



Applying the Dark Tourism Route on Islamic Architecture in Al-Darb Al-Ahmar District

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Abstract

Dark tourism is a relatively modern tourism style; it occurs in locations that evoke negative memories for the tourist. Islamic architecture in Cairo suffers from Tourists are neglecting and needing out-of-the box ideas to encourage tourist planners and clients to visit; one of them is presenting a black route that could be visited by clients who are involved in bloody narrations. Dark tourism is a relatively modern tourism style; it occurs in locations that evoke negative memories for the tourist. Many countries worldwide seek to demonstrate their tourism potential in this manner. Egypt has many attractions that could be utilised for this type of tourism during the course of Egypt's history. This can be seen in a lot of locations that had painful stories from the Islamic era. This is documented in history, and it needs to be emphasized in order to revive Egypt's tourism industry. Along Al Darb al-Ahmar area, there is a dark tourism path that extends from Al-Mu'ayyad Sheikh Mosque to Saladin square. This study aims to shed light on this route, highlight their bloody stories in relation to the dark tourism pattern, and identify the most important elements of their tourist attraction and how to exploit them to activate that tourism pattern in Egypt. The data was collected by using the descriptive analytical method through 131 questionnaires, all of which were suitable for statistical analysis. The study concluded the ability of carrying out the suggested dark route through Islamic Architecture in this district.

Introduction

Many modern tourism patterns have emerged recently because of modifying tourism tastes, following an extended reliance on conventional tourism and the association of tourism with nostalgia for previous eras. Due to a tourist's association of particular memories that have an effect on his conscience, the gloomy tourism pattern has emerged in many different countries across the world, whether this impact is favorable or unfavorable.

Implementing new tourist routes in Cairo helps in increasing the tourist economic returns, in addition improving the itineraries of Cairo as a tourist destination. Islamic monuments in Cairo suffer from tourist neglecting and didn't be existing in tourist plans. Cairo is classified by "UNESCO" as one of the "Cities of Human Heritage" due to having historic architectural treasures belong to various periods of Islamic civilization. Recent studies claim that highly crowded heritage cities in the world find congestion in cultural sites which leading to initiation of visiting its treasures (Sheila, Blair and Jonathan, Bloom, 1994).

The concept of Dark Tourism has only been introduced into the field of tourism research in the past two decades, as it was first designated in 1996. Dark Tourism and the ability behind it can be linked to nostalgia. The concept of tourism nostalgia explains how a traveler or tourist go 'back in time' in order to heal from past hurts and how they can experience something that happened in a different time. Dark tourism offers precisely that; it explores danger without putting visitors in danger and allows them to experience the sad events occurred at that location (Evert Meijers, 2022).

A huge number of monuments still stand to be a real witness of the glory of Islamic civilization in Cairo. Creating such routes encourages the usage of Islamic monuments as a tourist destination sites (Williams, 2008). Tourism programmes usually include no more than Muhammad Ali's mosque and Salah al-Din's citadel, and the application of black tourism routes in Islamic monuments achieves this important goal in Tourism Industry. Dark tourism should therefore be highlighted as a new trend in the tourist sector (Abu Elnasr Sobaih et al ,2022)

Al Darb Alahmr, Al khailfa, Al Gamalaya, Al Fustat and Cairo cemeteries are almost the districts that should be put in the plans of travel agencies as promising tourist attractions. Not all types of Tourists are having same interests and desires. But one of the new types of tourist recently had a developing demand is the black tourism. Islamic Cairo Architecture enriches with sad stories and bloody events related to death and mourning which qualifying the area to be a suitable destination for this type of tourism. These include combat and conflict sites, the tombs of soldiers and celebrities, memorials, the residences of leaders, locations of killing and assassinations, cemeteries, mausoleums, and others. Therefore, via acts of interpretation, storytelling, and repurposing, these attractions might be advertised as dark locations.

Through this study, a black route is presented, where some tragic events took place, will be identified in order to study the possibility of including them on the dark tourism map in Egypt.

Many of Islamic monuments are related to sadness narrations and death stories like those of the suggest route in this paper, Moayed Shaykh Mosque which is related to a father sultan who was regretted to poison his son for the authority conflicts, then Bab Zuwayla which related to the most famous capital punishment for sultans with hanging their heads on the gate, by the third point the symbol of betrayal by Kha'ir Bey during the ottoman conquest of Egypt in the sixteenth century, then moving to Saladin citadel where lots of stories like Mamluk massacre and Sadat prison , the route ends by Sultan Hassan mosque where the minaret was fallen down and killed dozens of students.

The route points lies at one of the most historical districts in Cairo, and it's related with black events and bloody narrations, Its name itself reflects this fact of being bloody, some historians claim that the word "ahmr" refers to the blood of Mamluks during Mohamed Ali's massacre in 1811, while el Maqrizi have mentioned the name four centuries before the massacre. These all narrations and stories will be helpful in creating a black route in that area (al-Maqrīzī, 1997).

-The Research problem

Egypt has many Islamic archaeological sites that are considered a witness to the events of many historical eras, many of them are linked to dark events, but this tourist pattern has not been promoted sufficiently in Egypt. Thus, the research question of the study emerged: which is whether it is possible to applying the proposed path for dark tourism on some Islamic archaeological sites in Al Darb al-Ahmar area and Inclusion of the proposed path on tourism map?

-Objectives of the study

The study aims to the following:-

- To what extend the concept of dark tourism could be carried out on Islamic architecture in Egypt.
- Shedding light on the sad stories and dark events at the Islamic architecture in the study area.
- Determining the points of dark tourism route which could be available in the study area with giving enough historical justification about each one.
- Focusing on the motivations behind the dark tourism experience in Al-Darb Al-Ahmar area
- Exploring the most important difficulties that limit the inclusion of a dark tourism trail in the study area
- Presenting the most important proposals for including a dark tourism path in Al-Darb Al-Ahmar area on tourism map

Research Methodology

The study relied on the descriptive analytical approach by collecting data from secondary sources through books, research, scientific articles, and primary sources by creating a survey form addressed to employees of the Ministry of Tourism and Antiquities, and faculty members

The concept of Dark tourism

The term refers to the practice of tourists visiting locations associated with tragedy, death, and suffering. It encompasses a variety of phenomena, such as "disaster tourism," "black spot tourism," "morbid tourism," and even "phoenix tourism." Researchers often

use the term "dark tourism" as it refers to any type of tourism that involves death, suffering, atrocity, tragedy, or crime (Heather Lewiset al,2022).

