

The Impact of Humanitarian Values on the Architectural Development in the Monastery of Temptation

Ziad M. M. Shehada*

ABSTRACT

The significance of architecture extends beyond its mere visual and practical aspects, as it significantly shapes human lifestyles and societal dynamics. Its role transcends aesthetics and utility, actively catering to essential requirements and elevating living standards worldwide. One particular example of such architectural prominence lies in Palestine, near Jericho, where the Monastery of Temptation, a Greek Orthodox religious site, is situated. Positioned at an elevation of 350 meters above sea level on the slopes of the Mount of Temptation, the monastery commands a cliff-top vantage, offering panoramic views of the Jordan Valley and the city of Jericho. Its historical roots date back to the sixth century CE, with the initial construction of various structures in the vicinity. The primary objective of this scholarly inquiry is to examine and comprehend the impact of humanitarian principles on the architectural evolution of the Monastery of Temptation throughout its history. This investigation adopts a historical interpretive approach, drawing from a review of pertinent literature and preliminary research. The findings of this study reveal that the architectural design of the monastery has been thoughtfully crafted to harmonize with ecological equilibrium and uphold core human values. Additionally, it serves as a secure haven for the observance of religious rituals and ceremonies, warranting its inclusion in the Tentative List of World Heritage sites. Consequently, this research endeavor contributes to a profound and meticulous grasp of the intrinsic nature of the Monastery of Temptation, with far-reaching implications for fostering the growth of the regional tourism industry.

Submitted: September 16, 2023

Published: October 18, 2023

 10.24018/ejarch.2023.2.4.34

Department of Interior Design, Faculty of
Fine Arts, Al-Aqsa University, Gaza.

*Corresponding Author:
e-mail: drziadshehada@gmail.com

Keywords: Architectural development, Humanitarian values, Monastery of Temptation, Palestine.

1. INTRODUCTION

When examining the impact of humanitarian values on the architectural development of the Monastery of Temptation, it's important to understand that the site's historical and spiritual significance influenced its development over the centuries. Humanitarian values, which prioritize the well-being and dignity of individuals and communities, have often played a role in shaping the architecture of religious structures.

When examining Christian places of worship, a crucial distinction must be made between pilgrimage sites situated within the "Holy Land" of the Middle East and those located outside it. Christian pilgrimage sites beyond the Holy Land hold veneration for various reasons, such as housing relics associated with Christ, Mary, or the Twelve Apostles, purported 'apparitions' of Jesus or, more commonly, Mary, miracles attributed to the Holy Family or celestial beings, and connections to Christian saints. However, the Christian pilgrimage sites within the Holy Land hold a particular reverence due to their intimate ties to the life of Jesus. Nonetheless, scholarly opinions diverge on the actual presence of Jesus at these sites, a viewpoint staunchly advocated by certain fundamentalist Christians and theologians with limited perspectives (Psilopoulos, 2017). Nevertheless, historians highlight the scarcity of historical evidence to substantiate this assertion. The New Testament Gospels,



given their multiple authorship, subsequent augmentations and alterations, and inherent internal discrepancies, are not regarded as historically dependable sources. Furthermore, the literary structure of these narratives suggests a contemplative portrayal of Jesus rather than a direct description, particularly as Jesus seldom incorporated an autobiographical account within his teachings (Keenan & Keenan, 2022).

At Mount “Quruntul” stands a monastery known as the Monastery of Temptation, situated approximately 5 km northwest of Jericho. Jericho is believed to be the oldest continuously inhabited city in the world, with its origins dating back to around 9000 BC (Pringle, 2016). The name “Quruntul” is derived from the Latin term “Quadraginta,” meaning “forty,” which refers to the forty days Christ spent there fasting and worshipping (Green, 2008). This name was given to the mount by the Crusaders in the 12th century to commemorate this event.

For Christians, both the mountain and its monastery hold significant religious importance due to the Gospel of Luke, where Jesus brought the devil (Satan) to this place and said, “Man does not live by bread alone” (Catassi & Fasano, 2018). According to legend, it was on the Mount of Temptation where Jesus faced temptation, with the devil promising him power over all the kingdoms of the earth, as mentioned in the New Testament Gospels of Matthew, Mark, and Luke (Wilson & Stoltz, 2020). In contrast to some Greek Orthodox monasteries, the Monastery of the Temptation welcomes women visitors. The site is referred to by various names, such as the mount of Temptation, Monastery of Temptation, and in Arabic, Deir Quruntul or Jabal Quruntul.

