

The role of religious buildings in the reconstruction of cities destroyed by wars and conflicts

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Abstract

This paper attempts to shed light on the most important factors influencing religious buildings and their role in reviving historical cities destroyed by wars and internal armed conflicts, while preserving the local identity. The research took each of the cities of Dresden in Germany, Banja Luka and Mostar in the Republic of Bosnia and Herzegovina, and Homs in Syria. This study aims to identify the most prominent importance that contributed to the reconstruction of the destroyed religious buildings and their impact on the urban context, in order to reach an analysis that shows the importance of religious buildings and their role in the reconstruction of cities. The hypothesis came that the religious and historical importance are the most prominent in the reconstruction of these buildings and their impact on the urban context. To achieve the goal, the analytical descriptive approach was relied on, which relied on collecting information and sources through analyzing historical records, books, and studies that dealt with the sites of religious buildings and their importance, to obtain a set of indicators related to the urban, religious, social, and economic aspects. Where a group of results emerged that included the importance of buildings with religious values, historical and symbolic reconstruction contributes to the restoration of urban identity and the strengthening of a sense of belonging.

Key words: Religious buildings, City, Reconstruction, Wars and Conflicts, Dresden, Banja Luka, Mostar, Homs.

Introduction

Religious buildings represent an unparalleled asset in their art and culture, a period in which common values are embodied and an important source of public identity in living societies, in addition to their role in the economic value of the city.

Wars and violent conflicts between ethnic groups often lead to the destruction of spiritual and symbolic religious structures in the hearts of the population, with the aim of losing their confidence and hope. However, armed conflicts can be treated as a type of disaster that differs slightly in its physical effects from disasters caused by natural phenomena. The difference appears mostly in the aftermath when the strength and efficacy of coping mechanisms differ greatly [1]. Which are considered as cultural groups that have their own local architectural identity and heritage associated with memory, which gives the city its own

character associated with its identity closely linked to resolving the post-war crisis and ensuring the region's future, prosperity and economic stability [2].

Religious buildings

A specially designed structure or place where individuals or a group of people such as devotees come to perform acts of devotion, veneration, or religious study. It is associated with society with spirit, intellect, and faith. Its spiritual character dominates its shape, and it forms an attractive element to meet his religious needs and desires[3].

The form and function of religious buildings are variable, and their different architecture expresses the beliefs of each religion, as well as the aesthetic way of designing them, and the economic and technological ability of those who create or adapt them. These buildings limit or direct movement, fascinate visitors, affect the senses, evoke semantics, and provide opportunities for identification processes. in a particular social context[4].

We can say that they are buildings that reflect people's understanding and pursuit of faith, with which society is connecting with spirit, intellect, and faith, forming bonds with them to satisfy their religious needs and requests for being the home of God, being observed in arts and aesthetics to satisfy human nature. The forms give people spiritual power, as if people could communicate with the Creator in an effort to make believers feel the presence of God. Their establishment and formation differ according to different religions and creeds, and they are of international protection, especially in the event of wars and disputes.

Religious Buildings and Wars

Religious buildings are containers of memories and a moral source that gives them strength, and targeting them violently means targeting people with memories. This strategy is used in politics and war because it weakens morals between people and armies and thus makes it easier to defeat them. As reflective of spiritual, historical and symbolic values, so that their destruction would stir up feelings of despondency and hopelessness among their people. After that, demolishing the cultural heritage of these communities will slowly lead to the disintegration of their values and traditions, and finally the dissolution of their identity. Usually, places that do not bear special importance to people's identity are not targeted, nor are they targeted as serving the cause of this kind of wars, and their demolition will not cause emotional trauma. Required culture [5]

Given their international importance, international humanitarian law has included for the purpose of protecting them during wars and conflicts, by granting them special protection as follows, (and in cases of armed conflict, these cultural objects and places of worship must be respected and protected from the possible effects of war (API Arts. 53 and APII Art. 16) and constitutes launching Deliberate attack is a war crime), and Rules 38 and 41 [6].

