الجمهورية العربية السورية

وزارة التعليم العالي والبحث العلمي

جامعة دمشق

كلية السياحة

قسم الإدارة السياحية

مقرر مورد ثقافي- سياحي 3

السنة الرابعة

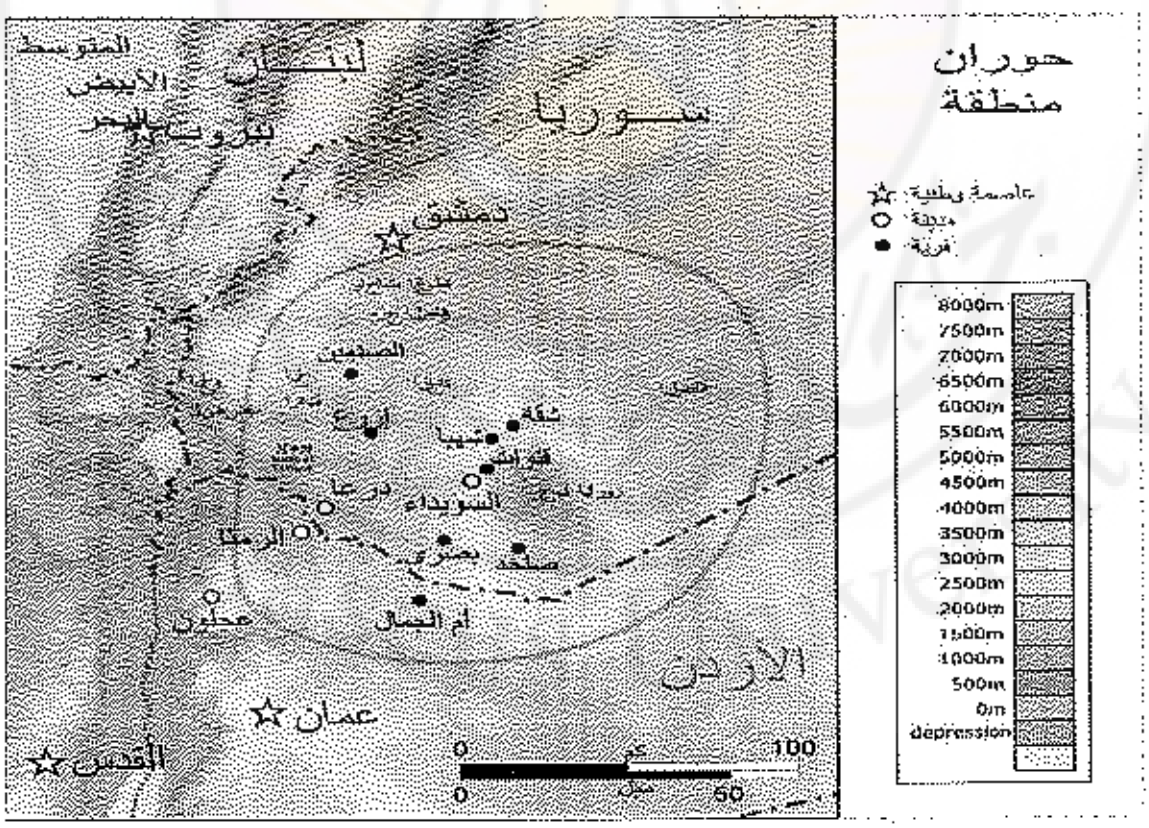
الدكتور

محمود الغفري

العام الدراسي

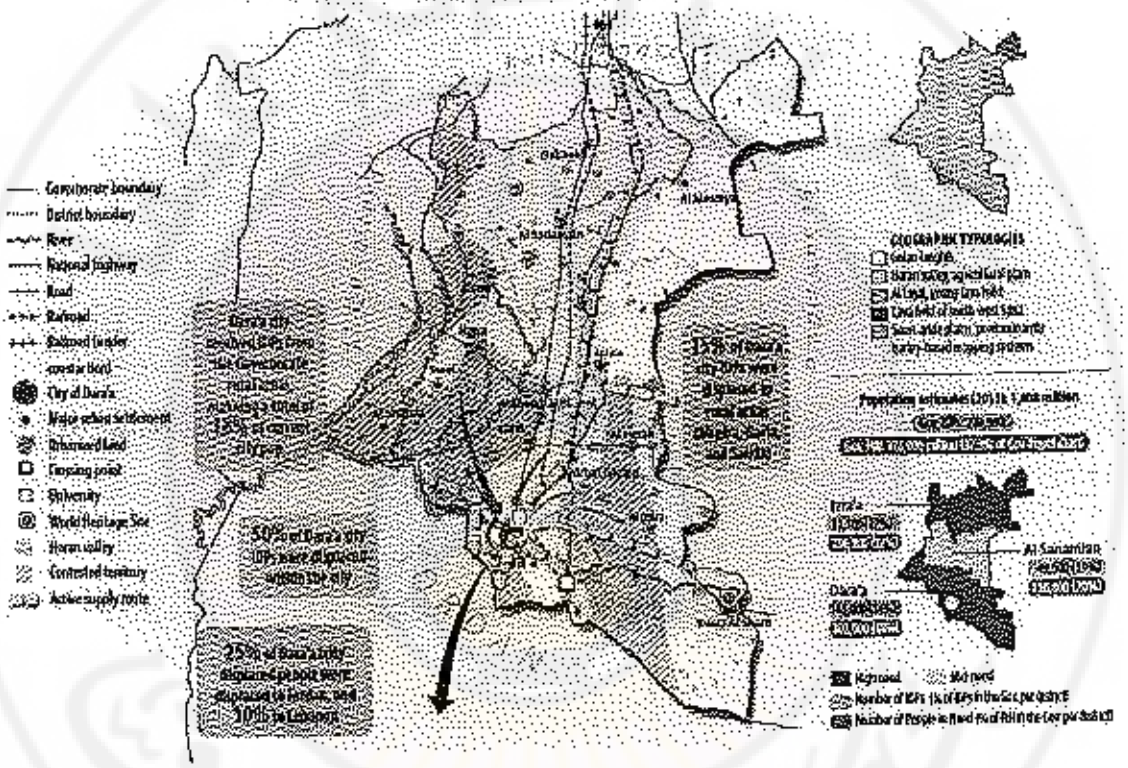
2022-2023

Hawran is the southern region of Syria and northern Jordan, which extends geographically and historically from southern Damascus to the Zarqa River in Jordan. It is bordered to the north by Ghouta of Damascus, to the east by Tulul al-Safa, to the south by the Jordan desert and to the west by the Golan Heights. And the Lajat volcanic field north of Mount Horan. The majority of the inhabitants of Hauran are Arabs, but they are religiously heterogeneous. Most of the inhabitants of the plains are Sunni Muslims who belong to large farming clans, while the Druze make up the majority in the Druze Mountain of the same



name and a large minority of Greek Orthodox and Catholics inhabit the western slopes of the Druze Mountain. The largest cities in the region are Daraa, Ramtha and As-Suwayda.

MAP 1: CITY OF DARA'A WITHIN GOVERNORATE CONTEXT

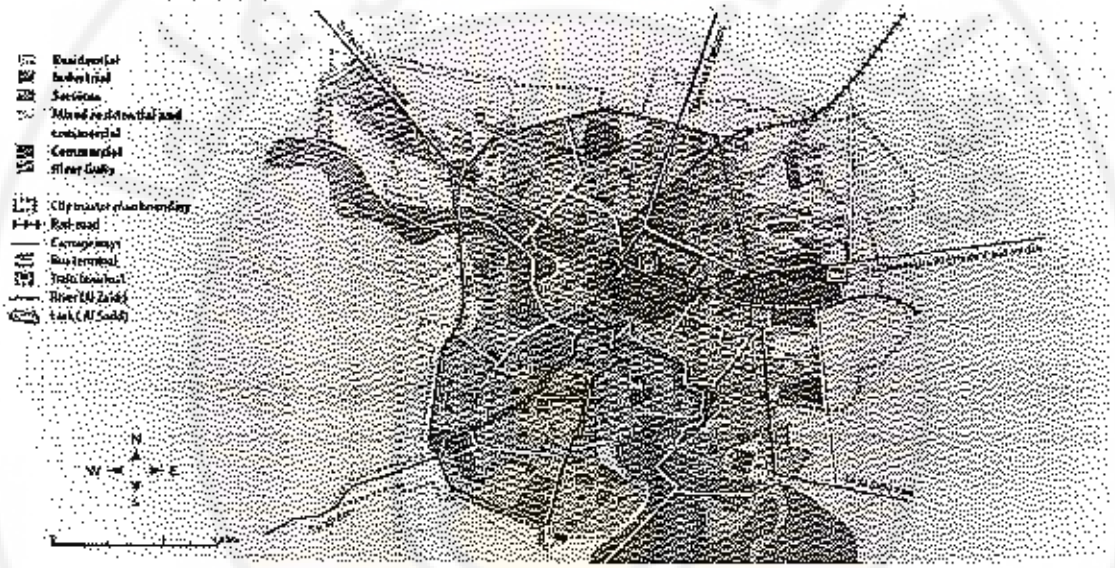


Although its geographical definition may vary, the region consists of three sub-regions: the Hauran Plain, which forms the heart of the region; the heights of Jebel Houran (also known as "Jabal al-Druze" or "Jabal al-Arab") east of the plain. And the Lajat volcanic field north of Mount Horan. The region is united in the north by the plains of Ghouta and Al-Marj around Damascus, and in the

south by the desert plains of Jordan. The tributaries of Wadi al-Raqad defined its western boundary, which separates it from the Golan Heights. It is bounded on the east by the steppes of praise and the desert of Safa.

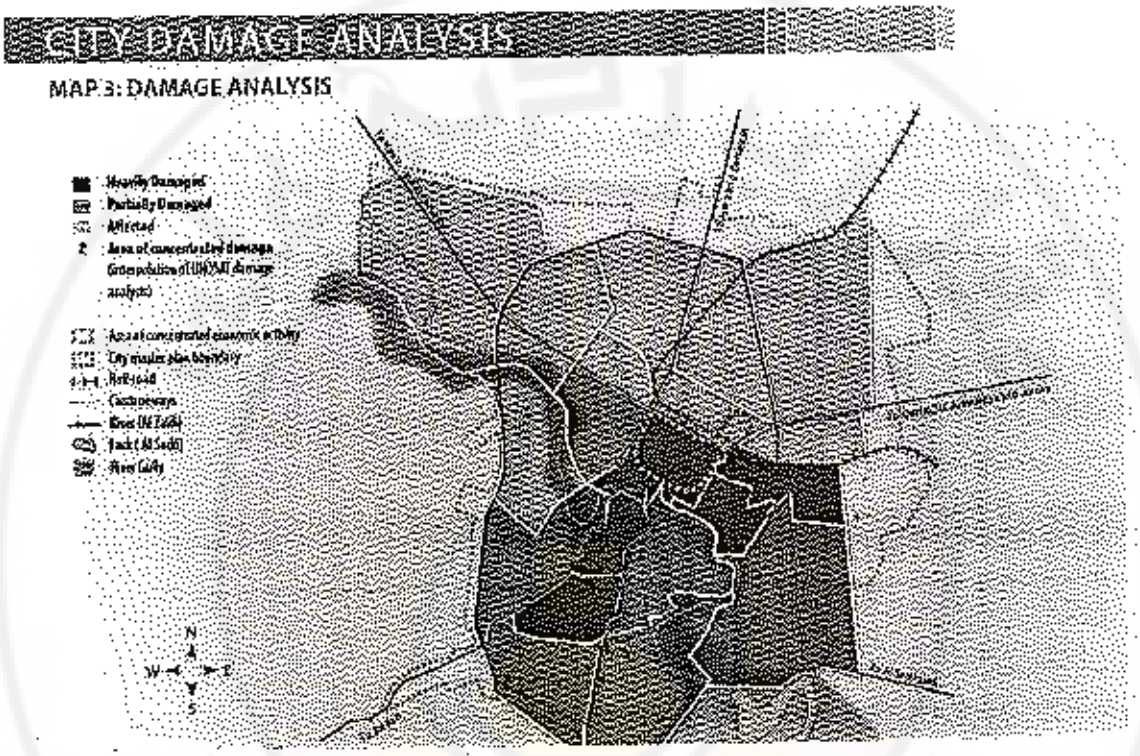
CITY COMPOSITION AND CHARACTERISTICS

MAP 2: CITY URBAN COMPOSITION



Jabal Al-Arab, that mountain that extends along southern Syria with the Jordanian border, is located within the Suwayda Governorate, Syria, its peaks reach 1800 meters, and the Druze people live on the slopes of what they know as the "Druze community", where this sect amounts to 2 to 4% Of the percentage of the population of Syria, that percentage, even if you see it a little, worked to radically change the history of Syria at that time, during the French settlement of it.

The Golan is a plateau located in the Levant between the Yarmouk River from the south and Jabal al-Sheikh from the north.

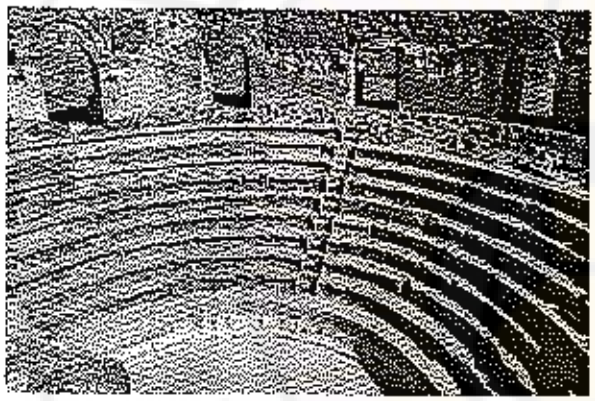


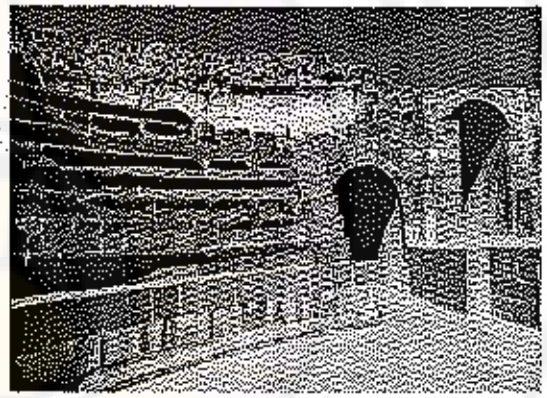
Daraa Governorate is a Syrian city located in southern Syria near the Syrian-Jordanian border.

Daraa Governorate was one of the most distinguished and culturally distinct governorates throughout the ages, due to the succession of many civilizations that left historical, cultural and urban traces that indicate its importance.

Daraa amphitheater

It is considered the only archaeological site remaining from the ancient city of Daraa that indicates the importance of Daraa through antiquity. This amphitheater is considered a medium-sized theater compared to the theaters discovered and remaining in the Levant region, which were built during the Roman era.





Architectural description

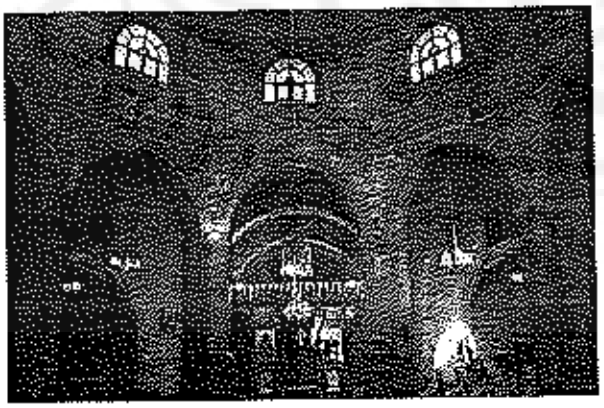
The amphitheater consists of two blocks, the western and the eastern, and through them enters the stage and the choir hall. Each building has two entrances, and the runway begins at the southern end of the two buildings with a railing, advancing sixteen steps, which still stand at the western end. It is surrounded by a paved choir courtyard, in which there is a well to collect water

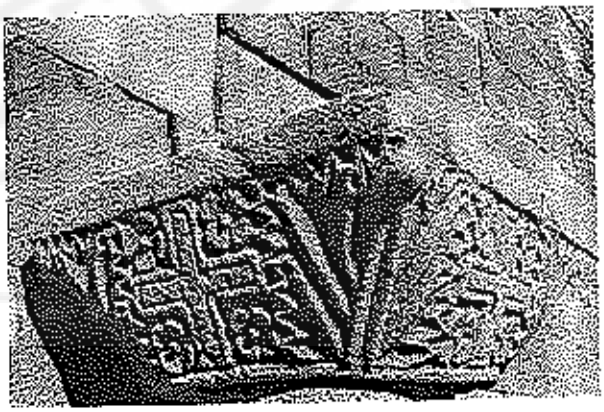
at its western end. It is surrounded on the south by a rear wall with three northern entrances that lead to the acting platform.

St. George Church in Daraa

St. Georgios Church is located in the northeast of the city of Izraa in Daraa. It is the first church to be built according to the square architectural form of the main hall of the church, after the churches were built according to the rectangular architectural form "the basilica", and this form is based on eight pillars.

He called it "Alf B's Architecture, and it is considered by references to architecture in the world. Saint George was martyred in it in the year 303 AD, and his body remained there until the year 1187, and it still contains some of his relics. Its "current" dome was donated by the Russian Tsar. Nicholas II in 1911.





The Church of St. Georgios "Al-Khidr" in the city of Izraa, in southern Syria, is one of the oldest churches in the world. According to an inscription on one of its stones, it was built by John Ibn Dhiomeus, one of the notables of Izraa in 515 AD, in the place of a pagan temple dedicated to the goddess "Theandrite." Its establishment dates back to the BC.

The Church of St. Georgios acquires great archaeological importance because it has remained in the position it was built on to this day, during the campaign of Ibrahim Pasha in 1840 and his artillery bombardment of the town of Izraa, the stone dome was partially damaged, and in 1893 a violent earthquake struck the area, destroying the original old dome, and it remained so until it was destroyed. It was restored at the beginning of the last century. The Russian Tsar Nicholas II donated its new wooden dome during the reign of Patriarch Gregory Haddad, who inaugurated it himself in 1911, in the presence of a representative of the Russian Church, a representative of the Tsar of Russia, representatives of the Ottoman Empire, and in the presence of clergymen and large crowds of the people of Hauran. The church is in its splendor to this day, and religious ceremonies and ceremonies are still held in it, and it enjoys a special place among all denominations of the Christian and Islamic religions in Syria, due to the position of St. George "Al-Khidr" among these sects.

Some references indicate that the remains of St. George was transferred to this church in the ninth century and remained buried there until the year 1187 AD attacked the British commander Richard "The Lionheart" who visited this church and took the body of St. George from it and transported it to the island of Crete. That and I worked to return his body to the East, where it was returned to Lydda in Palestine, and relics remained for him in the church named after his name in Izraa.

Icon of the byzantine churches

The church gained great engineering importance as it was included in the references and books of architecture in most countries of the world as it represents the first stage of religious construction in the Byzantine era. For example, Fletcher included it in his book The History of Architecture issued in 1961 AD, which is a basic reference for engineering students all over the world.

It is the only existing building that shows how the churches moved from a rectangular basilica style to a square shape topped by a stone dome, resting on an octagonal base.

The wonderful design that is unique to the Church of St. George in Izraa was transferred to many churches in the world until the dome system became the system followed and common in most churches in Europe. The church is based on the principle of a single wing surrounded by a portico or according to a circular or polygonal central plan, and the basalt stone is the element the main base for the ceilings, walls, floor and foundations. The ceiling of the portico is formed from ancient stone slabs, paved in a very precise manner. The church contains eight semi-circular arches inside the hall, surmounted by a wall bearing the dome.

The outside shape of the church is square, and on the eastern side of it the structure stands out. Inside it there is an octagonal shape. In front of each of its eight sides, a huge column of a unique shape rises. These columns bear above them the arches, the roof and the dome block. In each of the four main corners of the interior there is an apse in the form of a semi-circular room, each of them is bounded by a beautiful arch surmounted by an arched window.

The length of the church is 27.60 square meters, its width is nineteen meters, and its height without the dome is ten meters, and with the dome it is sixteen meters.

On the western entrance to the church there is an inscription in Greek inscription saying: "The meeting place of the devils has now become the home of the Lord the Lord... The light of salvation fills this place that was covered by darkness, for church celebrations have replaced pagan rituals and the place that was a center of immorality of the gods from which the praises of the Lord are sung today.

