

Paragraph 1

established it in 1157 AH / 1744 AD. Prince Katkhuda was interested in constructing various buildings in Cairo. The entrance door, which overlooks Tambakshiya street, is surmounted by an inscription consisting of verses of poetry, the name of the founder and the date of completion. There is also a square space inside in which the names of the 'sleepers of the cave' were carved and encircled.

Paragraph 2

The sabil consists of a rectangular sabil room and its three facades. Each façade had a copper window and was fronted on the outside with marble basins that held the cups for drinking.

Paragraph 3

The sabil's interior walls were paneled with ceramic tiles (faience) decorated with various ottoman floral motifs. Some tiles bear an illustration of the Great Mosque in Mecca and verses from the Quran.

Paragraph 4

The Greco-Roman era in Egypt, which is nearly 1,000 years old, left many important monuments in various parts of the countries, especially Alexandria. Alexandria includes the largest group of antiquities remaining from the Greco-Roman era in Egypt, and this is normal given that it was the capital of Egypt in that era. The most important of these monuments are: -Caesareum Temple It has been erected by Cleopatra VII in the name of "Mark Anthony", and in front of its entrance were two obelisks that were transferred from the Ain Shams temple and bearing the names of the kings of the pharaohs Thutmose III, Seti I and Ramses II. One of those obelisks were transferred in

1877 to London and the second to New York. -Roman theatre This important monument is found in the "Kom El-Dikka" area. This building has been built at the beginning of the fourth century AD.

Building Description The building is listed in the shape of a (horse-shoe) or the letter U, and it was called (the theatre). The (Roman Amphitheater) consists of 13 rows of marble stands numbered with Greek letters to organize the seating process. The first of which is from the bottom of pink granite consisting of durable stones, so the engineer used it as a basis for the rest of the stands. There are 5 cabins above these stands that were used for sleeping, of which only two remain. The ceiling of these cabins had domes that rested on a group of columns. The terraces rested on a thick limestone wall surrounded by another wall. The two walls have been linked by a set of arches and vaults, where the outer wall has been considered a strong support for the inner wall. The orchestra area was located in the middle of the amphitheater. It was used as a place for playing music, fixed by two marble pillars, then two mosaic halls with geometric decorations at the entrance. It is located at the west.

-The catacombs of Kom El Shukafa The Catacombs of Kom El-shokafa which date from the second century A.D are unique both for their plan and for their decoration which is a mixture of Egyptian and Greco-Roman elements. Excavations in the site started in 1892, but the catacombs were not found until 1900 when by mere chance the falling of a donkey drawing a cart in a pit led to their discovery. The tomb consists of three stories cut in the rock, but the lower one gets filled with subsoil water and for this reason most of it has been filled with sand. A staircase (A) goes round a large shaft, down which the dead bodies used to be lowered by ropes. The stair ends at the first floor with a vestibule (B) with a semi circular niche on each side. Each niche is fitted with a bench and roofed with a shell. This leads to a rotunda (C) with another large shaft in the middle surrounded by a parapet upon which stand eight pillars supporting the domed roof. At the bottom of the shaft were found five stone heads which were removed to the Museum (Hall 16) and casts of them were made and can be seen on the parapet. To the left of the rotunda is the banquet hall (D) or triclinum, where relatives and friends of the dead could meet on special occasions. Here are cut in the rock three large benches on which they could recline upon mattresses while eating. The tables have disappeared and were probably

made of wood. From the rotunda a staircase (E) leads down to the second storey, the main part of the tomb, which consists of a vestibule and a burial chamber. The vestibule(F) has two fine columns with floral capitals and two pilastere with capitals of papyrus and acanthus intermingle, the four support a cornice adorned with a winged solar disk between two falcons and with a kind of denticulated friez. Above the cornice 18 a law arched pediment decorated in the middle with the solar disk. On both sides of the vestibule two niches in the shape of Egyptian door-ways are hewn in the rock with two statues Inelde, one of a woman (to the left) and the other one of a man (to the right). These two statues, except for the heads, were executed according to the rules of Egyptian art. They are represented standing with one foot in advance to the other and with both hands stretche down on the sides. The woman in clad in a long tight dress which covers the body till just above the feet, while the man wears a kilt. The hair dress of them is typical Roman like those which date from the second century A.D. In the middle of the wall at the back of the vestibule is a door surmounted by a cornice decorated with the winged sun disk and a frieze of urael (cobras). To the right and left of this door, on two pedestals in the form of an Egyptian naos, are two great serpents carved in the relief , wearing the double crown of Upper and Lower Egypt. Each of the two serpents has on one side the pine-cone (Hyrsus), symbol of Dionysus, and on the other the serpent- wand (caduceus), symbol of Hermes. These serpents seem to represent not only Agathodemons (l.e good genii) but also the serpents sacred to the Egyptian gods of the dead Osiris and Isis and to Hermes, the guide of dead in the other world according to Greek mythology. Above the head of each of these two serpents is a head of Medusa on a round shield, intended, no doubt, to frighten and keep the robbers away from the tomb. The burial chamber(G) contains three large recesses on three sides. In each of them a sarcophagus is cut in the rock, complete with its lid.They closely resemble each other, and are decorated with festoons of flowers, masks and bulls-heads. The lids are not separate and bodies were entered from opening in the passage behind. The back wall of the central sarcophagus shows a typical Egyptian scene of mummification; In the middle on a funerary-bed lies the mummy, while the jackal- headed Anubis, god of mummification, stands behind the bed with his right hand on mummy, while the

left carries a vase. Underneath the bed are three canopic jars intended to contain the viscera of the deceased, one has a cover in the shape of a facon's head, the second a human head, and the third an ape's head. At the head of the bed, which takes the shape of a lion's head stands the Ibis-headed Thoth, god of wisdom. He holds in his right-hand a vase and in the left a scepter. At the foot of the bed stands the falcon headed god Horus, who holds in his right hand a sceptre and in the left hand a vase. The reliefs on the sides represent, to the right a woman standing, with the sun-disk on her head, sign of deification, up lifting both her hands in the gesture of adoration in front of a priest with two feathers on his head. He offers her a lotus bud and a cup with a new. Between the two is an altar decorated with lotus flower. The scene to the left represents a man standing, holding something in his right hand and uplifting his left hand in adoration. In front of him stands a lector priest holding a roll of papyrus in both hands. Between the two is an altar decorated with lotus flowers. On the back wall of the niche to the right we see the king standing, wearing the double crown of Upper and Lower Egypt and holding a necklace in both hands which he offers to the sacred bull represented standing on a pedestal with a goddess behind, probably Isis, protecting the bull with her two outstretched wing. The right side represents a mummy standing with the sun-disk on its head, holding a long staff with both hands. In front of it stands a jackal-headed god with the sun-disk on his head holding a long staff with both hands. Between the two is an altar with a vase on it. On the other side, to the left the left, we see the king standing, wearing headdress with the sun-disk encircled by the sacred cobra. His right arm is stretched down to his side, while he offers a feather (symbol of truth) by his left hand to the god standing in front of him, This god, most probably being in the form of a mummy, is represented standing with the sun disk on his head, holding a scepter with both hands. Between the two is an altar adorned with lotus flowers. The scene on the back of the niche on the left hand side is nearly the same as that on the right hand side. It represents the king who offers a necklace to the sacred bull standing on a pedestal with a goddess behind protecting the bull with her outstretched wings. On the lateral side, to the right, is represented the king standing with the sun disk and cobra on his head holding a long staff with both hands. In front of him the Falcon headed

god Horus stands wearing the double crown of Upper and Lower Egypt, holding a long staff with both hands. Between the two is an altar with a vase on it, on the lateral side to the left we see the king standing, wearing a kilt. He offers a feather with his right hand to a god standing in front of him. This god is represented in the shape of a mummy with the sun disk on its head. Between the two stands an altar adorned with flowers. On both sides of the entrance to this burial chamber, on the way out, we see on the right hand side the Egyptian Jakal-headed god Anubis in a military uniform. He is represented standing with the sun disk on his head, holding a long staff with his right hand. On the other side of the entrance, the same god is represented with the lower part of a dragon. These divinities are again a mixture of Egyptian and Greco-Roman form, which makes this tomb a unique example in its kind. Surrounding this part of the tomb are narrow passages with more than 300 loculi in two rows for burial (H), of which those in room (J.) were for the followers of goddess Nemesis. In one of the loculi was found the mummy of a priestess of this goddess with a golden chain round her neck, adorned with the wheel of this goddess and other thin leaves of gold which covered the eyes, the breast, the tongue, the mouth, and even the nails of fingers and toes. We now return to the rotunda (C), and enter, through a breach in the rock, to an entirely different set of tombs. These are lit by a square shaft at the bottom of which stands an altar. They could be reached directly from outside by a staircase hewn in the rock but it is now blocked. This part is called after the Emperor Caracalla because of the bones which were found in it and which were believed to have been the result of the massacre which happened during his visit to Alexandria . But the bones found there belong more to animals, and specially horses, than to human beings. As this part of the tomb was dedicated to Nemesis. Goddess of sports , it is thought that horses which won in races were honoured after their death and buried here under the protection of the goddess.

-Pompey's Pillar The Memorial of Diocletian (Pompey's Pillar) The so-called "Pompey Pillar" is the biggest memorial column in Egypt. It is a huge column of red granite, with a total height of about 28 meters and a base diameter of 2.7m. On the upper part at the western side is an inscription in Greek, which reads: "to the most just Emperor, tutelary of Alexandria Diocletian, the invincible, Postumus, the Prefect of Egypt (who erected this

monument)." The Roman ruler of Egypt erected this memorial column between 284-305 A.D. in honor of the Roman Emperor Diocletian. A serious revolt in the city took place and Diocletian came himself, ordering the city to be besieged. After 8 months of resistance, the city finally surrendered and returned to Roman rule. As a result of the siege, there was famine in the city and therefore the Emperor ordered that a portion of the corn which was sent to Rome annually be given to the people of Alexandria instead. He exempted them from paying taxes during these hard times as well. This memorial column was erected in gratitude for what Diocletian did for them during these hard times. In the Middle Ages the Crusaders believed mistakenly that the ashes or remains of the great Roman general Pompey were in a pot at the top of the column. This is how it got the nickname "Pompey's Pillar." This gigantic column was erected on the hill of Bab Sidra, between the current area of

Muslim burials known as Al-Amoud, and the archaeological plateau of Kom Al-Shuqafa. The area occupied by the column was considered the Acropolis of Alexandria (that is, the fortified high place). It also had represented both eras the Greek and the roman one. The column was made of red granite and was brought from the Aswan quarries. The column is one piece 20.75 meters long, 2.70 meters in diameter at the base, and 2.30 meters at the crown. The total height of the column, including the base and the crown, is 26.85 meters. -Black head temple It is a temple or a small structure erected on a high floor .It consists of a staircase that leads to a hall facing it with four columns. This hall leads to a small room almost square in shape with a side staircase. As for the upper part of the building, its remains are still evidence that it was a place of residence, because the temple was one of the private temples attached to the homes of some individuals. The upper part consists of two rooms, one of which was found with the remains of the marble slabs that covered its floor, and there are indications that there were other rooms in this place, perhaps stores of food. There is also an evidence of the existence of a small water channel. The architectural characteristics of this temple indicate that it was established in the middle of the

second century AD. Other monuments In the Kom El-Dikka area, next to the theater, there are a number of ancient Egyptian antiquities, most of which date back to the era of the modern state. They were found in the waters of the Mediterranean, among the antiquities that were thrown into the water during the Middle Ages. The Antiquities Authority, in partnership with foreign missions, unearthed and displayed these pieces. The most important antiquities on display are: - Remains of columns from different eras - A plaque with a depiction of King Seti the First offering an offering - A plaque with an inscription of King Seti I, the figure of the idol City - -A statue in the form of a Sphinx of King Ramses II -A statue in the form of a Sphinx of King "Basmtik Neferdeib Ra" From the twenty-sixth dynasty - A plaque with the figure of "Ptah" - A plaque with the head of the cow Hathor.

Paragraph 5

Alexandria includes the largest group of antiquities remaining from the Greco-Roman era in Egypt, and this is normal given that it was the capital of Egypt in that era. The most important of these monuments are:

Paragraph 6

It has been erected by Cleopatra VII in the name of "Mark Anthony", and in front of its entrance were two obelisks that were transferred from the Ain Shams temple and bearing the names of the kings of the pharaohs Thutmose III, Seti I and Ramses II. One of those obelisks were transferred in 1877 to London and the second to New York.

Paragraph 7

The (Roman Amphitheater) consists of 13 rows of marble stands numbered with Greek letters to

organize the seating process. The first of which is from the bottom of pink granite consisting of durable stones, so the engineer used it as a basis for the rest of the stands.

Paragraph 8

The ceiling of these cabins had domes that rested on a group of columns. The terraces rested on a thick limestone wall surrounded by another wall.

Paragraph 9

The two walls have been linked by a set of arches and vaults, where the outer wall has been considered a strong support for the inner wall. The orchestra area was located in the middle of the amphitheater .It was used as a place for playing music, fixed by two marble pillars, then two mosaic halls with geometric decorations at the entrance. It is located at the west.

Paragraph 10

The Catacombs of Kom El-shokafa which date from the second century A.D are unique both for their plan and for their decoration which is a mixture of Egyptian and Greco-Roman elements .

Paragraph 11

Excavations in the site started in 1892, but the catacombs were not found until 1900 when by mere chance the falling of a donkey drawing a cart in a pit led to their discovery.

Paragraph 12

The tomb consists of three stories cut in the rock, but the lower one gets filled with subsoil water and for this reason most of it has been filled with sand. A staircase (A) goes round a large shaft, down which the dead bodies used to be lowered by rops. The stair ends at the first floor with a vestibule (B) with a semi circular niche on each side. Each niche is fitted with a bench and roofed with a shell. This leads to a rotunda (C) with another large shaft in the middle surrounded by a parapet upon which stand eight pillars supporting the domed roof.

Paragraph 13

At the bottom of the shaft were found five stone heads which were removed to the Museum (Hall 16) and casts of them were made and can be seen on the parapet.

Paragraph 14

To the left of the rotunda is the banquet hall (D) or triclinum, where relatives and friends of the dead could meet on special occasions . Here are cut in the rock three large benches on which they could recline upon mattresses while eating.

Paragraph 15

The tables have disappeared and were probably made of wood. From the rotunda a staircase (E) leads down to the second storey, the main part of the tomb, which consists of a vestibule and a burial chamber. The vestibule(F) has two fine columns with floral capitals and two pilastere with capitals of papyrus and acanthus intermingle, the four support a cornice adorned with a winged solar disk between two falcons and with a kind of denticulated friez. Above the cornice 18 a law arched pediment decorated in the middle with the solar disk. On both sides of the vestibule two niches in the shape of Egyptian door-ways are hewn in the rock with two statues Inelde, one of a

woman (to the left) and the other one of a man (to the right). These two statues, except for the heads, were executed according to the rules of Egyptian art.

Paragraph 16

The woman is clad in a long tight dress which covers the body till just above the feet, while the man wears a kilt. The hair dress of them is typical Roman like those which date from the second century A.D.

Paragraph 17

In the middle of the wall at the back of the vestibule is a door surmounted by a cornice decorated with the winged sun disk and a frieze of urael (cobras).

Paragraph 18

To the right and left of this door, on two pedestals in the form of an Egyptian naos, are two great serpents carved in the relief, wearing the double crown of Upper and Lower Egypt. Each of the two serpents has on one side the pine-cone (Hyrsus), symbol of Dionysus, and on the other the serpent-wand (caduceus), symbol of Hermes. These serpents seem to represent not only Agathodemons (i.e. good genii) but also the serpents sacred to the Egyptian gods of the dead Osiris and Isis and to Hermes, the guide of dead in the other world according to Greek mythology. Above the head of each of these two serpents is a head of Medusa on a round shield, intended, no doubt, to frighten and keep the robbers away from the tomb.

Paragraph 19

The burial chamber(G) contains three large recesses on three sides. In each of them a sarcophagus is cut in the rock, complete with its lid.They closely resemble each other, and are decorated with festoons of flowers, masks and bulls-heads.

Paragraph 20

The lids are not separate and bodies were entered from opening in the passage behind. The back wall of the central sarcophagus shows a typical Egyptian scene of mummification; In the middle on a funerary-bed lies the mummy, while the jackal- headed Anubis, god of mummification, stands behind the bed with his right hand on mummy, while the left carries a vase.

Paragraph 21

Underneath the bed are three canopic jars Intended to contain the viscera of the deceased, one has a cover in the shape of a flacon's head, the second a human head, and the third an ape's head. At the head of the bed, which takes the shape of a lion`s head stands the Ibis -headed Thoth, god of wisdom.

Paragraph 22

He holds in his right-hand avase and in the left a scepter. At the foot of the bed stands the falcon headed god Horus, who holds in his right hand a sceptre and in the left hand a vase.

Paragraph 23

The reliefs on the sides represent, to the right a woman standing, with the sun-disk on her head, sign of deification, up lifting both her hands in the gesture of adoration in front of a priest with

two feathers on his head.

Paragraph 24

The scene to the left represents a man standing, holding something in his right hand and uplifting his left hand in adoration. In front of him stands a lector priest holding a roll of papyrus in both hands. Between the two is an altar decorated with lotus flowers.

Paragraph 25

On the back wall of the niche to the right we see the king standing, wearing the double crown of Upper and Lower Egypt and holding a necklace in both hands which he offers to the sacred bull represented standing on a pedestal with a goddess behind, probably Isis, protecting the bull with her two outstretched wing. The right side represents a mummy standing with the sun-disk on its head, holding a long staff with both hands.

Paragraph 26

In front of it stands a jackal-headed god with the sun-disk on his head holding a long staff with both hands. Between the two is an altar with a vase on it.

Paragraph 27

On the other side, to the left the left, we see the king standing, wearing headdress with the sun-disk encircled by the sacred cobra. His right arm is stretched down to his side, while he offers a feather (symbol of truth) by his left hand to the god standing in front of him, This god, most probably being in the form of a mummy, is represented standing with the sun disk on his head,

holding a scepter with both hands. Between the two is an altar adorned with lotus flowers. The scene on the back of the niche on the left hand side is nearly the same as that on the right hand side.

Paragraph 28

It represents the king who offers a necklace to the sacred bull standing on a pedestal with a goddess behind protecting the bull with her outstretched wings.

Paragraph 29

On the lateral side, to the right, is represented the king standing with the sun disk and cobra on his head holding a long staff with both hands. In front of him the Falcon headed god Horus stands wearing the double crown of Upper and Lower Egypt, holding a long staff with both hands. Between the two is an altar with a vase on it, on the lateral side to the left we see the king standing, wearing a kilt. He offers a feather with his right hand to a god standing in front of him.

Paragraph 30

This god is represented in the shape of a mummy with the sun disk on its head. Between the two stands an altar adorned with flowers. On both sides of the entrance to this burial chamber, on the way out, we see on the right hand side the Egyptian Jakal-headed god Anubis in a military uniform.

Paragraph 31

He is represented standing with the sun disk on his head, holding a long staff with his right hand.

On the other side of the entrance, the same god is represented with the lower part of a dragon.

Paragraph 32

These divinities are again a mixture of Egyptian and Greco-Roman form, which makes this tomb a unique example in its kind. Surrounding this part of the tomb are narrow passages with more than 300 loculi in two rows for burial (H), of which those in room (J.) were for the followers of goddess Nemesis. In one of the loculi was found the mummy of a priestess of this goddess with a golden chain round her neck, adorned with the wheel of this goddess and other thin leaves of gold which covered the eyes, the breast, the tongue, the mouth, and even the nails of fingers and toes. We now return to the rotunda (C), and enter, through a breach in the rock, to an entirely different set of tombs.

Paragraph 33

These are lit by a square shaft at the bottom of which stands an altar. They could be reached directly from outside by a staircase hewn in the rock but it is now blocked.

Paragraph 34

This part is called after the Emperor Caracalla because of the bones which were found in it and which were believed to have been the result of the massacre which happened during his visit to Alexandria .

Paragraph 35

But the bones found there belong more to animals, and specially horses, than to human beings.

As this part of the tomb was dedicated to Nemesis. Goddess of sports , it is thought that horses which won in races were honoured after their death and buried here under the protection of the goddess.

Paragraph 36

The so-called "Pompey Pillar" is the biggest memorial column in Egypt. It is a huge column of red granite, with a total height of about 28 meters and a base diameter of 2.7m. On the upper part at the western side is an inscription in Greek, which reads: "to the most just Emperor, tutelary of Alexandria Diocletian, the invincible, Postumus, the Prefect of Egypt (who erected this monument)."

Paragraph 37

A serious revolt in the city took place and Diocletian came himself, ordering the city to be besieged. After 8 months of resistance, the city finally surrendered and returned to Roman rule.

Paragraph 38

As a result of the siege, there was famine in the city and therefore the Emperor ordered that a portion of the corn which was sent to Rome annually be given to the people of Alexandria instead.

Paragraph 39

This memorial column was erected in gratitude for what Diocletian did for them during these hard times. In the Middle Ages the Crusaders believed mistakenly that the ashes or remains of the great Roman general Pompey were in a pot at the top of the column. This is how it got the

nickname "Pompey's Pillar."

Paragraph 40

This gigantic column was erected on the hill of Bab Sidra, between the current area of Muslim burials known as Al-Amoud, and the archaeological plateau of Kom Al-Shuqafa.

Paragraph 41

The area occupied by the column was considered the Acropolis of Alexandria (that is, the fortified high place). It also had represented both eras the Greek and the roman one.

Paragraph 42

The column was made of red granite and was brought from the Aswan quarries. The column is one piece 20.75 meters long, 2.70 meters in diameter at the base, and 2.30 meters at the crown. The total height of the column, including the base and the crown, is 26.85 meters.

Paragraph 43

It is a temple or a small structure erected on a high floor .It consists of a staircase that leads to a hall facing it with four columns. This hall leads to a small room almost square in shape with a side staircase.

Paragraph 44

As for the upper part of the building, its remains are still evidence that it was a place of residence, because the temple was one of the private temples attached to the homes of some individuals.

Paragraph 45

The upper part consists of two rooms, one of which was found with the remains of the marble slabs that covered its floor, and there are indications that there were other rooms in this place, perhaps stores of food. There is also an evidence of the existence of a small water channel. The architectural characteristics of this temple indicate that it was established in the middle of the second century AD.

Paragraph 46

In the Kom El-Dikka area, next to the theater, there are a number of ancient Egyptian antiquities, most of which date back to the era of the modern state. They were found in the waters of the Mediterranean, among the antiquities that were thrown into the water during the Middle Ages.

Paragraph 47

Geyer Anderson Pasha was an English officer who studied medicine in London. He was assigned as a doctor for the English military in 1904 and was deployed in Egypt in 1907.

Paragraph 48

In 1935, Geyer Anderson submitted a request to the Assembly of Preserving Arab Antiquities to

live in the two houses and to furnish them in Islamic-Arabic style. He proposed to gather a collection of pharaonic, Islamic, and Asiatic antiquities. These antiquities would belong to the Egyptian people following his death or when he left Egypt permanently. The assembly agreed. When Anderson left the house in 1942, his request was granted, and the two houses came into the possession of the Assembly of Preserving Arab Antiquities, which converted the building into the Geyer Anderson Museum.

Paragraph 49

The first house was built by the scholar 'Abd al-Qadir al-Hadad in 947 AH/ 1545 AD. Lady Amina bint Salem later owned it. The second house belonged to Hajj Muhammad ibn Salem ibn Jilmam al-Jazar in 1041 AH/ 1631 AD. Different families lived in it until it came under the ownership of a lady from Crete, and so the house became known as Bayt al-Kritlyya.

Paragraph 50

Dahshur was the southern part of the cemetery of Memphis, the capital of ancient Egypt. Pyramids of the kings of the Old and Middle Kingdoms were erected on this hill. The first king of the 4th Dynasty Sneferu chose the rocky plateau of Dahshur to establish his first pyramid to compete with the pyramid of King Djoser in Saqqara but failed to complete it. This first attempt turned into a broken shape, but he built a complete pyramid at a distance from it, called the Red Pyramid. Nearby, the pyramids dating to the Middle Kingdom, starting from the pyramid of King Amenemhat II, stand although in a bad state. The pyramid of King Senwosret III is surrounded by the tombs of the princesses Sit-Hathor and Ment.

Paragraph 51

As for the Black Pyramid of King Amenemhat III, it is also in poor condition of conservation. Despite the erosion of its stones, it is still standing at a distance from the pyramid of Sneferu. The stone pyramidion, the tip of the pyramid, is on display at the Egyptian Museum. Several other pyramids of the 13th Dynasty were built at Dahshur.

Paragraph 52

This tomb belongs to Baqet III, the son of Remushen, both of whom were nomarchs (governors) of the 16th Upper Egyptian nome, known as the Oryx nome, (c.2055–1956 BC) in the Middle Kingdom. It consists of a forecourt leading to the tomb which gives access to the chapel. There, a small shrine was added in the south-eastern corner (at the far end, on the right), with a false door carved on its west wall and an offering platform in front of it.