Reconstruction after wars and conflicts

Merriam Webster defines reconstruction it's "the act or processes of rebuilding, repairing or restoring something" [7] and Oxford dictionary defines its "the process of changing or improving the condition of something or the way it works; the process of putting something back into the state it was in before [8]. World bank defines Reconstruction, does not only refer to rebuilding the physical infrastructure, nor does it necessarily mean rebuilding the social and economic framework that existed in a country before the outbreak of the conflict. Rather

rebuilding the conditions conducive to a peaceful, functioning society in the economy and society and within the framework of governance and the rule of law [9].

Martz (2010) defines reconstruction; it refers to both psychological recovery and human reform and can be viewed as a part of development [10]. In addition, Ohiorhenuan (2011) indicated that reconstruction means recovery and preparation of a new economic order through rebuilding differently and better. [11]

We can extract from the previous concepts several indicators of religious buildings that helped in the reconstruction of cities, depending on their importance, as follows:

1. Reconstruction based on spiritual and religious significance.
2. Reconstruction based on historical significance.
3. Reconstruction based on aesthetic importance.
4. Activate the economic movement in the city.
5. Population return and social reconstruction.
6. Reconstruction based on symbolic significance.

International lessons in the impact of religious buildings on reconstruction

The impact of World War II and socialist politics on Dresden, Germany

After Germany's defeat in World War II, a new state was established in the eastern parts of it, called the (German Democratic Republic), which existed from 1949 to 1989 after the fall of the Berlin Wall and its union with West Germany. Reconstruction as a non-religious state had significant effects on religious buildings, as urban planning of cities and new developments excluded church building, even though more than 90% of the population in the GDR initially belonged to the Evangelical Lutheran and Catholic churches. It was observed in urban planning a gradual attack on religion with the aim of reducing, and removing it from society, reducing its presence in the urban landscape and secularizing it, deleting it from the historical city centers and planning for new tall buildings to push the remaining religious buildings from the architectural silhouette of the city, so that the main urban spaces in the provincial capitals became a theater for public celebrations and secular political demonstrations [12].

Frauenkirche Church (Church of our Lady)

Nostalgia for the return of Germany to its former era found stark expression in targeted projects, including the restoration of monuments, historical monuments, and urban centers. Among the restoration projects is the reconstruction of the Frauenkirche Church (Church of Our Lady) in Dresden [13].

Located in the center of Dresden near the Elbe River at a distance of 220 meters, with dimensions of 43 x 43 meters, and a total height of about 90 meters, including the cross above the top of the spire. Designed in the Italian Baroque style, for the design of the large central dome, and the four corner towers. The dome starts from a height of approximately 40 meters and the dome collar reaches a height of 65 meters. Its construction was completed in 1743. The church was considered one of the most important religious landmarks in Dresden. As one of the most magnificent places where the baroque church dome constituted, the most remarkable feature of the elegant cityscape, that inspired comparisons with Florence Italian in the domination of the distinctive appearance of the stone dome on the silhouette of Dresden for more than two hundred years [14].

It was destroyed in 1945 due to the bombing of German cities by British and American forces, and the collapse of the church in this year was considered the end and death of the old city of Dresden, along with the symbolism and culture of ancient Germany. The ruins of the church were left untouched as a reminder of the fascist regime, while the bulk of the city was rebuilt in a socialist-modernist manner [15].

The decision to rebuild was taken in 1991, and in 1996, the rebuilding project began, with a public appeal issued shortly after the unification of Germany, for the fact that its reconstruction is a necessity in the reconstruction of Dresden. Its ruins began to be removed, and the old stones were isolated for reuse, using in the rebuilding process 60% of the new materials and 40% of the original dark sandstone blocks. The rebuilt Frauenkirche was distinguished from the original church and was completed and opened in 2005 Figure (1) [13]. The completion of the reconstruction of the Frauenkirche was the first step in the reconstruction of the Neumarkt area over the past years, as shown in Figure (2)

- After its reconstruction, it is reflected in its representation as a Christian center for world peace in the new Europe, and as a symbol of hope, reconciliation, European culture, and the beginning of the new Germany.
- Depending on the age of the church, and its being a witness to the results of the destruction of the Second World War and its survival in the form of ruins for more than 50 years, as a result of the policy of the ruling regime at the time.
- Represented by its distinctive Baroque building style, and the material of the stones from which it was built, in addition to the complete dome with its previous height and its golden cross decorating the skyline of Dresden and its control over the historical skyline again, as was the case in previous centuries Figure (3)[13].
- Since the reopening of the Church of Our Lady, it has been a tourist destination in Dresden. In the first three years, seven million people visited the church as tourists and attended worship services [16].