According to historical references, Saint Paul the Apostle resorted to it after escaping from Damascus and the roof of (Evfordinos) on Izraa, one of the companions of Paul the Apostle. The town flourished in the Roman era after Christianity became the official religion of the Roman state, and churches and monasteries were established in it, such as the Monastery of Saint John, the Church of Sergius and the Church of Saint John. The bell, the monastery of Saint Simeon, the rare Church of St. Georgios, the church of Saint Elias, and others, and the Bishop of Izra Nonos presided over the Council of Chalcedon in 451 AD.

The town was subjected to many wars and invasions, as Richard the Lionheart attacked it in 1187 and was preceded by Emperor Baldwin in 1142, as well as the Mongols, led by Keita, and then visited by Daher Baybars, and the

Mamluks and Ottomans entered it. Great battle between the English and the French loyal to the Vichy government 1941.

Ancient City of Bosra

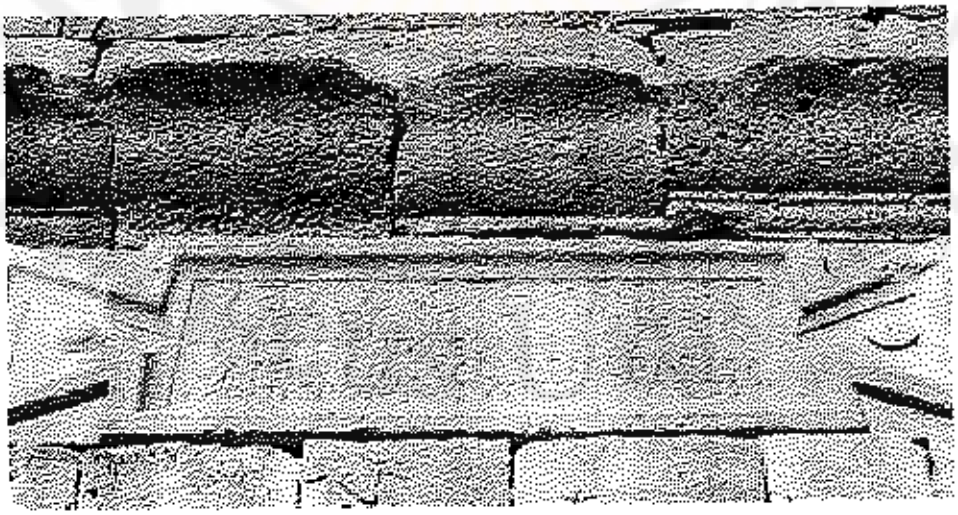
Bosra, once the capital of the Roman province of Arabia, was an important stopover on the ancient caravan route to Mecca. A magnificent 2nd-century Roman theatre, early Christian ruins and several mosques are found within its great walls.



Outstanding Universal Value

Brief synthesis. The name of Bosra occurs in the precious Tell el-Amarna tablets in Egypt, which date from the 14th century B.C. and represent royal correspondence between the Pharaohs and the Phoenician and Amorite kings. It became the northern capital of the Nabataean kingdom. In the year of 106 A.D, a new era began for Bosra when it was incorporated into the Roman Empire.

Alexander Severus gave it the title Colonian Bostra and Philip the Arab minted currency especially for it. During Byzantine times, Bosra was a major frontier market where Arab caravans came to stock up and its bishops took part in the Council of Antioch. Bosra was the first Byzantine city which the Arabs entered in 634 in the phase of Islamic expansion.



Today, Bosra is a major archaeological site, containing ruins from Roman, Byzantine, and Muslim times. Further, Nabataean and Roman monuments, Christian churches, mosques and Madrasas are present within the city.

Its main feature is the second century Roman Theatre, constructed probably under Trajan, which has been integrally preserved. It was fortified between 481 and 1251 AD. Al-Omari Mosque is one of the oldest surviving mosques in Islamic history, and the Madrasah Mabrak al-Naqua is one of the oldest and most celebrated of Islam. The Cathedral of Bosra is also a building of considerable importance in the annals of early Christian architecture.

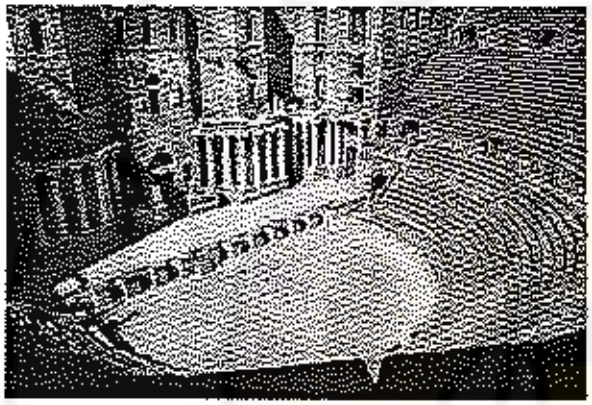


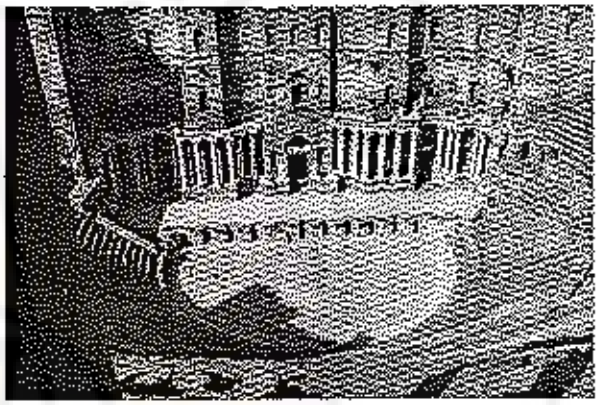
Bosra survived about 2500 years inhabited and almost intact. The Nabataeans, Romans, Byzantines and Umayyad, all left traces in the city, which is an open museum associated with significant episodes in the history of ideas and beliefs.

Criterion (i): The incorporation of the exceptionally intact 2nd century Roman theatre, complete with its upper gallery, into later fortifications to create a strong citadel guarding the road to Damascus represents a unique architectural achievement. The remains of the 6th century basilica of the martyrs Sergios, Bacchos and Leontios, the cathedral of Bosra, represent an extremely significant example of the centrally planned churches in terms of the evolution of early church architectural forms. The Mosque of Omar, restored in 1950, is one of the rare constructions of the 1st century of the Hegira preserved in Syria. The Madrasa Jâmi' Mabrak an-Nâqua is one of the oldest and most celebrated of Islam.

Criterion (iii): Of the city which once counted 80,000 inhabitants there remain today extensive ruins of Nabataean, Roman, Byzantine and Umayyad buildings. These ruins, including the major monuments mentioned under Criterion (i) above bear exceptional testimony to the past civilizations that created them.

Criterion (vi): In Islam, Bosra is associated with a significant episode in the life of the Prophet Mohammed, who is believed to have visited Bosra twice. At the end of his first visit, it is said that Monk Baheira indicated that Muhammad was to become a prophet.

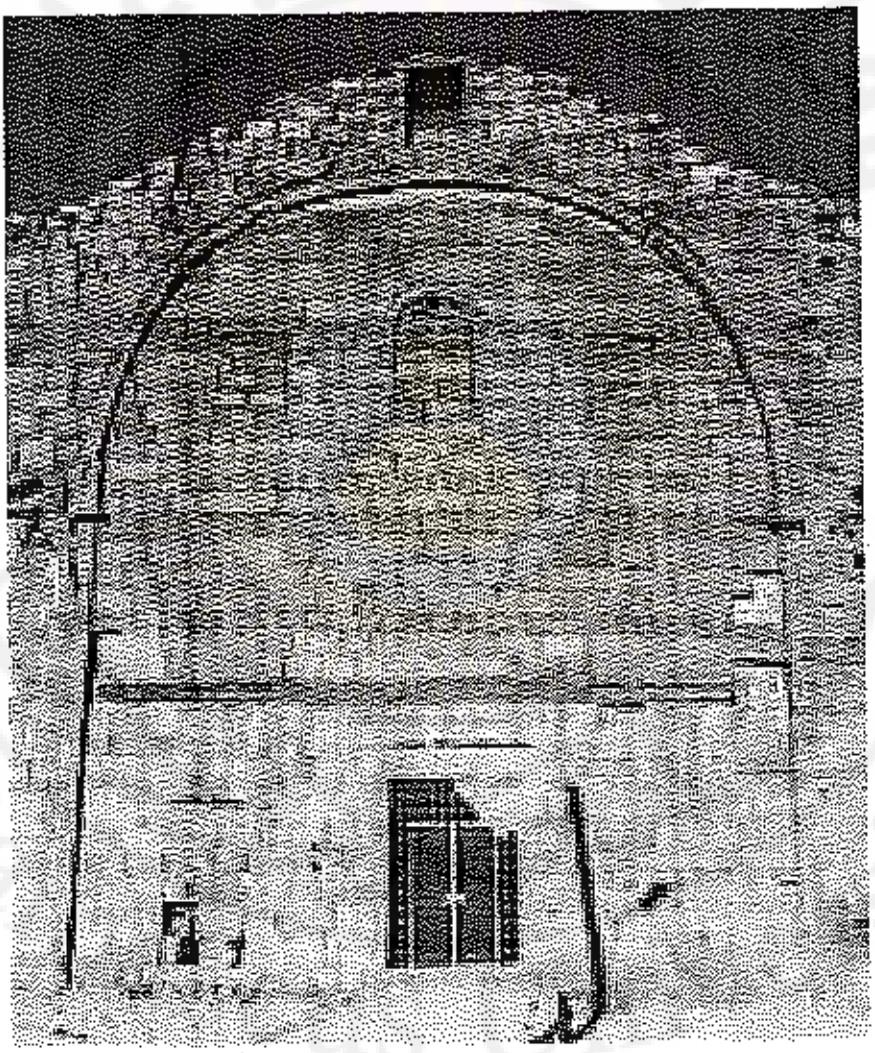




Integrity (2009). The Ancient city of Bosra is an inhabited archaeological site whose ruins had suffered greatly in the late 19th century. However, the large amount of surviving original fabric, including monuments of the Nabataean, Roman, Byzantine and Umayyad periods gives the site a high degree of integrity. The inhabitants of the village that has grown up amongst the ruins are being resettled outside the property. There is a need to define and manage a buffer zone to protect the setting.

Authenticity (2009). The key surviving monuments of Bosra reflect the Outstanding Universal Value of the site. However, their setting is problematic

in that a modern village had grown up among the ruins. A resettlement policy of the Directorate of Antiquities and Museums (DGAM) is allowing most families to move to new houses outside the precincts of the old town. Ultimately the old town will be abandoned again, to be turned into a dead city revitalized as an open air museum.



Protection and management requirements (2009)

The property is protected under the Antiquities Law 222 as amended in 1999. There is no management plan for the site and there are problems with conservation due to community issues, lack of funds and technical resources, and a lack of skilled labour. The Directorate of Antiquities and Museums is attempting to overcome these problems with the help of national and international institutions and foreign experts.

Recently the Syrian Government instigated a Master Plan project to recognize the importance of the site and to guide future use of Bosra city. A Protection Committee was established in 2007 to guide the project.

The DGAM is preparing terms of reference for implementing GIS system in the site; this project will start during 2009 and will continue for 1 year. There is a need to protect the setting of the property through an agreed and approved buffer zone.

The Al-Omari Mosque (romanized: al-Masjid al-ʿUmarīy) is an early Islamic-era mosque in the Roman city of Bosra, Syria. It was founded by Caliph Umar, who led the Muslim conquest of Syria in 636 CE, and it was

completed in the early 8th century by Caliph Yazid II. The mosque was renovated in the 12th and 13th century CE by the Ayyubid dynasties.

Before it was destroyed, this mosque was one of the oldest standing mosques in the world. It served as a rest stop for travelers, Arab caravans on trade routes through Syria and pilgrims traveling to Mecca. The travelers used the central courtyard of the mosque as a marketplace as well as a place to sleep. The arcades of the mosque on the eastern and western sides enclosed this central courtyard. The south side of the mosque had a double arcade that led to the mosque's prayer hall.

The mosque's square minaret was one of the earliest examples of Umayyad-style minarets. Mosques in Damascus and Aleppo have similar style minarets from the same dynasty. This style of minaret was potentially inspired by the steeples of Syrian churches.

Damage to Bosra began in 2012, as shells and tanks caused significant damage. In 2014, shell crater damage caused a hole in the roof of the mosque, and the upper level of the mosque was also destroyed. [4] Rubble from the mosque is scattered around the destruction site, and there is shell damage in the surrounding area as well. In March 2015, rebels captured Bosra from the Syrian

Government after heavy shelling of the town and caused further damage to the area.

Mubarak the camel mosque

It is the oldest existing archaeological building in Syria, and it is the place where the camel of the Prophet "Muhammad", may God bless him and grant him peace, which carried the first copy of the Holy Quran to the Levant, was blessed. In front of the mosque's mihrab, in the southwestern corner of the prayer house, there is a square stone bearing several gaps have been interpreted as traces of the camel rides that carried the Prophet "Muhammad" to Medina. There are no older models of schools in Syria than it, and it is located in the northeastern corner of the city wall, and it became a cultural center for teaching, and its use in the nineteenth century was as a mausoleum for "Muhammad Pasha," the son of Khedive of Egypt, "Abbas I."

The end of lecture

Dr. Mahmoud Alghafri



الجمهورية العربية السورية

وزارة التعليم العالي والبحث العلمي

جامعة دمشق

كلية السياحة

قسم الإدارة السياحية

مورد ثقافي سياحي 3

السنة الرابعة

الدكتور

محمود الغفري

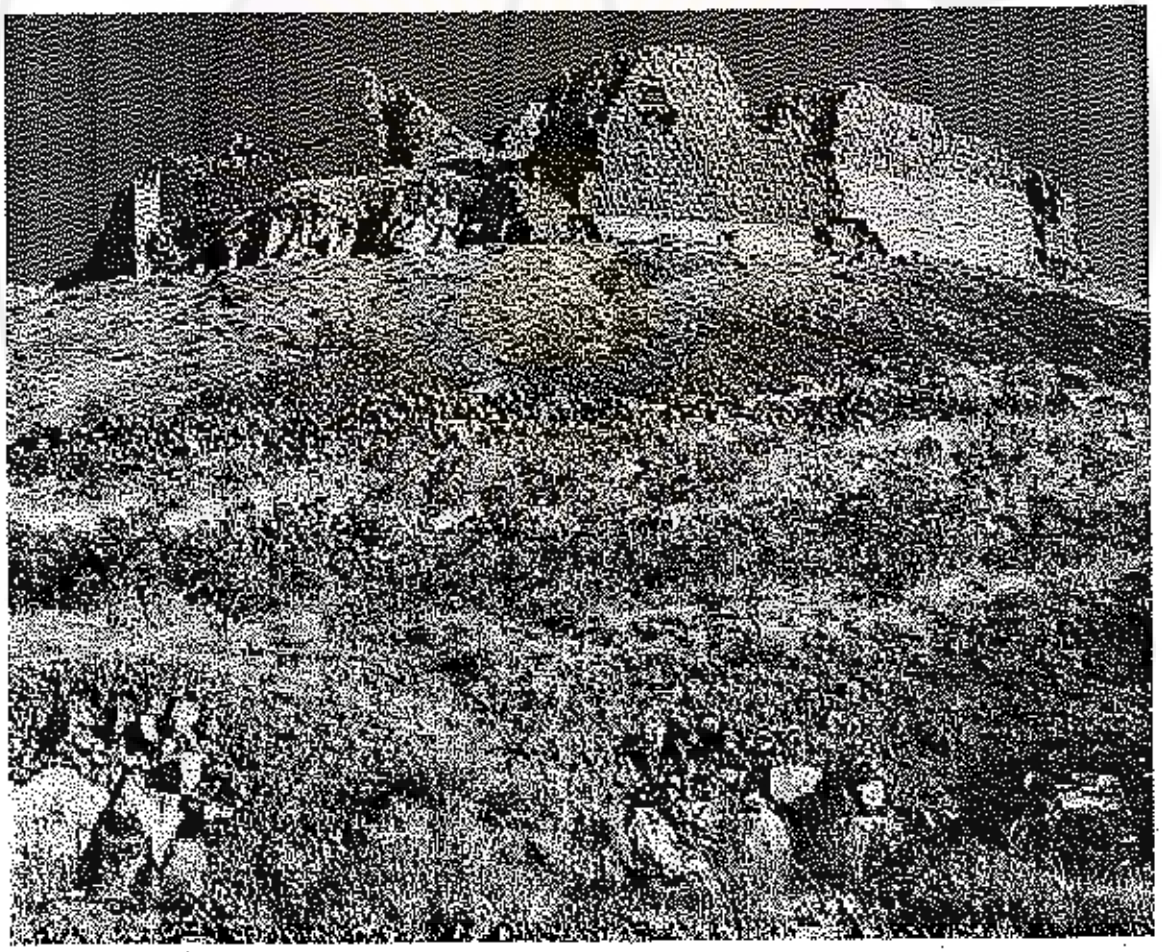
العام الدراسي

2023-2022

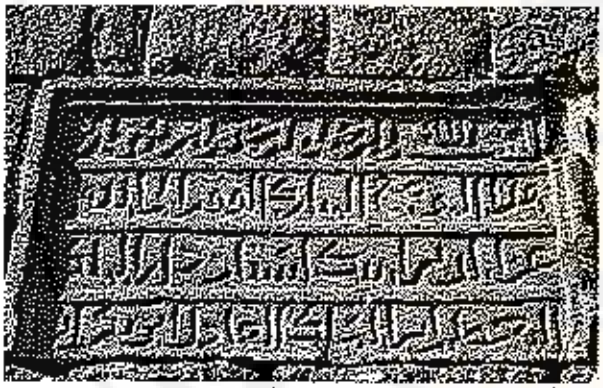
Salkhad, a predominantly Druze town to the southeast of **al-Suweida**, has had a long history dating to pre-Islamic times. The remains visible today date mostly from the 13th century. Most striking of these is the Ayyubid citadel built in 1214-1247, about the same period as the fortification of the amphitheater in **Bosra**. Both were to serve as southern defenses of **Damascus** against the Crusader presence in Jerusalem.

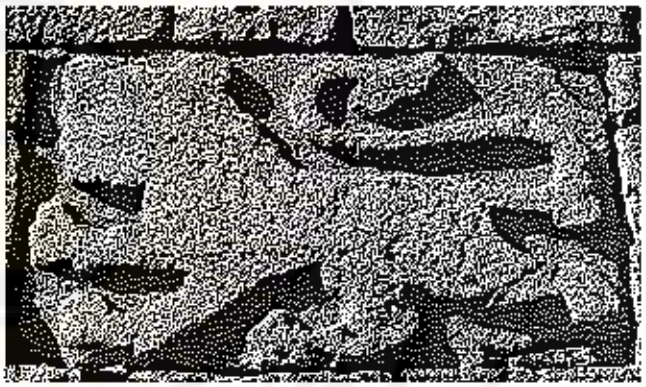


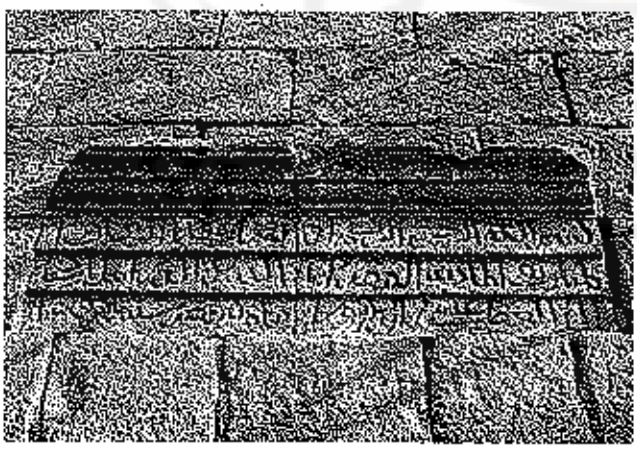
The site was probably earlier occupied by a fort built by the Egyptian Fatimid Caliph, al-Mustansir, in 1073-1074. The citadel was restored in 1277 by the Mamluk Sultan, Baibars. The fortress was built into the crater of a volcano, but the walls which slope steeply down the outer face of the vent are now badly crumbled. The site was controlled by the Syrian military and off-limits until recently, but is now open to the public.