Paragraph 53

The walls of the tomb, like those of others tombs at Beni Hasan, have a decorative frieze at the top, which the ancient Egyptians called a kheker. As is standard for tombs in the upper cemetery at Beni Hasan, the north wall (the one left of the entrance) depicts scenes of hunting in the desert. This same wall, as in the tomb of Khety, depicts scenes of everyday life: here, barbers, sandal makers, goldsmiths, spinners, and weavers can all be seen, in addition to a scene showing tax collection, in which defaulters are being brought by force before a scribe. Also interesting is the lowest register which, alongside fishing, depicts different species of fish and flying creatures, mostly birds, but bats, too. More animals can be seen on the south wall, where a cat is facing a mouse, and below them, accompanied by a male monkey, a female monkey is carrying a young monkey on her back. Two baboons can also be seen next to the monkeys. The east wall of the tomb depicts a battle and a besieged fortress, and 220 pairs of wrestlers. In each pair, one wrestler is painted red and the other dark brown, so that the interaction between the two men

can be seen clearly.

Paragraph 54

The mosque of Ibn Tulun was commissioned by Ahmad Ibn Tulun (254-270 AH/868-884 AD), 'Abbasid governor of Egypt, who in 266 AH\ 872 AD ruled Egypt as an independent state.

Paragraph 55

Construction began in 263 AH/876 AD, and finished in 265 AH/879 AD. Located on Jebal Yashkur (in modern-day Ahmad Ibn Tulun Square, Sayyida Zaynab), the mosque was meant to serve as the main congregational mosque of Ibn Tulun's new administrative capital, al-Qata'i. The building of this mosque was a further step in asserting Ahmad Ibn Tulun's independence from the 'Abbasid Caliphate.

Paragraph 56

The mosque is distinguished by its spiral minaret, which echoes the designs of the al-Abbas mosque in Samarra, Iraq. The arches and the windows of the mosque's courtyard contain stucco designs of geometric and floral designs. A water fountain is positioned in the center of the courtyard, surmounted by a dome supported on marble columns. The interior of the mosque contains six mihrabs. The mihrab is a niche in the wall of a mosque that marks the qibla, the direction of the Kaaba in Mecca, which Muslims face during prayer. The main mihrab is hollow and elaborately decorated.

Paragraph 57

The Mamoura Bay at Alexandria is a vast bay stretching from the royal Montaza gardens in the west to the gulf of Abu Qir in the east. The bay was the gateway to the ships coming from the Mediterranean on their way to the Nile. By hugging the coast of the bay, the ships traveled to the Canopic branch of the Nile and transported their goods to all of Egypt. Pottery sherds and amphorae were found scattered on the bay's seabed, a testament to the many shipwrecks that took place here. The artifacts testify to the flourishing trade between Egypt and the world. A survey of the seabed revealed an ancient Roman shipwreck, remains of which are still present today.

Paragraph 58

Little is known about Mamoura Bay, but excavations are gradually providing us with information on the area. A small port and paving dating to the Greco-Roman Period were found, along with the limestone quarry that was used to build them. Rock cut basins were also discovered and are thought to be evidence of fish farming, raising the possibility of a settlement that was once located here.

Paragraph 59

The vast necropolis of Saqqara, which served as the cemetery of ancient Memphis, contains tombs from almost every period of Egyptian history. The New Kingdom (c.1550–1069 BC) cemetery south of the causeway of Unas is where several important officials of the Eighteenth to Twentieth Dynasties were buried. Among them are Ptahemwia, the “Royal Butler, Clean of Hands” under Kings Akhenaten (c.1353–1336 BC) and Tutankhamun (c.1336–1327 BC), Maya, the overseer of the treasury under Tutankhamun, and Tia, the overseer of the treasury during the reign of Ramses II (c.1279–1213 BC). This is also the site of the tomb Horemheb was planning for himself before he became king.

Paragraph 60

Like most private tombs, the tombs of this New Kingdom cemetery consist of two parts: a sealed underground section that includes the burial chamber, and the above-ground, accessible, tomb chapel, where the cult of the deceased was practiced. What sets the tombs of this cemetery apart, however, is the fact that they are neither mastabas nor rock-cut, but free-standing structures known as temple-tombs. The larger tombs, like the great state temples of the period (hence their name), were entered through a pylon gateway that led into an open-air courtyard that preceded the tomb chapel. The central chapel would have been surmounted by a small pyramid, a symbol of rebirth. A shaft in the forecourt led to the underground burial chamber.

Paragraph 61

This section of Saqqara was explored by tomb robbers and art dealers in the 19th century. Many statues and reliefs were taken without being recorded, and sold to museums and collectors abroad. A 19th century map of the area made by Prussian Egyptologist Karl R. Lepsius led to the rediscovery of the New Kingdom cemetery in 1975 by the Anglo-Dutch expedition of the Egypt Exploration Society (EES) in London and the National Museum of Antiquities, Leiden, led by Geoffrey T. Martin.

Paragraph 62

Saint Catherine's Monastery (Arabic: دير القديسة كاترين Dayr al-Qiddīsa Katrīn; Greek: Μονή Αἰκατερινής), officially the Sacred Autonomous Royal Monastery of Saint Catherine of the Holy and God-Trodden Mount Sinai, is a Christian monastery located in the Sinai Peninsula of Egypt. Located at the foot of Mount Sinai, it was built between 548 and 565, and is the world's oldest continuously inhabited Christian monastery.

Paragraph 63

The monastery was built by the orders of the Byzantine Emperor Justinian I, enclosing what is claimed to be the burning bush seen by Moses. Centuries later, the purported body of Saint Catherine of Alexandria, said to have been found in the area, was taken to the monastery; Saint Catherine's relics turned it into an important pilgrimage site, and the monastery was eventually renamed after the saint.

Paragraph 64

Controlled by the autonomous Church of Sinai, which is part of the wider Greek Orthodox Church, the monastery became a UNESCO World Heritage Site in 2002 for its unique importance to the three major Abrahamic religions: Judaism, Christianity, and Islam.

Paragraph 65

The monastery library holds unique and rare works, such as the Codex Sinaiticus and the Syriac Sinaiticus, as well as a collection of early Christian icons, including the earliest known depiction of Jesus as Christ Pantocrator.

Paragraph 66

Saint Catherine's has as its backdrop the three mountains it lies near: Ras Sufsafeh (possibly the Biblical Mount Horeb, peak c.1 km (0.62 mi) west); Jebel Arrenziyeb, peak c. 1km south; and Mount Sinai (locally, Jabal Musa, by tradition identified with the biblical Mount Sinai; peak c. 2 km (1.2 mi) south).

Paragraph 67

The monastery was built around the location of what is traditionally considered to be the place of the burning bush seen by the Hebrew prophet Moses. Saint Catherine's monastery also encloses the "Well of Moses", where Moses is said to have met his future wife, Zipporah. The well is still today one of the monastery's main sources of water. The site is considered sacred by the three major Abrahamic religions: Judaism, Christianity, and Islam.

Paragraph 68

Centuries after its foundation, the body of Saint Catherine of Alexandria was said to be found in a cave in the area. Catherine was a popular saint in Europe during the Middle Ages; her story says that, for defending Christianity, she was sentenced to death on a spiked breaking wheel, but, at her touch, the wheel shattered. It was then ordered that she be beheaded.

Paragraph 69

The relics of Saint Catherine, kept to this day inside the monastery, have made it a favourite site of pilgrimage. The patronal feast of the monastery is the Feast of the Transfiguration.

Paragraph 70

The oldest record of monastic life at Mount Sinai comes from the travel journal written in Latin by a pilgrim woman named Egeria (Etheria; Saint Sylvia of Aquitaine) about 381/2–386.

Paragraph 71

The monastery was built by order of Emperor Justinian I (reigned 527–565), enclosing the Chapel

of the Burning Bush (also known as "Saint Helen's Chapel") ordered to be built by Empress Consort Helena, mother of Constantine the Great, at the site where Moses is supposed to have seen the burning bush. The living bush on the grounds is purportedly the one seen by Moses. Structurally the monastery's king post truss is the oldest known surviving roof truss in the world.

Paragraph 72

From the time of the First Crusade, the presence of Crusaders in the Sinai until 1270 spurred the interest of European Christians and increased the number of intrepid pilgrims who visited the monastery. The monastery was supported by its dependencies in Egypt, Palestine, Syria, Crete, Cyprus and Constantinople. Throughout the Middle Ages, the monastery had a multiethnic profile, with monks of Arab, Greek, Syrian, Slavonic and Georgian origin. However, in the Ottoman period the monastic community became almost exclusively Greek, possibly due to the decline and depopulation of Transjordanian Christian towns. From the 1480s onwards, the Wallachian princes started sending out alms to the monastery.

Paragraph 73

A mosque was created by converting an existing chapel during the Fatimid Caliphate (909-1171), which was in regular use until the era of the Mamluk Sultanate in the 13th century and is still in use today on special occasions. During the Ottoman Empire, the mosque was in desolate condition; it was restored in the early 20th century.

Paragraph 74

During the seventh century, the isolated Christian anchorites of the Sinai were eliminated: only the fortified monastery remained. The monastery is surrounded by the massive fortifications that

have preserved it. Until the twentieth century, access was through a door high in the outer walls.

Paragraph 75

The monastery, along with several dependencies in the area, constitute the entire Church of Sinai, which is headed by an archbishop, who is also the abbot of the monastery. The exact administrative status of the church within the Eastern Orthodox Church is ambiguous: by some, including the church itself, it is considered autocephalous, by others an autonomous church under the jurisdiction of the Greek Orthodox Church of Jerusalem. The archbishop is traditionally consecrated by the Greek Orthodox Patriarch of Jerusalem; in recent centuries he has usually resided in Cairo. During the period of the Crusades which was marked by bitterness between the Orthodox and Catholic churches, the monastery was patronized by both the Byzantine emperors and the rulers of the Kingdom of Jerusalem, and their respective courts.

Paragraph 76

Dominican theologian Felix Fabri visited the monastery in the 15th century and provided a detailed account of it. He also described the monastery's gardens, noting the presence of "tall fruit trees, salad herbs, grass, and grain," and mentioning "more than three thousand olive trees, many fig-trees and pomegranates, and a store of almonds and other fruits." The olives were used to produce oil for lighting lamps and as a relish in the kitchen.

Paragraph 77

For most of the time of the Mamluk Sultanate the monastery was able to prosper, but as the sultanate started to decline, it went through a crisis. While there had been several hundred monks in the mid-14th century, a hundred years later there were only several dozens. Local

Bedouin tribes started harassing the community, robbing their property of the Christian coastal village of Al-Tur and in 1505, the monastery was captured and sacked. Though the sultan demanded that the property be returned to the monks, the Mamluk government was unable to subdue the Bedouin nomads and preserve order. The German explorer Martin Baumgarten visited the monastery in 1507 and noticed its decline.

Paragraph 78

On April 18, 2017, an attack by the Islamic State group at a checkpoint near the Monastery killed one policeman and injured three police officers.

Paragraph 79

The monastery's library, founded sometime between 527 and 565, is recognized by Guinness World Records as the world's oldest continuously operating library. It preserves the world's second-largest collection of early codices and manuscripts, outnumbered only by the Vatican Library. It contains Greek, Christian Palestinian Aramaic, Syriac, Georgian, Arabic, Ethiopic/Ge'ez, Latin, Armenian, and Church Slavonic manuscripts and books, along with very rare Hebrew and Coptic books.

Paragraph 80

In May 1844 and February 1859, Constantin von Tischendorf visited the monastery for research and discovered the Codex Sinaiticus, dating from the 4th century, at the time the oldest almost completely preserved manuscript of the Bible. The finding from 1859 left the monastery for Russia, in circumstances that had been long disputed. But in 2003 Russian scholars discovered the donation act for the manuscript signed by the Council of Cairo Metochion and Archbishop

Callistratus on 13 November 1869. The monastery received 9000 rubles as a gift from Tsar Alexander II of Russia. The Codex was sold by Stalin in 1933 to the British Museum and is now in the British Library, London, where it is on public display. Prior to September 1, 2009, a previously unseen fragment of Codex Sinaiticus was discovered in the monastery's library, as well as among the New Finds of 1975. On other visits (1855, 1857) Constantin von Tischendorf also amassed their more valuable manuscripts (Greek, Christian Palestinian Aramaic, Georgian, Syriac) and took them with him to St. Petersburg and Leipzig, where they are stored today.

Paragraph 81

In February 1892, Agnes S. Lewis discovered an early palimpsest manuscript of the Gospel in St Catherine Monastery's library that became known as the Syriac Sinaiticus and it remains in the monastery's possession. Agnes and her sister Margaret D. Gibson returned in 1893 with the Cambridge team of the two scholars that included their wives, and also J. Rendel Harris to photograph and transcribe the manuscript in its entirety, as well as to prepare the first catalogues of the Syriac and Arabic manuscripts. Only among the New Finds two additional palimpsest manuscripts came to light containing additional passages of the Old Syriac Gospels.

Paragraph 82

The Monastery also has a copy of the Ashtiname of Muhammad, in which the Islamic prophet Muhammad is claimed to have bestowed his protection upon the monastery.

Paragraph 83

The most important manuscripts have since been filmed or digitized, and so are accessible to scholars. With planning assistance from Ligatus, a research center of the University of the Arts

London, the library was extensively renovated, reopening at the end of 2017.

Paragraph 84

Since 2011, a team of imaging scientists and experienced scholars in the decipherment of palimpsest manuscripts from the U.S. and Europe have photographed, digitized, and studied the library's collection of palimpsests during the international Sinai palimpsests project.

Paragraph 85

Palimpsests are notable for having been reused one or more times over the centuries. Since parchment was expensive and time-consuming to produce, monks would erase certain texts with orange juice or scrape them off and write over them. Though the original texts were once assumed to be lost, imaging scientists used narrowband multispectral imaging techniques and technologies to reveal features that were difficult to see with the human eye, including ink residues and small grooves in the parchment. These images have subsequently been digitized and are now freely available for research at the UCLA Library for scholarly use.

Paragraph 86

As of June 2018, at least more than 160 palimpsests were identified, with over 6,800 pages of texts recovered. The newer finds were discovered in a secluded storage area of the St George Tower in 1975. Highlights include "108 pages of previously unknown Greek poems and the oldest-known recipe attributed to the Greek physician Hippocrates;" additional folios for the transmission of the Old Syriac Gospels; two unattested witnesses of an early Christian apocryphal text the Dormition of Mary (Transitus Mariae) of which most of the Greek text is lost; a previously unknown martyrdom of Patriklos of Caesarea Maritima (Israel), one of the eleven followers of

Pamphilus of Caesarea; some of the earliest known Georgian manuscripts; as well as insight into dead languages such as the previously hardly attested Caucasian Albanian and Christian Palestinian Aramaic, the local dialect of the early Byzantine period, with many unparalleled text witnesses.

Paragraph 87

The complex houses irreplaceable works of art: mosaics, the best collection of early icons in the world, many in encaustic, as well as liturgical objects, chalices and reliquaries, and church buildings. The large icon collection begins with a few dating to the 5th (possibly) and 6th centuries, which are unique survivals; the monastery having been untouched by Byzantine iconoclasm, and never sacked. The oldest icon on an Old Testament theme is also preserved there. A project to catalogue the collections has been ongoing since the 1960s. The monastery was an important centre for the development of the hybrid style of Crusader art, and retains over 120 icons created in the style, by far the largest collection in existence. Many were evidently created by Latins, probably monks, based in or around the monastery in the 13th century.

Paragraph 88

The National Police Museum is one of the museums in the Salah al-Din Citadel, located in its northern section. Its exhibitions display the history of Egypt's police force, each hall dedicated to a historical time period. One hall shows the police in ancient Egypt, another shows them during the Islamic period, and a third displays fire-fighting equipment. The museum also documents the most important battles, assassinations, and crimes during the modern period, in addition to the evolution of uniforms and weaponry. The museum houses fire trucks used in the eighteenth and nineteenth centuries in addition to several models that represent the Egyptian struggle against colonialism, which culminated in a battle that took place on January 25th, 1952 in al-Ismailiyya.

Paragraph 89

The museum is built above the lions tower which has been discovered during the construction of the museum. It named the lions tower due to the presence of lions carved on the top of tower, which indicates that it dates back to the region of al-Zahir Baybars as it was his emblem. it is only survived tower from the citadel which back to the Mamluk period.

Paragraph 90

Built during the 18th Dynasty (c. 1550–1295 BC) in the New Kingdom, the temple of Amada is one of the oldest of the ancient Egyptian monuments lying along the shores of Lake Nasser. The reliefs and inscriptions of the temple are very well preserved because they were covered with a layer of plaster when it was converted into a church.

Paragraph 91

Three generations of kings built this beautiful temple. The great conquering warrior kings Thutmose III (c. 1479–1425 BC) and his son Amenhotep II (c. 1427– 1400 BC) built its core, and Thutmose IV (c. 1400–1390 BC) added the graceful hypostyle hall in front. Minor additions and modifications were made in the 19th Dynasty (1295–1186 BC).

Paragraph 92

The temple's decoration shows the king in temple ritual and in the company of a wide variety of deities. The temple being dedicated to the gods Amun-Ra and Ra-Horakhty, the king is often seen entering, or being led into, the presence of one of these two powerful gods.

Paragraph 93

The temple's walls feature important texts, too. The inscription at the bottom of the left thickness of the doorway into the temple records military exploits by the 19th Dynasty king Merenptah (c. 1213-1203 BC), while Amenhotep II recorded his successful military campaign to the Levant on the rear wall of the sanctuary.

Paragraph 94

With the construction of the Aswan High Dam in the 1960s, the temple of Amada was in danger of being lost to the rising waters of Lake Nasser. Thankfully, it was possible to reconstruct this temple here, in New Amada, after it was relocated from its original site in Amada around 2.5 km away.

Paragraph 95

The tomb of Shepsipumin dates to the sixth Dynasty, at the end of the reign of King Pepy II (2278-2184 BC). It was situated high up on the cliff, at a height of 225 metres. Shepsipumin was also called Kheni and was the eldest son and successor of Theti-Iker, owner of the neighbouring tomb no. H26.

Paragraph 96

Kheni held many titles, 'Count', 'Treasurer of the King of Lower Egypt', 'Sem-priest', 'Sole companion', 'Overseer of Upper Egypt', 'Lector-priest', 'Overseer of priests', 'Great overlord of Akhmim'. His wife, Hetpet who held the title the 'Priestess of Hathor ' and two of their daughters were also mentioned in the tomb, in addition to four sons. The name of their eldest son is Teti.

Paragraph 97

The Mosque of Muhammad Ali is located inside the Citadel of Salah al-Din al-Ayyubi (Saladin) in Cairo. It was built by Muhammad Ali Pasha in 1265 AH\ 1848 AD on the site of Mamluk palaces. This mosque is known as the "Alabaster Mosque", in reference to its marble paneling on its interior and exterior walls. The mosque's twin minarets are the highest in all of Egypt, each reaching a height of 84 meters.

Paragraph 98

The mosque was built on the Turkish style that consists of an open court and prayer hall. The prayer hall is a square space that surmounted with a large central dome which surrounded by four semi-domes and four shallow domes in the corners. There are two minbars (pulpits) inside the mosque. The original of the two is made of wood decorated in green. The other was a later addition made of marble.

Paragraph 99

The outer open court contains a copper clock tower, which was gifted to Muhammad Ali Pasha by Louis Philippe of France in 1262 AH/1845 AD. Muhammad Ali Pasha reciprocated the gesture with an obelisk of Ramesses II's (c.1279-1213 BC) that stood in front of Luxor Temple. Today, it stands in the Place de la Concorde Square, Paris.

Paragraph 100

Alexander the Great founded Alexandria in 331 BC on the Mediterranean coast in northern Egypt,

tucked in the western Delta. An ancient Egyptian town or city by the name of Raqote appears to have already existed here.

Paragraph 101

After Alexander's death in Babylon, in 323 BC, his generals fought amongst themselves for control over various territories of the empire. Ptolemy I Soter (306/5-283/2 BC) took control of Egypt, initiating the Ptolemaic Period, which would end with the famous Cleopatra VII. Alexandria became the seat of Ptolemaic rule, and remained the largest and most important city in the eastern Mediterranean until Constantinople's rise to prominence starting the 5th century AD.

Paragraph 102

One of the major monuments that may be seen in Alexandria today is the towering and massive Diocletian's Column (late 290s AD), which is more famously—but incorrectly—known as Pompey's Pillar. It stands immediately next to the remains of the Serapeum, the principal temple of Serapis, the national god of ancient Egypt during this period. It was unfortunately destroyed when the Byzantine Emperor Theodosius outlawed paganism in 391 AD. Many others famed Alexandrian monuments have unfortunately not survived either, such as the Great Lighthouse, and the Library of Alexandria. The majority of Alexandria's surviving monuments are its necropoleis (cemeteries). The most well-known of these is the Roman-era Kom al-Shoqafa, near the Serapeum. It comprises Greek-style catacombs and triclinia burials, a chapel, and a banqueting area that was used during funerals. Paintings and reliefs gracefully combine ancient Egyptian and Greek beliefs and artistic traditions.

Paragraph 103

The most impressive surviving non-funerary site is Kom al-Dikka. The monuments that can be seen here — which date to the late Roman to Byzantine Periods— include a theater building (odeion), a large bath complex, lecture rooms (auditoria), elite houses featuring gorgeous mosaics, and workshop spaces .

Paragraph 104

The ancient city has suffered greatly throughout its history. It endured several major earthquakes in Late Antiquity and the Middle Ages. However, the glory of this city and its many monuments have survived in the memory and writings of Graeco-Roman travellers. More recently, underwater archaeology has begun to reveal the structures and colossal statues associated with the Ptolemaic harbor and coastal royal headquarters.

Paragraph 105

*The Bibliotheca Alexandrina (Latin, 'Library of Alexandria'; Arabic: مكتبة الإسكندرية, romanized *al-ʾIskandariyya*, Egyptian Arabic pronunciation: [mæk'tæb(e)t eskende'rejjæ]) (BA) is a major library and cultural center on the shore of the Mediterranean Sea in Alexandria, Egypt. It is a commemoration of the Library of Alexandria, once one of the largest libraries worldwide, which was lost in antiquity. The Bibliotheca Alexandrina contains books in classical Arabic, English, and French languages.*

Paragraph 106

The idea of reviving the old library dates back to 1974 when a committee set up by Alexandria University selected a plot of land for its new library. Construction work began in 1995, and after some US\$220 million had been spent, the complex was officially inaugurated on 16 October

2002. In 2009, the library received a donation of 500,000 books from the Bibliothèque nationale de France (BnF). The gift makes the Bibliotheca Alexandrina the sixth-largest Francophone library in the world.

Paragraph 107

The library offers shelf space for eight million books, and its main reading room spans 20,000 square meters (220,000 sq ft). The complex also houses a conference center; specialized libraries for maps, multimedia, the blind and visually impaired, and for children; four museums; four art galleries for temporary exhibitions; 15 permanent exhibitions; a planetarium; and a manuscript restoration laboratory.

Paragraph 108

The idea of reviving the Library of Alexandria dates back to 1974, when a committee set up by Alexandria University selected a plot of land for its new library between the campus and the seafront, close to where the ancient library once stood. One leading supporter of the project was former Egyptian President Hosni Mubarak, along with a partnership with UNESCO.

Paragraph 109

UNESCO organized an architectural design competition in 1988 to choose the design. The competition was won by Snøhetta, a Norwegian architectural office, among 524 other entries. UNESCO also created an International Commission for the Bibliotheca Alexandrina.[non-primary source needed] The first pledges were made for funding the project at a conference held in 1990 in Aswan along the upper Nile River with US\$65 million, mostly from the MENA states. Construction work began in 1995, and, after some additional US\$220 million had been spent, the

complex was officially inaugurated on 16 October 2002.

Paragraph 110

The Internet Archive donated US\$5 million to the BA, including 10 billion web pages from over 16 million sites, 2000 hours of Egyptian and U.S. television broadcasts, 1000 archival films, 100 terabytes of data stored on 200 computers, and a bookscanning facility for local books. The library also received a supplementary donation of 500,000 books from the Bibliothèque nationale de France in Paris.

Paragraph 111

The library has shelf space for eight million books, with the main reading room covering 20,000 square metres (220,000 sq ft) on eleven cascading levels. The complex also houses a conference center; specialized libraries for maps, multimedia, the blind and visually impaired, young people, and for children; four museums; four art galleries for temporary exhibitions; 15 permanent exhibitions; a planetarium; and a manuscript restoration laboratory.

Paragraph 112

The main reading room stands beneath a 32-meter-high glass-panelled roof, tilted out toward the sea like a sundial, and measuring some 160 m in diameter. The walls are of gray granite, carved with characters from 120 scripts.

Paragraph 113

The Taha Hussein Library contains materials for the blind and visually impaired using special

software that makes it possible for readers to read books and journals. It is named after Taha Hussein, the Egyptian professor of Arabic and literary critic who was himself blinded at the age of three.