Dark Tourism can be defined as areas or sites of holocaust, crime, genocide, assassination, suffering, tragedy, or incarceration that are used to attract tourists or visitors (Evert Meijers, 2022).

Dark Tourism Experience & Motivation

For many, dark places—cemeteries in particular—evoke negative emotions. Dark tourism evokes thoughts of grief, mourning, and death, which makes it an essential aspect of cemeteries causing them to arouse terror. Because of the critical interaction with the destination qualities, investigating tourists' perceptions of their experiences is a frequently discussed topic.

The study of tourists' experiences at sites for dark tourism is important because visitors can interact with dark places or attractions in a variety of ways, depending on their goals, cultural background, level of connection to the location, and social setting. These interpretations, which might be emotionally or subjectively understood, center on the affective or emotional aspect of the human experience. Dark tourism might therefore provide visitors with a memorable experience. Therefore, our overall premise is that the various benefits achieved are related to one's experience with dark tourism (Tércio Pereira et al,2022).

Educational experience, desire to learn, understand past events, and historical interest as self-discovery purposes identity, memory, remembrance, celebration, nostalgia, empathy, contemplation, and homage curiosity, the search for novelty, authenticity, and adventure, convenience when visiting other places, and also status, prestige, affirmation, and recognition that these visits provide. To a lesser extent, religious and pilgrimage reasons, feelings of guilt, a search for social responsibility, or heritage experience (José Magano et al,2022).

First Point: Moayed Shaykh Mosque

Al-Mu'ayyad Shaykh Mosque is one of the historic Islamic monuments that dates back to 1417 A.D./ 820 A/H. belongs to the Circassian Mamluk dynasty. The mosque lies on the edges of old Fatimid Cairo next to Bab Zuwayla on the beginning of the street of Mu'izz Li-din Allah. The mosque was founded by Sultan Al-Mu'ayyad Abu al-Nasr Saif al-Din Shaykh Ibn 'Abdullah al-Mahmudi al-Dhahiri (Andre, 1993), so he was given the name of his leader and was known as "Al Mahmoudi". The Mosque is related to black events on two occasions:

1- "kzana shma'l" Prison

Maqrizi mentions the location of this mosque that it had previously a very cruel prison called "Kzana sham'l" and he mentioned that in the prison, Prince Sheikh Al-Mahmoudi have suffered a lot from lice and fleas, so he made a solemn vow to God that if he would be the sultan of Egypt, he would convert it into a great mosque and a brilliant madrasa for educational purposes (al-Maqrīzī ,1997).

The historians mentioned how that prison was cruel as "Maqrizi," saying that it was the most horrible prison and the ugliest place he had ever seen which will be suitable for the tour as a black narration with bloody memories and events (al-Maqrīzī, 1997).

Gamal al-Ghitani mentioned the prison in his book Cairo in one thousands of years, as the prison of sultan al Moayed and told about what happened to the sultan in this prison and how he was thrown in one of the filthy pits, tied his hands, legs and neck with iron chains attached to the wall, and the darkness was dense, the smells were stinking (Al Ghitani, 2008).

2- Assassination the Son by his Father.

The point of the this mosque is related as well with another bloody occasion could be suitable for the idea of the black route which narrates that sultan Moayed Shaykh killed his father Ibrahim with a very tragically theory. The historians mentioned despite the great authority of the mosque founder, but he was jealous of his son Ibrahim after he had achieved great success in battles and people loved him for his manners and courage, but one of the princes fell between the Sultan and his son, telling him that some princes wanted his son Ibrahim to usurp the sultanate chair instead of him, what made the Sultan thinking about the necessity of getting rid of his son (Abouseif, 2007).

Indeed, the Sultan poisoned his son thorough some candies and desserts, and the poison was the slow type, so the disease began to resolve the son, and when the disease intensified, the Sultan regretted what he had done, but the arrow ran out, and he was actually assassinated (‘Ābd ’il Rāzq, 2009).

The Historian Ibn Iyas mentioned the funeral of the son which held in the citadel describing how the sultan was sad and crying as a kind of regretting killing the son, as a kind of sociological influence of sadness The Sultan followed his son a few months later to lie next to him in the same mausoleum to the left hand side of the mosque entrance (Ibn Iās ,2008).

Second Point: Bab Zuwayla

Bab Zuwayla or Bawabbat al-Mitwali is planned to be the second point of the suggested black route, the Fatimid gate is considered one of the most recognizable structures in Cairo (Abouseif, 2007), which has a remarkable value form the architecture point of view and its round towers bear elegant twin minarets of Al Moayed Mosque of the tour first point, which means that the tourist will not waste any time between the first two points of the route, and this is important in this type of tourism related to narrative stories and specific moods.

Zuwayla gate lies at the southern wall of the old Fatimid era as one of three still standing gates belonging to the Fatimid era. Through it Tourists can explore the historic al-Muizz Street, which ends by Bab al-Futuh. The Gate dates back to 485 AH/1092 AD, and was built by Badr al-Jamali, the Fatimid vizier. Its name “Zuwayla” comes from the North African tribe live close to the gate. While the name al-Mitwali was known during the ottoman period and related to the official in charge of finances and tax collection this was held at this gate (Raymond, 1993).

Bab Zuwayla has witnessed several black events all over Islamic history such as the occasion when the last Mamluk sultan, Tumanbay, was hanged by Ottoman sultan

Selim I in 923 AH/1517 AD (‘Ābd ’il Rāzq, 2009), Bab Zuwayla witnessed the end of Mamluk power, in addition to hanging the heads of Mongol messengers during the early Mamluk Period. These two events could be explained in more detail as follows:

1- Hanging the heads of the Mongol Messengers.

In 1258 A.D, Hulegu Khan went to the Islamic Abbasside caliphate center in Baghdad and continued to finalize the Abbasside power in their capital. Meanwhile, Sultan Saif ad-Din Qutuz continued to act as a Sultan in Egypt, and the four Mongol Messengers of Hulegu Khan had arrived to Cairo with an arrogant letter insulting the Mamluks and asking them to deliver Egypt with threatening of deliciousness and invasion. The princes were gathered and consulted on the matter, so they agreed to kill the apostles, hang the heads of the dead on the door of Zuwayla (‘Ābd ’il Rāzq, 2009).