Below the castle, to the south, are the remains of a minaret from the Ayyubid period, erected in 1232. The design is hexagonal in shape, a plan unique in Islamic architecture but probably borrowing from Roman models. It was built using local basalt stone, black with a dark red section at the top, interrupted by two bands of white with finely inscribed Koranic passages and niches on each face. The original mosque has disappeared but apparently resembled in style that of the Mosque of Umar in nearby **Bosra**.



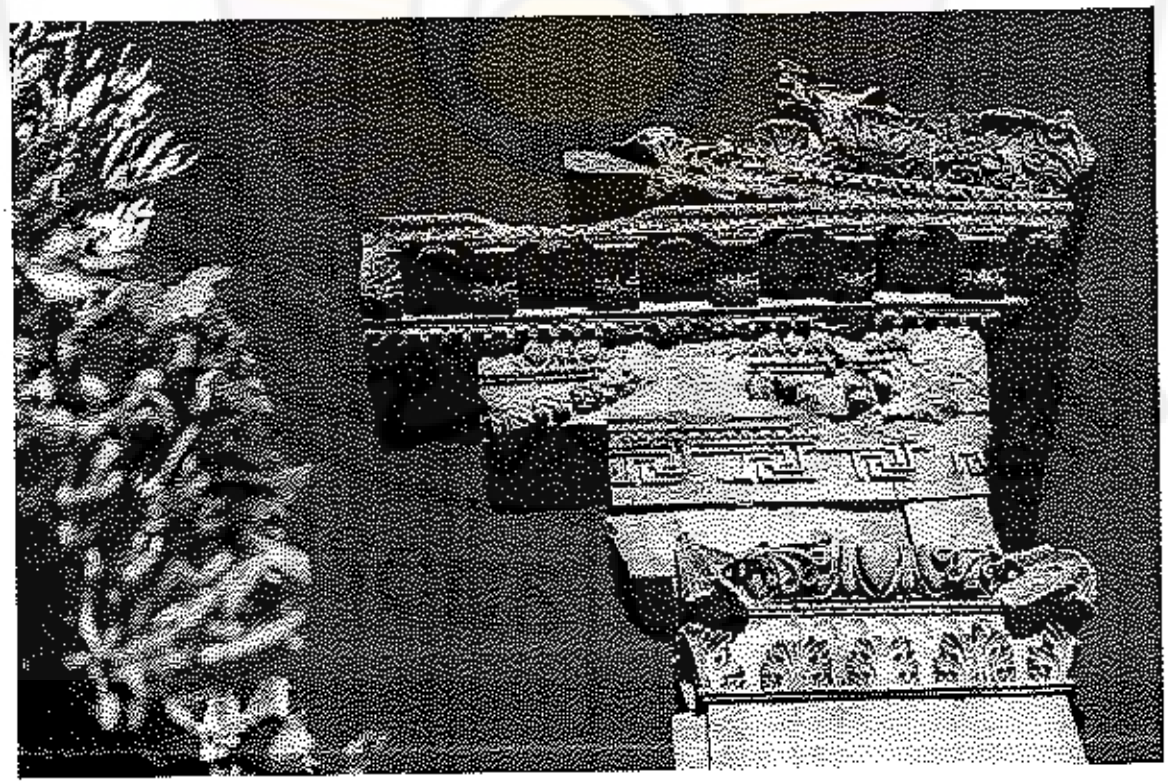






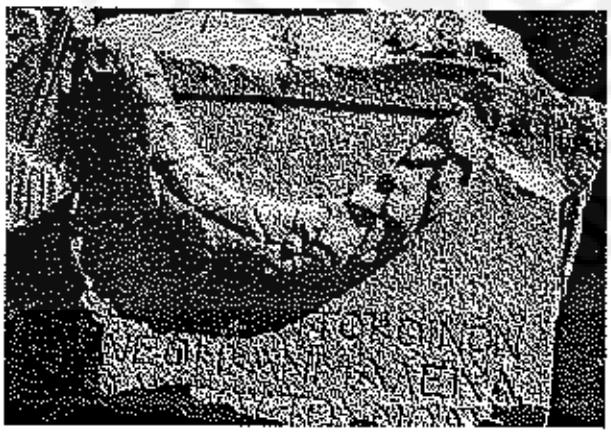
Getting There: Microbuses frequently travel between the main bus station in **al-Suweida** and **Salkhad** . Occasional large buses make the same journey for a slightly lower fare.

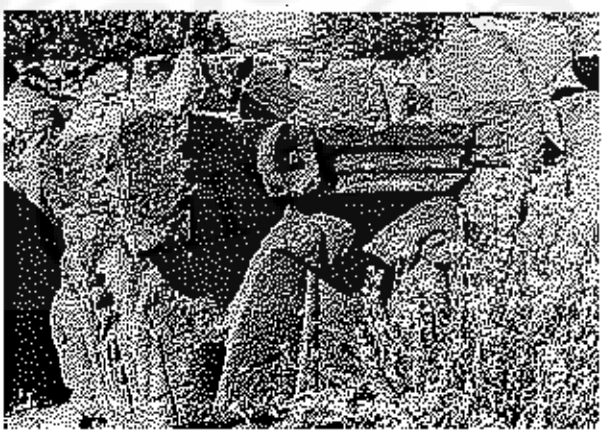
Salim is a small Druze village located on the main road between **al-Suweida** and **Shahba**. The settlement, originally Nabatean, was known as Selaema to the Romans. It contains the remains of a Roman temple which now houses a Druze tomb. Most of the temple has been destroyed, though the northeast corner of the structure remains standing precariously to its full height. The temple was richly decorated with impressive carvings and is estimated to date from the reign of the Roman Emperor Augustus.



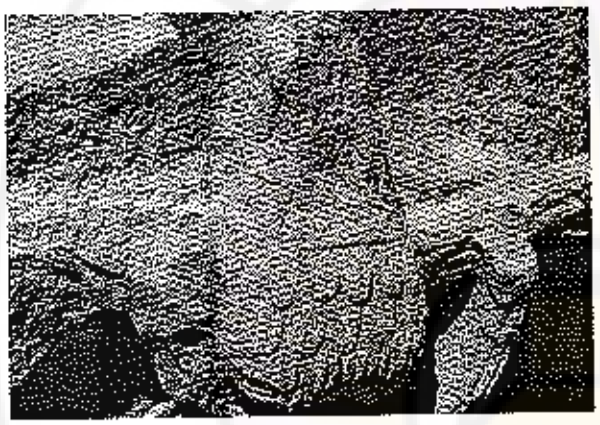
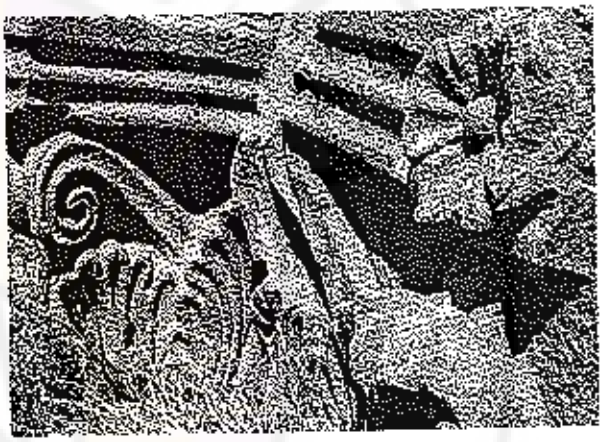
Getting There: Getting to **Salim** is easy, as it is on the main road linking **al-Suweida** to **Shahba** and **Damascus** . Any public transportation traveling between **Damascus** or **Shahba** and **al-Suweida** will pass by here. It is also feasible to walk from **Shahba** or **al-Suweida** , which takes about an hour. The temple can be seen to the west of the main road as you enter the village. Consider combining a visit to **Salim** with **Atil**, which is another few kilometers to the south.

Sia was once the site of a significant Roman temple, though what remains leaves much to the imagination. Little remains intact aside from the foundations, though countless Roman carvings can be found scattered around the site. It is located approximately two kilometers southeast of **Qanawat** . The proximity of **Sia** to **Qanawat** , an easy thirty minute walk, makes visiting worthwhile.







Getting There: No public transportation runs to the site, but a driver could probably be arranged in **Qanawat** to travel the remaining two kilometers if the walk is too much of a challenge. Regular buses travel between **al-Suwcida** and **Qanawat** .

The end of lecture

Dr. Mahmoud Alghafri


وقل رب زدني علما
جامعة دمشق
Damascus University

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مورد ثقافي سياحي 3

السنة الرابعة

الدكتور
محمود الغفري

العام الدراسي

2023-2022

Jebel Sis Location and nature Al-Walid bin Abdul Malik Palace

Location and nature

Jabal Sis is located 100 km southeast of the city of Damascus on the border between the Levant and the volcanic region in southern Syria. Its historical importance derives from the presence of a palace of the Umayyad King Al-Walid bin Abdul-Malik (705-715 AD), the builder of the Umayyad Mosque in Damascus.

The palace is located at the foot of an extinct volcano, and there are remains of the houses of the caliph's entourage. The crater measures 0.5 km in width and 2 km in length. The area is surrounded by volcanic rocks, and Mount Sis is part of Mount Horan (Al-Lajat). To the east is Tulul Al-Safa, the Al-Safa Desert, which tribes frequent for grazing in the spring because of the shallow lake, whose water dries up in summer.

Historical and archaeological significance

This place was mentioned by the famous Islamic historian Yaqut al-Hamawi in his dictionary, and it came under the name of Assis, and it was narrated that

rains gather in it during the fertile years and form a large lake known as the experience, and this description applies to what is known today as Jabal Sis. On this mountain and around the lake there are remains of archaeological buildings, including the remains of a palace, a bath, a mosque, stores, and others.

Numerous archaeological discoveries were made in this area starting in 1805 AD. At first, researchers thought that these monuments belong to the Roman state of Syria during the Roman era, but recent studies have confirmed that it is the Umayyad state, Umayyad monuments, and that the palace was a residence of the Caliph Al-Walid bin Abdul-Malik Al-Walid I, who He ruled from the year 86 - 96 AH 705 - 715 AD.

This building is considered one of the oldest Umayyad buildings in the Syrian Desert. It includes a mosque and a hammam, one of the oldest Islamic baths ever built outside cities, and one of the first Islamic buildings to be decorated with plaster. The palace was burned and destroyed in the late Umayyad era, and it is believed that it was restored.

The rocks surrounding the place contain different writings and ancient languages, in addition to the Arabic language.

Economic importance

In the year the General Institution of Geology in Syria conducted a survey to determine the Syrian sites near Damascus, which could be a source for the cement industry. The area was chosen as a potential source for the extraction of cement, as geological survey work has shown the availability of 300 million tons of pure limestone (cavity), as well as good basalt skouri basalt for industry in the Makhul and Solomon cones and others, in addition to the large spread of basalt rocks, and the reserve is estimated at about 100 million tons. These materials are sufficient to establish a cement industry with an annual capacity of 5 million tons, with sufficient reserves for about 75 years.

The archaeological construction of the village dates back to the Nabataean, Roman, Byzantine, and then Arab-Islamic eras. As for the modern construction, it dates back to the second half of the eighteenth century, when the first families from Lebanon came to it.

Its archaeological buildings were built away from the sources of spring water in order to keep it clean, and the village is administratively affiliated to the Municipality of Merk.

The village of Barika is characterized by a high percentage of those who obtained higher educational degrees from its children, and there are two primary schools for basic education, a first and a second cycle, in addition to a medical point.

Most of the village's population of about 3,000 people work in the cultivation of field crops such as wheat, barley and legumes, in addition to fruit trees such as vines, apples, olives, almonds and berries.

It is noteworthy that the village of Barika, which is characterized by its moderate climate in summer and cold in winter, is located about three kilometers southwest of the city of Shahba and to the west of the village of Mardak.

- From the south the village of Saleem
- To the west is the village of Raymah Al-Lahf
- To the north is the village of Salakhd

The village includes a large number of houses and archaeological sites, in addition to Tell Dibba, which is one of the most important archaeological sites in the region. It dates back to the Middle Bronze period between 1500 and 2000 BC. It is believed to represent the ruins of the city of Soba, the capital of the

Arameans in southern Syria, where it lived since the second millennium BC and continued Until the Nabataean period, and perhaps the Ghassanid period.

The hill serves as an open-air museum, where many antiquities were found that indicate the lost city that was above its land, including.

• A cemetery dating back to the Middle Bronze Age during the period between 2000 - 2500 BC and contains two skeletons, one of them complete, in addition to a group of other burials.

• A group of funerary offerings representing mashrabiyas, small jugs made of inlaid black pottery, dating back to 1800 BC, was also discovered.

• The remains of a residential house dating back to the Aramaic period in 700 BC

• A group of dana, jars, pottery fragments, walls and floors dating back to the Aramaic period.

But when we talk about antiquities, it suffices to talk about Tal al-Dabba (Dibeh Barika):

Tell Dibba Barika is located 1 km south of Barika. It is a large hill that extends over an area of 4 hectares and is surrounded by a wall built of uncarved stones. It dates back to the Middle Bronze Age between 1500-2000 BC.

It was found in it archaeological finds dating back to different eras, Aramaic, Greek, Roman, Nabatean, and it is believed that its name was formerly Dobo, and you controlled the trade routes in that region, where it is surrounded by a fertile area extending from Selim in the south to Barika in the north, and from Mardak in the east to Kafr El-Lahf and Raymah El-Lahf in the west.

To the northeastern side of it, there is a spring of water, which was in continuous flow in the past. It has been linked to trade links with the pharaohs of Egypt, where a group of Egyptian "seals" relics were found. It is one of the large archaeological hills in southern Syria.

It is expected that Tell Dibba Barika is one of the trading stations for caravans. There are many indications, including the basin of water that we find on the road passing near it, and a number of evidence.

The village has a long history as well. It contains the pagan temple that was built during the reign of Emperor Alexandros Sadiros (222-235) AD. It is currently located to the east of the mourning stand in the village, and its outer

walls appear wonderfully, as its construction dates back to the end of the second century and the beginning of the third (Bronze Age).

During the "Ayyubid" era, it turned into a mosque, where its collapsed facade was randomly reconstructed, and a prayer niche was created in it, similar to the "Atil" mosque.

The temple is now subjected to vandalism and looting. It is without a roof and the four columns are not present and their capitals are distributed in the courtyard, while the chapel is of an acceptable architectural condition, and also the external walls still retain their splendor.

The end of lecture

Damascus University

Dr. Mahmoud Alghafri

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مورد ثقافي سياحي 3

السنة الرابعة

د. محمود الغفري- قسم الإدارة السياحية

الدكتور

محمود الغفري

العام الدراسي

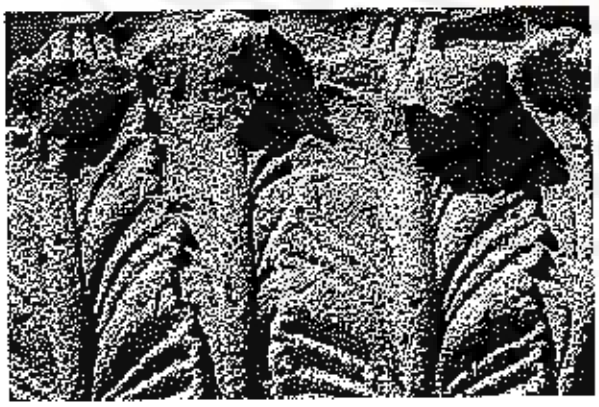
2023-2022

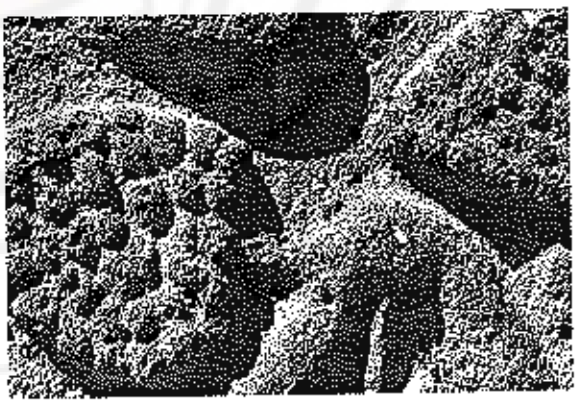
Al-Suweida is the capital and largest city in the province of the same name, and therefore an administrative center and major transportation hub. If you're visiting **Salkhad**, **Qanawat**, **Sia** , **Atil**, **Salim** or **al-Qaraya**, you're likely to pass through here. **al-Suweida** is the only major city in Syria that is predominantly Druze.

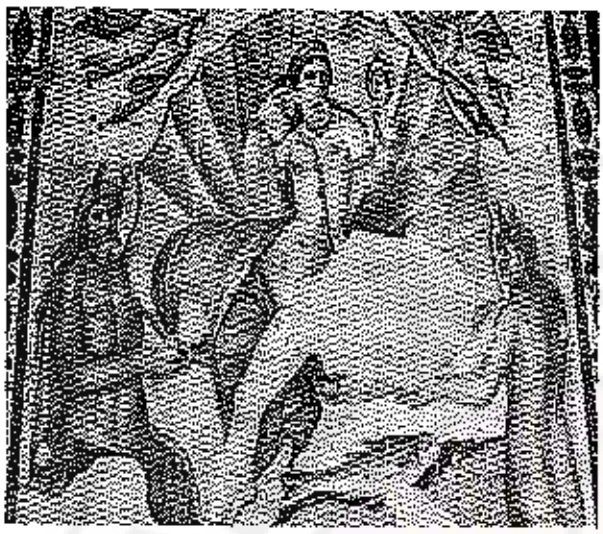


Although **al-Suweida** was a major settlement through Roman times, archaeological remains are sparse. The Ottomans destroyed what had been an extremely well-preserved temple here, pillaging the stones for a military barracks. Most other ruins faced a similar fate. However, a small Roman theatre has recently been uncovered and restored, ruins of a church can be seen, and part of the Roman temple still survives, resembling an arch, stranded in the middle of a traffic roundabout. These ruins are all to the south of the modern city center.

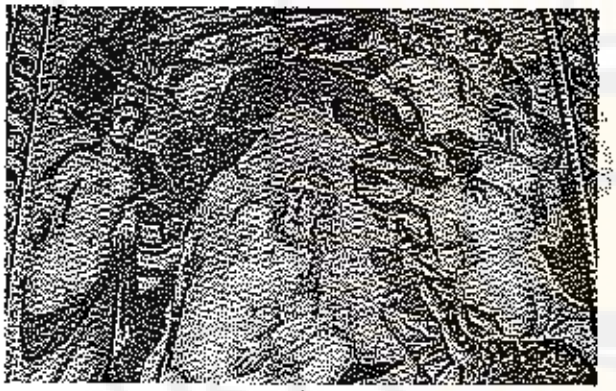
Perhaps more interesting than these remains are those at the **museum**, which has a nice collection of statues and mosaics. The museum is at the start of the road to **Qanawat**, thus making it a convenient stop. There is a modest entrance fee and the museum is closed Tuesdays.

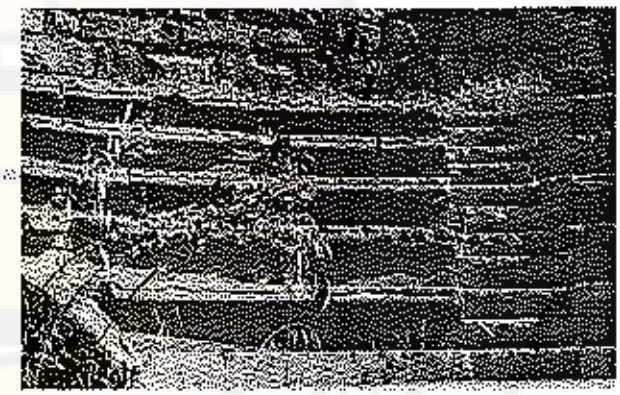












You're far more likely to find a decent place to eat in **al-Suweida** than in any nearby town, something to consider if you're planning day-trips in the region. Most explore the area in day-trips from **Damascus**, but there are a few accommodation options in **al-Suweida**, if you prefer to stay here.