[Paragraph 114](#)

Contains book collections of Nobel Prize Laureates in Literature from 1901. The Nobel Section was inaugurated by Queen Silvia of Sweden and Queen Sonja of Norway on 24 April 2002.

[Paragraph 115](#)

Established in 2001, the Antiquities Museum is an archeological museum that was situated within a library. It held approximately 1,316 artifacts. The collection includes underwater antiquities from the Mediterranean seabed near the Eastern Harbour and the Bay of Abukir. The museum provides descriptions of artifacts in three languages: English, Arabic, and French.

[Paragraph 116](#)

The Manuscript Museum provides visitors and researchers with rare manuscripts and books. Established in 2001, the Manuscript Museum contains the world's largest collection of digital manuscripts. The Manuscript Museum operates alongside the Manuscript Center.

[Paragraph 117](#)

This museum contains many personal belongings of the Egyptian president, Anwar Al Sadat. The collections include some of his military robes, his Nobel Prize medal, his copy of the Qur'an, a few of his handwritten letters, pictures of him and his family, and the blood-stained military robe he

wore on the day of his assassination. The museum also contains a recording in his voice of part of the Qur'an and assorted newspaper articles written about him.

Paragraph 118

The Our Digital World exhibition displays some of the library's digital projects, including digital archives of former presidents, the Science Supercourse, and the Encyclopedia of Life. Additionally, digital versions of books, such as Description de l'Égypte and L'Art Arabe, are available.

Paragraph 119

The World of Shadi Abdel Salam exhibition contains works of Egyptian film director and screenwriter Shadi Abdel Salam. The work was donated by his family. The Impressions of Alexandria exhibition is divided into two sections: Alexandria as seen by Artists and Travelers and Cosmopolitan Alexandria: a Photographic Memory.

Paragraph 120

The Culturama is a hall that consists of a 180-degree panoramic interactive computer screen with a diameter of 10 meters that is made up of nine separate flat screens arranged in a semicircle and nine video projectors controlled by a single computer. It was developed by the Egyptian Center for Documentation of Cultural and CULTNAT and holds its patent in 2007.

Paragraph 121

The Digital Assets Repository (DAR) is a system developed at the Bibliotheca Alexandrina by the

International School of Information Science (ISIS) that maintains a digital library collections as well as providing free public access to the library's digitized collections through web-based search and browsing facilities via DAR's website.

Paragraph 122

Per Presidential Decree No. 76 in 2001, the Bibliotheca Alexandria is managed by a Council of Patrons, a Board of Trustees, and a Director. The founding director was Ismail Serageldin, who served until May 2017. He was succeeded by manager Moustafa El Feqy.

Paragraph 123

The Board of Trustees shall number no less than fifteen and no more than thirty, of whom five shall be ex-officio members of the Egyptian Government, namely the Minister of Higher Education and Scientific Research, the Minister of Culture, the Minister of Foreign Affairs, the Governor of Alexandria and the President of the University of Alexandria.

Paragraph 124

While the library was shut down during the 2011 Egyptian revolution, young adults were seen in a circle around the building to protect against looters and vandals. Students from neighboring universities make up 80% of Bibliotheca Alexandrina patrons. The Bibliotheca Alexandrina held a variety of symposiums in 2011, emphasizing the 2011 Egyptian revolution. Other topics included in these symposiums were social work. All of these events were freely available to the public.

Paragraph 125

Many allege that the library is a white elephant, which serves little more than a vanity project for the Egyptian government. Furthermore, there are fears that censorship would affect the library's collection.

Paragraph 126

The building's architecture (which imitates a rising sun) upset some who believed too much money was being spent on construction rather than the library's actual collection. Due to the lack of available funds, the library had only 500,000 books in 2002; however, in 2010, the library received an additional 500,000 books from the Bibliothèque nationale de France. The library relies on donations to buy books for its collections.

Paragraph 127

The pyramids of Giza and the Great Sphinx are among the most popular tourist destinations in the world, and indeed already were even in Roman times. Each of these spectacular structures served as the final resting place of a king of the 4th Dynasty (c.2613-2494 BC). The Great Pyramid of Giza was built for king Khufu (c.2589-2566 BC), and the other two for Khafre and Menkaure, his son and grandson. Khufu's pyramid is both the oldest and largest of the three, and the first building to exceed it in height would not be built for another 3,800 years!

Paragraph 128

Although the three pyramids dominate the plateau, they are in fact surrounded by many other monuments. Every king's pyramid was just one element albeit the most important of a larger complex that included smaller, subsidiary, queens' pyramids; an additional one that acted as a second, symbolic, tomb for the king, called a satellite pyramid; mastaba tombs for nobility and

other family members; burials of actual and/or symbolic boats; and a pair of temples linked by a richly decorated causeway. One of these temples, called the valley temple, led into the pyramid complex, and was located on or near a body of water where boats could dock. The other, the funerary (or upper) temple, stood near the base of the pyramid. Priests maintained the mortuary cult of the deceased king in these temples, where his divine aspect was worshiped, and where rich and diverse offerings were presented to his soul so he could have a peaceful and luxurious afterlife.

Paragraph 129

Saadana Island, on the Red Sea coast north of Safaga in Red Sea governorate, is home to a shipwreck that offers us a rare glimpse into 18th Century trade. This area in the sea is difficult to navigate due to its shallow waters and multitude of corals, which is probably the reason the ship sank in the 1760's.

Paragraph 130

The ship was 50 meters long and was carrying about 900 tons of cargo. Excavations revealed that the ship was carrying Chinese Qing Dynasty porcelain that was fashioned for the Middle East. Many spices were also found aboard the ship including pepper, cardamom and nutmeg from India; frankincense from Oman; as well as, coconuts, olives and hazelnuts among other things.

Paragraph 131

The ship does not resemble other ships from this period, and so its origin remains unknown. However, its contents shed light on the intensive and far reaching trade that occurred during this time, and Egypt's ports as the link between the east and the west.

Paragraph 132

The Museum of Prince Muhammad Ali's Palace in Manial is one of the most beautiful and important historical museum in Egypt. The museum exhibits an important period in the history of modern Egypt and is characterized by its architectural design. Its modern Islamic style merges with Persian and Mamluk elements. It was also inspired by Syrian, Moroccan and Andalusian motifs, as well as Ottoman style. The building thus harmonises between a number of Islamic architectural traditions.

Paragraph 133

The palace of Prince Muhammad Ali Tawfik was established between 1319- 1348 AH/ 1900-1929 AD and consists of an outer wall that surrounds the entrance to the palace. Inside the walls is the reception area, the clock tower, the Sabil, the mosque, the hunting museum, living quarters, the throne hall, the private museum, and the golden hall, in addition to the wonderful garden surrounding the palace.

Paragraph 134

The Bent Pyramid is one of the pyramids built by King Sneferu, the first king of the Dynasty 4. It was called "bent" because of its broken lines due to a change of angle, an engineering issue in its design. Indeed, the pyramid construction began at an angle of 55 degrees but had to be adjusted to 43 degrees due to an overload of blocks resulting in instability. Despite their adjustments, the king's designers made a new pyramid at a short distance, the Red Pyramid. The first angle of the Bent Pyramid suggests the transition phase between the Step-pyramid design of King Djoser in Saqqara and the later smooth-faced pyramids.

Paragraph 135

The Bent Pyramid has two entrances, one on the north side, with modern wooden stairs, and the other is high on the west side. Each entrance leads to a chamber with a corbelled roof, giving this gradual effect. The northern entrance chamber is below ground level. As for the western entrance chamber, it is built higher up in the body of the Bent Pyramid.

Paragraph 136

It was established by Sultan al-Zahir Barquq between the years (786-788 AH/1384-1386 AD). It lies in al-Muizz Street, in the centre of one of the largest architectural heritage complexes in the world. It was used as a school to teach the four Islamic school of jurisprudence, a mosque and a Sufi khanqah, with a mausoleum dome in which his father and a number of his wives and sons were buried.

Paragraph 137

The madrasa (school) consists of an open courtyard and four iwans, the largest of which is to the southeast, with a marble mihrab, a wooden pulpit, the Qur'an chair, and the bench of the repeater.

Paragraph 138

The facility distinguishes the cursive texts from Quranic verses, the name of the originator, the date of construction, the colored marble cladding, and the iwan al-qibla

Paragraph 139

Counted among the most important and longest streets in Islamic Egypt, al-Suyufiyya begins at the intersection of Muhammad Ali Street and ends at its intersection with al-Saliba Street. Al-Suyufiyya reflects the historical developments of the surrounding area. In the beginning of its history, it was part of the city of al-Qatai', and it witnessed the architectural development that took place during the Fatimid Caliphate. During the Ayyubid period, al-Suyufiyya was surrounded by groves, and partially overlooked Birkat al-Fil ("Elephant Pond"). The construction of Salah al-Din's Citadel in 572 AH/1176 AD catalyzed urban expansion onto the street, and subsequently, in the Mamluk Period, the street became the home of the Mamluk nobles and ruling class. This continued during the Ottoman Period and Muhammad Ali Dynasty. Al-Suyufiyya Street includes a group of different Islamic monuments, such as palaces, mosques, tekiyyas, domes, and shrines, all of which date back to different periods. The most famous of those is the Palace of Prince Taz and the Mawlawi Tekiyya.

Paragraph 140

The entrance to Khnumhotep's tomb chapel is in the form of a portico with two columns, and is set in a forecourt. The forecourt itself was once reached by a long causeway that ran up the hill and whose course can still be seen owing to the boulders on either side of it. The portico has two fluted columns. These columns are in the proto-Doric style, so called due to its resemblance to the much later ancient Greek Doric column style. The chapel contains two burial shafts and was designed with two rows of two columns, probably laid out in square formation around the centre of the tomb chapel and ending in front of the statue shrine.

Paragraph 141

Khnumhotep's life is recorded in 222 columns of text which run across the lower section of the chapel walls. On either side of the statue shrine, painted scenes also show him fishing and

fowling in the marshes. The most famous scene in this tomb, however, is on the north wall, to the left of the entrance: a delegation of 37 'Amu (people who lived to the east and north-east of Egypt) consisting of men, women, and children dressed in beautiful, colorful clothing bringing eye-paint to Khnumhotep. The head of the delegation has his own caption, which gives us his name, Abisha(i), and which describes him as a heqa kaset - ruler of a foreign land. This is the oldest known example of the word that is far better known today in its Greek form, Hyksos.

Paragraph 142

On the west wall, on your left directly after entering the tomb chapel, you will notice a fascinating scene depicting three monkeys helping fruit gatherers collect figs from the tree!

Paragraph 143

The use of cemetery began in late 4th century BCE, about a couple of decades following the foundation of the city by Alexander the Great, and continued for the following three centuries.

Paragraph 144

Shatby Cemetery was unearthed during the systematic excavations (1904-10) of Evaristo Breccia, director of the Graeco-Roman Museum of Alexandria. After many decades of deterioration the site was restored and upgraded by the Archaeological Society of Alexandria sponsored by the A.G Leventis Foundation.

Paragraph 145

Thebes (Arabic: الاقصر, Ancient Greek: Θῆβαι, Thēbai), known to the ancient Egyptians as Waset, was

an ancient Egyptian city located along the Nile about 800 kilometers (500 mi) south of the Mediterranean. Its ruins lie within the modern Egyptian city of Luxor. Thebes was the main city of the fourth Upper Egyptian nome (Sceptre nome) and was the capital of Egypt for long periods during the Middle Kingdom and New Kingdom eras. It was close to Nubia and the Eastern Desert, with its valuable mineral resources and trade routes. It was a religious center and the most venerated city during many periods of ancient Egyptian history. The site of Thebes includes areas on both the eastern bank of the Nile, where the temples of Karnak and Luxor stand and where the city was situated; and the western bank, where a necropolis of large private and royal cemeteries and funerary complexes can be found. In 1979, the ruins of ancient Thebes were classified by UNESCO as a World Heritage Site.

Paragraph 146

The Egyptian name for Thebes was wꜣs.t, "City of the wꜣs", the sceptre of the pharaohs, a long staff with an animal's head and a forked base. From the end of the New Kingdom, Thebes was known in Egyptian as njw.t-jmn, the "City of Amun", the chief of the Theban Triad of deities whose other members were Mut and Khonsu. This name of Thebes appears in the Tanakh as the "Nō' 'Āmôn" (נֹאֲמֹן) in the Book of Nahum and also as "No" (נֹ) mentioned in the Book of Ezekiel and Jeremiah.

Paragraph 147

"Thebes" is sometimes claimed to be the Latinised form of Ancient Greek: Θῆβαι, the hellenized form of Demotic Egyptian tꜣ jpt ("the temple"), referring to jpt-swt. Today, the temple is known as Karnak, and is located on the northeast bank of the city. Since Homer refers to the metropolis by this name, and since Demotic script did not appear until a later date, the etymology is doubtful. As early as Homer's Iliad, the Greeks distinguished the Egyptian Thebes as "Thebes of the

Hundred Gates" (Θῆβαι ἑκατόμυλοι, Thēbai hekatómpyloi) or "Hundred-Gated Thebes", as opposed to the "Thebes of the Seven Gates" (Θῆβαι ἑπτάμυλοι, Thēbai heptápyloi) in Boeotia, Greece.[n 1]

Paragraph 148

In the interpretatio graeca, Amun was rendered as Zeus Ammon. The name was therefore translated into Greek as Diospolis, "City of Zeus". To distinguish it from the numerous other cities by this name, it was known as the "Great Diospolis" (Διόσπολις Μεγάλη, Diospolis Megálē; Latin: Diospolis Magna). The Greek names came into wider use after the conquest of Egypt by Alexander the Great, when the country came to be ruled by the Macedonian Ptolemaic dynasty.

Paragraph 149

Thebes was located along the banks of the Nile River in the middle part of Upper Egypt about 800 km south of the Delta. It was built largely on the alluvial plains of the Nile Valley, which follows a great bend of the Nile. As a natural consequence, the city was laid in a northeast-southwest axis parallel to the contemporary river channel. Thebes had an area of 93 km² (36 sq mi), which included parts of the Theban Hills in the west that culminates at the sacred 420-meter (1,380-foot) al-Qurn. In the east lies the mountainous Eastern Desert with its wadis draining into the valley. Significant among these wadis is Wadi Hammamat near Thebes. It was used as an overland trade route going to the Red Sea coast. Wadi Hammamat was the primary trade route linking Egypt to the Red Sea since Pre-Dynastic times. Uruk civilization was transmitted to Egypt along this corridor. It is the likely that Thinis, the capital of the First Dynasty, was located in the same region as Thebes for this reason. Both cities were at a crossroad region in Upper Egypt between the Nile in the north to south direction and Saharan caravan routes connecting to Red Sea maritime routes via Wadi Hammamat in the East West direction. The Wadi el-Hol is also

located near Thebes; this valley connected Thebes to an oasis on the Western Desert. It is notable for the first Proto-Sinatic alphabet inscription, which appeared shortly after Thebes became the capital of Egypt.

Paragraph 150

According to George Modelski, Thebes had about 40,000 inhabitants in 2000 BC (compared to 60,000 in Memphis, the largest city in the world at the time). By 1800 BC, the population of Memphis was down to about 30,000, making Thebes the largest city in Egypt at the time. Historian Ian Morris has estimated that by 1500 BC, Thebes may have grown to be the largest city in the world, with a population of about 75,000, a position it held until about 900 BC, when it was surpassed by Nimrud (among others).

Paragraph 151

The archaeological remains of Thebes offer a striking testimony to Egyptian civilization at its height. The Greek poet Homer extolled the wealth of Thebes in the Iliad, Book 9 (c. 8th Century BC): "... in Egyptian Thebes the heaps of precious ingots gleam, the hundred-gated Thebes."

Paragraph 152

More than sixty annual festivals were celebrated in Thebes. The major festivals among these, according to the Edfu Geographical Text, were: the Beautiful Feast of Opet, the Khoiak (Festival), Festival of I Shemu, and Festival of II Shemu. Another popular festivity was the halloween-like Beautiful Festival of the Valley.

Paragraph 153

Thebes was inhabited from around 3200 BC. It was the eponymous capital of Waset, the fourth Upper Egyptian nome. At this time it was still a small trading post, while Memphis served as the royal residence of the Old Kingdom pharaohs. Although no buildings survive in Thebes older than portions of the Karnak temple complex that may date from the Middle Kingdom, the lower part of a statue of Pharaoh Nyuserre of the 5th Dynasty has been found in Karnak. Another statue dedicated by the 12th Dynasty king Senusret may have been usurped and re-used, since the statue bears a cartouche of Nyuserre on its belt. Since seven rulers of the 4th to 6th Dynasties appear on the Karnak king list, perhaps at the least there was a temple in the Theban area that dated to the Old Kingdom.

Paragraph 154

By 2160 BC, a new line of pharaohs (the Ninth and Tenth Dynasties) consolidated control over Lower Egypt and northern parts of Upper Egypt from their capital in Herakleopolis Magna. A rival line (the Eleventh Dynasty), based at Thebes, ruled the remaining part of Upper Egypt. The Theban rulers were apparently descendants of the prince of Thebes, Intef the Elder. His probable grandson Intef I was the first of the family to claim in life a partial pharaonic titulary, though his power did not extend much further than the general Theban region.

Paragraph 155

Finally by c. 2050 BC, Intef III's son Mentuhotep II (meaning "Montu is satisfied"), took the Herakleopolitans by force and reunited Egypt once again under one ruler, thereby starting the period now known as the Middle Kingdom. Mentuhotep II ruled for 51 years and built the first mortuary temple at Deir el-Bahri, which most likely served as the inspiration for the later and larger temple built next to it by Hatshepsut in the 18th Dynasty. After these events, the 11th

Dynasty was short-lived, as less than twenty years had elapsed between the death of Mentuhotep II and that of Mentuhotep IV, in mysterious circumstances.

Paragraph 156

During the 12th Dynasty, Amenemhat I moved the seat of power North to Itjtawy. Thebes continued to thrive as a religious center as the local god Amun was becoming increasingly prominent throughout Egypt. The oldest remains of a temple dedicated to Amun date to the reign of Senusret I.[citation needed] Thebes was already, in the Middle Kingdom, a town of considerable size. Excavations around the Karnak temple show that the Middle Kingdom town had a layout with a grid pattern. The city was at least one kilometre long and 50 hectares in area. Remains of two palatial buildings were also detected.

Paragraph 157

Starting in the later part of the 12th Dynasty, a group of Canaanite people began settling in the eastern Nile Delta. They eventually founded the 14th Dynasty at Avaris in c. 1805 BC or c. 1710 BC. By doing so, the Asiatics established hegemony over the majority of the Delta region, subtracting these territories from the influence of the 13th Dynasty that had meanwhile succeeded the 12th.

Paragraph 158

A second wave of Asiatics called Hyksos (from Heqa-khasut, "rulers of foreign lands" as Egyptians called their leaders) immigrated into Egypt and overran the Canaanite center of power at Avaris, starting the 15th Dynasty there. The Hyksos kings gained the upper hand over Lower Egypt early into the Second Intermediate Period (1657-1549 BC). When the Hyksos took Memphis during or

shortly after Merneferre Ay's reign (c. 1700 BC), the rulers of the 13th Dynasty fled south to Thebes, which was restored as capital.

Paragraph 159

Theban princes (now known as the 16th Dynasty) stood firmly over their immediate region as the Hyksos advanced from the Delta southwards to Middle Egypt. The Thebans resisted the Hyksos' further advance by making an agreement for a peaceful concurrent rule between them. The Hyksos were able to sail upstream past Thebes to trade with the Nubians and the Thebans brought their herds to the Delta without adversaries. The status quo continued until Hyksos ruler Apophis (15th Dynasty) insulted Seqenenre Tao (17th Dynasty) of Thebes. Soon the armies of Thebes marched on the Hyksos-ruled lands. Tao died in battle and his son Kamose took charge of the campaign. After Kamose's death, his brother Ahmose I continued until he captured Avaris, the Hyksos capital. Ahmose I drove the Hyksos out of Egypt and the Levant and reclaimed the lands formerly ruled by them.

Paragraph 160

Ahmose I founded a new age for a unified Egypt with Thebes as its capital. The city remained as capital during most of the 18th Dynasty (New Kingdom). It also became the center for a newly established professional civil service, where there was a greater demand for scribes and the literate as the royal archives began to fill with accounts and reports. At the city the favored few of Nubia were reeducated with Egyptian culture, to serve as administrators of the colony.

Paragraph 161

With Egypt stabilized again, religion and religious centers flourished and none more so than

Thebes. For instance, Amenhotep III poured much of his vast wealth from foreign tribute into the temples of Amun. The Theban god Amun became a principal state deity and every building project sought to outdo the last in proclaiming the glory of Amun and the pharaohs themselves. Thutmose I (reigned 1506–1493 BC) began the first great expansion of the Karnak temple. After this, colossal enlargements of the temple became the norm throughout the New Kingdom.

Paragraph 162

Queen Hatshepsut (reigned 1479–1458 BC) helped the Theban economy flourish by renewing trade networks, primarily the Red Sea trade between Thebes' Red Sea port of Al-Qusayr, Elat and the land of Punt. Her successor Thutmose III brought to Thebes a great deal of his war booty that originated from as far away as Mittani. The 18th Dynasty reached its peak during his great-grandson Amenhotep III's reign (1388–1350 BC). Aside from embellishing the temples of Amun, Amenhotep increased construction in Thebes to unprecedented levels. On the west bank, he built the enormous mortuary temple and the equally massive Malkata palace-city, which fronted a 364-hectare artificial lake. In the city proper he built the Luxor temple and the Avenue of the Sphinxes leading to Karnak.

Paragraph 163

For a brief period in the reign of Amenhotep III's son Akhenaten (1351–1334 BC), Thebes fell on hard times; the city was abandoned by the court, and the worship of Amun was proscribed. The capital was moved to the new city of Akhetaten (Amarna in modern Egypt), midway between Thebes and Memphis. After his death, his son Tutankhamun returned the capital to Memphis, but renewed building projects at Thebes produced even more glorious temples and shrines.

Paragraph 164

With the 19th Dynasty the seat of government moved to the Delta. Thebes maintained its revenues and prestige through the reigns of Seti I (1290–1279 BC) and Ramesses II (1279–1213 BC), who still resided for part of every year in Thebes. Ramesses II carried out extensive building projects in the city, such as statues and obelisks, the third enclosure wall of Karnak temple, additions to the Luxor temple, and the Ramesseum, his grand mortuary temple. The constructions were bankrolled by the large granaries (built around the Ramesseum) that concentrated the taxes collected from Upper Egypt;[page needed] and by the gold from expeditions[page needed] to Nubia and the Eastern Desert. During Ramesses' long 66-year reign, Egypt and Thebes reached an overwhelming state of prosperity that equaled or even surpassed the earlier peak under Amenhotep III.

Paragraph 165

The city continued to be well kept in the early 20th Dynasty. The Great Harris Papyrus states that Ramesses III (reigned 1187–56) donated 86,486 slaves and vast estates to the temples of Amun. Ramesses III received tributes from all subject peoples including the Sea Peoples and Meshwesh Libyans. The whole of Egypt was experiencing financial problems, however, exemplified in the events at Thebes' village of Deir el-Medina. In the 25th year of his reign, workers in Deir el-Medina began striking for pay and there arose a general unrest of all social classes. Subsequently, an unsuccessful Harem conspiracy led to the executions of many conspirators, including Theban officials and women.

Paragraph 166

Under the later Ramessids, Thebes began to decline as the government fell into grave economic difficulties. During the reign of Ramesses IX (1129–1111 BC), about 1114 BC, a series of

investigations into the plundering of royal tombs in the necropolis of western Thebes uncovered proof of corruption in high places, following an accusation made by the mayor of the east bank against his colleague on the west. The plundered royal mummies were moved from place to place and at last deposited by the priests of Amun in a tomb-shaft in Deir el-Bahri and in the tomb of Amenhotep II. (The finding of these two hiding places in 1881 and 1898, respectively, was one of the great events of modern archaeological discovery.) Such maladministration in Thebes led to unrest.

Paragraph 167

Control of local affairs tended to come more and more into the hands of the High Priests of Amun, so that during the Third Intermediate Period, the High Priest of Amun exerted absolute power over the South, a counterbalance to the 21st and 22nd Dynasty kings who ruled from the Delta. Intermarriage and adoption strengthened the ties between them, daughters of the Tanite kings being installed as God's Wife of Amun at Thebes, where they wielded greater power. Theban political influence receded only in the Late Period.

Paragraph 168

By around 750 BC, the Kushites (Nubians) were growing their influence over Thebes and Upper Egypt. In 721 BC, King Shabaka of the Kushites defeated the combined forces of Osorkon IV (22nd Dynasty), Peftjauawybast (23rd Dynasty) Bakenranef (24th Dynasty) and reunified Egypt yet again. His reign saw a significant amount of building work undertaken throughout Egypt, especially at the city of Thebes, which he made the capital of his kingdom. In Karnak he erected a pink granite statue of himself wearing the Pschent (the double crown of Egypt). Taharqa accomplished many notable projects at Thebes (i.e. the Kiosk in Karnak) and Nubia before the Assyrians started to wage war against Egypt.