The first action was taken by Qutuz against the Mongols was to summon and receive the Messengers to declare war against them, and then to arrest them, to smack each of them in front of doors of Fatimid Cairo in that time, to hang their heads on the door of Zuwayla. The historians tell about keeping one of them to serve as on the Qutuz’s Mamluks (al-Maqrīzī, 1997).

This action was turning point in Mamluk’s history and a clear powerful message to the Mongols that they are going to a not easy war. The Sultan considered the Messengers to be warriors and that they did not have sufficient immunity to prevent their killing, since the Mongols killed women, children and non-combatants elderly with countless numbers in Samarkand, Bukhara, Baghdad, Aleppo, Damascus and other Muslim countries.

2- Tuman bay II’s assassination.

Bab Zuwayla is connected to the name of Tuman Bay II, the final Mamluk Sultan in history, as well as the arrival of the Ottomans, who ushered in a new chapter in Islamic history (‘bd ’Āl-’āwy, 2014). This makes a special interest to Bab Zuwayla as the second stop on the research's suggested dark route.

At 1517 A.D, Sultan Tuman bay II was executed by the Ottoman finalizing the mamluk state which came to an end by this year, he is considered the only Sultan who was hanged on Bab Zuwayla, the historians have presented many narrations and details about this decision of sultan Selim I. The head of Tuman Bay II was hanged on the gate for three days later, until the smell of it dried up, took him down and brought him a coffin and put him in. They headed him to nowadays al Ghouri complex, which was founded by his uncle where he was buried in (Ibn Iās, 2008).

Toman Bay II tried to protect Cairo facing the Ottoman soldiers and prevented them from conquering it, but it did not succeed. The Othomon sultan Selim I entered with his soldiers the streets and killed many of people and burned down the Shikhun mosque and the surrounding houses as a symbol of the resistance of Toman Bay, where he was meeting with his soldiers and commanders. The blood spread on the streets of Cairo from Egyptians, Turks, soldiers and Mamluk princes loyal to Tuman Bay (Al Ghitani, 2008).

As the historians confirmed, Tuman Bay went out west, specifically at Hassan bin Mara’s house, sought refuge in an attempt to hide until he reorganized his soldeirs, but he suffered from betrayal and was fallen in hand of othomans.

When Toman Bay had arrived to Zwueila Gate, he realized that he would hang up and saw off his fans and asked them for praying. The rope was then placed around his neck and he was lifted, and he fell on the threshold of the gate. Some opinions claimed that the rope have been cut twice as it fell to the ground, and he was said to have been hanged in the head steps.

It is said that for the type of tourists who are looking for melancholy and a gory mood, the specifics of these tales and narrations of blood and mourning are crucial to mention. Therefore, with this kind of tourism, it is imperative to concentrate on tour guides' training on such specifics.

Third Point: Khayer Bek complex

By walking 13 minutes from the previous point of Bab Zwueil through the street of Darb Al Tabnana in the district of Al Darb Alahmar, the tourist will reach the complex of Kha'ir Bey, the third point of this tour. This point could be titled the betrayal point, as the Egyptians refer to him as Khayn-bek, or the traitor, as a result of the occurrence. Prince Khayer-Bek was One of Sultan Al-Ghuri's princes, he constructed this complex in 908 AH / 1502 AD. He served as a prominent administrator for five years following the Ottoman conquest of Egypt until he died in 928 AH /1521 AD. (Ibn Iās, 2008) He played an important role in the political upheavals in Egypt and Syria, especially after he sided with the Ottomans against Sultan Al Ghuri in the battle of Marj Dābiq in 1516A.D., which took place near Aleppo (ibn Kathīr, 1998; Ibn Iās, 2008)¹.

Stories about this complex are endless and all of them are so exciting to black Tourists to listen epically because of the popular rejection between the mosque and the Egyptians over the past centuries, refusing to pray in the mosque of the traitor as he has named it. The mosque is one of the most beautiful mosques in Mamluk architecture, the dome of the mosque, is characterized by its delicate decorations and Burji style of art. Many attempts were made to revive the mosque. But the betrayal narrations related to its founder are forming a black point in the history of building (Ibn Iās, 2008).

At the end of his reign, Khayer became very sick, and he tried to enlarge his charitable works as the historian Al-Ramal² confirmed. he tells how no one turns to him, nor praying, nor visiting his mosque, he was halted because of his betrayal. The treatment of Egyptians to him when was sick is very tragically narrated because he was a cause of thousands of killing to Mamluks, Arabs and Egyptians. Khair Bek died in 928 A.H, and was buried in his graveyard in cemetery of Bab Alwazir near to Saladin Citadel (Lapidus, 1984.).

The Egyptian through the history presented his story of betrayal for all generation as one of the saddest popular narrations of how a ruler has betrayed his sultan and how the people didn't forgive him though all charitable works he have presented at the end of his life. It's told about rumors that he spread out in the army and the negative effect he caused. The Historians emphasize that he lost both; welcoming from the Egyptians and confidence from the Ottomans. He was met all the time with contempt and rejection. That's why they called him the traitor (Williams, 2008).

Though the architectural value of the complex is obvious, including a mosque, Sabil and Kuttab, but narrations of his betrayal are considered the main attractive point to

He was the first ruler of Egypt after the Ottomans took control of the government of Egypt, first known ¹ as the wali of Egypt, the Sniper of sultan Ghuri, as the deputy of Aleppo, with the aim of keeping him out of power there, and he had the opportunity to communicate with the Ottomans during that period.

² an Egyptian historian who lived in the 16th century

visit the complex and to be one of the points at the suggested black route (Abouseif, 2007).

Fourth Point: Bab EL Azab and Police Museum at Saladin Citadel

The Citadel of Salah al-Din al-Ayyubi, is one of the most important landmarks in Cairo and among the most imposing military citadels to be built in the Middle Ages. The Citadel is notable for its strategic location. It was built on the top of Mokattem Hill, built by Saldine at the end of the 12th century. The citadel had always played a significant role in the political life of Egypt in different stages of history, to the extent that, on some occasions, a king used to rule over Cairo while another sultan or ruler had control of the citadel. Moreover, the Citadel has defended Egypt against many attacks over different periods of time (William, 1993).