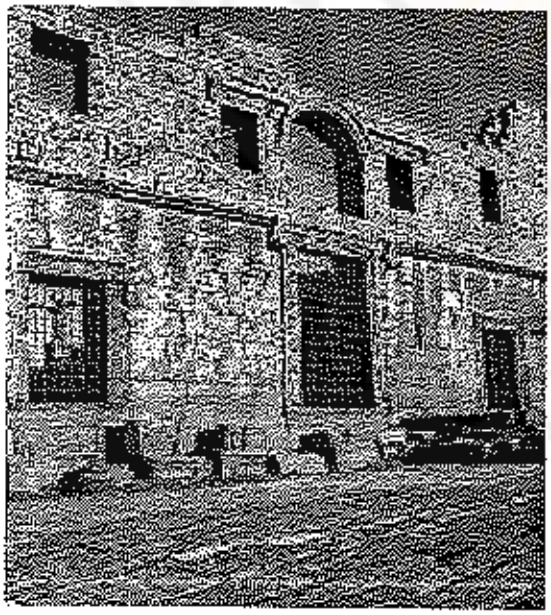


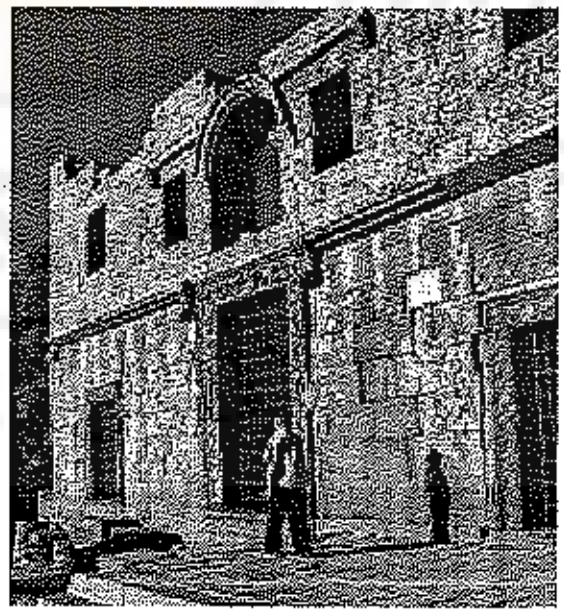
Getting There: Buses and microbuses between **Damascus** and **al-Suweida** are frequent from the early morning into the evening. There are two separate bus stations which serve **al-Suweida** from **Damascus**. Most travelers use the large, modern buses which depart from the bus station in **Baramkeh**, near **Damascus University** and just northwest of **al-Jahad Square**. These buses leave on fixed schedules, usually on the half-hour, and take 1.5 hours. They generally also make a stop in the **Damascus** suburb of **Jaramana**.

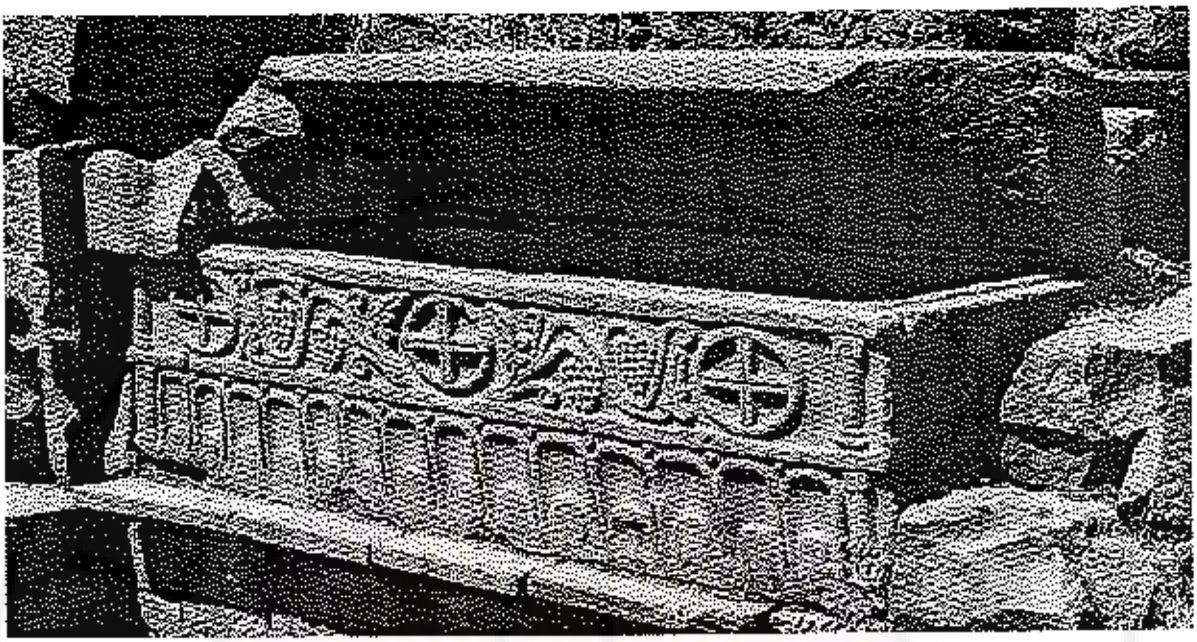
Alternatively, microbuses and large, old buses travel directly to **al-Suweida** from the bus station just southeast of **Bab Musalla Square**, southwest of the old city. These depart only when full, but tend to be very frequent. The microbuses take about 1.5 hours, while the larger buses charge less and often take a bit more time.

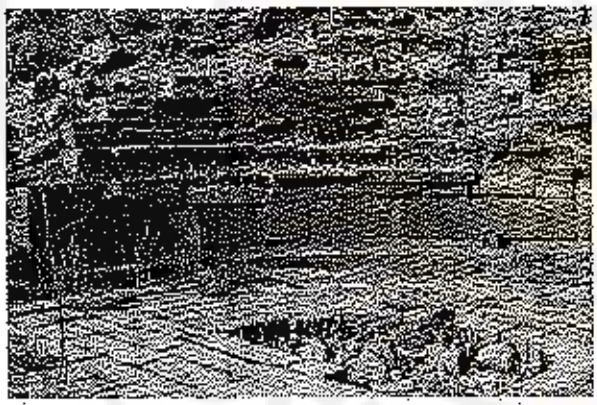
Qanawat is perhaps the most impressive site in the region of **al-Suweida** . It was a major city in Roman times and remained important through the Byzantine period, when its most famous monument was constructed.

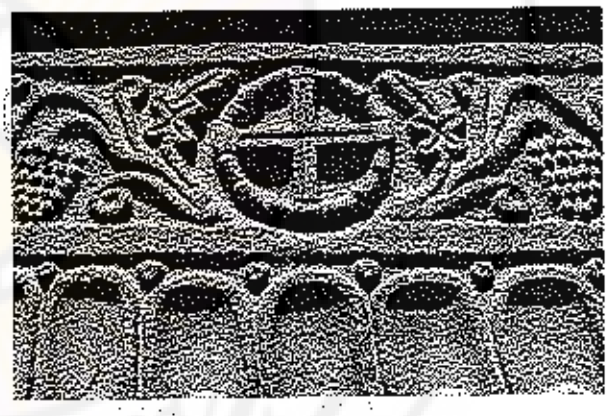


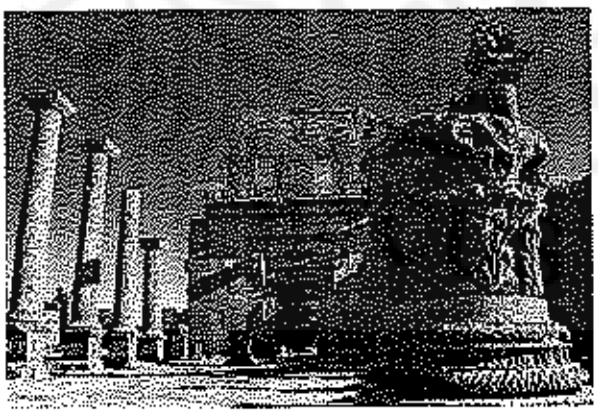


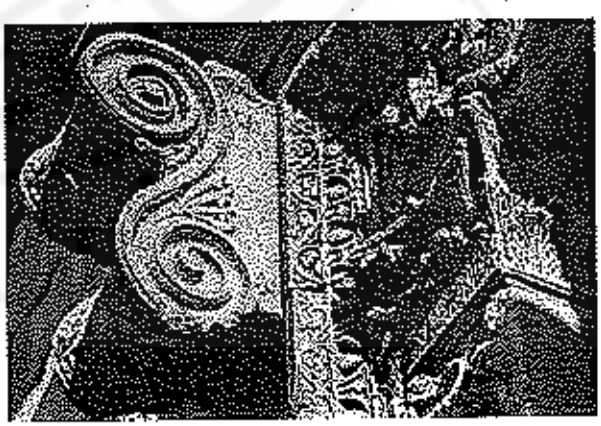












Getting There: There are semi-frequent buses from **al-Suweida** to **Qanawat** , a trip that takes about 15 minutes. They do not depart from **al-Suweida** bus station, but instead from a street in the northeast of the city. The bus passes by the **museum** as it travels north towards **Qanawat** , so you may find it more convenient to visit the **museum** and then catch any bus traveling north from there. Buses returning to **al-Suweida** become very infrequent in the late afternoon. However, if you get stranded in **Qanawat**, it is a pleasant walk (mostly downhill) back to **al-Suweida** , and takes about an hour and a half. There are many taxis about, too.

د. محمود الفقراء- قسم الإدارة السياحية



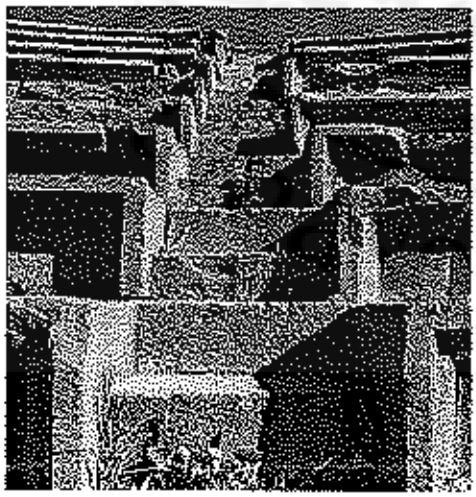
Shahba is one of the most unique and best preserved Roman cities in the whole of Syria. The modern city largely keeps to the original Roman plan, and there are substantial remains of the Roman baths, amphitheater, a temple and other monuments. **Shahba** is arguably the most impressive site in the region and shouldn't be missed if traveling in the area.

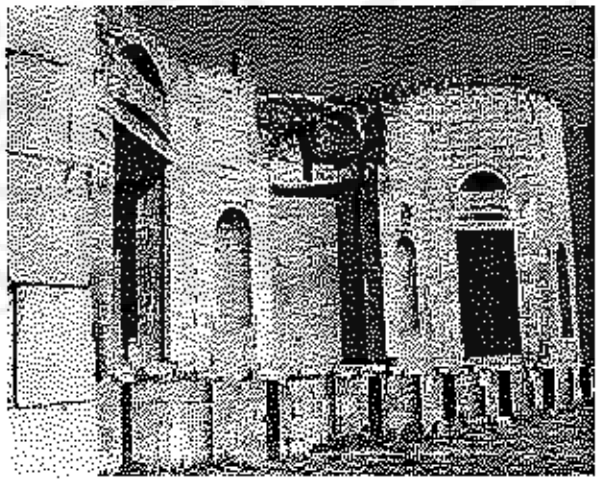


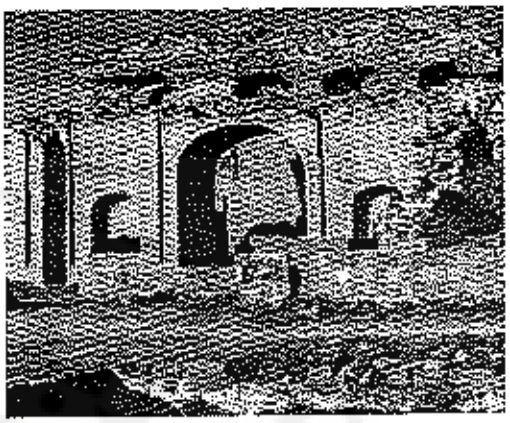


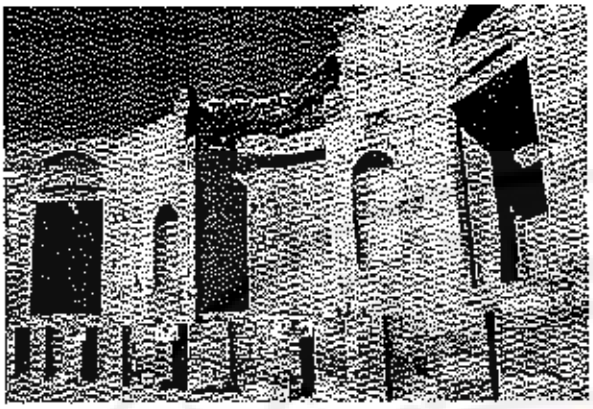


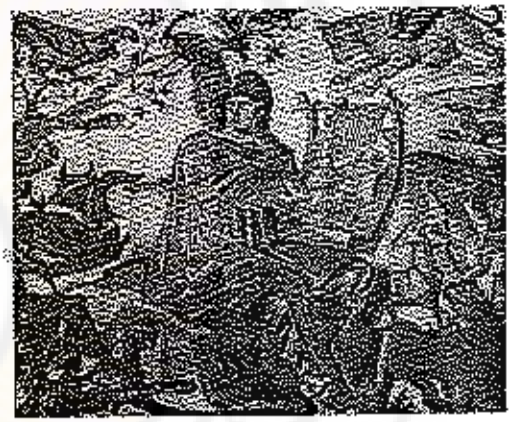


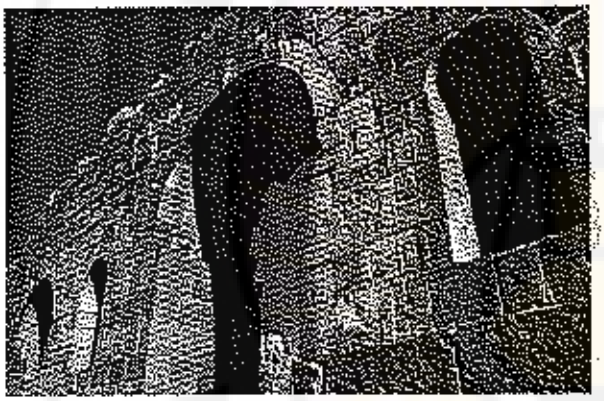


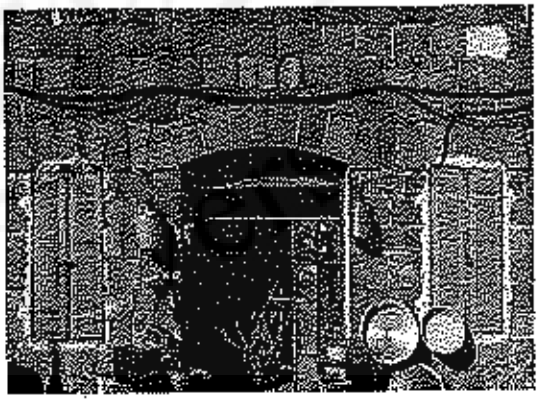


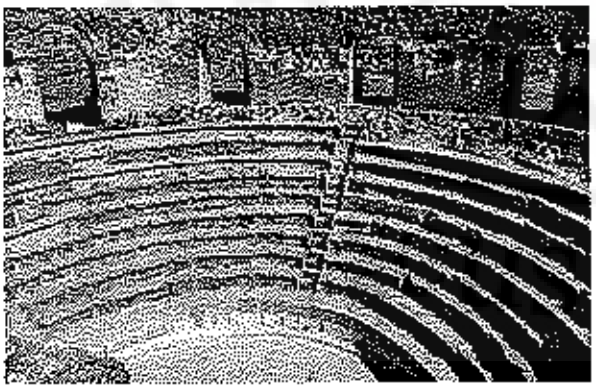






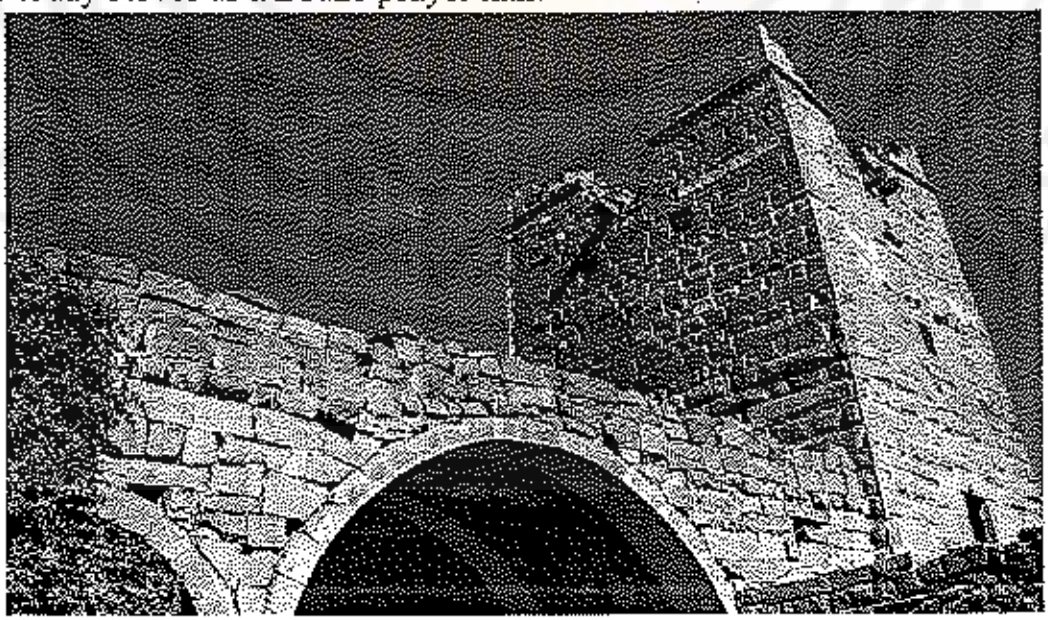






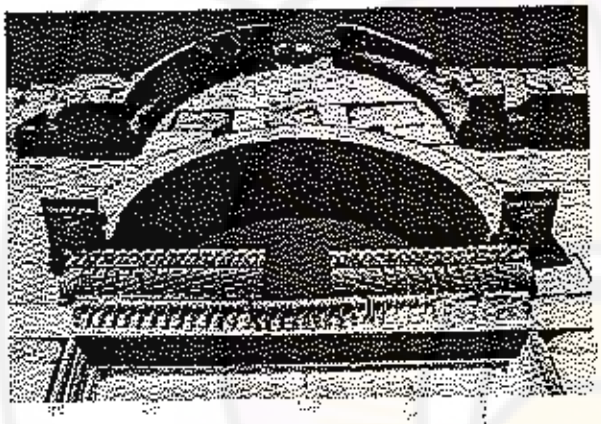
Getting There: Buses and microbuses travel between **Damascus** and **Shahba** from the early morning into the evening. They depart from the bus station just southeast of **Bab Musalla Square**, southwest of the old city. These depart only when full, but tend to be very frequent. The microbuses take about 1.5 hours, while the larger buses charge less and often take a bit more time. Very frequent buses and microbuses connect **Shahba** and **al-Suweida** , making it easy to combine a visit to **Shahba** with other nearby sites.

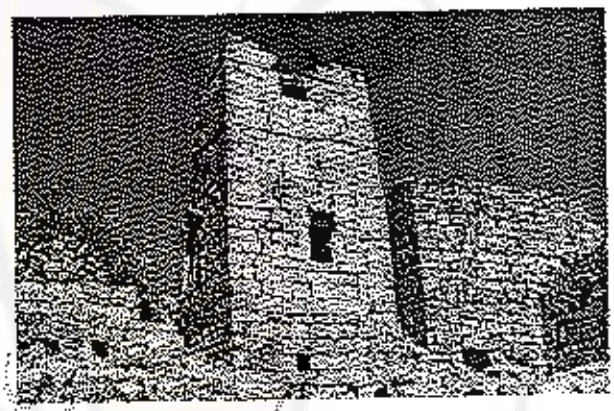
Shaqqa is a seldom visited town to the northeast of **Shahba** which has numerous historic remains from the Roman and Byzantine periods. Many of these remains have been incorporated into modern residences, and a Roman temple today serves as a Druze prayer hall.











Getting There: Microbuses travel between **Shahba** and **Shaqqa** frequently throughout the day. These microbuses depart from the bus station in **Shahba** which is just to the northeast of the town center. The trip takes about fifteen minutes.