2. MONASTERY OF TEMPTATION THROUGH THE AGES

2.1. Hellenistic Period

The Hellenistic era denotes the historical period that followed the conquests of Alexander the Great and the dissemination of Greek culture across the ancient world, spanning from the death of Alexander in 323 BC to the annexation of Egypt by the Roman Empire in 30 BC (Agius *et al.*, 2017). This period was characterized by the widespread influence and dissemination of Greek culture, language, and ideas across the regions that came under Alexander’s rule. On the mount of Quruntul, the Seleucids constructed a fortress known as “Doq” (see Fig. 1). During the Maccabean revolt, the mount was defended by the Seleucid general Bacchides (Eckhardt, 2016). In 167 BC, the Jewish revolt resulted in the destruction of this fortress, but Bacchides managed to recapture it after his victory at Elasa in 160 BC (Eckhardt, 2016).

Later on, Ptolemy was appointed to govern this fortress and the surrounding region near Jericho by Emperor Antiochus VII Sidetes. In 134 BC, a significant event occurred at this fortress when Ptolemy committed a grave act by killing his father-in-law Simon Thassi and two other in-laws during a banquet (Pritchard *et al.*, 1987). This fortress served as his primary stronghold. Subsequently, Simon Hyrkanos’ third son, John, took control and launched an attack against Ptolemy. Under threat from Ptolemy’s troops, John faced the prospect of being thrown out of the fort and over the cliff. Despite his mother’s encouragement to fulfill his duty, John continued the attack. Tragically, John’s mother was subjected to torture and killed when he was compelled to abandon the siege to observe the seventh year of Jewish rest. Due to insufficient support from Antiochus, Ptolemy had to escape and sought refuge with Zeno Cotylas, the stern ruler of Philadelphia (now Amman, Jordan) (Schürer *et al.*, 2014).



Fig. 1. The distance between the mount of temptation and Philadelphia.

2.2. The Byzantine Era

The Byzantine era, that grand tapestry of ancient civilization, witnessed the dawn of the 6th century CE when the Byzantines themselves graced the mountain of “Quruntul” with their masterful craftsmanship, erecting the very first edifice of the monastery. Hallowed by the visitation of the esteemed “Augusta Helena of Constantinople” during her momentous sojourn in 326 CE, she, in her discerning wisdom, bestowed upon this sacred haven the resplendent name of “Mount of Temptation,” forever intertwining its destiny with the divine tale of Jesus’ trials (Hamilton & Jotischky, 2020).

In the annals of time, precisely in 340 CE, the esteemed Chariton the Confessor, with pious conviction and fervour, founded the Lavra monastery upon the summit of the mountain, instilling it with a sanctity that transcended ages (Sogno *et al.*, 2019). The very name of the mountain echoed the remnants of the Seleucids, harking back to the epochs of old. The Grotto of the Temptation, that hallowed site where Helena herself identified as the sacred spot of Jesus’ legendary 40-day fast, lies not upon the zenith of the mountain but rather within the present location of the Lavra, forever weaving an intricate web of divine significance (Keith-Roach & Luke, 2020). Among the mosaic of structures that sprouted nearby in the years to follow, the Monastery of Wadi Qelt loomed majestically, where stalwart souls like John of Thebes and George of Choziba sought refuge and resided in steadfast devotion to their beliefs (D, 2022).

The Byzantine era, an era of profound spiritual awakenings, witnessed an awe-inspiring influx of Christian pilgrims from the far reaches of the Empire and beyond, drawn to the sacred soil of the Holy Land like moths to a divine flame. With hearts filled with reverence and reverence alone, they embarked on arduous pilgrimages, with one destination shining with celestial allure—the Monastery of the Temptation. Its undeniable association with the Temptation of Jesus rendered it an irresistible beacon, pulling pilgrims from near and far like stars in the night sky.

Thus, like an oasis in the spiritual desert, monastic communities thrived and blossomed in the very vicinity of the revered monastery, extending their benevolent arms to enfold and protect the weary travellers on their sacred journeys. In the embrace of these communities, pilgrims found succor, guidance, and a deepened connection to the divine, etching their own chapters in the timeless tale of the Monastery of the Temptation.

2.3. Early Islamic Period

The early Islamic period refers to the time when the Islamic caliphate emerged after the death of the Prophet Muhammad in 632 AD. During this period, the region around the Monastery of the Temptation came under Islamic rule, and it is likely that the site continued to be respected by the new rulers because of its Christian and biblical associations (Bertash *et al.*, 2016).