Figure 1

Frauenkirche Church before and after reconstruction
 Illies, Christian, 2020. *Bauen mit Sinn: Schritte zu einer Philosophie der Architektur*. Springer-Verlag, P:330.

The rebuilding of Frauenkirche led to a flowering of what was already deeply rooted in postmodernism, the need to reframe architectural significance. The “present value” of antiquities is of importance to the newly formed community as a symbolic individual building, and at the same time an urban model for the “restoration of the ‘old city’”, which must be optimally adapted to consumer needs, contemporary culture and identity. As an important part of cityscapes within Dresden reconstruction process [17].

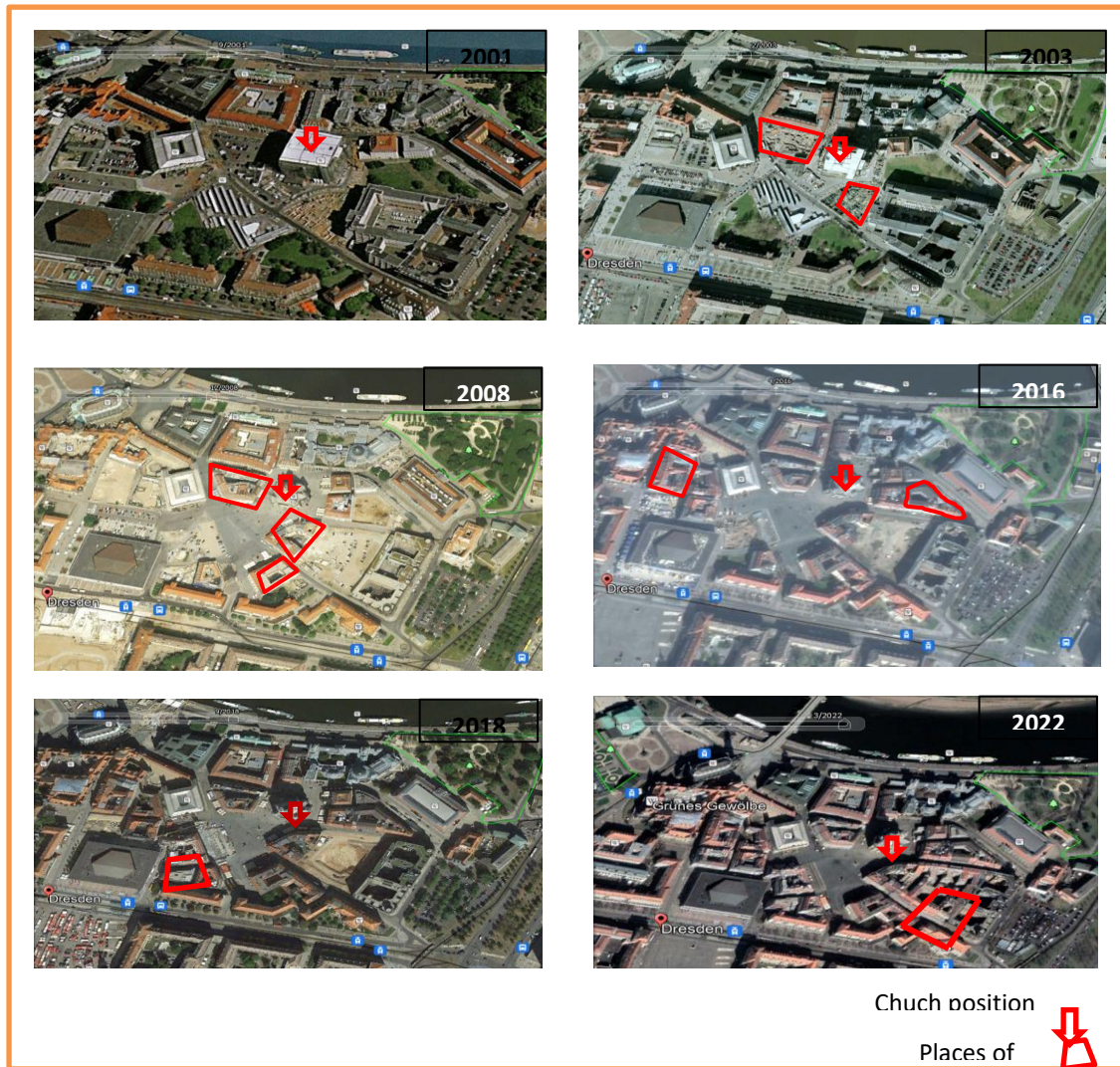


Figure (2) Pro Aerial photos of the surroundings of the Frauenkirche church, showing the urban development in the area since the start of rebuilding the church until 2022. Source: Aerial photos based on Google Earth



Figure 3 The location of the Frauenkirche in Dresden, Germany, shows its influence on the skyline Magirius, Heinrich, 2005. *Die Dresdner Frauenkirche von Georg Bähr: Entstehung und Bedeutung.* Deutscher Verlag Fur Kunstwissenschaft. P:10

Dresden's Synagogue

