

The dome of the rock

Countries



After the prophet Muhammad fled to Medina, the great urban metropolises of Jerusalem and Damascus were captured by the Islam. Between the years 687 B. C. and 691 B. C. , the Dome of the Rock was built by the Umayyad caliph Abd al-Malik in the metropolis of Jerusalem, to hold the religious plane of the book stand out in the signifier of an Islamic temple. Muslim tradition recounts that it was erected in award of Allah, due to its location in one of the most sacred sites of the metropolis, where one time Solomon 's temple had been raised. Its architectural design is representative of the Islam ; a mixture of Byzantine and Persian art with breathtaking mosaics and colours. Crowning its dramatic construction is the aureate dome that can be distinguished even at a far sight. But the Dome of the Rock is more than a sight to be seen ; the really construction and geographics narrate the narrative of two metropolises in everlasting struggle.

When Caliph Muawiyah decided to reassign the Islam to Damascus, the Byzantine and Classical influence was noted, in peculiar with architectural construction. The building of the Dome of the Rock obeys the martyrdom tardorromano expression of the ambulatory that allows those sing to execute the rite of circumvallation. The building has an octagonal platform, and in its inside, over the stone, circles the dome, at about 36 metres. The dome was constructed between two wooden formations that are affixed one inside the other, in aureate bronze. In the Dome of the Rock, the Byzantine construct of volume can be perceived, every bit good as the signifier that allows the base on balls from the square to the circle, as if it were `` a transition from Earth to Heaven " , as Henri Stierlin statements. This belief of the symbolism of the octagon leads to the strong belief that the Falco peregrinus can see the

brotherhood of organic structure and psyche through the ceremonial circumvallation. Today, after 13 centuries, the Dome of the Rock continues to stand still and brilliant, as one of the most valued architecture hoarded wealths in the universe, and has become an of import symbol of the metropolis of Jerusalem because of its architectural significance every bit good as the phenomenon that at that place occurred.

Judaic tradition and faith shows that it was in the location where the Dome of the Rock was built that the Lord of Israel held Abraham back from giving his boy Isaac. They thought that the stone was the one Abraham had prepared for the forfeit. The Muslims, nevertheless, placed this site in the Mecca. They had built the shrine for pilgrims, to mark the belief that it was here where Muhammad ascended to Heaven. It is in the Islamic belief that Caliph Abd al-Malik erected the edifice, to vie with Christendom, being rather near to the Church of the Holy Sepulcher, among other sanctum sites, exposing the difference between both peoples. In fact, harmonizing to historical records, it was on political motive that Caliph Abd al-Malik begun the building of the sanctuary. It was to be an of import centre for pilgrim's journey and cult that would deviate the people 's involvement in the Mecca and Medina. The Caliph was in struggle with the governments in both metropoliss, which put his naming as calif into uncertainty. A great figure of Muslims did non accept that the Caliphate be rendered from his male parent, Muawiya, as the dynastic sequence Torahs determined. The Caliph even came to forbid pilgrim's journey to the Mecca to some of the people, even though it was understood that it was mandatory to all Muslims, with the alibi that they should non abandon the topographic points where the Islam should be

defended. For this ground, the Dome of the Rock became the alternate topographic point for pilgrim's journey to the Syrians.

It is dry that a topographic point that should reflect the shared belief between both faiths became such a figure of discord among them, sullyng its inviolability. Comparative faith shows that the Islam and Judaism are really similar religions, with both of their sanctum texts holding set forth common Torahs with similar patterns of unity and kindness, and a intimacy in linguistic communications that is reasonably noted. Even so, more of the difference has been exhibited throughout the old ages, from the devastation of the Second Temple in the twelvemonth 70, the Crusades, and even today, with Camp David in current times. In the past one hundred old ages, the strife over the Holy Land has caused opposing nationalisms and the breach of human rights declared sacred by the Islam and Judaism, every bit good as Christianity today, depressing the brotherhood of these civilisations.

This is the troublesome issue that has been brought about with fanaticism in faith. Each faith understands that it entirely holds ultimate truth. The Islam 's philosophy, for illustration, sustains that leting other faiths opportunity of look at the al-Sharif, which is the country that surrounds the stone, is a evildoing. It is due to the secular attack of the Western civilisation that the struggle has been deemed more a spiritual than a politic 1. In general, neither people want the perceptual experience to be that they are in resistance of the other 's beliefs. That is the base of the job, and themotivationfor such disinclination to face it. Furthermore, supplying that the Islam continues in a overzealous attitude, there will ne'er be Concord.

The word Islam in itself is now known as the very definition of entry, so it is with minor control if any with the radical partisans of Islam about utilizing coercion, force, belligerencies and intriguing to accomplish this intent. Was there hope for the Jews one time the Islam had gained power over them? If the people of Judea had made war against the Muslims in an act of despair and fury, the Israelis would torture themselves for holding permitted such slaughter. However, there would be no car animadversion for slaughter such as this against the Jews, or any other people, from the Muslim. Alternatively, they will commend their terrorists as brave sick persons of their cause, who will be rewarded with liquors and sex in Eden.

Therein lays the disparity that the Middle East is facing, and it will so prolong until the parts are willing to cover with the tyrant and ghastly world of the Islam. Harmonizing to the Qur'an, this will ne'er go on. In the book of Surah, Gabriel lets Muhammad cognize that `` They will non contend you together, except in bastioned townships, or from behind walls " (2005) , giving prophetic sight that the Jewish would ne'er travel against the Muslim. The anticipation has been ascertained in the old ages `` 1948, 1956, 1967, 1973, 1982 " (2005) , and from the 90 's to the current state of affairs in the Middle East.

The combination of two people 's spiritual strong beliefs and xenophobia is a unsafe affair. Sanely talking, two states in wrangle over one land should be able to collaborate and apportion the part. But where faith is called upon to do one or the other claim absolute, grants become blasphemy and radicalism produces autocratic rules, which bring about loss and desolation, with no terminal in sight.

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