The Citadel has witnessed many important events in Egyptian history, as it was used as the seat of the king and his government in Egypt for many centuries. Many dynasties, including the Ayubids, the Mamluks, and even some Ottomans, ruled over Egypt from the Citadel until Khedive Ismael moved the ruling center to Abdeen Palace in 1874 A.D. Even during the French invasion of Egypt (Fkry, 2008), under the leadership of Napoleon Bonaparte in 1798, the citadel had an important role to play in defending the city until the French soldiers took control of it (Hillenbrand, 2004).

Today, the Citadel is considered to be among the most popular historical sites in Cairo, as it is one of the highlights of the city. Visiting the Mosque of Mohamed Ali, the Military Museum, viewing the marvelous architecture of the citadel, and watching Cairo from above are among the most interesting activities to be done in the citadel. In this Route the citadel will be attracted from another point of view which is the sad and black events related to narrations of blood and conflicts

The citadel is a complex of walls and towers divided into two enclosure walls the earlier northern enclosure and the southern part most of it constructed by the Mamluks, it includes the marvelous Mosque of Mohamed Ali which is the best example of the Ottoman architecture in Egypt, the Mamluk Mosque of El Nasser Mohamed, and the small Mosque of Suleiman Pasha El Khadim (Rabbat, 1995). Other than the mosques, the citadel hosts another four interesting museums; the Military Museum, the Police Museum, the Royal Carriages Museum, and the Qaser El Gawhara Museum.

Actually the citadel had many black events throughout its history (Āl- Sywty, 1968), but two of them are aimed to be included in this route; Mamluk Massacre and Sadat's prison which make the tourist visit two main points in the buildings of the citadel which are Al Azab Gate where the Mamluk Massacre happened and the Police Museum which replaced Sadat prison, so that those two stops are chosen to be included in this stop of the suggested route.

1- Mamluk Massacre at the Gate of Al-Azzeb.

The Gate witnessed the awful massacre in 1811 A.D., the gate was named al-Azzeb as a part of an area bears the same name which was given to the western part of the buildings in the citadel, and it comes from the name of Ahmad Katkhda al-Azzeb, the ottoman leader who lived in the area from 1517 to 1805, and found a Turkish-style mosque still exist near the gate uptill now.

The massacre is considered one of the events in disputed history, some historians consider it as a heinous crime and a ruthless slaughter filled with treachery, while others believe that if it had not been for it (al-Jabartī, 2013), Egypt would not have begun its journey of modernity which was founded by Mohamed Ali himself.

The story begins when Mohamed Ali started his reign in Egypt in 1805 with the existence of the Mamluk power on the ground; he wanted to get rid of them in the first possible occasion to prevent them from any trails of controlling the authority as he believed. In 1811, he planned the massacre. On the day his son, Tuson, went out of the army, and on Friday, 1 March of 1811, he invited the Mamluks to the celebrating of marching the army. He was generous and friendly as the historian confirmed and they came to the ceremony without any weapons or and bad expectations from Mohamed Ali's side (al-Maqrīzī, 1997).

During the army procession and facing the Gate of al-Azzeb, the drums were silenced and the signal of the shooting was fired, killing the Mamluks had started, and had lasted from noon to the beginning of the night, while the Egyptians were realizing that a massacre was planned in the citadel towards the gate. Few of Mamluks were survived. They fled to the field. It was a great deal of death, as the historian al-Jabarti stated that their blood was mixed with the Nile water, and the color of the water remained in blood for at least 10 days (al-Jabartī, 2013). This narration serves a lot the idea of the black route.

The Historian al-Rafi'i states that Mohamed Ali had staged the plot and his soldiers had sealed the gate of Al-Azzeb, which was overlooking the square of Salah al-Din where the mamluks were existed (al-Jabartī, 2013). And here's the role of the gate in the massacre is obviously important. The Mamluks did not first notice that the door had been locked and continued to move towards it, but their first rows barely reached the door until they saw it locked in their faces, and they saw Muhammad's soldiers climbing up the rocks under their watch. They stopped walking a little bit, and their successive rows included each other, and it did not go away until shots were fired from the windows of one of the barracks (Zky, 1960).

2- Sadat Prison at the Police Museum

This is the 2nd stop in the citadel which represents the fourth point in the route, and it's the second narration related to prisons are presented in this route after the first point. Here it's engaged with Egyptian modern history which adding a variety in historical eras in the route, the story in this point tells about President Sadat (1970-1981).

Prison of the citadel is widely mentioned in the writings of Egyptian history, Since the ruling center was moved from the citadel to Abdeen palace in 1874, the prison played an important role in the political life in Egypt since the Mamluk period till the Contemporary history. The prison's capacity was expanded twice; during the time of Khedive Tawfiq and President Nasser. While during Mubarak 'era the prison was converted into a museum visited by tourists and foreigners and included on the stops of the citadel's visit.

Historians have written about the prison, describing its 42 cells as being split into two sectors: an east and a west sector. The prison has a 50-meter corridor, 21 two-bed cells, an iron door that is 10 centimeters wide when open from the outside, a kitchen and a sizable bathroom (Ibn Iās, 2008).

What's should be focused during the visit is the story of one of its famous prisoners at all president Sadat who was also imprisoned, who was arrested for about 30 months in cell 54 at the Citadel prison during the royal covenant on the grounds that he was charged with the assassination of Finance Minister Amin Osman in 1944, where he served two and a half years in prison before being acquitted.

The prison was converted to be a museum inside the citadel itself. Its exhibitions, with each hall devoted to a different historical era, tell the story of Egypt's police service. Three halls depict police history: the first depicts them in ancient Egypt, the second shows them during the Islamic era, and the third showcases firefighting apparatus. Along with chronicling the development of uniforms and weapons, the museum also records the most significant conflicts, murders, and other crimes that occurred during the modern era. (al-Jabartī, 2013)

Lots of other stories and narrations related to the black history could be mentioned in the citadel's visit, but those two are related specifically with two determined points which are the Museum and the gate as mentioned in details above. Ayabk and Aqtay conflict, Shajaret Al-dur's Murder (Ibn Iās, 2008), moreover hundreds of black and bloody conflicts had been found in the historical pages of the citadel.