Some of those responsible for decision-making in the city of Dresden stated that reviving the city would not be complete without rebuilding its former synagogue [15], in its old place in the center of the old city of Dresden, near the Elbe River at a distance of 140 meters from it, and near the Church of the Virgin Mary (mentioned aforementioned).

The old synagogue was called (Semper Synagogue) in relation to its designer, Gottfried Semper, and it is a structure built in the Romanesque style, with two double towers that mark the entrance to the building Figure (4)[18].

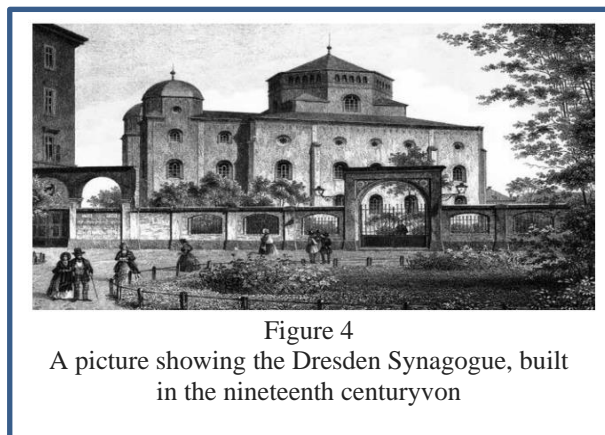
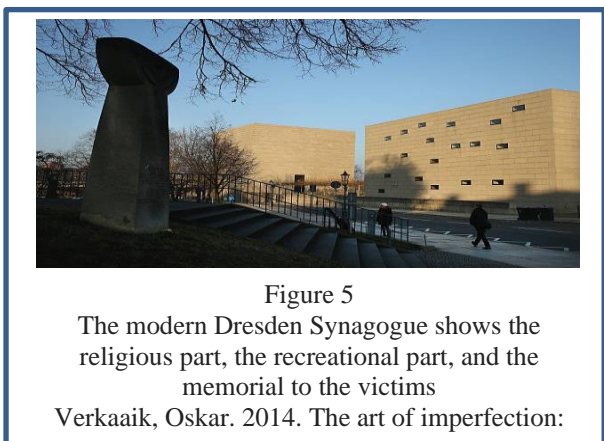
It was completely destroyed on the night of November 9, 1938 (Kristallnacht), and as a result most Jews left Dresden or were deported. Only the Star of David designed by Semper was left of it, and stones that could be used were moved to other parts of the city for roadwork [19].

The aim of the project was to restore the old city of Dresden, by designing the synagogue in a completely different spirit, as a landmark monument of renewal, and that the synagogue should stand alone in the reconstructed 'Old Dresden', resisting the Romanesque amnesia of the city, and preserving life, both in memory and in the future [15]. The modern designs of the synagogue brought the Jews back to the source of faith itself and access to a symbolic structure [20].