Paragraph 169

In 667 BC, attacked by the Assyrian king Ashurbanipal's army, Taharqa abandoned Lower Egypt and fled to Thebes. After his death three years later his nephew (or cousin) Tantamani seized Thebes, invaded Lower Egypt and laid siege to Memphis, but abandoned his attempts to conquer the country in 663 BC and retreated southwards. The Assyrians pursued him and took Thebes, whose name was added to a long list of cities plundered and destroyed by the Assyrians, as Ashurbanipal wrote:

Paragraph 170

This city, the whole of it, I conquered it with the help of Ashur and Ishtar. Silver, gold, precious stones, all the wealth of the palace, rich cloth, precious linen, great horses, supervising men and women, two obelisks of splendid electrum, weighing 2,500 talents, the doors of temples I tore from their bases and carried them off to Assyria. With this weighty booty I left Thebes. Against Egypt and Kush I have lifted my spear and shown my power. With full hands I have returned to Nineveh, in good health.

Paragraph 171

Thebes never regained its former political significance, but it remained an important religious centre. Assyrians installed Psamtik I (664-610 BC), who ascended to Thebes in 656 BC and brought about the adoption of his own daughter, Nitocris I, as heiress to God's Wife of Amun there. In 525 BC, Persian Cambyses II invaded Egypt and became pharaoh, subordinating the kingdom as a satrapy to the greater Achaemenid Empire.

Paragraph 172

The good relationship of the Thebans with the central power in the North ended when the native Egyptian pharaohs were finally replaced by Greeks, led by Alexander the Great. He visited Thebes during a celebration of the Opet Festival. In spite of his welcoming visit, Thebes became a center for dissent. Towards the end of the third century BC, Hugronaphor (Horwennefer), possibly of Nubian origin, led a revolt against the Ptolemies in Upper Egypt. His successor, Ankhmakis, held large parts of Upper Egypt until 185 BC. This revolt was supported by the Theban priesthood. After the suppression of the revolt in 185 BC, Ptolemy V, in need of the support of the priesthood, pardoned them.

Paragraph 173

Half a century later the Thebans rose again, elevating a certain Harsiesi to the throne in 132 BC. Harsiesi, having helped himself to the funds of the royal bank at Thebes, fled the following year. In 91 BC, another revolt broke out. In the following years, Thebes was subdued, and the city turned into rubble.

Paragraph 174

During the Roman occupation (30 BC-641 AD), the remaining communities clustered around the pylon of the Luxor temple. Thebes became part of the Roman province of Thebais, which later split into Thebais Superior, centered at the city, and Thebais Inferior, centered at Ptolemais Hermiou. A Roman legion was headquartered in Luxor temple at the time of Roman campaigns in Nubia. Building did not come to an abrupt stop, but the city continued to decline. In the first century AD, Strabo described Thebes as having been relegated to a mere village.

Paragraph 175

The two great temples—Luxor Temple and Karnak—and the Valley of the Kings and the Valley of the Queens are among the greatest achievements of ancient Egypt.

Paragraph 176

From 25 October 2018 to 27 January 2019, the Museum of Grenoble organized with the support of the Louvre and the British Museum, a three-month exhibition on the city of Thebes and the role of women in the city at that time.

Paragraph 177

*In popular culture, Thebes is a setting in the films *The Mummy* (1999) and *The Mummy Returns* (2001). It is said to be the "Land of the Living". (In real history, there was no such name given to it.) The films feature scenes taking place in ancient Egypt in its prime, which affect the story in the modern setting some 3000 years later. In "The Egyptian" by the author Mika Waltari, there are elaborate descriptions on how Thebes looked during the 18th Dynasty of Ancient Egypt.*

Paragraph 178

Ramesses II[a] (/ˈræməsiːz, ˈræmsiːz, ˈræmziːz/; Ancient Egyptian: rr-ms-sw, Rīra-masē-sə,[b] Ancient Egyptian pronunciation: [ɾiːʕamaˈseːsə]; c. 1303 BC – 1213 BC), commonly known as Ramesses the Great, was an Egyptian pharaoh. He was the third ruler of the Nineteenth Dynasty. Along with Thutmose III of the Eighteenth Dynasty, he is often regarded as the greatest, most celebrated, and most powerful pharaoh of the New Kingdom, which itself was the most powerful period of ancient Egypt. He is also widely considered one of ancient Egypt's most successful warrior pharaohs, conducting no fewer than 15 military campaigns, all resulting in victories, excluding the Battle of Kadesh, generally considered a stalemate.

Paragraph 179

In ancient Greek sources, he is called Ozymandias,[c] derived from the first part of his Egyptian-language regnal name: Usermaatre Setepenre.[d] Ramesses was also referred to as the "Great Ancestor" by successor pharaohs and the Egyptian people.

Paragraph 180

For the early part of his reign, he focused on building cities, temples, and monuments. After establishing the city of Pi-Ramesses in the Nile Delta, he designated it as Egypt's new capital and used it as the main staging point for his campaigns in Syria. Ramesses led several military expeditions into the Levant, where he reasserted Egyptian control over Canaan and Phoenicia; he also led a number of expeditions into Nubia, all commemorated in inscriptions at Beit el-Wali and Gerf Hussein. He celebrated an unprecedented thirteen or fourteen Sed festivals—more than any other pharaoh.

Paragraph 181

Estimates of his age at death vary, although 90 or 91 is considered to be the most likely figure. Upon his death, he was buried in a tomb (KV7) in the Valley of the Kings; his body was later moved to the Royal Cache, where it was discovered by archaeologists in 1881. Ramesses' mummy is now on display at the National Museum of Egyptian Civilization, located in the city of Cairo.

Paragraph 182

Ramesses II was not born a prince. His grandfather Ramesses I was a vizier and military officer during the reign of pharaoh Horemheb, who appointed Ramesses I as his successor; at that time,

Ramesses II was about eleven years old.

Paragraph 183

After Ramesses I died, his son, Seti I became king, and designated his son Ramesses II as prince regent at about the age of fourteen.

Paragraph 184

The Jewish historian Josephus, in his book Contra Apionem which included material from Manetho's Aegyptiaca, assigned Ramesses II ("Armesses Miamun") a reign of 66 years, 2 months. This is essentially confirmed by the calendar of Papyrus Gurob fragment L, where Year 67, I Akhet day 18 of Ramesses II is immediately followed by Year 1, II Akhet day 19 of Merneptah (Ramesses II's son), meaning Ramesses II died about 2 months into his 67th Regnal year.

Paragraph 185

In 1994, A. J. Peden proposed that Ramesses II died between II Akhet day 3 and II Akhet day 13 on the basis of Theban graffito 854+855, equated to Merneptah's Year 1 II Akhet day 2. The workman's village of Deir el-Medina preserves a fragment of a mid-20th dynasty necropolis journal (P. Turin prov. nr. 8538 recto I, 5; unpublished) which records that the date II Akhet day 6 was a Free feast day for the "Sailing of UsimaRe-Setepenre." (for Ramesses II). As the Egyptologist Robert J. Demarée notes in a 2016 paper:

Paragraph 186

The date of Ramesses II's recorded death on II Akhet day 6 falls perfectly within A. J. Peden's

estimated timeline for the king's death in the interval between II Akhet day 3 and II Akhet day 13. This means that Ramesses II died on Year 67, II Akhet day 6 of his reign after ruling Egypt for 66 years 2 months and 9 days.

Paragraph 187

Early in his life, Ramesses II embarked on numerous campaigns to restore possession of previously held territories lost to the Nubians and Hittites and to secure Egypt's borders. He was also responsible for suppressing some Nubian revolts and carrying out a campaign in Libya. Though the Battle of Kadesh often dominates the scholarly view of Ramesses II's military prowess and power, he nevertheless enjoyed more than a few outright victories over Egypt's enemies. During his reign, the Egyptian army is estimated to have totaled some 100,000 men: a formidable force that he used to strengthen Egyptian influence.

Paragraph 188

In his second year, Ramesses II decisively defeated the Sherden sea pirates who were wreaking havoc along Egypt's Mediterranean coast by attacking cargo-laden vessels travelling the sea routes to Egypt. The Sherden people probably came from the coast of Ionia, from southwest Anatolia or perhaps, also from the island of Sardinia. Ramesses posted troops and ships at strategic points along the coast and patiently allowed the pirates to attack their perceived prey before skillfully catching them by surprise in a sea battle and capturing them all in a single action. A stele from Tanis speaks of their having come "in their war-ships from the midst of the sea, and none were able to stand before them". There probably was a naval battle somewhere near the mouth of the Nile, as shortly afterward, many Sherden are seen among the pharaoh's body-guard where they are conspicuous by their horned helmets having a ball projecting from the middle, their round shields, and the great Naue II swords with which they are depicted in

inscriptions of the Battle of Kadesh. In that sea battle, together with the Sherden, the pharaoh also defeated the Lukka (L'kkw, possibly the people later known as the Lycians), and the Šqrsšw (Shekelesh) peoples.

Paragraph 189

The immediate antecedents to the Battle of Kadesh were the early campaigns of Ramesses II into Canaan. His first campaign seems to have taken place in the fourth year of his reign and was commemorated by the erection of what became the first of the Commemorative stelae of Nahr el-Kalb near what is now Beirut. The inscription is almost totally illegible due to weathering.

Paragraph 190

The Battle of Kadesh in his fifth regnal year was the climactic engagement in a campaign that Ramesses fought in Syria, against the resurgent Hittite forces of Muwatalli II. The pharaoh wanted a victory at Kadesh both to expand Egypt's frontiers into Syria, and to emulate his father Seti I's triumphal entry into the city just a decade or so earlier.

Paragraph 191

He also constructed his new capital, Pi-Ramesses. There he built factories to manufacture weapons, chariots, and shields, supposedly producing some 1,000 weapons in a week, about 250 chariots in two weeks, and 1,000 shields in a week and a half. After these preparations, Ramesses moved to attack territory in the Levant, which belonged to a more substantial enemy than any he had ever faced in war: the Hittite Empire.

Paragraph 192

After advancing through Canaan for exactly a month, according to the Egyptian sources, Ramesses arrived at Kadesh on 1 May, 1274 BC. Here, Ramesses' troops were caught in a Hittite ambush and were initially outnumbered by the enemy, whose chariotry smashed through the second division of Ramesses' forces and attacked his camp. Receiving reinforcements from other Egyptian divisions arriving on the battlefield, the Egyptians counterattacked and routed the Hittites, whose survivors abandoned their chariots and swam the Orontes River to reach the safe city walls.[citation needed] Although left in possession of the battlefield, Ramesses, logistically unable to sustain a long siege, returned to Egypt. While Ramesses claimed a great victory, and this was technically true in terms of the actual battle, it is generally considered that the Hittites were the ultimate victors as far as the overall campaign was concerned, since the Egyptians retreated after the battle, and Hittite forces invaded and briefly occupied the Egyptian possessions in the region of Damascus.

Paragraph 193

Egypt's sphere of influence was now restricted to Canaan while Syria fell into Hittite hands. Canaanite princes, seemingly encouraged by the Egyptian incapacity to impose their will and goaded on by the Hittites, began revolts against Egypt. Ramesses II was not willing to let this stand, and prepared to contest the Hittite advance with new military campaigns. Because they are recorded on his monuments with few indications of precise dates or the regnal year, the precise chronology of the subsequent campaigns is not clear. Late in the seventh year of his reign (April/May 1272 BC), Ramesses II returned to Syria again. This time he proved more successful against his Hittite foes. During this campaign he split his army into two forces. One force was led by his son, Amun-her-khepeshef, and it chased warriors of the Šhasu tribes across the Negev as far as the Dead Sea, capturing Edom-Seir. It then marched on to capture Moab. The other force, led by Ramesses himself, attacked Jerusalem and Jericho. He, too, then entered Moab, where he

rejoined his son. The reunited army then marched on Hesbon, Damascus, on to Kumidi, and finally, recaptured Upi (the land around Damascus), reestablishing Egypt's former sphere of influence.

Paragraph 194

Ramesses extended his military successes in his eighth and ninth years. He crossed the Dog River (Nahr al-Kalb) and pushed north into Amurru. His armies managed to march as far north as Dapur, where he had a statue of himself erected. The Egyptian pharaoh thus found himself in northern Amurru, well past Kadesh, in Tunip, where no Egyptian soldier had been seen since the time of Thutmose III, almost 120 years earlier. He laid siege to Dapur before capturing it, and returning to Egypt. By November 1272 BC, Ramesses was back in Egypt, at Heliopolis. His victory in the north proved ephemeral. After having reasserted his power over Canaan, Ramesses led his army north. A mostly illegible stele at the Dog River near Beirut, (Lebanon), which appears to be dated to the king's second year, was probably set up there in his tenth year (1269 BC). The thin strip of territory pinched between Amurru and Kadesh did not make for a stable possession. Within a year, they had returned to the Hittite fold, so that Ramesses had to march against Dapur once more in his tenth year. This time he claimed to have fought the battle without even bothering to put on his corslet, until two hours after the fighting began. Six of Ramesses's youthful sons, still wearing their side locks, took part in this conquest. He took towns in Retjenu, and Tunip in Naharin, later recorded on the walls of the Ramesseum. This second success at the location was equally as meaningless as his first, as neither power could decisively defeat the other in battle. In year eighteen, Ramesses erected a stele at Beth Shean, on 19 January 1261 BC.

Paragraph 195

In Year 21 of Ramesses's reign, he concluded a peace treaty with the Hittites known to modern scholars as the Treaty of Kadesh. Though this treaty settled the disputes over Canaan, its immediate impetus seems to have been a diplomatic crisis that occurred following Hattušili III's accession to the Hittite throne. Hattušili had come to power by deposing his nephew Muršili III in the brief and bitter Hittite Civil War. Though the deposed king was initially sent into exile in Syria, he subsequently attempted to regain power and fled to Egypt once these attempts were discovered.

Paragraph 196

When Hattušili demanded his extradition, Ramesses II denied any knowledge of his whereabouts. When Hattušili insisted that Muršili was in Egypt, Ramesses's response suggested that Hattušili was being deceived by his subjects. This demand precipitated a crisis, and the two empires came close to war. Eventually, in the twenty-first year of his reign (1259 BC), Ramesses concluded an agreement at Kadesh to end the conflict.

Paragraph 197

The peace treaty was recorded in two versions, one in Egyptian hieroglyphs, the other in Hittite, using cuneiform script; both versions survive. Such dual-language recording is common to many subsequent treaties. This treaty differs from others, in that the two language versions are worded differently. While the majority of the text is identical, the Hittite version says the Egyptians came suing for peace and the Egyptian version says the reverse. The treaty was given to the Egyptians in the form of a silver plaque, and this "pocket-book" version was taken back to Egypt and carved into the temple at Karnak. The Egyptian account records Ramesses II's receipt of the Hittite peace treaty tablets on I Peret 21 of Year 21, corresponding to 10 November 1259 BC, according to the standard "Low Chronology" used by Egyptologists.

Paragraph 198

The treaty was concluded between Ramesses II and Ḫattušili III in year 21 of Ramesses's reign (c. 1259 BC). Its 18 articles call for peace between Egypt and Hatti and then proceeds to maintain that their respective deities also demand peace. The frontiers are not laid down in this treaty, but may be inferred from other documents. The Anastasy A papyrus describes Canaan during the latter part of the reign of Ramesses II and enumerates and names the Phoenician coastal towns under Egyptian control. The harbour town of Sumur, north of Byblos, is mentioned as the northernmost town belonging to Egypt, suggesting it contained an Egyptian garrison.

Paragraph 199

No further Egyptian campaigns in Canaan are mentioned after the conclusion of the peace treaty. The northern border seems to have been safe and quiet, so the rule of the pharaoh was strong until Ramesses II's death, and the subsequent waning of the dynasty. When the King of Mira attempted to involve Ramesses in a hostile act against the Hittites, the Egyptian responded that the times of intrigue in support of Mursili III, had passed. Ḫattušili III wrote to Kadashman-Enlil II, Kassite king of Karduniaš (Babylon) in the same spirit, reminding him of the time when his father, Kadashman-Turgu, had offered to fight Ramesses II, the king of Egypt. The Hittite king encouraged the Babylonian to oppose another enemy, which must have been the king of Assyria, whose allies had killed the messenger of the Egyptian king. Ḫattušili encouraged Kadashman-Enlil to come to his aid and prevent the Assyrians from cutting the link between the Canaanite province of Egypt and Mursili III, the ally of Ramesses.

Paragraph 200

Ramesses II also campaigned south of the first cataract of the Nile into Nubia. When Ramesses was about 22 years old, two of his own sons, including Amun-her-khepeshef, accompanied him in

at least one of those campaigns. By the time of Ramesses, Nubia had been a colony for 200 years, but its conquest was recalled in decoration from the temples Ramesses II built at Beit el-Wali (which was the subject of epigraphic work by the Oriental Institute during the Nubian salvage campaign of the 1960s), Gerf Hussein and Kalabsha in northern Nubia. On the south wall of the Beit el-Wali temple, Ramesses II is depicted charging into battle against tribes south of Egypt in a war chariot, while his two young sons, Amun-her-khepsef and Khaemwaset, are shown behind him, also in war chariots. A wall in one of Ramesses's temples says he had to fight one battle with those tribes without help from his soldiers.[clarification needed]

Paragraph 201

During the reign of Ramesses II, the Egyptians were evidently active on a 300-kilometre (190 mi) stretch along the Mediterranean coast, at least as far as Zawyet Umm El Rakham, where remains of a fortress described by its texts as built on Libyans land have been found. Although the exact events surrounding the foundation of the coastal forts and fortresses is not clear, some degree of political and military control must have been held over the region to allow their construction.

Paragraph 202

There are no detailed accounts of Ramesses II's undertaking large military actions against the Libyans, only generalised records of his conquering and crushing them, which may or may not refer to specific events that were otherwise unrecorded. It may be that some of the records, such as the Aswan Stele of his year 2, are harking back to Ramesses's presence on his father's Libyan campaigns. Perhaps it was Seti I who achieved this supposed control over the region, and who planned to establish the defensive system, in a manner similar to how he rebuilt those to the east, the Ways of Horus across Northern Sinai.

Paragraph 203

By tradition, in the 30th year of his reign, Ramesses celebrated a jubilee called the Sed festival. These were held to honour and rejuvenate the pharaoh's strength. Only halfway through what would be a 66-year reign, Ramesses had already eclipsed all but a few of his greatest predecessors in his achievements. He had brought peace, maintained Egyptian borders, and built numerous monuments across the empire. His country was more prosperous and powerful than it had been in nearly a century.

Paragraph 204

Sed festivals traditionally were held again every three years after the 30th year; Ramesses II, who sometimes held them after two years, eventually celebrated an unprecedented thirteen or fourteen.

Paragraph 205

In the third year of his reign, Ramesses started the most ambitious building project after the pyramids, which were built almost 1,500 years earlier. Ramesses built extensively from the Delta to Nubia, "covering the land with buildings in a way no monarch before him had."

Paragraph 206

Ramesses also undertook many new construction projects. Two of his biggest works, besides Pi-Ramesses, were the temple complex of Abu Simbel and the Ramesseum, a mortuary temple in western Thebes.

Paragraph 207

Ramesses II moved the capital of his kingdom from Thebes in the Nile valley to a new site in the eastern Delta. His motives are uncertain, although he possibly wished to be closer to his territories in Canaan and Syria. The new city of Pi-Ramesses (or to give the full name, Pi-Ramesses Aa-nakhtu, meaning "Domain of Ramesses, Great in Victory") was dominated by huge temples and his vast residential palace, complete with its own zoo. In the 10th century AD, the Bible exegete Rabbi Saadia Gaon believed that the biblical site of Ramesses had to be identified with Ain Shams. For a time, during the early 20th century, the site was misidentified as that of Tanis, due to the amount of statuary and other material from Pi-Ramesses found there, but it now is recognized that the Ramesside remains at Tanis were brought there from elsewhere, and the real Pi-Ramesses lies about 30 km (18.6 mi) south, near modern Qantir. The colossal feet of the statue of Ramesses are almost all that remains above ground today. The rest is buried in the fields.

Paragraph 208

The temple complex built by Ramesses II between Qurna and the desert has been known as the Ramesseum since the 19th century. The Greek historian Diodorus Siculus marveled at the gigantic temple, now no more than a few ruins.

Paragraph 209

Oriented northwest and southeast, the temple was preceded by two courts. An enormous pylon stood before the first court, with the royal palace at the left and the gigantic statue of the king at the back. Only fragments of the base and torso remain of the syenite statue of the enthroned pharaoh, 17 metres (56 ft) high and weighing more than 1,000 tonnes (980 long tons; 1,100 short tons). Scenes of the pharaoh and his army triumphing over the Hittite forces fleeing before

Kadesh are represented on the pylon. Remains of the second court include part of the internal facade of the pylon and a portion of the Osiride portico on the right. Scenes of war and the alleged rout of the Hittites at Kadesh are repeated on the walls. In the upper registers, feast and honour of the phallic deity Min, god of fertility.

Paragraph 210

On the opposite side of the court, the few Osiride pillars and columns still remaining may furnish an idea of the original grandeur. Scattered remains of the two statues of the seated king also may be seen, one in pink granite and the other in black granite, which once flanked the entrance to the temple. Thirty-nine out of the forty-eight columns in the great hypostyle hall (41 × 31 m) still stand in the central rows. They are decorated with the usual scenes of the king before various deities. Part of the ceiling, decorated with gold stars on a blue ground, also has been preserved. Ramesses's children appear in the procession on the few walls left. The sanctuary was composed of three consecutive rooms, with eight columns and the tetrastyle cell. Part of the first room, with the ceiling decorated with astral scenes, and few remains of the second room are all that is left. Vast storerooms built of mud bricks stretched out around the temple. Traces of a school for scribes were found among the ruins.

Paragraph 211

In 1255 BC, Ramesses and his queen Nefertari had traveled into Nubia to inaugurate a new temple, Abu Simbel. It is said to be ego cast into stone; the man who built it intended not only to become Egypt's greatest pharaoh, but also one of its deities.

Paragraph 212

The temple at Abu Simbel was discovered in 1813 by the Swiss Orientalist and traveler Johann Ludwig Burckhardt. An enormous pile of sand almost completely covered the facade and its colossal statues, blocking the entrance for four more years. The Paduan explorer Giovanni Battista Belzoni reached the interior on 4 August 1817.

Paragraph 213

As well as the temples of Abu Simbel, Ramesses left other monuments to himself in Nubia. His early campaigns are illustrated on the walls of the Temple of Beit el-Wali (now relocated to New Kalabsha). Other temples dedicated to Ramesses are Derr and Gerf Hussein (also relocated to New Kalabsha). For the temple of Amun at Jebel Barkal, the temple's foundation probably dates during the reign of Thutmose III, while the temple was shaped during his reign and that of Ramesses II.

Paragraph 214

The colossal statue of Ramesses II dates back 3,200 years, and was originally discovered in six pieces in a temple near Memphis, Egypt. Weighing some 83-tonne (82-long-ton; 91-short-ton), it was transported, reconstructed, and erected in Ramesses Square in Cairo in 1955. In August 2006, contractors relocated it to save it from exhaust fumes that were causing it to deteriorate. The new site is near the Grand Egyptian Museum.

Paragraph 215

In 2018, a group of archeologists in Cairo's Matariya neighborhood discovered pieces of a booth with a seat that, based on its structure and age, may have been used by Ramesses. "The royal compartment consists of four steps leading to a cubic platform, which is believed to be the base

of the king's seat during celebrations or public gatherings," such as Ramesses' inauguration and Sed festivals. It may have also gone on to be used by others in the Ramesside Period, according to the mission's head. The excavation mission also unearthed "a collection of scarabs, amulets, clay pots and blocks engraved with hieroglyphic text."

Paragraph 216

In December 2019, a red granite royal bust of Ramesses II was unearthed by an Egyptian archaeological mission in the village of Mit Rahina in Giza. The bust depicted Ramesses II wearing a wig with the symbol "Ka" on his head. Its measurements were 55 cm (21.65 in) wide, 45 cm (17.71 in) thick and 105 cm (41.33 in) long. Alongside the bust, limestone blocks appeared showing Ramesses II during the Heb-Sed religious ritual. "This discovery is considered one of the rarest archaeological discoveries. It is the first-ever Ka statue made of granite to be discovered. The only Ka statue that was previously found is made of wood and it belongs to one of the kings of the 13th dynasty of ancient Egypt which is displayed at the Egyptian Museum in Tahrir Square," said archaeologist Mostafa Waziri.

Paragraph 217

In September 2024, it was published that during an archaeological excavation of a 3,200 year old fort along the Nile, researches found a golden sword with Ramses II signature on it.

Paragraph 218

By the time of his death, aged about 90 years, Ramesses was suffering from severe dental problems and was plagued by arthritis and hardening of the arteries. He had made Egypt rich from all the supplies and bounty he had collected from other empires. He had outlived many of

his wives and children and left great memorials all over Egypt. Nine more pharaohs took the name Ramesses in his honour.