Jericho, which is now part of Palestine, was conquered by the Islamic caliphate (Umar ibn al-Khattab). At this time, the monks in the monastery performed their usual Christian religious rituals. The city’s transition to Islam had little effect on religious practises. On the other hand, the caliph upheld and protected the freedoms of all religions (Mahmoud *et al.*, 2013). Islamic rule in the region brought changes in the religious landscape, but in general religious tolerance was practised. Islamic authorities often protected Christian sites, and pilgrims of different faiths were allowed to visit and pray at important religious sites. Thus, the Monastery of Temptation may have continued to be visited by Christians and even Muslims during this period (Pettifer & Nazarko, 2007). The Monastery of Temptation is still an important religious site today and is administered by the Palestinian Authority. Both Christian and Muslim pilgrims continue to visit and pay their respects to the remains of the ancient monastery and the cave of Temptation.

2.4. The Time of the Crusaders

During the Crusader period, which lasted from the late 11th to the late 13th century, the Monastery of the Temptation gained prominence as a Christian pilgrimage site because of its connection to biblical events related to the temptations of Jesus Christ in the Judean desert. The Crusaders were a Christian military order founded in response to the call for a series of holy wars, known as the Crusades, to retake Jerusalem and other holy sites from Muslim control. One of the Crusaders’ goals was to secure and protect important Christian religious sites in the Holy Land, including the Monastery of the Temptation (Hamilton & Jotischky, 2020). The relatively peaceful coexistence of Christians, Jews and Muslims in the region ended in the 11th century with the start of the First Crusade and the Seljuk invasions (Stanton, 2012). The Byzantine Emperor Manuel I had the Orthodox monasteries in the region rebuilt. The two places that Saint Helena is said to have found centuries earlier were now converted into Catholic chapels. In 1134, the monks of the Holy Sepulchre built a priory dedicated to John the Baptist on the site of the Lavra of Chariton, which is near the grotto (Herrin, 2009).

In late antiquity there was a Lavra monastery in the area and during the Crusades there was a Catholic monastery. In 1099, the Crusaders built two churches, one on the summit and one in a cave

halfway up the cliff. The name of the monastery Quarantana, which is similar to the terms quarante (in modern French) and quaranta (in modern Italian), both meaning forty days—the number of days Jesus fasted as mentioned in the Gospels (Hamilton & Jotischky, 2020). Due to the relative popularity of the grotto and the monastery with the numerous pilgrims at the time, the mountain itself became known as “Quarantine Mountain”. Two years later, the priory received the tithes of Jericho. These monies, worth an estimated 5,000 aurei (45.2 pounds or 20.5 kg of gold) per year, were given by the monks to the sisters of Bethany in 1143 by Queen Melisende of Jerusalem (Pringle, 2023).

During the Crusader period, various Christian orders settled in the region, including the Benedictines and the Franciscans. They built and maintained churches, monasteries and other religious institutions as places of worship and pilgrimage for the growing number of Christian pilgrims visiting the Holy Land. The Monastery of the Temptation, associated with the biblical events related to the temptations of Jesus, attracted pilgrims from Europe who wanted to visit the sites associated with the life of Christ (Bertash *et al.*, 2016). As a result, the monastery received more attention and may have received support and protection from the Crusaders. However, it is important to note that the Monastery of the Temptation, as it stands today, is not a structure from the time of the Crusaders (see Fig. 2). The present Greek Orthodox monastery was built in the 19th century (Goodnough, 2023). Any structures or religious buildings that may have been present during the Crusader period may not have survived the centuries due to wars, conflicts, and natural disasters.

The legacy of the Crusades and their impact on the Holy Land, including sites such as the Monastery of the Temptation, remain a subject of historical interest and study. Today, the monastery remains an important pilgrimage destination for Christians and a symbol of the region’s rich religious history.

2.5. The Ottoman Era

The Ottoman Empire (a Muslim-majority state), which spanned from the early 14th century to the early 20th century, ruled over the Holy Land including the region of Jericho where the monastery is located. The Ottoman period saw a diverse mix of religious communities coexisting in the region, including Christians, Muslims, and Jews. While the Ottomans were Muslim rulers, they generally allowed religious freedom and permitted various religious groups to maintain their places of worship and practice their faiths. Since the late Ottoman era, there has been a small Orthodox monastery there. The site on which the present monastery was built was acquired by the Orthodox Church in 1874. The monastery was built in 1895 around a crude cave chapel symbolising the rock on which Jesus sat during his fast. The monastery of St. John the Baptist was renovated between 1874 and 1904, and Greek Orthodox monks took over its maintenance in 1905 (Tchekhanovets, 2018). On a hill above the monastery, the unfinished church walls that the Orthodox Church and its followers, the Palestinian Orthodox, intended to build on the summit. After the First World War, the area around Jericho, which flourished as a centre for fruit growing, was equipped with sophisticated irrigation systems as part of the British League of Nations mandate over Palestine (Nolan, 2007).