The most prominent importance in the reconstruction of the synagogue and its impact on the city

Its construction was a reason for visiting architectural critics, journalists and tourists, and the religious part of the complex still receives visitors. Its role was demonstrated when the community center attached to the synagogue became the heart of the city's Jewish community [21]. As well as use of the second part of the complex, which includes a café, kitchen, auditorium, library and classrooms. As a center for the immigrant community for social gatherings and to help school students complete their homework.

Aesthetic and Architectural: The modern exterior design of the complex won the 2001 World Architecture Award for the best building postmodern in Europe Figure (5). The building's elegant aesthetic identifies it as a present-day building, but it is the collection of ancient sandstone blocks remaining from the ancient structure that immediately catches the visitor's attention. It is located on the bank of the Elbe River, and in the center of the historic city, adjacent to important historical buildings such as the historic Church of Frauenkirche.



Internal conflict in the Republic of Bosnia and Herzegovina (formerly Yugoslavia)

A war with ethnic roots (1992-1995) broke out in Bosnia and Herzegovina, the former Yugoslav republic distinguished by its multi-ethnic population. This war began after first Slovenia and then Croatia declared independence from federal Yugoslavia in 1991, followed by Bosnia and Herzegovina in March 1992. Bosnia was home to three main ethnic groups (Bosnian Muslims), Bosnian Serbs, and Bosnian Croats living in a demographic mix. After years of bitter fighting involving the three Bosnian groups as well as the Yugoslav army, Western countries with the support of the North Atlantic Treaty Organization (NATO) imposed a final ceasefire negotiated in Dayton, Ohio, United States, in [22].

Military targets included places of worship of ethnic and religious groups, including more than a thousand mosques in Bosnia, hundreds of Catholic and Orthodox churches and monasteries, private and public libraries including the National Library in Sarajevo, the Regional Archives Service in Mostar, local and national museums, the Academy of Music, the National Gallery and entire historical areas. Even the old Ottoman bridge from the sixteenth century (Stari Most) was not spared from this war [23].

The impact of the reconstruction of the Ferhadija mosque on the city of Banja Luka

Banja Luka is the second largest city in Bosnia and Herzegovina, and the capital of Republika Srpska. According to the latest census in 2013, its population reached 138,963 people, with a majority of Orthodox Serbs by 87.2%, Bosnians of Islam 5.5%, and Catholic Croats 3%, in addition to other minorities [24]. The city underwent major demographic and urban changes when the war broke out, and all of its 16 mosques were destroyed, including the historic Farhad Pasha Mosque. It is centrally located in the old city at the intersection of two main streets, 200 meters from the ancient medieval Castle Fortress. And on the right side of the Vrbas River, which is 250 meters away. It was built by Farhad Pasha Sokolovic Farhadjay in 1579. As for its design, it was designed by one of the architecture students (Sinan) in the Turkish-Islamic style, with the aim of establishing a mosque in which new construction methods were to be tested. The dimensions of the prayer mosque are 18 meters wide, 14 meters long, and 17.35 meters high at the top of the main dome. It is one of the mosques with multiple domes, and the height of its only minaret is 42.7 meters. The mosque consists of a number of buildings dedicated to the shrines called (Turbe), and its entrance is distinguished by its vaulted gate placed in the direction of the main street in Banja Luka (the western side) [25]

The mosque was completely blown up during the war on May 7, 1993, and only a pile of rubble remained, and the trunk of the minaret remained standing, before it was completely bulldozed under the pretext that it posed a danger to passers-by. In addition, the rubble of the building was moved outside the city limits to prevent its reuse [26].