Fifth Point: Mosque and Madrasa of Sultan Hassan

To make the idea capable of being applied, it should be ended by a monument such as the Sultan Hassan Mosque, this marvelous monument from both sides: architecture point of view and artistic style power. The mosque is averagely visited by tourists to explore its glory and secrets of beauty. The mosque belongs to Sultan Hassan from the Bahari Mamluk era, and it was built in 1362 A.D. or 764 A.H. (Abd al-Wahab, 1994) Many archaeologists and historians have presented a sufficient description of the mosque, but the suggested route will present Sultan Hassan complex as a black sad attraction to this kind of tourist, who is usually involved in sadness and mourning.

The mosque is related historically to falling down its minaret on a number of students, which led to their deaths; also, the mosque was built in very critical conditions during the plague that struck the country during Sultan Hassan's reign, in addition to the assassination of its founder himself and the emptiness of his mausoleum from his body. Those narrations could make the mosque one of the main points of the presented route. And its architectural and artistic value, plus his geographical location, made it the last stop for the visitors to that route.

1- Killing number of students by Minaret falling down.

The complex includes a school for teaching the four Islamic laws and rites, "Madhhab." Each school has one of them, which are Hanafi, Maliki, Shafi'i, and Hanbali. (Herz, 1899) The educational system at the building is well presented by historians and travelers including salaries for instructors and students, internal life of students, their benefits in clothing and food, even evaluation and examination. Attendance and absence were monitoring by secretaries and employees (Abd al-Wahab, 1994).

Four mosque minarets were intended to be built, two around the eastern dome and the third on the right of the main entrance to the northern front. After the construction of the third minaret, it fell and struck many lives, reportedly killing some 300 children, of whom only six survived (Hillenbrand, 2004). Other historians claim that there were only 33 students; the third option talks about just a dozen students. In all cases, this accident changed the architectural plan of the building. The sultan ordered the architect to stop building other minarets without rebuilding the fallen one, and he was satisfied with the only two existing minarets. He announced the mourning of the victims of his mosque's third minaret (Abd al-Wahab, 1994).

The Victims of the minaret could be a very important narration during the tour of the suggested route telling that in front of the main door of the mosque which refers to the exact site of falling down the minaret on the students to kill them. Archeologically, the door of the mosque is not its original door, which it was covered with metal and copper, was placed on the door of al Moayed mosque which is the first point of the route, the door there is still bearing the name of Sultan Hassan (Abouseif, 2007).

2- The absence of Sultan Hassan's body from his mausoleum

The visitor to the mosque can't miss the mausoleum, which is enriched with several aspects of decoration and art from its writings and geometrical golden stalactites in its dome. It relates to a very important black accident that led to the absence of Sultan Hassan from his mausoleum, which was originally built to house his body after his death (Williams, 2008).

In 1361 A.D., Sultan Nasser Hassan has not yet appeared, and some go that he was killed and buried in the old piles of Egypt, while other historians go that his body was thrown into the Nile. The conflict between Sultan Hassan and Mamluk princes led him to be taken off from the throne in 752 A.H. and returned to rule again in 752 A.H. in more powerful conditions without interference from anyone, one of the Mamluk princes arresting and killing him in 762 years. (Abouseif, 2007) Sultan Hassan was killed before the construction of his mosque. His body was not found and his children, named Shahab Ahmed and Ismail, were later buried in the mausoleum that he built in the mosque to house his absent body ('Ābd 'il Rāzq, 2009).

3- The Plague in washing funerary area

The plague of 749 A.H./ 1348 A.D. is considered one of the most severe of them which affected clearly on the political, economic, social and demographic situation in the country, the plague that struck the country of Al-Sham, Al-Hajaz and Egypt during the time of Sultan Hassan (ibn Kathīr, 1998) and during building this mosque, so it would be an important black narration in this point (Creswell, 1922).

The historians describe what happened in the plague in all cities in Egypt and the unbelievable sadness and death cases through these pandemic conditions (al-Maqrīzī, 1997); Most villages have been wiped out, and the historian Al Maqrizi mentions the killing of 6 thousand of people in Assuit city and only 100 people left. In Cairo (Ibn Taghribirdi, 1950), the historian Ibn Taghribirdi described its streets as emptiness from Al Futuh Gate to Zuwayla gate, counted the funerals to be 14 thousand in Cairo to kill 20,000 per day which means 900 thousand the victims through the period of the plague (Ibn Taghribirdi, 1950). Those numbers should be mentioned, during the suggested route, in front of the funeral washing area which neighbored the mosque nowadays.

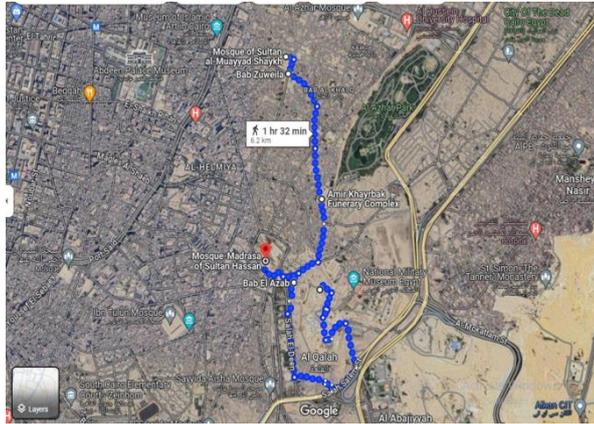
The Tourist application For the route:

The study of tourists' experiences at sites for dark tourism is important because visitors can interact with (and react to) dark places or attractions in a variety of ways, depending on their goals, cultural background, level of connection to the location, and social setting. These interpretations, which might be emotionally or subjectively understood, center on the affective or emotional aspect of the human experience. Dark tourism might therefore provide visitors with a memorable experience. Therefore, our overall

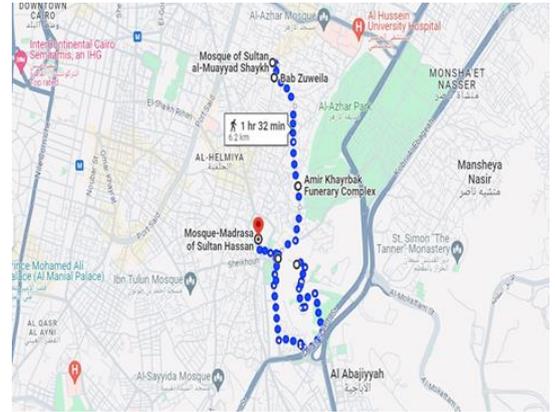
premise is that the various benefits achieved are related to one's experience with dark tourism (Tércio Pereira et al,2022).