Paragraph 219

Originally Ramesses II was buried in the tomb KV7 in the Valley of the Kings, but because of looting in the valley, priests later transferred the body to a holding area, re-wrapped it, and placed it inside the tomb of queen Ahmose Inhapy. Seventy-two hours later it was again moved, to the tomb of the high priest Pinedjem II. All of this is recorded in hieroglyphics on the linen covering the body of his coffin. His mummy was eventually discovered in 1881 in TT320 inside an ordinary wooden coffin and is now in Cairo's National Museum of Egyptian Civilization (until 3 April 2021 it was in the Egyptian Museum).

Paragraph 220

The pharaoh's mummy reveals an aquiline nose and strong jaw. It stands at about 1.7 metres (5 ft 7 in). Gaston Maspero, who first unwrapped the mummy of Ramesses II, writes, "on the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimeters in length. White at the time of death, and possibly auburn during life, they have been dyed a light red by the spices (henna) used in embalming ... the moustache and beard are thin. ... The hairs are white, like those of the head and eyebrows ... the skin is of earthy brown, splotched with black ... the face of the mummy gives a fair idea of the face of the living king."

Paragraph 221

In 1975, Maurice Bucaille, a French doctor, examined the mummy at the Cairo Museum and found

it in poor condition. French President Valéry Giscard d'Estaing succeeded in convincing Egyptian authorities to send the mummy to France for treatment. In September 1976, it was greeted at Paris-Le Bourget Airport with full military honours befitting a king, then taken to a laboratory at the Musée de l'Homme. Persistent claims that the mummy was issued with a passport for the journey are incorrect, but may be based on the French word passeport being used to describe the extensive documentation required.

Paragraph 222

The mummy was forensically tested in 1976 by Pierre-Fernand Ceccaldi, the chief forensic scientist at the Criminal Identification Laboratory of Paris. Ceccaldi observed that the mummy had slightly wavy, red hair; from this trait combined with cranial features, he concluded that Ramesses II was of a "Berber type" and hence – according to Ceccaldi's analysis – fair-skinned. Subsequent microscopic inspection of the roots of Ramesses II's hair proved that the king's hair originally was red, which suggests that he came from a family of redheads. This has more than just cosmetic significance: in ancient Egypt people with red hair were associated with the deity Set, the slayer of Osiris, and the name of Ramesses II's father, Seti I, means "follower of Seth". Cheikh Anta Diop disputed the results of the study, arguing that the structure of hair morphology cannot determine the ethnicity of a mummy and that a comparative study should have featured Nubians in Upper Egypt before a conclusive judgement was reached.

Paragraph 223

In 2006, French police arrested a man who tried to sell several tufts of Ramesses' hair on the Internet. Jean-Michel Diebolt said he had got the relics from his late father, who had been on the analysis team in the 1970s. They were returned to Egypt the following year.

Paragraph 224

During the examination, scientific analysis revealed battle-wounds, old fractures, arthritis and poor circulation.[citation needed] Ramesses II's arthritis is believed to have made him walk with a hunched back for the last decades of his life. A 2004 study excluded ankylosing spondylitis as a possible cause and proposed diffuse idiopathic skeletal hyperostosis as a possible alternative, which was confirmed by more recent work. A significant hole in the pharaoh's mandible was detected. Researchers observed "an abscess by his teeth (which) was serious enough to have caused death by infection, although this cannot be determined with certainty".

Paragraph 225

In April 2021, his mummy was moved from the old Egyptian Museum to the new National Museum of Egyptian Civilization along with those of 17 other kings and 4 queens in an event termed the Pharaohs' Golden Parade.

Paragraph 226

The tomb of the most important consort of Ramesses was discovered by Ernesto Schiaparelli in 1904. Although it had been looted in ancient times, the tomb of Nefertari is extremely important, because its magnificent wall-painting decoration is regarded as one of the greatest achievements of ancient Egyptian art. A flight of steps cut out of the rock gives access to the antechamber, which is decorated with paintings based on chapter seventeen of the Book of the Dead. The astronomical ceiling represents the heavens and is painted in dark blue, with a myriad of golden five-pointed stars. The east wall of the antechamber is interrupted by a large opening flanked by representation of Osiris at the left and Anubis at the right; this in turn leads to the side chamber, decorated with offering-scenes, preceded by a vestibule in which the paintings portray Nefertari presented to the deities, who welcome her. On the north wall of the antechamber is the stairway

down to the burial-chamber, a vast quadrangular room covering a surface-area of about 90 square metres (970 sq ft), its astronomical ceiling supported by four pillars, entirely decorated. Originally, the queen's red granite sarcophagus lay in the middle of this chamber. According to religious doctrines of the time, it was in this chamber, which the ancient Egyptians called the Golden Hall, that the regeneration of the deceased took place. This decorative pictogram of the walls in the burial-chamber drew inspiration from chapters 144 and 146 of the Book of the Dead: in the left half of the chamber, there are passages from chapter 144 concerning the gates and doors of the kingdom of Osiris, their guardians, and the magic formulas that had to be uttered by the deceased in order to go past the doors.

[Paragraph 227](#)

In 1995, Professor Kent Weeks, head of the Theban Mapping Project, rediscovered Tomb KV5. It has proven to be the largest tomb in the Valley of the Kings, and originally contained the mummified remains of some of this king's estimated 52 sons. Approximately 150 corridors and tomb chambers have been located in this tomb as of 2006 and the tomb may contain as many as 200 corridors and chambers. It is believed that at least four of Ramesses's sons, including Meryatum, Sety, Amun-her-khepeshef (Ramesses's first-born son) and "the King's Principal Son of His Body, the Generalissimo Ramesses, justified" (i.e., deceased) were buried there from inscriptions, ostraca or canopic jars discovered in the tomb. Joyce Tyldesley writes that thus far

[Paragraph 228](#)

no intact burials have been discovered and there have been little substantial funeral debris: thousands of potsherds, faience ushabti figures, beads, amulets, fragments of Canopic jars, of wooden coffins ... but no intact sarcophagi, mummies or mummy cases, suggesting that much of the tomb may have been unused. Those burials which were made in KV5 were thoroughly looted

in antiquity, leaving little or no remains.

Paragraph 229

Ramesses is the basis for Percy Bysshe Shelley's poem "Ozymandias". Diodorus Siculus gives an inscription on the base of one of his sculptures as: "King of Kings am I, Osymandias. If anyone would know how great I am and where I lie, let him surpass one of my works." This is paraphrased in Shelley's poem.

Paragraph 230

The life of Ramesses II has inspired many fictional representations, including the historical novels of the French writer Christian Jacq, the Ramsès series; the graphic novel Watchmen, in which the character of Adrian Veidt uses Ramesses II to form part of the inspiration for his alter-ego, Ozymandias; Norman Mailer's novel Ancient Evenings, which is largely concerned with the life of Ramesses II, though from the perspective of Egyptians living during the reign of Ramesses IX; and the Anne Rice book The Mummy, or Ramses the Damned (1989), in which Ramesses was the main character. In The Kane Chronicles Ramesses is an ancestor of the main characters Sadie and Carter Kane. Ramesses II is one of the characters in the video game Civilization V, as well as in additional downloadable content for its sequel, Civilization VI.

Paragraph 231

The East Village underground rock band The Fugs released their song "Ramses II Is Dead, My Love" on their 1968 album It Crawled into My Hand, Honest.

Paragraph 232

Ramesses II is a main character in the fiction book The Heretic Queen by Michelle Moran published in 2008. It is a novel about the love story and beginning years of the marriage of Pharaoh Ramesses and Queen Nefertari, during the time Pharaoh Rameses II is trying to decide who will be queen between his two wives Nefertari and Iset. Nefertari is the daughter and orphan of Queen Mutnodjmet and General Nakhtmin, niece of Queen Nefertiti and Pharaoh Akhenaten. The book is told from the perspective of Nefertari and is fiction but does deal with many historical events during the beginning of Rameses II reign and many historical people giving readers a view of what life and these historical figures may have been like.

Paragraph 233

Though scholars generally do not recognize the biblical portrayal of the Exodus as an actual historical event, various historical pharaohs have been proposed as the corresponding ruler at the time the story takes place, with Ramesses II as the most popular candidate for Pharaoh of the Exodus. He is cast in this role in the 1944 novella The Tables of the Law by Thomas Mann. Although not a major character, Ramesses appears in Joan Grant's So Moses Was Born, a first-person account from Nebunefer, the brother of Ramose, which paints a picture of the life of Ramose from the death of Seti, replete with the power play, intrigue, and assassination plots of the historical record, and depicting the relationships with Bintanath, Tuya, Nefertari, and Moses.

Paragraph 234

In film, Ramesses is played by Yul Brynner in Cecil B. DeMille's classic The Ten Commandments (1956). Here Ramesses is portrayed as a vengeful tyrant as well as the main antagonist of the film, ever scornful of his father's preference for Moses over "the son of [his] body". The animated film The Prince of Egypt (1998) also features a depiction of Ramesses (voiced by Ralph Fiennes,

for both the speaking and the singing), portrayed as Moses' adoptive brother, and ultimately as the film's villain with essentially the same motivations as in the earlier 1956 film. Joel Edgerton played Ramesses in the 2014 film *Exodus: Gods and Kings*. Sérgio Marone plays Ramesses in the 2015–2016 Brazilian telenovela series *Os Dez Mandamentos* (English: 'The Ten Commandments').

Paragraph 235

The idea of establishing a museum in Terminal 2 at Cairo International Airport started in 2020. And that is through starting point, through visitors' episode, on the ancient history of Egypt. Museum was built in the Ministry of Tourism and Antiquities and Ministry of Civil Aviation in an area of about 100 m2. Museum display expresses luminous touches on the history of Egypt throughout its eras. Museum displays unique artifacts that highlight artistic and historical features of each era, starting with ancient Egyptian times, in addition to highlighting characteristics of Roman, Coptic, Islamic, and modern-era arts

Paragraph 236

The Cairo International Airport Museum-(Terminal 3) was inaugurated in 2016, in the light of the cooperation protocol between the Ministry of Antiquities and the Ministry of Civil Aviation, to serve as the initial introduction to ancient Egypt, and even the window overlooking its iconic monuments and its majestic civilization.

Paragraph 237

The museum at that time occupied an area of

approximately 60 square meters, and 38 objects were displayed in it. In 2020 the museum was transferred from its first location to the fourth floor in the same building, in order to display more objects, as its area occupies about 150 square meters.

Paragraph 238

The museum currently displays a group of the most prominent objects through which the visitor can experience the incomparable history of Egypt through its various, periods. The objects guide the visitor through the different phases of Egyptian history, starting with the pharaonic period, passing through the Greco-Roman period, and also present Coptic and Islamic art, and bring the visitor into the modern period.

Paragraph 239

In 2015, a joint archaeological mission of the Supreme Council of Antiquities and Lund University of Sweden began on the eastern side of Gebel al-Silsila. The project revealed a group of 78 tombs from the New Kingdom (c. 1550–1069 BC) belonging to men, women, and children. Their genders and ages suggest that a settlement existed in the location of Gebel al-Silsila, rather than a temporary housing site for quarry workers as previously thought.

Paragraph 240

These simple tombs are undecorated rock-cut chambers that contained vessels, beer jars, faience beads and scarab amulets, bronze bracelets, and animal bones. The tombs were covered by the accumulation of sand over centuries and their state of preservation is poor due to heavy erosion and the rising water table. The excavation, preservation, and study of these tombs and their contents is important for our understanding of this unique site.

Paragraph 241

Khafre (c.2558–2532 BC), whom the ancient Greeks knew as Khefren, was a son of King Khufu (Cheops), the builder of the Great Pyramid. He built the second pyramid complex at Giza, and constructed his tomb on slightly higher ground, making it appear just as tall as his father's. At 143.5 meters in height, however, his pyramid is only slightly shorter, and a tremendously impressive monument. Its core masonry is made of blocks of local limestone. The top of the pyramid still preserves the beautifully polished blocks of high-quality limestone that once encased the majority of the structure's towering height. This white stone was quarried in Turah, south of Maadi, and transported here by ship.

Paragraph 242

The mortuary temple of Khafre at the foot of his pyramid and the valley temple at the end of the causeway are larger than any of those of older pyramids, and also among the best preserved of the Old Kingdom. Another development in the reign of Khafre is the complexity of their layout, with the elements constituting his mortuary temple becoming the new standard that its later Old Kingdom counterparts would follow. A unique feature of Khafre's complex is the inclusion of a colossal statue beside his valley temple the Great Sphinx. The valley temple is made of massive limestone blocks encased in granite, floors made of alabaster, and its wide hall features monolithic granite pillars.

Paragraph 243

The symmetrically arranged niches along the walls of the hall once accommodated statues of the king, some of which are currently on display in the Egyptian Museum. One of these, the famous granodiorite statue of Khafre with Horus as a falcon perched behind his head, is widely considered one of the masterpieces of ancient Egyptian art.

Paragraph 244

Mereruka was vizier during the reigns of Kings Teti (c.2345–2323 BC). As vizier, the highest-ranking official, and husband of a daughter of Teti's, Mereruka was a very powerful and wealthy man. It is all the more significant that he held this title during the reigns of the first two rulers of the Sixth Dynasty, a time when the elite's power had grown substantially.

Paragraph 245

Mereruka was buried in a mastaba to the north of the pyramid of Teti in Saqqara. Reflecting his status, it is among the largest in the Teti cemetery, and among the most exquisitely decorated tombs of the Old Kingdom (c.2686–2181 BC). The rooms inside the mastaba were often the venue for the performance of the cult for the soul of the tomb owner. Mereruka's massive mastaba contains a total of thirty rooms, including six for his wife, and another five for his son.

Paragraph 246

Many beautiful scenes adorning the walls of this tomb provide insight into life during the Old Kingdom, such as the herding of cattle, the harpooning of hippopotami, and fishing and fowling scenes, all of which are shown in amazingly vivid detail. Also shown are scenes of animals being force-fed, although exceptionally hyenas are depicted among them. A unique scene depicts personifications of the three seasons of the ancient Egyptian calendar. The focal point of the entire tomb was the false-door. In Mereruka's mastaba, a life-size statue of him steps out, ready to receive the offerings that were set on the offering table before him.

Paragraph 247

It is one of the gates of the Fatimid Cairo's walls, located on the southern side. It was built by the

Fatimid Vizier Badr al-Gamali during the reign of the Fatimid Caliph al-Mustansir in 485 AH/1092 AD, about five years after the construction of the Bab al-Nasr and Bab al-Futuh on the northern side. Together, these gates stand as enduring evidence of the grandeur of military architecture in Egypt during the Fatimid era.

Paragraph 248

The gate consists of two semi-circular towers and the entrance lies between them. it measures approximately 4.82 meters wide. 300 years later, the Mamluk Sultan al-Mu'ayyad Shaykh used the bases of these two towers to build the two minarets of his mosque adjacent to the gate in 818-824 AH / 1415-1421 AD.

Paragraph 249

The gate was named Zuwayla after the tribe of Zuwayla, that came from North Africa with Jawhar al-Siqilli and quartered near the gate. Bab Zuwayla was also known as Bawabat al-Mitwalli (the gate of al-Mitwalli), after the Mitwalli al-Hesba, the official in charge of finances and tax collection based here.

Paragraph 250

In the 1990s, the gate underwent its first restoration by the Committee for the Conservation of Arab Monuments. Later, the Supreme Council of Antiquities, in collaboration with the American Research Center in Egypt, successfully restored the gate as part of a five-year conservation project between 1998 and 2003.

Paragraph 251

Prisons spread throughout the castle as a first-class military facility. Historians mentioned the existence of more than one prison in the citadel, such as "the great pit" (the pit is a deep hole under the surface of the earth similar to a well and is accessed by stairs and closed by a door). There was a prison located next to the Mosque of Sulayman Pasha al-Khadim on the northern side of the citadel.

Paragraph 252

As for the current prison museum, it was established by Khedive Ismail after he transferred his government headquarters to Abdeen Palace in 1874 AD, to be expanded later by Khedive Tawfiq. The Military Police, the Military Police, took charge of prison affairs after the July 1952 Revolution. The Citadel Prison was famous for being the seat of the imprisonment of the most prominent public and political figures during the last century, which contributed later to its conversion into a museum and tourist attraction.

Paragraph 253

It consists of a 50-meter passageway that contains a group of cells divided into two sectors, one east and the other west. In addition, a group of rooms was dedicated to torturing prisoners forcing them to confess, which was simulated through wax statues. One of the most famous torture chambers; The "Rings" room, designed by the French "Lemian" during the reign of King Fouad in 1932 AD, is modeled on a room similar to the famous French "Bastille prison".

Paragraph 254

This temple cut into the rock was commissioned by the great 19th Dynasty king Rameses II (c.

1279-1213 BC). Its ancient Egyptian name was 'The Temple of Rameses the Beloved of Amun in the Domain of Ra'. Essentially consisting of two pillared halls and terminating in a sanctuary, it has several interesting similarities with the most famous of Rameses II's rock-cut temples, the Great Temple of Abu Simbel. Here too in the temple of al-Derr, the figures of the same four gods can be seen in the sanctuary, cut into the rock: Ptah, Ra-Horakhty, the deified Rameses II, and Amun-Ra.

Paragraph 255

Although some scenes in the first pillared hall depict some of Rameses II's military campaigns, most of the temple's wall decoration shows him in the company of the gods, performing temple rituals. The colours of the reliefs in the second pillared hall are very well-preserved.

Paragraph 256

Later in its history, the temple of al-Derr was transformed into a church and, much later, in 1964, it was dismantled and moved from its original location in al-Derr on the other side of the Nile. Today, it stands near the relocated temple of Amada in New Amada. This operation was undertaken to rescue the temple from being permanently underwater as a result of the construction of the Aswan High Dam in the 1960s.

Paragraph 257

In 1960, archeologist Shafiq Farid discovered the remains of a large palace complex made out of mud brick. The palace dates to the 12th Dynasty (c.1991-1803 BC), of the Middle Kingdom.

[Paragraph 258](#)

Due to the sheer size of the palace, which ranges at around 16,000 square meters, it was believed that the palace was the residence of king Amenemhat III when he was in Per Bastet or of the mayors of the city and the governors of the province. One can find a wonderful limestone door lintel discovered inside, which shows king Amenemhat III (c.1860–1815 BC) taking part in his heb-sed Festival.

[Paragraph 259](#)

This tomb is located at the southernmost end of the western slope of the mountain. It lies at a height of 196.5 meters. The tomb is dated to the beginning or middle of King Pepi II's reign (2278-2184 B.C).

[Paragraph 260](#)

Nehwet Desher, also called Meri, held many titles such as, 'Overseer of Priests', 'Privy to the secret of the god's treasure', 'Great Overlord of the Province', a'Attendant of Min', 'Sole companion', and 'Treasurer of the king of Lower Egypt'. His wife Isi also held the titles of 'A acquaintance of the King', 'Priestess of Hathor, lady of the sycamores'.

[Paragraph 261](#)

The tomb of Sety I is one of the longest, deepest, and most beautifully decorated tombs in the Valley of the Kings. Sety I (c.1294–1279 BC) was the second king of the Nineteenth Dynasty, and father of Ramesses II (the Great). His tomb, number 17 in the Valley of the Kings, is sometimes called "Belzoni's tomb" after its discoverer.

Paragraph 262

Like the other tombs in the Valley of the Kings, the tomb of Sety I is decorated with various funerary texts, the aim of which was to ensure his successful transition to the afterlife. The tomb of Sety I was the first tomb in the Valley of the Kings to be entirely decorated. The elegant painted scenes and reliefs are of the exquisite quality that the reign of Sety I is so well known for. The funerary texts attested there are the Litany of Re, Amduat, and Book of Gates, in addition to the Book of the Divine Cow and the gorgeous astronomical scenes decorating the ceiling of his burial chamber, simulating the night sky.

Paragraph 263

Architecturally, the tomb of Sety I falls under the “joggled axis” type characteristic of his period. The first series of corridors and descending passageways terminate into the first pillared room, where, in the facing wall, but off-axis, another series of descending passageways cut into the floor of the room lead to the burial chamber. The tomb does feature a number of new and unique characteristics. Along the same axis of the first series of corridors and descending passageways, a doorway leads into a single room. This may have been intended to lead intruders to believe that this was the actual burial chamber. The tomb of Sety I is also the first tomb to possess a burial chamber with a vaulted ceiling. Perhaps most interesting of all is that the passage begins on the floor of the burial chamber, descending even further, deep into the earth. It is believed that this was intended to ritually connect the tomb of Sety I with the primeval and regenerative powers of the underworld.

Paragraph 264

In 1821, painted recreations of several rooms from the tomb of Sety I were displayed in the Egyptian Hall in Piccadilly in London. This exhibition, put together by the discoverer of the tomb,

Giovanni Battista Belzoni, made an ancient Egyptian tomb available to various members of the public. It captured people's imagination, and is one of the first monuments responsible for attracting popular attention to ancient Egypt.

Paragraph 265

The Great Pyramid, the tomb of King Khufu (c.2589-2566 BC), with its original height of 146.5 meters, was the tallest structure in the world for 3,800 years. It remains the last surviving member of the Seven Wonders of the Ancient World, and took an estimated 10 to 20 years to build. To this day, it is not entirely certain how this was done.

Paragraph 266

The Great Pyramid is made of local limestone, but its exterior was once entirely covered with high quality limestone. These casing stones were brought from Turah, south of Maadi, by ship. On the inside, the pyramid has three chambers, one cut into the bedrock underneath, and two high up within the masonry itself, a feature that no other pyramid possesses. The sarcophagus in which Khufu was once laid to rest can still be seen in the upper of these two rooms, the King's Chamber. This room is accessed through the Grand Gallery, a majestic corbelled ascending passage, and a masterpiece of ancient engineering and architecture.

Paragraph 267

Two large and impressive ships were discovered in pits on the south side of the pyramid in a dismantled state. These are believed to have been used to transport the royal mummy and burial equipment to the tomb.

Paragraph 268

The Mawlawi Tekiyya was originally a madrasa, established by Prince Shams al-Din Sunqur al-Sa'di in 721 AH / 1321 AD on Suyufyya Street. In 745 AH / 1344 AD, it became more commonly known as the dome of Shaykh Hasan Sadaqah al-Sharabishi. The school's plan consists of an open courtyard, of which only a water fountain survives. The court is surrounded by the remains of small rooms which were reserved for students. The Mawlawi Tekiyya itself was established in 1005 AH / 1595 AD, and served as a hospice for the poor. Its façade was distinguished by a fusion of Mamluk and Ottoman styles. The takeyya became a place of residence for Sufi dervishes of the Mawlawi (Mevlevi) order starting the seventeen century, after which it moved to another location.

Paragraph 269

The most important characteristic of the Mawlawi Tekiyya is the dome of its ceiling, which is built on twelve wooden pillars. The rooms of the Takeyya is divided into two floors: the ground floor contains eight rooms with wooden ceilings, and the second contains eight different rooms of different sizes and purposes.

Paragraph 270

The Dervish stage, built in 1255 AH\ 1810 AD, is dedicated to Mawlawi gatherings of dhikr, "remembrance of god" It is composed of a circular wooden platform surrounded by a wooden handrail which has two doors. Here the dervishes perform circular movements as a form of dhikr. The second floor above this space is reserved for guests and women, and is reached by means of a wooden staircase.

Paragraph 271

The mosque of 'Amr ibn al-'As is the oldest surviving mosque in Egypt and Africa. General 'Amr ibn al-'As was one of the first companions of the Prophet Muhammad. After conquering Egypt in 20 AH/640 AD, he founded its first Islamic capital, Fustat, which falls within the modern city of Cairo. A year later, by order of the Caliph 'Umar ibn al-Khattab, he also founded the eponymous mosque of 'Amr ibn al-'As, which thus became the new capital's very first building.

Paragraph 272

During the early years following the conquest, the mosque served as a place of gathering for Muslim community and 'Amr's troops, which at the time remained a minority in Egypt. Several of the Prophet's companions assisted in the building's construction, including al-Zubayr ibn al-'Awam and Ubada ibn al-Samit.

Paragraph 273

The structure underwent many architectural changes throughout its lifetime, such that very little of the original survives today. What currently stands in Old Cairo is the mosque's twentieth century reconstruction. However, it remains true to the modesty of Islamic architecture in its earliest form, evolving from a shed with palm-tree columns to the elegant arcade halls that still house prayers to this day.

Paragraph 274

Founded by Alexander the Great, Alexandria was once a thriving city among the most prominent cities in the ancient world, and the capital of Ptolemaic Egypt. The eastern harbor was the royal port of Alexandria and once had palaces, temples and the legendary Pharos Lighthouse, one of the Seven Wonders of the World. Today, the remains of the city have been submerged under the

Mediterranean Sea.

Paragraph 275

The most prominent monument from the harbor was the Pharos Lighthouse that was commissioned by Ptolemy I Soter I in 297 B.C, and that was a landmark in the ancient city. The lighthouse stood 130 meters tall and had a beacon that guided ships to the port from up to 50 kilometers at sea. The beacon consisted of a fire that was reflected off of a massive bronze mirror. The lighthouse deteriorated with time and after an earthquake in the 14th Century, it collapsed.