Its reconstruction was based on a detailed study of documents, and more than sixty percent of its original building materials were recovered after being collected from the rubble and used in the project. The mosque was rebuilt on May 7, 2003, and local masons trained in traditional building techniques were used to lay the stones. When the project was finally completed in 2016, the result was an accurate recreation of the pre-war structure and understatement, as a result of which the Committee for the Preservation of National Monuments of Bosnia and Herzegovina declared the Ferhad Pasha Mosque complex in Banja Luka as a National Monument on May 7, 2016 [27]

Its reconstruction was associated with encouraging the return of refugees and internally displaced persons and their reintegration into society, as the results of the last population census, conducted in 2013, showed that when the reconstruction project was underway, 7,526

people in Banja Luka declared themselves to be Muslims, making up 5.5% of the majority population. Serbian Orthodox, amounting to 58% [28], and this percentage is still much lower than it was before the war, and there are no recent statistics on the population. And his role in initiating the reconstruction of other mosques in the destroyed Banja Luka, including the Arnaudija Mosque, which dates back to the sixteenth century, considering that these structures are an important part of the city's landscape. Although the city's Muslim population is still a fraction of what it was before the war and some tensions exist, the call to prayer can now be heard from many mosques across the city and the mosque has largely regained its role as a place of worship. The largest city in Bosnia [27]. It is also treated at the present time as one of the architectural landmarks of the city, and is considered one of the prominent sites on the official tourism site in Banja Luka <https://www.banjaluka-tourism.com/>



Figure 7
Farhad Pasha Mosque in 2016
Williams, K., 2018. Reconstruction and Reconciliation in Post-Conflict Bosnia and Herzegovina. P:4



Figure 6
Farhad Pasha Mosque in 1993 explain demolatin minarete
Walasek, H., Hadžimuhamedović, A., Perry, V. and Wik, T., 2016. Bosnia and the destruction of cultural heritage. Routledge. P:27

The impact of the reconstruction of The Cathedral of Holy Trinity on the city of Mostar

Mostar is the administrative center of the Herzegovina region of the Federation of Bosnia and Herzegovina, and the historical capital of Herzegovina. According to the 2013 census, its population amounted to 166,090 people, with the majority being Catholic Croats by 49%, Bosnian Muslims by 42.8%, and the Orthodox Serbs are considered as a minority in the city by 3.5%, and the rest of the other minorities [28], after their percentage before the war was 18.6%. The city witnessed the destruction of its religious and archaeological landmarks, most notably the Stari Most Bridge (the old bridge) over the Neretva River, which is a UNESCO World Heritage Site [29]. And many religious buildings and most of the city's bridges were severely damaged during the fighting, including the Catholic Cathedral of Mary, the Franciscan Monastery, the Bishop's Palace, 12 mosques out of 14 in the city, in addition to the Serb Orthodox Zitomislic Monastery and the Holy Trinity Cathedral [30] distinguished by its prominent location overlooking the city of Mostar and its valley . It was previously the seat of the Diocese of Zahumlje and Herzegovina from its creation in 1873 until its destruction in 1992.

Its shape was in the Byzantine style in the form of a cross. Its external dimensions were 50.00 m long and 26.00 m wide. The central dome rested on four freestanding columns. The spaces above the arms of the cross were roofed with cylindrical vaults. The facade walls of the entire building were of pointed limestone. The bell tower was made of square stone measuring 8.50 x 8.50 m, with a height of about 50 m, which dominated the city skyline of Mostar. The roof of the tower was richly decorated, covered with red copper sheets, and the upper ball and the cross were gilded [31].

The building was dynamited and set on fire in 1992, and the stone piles from which the church was built are scattered around the site. The Committee for the Preservation of National Monuments of Bosnia and Herzegovina announced in 2004 the reconstruction in its original location, in its original form, using original materials or the same type and primary construction techniques [32]. Reconstruction did not take place until 2010 after the United Nations Development Program (UNDP) office in Sarajevo announced the reconstruction of three religious sites in Bosnia and Herzegovina (the cathedral, Ferhad Pasha Mosque, and the Franciscan Monastery in Plihan) in partnership with UNESCO, UNICEF and Bosnian government departments. and religious institutions as part of the Culture for Development Program, and supported by the World Bank in its rehabilitation plan for being historical symbols added to the monuments that are important to each of the three main peoples, to improve cultural understanding in Bosnia and Herzegovina as powerful symbols of multiculturalism and diversity. Its reconstruction began in 2011 [32], and it was completed in 2021. Reconstruction helped the return of refugees, internally displaced persons, and their reintegration into society. The results of the last population census, conducted in 2013, showed that when the reconstruction project was underway, the number of Orthodox people exceeded 4,400 in Mostar, constituting 4% of the minority Muslims and Catholic Croats. They reached 51% and 46%, respectively [28], and this percentage is still much lower than it was. It is considered nowadays as one of the architectural landmarks of the city, as it was before the destruction. It contributed to increasing the rate of tourism growth in Mostar for being one of the symbols of the city as a basis for dialogue between cultures and one of the prominent sites on the official tourism site in Mostar in addition to the famous historical bridge, given that these structures are an important part of the city's landscape. The reconstruction was not only one of the symbols of the city, but it also represented the presence of the Orthodox who lived in Mostar for centuries [33].