The Ottoman Empire faced various conflicts and wars, and the region around Jericho might not have been exempt from those pressures. However, the specific historical details of the Monastery’s activities during the Ottoman era would require further research into historical records and archives. The collapse of the Ottoman Empire and the growing self-confidence of the European empires led to an



Fig. 2. The monastery of temptation was built on Jebel Quruntul.

upsurge in Christian pilgrimages to the Holy Land in the late 19th century, accompanied by teams of archaeologists and missionaries. During the Ottoman era, the Monastery of the Temptation continued to be an important site for Christian pilgrimage. In the early 18th century, the Dutch diplomat J.A. van Egmond observed Arabs hiding and seeking shelter in the mountain caves (Thomas & Chesworth, 2019). After forbidding Europeans to approach them for a long time, the Christian bishops in Palestine finally agreed with them to give them 10 silver Kuruşlar every year in return for good behaviour. As a result, pilgrims were again allowed to climb the mountain and reach the grotto with a local guide (Shepherd *et al.*, 2020).

Although lone travellers were occasionally robbed along the route, the Mutasarrif of Jerusalem personally intervened with a servant of the French envoy in the region and forced the local village chiefs to return everything that had been stolen. The damaged chapel in the Grotto of Temptation did not appear to be very old, according to Van Egmond, although the Fathers of the Holy Sepulchre with whom he travelled continued to believe that Saint Helena herself had built it (Ayalon, 2015).

The Monastery of the Temptation, being a significant Christian pilgrimage site associated with the life of Jesus Christ, was likely allowed to continue its religious activities under Ottoman rule. Pilgrims from different parts of the Ottoman Empire and beyond would have visited the site to pay their respects and engage in religious practices. During this time, the monastery may have undergone renovations or modifications, reflecting the architectural and artistic styles prevalent in the Ottoman Empire. The Ottomans often left their mark on the religious and cultural landscape of the regions they governed, and this could have included contributions to the Monastery of the Temptation. Like other religious sites in the Holy Land, the Monastery of the Temptation would have experienced periods of tranquillity and prosperity as well as moments of turmoil and challenges (Kildani, 2010).

2.6. *The Autonomy of Palestine*

The political status of the Palestinian Territories and the administrative control of various areas, including Jericho, can be complex due to the ongoing Israeli-Palestinian conflict. The Palestinian Authority was established as a result of the Oslo Accords in the 1990s and had limited self-governance over certain parts of the West Bank, including Jericho (Bauck *et al.*, 2013). The tumultuous events during the establishment of Israel, the displacement of Palestinians, and the resulting series of wars and disputes had a detrimental impact on the region's accessibility, tourism, and economic progress. Even though King Hussein of Jordan supported archaeological efforts, partially to challenge Israeli assertions of the area's predominantly Jewish historical connection, the development of the region was hindered (Corbett, 2015). One of the caverns within Jebel Quruntul served as a burial site spanning from the Copper Age to the Islamic period.

In 2002, three Orthodox monks lived there and offered guided tours of the monastery to tourists. The mountain and the monastery were part of the expansion of the Jericho Oasis Archaeological Park in 2014 (Debs & Redhead, 2003). At the entrance to the monastery there is currently a restaurant, café and gift shop for visitors. The "wilderness" of El-Bariyah, which includes Jebel Quruntul, its fortress and monastery, was part of the Jericho Oasis Archaeological Park, established in 2014 with the support of Italy. The monastery is owned and maintained by the Greek Orthodox Church of Jerusalem, but the Palestinian Authority currently has complete sovereignty over the surrounding area.

3. ARCHITECTURAL DEVELOPMENT

The "Deir Quruntul" (Monastery of Temptation) is an architectural masterpiece with parts carved into the rock and parts suspended in the air. The brick monastery has two floors and is located in front of a cave. It has a variety of rooms, including a tiny (1512 m) chapel, 30 monks' quarters and five cantilevered balconies (Luxford, 2005). A clear Ottoman influence can be seen in the stone accents on the doors, windows, corners and entrances, which are evidence of local craftsmanship. The location of the monastery and its domes are a landmark and a guide for residents and tourists in the city. The main categories under which this resource falls are, in short, architecture, ethnic heritage and religion. On the summit of the mountain, which rises as an almost perpendicular rock twelve or fifteen hundred feet above the plain, is a chapel (Jacobs, 1999). On the eastern edge of the mountain there are numerous grottos and caves where many hermits are said to have lived in the past. There are reportedly three to four Abyssinians who come here every year to spend Lent on the mountain and feed exclusively on plants. Otherwise, this barren cliff is identical to others further south along the Ghor and the Dead Sea (May & Narfström, 2012).