The end of lecture

Dr. Mahmoud Alghafri


Damascus University

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مورد ثقافي سياحي 3

السنة الرابعة

الدكتور
محمود الغفري

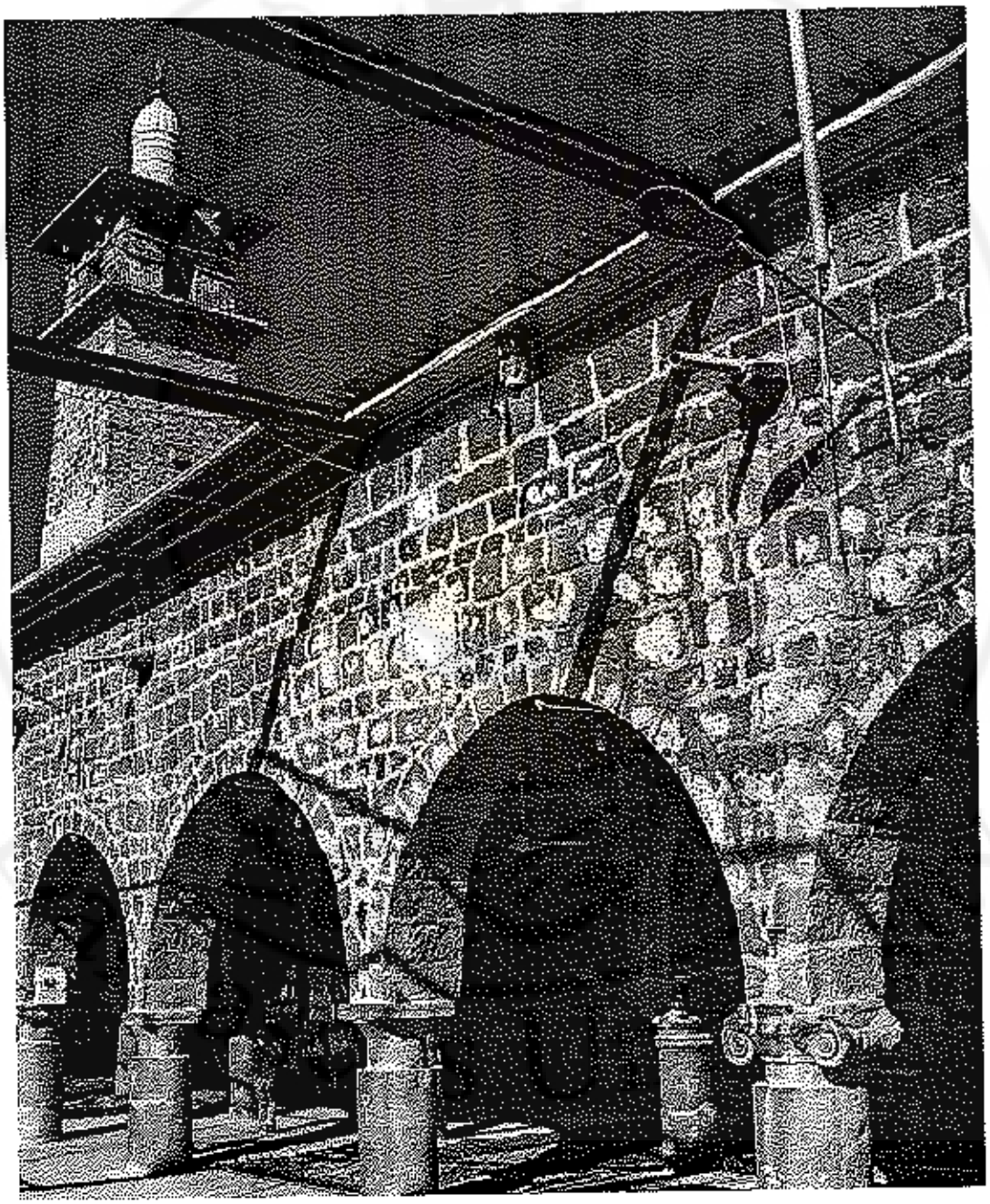
العام الدراسي
2023-2022

Daraa is the capital and largest city of a province of the same name. Located in the far south of Syria, it is an important border town and economic hub for the region. While most travelers simply transit through here on their way to somewhere else – mostly **Damascus**, **Bosra** or Jordan – the city does offer some interesting historic sites to explore. It also serves as a transportation hub for surrounding towns and villages, some of which – such as **Tel Shahab** – are of historic interest.

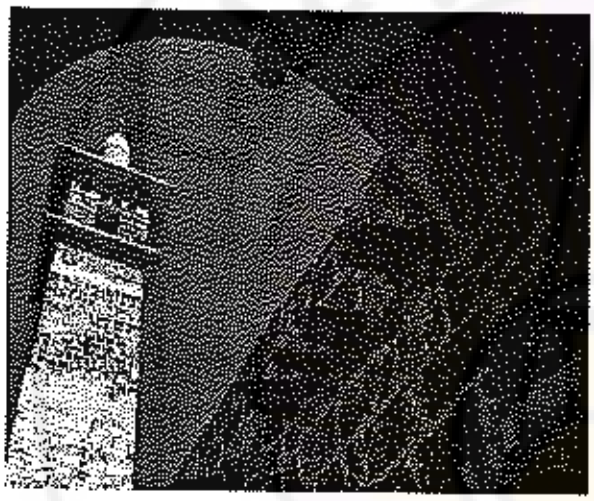
As the modern city of **Daraa** has sprawled to the north, the old city has become more of a suburb. It is located on a hilltop in the south of the city, and consists of numerous remains from the Roman period, as well as one of the older mosques in the country. Of the Roman remains, the best preserved is a small theatre. While most of the seating has been destroyed, the stage and tunnel entrances are well-preserved. Around the small archaeological park which contains the theatre are various other remains, though most of them are difficult to distinguish.

The al-Omari Mosque, across the street from the archaeological park, is arguably more impressive. Built from salvaged Roman masonry, it has

impressive columns and capitals throughout. It has a large open courtyard and single minaret in the northwest corner. The mosque is generally kept open even outside of prayer times.

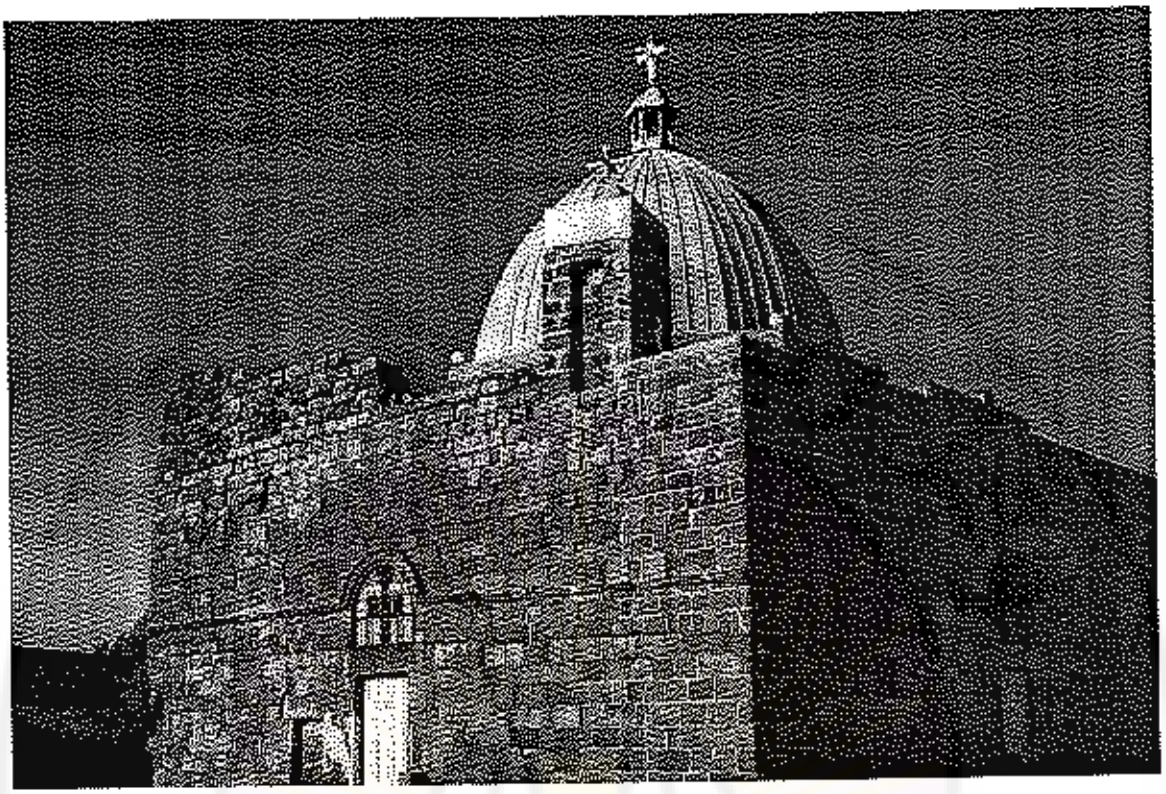


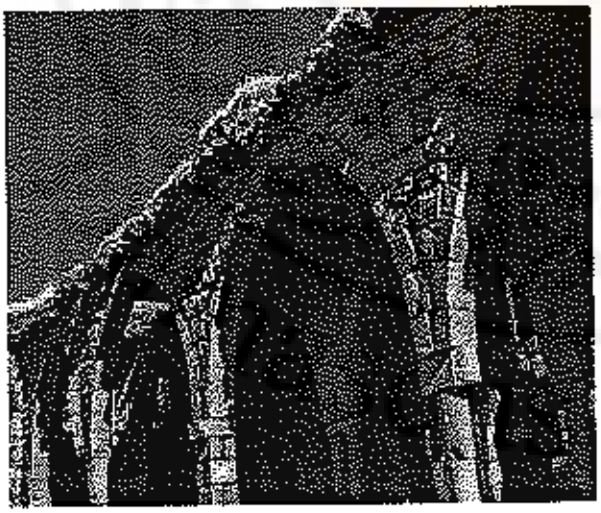
Also worth investigating are some historic railroad cars and locomotives stationed in the railway yard near the modern city center. These date from the time of the Hijaz Railway, which transported hajj pilgrims from to Medina in Saudi Arabia.

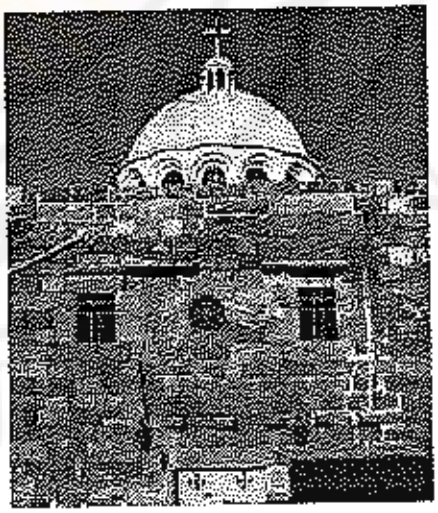




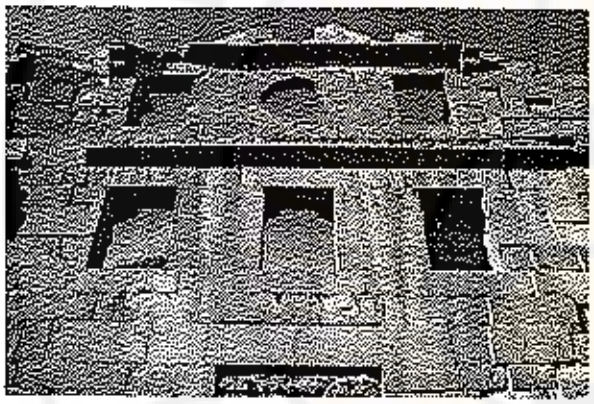
Izraa is a mixed Christian and Muslim town between **Damascus** and **Daraa** with two of the oldest churches in Syria. There are other old stones all throughout the town, but they've been recycled so many times it is difficult to make much sense of their origins. Between the two churches is something of an archaeological graveyard, with bits of Roman and Byzantine masonry scattered about a site that was apparently once a mosque.



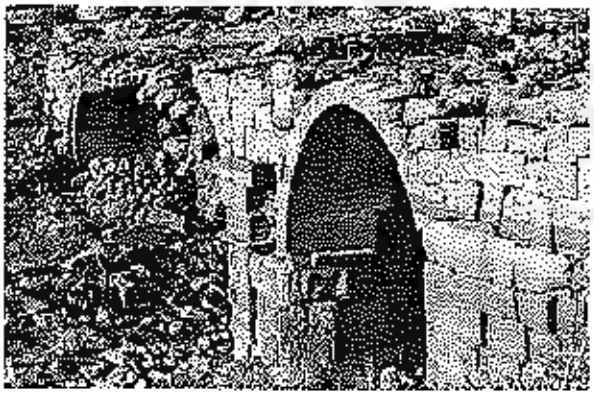


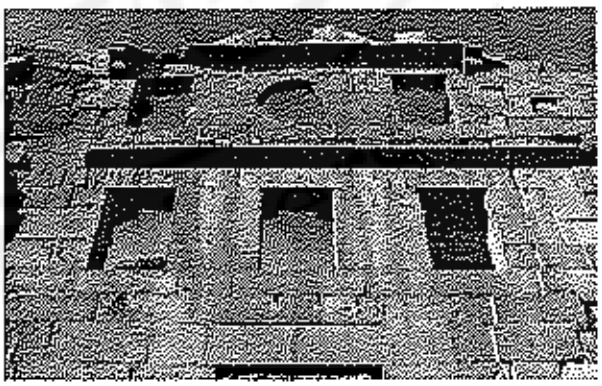


Jamrein is a small village located about three kilometers north of **Bosra**. The village contains two monuments of interest from the Roman period: a small Roman palace and, a few hundred meters to the north, a Roman bridge. The palace, while lacking decoration, is very well preserved. The bridge is partially collapsed, but in otherwise good condition.



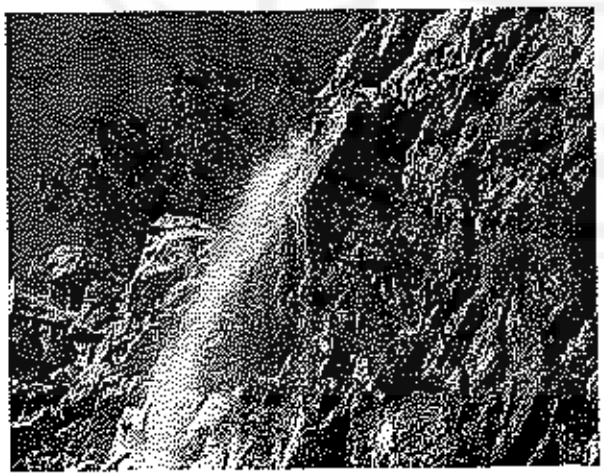


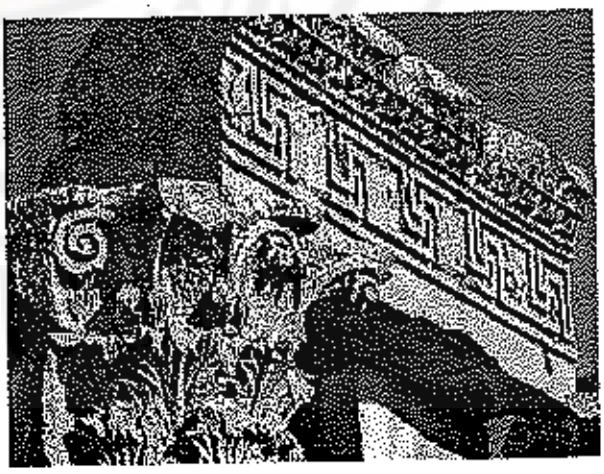


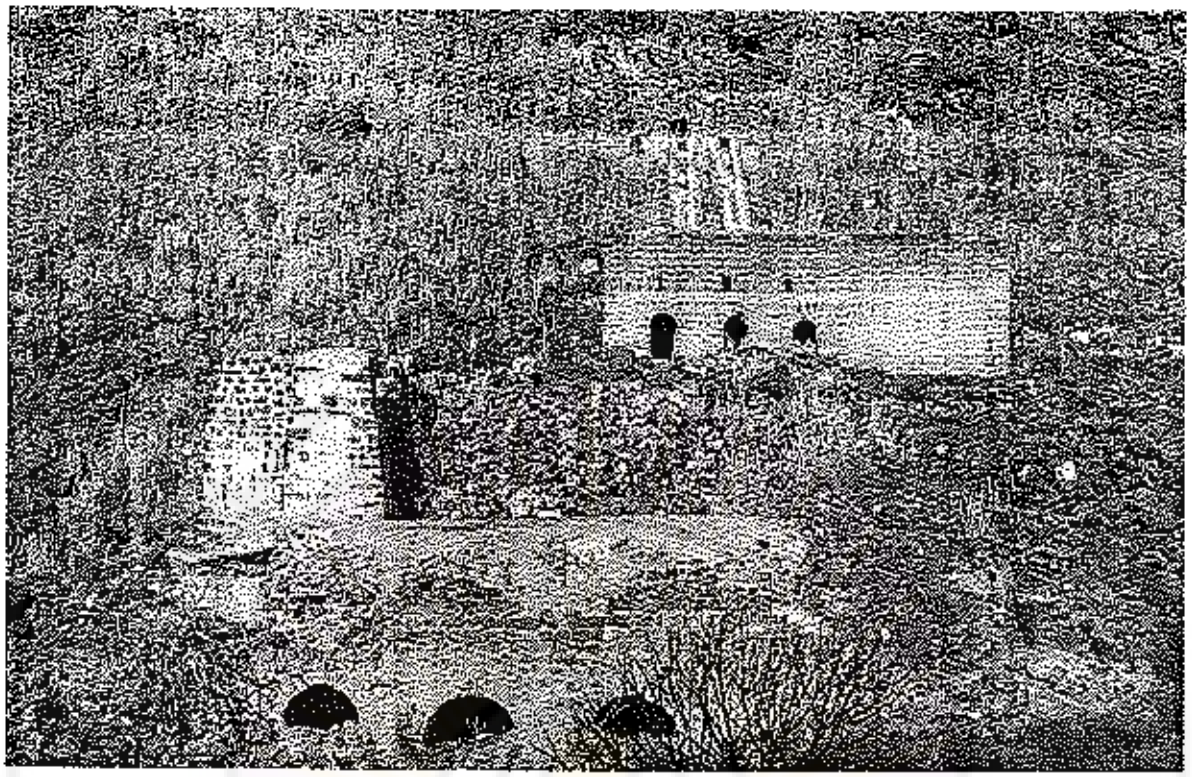


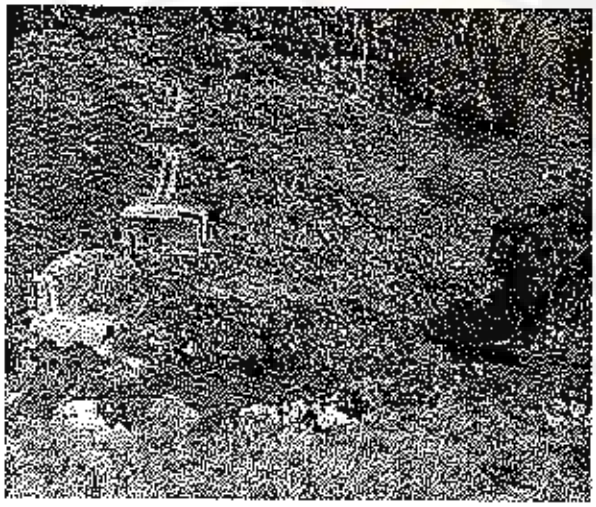
Getting There: To get to **Jamrein** from **Bosra**, head north on the road towards **al-Suweida** which begins in the northeast of **Bosra**, near Mabrak Mosque. There is little public transportation in this area, but occasional microbuses connecting **Jamrein** and other nearby villages to **Bosra** pass by on this road. If you can arrange transportation, it is a five minute ride. Otherwise, it is about a 45 minute walk. Both monuments are on the west (left) side of the road, in the northern end of the village.