Internal conflict in the Republic of Syria- Homs

Homs distinguished during its long civilized history, especially in the era of the Roman Empire. It was also home to some Muslim companions and leaders such as Khalid bin Al-Walid, who lived and was buried there. The initial plans for the city indicate that it was built during the era of the Umayyad caliphs within solid walls to protect the city, because the current plan for the old city refers to the Islamic planning style. The city is the third major city in Syria after Damascus and Aleppo. It is located in the central-western part of Syria, and it was built on a wide, flat hill, consisting of black basalt rocks, due to its volcanic origin. Therefore, black basalt stones are the basic material that has been used over the years in the city [34].

The conflict began in 2011, and the city became one of the most affected cities in terms of destruction and the displacement of its citizens, as indicated in the UN Habitat report for the year 2014, that 50% of the neighborhoods of the city of Homs were severely damaged, and this resulted in the comprehensive destruction of the tangible cultural heritage and the built environment of historical and contemporary sites. and targeting symbolic sites, including religious sites. Examples include Khaled bin Al-Walid Mosque and the Umm Al-Zunnar Church. After the conflict ceased in 2014, the city was left torn apart and severely destroyed, especially the old city with its historical fabric [35]

The impact of the reconstruction of Khaled bin Al-Walid Mosque on the city of Homs



Figure 8

The ruins of the cathedral, a photo from 2004
Walasek, H., Hadžimuhamedović, A., Perry, V.
and Wik, T., 2016. *Bosnia and the destruction of
cultural heritage* Routledge. P:226



Figure 9

Cathedral after reconstruction 2021
Aleksander Brezar, 2021, accessed 17/9/2022
<https://www.euronews.com/my-europe/2022/01/07/christmas-across-europe-in-mostar-reconstruction-of-an-orthodox-church-is-a-sign-of-unity>

The mosque is located in the northeastern part of historical Homs, which was originally the outer border of the city. The area was called al-Khalidiyah in relation to the mosque that was named after the Muslim military commander (Khaled ibn al-Walid) who is buried in it. Hence, Homs was called “the city of Ibn al-Walid.” The building of the mosque dates back to the thirteenth century AD (seventh century AH), while the current building dates back to the Ottoman era in the nineteenth century AD, during the days of Sultan Abdul Hamid II, when the congregational mosque was built on the ruins of the old mosque that was standing in the same place. Its shape is distinguished by the Turkish Islamic style, with dimensions (30.5 m x



Figure 10

Khalid Ibn Al-Walid Mosque before and before reconstruction
Alsalloum, Ataa, & Jackson, Iain. (2017). Rebuilding and reconciliation in Homs. *Bulletin of the
Institute of Historical Research*. P:28

30.5 m). It consists of nine silver-colored domes united by the central dome, with a diameter of 12 meters and a height of 30 meters, and two tall minarets of limestone. Every detail of its architecture expresses its simplistic elegance, including the facades of clean basalt stone and window frames of limestone with black and white alternating stripes called ablaq. The tomb of Khalid ibn al-Walid lies beneath the vaulted mausoleum, and two other men of great importance to Muslims lie beside it, his son Abd al-Rahman and the caliph's son Umar ibn al-Khattab [34]. The armed conflict caused the destruction of the domes and minarets of the mosque and the exhumation of the shrines, as the structural damage amounted to 40%, and the internal damage amounted to 80%. After the end of the conflict in the city, reconstruction began in 2015. Both Christians and Muslims volunteered to work on the building, which is seen as a common treasure, and the black stones common in the city were used to form the central dome that reaches a height of 30 meters, and this is what made the mosque a visual landmark, and due to complications in the construction of the dome, the renovation took a long time [36]