3.1. *Materials and Structure*

Since ancient times, the main roads from Jerusalem and Ramallah to Jericho and the Jordan River have been controlled by Jebel Quruntul, a limestone mountain that may be identical to the "desert

road” Although Jericho lies at the lowest point on earth, 400 metres below sea level (Mahmoud *et al.*, 2013), Mount Quruntul, on which the monastery is located, rises some 350 metres above the water. This illustrates the height of the mountain, from which you can observe the cities and mountains of Jordan. The monastery seems to dangle in the air as it is located at the foot of the mountain. In the past, getting to the mountain was impossible, but before Tel Jericho, cable cars and 180 stairs were built to reach the monastery (Cummings, 2020). Since the dawn of Christianity, the mountain has been home to monks and hermits. They built storerooms, churches, and dwellings out of the natural caves in which they stayed. Five caves served as reservoirs for rainfall, which was diverted from a large catchment area through a complex network of channels (Fidanzio, 2016).

As with many ancient sites, the monastery went through periods of expansion, decline, and restoration over the centuries (see Fig. 3). It would have been affected by the political and religious changes of the Byzantine Empire, such as the various theological disputes and the rise of Islam in the region. During the Byzantine Era, the monastery would likely have been constructed in a typical Byzantine architectural style, with stone masonry and simple yet elegant design elements. On the eastern side of the Mount of Temptation, 35 more cells were built for the monks (Haklifi, 1988). Frescoes and religious icons may have adorned the interior walls, contributing to the spiritual atmosphere of the place (see Fig. 4). The knights began to build a small but magnificent fortress on the mountain. They stored their supplies and weapons in the caves of the mountain and their water in Hellenistic cisterns. About 76 m 30 m (250 ft 100 ft) of the foundation walls still remain (Cummings, 2020). The commander in Jerusalem was obliged by the Hierarchical Statutes of the Order of the 1170s or early 1180s to have ten knights at his disposal at all times to fortify the way over the Jebel Quruntul and to guard and supply the nobles who crossed it (Hamilton & Jotischky, 2020). After the victory of the Ayyubid Sultan Saladin against the Christians at Hattin in 1187, the area was quickly taken over by the Christians and drastically depopulated (Thomas & Chesworth, 2017).

In the sixth century a cave was roofed over by the first monastery on this spot. The Mount of Temptation is the name of the mountain at this place. Although Helen of Constantinople is said to have succumbed to temptation in the cave around 326 AD, the present monastery was founded by Archimandrite Aframeos in 1892 (Herrin, 2009).

In the early 1980s, the monastery was imperceptibly expanded. The personality of the monastery, its importance at the time or its architectural elements were not taken into account in this expansion. Many of the architecturally significant buildings in the country have to contend with unplanned and



Fig. 3. The last renovation of the Monastery.



Fig. 4. The Monastery of temptation from inside.

improperly studied extensions of old structures (Keith-Roach & Luke, 2020). The researcher suggested a number of measures, including retention of current use, thorough documentation (historical context, architectural plans and photographs), elimination of subsequent alterations, and protection, including listing on a national register.

It has been renovated several times. On the eastern slope of the mountain are between thirty and forty caves where monks and hermits lived during the persecution of Christians. Later, the caves were used as prisons, churches and storage rooms. Rainwater was channelled through a complex network of canals to five caves that served as water reservoirs. It is extremely important to visit the monastery of temptation. One of them is the well-known skulls with inlaid eyes, which are the earliest evidence of ancient worship. The site also offers a wealth of details about craft and architectural development, especially during the Neolithic period. These details include how building layouts changed from circular to rectangular and how various crafts such as basketry, pottery, masonry and the use of unfired mud bricks and natural stones for construction developed, explaining important periods in human history.

3.2. Jericho Cable Car

The Austro-Swiss company Girak-Garaventa achieved a remarkable feat in 1998 by constructing a cable car in Jericho, Palestine, during peacetime following the Oslo Accords. This cable car, known as the Jericho cable car, spans an impressive 1,330 meters (4,360 feet) and holds the distinction of being the only one of its kind to operate entirely below sea level. The significance of this engineering marvel was officially recognized on 18th March 2022 when it was entered into the prestigious Guinness Book of World Records (Robinson, 2022). Capable of transporting up to 625 people per hour, the 12-cabin cable car efficiently shuttles passengers from the historic city of Jericho to the revered Greek Monastery. Each cabin can comfortably accommodate eight passengers, making it a convenient and popular mode of transport for tourists and pilgrims alike. The cable car ascends Mount Quruntul, reaching an altitude of 219.86 meters, which is quite an achievement considering the starting point is 50.29 meters below sea level (Guides, 2023).