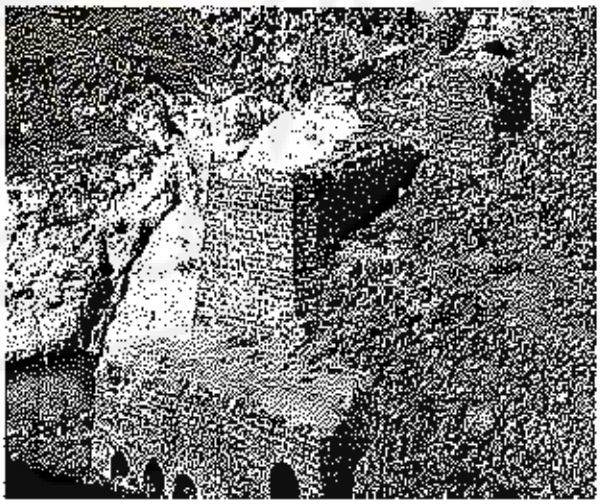
Tel Shahab is a village and archaeological site just a few hundred meters away from the Jordanian border to the northwest of **Daraa**. Most interesting are the Roman-era watermills situated in a scenic valley below the village. There is a waterfall descending into the valley, and the area is worth visiting for the beautiful scenery alone, particularly in the spring.







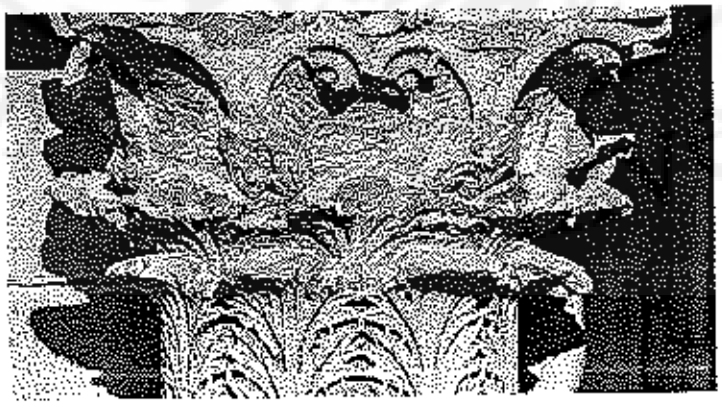




Getting There: Fairly frequent microbuses travel to the village of **Tel Shahab** from the central microbus station in **Daraa .** The trip takes about 15 minutes. From the far end of the village, where the microbus will turn around to head back towards **Daraa**, walk north to the site.

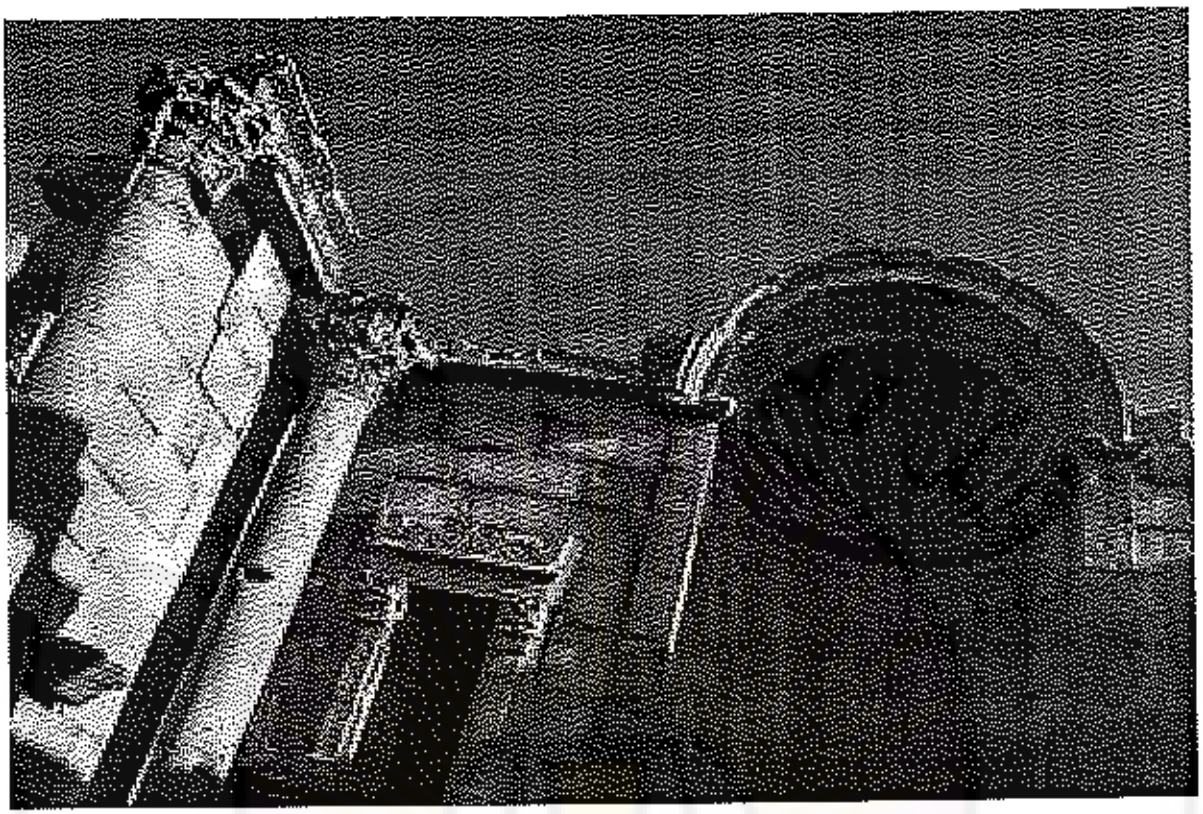
You will cross a small bridge over a railway, and from there you have two options. A path to the right leads down into the valley to the bottom of the waterfall and the ruins. Continue straight ahead, and you'll be at the top of the opposite side of the valley, with a great view of the site. You can scramble down the hill to the ruins from there, but it is a bit more difficult.

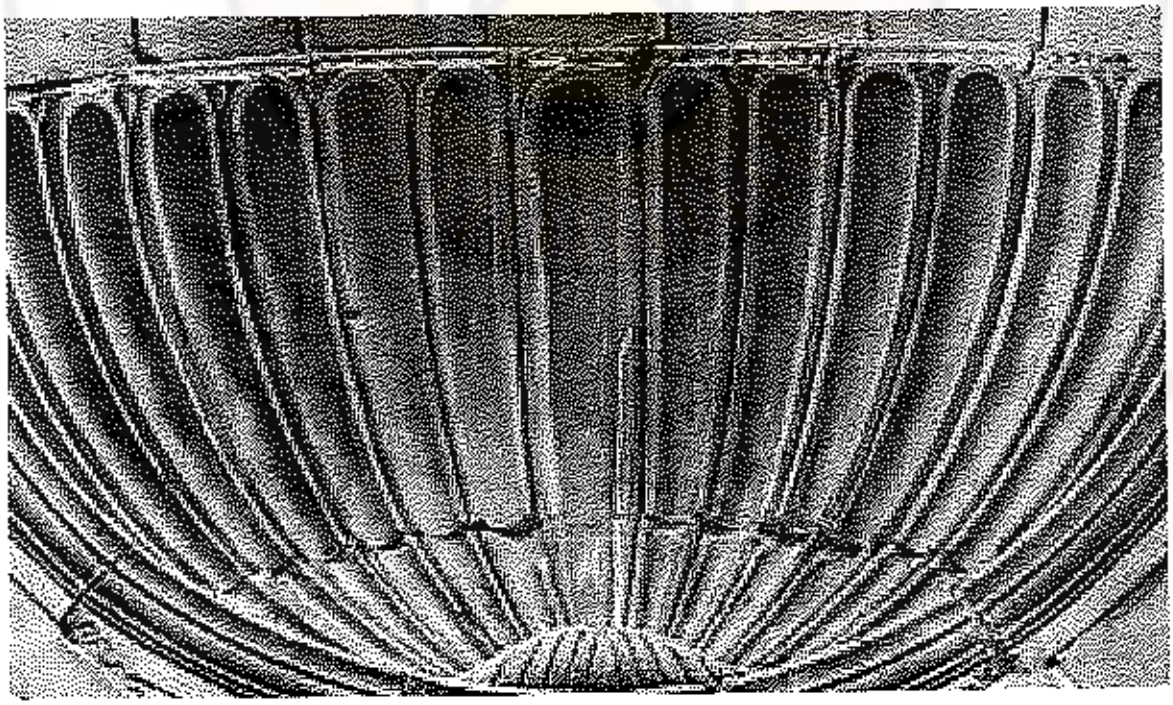
The small Roman temple in **al-Sanamein** makes for an easy half-day excursion from Damascus. The temple, built with the black basalt typical of the region, is relatively well preserved. According to the Ministry of Tourism, it dates from the late 2nd century. The temple is in the west end of the town, tucked away behind a mosque.



The temple appears to be permanently locked, with the key kept at the town hall. If you are unable to track down the caretaker, you can still access the temple from the northern side. A stairway leads to the roof of a now-abandoned dwelling, from which you can have a clear view of the interior of the temple (and climb down, if you're feeling adventurous). There are various other ruins scattered around this part of town, many incorporated into modern houses.







Getting There: Fairly frequent microbuses travel to **al-Sanamein** from **Damascus**. They depart from the bus station just southeast of **Bab Musalla Square**, southwest of the old city. The trip takes about an hour. These microbuses unload passengers in the center of town, and from there you must head west along the main street until you see an older looking mosque with a black stone minaret to the left (south). The Roman temple is located behind this mosque, a bit hidden from view.

The end of lecture



Dr. Mahmoud Alghafri

مؤسسة تبل الهيئة الطلابية في كلية السياحة
الاتحاد الوطني لطلبة سورية
فرع جامعة دمشق
٢٠٢٢ - ٢٠٢٣
الهيئة الطلابية في كلية السياحة

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مقرر مورد ثقافي- سياحي 3

السنة الرابعة

الدكتور
محمود الغفري

العام الدراسي
2022-2023

Tourism has played an important role in the economies of countries and occupies a prominent place and global interest on the part of governments and experts, where the insistence that the country that took in the development and development of the tourism sector in it is taking its way towards economic development and improving the economic structure and shows the economic impact of tourism in increasing tourism revenues from foreign exchange, which gives The necessary boost for development by providing the largest amount of foreign currency that tourists spend during their stay on various tourist and non-tourist services and goods. This tourism spending also achieves a multiplier effect if it is respent a number of times on improving goods and services, which leads to a doubling of this income. The interest that is not limited to it is accustomed to the national economy from the current tourism activity, but tourism investment spending contributes to the development of a number of sectors that feed the tourism sector with the goods and services it needs. Commercial, industrial and customs profits.

Tourism can be both a force for the preservation of or, conversely, a threat to a Community's natural and cultural heritage. A1999 report Sustainable

Tourism and Cultural Heritage published by the World Bank underscores the symbiotic nature of the relationship. The mutual dependence that exists between tourism and cultural heritage is becoming more Evident. While culture heritage creates a foundation for tourism's growth, tourism has the power to generate funds that make conservation possible. Cultural heritage loses much of its meaning without an audience, and a society participating in and benefiting from.

The Concept of Tourism

The concept of tourism is defined differently by interested researchers of tourism. Some have defined it as an economic activity, which serve to promote the individuals to move from one place to another for a period not less than (24) hours and up to a period of stability and permanent residence. And it is defined by a number of other interested as the art to maximize the stability, get the moral comfort, reduce tension and satisfy desires of the tourist and motives.

The multiplicity of interests and specialization of the concept of tourism has led to variability but for the purposes of the present study a convenient definition should be introduced related to the mutual impact between the local host communities. Tourism is a kind of old human behavior crystallizes

through a contact with other societies and cultures to interact with them by entering into a new relationship with two parties, one is the host and the other is a newcomer to achieve mutual benefit for both in the economic, political, cultural and social development. Thus, it is clear that there is multi-reflected importance and benefit of the tourist movement.

Tourism has economic repercussions, cultural interactions through contact with other cultures, activated political relations between nations and peoples and finally social returns through deepening social relations between people of the same society and to have a look at the habits and traditions of different peoples.

The Concept of Attitude

The concept of attitude is commonly used in social and psychological studies. This concept defines the individual response towards people, subjects or situations. Scientists provide many definitions of this concept including the definition of as "a state of readiness or neural and psychological preparedness which has a directive or a dynamic effect on individuals for all subjects and situations which comes out as responses". Thurston defines attitude as "a degree of positive or negative individual's responses associated with

psychological factors". Eagly and Chaiken defines it as "a tendency to express positive or negative attitude toward specific situation". As well as, Mueller defines it as "the emotional response specified with agreeing or disagreeing with a psychological topic expressed an individual's love or hate". Hence, scientists agree that the attitude contains a form of positive or negative estimation towards the individual's environment includes people, situations or subjects.

Attitudes are able to be learnt and acquired, which means that they are changeable and affected by elements of the environment surrounding individuals and communities. Attitudes can be inferred from the individual's behaviors toward people, themes, and situations. Therefore attitudes can be measurable by tools and specific benchmarks to determine the degree of their positivity and negativity.

Many scholars think that the attitude is a concept expresses a pattern or an organization of individuals' feelings, knowledge and behavior (components of the attitude). Therefore, studying attitudes helps to understand individual's behavior, predict individual's reaction in the future and give us the ability to control and steer behavior through the stages of planning and preparation.

Moreover, attitudes may have some motivating functions such as moving and activating individual, in addition organizing functions to make it easier to deal with the surrounding environment.

We should identify the local community's attitudes toward the process of tourism and measure the level of social consciousness of the community with the importance of tourism its social and cultural impact.

During the last decades, tourism in contributed in supporting the local economy by increasing national income and increasing employment opportunities which in role increase citizen's income. The sector of tourism not only provides the invisible exports which are an important part of the national income, but also it leads to increase local investment and savings. Moreover, it promotes the export of local products, which lead to increased national income.

Tourism interests in different social and cultural elements such as: the nature of the contact between the tourist and community members and the results of these contacts, the ways in which tourism contributes to change the value-system, the individual behavior, the family relations, the methods of social life, social behavior and having a look on the customs and traditions of different

peoples. Furthermore, tourism interests in different political elements for example it activates the political relations between countries.

Tourism can develop and grow when host community has a positive attitude toward it and when they see their role in the process of the tourism development. At the point when a tourism destination is born, the quality if the life of the local hosts goes through radical changes, which are not necessarily negative. Literature suggests that tourism development has created both positive and negative impacts on communities. As a consequence, community residents hold different attitudes towards tourism development. Residents who do not support the development of tourism have been identified in almost all segmentation studies concerning attitudes towards tourism. Host communities do see new business opportunities in tourism and are motivated to explore them. At the same time, they know that some negative physical, cultural, social and economic impacts will emerge. The most complex problems that accompany tourism development, reside in the relationship between local host and tourist. Furthermore, there are limits of tourism growth that are closely associated with the place capacity and with the quality of life in the local community

The most complex problems that accompany tourism development, reside in the relationship between tourists and local host. Furthermore, there are limits of tourism growth that are closely associated with the place capacity and with the quality of life in the local community. When these limits are exceeded, local residents develop negative attitudes towards tourism. When negative attitudes become beliefs, tourism development obstacles appear. The beliefs of the local hosts become the most reliable indicator of the limits to the growth of tourism.

Tourism is an industry which uses the host community as a resource to sell it as a product, and in the process affects the lives of everyone. The community as a product of amalgam of the destination's resources. As such the tourism industry is dependent on the host community's hospitality, and therefore it should be developed according to the community's needs to desires. Before host communities begin development of tourism resources, it is imperative to gain an understanding of host's opinions regarding development. Tourism development in a community is not simply a matter of matching product supply with tourist demand, local acceptability must also be considered. Moreover, it is the host community to who has a voice in concluding which tourism impacts are acceptable and which impacts are problems.

Relationship between Host Community and Guest

A good relationship between local hosts and tourist is essential for the long term development of tourism destination. The relationship between host community and tourists is mainly affected by the socio-cultural impacts that are caused due to tourism development. The variation in the relationship between hosts and tourists depends on the level to which the benefits of tourism are perceived to exceed costs. In other words, this mean that if the tourism industry brings in benefit rather than cost to the host community, the relationship between both parties would be much stronger. Smith (1989) conclude that contacts between tourist and host community if different cultural background take the form of direct face to face encounters between tourists and host of different cultural groups. The interaction between hosts and international guests raises another issue linked to cultural tolerance. As argued by Bochner (1982), the mutual understanding between cultures can create an opportunity for acquaintance leading towards enhanced understanding and tolerance and, consequently, reduce prejudice, conflict and tension between hosts and tourists. This type of contact is experienced by tourists when they travel from home culture to a host culture by hosts when they serve tourists from a foreign culture. That is, both tourist and the host community participate

in exploring each other's culture. Tourist exploring the host culture by learning and exploring it and on the other hand the host community is interacting with tourists, who are of foreign cultures.

The end of lecture

Dr. Mahmoud Alghafri

Damascus University

Host community perception towards tourism development

Research has been conducted for the convenience of tourists, while local community perceptions and attitudes towards the industry have been given less of a priority (Murphy 1985). Butler (1980) claimed that there is a correlation between the development of tourism and the attitude of the domestic people towards the tourists. The domestic people show a very positive attitude towards the increasing number of tourists in the region at the beginning because they have high expectations from the tourist in long term basis. However this positive attitude is gradually replaced by the negative attitude as the time passes. Local residents' perceptions are strongly influenced by the benefits and costs of tourism development. Those who received benefit from tourism stated that they are dependent on tourism, but the case was contrary for those who received nothing.

Socio-cultural Impacts

Tourism is a socio-cultural event for both the guest and host and the contact between host and tourists can be beneficial or detrimental to the host

community depending upon the difference in cultures and the nature of the contact .Tourism development also affects the social, cultural and environmental aspects within a destination. Socio-cultural impacts are concerned with the "ways in which tourism is contributing to changes in value systems, individual behavior, family relationships, collective lifestyles, moral conduct, creative expressions, traditional ceremonies and community organization".

Socio-cultural aspects within a destination may be positively affected through increased tourism Research suggests that tourism brings an increased understanding of other cultures, and strengthens the cultural identity of the host destination and increases community pride.

Furthermore, tourism development increases and promotes cultural exchange between tourists and residents. Tourism can also be a force to preserve and revitalize the cultural identity and traditional practices of host communities and act as a source of income to protect heritage sites. Tourism on the socio-cultural aspects can contribute to the revitalization of arts, crafts and local culture and to the realization of cultural identity and heritage. In order to attract more tourists, architectural and historical sites are restored and protected.

From a cultural perspective, tourism development and the appearance of tourists could cause a series of changes in host communities, such as increased price and identity, cohesion, exchange of ideas and increased knowledge about cultures. In other word, meaning that the host community will gain in about the tourist culture, helping them to expand their knowledge. Other changes included assimilation, conflict and xenophobia as well as artificial reconstruction. Relevant literature acknowledged that perception of host community on such impacts ambivalent that is they have a feeling of both hate and love towards changes occurring with the tourism development. To others, the cultural changes caused by tourism "threatens to destroy traditional cultures and societies" and to others it represented" an opportunity for peace, understanding and greater knowledge". With an expansion in the international tourism, the contact between guest and host would increased automatically. Such an increase would deepen the cultural impacts of tourism on host communities. In an extreme situation, the host communities could become culturally dependent on the tourism generating country.

In the field of creating multiple job opportunities, tourism activities achieve direct national employment represented in workers in tourism companies, hotels, furnished apartments, tourist shops and tour guides, and indirect

national employment achieved by other sectors such as the agricultural sector, food industries and the construction sector.

The local tourism for citizens, whether they are Saudis or residents, is of great importance, as it is linked to individuals' knowledge of the country's heritage and civilization, and thus increases cultural and intellectual awareness, which leads to an increase in the ability to work and produce according to the individual's comfort and enjoyment of his vacation, and from here it is clear that the state must provide individuals The opportunity for local tourism as one of the main factors to drive tourism development.

Tourism always leaves its effects on the various aspects of life in the society, which is moving its strength and activity towards tourism development. It is the overlap between citizens and tourists, especially those who have a direct relationship with tourists, such as those working in tourism companies, hotels and tourist guides. International and works to increase the spirit of affection and global understanding between different societies and peoples.

As an Islamic country that enjoys traditions and social values, we must not lose sight of the negative effects of tourism on society, as it can help to increase the collapse of traditions, ideals and social values when several cultures mix with

الاتحاد الوطني لطلبة سورية
فرع جامعة دمشق
٢٠٢٢ - ٢٠٢٣
الهيئة الطلابية في كلية السياحة

each other with the local community, which generates dangerous and harmful repercussions on the broad base of our Arab people. Therefore, we must be aware of the extent the seriousness of these effects and we put them under serious study and continuous monitoring to ensure the implementation of the results of these studies to ensure the direct and indirect effects of tourism on Saudi society.