The path begins with Al-Muayyad Sheikh Mosque, and ends with Sultan Hassan Mosque. The distance between the first and last points of the route is two kilometers and takes 29 minutes by car from the first to the last directly (Map 1) or up walking without explanation: 1:32 minutes (Map 2). The planned tour of visits also : three hours and 32 minutes on foot

Track length: 8 2 km



Map 1:



Map 2:

Start of the path: Sultan Muayyad Sheikh Mosque

End of the path: Sultan Hassan Mosque

Track points:

The first point: Al-Moayyad Sheikh Mosque

Second point: Bab Zuweila

Third point: Khair Bey Group

Fourth point: Bab al-Azab and the Police Museum in Salah al-Din Citadel

The fifth and final point: Sultan Hassan Mosque and School

Duration: 29 minutes by car from the first to the last directly

Duration walking without explanation: 1:32 minutes

The duration includes the explanation of the tour guide: three hours and 32 minutes on foot

Track length: 2,8 km

The internal environment in AL Darb al-Ahmar Area (Strengths and weaknesses)

strength	Weaknesses
<ul style="list-style-type: none"> - The distinguished location south of Al-Azhar Mosque - Easy access to the area - The old architectural style in the buildings of the region - There are many archaeological sites there - The presence of many traditional craft workshops - Local residents' understanding of the region's tourism importance 	<ul style="list-style-type: none"> - Poor income level as a result of the disappearance of traditional crafts - Deficiencies in infrastructure - Deficiencies in publicity and awareness of the tragic events in archaeological sites - High population density in the region - The deteriorating condition of buildings in the area

- Rehabilitation and restoration of historical areas(Abd El Sadek,2022)	- Entering the modern architectural fabric(Abd El Sadek,2022) - Lack of tourism services in the region
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Types of dark tourism in Al Darb Al-Ahmar area

Dark tourism type	Place
Sad tourism (gray or moderate black).	Al-Muayyad Sheikh Mosque, Khayir Bey complex Sultan Hassan Mosque
Bloody tourism (dark or dark).	Bab Zuweila
Dangerous, violent (extremely dark) tourism	Saladine Citadel Sadat Prison

Methodology

The descriptive analytical approach was used, relying on secondary sources of data such as books, articles, and scientific dissertations to comprehensively and accurately describe the phenomenon under study. In addition to analyzing the primary data through questionnaires to reach results that achieve the objectives of the study, the results of the statistical analysis and data obtained from the questionnaire are presented in this section.

Sample and data collection

The questionnaire was designed to obtain the data for statistical analysis. The questionnaire consisted of five main parts. The first part included 6 statements that help in The purpose of the dark tourism experience in in Al Darb Al-Ahmar area. The second part dealt with The availability of dark tourism sites in the study area (4 items). The third part explained the expected benefits for tourists from the dark tourism experience in in Al Darb Al-Ahmar area (9 items), The Fourth part included 8 items that help in the most important obstacles that limit the activation of dark tourism in in Al Darb Al-Ahmar area.

Finally, the fifth part included 8 statements about proposed procedures to overcome the limits to activate dark tourism in Al Darb Al-Ahmar area. The questionnaire phrases were extracted from previous studies, such as the study of Nikolina Juranović et al, (2021) & José Magano et al(2022) and Heather Lewis et al, (2022). The questionnaire was designed using a five-point Likert scale whose directions range between (1) and (5) Table No. (1), After designing the questionnaire, 150 questionnaires were distributed to a random sample of employees of the Ministry of Tourism and Antiquities, and faculty members in the faculties of tourism and hotels, and we obtained 131 questionnaires, all of which were suitable for statistical analysis, all of which were valid for analysis, with a response rate of 87.33%. SPSS V.25 statistical analysis software was used.

Table (1): The weighted mean for the 5-likert scale degrees

Levels of degree	The weighted mean
Strongly Disagree	1-1.79
Disagree	1.80-2.59
Neutral	2.60-3.39
Agree	3.40-4.19
Strongly Agree	4.20-5

(Shehata et al ,2016)

Reliability

Table (2): The Cronbach’s alpha

No.	Study parts	No. of items	The Cronbach’s alpha
1	purpose of the dark tourism experience in Al Darb Al-Ahmar area	6	.733
2	availability of dark tourism sites in the Darb Al-Ahmar area	4	0.800
3	expected benefits for tourists from the dark tourism experience in Al Darb Al-Ahmar area	9	0,888
4	most important problem that limit the activation of dark tourism in Al Darb Al-Ahmar area	8	805
5	The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map	8	0,905

Cronbach's alpha was used to evaluate the questionnaire's reliability. As indicated in Table (2), the findings suggest that Cronbach's alpha for each part coefficient is higher than 0.7 (MarkoSarstedt et al,2019) so it is considered appropriate. These results suggest that the study's questionnaire has a high degree of reliability.

purpose of the dark tourism experience in Al Darb Al-Ahmar area

Table (3)purpose of the dark tourism experience in Al Darb Al-Ahmar area

No.	Items	Mean	SD	Frequencies %					Rank
				1	2	3	4	5	
1	Learning and contemplating	4,21	0.784	0,8	1.5	8,4	38,2	30,5	2
2	Appreciation and sympathy for victims	4.06	0.857	0,9	3	13	36	26	3
3	Enjoy an unconventional and exciting travel experience	4.38	.778	-	1.5	9,9	37,4	51,1	1
4	Passion for violent events	2.95	1.270	20.3	22.9	26.7	16.4	13.7	4
5	Enjoy watching the aftermath of the bloody events	2.73	1.319	24.4	19.8	25.2	20	.102	5

6	Watching the depressing and horrifying images of murder and accidents	2.66	1.357	27.2	26.	16.8	21.	9.2	6
Overall mean		3,42							

Table No. (3) shows the sample’s responses towards the purpose of the dark tourism experience in Al Darb Al-Ahmar area, where the mean values range between (4.38 - 2.66), indicating agreement with the statements related to this axis, and the standard deviation value between (0.787 - 1.350) which indicates the accuracy of the results. The overall average for this part was 3.42, which indicates agreement that there is strength specific to the purpose of the dark tourism experience in the study area, which are summarized in the following order:

- ❖ Enjoy an unconventional and exciting travel experience
- ❖ Learning and contemplating
- ❖ Appreciation and sympathy for victims Provide
- ❖ Passion for violent events
- ❖ Enjoy watching the aftermath of the bloody events
- ❖ Watching the depressing and horrifying images of murder and accidents