The introduction of the Jericho cable car has had a profound impact on the region's tourism. Jericho, already rich in historical and religious significance, witnessed a surge in visitors, with more than 60% of the tourists (approximately 300,000 people annually as of 2015) visiting the area for religious purposes. The cable car drastically reduced the travel time to the Greek Monastery, cutting the journey from potentially up to 90 minutes to a mere 5 minutes, making it an appealing attraction for visitors (Irving,

2011). However, the project faced challenges and controversies. Not long after its completion in 1999 and its opening to the public, the Second Intifada, a period of heightened conflict in the region, led to restrictions on access to the area, impacting tourism temporarily (Greenbaum *et al.*, 2006). Additionally, the construction of the cable car and its operation raised concerns among the monks residing in the mountain’s monastery. They felt left out of the decision-making process and were not adequately consulted before the project’s initiation. This occasionally led to tensions, and there were instances when the monastery doors were closed to tour groups. Despite these challenges, the cable car continued to operate and facilitate tourism in the region.

Overall, the Jericho cable car stands as a testament to human ingenuity and engineering prowess, enabling swift and comfortable transport for visitors seeking religious and historical experiences in the ancient city of Jericho. Despite the hurdles it faced, this remarkable attraction has left an indelible mark on the region’s tourism landscape and remains a testament to the potential of visionary projects to enhance accessibility and bring people closer to their cultural and spiritual heritage.

4. VALUES OF THE MONASTERY OF TEMPTATION

4.1. Architectural Values

The Monastery of the Temptation, also known as the Mount of Temptation Monastery, is a significant religious and historical site located in Jericho, in the West Bank of Palestine. It holds several architectural values, making it a unique and revered place for many people. Here are some of its architectural values: (see Table I).

Overall, the Monastery of the Temptation stands as a testament to human ingenuity, spiritual devotion, and the timeless relationship between architecture and its natural context. Its unique design and setting continue to inspire wonder and admiration among visitors and scholars alike (see Fig. 5).

It’s important to note that while humanitarian values can influence architectural development, other factors, such as the historical significance, available resources, religious traditions, and regional architectural styles, also play crucial roles in shaping the design and construction of religious sites like the Monastery of Temptation. The combination of these factors results in a unique architectural expression that reflects both the spiritual significance and the broader humanitarian values of the community and the time period in which it was built.

TABLE I: THE ARCHITECTURAL VALUE OF MONASTERY OF TEMPTATION

Architectural value	Description
Location and setting	The Monastery is built on the cliffs of the Mount of Temptation, overlooking the Jordan Valley and the Dead Sea. Its dramatic location provides breathtaking panoramic views of the surrounding landscapes, making it an architectural marvel that complements the natural beauty of the area.
Integration with the landscape	The architects of the Monastery sought to harmonize the building with its natural surroundings, rather than overpowering or disrupting the landscape. The integration of the monastery into the cliffs and caves showcases a remarkable feat of engineering and craftsmanship.
Cave architecture	The monastery complex features rock-cut caves, which were initially used by hermits seeking solitude and spiritual reflection. These caves were later expanded and incorporated into the overall structure of the monastery, showcasing an innovative blend of natural and man-made architecture.
Historic heritage	The Monastery of the Temptation is associated with various historical and religious narratives, primarily the biblical account of Jesus being tempted by the devil for 40 days and 40 nights in the wilderness. This historical and spiritual significance adds cultural value to the architecture and attracts visitors from different parts of the world.
Spiritual symbolism	The architecture of the Monastery is imbued with spiritual symbolism that reflects the ascetic lifestyle and spiritual discipline of the monks who reside or resided there. It serves as a place of meditation, reflection, and contemplation, contributing to the overall spiritual aura of the site.
Cultural and religious importance	The Monastery of the Temptation is a place of pilgrimage for Christians, as well as a site of interest for historians, archaeologists, and tourists interested in religious and cultural heritage. Its architecture and historical relevance make it a key destination for those exploring the region’s rich past.
Conservation efforts	The preservation and maintenance of the Monastery’s architecture and surroundings are essential for safeguarding its cultural and historical significance. Conservation efforts undertaken by various organizations and authorities contribute to the overall value of this architectural marvel.