In the cultural aspect, tourism has a role that cannot be neglected by informing citizens and tourists of the Kingdom's heritage and civilization and introducing the environment, which leads to an awareness of the national character of the Kingdom of Saudi Arabia and thus increases belonging to the homeland on the part of its citizens and gives an accurate picture of the Kingdom and its inhabitants and correct information about the social, cultural and religious environment that the tourists will face. There is no doubt that the government, represented by the Supreme Commission for Tourism, places it within its tourism development strategy at the same level as preserving the environment, and one of the most important areas of environmental preservation is to preserve it from pollution, preserve the natural environment, and organize urbanization and urban character.

The end of lecture

Dr. Mahmoud Alghafri

Damascus University

الجمهورية العربية السورية

وزارة التعليم العالي والبحث العلمي

جامعة دمشق

كلية السياحة

قسم الإدارة السياحية

مقرر مورد ثقافي- سياحي 3

السنة الرابعة

الدكتور

محمود الغفري

العام الدراسي

2022-2023

I- Damascus City

Umayyad Mosque

The most important monument in **Damascus**, and perhaps the entire country, is the magnificent **Umayyad Mosque**. No single historic site symbolizes the rich and varied cultural heritage of Syria as does this remarkable mosque. It has served as a place of worship continuously for several millennia, a holy place for over a thousand years even prior to the arrival of Islam. While significantly altered throughout its long history, the mosque survives as the greatest monument of the Umayyad period and one of the most extraordinary places of worship in the Muslim world.

The earliest known use of this site for religious purposes was under the Aramaeans, who maintained a state with **Damascus** as its capital from the late 12th century BC. Until 732 BC. At that time, a temple at the site was used to worship Hadad, the Semitic god of storms and rain. The building likely followed typical Semitic architectural design, consisting of a walled courtyard with a small chamber for worship and a tower symbolizing a high place of the gods. As the region fell under control of the Greeks, Hadad was likely assimilated into the Greek god Zeus. The Romans conquered **Damascus** in 64 BC. and subsequently redeveloped the temple on an extravagant scale for worship of their equivalent god, Jupiter. Local architect Apollodorus was responsible for the project, and he greatly expanded the temple while maintaining much of the original design. The temple featured a large courtyard with a centralized cella and an image of Jupiter. There was a tower at each of the courtyard's four corners. These were used for Semitic rituals where sacrifices were performed at high places. The temple was later restored and redecorated under the rule of Septimius Severus (193-211 CE). At this time, the complex was significantly larger than the present day mosque and was the largest temple in Roman

Syria. It featured two sets of walls, and several traces of the outer walls can still be found in the surrounding neighborhoods of the old city. The temple was converted into the Cathedral of Saint John under Theodosius, who ruled from 379 until 395 CE. Under Byzantine rule, the cathedral served as the seat of the Bishop of Damascus, who ranked second within the Patriarchate of Antioch after the patriarch himself. It appears that the association with John the Baptist originated in the 6th century, with local legend claiming that the head of John the Baptist was buried here.

Damascus was captured by Muslim forces under Khalid Ibn al-Walid in 634. The building initially remained a church, however, serving the Christian population for several more decades. That changed under the sixth Umayyad caliph, al-Walid I, who ruled from 705 until 715. After unsuccessful negotiations with the Christian population of the city, he ordered construction of a mosque on the site in 708. To accommodate the growing Muslim population with a large congregational mosque, the reconstruction completely altered the layout of the original building. In order to compensate the city's Christian population, who protested the project, al-Walid I ordered all other churches that had been confiscated by the state be returned. The construction of the mosque was completed in 715, shortly after the death of al-Walid I. According to historical records, the project cost seven years of the state's revenue. The labor force reportedly consisted of 12,000 people including Coptic craftsmen and Persian, Indian, Greek and Moroccan laborers. Byzantine artisans created the mosaics, some still surviving, which depict landscapes and buildings in a characteristic late Roman style.

After Umayyad rule came to an end in 750, the Abbasids moved the capital to Baghdad (Iraq) and **Damascus** was largely neglected. The Abbasids were responsible for some additions to the mosque over their several centuries rule, however. Under al-Fadel Bin Saleh Bin Ali, governor of the city, the Dome of the

Clock (northeast section of the courtyard) was constructed in 780 and the Dome of the Treasury (northwest section of the courtyard) was built in 789. The Abbasids are also credited with construction of the northern minaret, known as the Minaret of the Bride, under the rule of Abdullah al-Mamoun in 831. There were few other changes to the mosque until the collapse of Abbasid rule in the 10th century. The city came under authority of the Fatimids in 970, and the mosque was damaged during an uprising against their rule in 1069. The Seljuqs took control of **Damascus** in 1078, and Abu Said Taj al-Dawleh Tatash al-Seljuqi ordered a major restoration of the **Umayyad Mosque**. Further work was performed in the 12th century under Nur al-Din Mahmoud Zenki, including construction of a monumental clock. The mosque was damaged by fire in 1173, and restorations were performed under Salah al-Din Yousef Bin Ayoub. The southeastern minaret, known as the Minaret of Jesus, was constructed by the Ayyubids in 1247 after a siege in 1245 destroyed an earlier tower. During the period of Mamluk rule over the city, **Damascus** suffered several invasions that inflicted significant damage to the city and to the **Umayyad Mosque.** An alliance of the Mongols and the Crusaders captured the city in 1260, but their occupation was short-lived. After driving their forces out of the city later that year, al-Zahir Rukn al-Din Baibars al-Bandaqdari ordered extensive restorations of the mosque, focusing on its marble and mosaics. The mosque suffered from another Mongol invasion in 1300, and was restored again from 1326 to 1328 during the rule of al-Nasr Mohammed under his governor of Syria, Tankiz. Fires in 1339 and 1392 caused some additional damage to the mosque, but the greatest destruction came in 1400 when the city was sacked by the Mongols under Timur. He ordered the entire city be burned, including the mosque, and the population massacred. The Mamluks contributed to the expansion of the mosque with the southwestern minaret, which was constructed under the rule of Qaitbay and is sometimes referred to as the Minaret of Qaitbay. This minaret is by far the most richly decorated of the three.

Under the relatively stable period of Ottoman rule that followed the Mamluks, the mosque did not see major construction work until after a devastating fire in 1893 that destroyed much of the inner prayer hall. The mosque has seen several restorations take place in the last century, both under the French Mandate and after independence.

Today, the mosque covers a rectangular area measuring 97 meters by 156 meters. A large open courtyard occupies the northern section of the complex, with the prayer hall to the south. The courtyard in enclosed by arcades on its western, northern and eastern sides. These arcades are supported by alternating stone columns and piers. Three arcades make up the interior of the prayer hall. The arcades are supported by two rows of stone Corinthian columns and each arcade contain two levels. The first level consists of large semi-circular arches, while the second level is made up of double arches. The three interior arcades intersect in the center of the prayer hall with a larger, higher arcade that is perpendicular to the qibla wall and faces the main mihrab and the minbar. The central transept divides the arcades into two halves, each with eleven arches. Four mihrabs line the sanctuary's rear wall, the main one being located roughly at the center of the wall. The largest dome of the mosque is located atop the center of the prayer hall. The original wooden dome was replaced by one built of stone following the 1893 fire. With a height of 36 meters, the dome rests on an octagonal substructure with two arched windows on each of its sides. It is supported by the central interior arcade and has openings along its parameter.

At the eastern end of the prayer hall is a shrine dedicated to John the Baptist. This marble monument was constructed during the Ottoman period, after the earlier mausoleum was destroyed in the 1893 fire. It is assumed by local tradition to be the burial place of the head of John the Baptist. At the eastern end of the courtyard is a domed chamber containing a shrine dedicated to Hussein Bin Ali, an important site

of pilgrimage for Shia Muslims. After his death in the Battle of Karbala (Iraq), the head of Hussein was brought to **Damascus** along with the women and children taken captive. Tradition holds that the head was kept in this chamber by the Umayyad ruler Yazid Bin Maawiyeh, who sought to ridicule Hussein and other followers of his father, Ali Bin Abi Talib. It is disputed whether the head of Hussein was buried here or later taken to Medina (Saudi Arabia) for burial.

The mosque features three minarets. The northern minaret, the Minaret of the Bride, is the oldest, dating back to the Abbasid period. The upper levels of the minaret were constructed in 1174. There are 160 steps leading to a platform near top of the minaret, where the muezzin would traditionally make the call to prayer. The southeastern minaret, the Minaret of Jesus, is the tallest of the three. The present structure dates back to an Ayyubid construction of 1247, but the original structure was built in either the Umayyad or Abbasid period. The uppermost section was added by the Ottomans. Local tradition holds that Jesus will descend from heaven before the Day of Judgement through this minaret, hence the name. This idea was originally promoted by a prominent Muslim scholar in the 14th century. The southwestern minaret, sometimes known as the Minaret of Qaitbay, was constructed in 1488. Is octagonal in shape and features the most intricate decoration of all three minarets.

The mosque is open to visitors from the mid-morning until the conclusion of evening prayers. While the prayer hall is also open for pre-dawn prayers, the mosque does close after those prayers conclude and visitors are discouraged at that time. There is a modest entrance fee for non-Muslims.

Damascus Citadel

Located in the northwest corner of the old city, the **Damascus Citadel** was first fortified under Turkmen warlord Aziz Bin Awaq al-Khawarzami in 1076. It was not completed during his reign, but under subsequent ruler Abu Said Taj al-Dawleh

Tatash al-Seljuqi. The citadel was expanded and modified several times in the following centuries, and needed to be restored after numerous sieges by both the Crusaders and rival Muslim armies. After several unsuccessful attempts, Nur al-Din Mahmoud Zenki captured **Damascus** in 1154, taking up residence in the citadel. Significant improvements to the city's fortifications were undertaken during his rule, as well as restorations after an earthquake in 1170.

Soon after the death of Nur al-Din in 1174, the city was captured by Salah al-Din Yousef Bin Ayoub. He added a tower to the citadel and restored its residential buildings. After a period of instability subsequent to the death of Salah al-Din in 1193, al-Aadil Seif al-Din Abu Bakr Bin Ayoub eventually asserted control over **Damascus**. al-Aadil Seif al-Din was responsible for extensive rebuilding of the citadel between 1203 and 1216. This was partially in response to earthquakes in 1200 and 1202, but mostly motivated by the need to adapt to advancements in siege warfare that necessitated reinforced defenses. al-Aadil Seif al-Din died in 1218, and the city suffered from a period of instability and power struggles for several decades. The Mongols conquered **Damascus** and dismantled much of the city's defenses in 1260. They were defeated by the Mamluks later that year, and the citadel was rebuilt under al-Zahir Rukn al-Din Baibars al-Bandaqdari. The citadel was besieged by the Mongols again in 1300, suffering significant damage to its eastern side. Throughout the 14th century, conflict between the rulers of Cairo (Egypt) and **Aleppo** led to several more sieges on the city. Further destruction was inflicted upon the citadel in 1400-1401, when the city was once again besieged by the Mongols. The garrison surrendered after mining brought down the northwestern tower. The citadel's defenders were massacred and the **Umayyad Mosque** was burned. The damage was not repaired until 1407, and further restorations took place in the late 15th and early 16th centuries.

The Ottomans controlled **Damascus** from much of the 16th century onward, and their infantry occupied the citadel throughout much of this period. While the Ottoman era was characterized by relative stability, occasional conflict between Ottoman troops, governors of the city, and Damascene residents resulted in further damage to the citadel. An earthquake in 1759 caused the western and southern walls to collapse, but the damage was repaired in 1761. In 1860, Christian refugees who had fled from Lebanon to **Damascus** sought refuge in the citadel after sectarian tensions erupted into massacres against the city's Christian population. European travelers reported the defenses of the citadel remained in good condition in 1895, but the internal structures were in ruin. The citadel was used as a barracks and prison by Ottoman authorities until the arrival of allied forces towards the end of World War I, and continued to serve that purpose through the French Mandate and until 1986.

The **Damascus Citadel** is not nearly as imposing as its counterpart in **Aleppo**, built on flat ground with no natural defenses aside from the **Barada River** bordering its northern walls. The citadel has been undergoing restorations throughout the past decade, but most of the interior remains in ruin. The large courtyard is occasionally open to visitors, but a circuit of the external walls gives the best impression of the fortifications. The southwestern tower, at the entrance to **Souq al-Hamidiyeh**, is perhaps the most remarkable of the twelve surviving towers. The northwestern tower, dated by inscription to 1209, is the largest at 21 meters by 23 meters. The eastern entrance to the citadel, built during the reign of al-Aadil Seif al-Din, features a gateway decorated with muqarnas leading to an incredible domed hall supported by four massive columns.

Khan Assad Basha

Khan Assad Basha is the largest and most noteworthy of the several dozen khans in the old city of **Damascus**. Also known as caravanserai, khans offered

accommodation for travelers, particularly large trade caravans. They also functioned as warehouses for receiving, storing and dispatching trade goods. Today, most simply serve as extensions of the surrounding markets, containing workshops and storage space for nearby businesses. Some of the more impressive examples, such as **Khan Assad Basha**, have been restored as cultural heritage sites.

The khan was constructed in 1752 under Assad Basha al-Azem, who served as the Ottoman governor of the city from 1743 until 1757. Assad Basha al-Azem was a member of the prominent al-Azem family, which governed many cities throughout Lebanon and Syria during the 18th century. Prior to inheriting the governorship upon his father's death in 1743, Assad Basha al-Azem resided in **Hama**. He was favored by Ottoman authorities as governor for ensuring the safe passage of annual pilgrimage caravans heading to Mecca and Medina, a task of major importance to the Ottoman sultan. He also relaxed restraints on the local Christian population and was responsible for the construction of the nearby **Qasr al-Azem**, his palatial residence. His relationship with Ottoman authorities soured over the years, and he was removed from power in 1757. He was executed shortly after his removal from office, accused of inciting a Bedouin attack against a pilgrimage caravan.

Khan Assad Basha is entered through a monumental gateway decorated with stone carvings and muqarnas on the western side of the building. The layout of the khan is a square plan featuring a sizable central courtyard covered by eight domes. The center of the courtyard, which includes a large fountain, is left open. Surrounding the courtyard are two floors of rooms. The upper floor has eighty rooms, originally for accommodating travelers. The building covers 2,500 square meters and was constructed utilizing alternating bands of black basalt and white limestone. The complex was recently restored, and often features art exhibits and other cultural events.

Qasr al-Azem

Qasr al-Azem is the most impressive and well-known of the historic residences in **Damascus**. The palace was constructed in 1750 as the residence of Assad Basha al-Azem, who served as the Ottoman governor of the city from 1743 until 1757. It was built upon the foundation of an earlier palace that was constructed under the Mamluk governor Tankiz, some remnants of which are now located in the **National Museum**.

Assad Basha al-Azem was a member of the prominent al-Azem family, which governed many cities throughout Lebanon and Syria during the 18th century. Prior to inheriting the governorship upon his father's death in 1743, Assad Basha al-Azem resided in **Hama** , where he also constructed a palatial residence. He was favored by Ottoman authorities as governor for ensuring the safe passage of annual pilgrimage caravans heading to Mecca and Medina, a task of major importance to the Ottoman sultan. He also relaxed restraints on the local Christian population and was responsible for the construction of the nearby **Khan Assad Basha** His relationship with Ottoman authorities soured over the years, and he was removed from power in 1757. He was executed shortly after his removal from office, accused of inciting a Bedouin attack against a pilgrimage caravan.

The palace, now housing the **Museum of Popular Traditions**, is one of the most extravagant examples of traditional domestic architecture in **Damascus**. Several types of stone, including limestone, sandstone, basalt, and marble, were used in construction of the palace. These contrasting stones provide natural decoration for the structure. The interiors of many rooms feature painted wooden ceilings depicting natural scenes. Visitors enter the palace into the salamlik, or guest wing, which comprises the formal halls, reception areas and large courtyards. The courtyards include several fountains and are lined with trees and overhanging vines. Today, the rooms surrounding the main courtyard display a collection of fine household and decorative items as well as 18th and 19th century furniture. The haremlik, or family

wing, is located in the southern portion of the complex and was a private space for the residents. This wing includes the kitchen, servant quarters, and the baths, which are a replica of the public baths in the city but on a smaller scale.

Qasr al-Azem was partially reconstructed in the 1830s. In 1925, it was heavily damaged by French artillery during the Syrian revolution. It was restored again in 1930. The Syrian government purchased the residence in 1951 and opened it as a museum three years later. There is a modest entrance fee to visit.

al-Bimaristan al-Nuri

al-Bimaristan al-Nuri was originally a hospital and medical teaching center, established by Nur al-Din Mahmoud Zenki in 1154. The building served this role until the construction of the National Hospital in the 19th century. Today, it houses an interesting museum dedicated to the history of Arab science and medicine. The building is remarkable for its architecture, with an elaborately decorated entryway revealing Mesopotamian influences. The courtyard has beautifully decorated stonework, a central fountain, and a large iwan on the eastern side. There is a modest entrance fee to visit the museum.

Gates & Towers

The old city of **Damascus** was once surrounded by extensive fortifications that included walls, towers, and gates in addition to the more imposing **Damascus Citadel**. Much of these defenses survive intact, often concealed within markets and incorporated into residential buildings. While the city's fortifications were originally constructed during the Roman period, what remains today largely dates to Seljuq and Ayyubid era reconstructions. Nur al-Din Mahmoud Zenki was responsible for rebuilding and reinforcing the city's defenses in the middle of the twelfth century in response to growing threats from the Crusaders. Much of his work had to be reconstructed during the Ayyubid period, particularly under al-Saleh Ismail.

The most well preserved of the old city's **gates** is **Bab Sharqi**, the eastern gate. Located in a Christian neighborhood that has adopted the same name, this gate is the only one that largely retains the original Roman design. Known as the "Gate of the Sun" to the Romans, it features a triple arched entrance: a large central passageway for wheeled carriages, and two smaller side passageways for pedestrians. It is believed that the gate was originally constructed in the first century during the reign of Augustus, then rebuilt under Septimius Severus or Caracalla in the late second or early third century. Khalid Ibn al-Walid is said to have entered the city through **Bab Sharqi** when his forces conquered the city in 635. The minaret was added to the gate in the twelfth century under Nur al-Din. North of **Bab Sharqi**, on the outer side of the old city walls, is one of two surviving defensive **towers**. An Arabic inscription attributes this tower to al-Saleh Ismail, who reconstructed the city's defenses in 1248-1249. Only the base and first story of the tower remain.

Further to the northwest is **Bab Touma**, the city's northeastern gate. Named after St. Thomas, this gate is synonymous with the Christian quarter of the old city and has become a popular meeting place. The gate itself is located in the center of a traffic circle, the walls that once extended from it having been dismantled. It largely dates to an Ayyubid reconstruction in 1227, and was restored again in 1333-1334 under the Mamluk governor Tankiz. The old city walls continue west of here, following the path of the Barada River. **Bab al-Salam**, a few hundred meters away, is one of the most well preserved of the old city gates. An Arabic inscription over the doorway attributes this 1243 reconstruction to the Ayyubid ruler al-Saleh Ismail, who was likely building upon earlier work performed under Nur al-Din in 1171-1172. Continuing west, **Bab al-Faradis** is located within a small covered market near to **al-Seida Raqiyeh Mosque**. Dating back to Ayyubid rebuilding of the city's fortifications in 1132-1142, only the outer door of the original double gateway survives. Also located in a covered market, further west and near to the **Damascus**

Citadel, is **Bab al-Faraj**. Nur al-Din was responsible for creating this entrance to the city, as there was no earlier Roman gate in this location. The design, featuring alternating bands of black and white stone, reflects its purely Arab origins. The present gate dates from an Ayyubid reconstruction in 1239-1241.

There are two modest gates and a tower in the southwestern quarter of the old city. On its western edge, **Bab al-Jabiyeh** is hidden away in a textiles market to the east of **al-Sinaniyeh Mosque**. This gate features Roman blocks in its lower foundations, but mostly dates to 1164 reconstruction under Nur al-Din. Further work was performed under the Ayyubids in 1227. This gate represented the western end of the main colonnaded axis of the Roman city, extending 1.3 kilometers east to **Bab Sharqi**. Not far to the south, hidden away in the courtyard of a modest hotel, is a round tower constructed in 1173. An impressive band of Arabic inscription attributes the tower to Nur al-Din. Finally, on the southern edge of the old city is the modest **Bab al-Saghir**. Originally the Roman Gate of Mars, this entrance was reconstructed in 1156 under Nur al-Din and then rebuilt again during the Ayyubid period. Large blocks of Roman masonry are evident in the foundations of the gate, and a small minaret was built above.