This is confirmed by the theoretical study by José Magano et al(2022), which explains that there are many Motivation and experience for dark tourism

Availability of dark tourism sites in Al Darb Al-Ahmar area

Table (4): availability of dark tourism sites in Al Darb Al-Ahmar area

No.	Items	Mean	SD	Frequencies %					Ran k
				1	2	3	4	5	
1	Locations that witnessed tragic events	3.77	.855	-	10	19.2	41.7	29.2	2
2	Places that document the history of crimes and torture methods in prisons	3.54	.871	-	5	29.2	45	20.8	4
3	Murders of famous historical figures	3,85	,877	2.5	6.7	17.5	30.8	42.5	1
4	Locations of detention centers and prisons	3,68	,922	-	4.2	7.5	43.3	45	3
Overall mean		3,71							

Table (4) indicates the sample’s responses to availability of dark tourism sites in the study area, where the arithmetic mean ranged between 3.85 and 3.54. This confirms the agreement that there are some weak points of the tourist guiding profession. This was at a standard deviation ranging between 0.855 and ,922, which indicates the accuracy of the results. The table also shows that the general arithmetic mean for this part is 3.71, which indicates that the sample agrees and confirmed by Nikolina Juranović et al(2021) with the following statements as availability of dark tourism sites in Al Darb Al-Ahmar area

- ❖ Murders of famous historical figures

- ❖ Locations that witnessed tragic events
- ❖ Locations of detention centers and prisons
- ❖ Places that document the history of crimes and torture methods in prisons

Expected benefits for tourists from the dark tourism experience in Al Darb Al-Ahmar area

Table (5): expected benefits for tourists from the dark tourism experience in Al Darb Al-Ahmar area

No	Items	Mean	SD	Frequencies %					Rank
				1	2	3	4	5	
1	Learn about the history and heritage of the place and tourist activities	4,08	,950	3,1	4,6	9,2	48,1	35,1	2
2	Teaching relief and natural disaster prevention	3.82	1.078	2.3	12,2	17,6	36.6	31.3	7
3	Increased belonging and patriotism,	3.87	.980	3.3	13.3	27.5	31.7	24.2	6
4	Pride in life and its importance	4.06	,943	1.5	9,2	18,3	42,7	28,2	4
5	A historical educational process that transfers knowledge to the tourist	4,07	,887	2.5	5.3	15.	39.7	37.4	3
6	Strengthening family bonding and communication	3.61	1.064	,8	4.	16.6	43.5	35.1	8
7	Promoting positive values	3.82	,996	1.5	10.7	18.3	42.7	26.7	7
8	Provides extraordinary adventure experiences	3.99	,965	1.5	6.1	19.1	38.2	35.1	5
9	The proximity of the suggested places for visiting	4,12	,765		3.8	12.2	51.9	32.1	1
Overall mean		3.93							

Table No. 5 shows the sample’s agreement that there are many expected benefits for tourists from the dark tourism experience in the study area, as the arithmetic mean was between 3.61 – 4.12, and the standard deviation was between 0.765 -1.064. The general average for this part was (3.93). This indicates agreement with the statements by the respondents. Expected benefits for tourists from the dark tourism experience in Al Darb Al-Ahmar area are as follows:

- ❖ The proximity of the suggested places to visit
- ❖ Learn about the history and heritage of the place and tourist activities
- ❖ A historical educational process that transfers knowledge to the tourist
- ❖ Pride in life and its importance
- ❖ Provides extraordinary adventure experiences
- ❖ A historical educational process that transfers knowledge to the tourist
- ❖ Promoting positive values
- ❖ Teaching relief and natural disaster prevention

❖ Promoting positive values

Most important problem that limits the activation of dark tourism in Al Darb Al-Ahmar area

Table (6): most important problem that limits the activation of dark tourism in Al Darb Al-Ahmar area

No.	Items	Mean	SD	Frequencies %					Rank
				1	2	3	4	5	
1	Lack of tourism services in the region.	3.84	1.044	-	14.5	19.9	32.8	32.8	4
2	Difficulty in accessing dark tourism areas.	3.51	1.010	1,7	16.6	27.5	37,4	16.8	7
3	Tour guides don't understand the pattern of dark tourism	3.75	,971	-	14.5	19.1	43.5	22.9	5
4	Lack of information about the tragic historical events that took place in these places.	3.73	1,016	1,5	13	20.6	41.2	23.7	6
5	The local population does not accept tourists	2.99	1.243	9,9	32,8	19,8	22,9	14,5	8
6	Lack of awareness of the importance of tourism.	4.03	.894	2,5	4.3	13	48.9	31.3	1
7	Deficiencies in advertising and promotion of dark tourism.	3,94	1.006	1,5	10,9	14.5	40.3	32.8	2
8	Failure to include the regions in the programs of tourism companies.	3.91	1.019	2,3	9.9	13.0	44,3	30,5	3
Overall mean		3.71							

The opinions of the study sample are shown in Table No. (6) that there are most important problems that limit the activation of dark tourism in the study area, as the average value ranged between 3.51 and 4.03, and the standard deviation ranged between (0.894 - 1.246). The general average value for this part reached 3.71, which confirms the agreement of the respondents who identified the following statements most important problem that limits the activation of dark tourism in Al Darb Al-Ahmar area

- ❖ Lack of awareness of the importance of tourism.
- ❖ Deficiencies in advertising and promotion of dark tourism.
- ❖ Failure to include the regions in the programs of tourism companies.
- ❖ Lack of tourism services in the region.
- ❖ Tour guides don't understand the pattern of dark tourism.
- ❖ Lack of information about the tragic historical events that took place in these places.
- ❖ Difficulty in accessing dark tourism areas.
- ❖ The local population does not accept tourists.