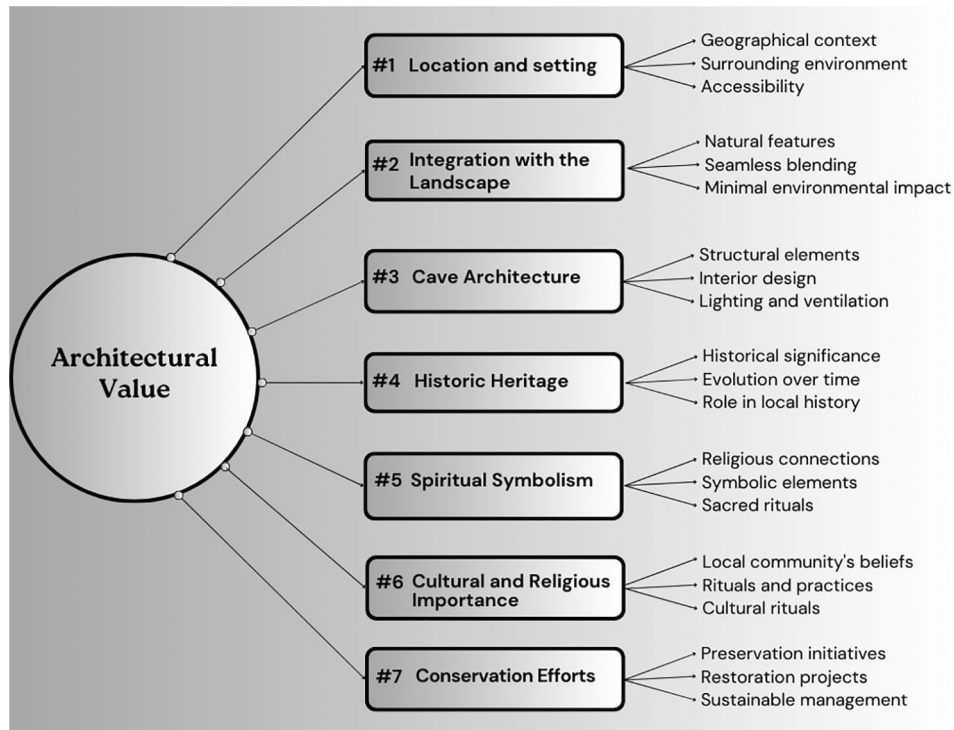


Fig. 5. The architectural value of monastery of temptation.

4.2. Humanitarian Values

Humanitarian values have played a significant role in shaping the ethos and practices within the Monastery of Temptation over time. As a site of religious significance, the Monastery of Temptation

TABLE II: THE HUMANITARIAN VALUE OF MONASTERY OF TEMPTATION

Humanitarian value	Description
Compassion and care	At the core of humanitarian values lies compassion and care for all living beings. The Monastery of Temptation has embraced these values by offering refuge, spiritual guidance, and material support to pilgrims and visitors. The monks and religious orders associated with the monastery have historically demonstrated kindness and empathy towards those in need, providing sustenance and solace to travellers and the destitute.
Hospitality and Inclusivity	Humanitarian ideals promote hospitality and inclusivity, welcoming people from diverse backgrounds without discrimination. The Monastery of Temptation has upheld these principles by opening its doors to people of various faiths and nationalities. Regardless of their social status or circumstances, all visitors have been received with warmth and acceptance, fostering an environment of unity and understanding.
Service to others	Humanitarian values emphasize selfless service to others. The monks and caretakers of the Monastery of Temptation have devoted their lives to serving God and humanity. They have diligently tended to the needs of pilgrims and travellers, providing spiritual guidance, nourishment, and shelter, creating an atmosphere of support and goodwill.
Empowerment and education	Humanitarian ideals often focus on empowering individuals through education and knowledge. The Monastery of Temptation has been a centre for learning and enlightenment, where pilgrims can gain insights into religious teachings and spiritual growth. By sharing wisdom and promoting education, the monastery contributes to the betterment of individuals and society.
Charity and outreach	Humanitarian values emphasize charitable actions and outreach to those in distress. Throughout history, the Monastery of Temptation has been involved in charitable endeavours, supporting the local community, and reaching out to the marginalized. Initiatives such as providing food, shelter, and healthcare demonstrate the monastery's commitment to uplifting those in need.
Peace and reconciliation	Humanitarian principles promote peace and reconciliation among conflicting parties. As a place of spiritual significance, the Monastery of Temptation advocates for peaceful coexistence and understanding among different faiths and communities. It serves as a symbol of unity, encouraging dialogue and cooperation for the greater good.
Preservation of cultural heritage	Humanitarian values extend to the preservation of cultural heritage and sacred sites. The Monastery of Temptation, with its historical and religious significance, represents an essential part of the cultural heritage of the region. Efforts to protect and conserve the monastery have been aligned with humanitarian ideals, ensuring that future generations can continue to benefit from its spiritual legacy.