The impact of the reconstruction of Umm Al-Zunnar Church on the city of Homs

It is a historical Syriac Orthodox church, located in the Hamidiyeh district of Homs Governorate, in the historic center of the city of Homs. Built over an underground church dating back to 50 AD, it houses the belt of the Virgin Mary, after whom the church is named. Skilled local builders from the same area rebuilt it in the year 1852 as an extension of the first church, with local black basalt stones in Homs, in the form of a simple cruciform plan. Currently, it is the seat of the Syriac Orthodox Archdiocese in Syria [37].

The shape of the building from the outside does not differ from the ordinary houses next to it, as it is located in a narrow alley that opens to a moderate gate of iron bars, and from it leads to a courtyard to the church. Simple motifs frame the few arched openings on the gray block. As for the interior, rough black walls, huge columns and vaults dating back to the Byzantine era, which give the visitor the impression of entering a sacred cave, distinguish it. It contains a basement and a 20-meter-old well dating back to the first century AD [34]. Because of the internal conflict in 2012, the church was severely damaged, the roof was destroyed, and the church and the buildings attached to it were burned, especially after some forces took refuge inside, which exposed it to destruction and destroyed all manifestations of Christianity in it.

After fighting subsided in several parts of Homs in 2015, including the Hamidiyah district, a few families returned to the neighborhood to check on their homes and other belongings. Restoration work on the church began with extensive efforts by local community volunteers and skilled local workers. Some of the workers were descendants of the builders who built it in 1852. The remnants of the former black stones were reused. Upon completion of the reconstruction work, many families were encouraged to return and repair their homes, and Palm Sunday and Easter services were celebrated in full in 2017. The restoration of the church inspired the restoration of the neighboring buildings and the operation of many facilities, including shops, pharmacies and cafes in Al-Hamidiyah by local residents, in addition to the reconstruction of other churches in the same neighborhood [36].



Figure 11
Umm Al-Zunnar church before and after reconstruction
Alsalloum, Ataa, & Jackson, Iain. (2017). Rebuilding and reconciliation in Homs. Bulletin of the Institute of Historical Research P.29

The restoration of these two historic religious buildings stimulated the return of residents to the area and rebuilding, and this small step provided enough inspiration to take the difficult step towards reconciliation after the conflict. The memory, identity, and historical and religious values attributed to the two buildings helped restore the pulse in the area. The support of local authorities has also helped rebuild trust, and the same local skilled workers have been involved in the reconstruction, along with local conservation experts. This process encouraged the return of families, the rebuilding of their homes and residential neighborhoods, and the restoration of these two historical religious buildings, and Homs set an example for other cities in Syria of how the restoration of structures can lead to the reform of societies [36].

Conclusions

1. Religious buildings are giving an aesthetic in the cities impression through their located, styles and dominance by their minarets, domes.
2. Religious buildings usually emerge in a form that gives people spiritual strength through certain religious practices that are held in these places. They are products of the fusion of the sacred model of faith and the secular model of life.
2. Architectural reconstruction is often portrayed as a phenomenon associated with romanticism and the preservation of relics of a glorious past. Mixed between historical, aesthetic or material values, artistic, contextual authenticity.
- 3 Their rehabilitations strengthens people's morale after periods of wars, conflicts and politics. When an individual is deprived of their inverse association with time, their feelings of insecurity and isolation increase. Thus, maintaining historical continuity in the physical cultural environment is of fundamental importance to an individual's sense of safety and groundedness in existence.
4. Its great role in reviving the surrounding areas and cities is evident through the residents' return either to their homes or periodically to revive certain ceremonies in these buildings or considering them as tourist destinations due to the multiple values these buildings possess (spiritual, historical, aesthetic, cultural).
5. The reconfiguration in a different style than it was, does not detract from the importance of the building, especially if some symbolic objects and stones that were used in the initial structure were used.

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