Paragraph 276

Recent excavations at the harbor discovered a marble floor believed to be part of Cleopatra's palace. A temple to Isis, sphinxes and statues were also found at the harbor submerged on the seabed. Continued excavations at the site will undoubtedly reveal a lot more.

Paragraph 277

The Museum of Egyptian Antiquities, commonly known as the Egyptian Museum (Arabic: متحف الآثار romanized: *al-Maṭḥaf al-Miṣrī*, Egyptian Arabic: *el-Maṭḥaf el-Maṣri* [el'mæθħæf el'masˤri]) (also called the Cairo Museum), located in Cairo, Egypt, houses the largest collection of Egyptian antiquities in the world. It houses over 120,000 items, with a representative amount on display. Located in Tahrir Square in a building built in 1901, it is the largest museum in Africa. Among its masterpieces are Pharaoh Tutankhamun's treasure, including its iconic gold burial mask, widely considered one of the best-known works of art in the world and a prominent symbol of ancient Egypt.

Paragraph 278

The Egyptian Museum of Antiquities contains many important pieces of ancient Egyptian history. It houses the world's largest collection of Pharaonic antiquities. The Egyptian government established the museum built in 1835 near the Ezbekieh Garden and later moved to the Cairo Citadel. In 1855, Archduke Maximilian of Austria was given all of the artifacts by the Egyptian government; these are now in the Kunsthistorisches Museum, Vienna.

Paragraph 279

A new museum was established at Boulaq in 1858 in a former warehouse, following the foundation of the new Antiquities Department under the direction of Auguste Mariette. The building lay on the bank of the Nile River, and in 1878 it suffered significant damage owing to the flooding of the Nile River. In 1891, the collections were moved to a former royal palace, in the Giza district of Cairo. They remained there until 1902 when they were moved again to the current museum in Tahrir Square, built by the Italian company of Giuseppe Garozzo and Francesco Zaffrani to a design by the French architect Marcel Dourgnon.

Paragraph 280

During the Egyptian Revolution of 2011, the museum was broken into, and two mummies were destroyed. Several artifacts were also shown to have been damaged and around 50 objects were stolen. Since then, 25 objects have been found. Those that were restored were put on display in September 2013 in an exhibition entitled "Damaged and Restored". Among the displayed artifacts were two statues of King Tutankhamun made of cedar wood and covered with gold, a statue of King Akhenaten, ushabti statues that belonged to the Nubian kings, a mummy of a child, and a small polychrome glass vase.

[Paragraph 281](#)

The museum was reportedly used as a torture site during the 2011 Revolution, with protestors forcibly and unlawfully detained and allegedly abused, according to reports, videos and eyewitness accounts. Activists state that "men were being tortured with electric shocks, whips and wires," and "women were tied to fences and trees." Prominent singer and activist Ramy Essam was among those detained and tortured at the museum.

[Paragraph 282](#)

Youssef Diaa Effendi, the Director of the Antiquities Department, began inspecting the antiquities of Middle Egypt shortly after assuming his position, focusing on those discovered by farmers. In 1848, Muhammad Ali Pasha assigned Linan Bek, the Minister of Education, to compile a comprehensive report on archaeological sites and send artifacts to the Egyptian Museum. However, this effort was not successful due to the death of Muhammad Ali Pasha in 1849, followed by a period of instability. The trade in antiquities resurfaced, and the collection housed in the museum established in Azbakeya began to shrink until it was transferred to a single hall in the Citadel of Saladin. The situation worsened when Khedive Abbas I donated the entire contents of this hall to Duke Maximilian of Austria during his visit to the citadel.

[Paragraph 283](#)

Mariette considered the Boulaq Museum a temporary location, and after the flood incident, he saw an opportunity to advocate for the establishment of a permanent museum with greater capacity to accommodate a larger collection of artifacts, while also being situated away from the flood path. After Mariette's death, he was succeeded by Gaston Maspero, who attempted to move the museum from Boulaq but was unsuccessful. By 1889, the building housing the collections reached its peak of overcrowding, with no available rooms for more artifacts, either in the

exhibition halls or storage areas. Artifacts discovered during excavations were often left for long periods in boats in Upper Egypt. This dire situation led Khedive Ismail to offer one of his palaces in Giza, the location of the present-day zoo, to serve as the new museum. Between the summer and the end of 1889, all the artifacts were moved from the Boulaq Museum to Giza, and the artifacts were reorganized in the new museum by the scholar De Morgan, who served as the museum's director. From 1897 to 1899, Loret succeeded De Morgan, but Maspero returned to manage the museum from 1899 to 1914.

Paragraph 284

The architectural design of the museum was created by the French architect Marcel Dournon in 1897, to be located in the northern area of Tahrir Square (formerly Ismailia Square), along the British Army barracks in Cairo near Qasr El-Nil. The foundation stone was laid on April 1, 1897, in the presence of Khedive Abbas Hilmi II, the Prime Minister, and all his cabinet members. The project was completed by the German architect Hermann Grabe. In November 1903, the Antiquities Department appointed the Italian architect Alessandro Parazenti, who had received the keys to the museum on March 9, 1902, and began the process of transferring the archaeological collections from Khedive Ismail's palace in Giza to the new museum. This operation involved the use of five thousand wooden carts, while large artifacts were transported by two trains, making about nineteen round trips between Giza and Qasr El-Nil. The first shipment carried approximately forty-eight stone coffins, weighing over a thousand tons in total. However, the transportation process was chaotic at times. The transfer was completed by July 13, 1902, and Mariette's tomb was moved to the museum garden in accordance with his wish to be buried among the artifacts he had spent much of his life collecting.

Paragraph 285

The Egyptian Museum was officially opened on November 15, 1902. The new museum adopted an exhibition style based on a gradual arrangement of halls, without allocating rooms for periods of turmoil, as they were considered historically insignificant. The artifacts in the museum were categorized by their themes, though for architectural reasons, large statues were placed on the ground floor, while funerary items were displayed on the first floor in chronological order. Each day, new artifacts were arranged and displayed according to their themes in various rooms. The museum became the only one in the world so filled with artifacts that it resembled a storage facility. When asked about this, Maspero replied that the Egyptian Museum was a reflection of a pharaonic tomb or temple, where every part of the space was used to display paintings or hieroglyphic inscriptions. Even the modern Egyptian home of that time used every part of the walls for paintings and images, making the museum a representation of both ancient and modern Egypt.

[Paragraph 286](#)

In 1983, the museum building was registered as a heritage site due to its unique architectural value. In August 2006, the largest development operation was carried out on the museum, aiming to make it a scientific and cultural destination. This included the establishment of a cultural center and an administrative-commercial annex on the western side of the museum, where informal settlements were removed. Due to various architectural distortions the building had suffered over the years, which hid much of its original aesthetic charm due to external factors like pollution and heavy traffic, the Ministry of Antiquities launched an initiative in May 2012 to create a comprehensive rehabilitation plan for the museum. The German Foreign Ministry funded the necessary studies and scientific research, and the International Environmental Quality Association participated in the implementation of the initiative to restore the museum to its original condition. The project included architectural and engineering restoration work, as well as the development of the surrounding area of Tahrir Square. The project was completed by 2016, after

restoring the eastern and northern wings, addressing lighting issues, and reorganizing the display of valuable artifacts.

Paragraph 287

The first phase of the initiative involved sampling the original color of the museum building and restoring the walls to their original color. It also included wall surface restoration, the restoration of decorations on the walls and columns, the replacement of window glass with UV-protective glass to safeguard the artifacts, and the restoration of the original ventilation system after thorough cleaning. Restoration work relied on 257 preserved panels within the museum's library, which displayed the building's original designs.

Paragraph 288

In July 2016, the Ministry of Tourism and Antiquities (Egypt) upgraded the museum's internal and external lighting systems, allowing the museum to be open for nighttime visits. In November 2018, the final phase of the museum's development was inaugurated, which included a new exhibition scenario, the display of the collections of Yuya and Thuya on the upper floor, as well as the display of King Tutankhamun's artifacts, until the rest of his collection is moved to the Grand Egyptian Museum. The works also involved repainting the walls, upgrading the outlets, updating the lighting system, and restoring the display cases. These tasks were overseen by a committee that included directors of the world's largest museums, who contributed to the scientific perspective on redistributing the artifacts after the transfer of the items related to the Grand Egyptian Museum and the Museum of Civilization. The committee included directors from the museums of Turin, the Louvre, United Museums, and Berlin.

Paragraph 289

The museum library was established at the time of the museum's opening, with funds allocated since 1899 for the purchase of books. The Egyptologist Maspero advocated for a permanent budget for acquiring books and appointed Dacros as the first librarian from 1903 to 1906. He was succeeded by several librarians, including Monier, who compiled a comprehensive catalog of the library's holdings until 1926. A significant turning point for the library occurred when Abdel Mohsen El-Khashab assumed its management. He was assisted by Diao El-Din Abu Ghazi, who later became the head librarian in 1950. Abu Ghazi played a crucial role in preparing catalogues, increasing international exchanges, and expanding the library, which eventually grew to its current two-story size with two reading rooms and a storage area for publications.

Paragraph 290

*The library houses over 50,000 books and volumes, including rare works on ancient Egyptian, Greek, Roman, and Near Eastern archaeology, along with other specialized fields. Some of its most significant books include *Description de l'Égypte*, *Antiquités de l'Égypte et de la Nubie*, and Lepsius' works. The library also contains a rare collection of maps, paintings, and photographs.*

Paragraph 291

In August 2004, it was announced that 38 artifacts had disappeared from the museum and could not be located. The incident was referred to the public prosecution for investigation. During the security turmoil following the January 25 Revolution, the museum was stormed on January 28, 2011, by unidentified individuals, and 54 artifacts were stolen. In response, the military forces cordoned off the museum to protect and secure it against looting and theft.

Paragraph 292

On April 3, 2021, the Egyptian Museum witnessed the Pharaohs' Golden Parade, during which 22 royal mummies (18 kings and 4 queens) were transferred from the Egyptian Museum to the National Museum of Egyptian Civilization in Fustat. The mummies are now displayed in state-of-the-art display cases designed to better control temperature and humidity, offering enhanced preservation compared to their previous display in the Egyptian Museum.

Paragraph 293

The museum is located in the heart of Cairo, on the northern side of Tahrir Square (Downtown). It is accessible by public transportation, private cars with parking available at the multi-story Tahrir parking lot, or the easier option of using the metro, exiting at Sadat Station, which directly overlooks Tahrir Square. The museum is open daily from 9:00 AM to 7:00 PM, with special hours on Fridays from 9:00 AM to 11:00 AM and from 1:30 PM to 7:00 PM. Photography is inside the museum due to the negative effects of camera flashes on the small artifacts' colors. However, personal for a fee of 50 EGP for both Egyptians and foreigners, except in the Hall of the Golden Mask and the Royal Mummy Halls. Occasionally, free photography is allowed on specific days to encourage tourism and increase visitors to the museum. Visitors can also rent an audio guide inside the museum for 25 EGP, providing detailed information about the displayed artifacts.

Paragraph 294

The Department of Antiquities (Service d'Antiquités Egyptien) operated a sale room (Salle de ventes) in the Egyptian Museum in Cairo from 1902 in room 56 on the ground floor, where original ancient Egyptian artworks and other original artefacts were sold. In addition, until the 1970s, dealers or collectors could bring antiquities to the Cairo Museum for inspection on Thursdays, and if museum officials had no objections, they could pack them in ready-made

boxes, have them sealed and cleared for export. Many objects now held in private collections or public museums originated here. After years of debate about the strategy for selling the antiquities, the sale room was closed in November 1979.

Paragraph 295

The museum is overseen by the Museums Sector of the Supreme Council of Antiquities, which is part of the Ministry of Tourism and Antiquities (Egypt). The management of the museum is entrusted to the position of museum director, a role held by several prominent figures in the field of Egyptology, including:

Paragraph 296

There are two main floors in the museum, the ground floor and the first floor. On the ground floor is an extensive collection of large-scale works in stone including statues, reliefs and architectural elements. These are arranged chronologically in clockwise fashion, from the pre-dynastic to the Greco-Roman period. The first floor is dedicated to smaller works, including papyri, coins, textiles, and an enormous collection of wooden sarcophagi.

Paragraph 297

The numerous pieces of papyrus are generally small fragments, owing to their decay over the past two millennia. Several languages are found on these pieces, including Greek, Latin, Arabic, and ancient Egyptian. The coins found on this floor are made of many different metals, including gold, silver, and bronze. The coins are not only Egyptian, but also Greek, Roman, and Islamic. This has helped historians research the history of Ancient Egyptian trade.

Paragraph 298

Also on the ground floor are artifacts from the New Kingdom, the time period between 1550 and 1069 BC. These artifacts are generally larger than items created in earlier centuries. Those items include statues, tables, and coffins (sarcophagi). It contains 42 rooms; with many items on view from sarcophagi and boats to enormous statues.

Paragraph 299

On the first floor are artifacts from the final two dynasties of Egypt, including items from the tombs of the Pharaohs Thutmosis III, Thutmosis IV, Amenophis II, Hatshepsut, and the courtier Maiherpri, as well as many artifacts from the Valley of the Kings, in particular the material from the intact tombs of Tutankhamun and Psusennes I.

Paragraph 300

Until 2021, two rooms contained a number of mummies of kings and other royal family members of the New Kingdom. On April 3, 2021, twenty-two of these mummies were transferred to the National Museum of Egyptian Civilization in Fustat in a grand parade dubbed The Pharaohs' Golden Parade.

Paragraph 301

Collections are also being transferred to the not-yet-open Grand Egyptian Museum in Giza, including all the artifacts found inside Tutankhamun's tomb. "Among the reasons that the GEM itself was conceived, the Egyptian Museum in Tahrir has been criticized for being overcrowded, displaying pieces in a way that is said to make the experience cumbersome for visitors."

Paragraph 302

In the garden adjacent to the building of the museum, is a memorial to famous egyptologists of the world. It features a monument to Auguste Mariette, surrounded by 24 busts of the following egyptologists: François Chabas, Johannes Dümichen, Conradus Leemans, Charles Wycliffe Goodwin, Emmanuel de Rougé, Samuel Birch, Edward Hincks, Luigi Vassalli, Émile Brugsch, Karl Richard Lepsius, Théodule Devéria, Vladimir Golenishchev, Ippolito Rosellini, Labib Habachi, Sami Gabra, Selim Hassan, Ahmed Kamal, Zakaria Goneim, Jean-François Champollion, Amedeo Peyron, Willem Pleyte, Gaston Maspero, Peter le Page Renouf and Kazimierz Michałowski.

Paragraph 303

The Graeco-Roman Museum of Alexandria is one of Egypt's principal museums, the oldest building in Egypt to be architecturally designed for the purpose of preserving and displaying antiquities. Furthermore, it is the only museum fully dedicated to the antiquities and civilization of Egypt during the Greek and Roman eras.

Paragraph 304

Since 1889, the Italian Giuseppe Botti sought to establish a museum for Alexandria that would protect its antiquities from displacement and destruction. He continued to work on that until the decision to establish the museum was issued on June 1, 1892. The museum began in a modest rented property, and Khedive Abbas Helmy II inaugurated it on 17 October 1892. Giuseppe Botti was its first director.

Paragraph 305

Since its inception, the museum has sparked a cultural renaissance about interest in the city's

archaeological activities. Discoveries increased, and there became a pressing need for a new spacious building. On September 12, 1894, Nubar Pasha laid the cornerstone for the new museum to be built on land owned and adjacent to the Municipal Council. The new structure was designed by the architects Dietrich and Stenon in a neoclassical style. The construction process took one year, and it was inaugurated again by Khedive Abbas Helmy II on September 26, 1895.

Paragraph 306

After Botti's death in October 1903, the management of the museum remained Italian, Evaristo Breccia took charge in April 1904, and Achille Adriani succeeded him from 1932 to 1940. from 1940-1947, the museum was run by Alan Rowe. from 1948 to 1953, Adriani took over management once more. Egyptian archaeologists have been in charge of the museum since 1953 onward.

Paragraph 307

In 1982, a development project was implemented for the museum, during which a new wing was added connecting the western and eastern wings. In September 2005, a decision was made to close the museum in order to carry out a comprehensive project to expand and develop the museum. The project stalled for ten years until work was resumed in April 2015. By creating an upper floor, a new interior design, and a new display scenario are applied.

Paragraph 308

This museum is the first of its kind to be devoted to the history of the Egyptian military through the ages. The museum was first located in the building of the Ministry of Defense in Falaki in 1937, after which it was transferred to another building in the neighborhood of Garden City in

1938, before finally being transferred to al-Haram Palace in 1949 in the Cairo Citadel in 1949. This palace, built by Muhammad Ali Pasha in the 19th century, was renovated and reopened in 1993. Through a variety of items on display including artifacts, replicas, scale models, and dioramas, the museum displays the development of weapons and military equipment and costumes. It also puts the spotlight on the most important battles and military figures in Egyptian history. Also, the museum's open-air area displays several real tanks and aircraft that were used in the October 1973 war.

Paragraph 309

This is site of ancient city of Nekhbet. as the cult center of the vulture goddess Nekhbet, the tutelary deity of Upper Egypt. Here, you will find many important monuments dating all the way back from the Predynastic Period to the Graeco-Roman Period, most notably the remains of the temple of Nekhbet and the walls of ancient city.

Paragraph 310

Do not miss the beautifully decorated New Kingdom tombs and especially the biographical inscriptions carved into their walls like those of Paheri, Ahmose Pennekhbet, and most famous of all, Ahmose, son of Abana, who fought against the Hyksos just in the New Kingdom.

Paragraph 311

Al-Muizz Street is named after the Fatimid Caliph, al-Muizz li-Din Allah (341-365 AH / 953-975 AD), who first founded this street. He is also the founder of the Fatimid caliphates in Egypt since he ruled Egypt in (358-365AH\ 969-975AD). Today, it is the largest open-air museum for Islamic monuments in the world, and a unique heritage site that was added to the UNESCO World

Heritage List in 1979. The street has borne many names over the centuries, and in 1937 it came to be known as al-Muizz in honour of the founder of Cairo.

Paragraph 312

The historical street stretches between two of the gates of Cairo's old city walls, from Bab al-Futuh in the north to Bab Zuwayla in the south, passing along many of the significant and uniquely preserved ancient alleys and streets, such as Amir al-Guyush Street, Darb al-Asfar, Borgowan Alley, Khan al-Khalili, and al-Ghuriyya.

Paragraph 313

Twenty-nine monuments dotting the length of al-Muizz allow visitors to experience Islamic Egypt from the 10th to 19th centuries, starting from the Fatimid Period in Egypt (358-567 AH / 969-1171 AD) to the Muhammad Ali Dynasty (1220-1372 AH/ 1805-1953 AD). These monuments include buildings of various types, such as those that had a religious, domestic, commercial, or defensive function. Today, markets, vendors, and local crafts stores line up along al-Muizz street, adding to the charm of this historic street.

Paragraph 314

Bab al-Nasr (Gate of Victory) is one of the gates of the northern wall of Fatimid Cairo, and opens onto al-Gamaliya Street. It was built in 480 AH/1087 AD by the vizier and commander-in-chief, Badr al-Jamali, during the reign of Caliph al-Mustansir bi Allah.

Paragraph 315

The current Bab al-Nasr displaced an earlier, brick, gate constructed by Jawhar al-Siqilli, Cairo's founder. Deeming it insufficient for the protection of the city, Badr decided to construct a new, stone, tower, which he sited farther north. Although this new structure was founded as Bab al-Izz (Gate of Glory, or Power), it continued to be known by the name of the old tower, Bab al-Nasr.

Paragraph 316

The gate consists of two square towers with the entrance in between. A series of shields carved in raised relief adorns the facade of the gate and its towers. These are likely suggestive of the protective role of the Fatimid fortifications, which are acting as the shields of the city.

Paragraph 317

The Royal Jewelry Museum displays the collectibles of the Egyptian royal family, founded by Muhammad Ali Pasha in 1805 and continued to rule for 150 years, until 1952.

Paragraph 318

Zaynab Fahmi built the palace in 1919 in Zizinya, Alexandria. It served as the residence of Fatma al- Zahra', daughter of Prince Ali Haider, a descendent of Muhammad Ali Pasha. The palace serves as a striking backdrop to the magnificent possessions owned by the family. It uniquely merges between European and Islamic styles, reflecting the fine taste of the royal family whose paintings, gilded ceilings, and mosaics decorate the palace rooms. The palace consists of two wings, eastern and western, connected by a corridor. Each wing has a basement and two floors.

Paragraph 319

The possessions amassed by the family over the period of their rule are on display in the various halls. A diamond and emerald inlaid collar belonging to the founder of the dynasty, Muhammad Ali Pasha, is among the museum's collection. The lavish lifestyle of the family is reflected in a gold chessboard, golden binoculars encrusted with diamonds, rubies, emeralds, and gold cups inlaid with precious stones. Also on display are elaborate jewelry sets commissioned by the greatest designers in Europe, which once adorned the queens and princesses of Egypt's royal family.

Paragraph 320

The Speos of Horemheb is a temple built in a cave, probably an old quarrying gallery, during the reign of Horemheb (c. 1323–1295 BC), the last king of the 18th Dynasty. The temple has five openings cut into the cliff that are separated by pillars.

Paragraph 321

The middle opening served as an entrance, with the royal names of Horemheb engraved around it. The entrance leads to a hall that opens onto the sanctuary, which contains seated rock-cut statues of the temple's seven gods: the crocodile god Sobek (Gebel al-Silsila's local deity), the protective goddess Taweret, King Horemheb himself, the ibis-headed Thoth, and in the centre, the triad of Thebes consisting of Amun-Ra, his wife Mut, and their son Khonsu.

Paragraph 322

Taweret can be seen suckling Horemheb on the west wall, and a fascinating scene near it, on the west wall, depicts Horemheb's triumphal procession after his victory in Nubia.

Paragraph 323

Ramesside kings and high-ranking officials later added scenes, stelae, and inscriptions to mark their visit to this sacred site, indicating that it functioned as more than a quarry throughout the New Kingdom. We know that the temple was later used as a Christian place of worship because of the crosses that were carved onto its walls.

Paragraph 324

The Red Pyramid is the highest in Dahshur, and its name of “Red” is due to the reddish rusty color of its blocks. It was not this color originally, but a beautiful pure white of limestone of Tura, south of modern Cairo. All pyramids had a casing made of this white limestone, which was reused in medieval times.

Paragraph 325

It is the third-largest Egyptian pyramid after those of Khufu and Khafre at Giza. The Red Pyramid was one of three pyramids built by King Sneferu after the Bent Pyramid, located one kilometer to the south, and the so-called Meidum pyramid. This pyramid may have been started in the 13th year of his reign, taking 10 years to be built.

Paragraph 326

The visitor can enter the pyramid from an entrance on the northern side, leading to a passageway (a meter in height and a meter in width). It then slopes down to another gallery into a chamber with a corbelled roof, similar to an inverted stairway. Another passage leads to a second chamber located in the middle of the pyramid, directly at the western end of that chamber. To the south of it, a passageway leads to a third chamber, which is believed to have

been the pyramid's burial chamber.

Paragraph 327

The Beni Hasan cemetery is located in one of the most fertile regions of Egypt. This site includes some of the most impressive tombs of the Middle Kingdom. Its rich and well-preserved tombs attest the economic prosperity that it enjoyed.

Paragraph 328

The tombs are located in two distinct areas: the upper and lower cemeteries. The lower cemetery contains around 800 tombs, many of them shaft tombs. It mostly contains tombs of various officials from the First Intermediate Period (c.2181–2055 BC) to the Middle Kingdom (c.2055–1650 BC), but late Old Kingdom (c.2345–2181 BC) tombs, like Ipi's, have also been discovered. The upper cemetery includes 39 rock-cut tombs, which were cut horizontally into the rock face of the cliffs. The walls of 12 of these tombs are decorated with beautifully painted scenes depicting activities of daily life, from agriculture and crafts to hunting and playing games, and also war and the arrival of foreigners on Egyptian lands.

Paragraph 329

The tombs of the upper cemetery are a testament to the ancient Egyptians' architectural skills. They were cut into the rock with great accuracy using simple tools like chisels with bronze blades, which were struck with wooden mallets. The tombs are the final resting places of the senior officials of this region, the 16th Upper Egyptian province, which was known as the Oryx nome. They date to the 11th and 12th Dynasties of the Middle Kingdom (c. 2055–1795 BC). The repetition of names like Baqet, Khety, and Khnumhotep through a number of generations

suggests that many of the owners of these tombs were related.

Paragraph 330

Baron Empain chose the site of Masr al-Gadida at the beginning of the twentieth century in agreement with Boghos Nubar Pasha. Both men agreed that the site was perfect for Baron Empain's city of dreams, which he sought to build east of Cairo and overlooking the old city, specifically near Matariyya and the ruins of Heliopolis. This vision was one of the most successful architectural executions witnessed by the twentieth century. This vision turned the desert into a lively neighborhood fully furnished with services and encompassing different groups of society.