Note that **Bab Kissan**, the southeastern gate of the old city, has been converted into a church. It is covered separately as **Saint Paul Church**.

The end of lecture

Dr. Mahmoud Alghafri

Damascus University

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مقرر مورد ثقافي- سياحي 3

السنة الرابعة

الدكتور
محمود الغفري

العام الدراسي
2022-2023

Saint Paul Church

Saint Paul Church is a Greek Catholic chapel constructed from the remains of **Bab Kissan**, the historic southeastern gate to the old city of **Damascus**. Except for a few stones incorporated into later constructions, nothing remains from the original Roman gate, which was once connected to **Bab Touma** by a cardo (north-south Street).

Nur al-Din had **Bab Kissan** sealed off in 1154 to better fortify the city against Crusader attacks. The gate was rebuilt in 1364, during the Mamluk period, and the present structure was built from those remains in the 20th century.

Saint Paul Church is often associated with the story of Saul fleeing from **Damascus** to Jerusalem (Palestine). Despite local tradition, there is no historical evidence that this is the location where Saul was lowered from the city walls. The church has irregular opening hours, but the exterior is of greater architectural interest than the rather small and modest interior. While in the area, you may also be interested to trace the southern portion of the old city walls or visit the Christian cemetery to the southeast.

Church of Saint Hananiya

One of the more interesting churches in **Damascus** is the small underground chapel known as the **Church of Saint Hananiya** in the old city neighborhood of **Bab Sharqi**. According to local tradition, the church was originally part of the Roman-era home of Hananiya (also known as Ananias). While it is roughly five meters below ground level today, this was likely the street level during the Roman period. Archaeological excavations in 1921 found the remains of a Byzantine church

from the 5th or 6th century, adding physical evidence to support local tradition that the chapel has an early Christian origin.

The **Church of Saint Hananiya** is a simple structure consisting of two small rooms with bare stone walls. It houses only a small altar, some icons and a few pews. It represents the simplicity of the early Christians and is one of the oldest churches still standing where services continue to be held to this day. The icons in the church tell the story of the conversion of Saul of Tarsus, who would become Paul the Apostle. In this biblical account, Hananiya (Ananias) received a divine revelation instructing him to visit Saul, and by placing his hand's upon him restored Saul's vision. According to Catholic tradition, Hananiya (Ananias) died a martyr in Eleutheropolis.

al-Mariyamiyeh Church

al-Mariyamiyeh Church, located in the center of the old city, is the seat of the Greek Orthodox patriarchate and one of the most important churches in **Damascus**. There has been a church at this site dating back to the Byzantine period, at least as early as the fourth century and possibly earlier. The present-day structure is considerably more modern, however, dating mostly from the nineteenth and twentieth centuries.

The Muslim conquest of **Damascus** in 634 initially resulted in the closure of all churches in the city. Khalid Ibn al-Walid ordered **al-Mariyamiyeh Church** returned to the Christian community in 706 as compensation for the Church of John the Baptist being converted into the **Umayyad Mosque**. Some subsequent rulers of the city did not treat the Christian community with equal respect, however, and the church was destroyed several times throughout the Abbasid and Fatimid periods, and again during the Mongol invasions. In 1342 the Greek Orthodox patriarchate was transferred here from Antioch (modern Antakya, Turkey).

Major sectarian conflict between the Druze and Christian communities of Lebanon in the 1850s spread to Syria, culminating in the 1860 attacks against the Christian community of **Damascus** . Most of the Christian district of the old city, including **al-Mariyamiyeh Church**, was burned down and destroyed. The lives of many Christians were saved, however, by the intervention of Algerian resistance leader Abd al-Qadar Ibn Mohi al-Din and by the protection of their Muslim neighbors. **al-Mariyamiyeh Church** was rebuilt three years after the 1860 attacks, and restored again in 1953. The current structure dates from these periods. While the building is fairly modern, it incorporates many traditional architectural styles including alternating horizontal bands of black and white stone. The spacious interior features arches supported on columns with Corinthian capitals, and there is a fine marble iconostasis dating from the eighteenth century. The hours of the church appear sporadic, but there is usually a caretaker to allow in visitors.

Roman Ruins

Damascus was conquered by the Romans in 64 BC., which marked the beginning of their long rule over the city. Although the Romans based their administration of Syria in Antioch (modern Antakya, Turkey), there were several substantial building projects undertaken in **Damascus** during the centuries of Roman rule. These included improvements in city planning, construction of an aqueduct system to bring water from the Barada River into the city, and the conversion of the Hellenistic Temple of Zeus (which was earlier dedicated to the Semitic Hadad) into the Roman Temple of Jupiter. While only sparse remains from the Roman period survive today, these fragments can be found throughout the old city, providing several reminders of the city's rich history.

Perhaps the most interesting of these remains relate to the former Temple of Jupiter, now the **Umayyad Mosque**. The temple complex was redeveloped on an

extravagant scale in the first century. Local architect Apollodorus was responsible for the project, and he greatly expanded the temple while maintaining much of the original design. The temple featured a large courtyard with a centralized cella and an image of Jupiter. There was a tower at each of the courtyard's four corners, used for Semitic rituals where sacrifices were performed at high places. The temple was later restored and redecorated under the rule of Septimius Severus (193-211 CE). At this time the complex, with its extensive outer walls, was significantly larger than the present day mosque and was the largest temple in Roman Syria.

To the west of the present day **Umayyad Mosque** are the remains of the propylaeum, or monumental gateway, to the Temple of Jupiter. Only the southern segment of this richly decorated façade survives, originally a large semi-circular arch framed by a triangular entablature. It was supported on six columns nearly twelve meters high and topped by Corinthian capitals. Also of Roman origin are the foundations of the mosque's exterior walls. Incorporated into the southern exterior wall of the mosque are the remains of the temple's southern entrance, obstructed when the prayer hall was rearranged to be oriented towards Mecca. The elaborately carved lintel of this entryway survives, with a Greek inscription from the Byzantine period. The main entrance to the temple during the Roman period was on the eastern side, but little of that gateway remains. Further east, however, are some remains of the outer walls of the complex. Other remains of these outer walls can be found just west of **Madrasa Abdullah al-Azem** .

Straight Street was the most important thoroughfare during the Roman period, during which time it was twenty-six meters wide. Much has changed since then, with the present day street significantly narrower as it has gradually been encroached upon over the centuries. Some Roman remains can be found in the vicinity, perhaps most notably the partially reconstructed Roman arch just east of the old city's center. This arch stood on the decumanus at the intersection of a major

cross street, the cardo maximus. Over the centuries, the arch had become buried below street level. It was excavated and restored during the French Mandate. It is estimated to have been constructed in the late second century and may have been part of a tetrakionion. Further east, and covered separately, the old city gate of **Bab Sharqi** retains much of its original Roman-era design. Known as the "Gate of the Sun" to the Romans, it features a triple arched entrance: a large central passageway for wheeled carriages, and two smaller side passageways for pedestrians. It is believed that the gate was originally constructed in the first century during the reign of Augustus, then rebuilt under Septimius Severus or Caracalla in the late second or early third century. West of the old city are sparse remains of the original Roman aqueduct.

al-Zeitoun Church

al-Zeitoun Church, located in the **Bab Sharqi** neighborhood of the old city of **Damascus**, is the seat of the Greek Catholic patriarchate and one of the most attractive churches in the city. The church was built in 1833-1834 after Sultan Mahmoud II eased restrictions placed upon Christians under the Ottoman Empire that prohibited the construction of new churches. The church was heavily damaged during sectarian violence that engulfed much of Syria in 1860, but restorations were completed by 1864.

The church is more formally known as **Cathedral of Our Lady al-Niah**, named after an icon of the Virgin Mary contained within. **al-Zeitoun Church** was constructed primarily from the black basalt stone common to the volcanic desert region southeast of the city. The design includes high vaulted ceilings supported by large columns. The ceilings, painted white, provide a beautiful contrast to the dark basalt pillars, as do the white marble floors. Well worth a look if exploring the area, the church is normally open to visitors.

2- Damascus Countryside

Deir Mar Musa

Deir Mar Musa , a monastery located in the Desert Mountains east of the town of **al-Nabk**, is one of the most spectacular sites in Syria. Originally built in the middle of the 6th century, the monastery was mostly in ruin until the 1980s when a major restoration project was undertaken. This eventually led to the establishment of a new monastic community in 1991. The church of the monastery has beautiful frescoes that date from between the 11th and 13th centuries.

Seidnaya

Seidnaya, a small town located in the mountains north of **Damascus**, has long been a significant place of pilgrimage for Christians in the region. While more notable as a place of religious pilgrimage than for any outstanding archaeological remains, the town has ancient origins and the monastery here, easily mistaken for a castle, is quite impressive. A visit to **Seidnaya** is definitely a worthwhile excursion from **Damascus**, and one might also want to consider hiking from **Seidnaya** to the nearby monasteries of **Deir Mar Touma** and **Deir al-Shirubeim**, both of which have ancient origins.

During the Crusades, **Seidnaya** became the most important pilgrimage site in the East after Jerusalem. Its significance can be attributed to an image of the Virgin Mary, purportedly painted by St. Luke the Evangelist. The various miracles associated with this icon brought the chapel wide fame, and the Crusaders were fascinated by the legends of "Notre Dame de Sardeneye". Even in times of open hostility between the Crusaders in Jerusalem and the Muslims of **Damascus**, pilgrims reached **Seidnaya**.

According to legend, the monastery of **Seidnaya** was founded by Justinian, who ruled over the Byzantine empire from 527-565. It was probably built on the site of an earlier Greek or Roman shrine, but it has been rebuilt so many times there's little of antiquity remaining in present structure. It's possible to identify bits of ancient and medieval masonry in the lower courses of some of the walls, but most of the structure dates from the 19th century. Today the monastery is in the care of the Greek Orthodox Church.

After ascending a flight of steps and entering through the confined doorway, the interior of the monastery is a maze of indeterminate origins. The main church is straight ahead, while the shrine of the icon is to the right in a small, candle-lit room. The concealed image of the Virgin Mary is said to be an early copy of the one reputedly painted by St. Luke, and there are other icons said to date from the fifth and seventh centuries. The shrine is usually crowded; perhaps most surprising is the number of non-Christians, particularly on Friday, reflecting the long tradition of Muslim interest in the shrine and its legends.

The main day of pilgrimage is September 8th, the birthday of the Virgin Mary, and the main celebrations begin on the night of the 7th. Christians and Muslims attend from all over the Middle East.

After visiting the church and shrine, it is worthwhile to wander through the monastery and up to the roof, which provides great views of the surrounding mountains and the town and valley below. Also notable are tombs carved into the rock base of the monastery on the eastern side, which are clearly of ancient origin. Below the monastery, a short walk to the southeast, is a pleasant little chapel dedicated to Saint Peter (Mar Boutros) in a converted Roman tomb. The design is quite austere, only the doorway and a deep cornice relieve the basic cube shape. The interior is cruciform.

Maalula

The small town of **Maalula** is one of the most picturesque in Syria, nestled on the slopes of a rocky mountain canyon. Best known for its Aramaic-speaking Christian community (one of few remaining in the Middle East), the town has become a center for the preservation and revitalization of the language. The Western dialect of Aramaic spoken here is considered to be the closest surviving dialect to the language spoken in first century Palestine, and is therefore commonly associated with the language of Jesus. The language evolved during its nearly two millennia of geographic isolation, but remains important for studies in linguistic anthropology. Two smaller villages nearby, Jubaadin and Bakhaa, also have some Aramaic-speaking residents.

Maalula has been inhabited at least as far back at the Roman period, as evidenced by the remains of a pagan temple reused in one of its churches. Artifacts from the Byzantine period have also been unearthed. The population was as high as 15,000 in the 1950s, but today only a couple thousand maintain permanent residency here. Many local families have moved to **Damascus** for greater career opportunities, returning to the town on holidays. **Maalula** has a small Sunni Muslim population, mostly residing on its southeastern outskirts. The Christian community is mostly divided between the Antiochian Greek Orthodox and Melkite Greek Catholic churches.

There are several sites of interest to visitors in **Maalula**. In the far north of town is **Deir Mar Taqla**, a Greek Orthodox women's monastery dedicated to Saint Taqla (Thecla). She is believed to have been a disciple of Saint Paul the Apostle, promoting his teachings to women (particularly the importance of chastity) and becoming a symbol of female empowerment at the time. She is considered one of the early martyrs of Christianity. The cave chapel above the more modern church and monastery complex is, according to local tradition, her burial place. There is no

archaeological evidence to confirm this association, but that does not prevent a steady flow of religious pilgrims from visiting the site.

North of this monastery is a small ravine that ascends to the hills overlooking the town. Within the ravine are several humble rock-cut tombs dating from the earliest periods of the settlement. After ascending to the paved road at the top of the ravine, head west to nearby **Deir Mar Sarkis**. This Greek Catholic monastery is the most archaeologically important site in the town. The church, on the southern end of the monastery, has foundations dating back to a pagan temple from the Roman period. Many other architectural elements date back to the fifth and sixth century. Saint Sarkis (Sergius), and his companion Bacchus, were particularly revered in the Syrian desert regions during the Byzantine period.

There are several other churches to be found within the town, and exploring the maze of small alleyways of its older residential districts is worthwhile. Those interested in a more challenging climb of the hill southwest of **Maalula** will be rewarded with magnificent views of town. There are some modest cafes and shops in the town center and near the entrance to **Deir Mar Taqla**.

Deir al-Shirubeim

Deir al-Shirubeim is a large monastery complex overlooking **Seidnaya** and the surrounding valley from an altitude of 1,910 meters, at the top of Mount Qalamoun. The small church at the site was originally a Roman temple built in the 3rd century. Although the Roman architecture is not as well preserved as the chapel of **Deir Mar Touma**, the church is clearly built on ancient foundations and some original Roman pillars are used to support the modern roof. In addition, the views from the site are incredible, with the mountains of Lebanon visible to the west and the Syrian desert to the east.

The best option of reaching **Deir al-Shirubeim** is by hiking from **Seidnaya** via **Deir Mar Touma**. The hike, not including time spent at the sites, should take between 1.5 and 2 hours uphill, and about an hour back down. It is a very steep hike uphill, so bring adequate water. Also, keep in mind the altitude and exposure; even if it is warm in Damascus it could be near freezing at the peak of the mountain with high winds. Outside of the summer months, it is a good idea to bring a jacket and/or windbreaker.

Deir Mar Touma

Deir Mar Touma, or the Monastery of Saint Thomas, is located a short distance uphill from **Seidnaya**, north of Damascus. The modern monastery is built neighboring an ancient chapel which was originally a Roman temple. The Roman foundations of this chapel are more clearly apparent than the church at **Deir al-Shirubeim**, further up the mountain, which is also of Roman origin. The chapel's present form is very close to the original Roman architecture, with the addition of a circular apse on the eastern side. Ancient caves and various Roman capitals and carvings can also be found around the site.

The end of lecture

Dr. Mahmoud Alghafri

لستوفى من قبل الهيئة الطلابية
٢٠٢٢ - ٢٠٢٣
الهيئة الطلابية في كلية السياحة

الجمهورية العربية السورية
وزارة التعليم العالي والبحث العلمي
جامعة دمشق
كلية السياحة
قسم الإدارة السياحية

مقرر مورد ثقافي- سياحي 3

السنة الرابعة

الدكتور
محمود الغفري

العام الدراسي
2022-2023

Glossary of relevant of cultural- tourist resources

Authenticity: means the credibility or truthfulness of the surviving evidence and knowledge of the cultural heritage value of a place. Relevant evidence includes form and design, substance and fabric, technology and craftsmanship, location and surroundings, context and setting, use and function, traditions, spiritual essence, and sense of place, and includes tangible and intangible values. Assessment of authenticity is based on identification and analysis of relevant evidence and knowledge, and respect for its cultural context.

Connected people: means any groups, organizations, or individuals having a sense of association with or responsibility for a place of cultural heritage value.

Conservation Community: includes all those who work towards the protection, conservation, management and presentation of the world's cultural and natural heritage.

Cultural Heritage Significance: means the aesthetic, historic, research, social, spiritual or other special characteristics and values a place, an object or a custom may have for present and future generations.

Cultural Heritage Site: refers to a place, locality, natural landscape, settlement area, architectural complex, archaeological site, or standing structure that is recognized and often legally protected as a place of historical and cultural significance.

Cultural heritage value/s: means possessing aesthetic, archaeological, architectural, commemorative, functional, historical, landscape, monumental, scientific, social, spiritual, symbolic, technological, traditional, or other tangible or intangible values, associated with human activity.

Cultural Heritage: is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expression and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage.

Cultural Tourism: is essentially that form of tourism that focuses on the culture, and cultural environments including landscapes of the destination, the values and lifestyles, heritage, visual and performing arts, industries, traditions and leisure pursuits of the local population or host community. It can include attendance at cultural events, visits to museums and heritage places and mixing with local people. It should not be regarded as a definable niche within the

broad range of tourism activities, but encompasses all experiences absorbed by the visitor to a place that is beyond their own living environment.

Culture encompasses the living or contemporary characteristics and values of a community as well as those that have survived from the past.

Culture: can be defined as the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a community, society or social group. It includes not only arts and literature, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.

Host Community: is a general concept that encompasses all of the people who inhabit a defined geographical entity, ranging from a continent, a country, a region, a town, village or historic site. Members of the host community have responsibilities that include governing the place and can be regarded as those who have or continue to define its particular cultural identity, lifestyle and diversity. They contribute to the conservation of its heritage and interact with visitors.

Intangible Cultural Heritage: can be defined as embracing all forms of traditional and popular or folk culture, the collective works originating in a given community and based on tradition. These creations are transmitted orally

or by gesture, and are modified over a period of time, through a process of collective re-creation. They include oral traditions, customs, languages, music, dance, rituals, festivals, traditional medicine and pharmacopeia, popular sports, food and the culinary arts and all kinds of special skill connected with the material aspects of culture, such as tools and the habitat.

Intangible expressions of culture that link generations of Indigenous people over time. Indigenous people often express their cultural heritage through "the person", their relationships with country, people, beliefs, knowledge, law, language, symbols, ways of living, sea, land and objects all of which arise from Indigenous spirituality. Indigenous Cultural Heritage is essentially defined and expressed by the Traditional Custodians of that heritage.

Intangible value: means the abstract cultural heritage value of the meanings or associations of a place, including commemorative, historical, social, spiritual, symbolic, or traditional values.

Safeguarding: the safeguarding of historic towns and urban areas, and their surroundings, includes the necessary procedures for their protection, conservation, enhancement and management as well as for their coherent development and their harmonious adaptation to contemporary life.

Setting: means the area around and/or adjacent to a place of cultural heritage value that is integral to its function, meaning, and relationships. Setting includes the structures, outbuildings, features, gardens, curtilage, airspace, and access ways forming the spatial context of the place or used in association with the place. Setting also includes cultural landscapes, townscapes, and streetscapes; perspectives, views, and view shafts to and from a place; and relationships with other places which contribute to the cultural heritage value of the place. Setting may extend beyond the area defined by legal title, and may include a buffer zone necessary for the long-term protection of the cultural heritage value of the place.

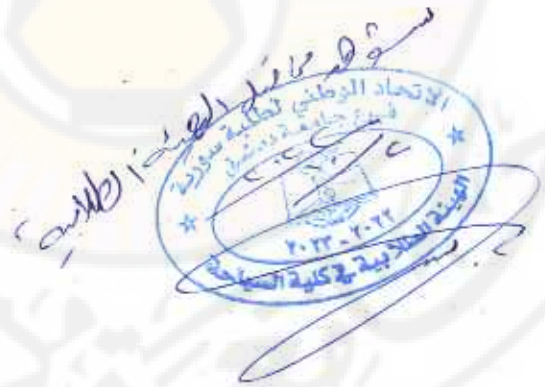
Tourism Industry: encompasses all those who work in, support, facilitate or provide goods and services to Domestic and International Tourism activities.

Use: means the functions of a place, and the activities and practices that may occur at the place. The functions, activities, and practices may in themselves be of cultural heritage value.

Values: all interventions in historic towns and urban areas must respect and refer to their tangible and intangible cultural values.

The end of lecture

Dr. Mahmoud Alghafri




وقل رب زدني علما
جامعة دمشق
Damascus University