Only since the Crimean War have Christians been allowed into this holy place. Before this, the death sentence awaited with certainty any non-Muslim who dared to place his foot over the threshold of the Blue Mosque...

Roughly in the center of the square, there rises a three-meter-high platform inlaid with bluish-white marble. We mounted it via clean-swept steps and stood directly in front of the octagonal base of the Dome of the Rock, which is called the Mosque of Omar after the man who built it. ('Mosque of Omar' has falsely become the accepted name of the building. While it is true that, after conquering Jerusalem in 691, the Caliph Omar demanded to be led to David's place of prayer by the Patriarch, it was only the Omayyad, Abd el-Melig (686-705), who had the Dome of the Rock built on this site between 705 and 715. In front of the doorway, we were received by the temple guard... We put on overshoes and entered the place guided by him... [A Modern Crusade, Dr. Adam Karrilion, 1898]
In War have Christians been allowed to enter this, the death sentence awaited an-Muslim who dared to place his feet on the Blue Mosque... of the square, there rises a three-domed, white marble, an-swept steps and stood directly in base of the Dome of the Rock, which is the hall after the man who built it.

"Mosque of Omar" has falsely become the accepted name of the building. While it is true that, after conquering Jerusalem in 638, the Caliph Omar demanded to be led to David's place of prayer by the Patriarch, it was only the Omayyad, Abd el-Melik (685-705), who had the Dome of the Rock built on this site between 709 and 715. In front of the doorway, we were received by the temple guard... We put on overshoes and entered the place guided by him...

(A Modern Crusade, Dr. Adam Karrillon, 1898)

Jerusalem - The Rock in the Dome of the Rock, from Which Mohammed Rose to Heaven

According to Legend - Félix Bonfils - c. 1875

Under the cupola, that is, at the very center of the mosque, within the columns and encircled twofold by iron and wooden latticework, there is the famous sacred rock, the Sakhra. Rubbet es Sakhra, meaning Dome of the Rock, is how the mosque is named after this rock. A natural boulder of limestone, it rises as an irregular form 54 feet long, 43 feet wide and about 6 feet high above the inlaid marble floor.

This is the peak of Mount Moriah. On this rock, Abraham piled up wood in order to offer his son as a burnt offering to the Lord. A story also holy stories and places of the Bible, the Muslims have also appropriated for themselves this rock along with its tradition; they regard it as the holiest place on earth after Mecca. In their view, it originated in Paradise, the prophet Mohammed himself prayed at this place and, from here, was taken up to heaven on the miraculous horse, Buraq. The rock wished to follow him, but the Angel Gabriel held it back by force, which is why it now floats without support above the abyss and hides from view the Well of Souls, at which the dead gather to pray twice a week.

(On Biblical Pathways, Carl Nims, 1885)
The Haram (place of prayer), the Mohammedan sanctuary corresponding to the Jewish Temple enclosure extended by Herod I. Inside the enclosed space, the rocky surface of Moriah rises up to an artificially terraced raised area, roughly representing the space once occupied by the Davidic-Solomonic Temple with its forecourts, upon which, surrounded by dainty chapels, rears up the splendid building comprising the focal point of our view, wrongly called the Mosque of Omar by Europeans and even more incorrectly referred to as the Temple of Solomon by Oriental Christians, but named by Muslims the Dome of the Rock after the large protruding rock inside, that threshing floor bought by David from Araunah the Jebusite.

(Georg Rosen, Text to J.A. Lorent's Jerusalem and seine Umgebung [Jerusalem and its Surroundings], 1865)
Mount with the Dome of

The Mohammedan sanctuary
within the Temple enclosure extended
enclosed space, the rocky surface of
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the space once occupied by the Davidic
and its forecourts, upon which
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by Muslims the Dome of the Rock
rock inside, that threshing floor
norah the Jebusite.
A. Lorentz's Jerusalem and its
and its Surroundings], 1865

Jerusalem - The Temple Square with the South Arcade
and the Pulpit of Burchan ed-Din - Jacob August Lorentz
1864

The marmor marble pulpit. A detailed view of a pulpit that
is named after its builder, the otherwise unknown Burchan-
ed-Din. The south arcade of the raised terrace affords here a
clear view toward the groups of trees in front of the Aqsa.
To the right, on the horizon, there can be seen those houses
of Jerusalem that, to the w. and n., overlook the Temple
enclosure in the form of an amphitheater.
(From: Rosen, Text to J. A. Lorentz's Jerusalem and its
Surroundings, 1865)
The Tomb of David, called by Arabs, Nebi Daud, the 'Prophet David.' Nebi Daud comprises a complex of mosques, places of prayer, private apartments for many members of the family of the hereditary sheik and chambers for Islamic pilgrims, whose domes, terraces and minarets give it the appearance of a small town. A lead-covered, bell-shaped dome to the left of the minaret reveals the location of the chamber in which the disciples of Christ gathered for the first celebration of Pentecost, where then the first Sunday service ever took place. The Tomb of David, a more than apocryphal holy site, is shown in the crypt of the old church; even now, this last is visited by pilgrims as the paved hall where the Holy Communion was first established. To the left of Nebi Daud, one notices a high building devoid of windows, the so-called House of Caiaphas, with a richly decorated chapel, the prison of Christ in the house of the High Priest, as legend would have it.

(Georg Rosen, Text to J.A. Lorent's Jerusalem and its Surroundings, 1865)
led by Arabs, Nebi Daud, the Prophet rises a complex of mosques, places of worship for many members of the family and chambers for Islamic pilgrims. Minarets give it the appearance of a covered, bell-shaped dome to the left. The location of the chamber in which the first celebration of the first Sunday service ever took place is shown in the crypt of the old church; even now, this place is visited by pilgrims as the paved hall where the Holy Communion was first established. To the left of Nebi Daud, one notices a high building devoid of windows, the so-called House of Calaphas, with a richly decorated chapel, the prison of Christ in the house of the High Priest, as legend would have it.

(Georg Rosen, Text to J.A. Lorent's Jerusalem and Its Surroundings, 1865)