
74. St. Stephen’s Gate or Lions’ Gate.
75. Herod’s Gate.
76. Herod’s Gate.

77. Now that we have finished seeing the gates, we’ll move into the Old City to continue our virtual pilgrimage on the following sites:

3. Old City living quarters.

78. The Christian Quarter gathers around the Church of the Holy Sepulcher (Also known for the Resurrection Church or “Kanisset Al Qiyamah” in Arabic).

To the east lies the Souk of Khan Al Zayt which penetrates the City all the way from Damascus Gate in the north down to the South Gate, thus separating the Christian Quarter to the west from the Muslim Quarter to the east.

This Khan replaced the ancient Via Recta or Aelia Capitolina erected by the Roman Emperor Hadrian (117-138 A.D).

79. An early-morning shot of Al Quds amicably combines the Dome of the Rock in the foreground with the Church of Resurrection in the background, both holy shrines for Muslims & Christians.
Sandwiched in between are the Christian & the Muslim Quarters.

80. The Church of the Holy Sepulcher, also known for the Church of Resurrection (Kanisset Al Qiyamah) is the THIRD in a series that was erected on this site. This last version was built by the Francs and consecrated in 1149 after demolishing an earlier church. The FIRST church, however, was originally built by the Byzantine Emperor Constantine the Great in the first third of the Fourth Century. This church was destroyed by the Sassanid king Khosrau II Perviz in 614 A.D, but was soon rebuilt on the same style after the Arab conquest.

81. (NO TEXT).
82. (NO TEXT).
83. (NO TEXT).
84. (NO TEXT).
85. Two small rooms on the roof are all the share of the Abyssinian nuns.
86. The iconostasis concealing the temple behind.
87. (NO TEXT).
88. The Holy Sepulcher is just beneath the Dome of the Anastasis (Gk. for Resurrection). This last is the church’s greater dome from outside.
89. Celebrating the Resurrection.
90. CHRISTOS ANESTI = Gk. For CHRIST WAS RAISED.
91. ENTRANCE OF THE CHURCH ON THE SOUTH.
92. ENTRANCE OF THE CHURCH ON THE SOUTH.
93. Chapel of the Franks.
94. (NO TEXT).
95. And now we move to visit Al Haram Al Qudsi.
96. The Haram occupies one fifth of the intramural Old City.
97. A bird’s eye view of the Old City showing the location of the Haram within.
100. Erected by the Umayyad Caliph Abdel Malek bin Marwan in 691 A.D, the Dome of the Rock is one of the oldest Muslim landmarks.

Al Aqsa Mosque, however, was not built until late in 715 A.D.

103. A cut-out view of the Dome of the Rock (Qubbat Al Sakhrah).

104. Dome viewed from below.

105. Entrance.

106. Peristyle surrounding the Rock.

107. Peristyle surrounding the Rock.

108. Peristyle surrounding the Rock.

109. The Sacred Rock.

110. Musalla Al Anbiyaa (prayer place of the prophets) underneath the Rock.

111. Al Musalla underneath the Rock.

112. Al Musalla underneath the Rock.

113. Al Quds as seen from the east.

114. Al Aqsa occupies the south-eastern corner of the Old City.

115. Al Aqsa seen from the south.

116. Al Aqsa seen from the south-west.
127. (NO TEXT).
128. (NO TEXT).
129. (NO TEXT).
130. (NO TEXT).
131. (NO TEXT).
132. (NO TEXT).
133. (NO TEXT).
134. (NO TEXT).
135. (NO TEXT).
136. (NO TEXT).
137. (NO TEXT).
138. (NO TEXT).
139. (NO TEXT).
140. (NO TEXT).
141. (NO TEXT).
142. (NO TEXT).
143. It is for thee, thou City of Prayer that I pray...
144. Thou City of splendid dwellings
145. Thou Flower of the Cities
146. O Jerusalem ....O Jerusalem
147. Thou City of Prayer, for thee I pray
148. Our eyes travel to thee everyday, they travel everyday
149. They roam around in the stoas of worship places
150. They hug the old churches
151. And wipe out grief from the mosques...