Paragraph 331

Heliopolis was also the crucible of several new and innovative architectural styles, which merged the Islamic, Hindu, and European styles. Baron Empain's palace, constructed in 1911 AD, is a testimony to this diversity, as its French architect, Alexander Marcel, was inspired by Cambodian temples.

Paragraph 332

The beautiful city of Heliopolis was designed not only to revive Egypt's rich Islamic heritage. Rather, Baron Empain and Boghus Nubar had the intention of creating a global, comprehensive city.

Paragraph 333

Sultan Salah al-Din al-Ayyubi commissioned his vizier, Baha al-Din Qaraqush, to build a well

supplying the citadel with water in the southwestern side of al-Nasir Muhammad ibn Qalawun Mosque. The well was known as "Yusuf's Well" after the name of Salah al-Din (Salah al-Din Yusuf ibn Ayyub). It was also known as "The Spiral Well" and "The Citadel's Well". It was dug at the same time as the castle building 572-589 AH / 1176-1193 AD.

Paragraph 334

The well is characterized by an architectural design with foreign influences. It was dug in the rock at a depth of about 90 m, and it consists of two floors, around which a spiral staircase, narrows at the bottom of it. On each floor, there is a water wheel that raises water by cattle, its walls contain apertures for lighting and ventilation.

Paragraph 335

According to historians, the water that comes from the well was pure at the beginning, until Qaraqosh wanted to increase its water, so he expanded in digging the mountain, and a salty spring came out of it that changed its pureness. Hence, Salah al-Din al-Ayyubi constructed barrages to transport water from the Nile to the Citadel throughout the Ayyubid period to be continued in Mamluk period known as the Cairo Citadel Aqueduct.

Paragraph 336

The Mosque and Madrasa of Sultan Hasan is one of the largest and architecturally exquisite mosques in all of Egypt. It was commissioned by the Mamluk sultan Hasan ibn al-Nasir Muhammad ibn Qalawun sometime between 757 AH/1356 AD and 764 AH/1362 AD, and is located at the end of Muhammad Ali Street, opposite its nineteenth century neighbor al-Rifa'i mosque in Salah al-Din Square.

Paragraph 337

The mosque consists of an open courtyard with fountain in its centre. The courtyard is surrounded by four iwans (a rectangular space that is open on one side). Doorways at the four corners of the courtyard allow access into four madrasas, educational institutions, where the four Sunni schools of Islamic jurisprudence were taught. Each consists of a court and iwan, in addition to the rooms of the students and annexed service units. The mosque has two minarets built in the Mamluk style.

Paragraph 338

Its proximity to the citadel ultimately resulted in its use as a fort by enemies several times throughout its history, as it was used as a platform to launch attacks on the citadel.

Paragraph 339

Like most Islamic monuments in Cairo, this one has also undergone several phases of reconstruction, up until the twentieth century. The mosque and madrasa are distinguished with the ornate domes, stone and plaster carved decorations, as well as the marble works of the mihrab.

Paragraph 340

Qaitbay Citadel is one of the most important forts on the coast of the Mediterranean Sea. The Mamluk sultan al-Ashraf Abu al-Nasr Qaitbay built it between 882 AH/ 1477 AD and 884/ 1479 AD over the ruins of Alexandria's Lighthouse. It served as Alexandria's defence against naval attacks.

Paragraph 341

The citadel's entrance leads to the courtyard where we find the main tower located in the northwest. It consists of a massive three-floored square fort. Its four corners are occupied by half-circular towers that carry protruding balconies for the defence of the city. A tank near the tower supplied soldiers and their horses with water.

Paragraph 342

Qaitbay citadel drew the attention of rulers throughout the ages, on account of its strategic location. The building was also enlarged and subject to other conservation operations in 2003.

Paragraph 343

Ayn Shams, meaning "Eye of the Sun" in Arabic, is located where the ancient Egyptian centre Iunu was built. The Greeks called this town "Heliopolis", referring to the Greek god of the sun Helios, as the Egyptian sun god Ra was worshiped in the main temple.

Paragraph 344

It is one of the oldest capitals of the world. Little of the ancient town or temples were preserved. The town is still excavated nowadays. The cemeteries preserved tombs of the Old Kingdom, including the tombs of Panhesy and Khonsu-ankh. It is likely that the temple, now destroyed, was as large as the temple of Karnak dedicated to Amun in modern Luxor. There, the priests were in charge of recording the passing of the solar year, establishing the Egyptian calendar and chronology.

Paragraph 345

The obelisk of Senwosret I dating to the 12th Dynasty (1956-1911 BC) remains standing on the site. Obelisks were sun rays represented in stone, thus a regular symbol for the sun god in ancient Egypt. Many obelisks from local temples were likely relocated by Greeks and Romans in the ancient world. A granite and sandstone column built by king Merenptah (1213-1203 BC) was discovered dismantled. It was transported, rebuilt and exhibited in the Grand Egyptian Museum.

Paragraph 346

Thanks to the discovery of texts related to the cult, the influential role of Heliopolis in the ancient Egyptian religious life is well-known. The sun god Ra-Atum was associated with one of the ancient Egyptian theories of creation. This god sat on the original mound that emerged from the flooding waters "Nun", and started creating other gods of the air, Shu and Tefnut. From these air gods, the earth Geb and the sky Nut emerged, initiating the world's creation.

Paragraph 347

Fountain of Qayt Bay (Arabic: نافورة قايطة) or Sabil Qaitbay (Arabic: سبيل قايتباي) is a domed pu the western esplanade of the al-Haram al-Sharif in Jerusalem, near the Madrasa al-Ashrafiyya. Built in the 15th century by the Mamluks of Egypt, it was completed in the reign of Sultan Qaytbay, after whom it is named. It is also colloquially known as the Fountain of Hamidiye due to Sultan Abdul Hamid II's restoration. It has been considered, "after the Dome of the Rock, the most beautiful edifice in the Haram".

Paragraph 348

The fountain/sabil was originally built in 1455 on the orders of the Mamluk sultan Sayf ad-Din

Inal. The fountain where the Fountain of Qayt Bay is located today; nothing remains of this original Fountain of Sayf ad-Din Inal. In 1482 (AH 887), then Sultan al-Ashraf Qaytbay (r. AH 872-901 / AD 1468-96) completely renovated the structure and made it an extension to his neighbouring Madrasa al-Ashrafiyya, which Qaytbay had ordered built to replace another earlier Mamluk building (in this case, a madrasa built by Sultan Khusqadam in 1465). It is probable that the same team of engineers, architects and builders constructed both the Madrasa al-Ashrafiyya and the Fountain of Qayt Bay, and that they were sent by Sultan Qaytbay from Egypt to Quds to execute the work. The fountain was constructed in a style mostly seen in Egypt, characteristic of the late Burji Mamluk architecture of Qaytbay's period. In 1882-83, the Ottoman sultan Abdul Hamid II restored the fountain and made some additions to it. The fountain which is still used continues to provide visitors to the al-Haram al-Sharif with fresh water.

Paragraph 349

The Islamic heritage of Jerusalem was maintained by the successor to the Prophet, caliphs, begin with, such as Umar and Abd al-Malik, but also by sultans the likes of Salah al-Din, al-Malik al-Nasir Muhammad, and Qayt Bay, and viceroys such as al-Amir al-Nashashibi. Evidence of these rulers' veneration for Quds is found not only in their exploits as recorded by Mujir al-Din but also in the institutions they founded and patronized, the monuments that survive. The one of that is the Fountain of Qayt Bay.

Paragraph 350

Placed on a raised prayer platform, together with a freestanding mihrab, the Fountain of Qayt Bay is a three-tiered structure over 13 metres high, consisting of a base, a transition zone and its dome. The tallest part of the fountain is the base, which is a simple square room built in an ablaq construction method of blending red and cream stones, with wide grilled windows and a small

entrance. The windows are located on three sides of the building, and there are four steps leading up to the windows on the northern and the western sides, as well as a large stone bench beneath the southern window. On the eastern wall of the fountain, four semi-circular steps lead up to the entrance door. The complex zone of transition steps in several stages from the square base to the round and high drum that merges into the dome itself. At its peak, the building is crowned by a pointed dome decorated with low-relief arabesque stone carvings. The dome is crowned by a bronze crescent, which, unlike other crescents in the sanctuary, faces east and west. It is the only significant dome of its kind that exists outside Cairo and also one of the finest examples of the Mamluks' use of highly ornate stone-engraved calligraphy. On all four sides of the fountain are ornate inscriptions containing Qur'anic verses, details of the original Mamluk building and the 1883 renovation of the structure. Mamluk-era star-pattern strap work details the building interior, but the external lintels are from the Ottoman era of rule in Palestine. The 1883 renovation largely kept Qaitbay's structure mostly intact.

Paragraph 351

The fountain is dated by an inscription band which goes around the top of the all four sides of the facade. The date is further verified by the writing of the historian, Mujir al-Din al-Hanbali (d. 928 / 1521) who describes the works of Sultan Qaytbay in Quds.

Paragraph 352

Thutmose III (variously also spelt Tuthmosis or Thothmes), sometimes called Thutmose the Great, was the sixth pharaoh of the 18th Dynasty. Officially he ruled Egypt from 28 April 1479 BC until 11 March 1425 BC, commencing with his coronation at the age of two and concluding with his death, aged fifty-six; however, during the first 22 years of his reign, he was coregent with his stepmother and aunt, Hatshepsut, who was named the pharaoh. While he was depicted as the

first on surviving monuments, both were assigned the usual royal names and insignia and neither is given any obvious seniority over the other. Thutmose served as commander of Hatshepsut's armies. During the final two years of his reign after the death of his firstborn son and heir Amenemhat, he appointed his son and successor Amenhotep II as junior co-regent.

Paragraph 353

Thutmose III is regarded as one of the greatest warriors, military commanders, and military strategists of all time, as Egypt's preeminent warrior pharaoh and conqueror, and as a dominant figure in the New Kingdom period, itself considered the height of Egyptian power. He became sole ruler after Hatshepsut's death, and conducted between 17 and 20 campaigns, all victorious, while expanding Egypt's empire to its largest extent. He also created the ancient Egyptian navy, the first combat navy in the ancient world. Historian Richard A. Gabriel referred to Thutmose III as the "Napoleon of Egypt".

Paragraph 354

Thutmose's two main names transliterate as *mn-hpr-rꜥ ḏḥwtj-ms*. The first name is usually transcribed as *Menkheperre* and means "the Established One of the Manifestation of Ra". The second name is transliterated as *Thutmose* or *Tuthmosis* and means "Born of Thoth" or "Thoth is born." Manetho in his *Aegyptiaca* (History of Egypt) written in Greek and paraphrased by Eusebius called him *Miphrês* (Μίφρης) and *Misphragmuthôsis* (Μισφραγμούθωσις).

Paragraph 355

Thutmose III was the son of Thutmose II by a secondary wife, Iset (or Aset). His father's Great Royal Wife was Hatshepsut. Her daughter, Neferure, was Thutmose's half-sister.

Paragraph 356

When Thutmose II died, Thutmose III was too young to rule. Hatshepsut became his regent, soon his co-regent, and shortly after that, declared herself pharaoh while never denying kingship to Thutmose III. During his childhood, Hatshepsut ruled Egypt in practice and name, achieving prosperity and success. When Thutmose III reached a suitable age and demonstrated his capacity, she appointed him to head her armies, and at her death, he was ready to rule.[citation needed]

Paragraph 357

Some Egyptologists speculate that Thutmose married his half-sister, Neferure,[page needed] but there is no conclusive evidence. Neferure, may have been the mother of Thutmose's firstborn son, Amenemhat. Alternatively, the Great Royal Wife Satiah is believed to have been the mother of Amenemhat. Amenemhat predeceased his father.

Paragraph 358

Surviving records attest to several other wives of Thutmose. He is known to have at least three foreign wives, Menhet, Menwi and Merti, who were buried together. At least one other wife, Nebtu, is known from a pillar in Thutmose's tomb. Following the death of Satiah, a woman named Merytre-Hatshepsut became the Great Royal Wife. She was the mother of several of his children, including the future king Amenhotep II and another son, Menkheperre, and at least four daughters: Nebetiunet, Meritamen C and D and Iset.[page needed]

Paragraph 359

Thutmose III reigned from 1479 BC to 1425 BC according to the Low Chronology of Ancient Egypt.

This has been the conventional Egyptian chronology in academic circles since the 1960s, though in some circles the older dates 1504 BC to 1450 BC are preferred from the High Chronology of Egypt. These dates, just as all the dates of the Eighteenth Dynasty, are open to dispute because of uncertainty about the circumstances surrounding the recording of a Heliacal Rise of Sothis in the reign of Amenhotep I. A papyrus from Amenhotep I's reign records this astronomical observation which theoretically could be used to perfectly correlate the Egyptian chronology with the modern calendar; however, to do this the latitude where the observation was taken must also be known. This document has no note of the place of observation,[citation needed] but it can safely be assumed that it was taken in either a Delta city, such as Memphis or Heliopolis, or in Thebes. These two latitudes give dates 20 years apart, the High and Low chronologies, respectively.[citation needed]

Paragraph 360

The length of Thutmose III's reign is known to the day thanks to findings in the tomb of the military commander Amenemheb-Mahu. Amenemheb-Mahu records Thutmose III's death to his master's 54th regnal year, on the 30th day of the third month of Peret. The day of Thutmose III's accession is known to be I Shemu day four, and astronomical observations can be used to establish the exact dates of the beginning and end of the king's reign (assuming the low chronology) from 28 April 1479 BC to 11 March 1425 BC respectively.

Paragraph 361

Thutmose III conducted at least 16 campaigns in 20 years. American Egyptologist James Breasted referred to him as "the Napoleon of Egypt" for his conquests and expansionism. Thutmose III is recorded to have captured 350 cities during his rule and conquered much of the Near East from the Euphrates to Nubia during seventeen known military campaigns. He was the first pharaoh

after Thutmose I to cross the Euphrates, doing so during his campaign against Mitanni. His campaign records were inscribed onto the walls of the temple of Amun at Karnak (transcribed in Urkunden IV). He transformed Egypt into an international superpower by creating an empire that stretched from the Asian regions of Syria to the North, to Upper Nubia to the south.

Paragraph 362

Much is known about Thutmose "the warrior" because of his royal scribe and army commander, Thanuny, who wrote about his conquests and reign. Thutmose III was able to conquer so many lands because of revolutionary developments in military technology. The Hyksos may have brought advanced weaponry, such as horse-drawn chariots, around 1650 BC, which the Egyptians adopted in the process of driving them out. Thutmose III encountered little resistance from neighbouring kingdoms, allowing him to expand his realm easily. His army also portaged boats over dry land.

Paragraph 363

When Hatshepsut died on the 10th day of the sixth month of Thutmose III's 21st year, according to information from a single stela from Armant, the king of Kadesh advanced his army to Megiddo. Thutmose III mustered his own army and departed Egypt, passing through the border fortress of Tjaru (Sile) on the 25th day of the eighth month. Thutmose marched his troops through the coastal plain as far as Jamnia, then inland to Yehem, a small city near Megiddo, which he reached in the middle of the ninth month of the same year.

Paragraph 364

The ensuing Battle of Megiddo probably was the largest battle of Thutmose's 17 campaigns. A

ridge of mountains jutting inland from Mount Carmel stood between Thutmose and Megiddo and he had three potential routes to take. The northern route and the southern route, both of which went around the mountain, were judged by his council of war to be the safest, but Thutmose (as he boasted in an inscription) called them cowards and took the dangerous route through the Aruna mountain pass, only wide enough for single-file "horse after horse and man after man." Such a pass does indeed exist, although not as narrow as Thutmose claims, and emerges on the plain of Esdraelon, brilliantly cutting between the rear of the Canaanite forces and Megiddo city. For some reason, the Canaanite forces did not attack his army as it emerged, and Thutmose routed them decisively. After the victory, his troops stopped to plunder the enemy, who was able to escape into Megiddo. Thutmose was forced to besiege the city, and finally took it after a siege of seven or eight months.

[Paragraph 365](#)

The size of the two forces is difficult to determine, but Redford uses the time to march the army through the pass estimate the Egyptian numbers, and the number of sheep and goats captured in the battle to estimate the Canaanite force, concluding both armies were around 10,000 men. Most scholars believe that the Egyptian army was more numerous.[citation needed] According to Thutmose III's Hall of Annals in the Temple of Amun at Karnak, the battle occurred on "Year 23, I Shemu [day] 21, the exact day of the feast of the new moon", a lunar date. This date corresponds to 9 May 1457 BC based on Thutmose III's accession in 1479 BC.

[Paragraph 366](#)

This campaign drastically changed the political situation in the ancient Near East. By taking Megiddo, Thutmose gained control of all of northern Canaan, forcing the Syrian princes to send tribute and their own sons as hostages to Egypt. Beyond the Euphrates, the Assyrian, Babylonian

and Hittite kings all gave Thutmose gifts, which he claimed as "tribute" on the walls of Karnak. The only noticeable absence is Mitanni, which would bear the brunt of the following Egyptian campaigns into Western Asia.

Paragraph 367

Thutmose's second, third and fourth campaigns appear to have been nothing more than tours of Syria and Canaan to collect tribute. Traditionally, the material directly after the text of the first campaign has been considered to be the second campaign. This text records tribute from the area which the Egyptians called Retjenu (roughly equivalent to Canaan) and it was also at this time that Assyria paid a second "tribute" to Thutmose III. It is probable that these texts come from Thutmose's 40th year or later and thus have nothing to do with the second campaign at all. If so, no records of this campaign have been found. Thutmose's third campaign was not considered significant enough to appear in his otherwise extensive Annals at Karnak. A survey was made of the animals and plants he found in Canaan, which was illustrated on the walls of a special room at Karnak. This survey is dated to Thutmose's 25th year. No record remains of Thutmose's fourth campaign, but at some point a fort was built in lower Lebanon and timber was cut for construction of a processional barque, and this probably fits best during this time frame.

Paragraph 368

The fifth, sixth and seventh campaigns of Thutmose III were directed against the Phoenician cities in Syria and against Kadesh on the Orontes. In Thutmose's 29th year, he began his fifth campaign, where he first took an unknown city (the name falls in a lacuna) which had been garrisoned by Tunip. He then moved inland and took the city and territory around Ardata; the town was pillaged and its wheatfields burned. Unlike previous plundering raids, Thutmose III garrisoned Djahy, a name which probably refers to southern Syria. This would have permitted him

to ship supplies and troops between Syria and Egypt, and some have supposed that Thutmose's sixth campaign, in his thirtieth year, commenced with naval transport of troops directly to Byblos, bypassing Canaan. After the troops arrived in Syria, they proceeded into the Jordan River valley and moved north, pillaging Kadesh's lands. Turning west again, Thutmose took Simyra and quelled a rebellion in Ardata, which apparently had rebelled again. To stop such rebellions, Thutmose began taking hostages from the cities in Syria. The policy of these cities was driven by their nobles, aligned to Mitanni and typically consisting of a king and a small number of foreign Maryannu. Thutmose III found that taking hostages from these noble families largely ensured their loyalty. Syria rebelled again in Thutmose's 31st year and he returned for his seventh campaign, taking the port city of Ullaza and the smaller Phoenician ports, and imposing more measures to prevent rebellion. By taking away the grain stores of Syria to his recently conquered harbors for support of his occupying troops and administrators, he left the famished cities of Syria without the means to fund further rebellions.

[Paragraph 369](#)

After Thutmose III had taken control of the Syrian cities, the obvious target for his eighth campaign was the state of Mitanni, a Hurrian country with an Indo-Aryan ruling class. However, to reach Mitanni, he had to cross the Euphrates River. He sailed directly to Byblos and made boats which he took with him over land on what appeared to otherwise be just another tour of Syria, and he proceeded with the usual raiding and pillaging as he moved north through the lands he had already taken. He continued north through the territory belonging to the still unconquered cities of Aleppo and Carchemish and quickly crossed the Euphrates in his boats, taking the Mitannian king entirely by surprise. It appears that Mitanni was not expecting an invasion, so they had no army of any kind ready to defend against Thutmose, although their ships on the Euphrates did try to defend against the Egyptian crossing. Thutmose III then went freely from city to city and pillaged them while the nobles hid in caves, or at least this is the typically

propagandistic way Egyptian records chose to record it. During this period of no opposition, Thutmose put up a second stele commemorating his crossing of the Euphrates next to the stele his grandfather, Thutmose I, had put up several decades earlier. A militia was raised to fight the invaders, but it fared very poorly. Thutmose III then returned to Syria by way of Niy, where he records that he engaged in an elephant hunt. He collected tribute from foreign powers and returned to Egypt in victory.

[Paragraph 370](#)

Thutmose III returned to Syria for his ninth campaign in his 34th year, but this appears to have been just a raid of the area called Nukhashshe, a region populated by semi-nomadic people. The plunder recorded is minimal, so it was probably just a minor raid. Records from his 10th campaign indicate much more fighting. By Thutmose's 35th year, the king of Mitanni had raised a large army and engaged the Egyptians around Aleppo. As usual for any Egyptian king, Thutmose boasted a total crushing victory, but this statement is suspect due to the very small amount of plunder taken. Thutmose's annals at Karnak indicate he only took a total of 10 prisoners of war. He may have fought the Mitannians to a stalemate, yet he did receive tribute from the Hittites after that campaign, which seems to indicate the outcome of the battle was in Thutmose's favor.

[Paragraph 371](#)

The details about his next two campaigns are unknown. His 11th is presumed to have happened in his 36th regnal year and his 12th is presumed to have happened in his 37th year since his 13th is mentioned at Karnak as happening in his 38th regnal year. Part of the tribute list for his 12th campaign remains immediately before his 13th begins, and the contents recorded, specifically wild game and certain minerals of uncertain identification, might indicate that it took place on the steppe around Nukhashshe, but this remains mere speculation.

Paragraph 372

His 14th campaign, waged during his 39th year, was against the Shasu. The location of this campaign is impossible to determine since the Shasu were nomads who could have lived anywhere from Lebanon to the Transjordan to Edom. After this campaign, the numbers given by Thutmose's scribes to his campaigns all fall in lacunae, so they can only be counted by date.

Paragraph 373

In his 40th year, tribute was collected from foreign powers, but it is unknown if this was considered a campaign (i.e. if the king went with it or if it was led by an official).

Paragraph 374

Only the tribute list remains from Thutmose's next campaign, and nothing may be deduced about it except that it was probably another raid to the frontiers around Niy.

Paragraph 375

His final Asian campaign is better documented. Sometime before Thutmose's 42nd year, Mitanni apparently began spreading revolt among all the major cities in Syria. Thutmose moved his troops by land up the coastal road and put down rebellions in the Arka plain ("Arkantu" in Thutmose's chronicle) and moved on Tunip. After taking Tunip, his attention turned to Kadesh again. He engaged and destroyed three surrounding Mitannian garrisons and returned to Egypt in victory. His victory in this final campaign was neither complete nor permanent since he did not take Kadesh, and Tunip could not have remained aligned to him for very long, certainly not beyond his own death. This victory however, must have had quite an impact, for the next tribute lists include Adana, a Cilician city.

Paragraph 376

In Year 50, Thutmose III waged his last military campaign. He attacked Nubia, but only went so far as the fourth cataract of the Nile. Although no king of Egypt had ever penetrated so far with an army, previous kings' campaigns had spread Egyptian culture that far already, and the earliest Egyptian document found at Gebel Barkal dates from three years before Thutmose's campaign.

Paragraph 377

Thutmose III was a great builder and constructed over 50 temples, although some of these are now lost and only mentioned in written records. He also commissioned the building of many tombs for nobles, which were made with greater craftsmanship than ever before. His reign was also a period of great stylistic changes in the sculpture, paintings and reliefs associated with construction, much of it beginning during the reign of Hatshepsut.

Paragraph 378

Thutmose's architects and artisans showed great continuity with the formal style of previous kings, but several developments set him apart from his predecessors. Although he followed the traditional relief styles for most of his reign, after his 42nd year he began having himself depicted wearing the red crown of Lower Egypt and a šndyt-kilt, an unprecedented style. Architecturally, his use of pillars also was unprecedented. He built Egypt's only known set of heraldic pillars, two large columns standing alone instead of being part of a set supporting the roof. His jubilee hall was also revolutionary and is arguably the earliest known building created in the basilica style. Thutmose's artisans achieved new heights of skill in painting, and tombs from his reign were the earliest to be entirely painted instead of painted reliefs. Although not directly pertaining to his monuments, it appears that Thutmose's artisans had learned glass making skills, developed in the early 18th Dynasty, to create drinking vessels by the core-formed method.