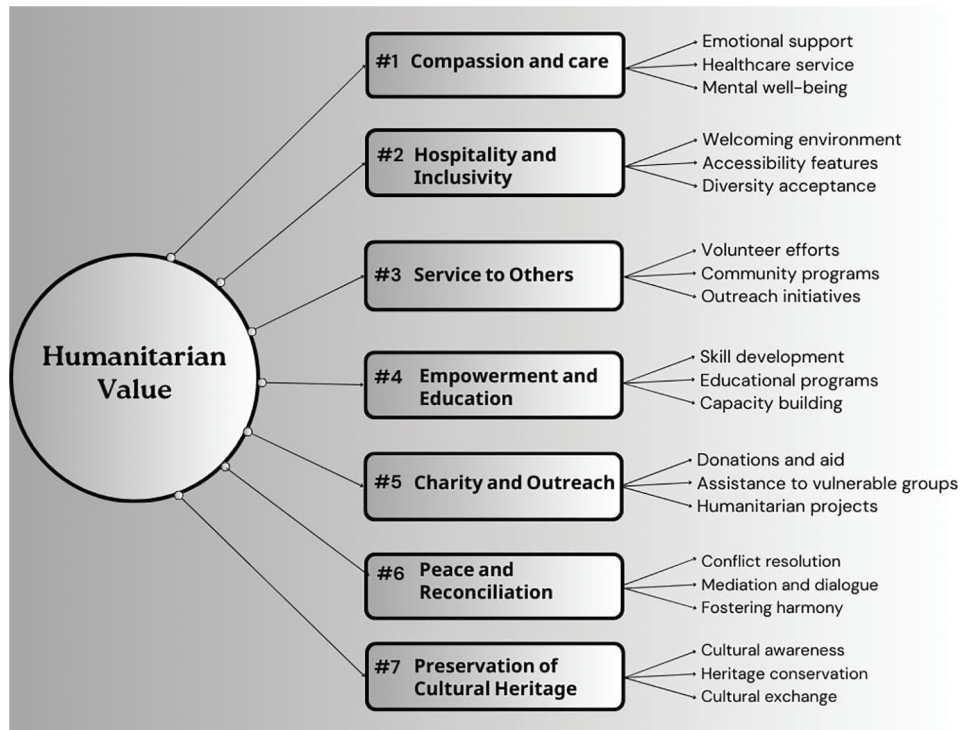


Fig. 6. The humanitarian value of monastery of temptation.

has been influenced by the compassionate principles of various humanitarian ideals, particularly those rooted in Christianity (see [Table II](#)).

Temptation stands as a testament to the enduring influence of humanitarian values on religious institutions. The embodiment of compassion, hospitality, service, and charity within the monastery reflects the universal significance of humanitarian ideals in fostering an environment of love, care, and understanding. By adhering to these values, the Monastery of Temptation continues to serve as a sanctuary for seekers of spirituality and a beacon of hope for all (see [Fig. 6](#)).

5. CONCLUSION

The Monastery of Temptation proves the great influence of the humanitarian principles of the Neolithic era on the development of architecture, especially urban planning, and architecture, as well as building techniques. It houses rare and distinctive evidence of vanished cultural civilizations, practices, and traditions from the sixth century BC. After the construction of the cable car, the number of visitors more than doubled, and the Quruntul Monastery has since become the main tourist attraction in Jericho Province. The monastery is remarkable because it not only has religious significance but also shows Roman architecture with Ottoman influences in Palestine. It is the only monastery in Jericho from this period that has preserved its integrity.

The research paper has delved into the profound impact of humanitarian values on the architectural development of the Monastery of Temptation. Through centuries of its existence, this sacred site has been shaped by the principles of compassion, hospitality, service, and charity, deeply rooted in humanitarian ideals and the tenets of Christianity.

The architectural evolution of the Monastery of Temptation reflects the incorporation of these values, evident in the design and construction of the complex. From its humble origins as a simple cave associated with biblical events, the monastery has grown into a complex structure, offering spaces for prayer, hospitality, and communal living. The integration of hospices, dormitories, and self-sustaining systems like water supply and agricultural terraces exemplifies a commitment to providing for the needs of visitors and residents, regardless of their social background. Moreover, the Monastery of Temptation's dedication to peace, reconciliation, and inclusivity stands as a testament to the broader role of humanitarian values in promoting harmony among diverse communities. It has served as a place of interfaith, dialogue and understanding, fostering an environment of unity and cooperation.

In conclusion, the Monastery of Temptation stands as an exemplar of how humanitarian values can profoundly impact the architectural development of a sacred site. By embracing compassion, hospitality, service, and charity, the monastery has become a living embodiment of these values, offering solace and support to pilgrims, visitors, and the less fortunate. As an architectural marvel

and a spiritual sanctuary, the Monastery of Temptation continues to inspire and exemplify the harmonious integration of humanitarian ideals into sacred spaces, fostering a legacy of love, care, and understanding for generations to come.

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