Most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map

Table (7): The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map

No.	Items	Mean	SD	Frequencies* %					Rank
				1	2	3	4	5	
1	Providing advertising and promotion of the tourism style by the Tourism Promotion Authority, targeting countries interested in this tourism style.	4.08	,969	3,1	4,6	10.7	44.3	37.4	7
2	Providing tourist guides with information on the importance of tourism style.	4.20	,827	1.5	2.3	9.9	47.3	38,9	6
3	Making documentary films to be shown inside the place about the incident that occurred there in different languages.	4,43	,702	-	2.3	5.3	39.7	52.7	4
4	Training and educating workers in these places about the importance of dark tourism.	4,47	,716	-	3.1	3.8	35.9	57.3	3
5	Listing tourism companies for dark tourism places in Egypt.	4.50	.706	-	2.3	5.3	32.1	60,3	2
6	Training and educating workers in these places about the importance of dark tourism.	4.36	,765		3.8	6.1	40.5	49.6	5
7	Using modern technology to promote and introduce sites (virtual reality – augmented reality).	4,50	,695		3.1	2.3	36.6	58	2
8	Providing advertising and promotion of the tourism style by the Tourism Promotion Authority, targeting countries interested in this tourism style	4,54	,623		.8	4.6	34.4	60.3	1
Overall mean		4.38							

*1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

Table No. (7) shows the opinions of the study sample regarding The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map, with a mean value ranging between (8.08 - 4.54) and a standard deviation of value between (0.623 - ,969). This indicates the sample's agreement that there are many proposed procedures to overcome the limits to activate dark tourism in the study area, with a general arithmetic average of (4.38). This is confirmed by the theoretical study of Walid Sayed et al (2017) that there are many important proposals to include the pattern of dark tourism in the study area on the tourist map.:

- ❖ Providing advertising and promotion of the tourism style by the Tourism Promotion Authority, targeting countries interested in this tourism style.
- ❖ Using modern technology to promote and introduce sites (virtual reality - augmented reality).
- ❖ Listing tourism companies for dark tourism places in Egypt.
- ❖ Training and educating workers in these places about the importance of dark tourism.

- ❖ Making documentary films to be shown inside the place about the incident that occurred there in different languages.
- ❖ Training and educating workers in these places about the importance of dark tourism.
- ❖ Providing tourist guides with information on the importance of tourism style.
- ❖ Providing advertising and promotion of the tourism style by the Tourism Promotion Authority, targeting countries interested in this tourism style.

Correlation analysis

A. The relationship between the availability of attractions for dark tourism in Al Darb Al-Ahmar area and the possibility of including it on the tourist map

Table (8): The relationship between the availability of attractions for dark tourism in Al Darb Al-Ahmar area and the possibility of including it on the tourist map

			availability of dark tourism sites in Al Darb Al-Ahmar area	The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map
Spearman's rho	availability of dark tourism sites in Al Darb Al-Ahmar area	Correlation Coefficient	1.000	** .305
		Sig. (2-tailed)	.	0.000
		N	131	131
	The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map	Correlation Coefficient	** .305	1.000
		Sig. (2-tailed)	0.000	.
		N	131	131
**. Correlation is significant at the 0.01 level (2-tailed).				

The results of table No.8 show that there is an inverse relationship between the availability of attractions for dark tourism in the study area and the possibility of including it on the tourist map (Sig. = 0.000 < 0.05), as the correlation coefficient reached (.305**), which is positive relationship.

B. The relationship between the most important problem that limit the activation of dark tourism in Al Darb Al-Ahmar area and The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map

Table (9): The relationship between the most important problem that limit the activation of dark tourism in Al Darb Al-Ahmar area and The most important proposals to include the pattern of dark tourism in the study area on the tourist map

	most important problem that limit the activation of	The most important proposals to include the pattern of dark tourism

			dark tourism in Al Darb Al-Ahmar area	in Al Darb Al-Ahmar area on the tourist map
Spearman's rho	The most important problem that limit the activation of dark tourism in Al Darb Al-Ahmar area	Correlation Coefficient	1.000	.507**
		Sig. (2-tailed)	.	0.008
		N	131	131
	The most important proposals to include the pattern of dark tourism in Al Darb Al-Ahmar area on the tourist map	Correlation Coefficient	.507**	1.000
		Sig. (2-tailed)	0.008	.
		N	131	31
**. Correlation is significant at the 0.01 level (2-tailed).				

The results of table No.9 show that there is an inverse relationship between the most important problem that limit the activation of dark tourism in the study area and The most important proposals to include the pattern of dark tourism in the study area on the tourist map (Sig. = 0.000 < 0.05), as the correlation coefficient reached (.507**), which is a strong inverse relationship..

c. The relationship between the purpose of the dark tourism experience in Al Darb Al-Ahmar area and the most important proposals to include the pattern of dark tourism in the study area on the tourist map

Conclusion

The Study presents the idea of applying the black route in an Al Darb Al-Ahmar district with determined points in full historical and tourist information. The study confirmed the ability to carry out the route from the tourist's point of view.

Through theoretical and field study, the study concluded that, Al Darb Al-Ahmar area has many areas that have gone through tragic events that can be exploited by the pattern of dark tourism. The area suffers from some deficiencies in services and infrastructure, also lack of awareness from the local population of this tourist pattern and there is a lack of basic tourist services in the region. There is a deficiency in the inclusion of the dark tourism pattern for tourist guidance students in their study courses, also a deficiency in advertising and promoting the dark tourism pattern in Egypt.

Recommendations

Recommendations to the Ministry of Tourism and Antiquities

- Maintenance and restoration of archaeological areas while preserving their architectural character and Raising the efficiency of archaeological areas along the proposed route.
- Increasing the awareness of the local population about the importance of archaeological sites in the region by conducting awareness campaigns for the local population and introducing them to the dark events experienced by those places.- Increasing the culture of proper dealing with antiquities and preserving them
- Making illustrative maps showing the most important dark places of tourism along the path and Making indicative signs along the path containing information about the archaeological place and the event in which it took place
- Showcasing promotional videos online that illustrate the potential of dark tourism in the region Making sufficient publicity and promotional advertisements on the official website to Attract tourists interested in dark tourism
- Providing guidebooks on the dark events that took place in these archaeological sites And Providing cafeterias and tourist shops in the region and Providing tour guides within the archaeological areas along the path familiar with the dark events in the region

Recommendations for Egyptian tourism companies

- Inclusion of the proposed dark tourism path on tourism programs.

Recommendations for the local community

- Increasing the the culture of proper dealing with antiquities and preserving themand , Accept the tourist as a main source of income in the tourist area and Spread the principle of antiquities your property and your source of income so keep it

Recommendations to the Ministry of Transport and Cairo Governorate

- Providing transportation in line with the nature of the streets of the region and Raising the efficiency of roads along the proposed routeand Providing eco-friendly cars along the path
- Beautify the area and preserve its architectural character

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