Paragraph 379

Thutmose dedicated far more attention to Karnak than any other site. In the Iput-isut, the temple proper in the center, he rebuilt the hypostyle hall of his grandfather Thutmose I, dismantled the red chapel of Hatshepsut, built Pylon VI, a shrine for the bark of Amun in its place, and built an antechamber in front of it, the ceiling of which was supported by his heraldic pillars. He built a temenos wall around the central chapel containing smaller chapels, along with workshops and storerooms. East of the main sanctuary, he built a jubilee hall in which to celebrate his Sed festival. The main hall was built in basilica style with rows of pillars supporting the ceiling on each side of the aisle. The central two rows were higher than the others to create windows where the ceiling was split. Two of the smaller rooms in this temple contained the reliefs of the survey of the plants and animals of Canaan which he took in his third campaign.

Paragraph 380

East of the Iput-Isut, he erected another temple to Aten, where he was depicted as being supported by Amun. It was inside this temple that Thutmose planned on erecting his tekhen waty, or "unique obelisk." The tekhen waty was designed to stand alone instead as part of a pair and is the tallest obelisk ever successfully cut. It was not, however, erected until Thutmose IV raised it 35 years later. It was later moved to Rome by Emperor Constantius II and is now known as the Lateran Obelisk.

Paragraph 381

In 390 AD, Christian Roman Emperor Theodosius I re-erected another obelisk from the Temple of Karnak in the Hippodrome of Constantinople, now known as the Obelisk of Theodosius.

Paragraph 382

Thutmose also undertook building projects to the south of the main temple between the sanctuary of Amun and the temple of Mut. Immediately to the south of the main temple, he built the seventh pylon on the north-south road which entered the temple between the fourth and fifth pylons. It was built for use during his jubilee and was covered with scenes of defeated enemies. He set royal colossi on both sides of the pylon and put two more obelisks on the south face in front of the gateway. The eastern obelisk's base remains in place, but the western obelisk was transported to the Hippodrome in Constantinople. Farther south along the road, he put up Pylon VIII, which Hatshepsut had begun. East of the road, he dug a sacred lake of 250 by 400 feet and placed another alabaster bark shrine near it. He commissioned royal artists to depict his extensive collections of fauna and flora in the Botanical garden of Thutmosis III.

Paragraph 383

For many years, egyptologists theorized that following the death of Thutmose II, his queen Hatshepsut usurped the throne from her stepson Thutmose III. Although Thutmose III was co-regent during this time, early historians have speculated that he never forgave his stepmother for overshadowing him. Some time after her death, many of Hatshepsut's monuments and depictions were defaced or destroyed, including those in her famous mortuary temple complex at Deir el-Bahri. These were interpreted by early modern scholars as *damnatio memoriae* (erasure from recorded existence) by Thutmose III in a fit of vengeful rage shortly after his accession.

Paragraph 384

However, recent research casts serious doubt upon the popular theory of Thutmose III's vengeance. Scholars such as Charles Nims and Peter Dorman have re-examined the erasures and found that those which could be dated only began during year 46 or 47, toward the end of

Thutmose's reign (c. 1433/2 BC). Also the monuments of Hatshepsut's chief steward, Senenmut, closely associated with her rule, were similarly defaced where they were found. Furthermore, it is known that Hatshepsut trusted Thutmose III to command her armies. No strong evidence has been found that Thutmose III sought to claim the throne, and after her death he kept her religious and administrative leaders. He even built his mortuary temple directly next to Hatshepsut's, showing no grudge against her.

Paragraph 385

By the time the monuments of Hatshepsut were damaged, at least 25 years after her death, the elderly Thutmose III was in a coregency with his son Amenhotep II. Currently, the purposeful destruction of the memory of Hatshepsut is seen as an attempt to ensure a smooth succession for Amenhotep II, as opposed to any of the surviving relatives of Hatshepsut with an equal or better claim to the throne. Later, Amenhotep II even claimed that he had built the structures he defaced.[citation needed] It may also be that the attack on Hatshepsut's memory could not be taken until the death of powerful religious and administrative officials who had served under both Hatshepsut and Thutmose III.

Paragraph 386

Thutmose's tomb (KV34) was discovered by Victor Loret in 1898 in the Valley of the Kings. Its plan is typical of 18th Dynasty tombs, with a sharp turn at the vestibule preceding the burial chamber. Two stairways and two corridors provide access to the vestibule, which is preceded by a quadrangular shaft or "well".[citation needed]

Paragraph 387

A complete version of Amduat, an important New Kingdom funerary text, is in the vestibule, making it the first tomb where the complete text was found. The burial chamber, supported by two pillars, is oval-shaped and its ceiling decorated with stars, symbolizing the cave of the deity Sokar. In the middle lies a large red quartzite sarcophagus in the shape of a cartouche. On the two pillars in the middle of the chamber are passages from the Litanies of Re celebrating the later sun deity, who was identified with the pharaoh at this time. On the other pillar is a unique image depicting Thutmosis III being suckled by the goddess Isis in the guise of the tree.[citation needed]

Paragraph 388

The wall decorations are executed in a simple "diagrammatic" way, imitating the manner of the cursive script of a funerary papyrus rather than the more lavish wall decorations typical of most other royal tombs. The colouring is similarly muted, executed in simple black figures accompanied by text on a cream background with highlights in red and pink. The decorations depict the pharaoh aiding the deities in defeating Apep, the serpent of chaos, thereby helping to ensure the daily rebirth of the sun as well as the pharaoh's own resurrection.

Paragraph 389

According to Peter Der Manuelian, a statement in the tomb biography of the official Amenemheb establishes that Thutmose III died in Year 54, III Peret day 30 of his reign after ruling Egypt for "53 years, 10 months and 26 days" (Urk. 180.15). Thutmose III died one month and four days before the start of his 54th regnal year. When the co-regencies with Hatshepsut and Amenhotep II are deducted, he ruled as sole pharaoh for just over 30 years.

Paragraph 390

Thutmose III's mummy was discovered in the Deir el-Bahri Cache above the Mortuary Temple of Hatshepsut in 1881. He was interred along with those of other 18th and 19th Dynasty leaders Ahmose I, Amenhotep I, Thutmose I, Thutmose II, Ramesses I, Seti I, Ramesses II and Ramesses IX, as well as the 21st Dynasty pharaohs Pinedjem I, Pinedjem II and Siamun.[citation needed]

Paragraph 391

While it is popularly thought that his mummy originally was unwrapped by Gaston Maspero in 1886, it was in fact first unwrapped by Émile Brugsch, the Egyptologist who supervised the evacuation of the mummies from the Deir el-Bahri Cache in 1881. It was unwrapped soon after its arrival in the Boulak Museum while Maspero was away in France, and the Director General of the Egyptian Antiquities Service ordered the mummy re-wrapped. So when it was "officially" unwrapped by Maspero in 1886, he almost certainly knew it was in relatively poor condition.

Paragraph 392

The mummy had been damaged extensively in antiquity by tomb robbers and its wrappings subsequently cut into and torn by the Rassul family, who had rediscovered the tomb and its contents only a few years before. Maspero's description of the body provides an idea as to the severity of the damage:

Paragraph 393

His mummy was not securely hidden away, for towards the close of the 20th dynasty it was torn out of the coffin by robbers, who stripped it and rifled it of the jewels with which it was covered, injuring it in their haste to carry away the spoil. It was subsequently re-interred, and has remained undisturbed until the present day; but before re-burial some renovation of the

wrappings was necessary, and as portions of the body had become loose, the restorers, in order to give the mummy the necessary firmness, compressed it between four oar-shaped slips of wood, painted white, and placed, three inside the wrappings and one outside, under the bands which confined the winding-sheet.

Paragraph 394

Happily the face, which had been plastered over with pitch at the time of embalming, did not suffer at all from this rough treatment, and appeared intact when the protecting mask was removed. Its appearance does not answer to our ideal of the conqueror. His statues, though not representing him as a type of manly beauty, yet give him refined, intelligent features, but a comparison with the mummy shows that the artists have idealised their model. The forehead is abnormally low, the eyes deeply sunk, the jaw heavy, the lips thick, and the cheek-bones extremely prominent; the whole recalling the physiognomy of Thûtmosis II, though with a greater show of energy.

Paragraph 395

Maspero was so disheartened at the state of the mummy and the prospect that all of the other mummies were similarly damaged (as it turned out, few were in so poor a state) that he would not unwrap another for several years.

Paragraph 396

Unlike many other examples from the Deir el-Bahri Cache, the wooden mummiform coffin that contained the body was original to the pharaoh, though any gilding or decoration it might have had had been hacked off in antiquity.

Paragraph 397

In his examination of the mummy, the anatomist Grafton Elliot Smith stated the height of Thutmose III's mummy to be 1.615 m (5 ft 3.58 in), but the mummy was missing its feet, so Thutmose III was undoubtedly taller than the figure given by Smith. It resided in the Royal Mummies Hall of the Museum of Egyptian Antiquities, catalog number CG 61068, until April 2021 when the mummy was moved to National Museum of Egyptian Civilization along with those of 17 other kings and four queens in the Pharaohs' Golden Parade.

Paragraph 398

(Shamshi-Adad dynasty 1808–1736 BCE)(Amorites) Shamshi-Adad I Ishme-Dagan I Mut-Ashkur Rimush Asinum Ashur-dugul Ashur-apla-idi Nasir-Sin Sin-namir Ipqi-Ishtar Adad-salulu Adasi (Non-dynastic usurpers 1735–1701 BCE) Puzur-Sin Ashur-dugul Ashur-apla-idi Nasir-Sin Sin-namir Ipqi-Ishtar Adad-salulu Adasi (Adaside dynasty 1700–722 BCE) Bel-bani Libaya Sharma-Adad I Iptar-Sin Bazaya Lullaya Shu-Ninua Sharma-Adad II Erishum III Shamshi-Adad II Ishme-Dagan II Shamshi-Adad III Ashur-nirari I Puzur-Ashur III Enlil-nasir I Nur-ili Ashur-shaduni Ashur-rabi I Ashur-nadin-ahhe I Enlil-Nasir II Ashur-nirari II Ashur-bel-nisheshu Ashur-rim-nisheshu Ashur-nadin-ahhe II

Paragraph 399

The museum's display scenario broadly reflects the different aspects of human civilization and culture in general, while shedding light specifically on ancient Egyptian civilization. This is done through a selection of historical objects that were carefully chosen from museum storage rooms.

Paragraph 400

The museum's Grand Hall presents a history of humans and wildlife in ancient Egypt, and highlights ancient Egyptian civilization's preoccupation with science, mathematics, industry, crafts, family life, and love for animals to the point of reverence. To showcase this point, animal the Grand Hall is where animal mummies are displayed.

Paragraph 401

In the Hall of Civilization are displayed the beautiful inner and outer coffins of Isetemheb, the wife of the high-priest of AmunPanedjem II, who was herself a priestess of Isis, Min, and Horus in Akhmim. Notable also are Isetemheb'scanopicjars,papyrus collection, cosmetics,and perfume vessels, the head of a statue of Hatshepsut, and tanagrafigurines depicting women wearing a variety of dresses, in addition to objects that display Sinai's cultural heritage.

Paragraph 402

The so-called Tomb of the Two Brothers is among the largest and most magnificently decorated in Saqqara. It belongs to Niankh-Khnum and Khnumhotep, both of whom held the titles "overseer of the manicurists of the Great House" and "prophet of Re at the Sun-temple of Niuserre" a Fifth-Dynasty king (c.2445-2421 BC). The tomb is a mastaba (Arabic for "bench"), a type of funerary structure that was generally rectangular in shape and built over the tomb proper, which was underground. The chapel of the tomb, where the cult of the tomb owners would be practiced, was generally located within the mastaba itself. Here, in addition to the chapel rooms within the mastaba, a part of it was cut out of the rock.

Paragraph 403

The walls of the tomb are decorated with lively scenes of fishing with nets and spears,

agriculture, butchery, gardening, carpentry, and jewelry-making. Another scene depicts a banquet during which both tomb owners are entertained by singers and dancers while musicians play their instruments. In an interesting tribute to the Two Brothers' own profession, another scene shows barbers, manicurists and pedicurists at work.

Paragraph 404

One particular scene, which is generally reserved for a man and his wife, depicts Niankh-Khnum and Khnumhotep in an intimate scene, standing close to one another. This, combined with the fact that they were both buried in the same tomb, has led to much speculation. Due to several factors, including the fact that each of them is represented with his wife, it is believed that Niankh-Khnum and Khnumhotep were identical twins.

Paragraph 405

The Egyptian Museum is the oldest archaeological museum in the Middle East, and houses the largest collection of Pharaonic antiquities in the world. The museum displays an extensive collection spanning from the Predynastic Period to the Greco-Roman Era.

Paragraph 406

The architect of the building was selected through an international competition in 1895, which was the first of its kind, and was won by the French architect, Marcel Dourgnon. The museum was inaugurated in 1902 by Khedive Abbas Helmy II, and has become a historic landmark in downtown Cairo, and home to some of the world's most magnificent ancient masterpieces.

Paragraph 407

Among the museum's unrivaled collection are the complete burials of Yuya and Thuya, Psusennes I and the treasures of Tanis, and the Narmer Palette commemorating the unification of Upper and Lower Egypt under one king, which is also among the museum's invaluable artifacts. The museum also houses the splendid statues of the great kings Khufu, Khafre, and Menkaure, the builders of the pyramids at the Giza plateau. An extensive collection of papyri, sarcophagi and jewelry, among other objects, completes this uniquely expansive museum.

Paragraph 408

Aswan, called Sunn by the ancient Egyptians, is one of the most important cities in the south of Egypt, and acted as its southern gateway throughout history. As necessary stop for all traders and merchants coming from Nubia through the Nile, it was the link between Egypt and Africa. Aswan is the site of many archaeological sites and important landmarks such as the island of Elephantine, the ancient Egyptian granite quarries including the Unfinished Obelisk, the Coptic monastery of St Simeon, and the Nubian Museum.

Paragraph 409

Travelling a short distance to the north, you will find yourself in the temples of Edfu and Kom Ombo. To the south of Aswan, get on board a boat that will take you to the temples of Philae on the island of Agilkia. Farther to the south lies the Aswan high dam and, beyond it, you can explore the many great monuments of New Kalabsha Island. A southward journey of around 300km will take you to the legendary temples of Abu Simbel.

Paragraph 410

Penniut was an important official during the reign of the 20th Dynasty king Rameses VI (c. 1143–1136 BC). Although his tomb stands today here, in New Amada, it was originally located 25 km west, in Aniba. Because of its beautiful decoration and great historical value, it was rescued from the rising waters of Lake Nasser in 1964. As the Deputy of Wawat (the ancient Egyptian name for Lower Nubia), Penniut played a key role in Nubia. He was also Overseer of the Temple of Horus of Aniba, where his wife Takha was a singer.

Paragraph 411

His beautiful tomb reflects his important status, which is highlighted further by the east wall (on the right), where the king was depicted—a very high honour. This scene, which is unfortunately poorly preserved, shows Penniut being rewarded by Rameses VI (figure destroyed) for, as the accompanying text reveals, Penniut having commissioned a statue of him. In another interesting inscription, the temple of Rameses II at al-Derr is mentioned.

Paragraph 412

In the rest of the tomb decoration, Penniut can be seen adoring various deities, and there are many scenes from the Book of the Dead, their goal being to ensure that Penniut and Takha lead a blissful existence in the afterlife. A niche in the centre of the north wall contains three rock-cut figures, the central one being a female cow-headed deity.

Paragraph 413

The tomb of “Ka Hep” dates to the reign of Pepy II during the sixth Dynasty (2278–2184 BC); it is located at the southwest corner of the al-Hawawish tombs and is distinguished by its height compared to the other adjoining tombs. Additionally, it contains scenes of daily life, offerings,

funerary rites, dancing, hunting and agriculture.

Paragraph 414

The tomb's facade is distinguished by inscriptions representing the titles of Ka Hep and scenes of the tomb owner next to his wife. While the southern wall is etched with a scene that shows boats carrying the funeral's furniture. Another scene represents the owner in a fishing boat, catching two large fish, while his wife is in a squatted position holding two lotus plants. Behind them, there are five members of the family, two men and three women.

Paragraph 415

Under the shadow of the Great Pyramid lies the mastaba of Queen Meresankh III, the wife of Khafre and granddaughter of Khufu. Both very large and exquisitely decorated, this is indeed a tomb worthy of her rank and fortunately also contains the best preserved wall reliefs in the Eastern Cemetery.

Paragraph 416

These are decorated with a diverse array of scenes, including bread baking, beer brewing, fowling, herding, mat making, metal smelting, and the sculpting of statues, apparently of Meresankh herself. These, along with the elaborate scenes of offering-bearers bringing all sorts of gifts to Meresankh, were intended to magically provide her soul with a continuous stream of food and goods in the afterlife. Interestingly, among the objects being brought to her are a canopy with a bed being set up within it, an armchair, and a carrying chair. Actual examples of very similar objects were discovered in the tomb of Hetepheres I, the mother of Kufu, and can be seen today at the Egyptian Museum in Cairo.

Paragraph 417

Among the most striking features of Meresankh's tomb chapel is a series of ten large statues of women that are carved out of the northern wall. It is believed that they represent, in addition to Meresankh herself, her mother, and daughters as well.

Paragraph 418

Located 40 km southwest of Cairo, Saqqara is one of the most important cemeteries of Memphis, which was itself one of the most important cities in ancient Egyptian history. The name of the site most likely derives from the god of this necropolis, Sokar.

Paragraph 419

Saqqara is truly an open-air museum, one that has all of ancient Egyptian history on display. Kings and noblemen from the very first two dynasties (c.3040–2686 BC) were buried here, and this is also the location of the Step Pyramid of Djoser (c.2686–2667 BC).

Paragraph 420

The pyramids of some of the most important kings of the Old Kingdom Fifth (c.2494–2345 BC) and Sixth (c.2345–2181 BC) Dynasties are located in Saqqara. One of these, the pyramid of Unas (also known as Wenis; (c.2375–2345 BC), features the oldest pyramid burial chamber decorated with texts. These are the so-called Pyramid Texts, the purpose of which was to protect the deceased king on his journey to the afterlife. In addition to Old Kingdom royal burials, Saqqara is also full of the tombs of the noblemen of this period, which are decorated with scenes and texts of outstanding beauty and craftsmanship.

Paragraph 421

Saqqara also features tombs from the First Intermediate Period (c.2181–2055 BC), Middle Kingdom (c.2055–1650 BC), and New Kingdom (c.1550–1069 BC). The New Kingdom tombs display an architectural style completely different from their Upper Egyptian counterparts in Thebes. Among them is the tomb of none other than Horemheb (c.1323–1295 BC), the non-royal individual, the general, who became king. He was never buried here however, for, upon ascending the throne, he built a new tomb in the Valley of the Kings worthy of his royal rank.

Paragraph 422

Among the most important of Saqqara's monuments is the Serapeum, a series of underground galleries in which the Apis Bulls were buried from the Eighteenth Dynasty (c.1550–1295 BC) to the Ptolemaic Period (332–30 BC). The Apis Bull was considered an incarnation of Ptah himself, one of the most important gods of Memphis, and as such, there was only ever one Apis Bull at a time. When it died, it was buried with full honors until his successor could be found.

Paragraph 423

Egypt's Coptic era is featured in Saqqara as well through the remains of the Monastery of Apa Jeremiah, which was in use until the eighth century AD. Today, Saqqara is also the site of the Imhotep Museum, in which objects from the site's immense chronological span are displayed.

Paragraph 424

Bab al-Futuh (Gate of Conquests) is one of the gates in the northern wall of Fatimid Cairo. It opens onto the historic al-Muizz Street, which leads to Bab Zuwayla. It was built by the vizier and commander-in-chief, Badr al-Jamali, during the reign of the Fatimid Caliph al-Mustansir Billah in

480 AH/1087 AD. Bab al-Nasr and Bab al-Futuh along with Bab Zuwayla (485 AH/1092 AD) are among the rare examples of military architecture in the Islamic world prior to the Crusades.

Paragraph 425

As its dating inscription attests, this gate was founded as Bab al-Iqbal (Gate of Prosperity), but the inhabitants of Cairo continued to refer to it by the name of the older monument it replaced, Bab al-Futuh which was passed by the army to their conquests. The two towers of the gate have rounded fronts, and are linked by a platform, which features shafts in its floor through which boiling oil could be poured on invaders. The arch is splayed, and decorated with a lattice of diamonds, each containing a sculpted shape. Also worth noting are the beautifully decorated corbel stones above the arch.

Paragraph 426

The Citadel of Sultan Salah al-Din al-Ayyubi (Saladin) is one of the most iconic monuments in Islamic Cairo, and among the most impressive defensive fortresses dating to the Middle Ages. Its strategic location on the Muqattam Hills gave it a formidable defensive position, and offered, as it still does today, an unrestricted panoramic view of Cairo.

Paragraph 427

Sultan Salah al-Din al-Ayyubi was the first to order the construction of a fortress over the Muqattam Hills in (572 AH/ 1176 AD), but it was not completed during his lifetime. This was achieved during the reign of Sultan al-Kamel ibn al-Adel (604 AH/1207 AD) who decided to reside in it, making it the official residence of the rulers of Egypt. In the mid-nineteenth century, Khedive Ismail moved the official residence to Abdeen Palace in downtown Cairo.

Paragraph 428

The Citadel witnessed some of the most significant events in Egyptian history from the time it was built to the end of the Muhammad Ali Dynasty, which was in power from the early nineteenth century until the 1952 revolution, when the modern Egyptian republic was born. Many monuments were added to the Citadel over the centuries, providing visitors today with an array of places to visit, such as the Mosque of Muhammad Ali Pasha, which dominates the Citadel. Other places to visit include the mosque of the Mamluk sultan al-Nasir Muhammad ibn Qalawun, the Ottoman-era Sulayman Pasha al-Khadim Mosque, as well as a number of museums such as the Police Museum, Al-Jawhara Palace Museum, and the Military Museum.

Paragraph 429

This palace is located on al-Suyufiyya Street in the al-Khalifah neighborhood. It was commissioned by Prince "Saif al-Din Taz", Dawadar of Sultan al-Saleh Ibn al-Nasir Mohammad Ibn Qalawun and deputy of Aleppo, in 753 AH / 1352 AD.

Paragraph 430

It is one of the finest and most beautiful examples of Bahari Mamluk palace architecture. It is also the largest in area. Its most important characteristic is the maq'ad or the seat which overlooking the large inner courtyard and its beautifully decorated halls.

Paragraph 431

The ceilings of the palace are decorated with geometric and plant motifs, while the walls bear bands that record the titles of the prince and his emblem, the cup which indicates to his job as sultan's cupbearer. One of the halls that annexed to the maq'ad is decorated with an inscription

band consisting Persian calligraphy from passages from Imam al-Busiri's Burda (poem in praise of Prophet Muhammad, God bless him and grant him peace), executed in white

Paragraph 432

Ben 'Ezra Synagogue is the oldest synagogue in Egypt. It was once the center of many celebrations, congregations and prayers, but is no longer in use today. The synagogue is named after Abraham ibn 'Ezra, the Jewish religious scholar and philosopher. Ben 'Ezra contains all the main features of a synagogue. The bimah, or pulpit, from which prayers were read is in its center. The most sacred feature of a synagogue, the hekhal, which marks the direction of prayer, is decorated in Arabesque style and inlaid with mother of pearl, displaying a merge of artistic traditions. The Ten Commandments are inscribed on it in Hebrew.

Paragraph 433

Every synagogue keeps a geniza, a repository for old documents mentioning the name of God, which could not be simply discarded. Ben 'Ezra's was especially large. It had accumulated documents over a span of 850 years. This treasure of historical documents was discovered by Europeans in 1888, and is now housed in libraries around the world. The Cairo Geniza, as it is known today, includes many rare and previously unknown documents.

Paragraph 434

The Giza pyramid complex (also called the Giza necropolis) in Egypt is home to the Great Pyramid, the Pyramid of Khafre, and the Pyramid of Menkaure, along with their associated pyramid complexes and the Great Sphinx. All were built during the Fourth Dynasty of the Old Kingdom of ancient Egypt, between c. 2600 – c. 2500 BC. The site also includes several temples,

cemeteries, and the remains of a workers' village.

Paragraph 435

The site is at the edge of the Western Desert, approximately 9 km (5.6 mi) west of the Nile River in the city of Giza, and about 13 km (8.1 mi) southwest of the city centre of Cairo. It forms the northernmost part of the 16,000 ha (160 km²; 62 sq mi) Pyramid Fields of the Memphis and its Necropolis UNESCO World Heritage Site, inscribed in 1979. The pyramid fields include the Abusir, Saqqara, and Dahshur pyramid complexes, which were all built in the vicinity of Egypt's ancient capital of Memphis. Further Old Kingdom pyramid fields were located at the sites Abu Rawash, Zawyet El Aryan, and Meidum.

Paragraph 436

The Great Pyramid and the Pyramid of Khafre are the largest pyramids built in ancient Egypt, and they have historically been common as emblems of Ancient Egypt in the Western imagination. They were popularised in Hellenistic times, when the Great Pyramid was listed by Antipater of Sidon as one of the Seven Wonders of the World. It is by far the oldest of the Ancient Wonders and the only one still in existence.

Paragraph 437

The earliest settlement of the Giza plateau predates the pyramid complexes. Four jars from the Maadi culture were found at the foot of the Great Pyramid, likely from a disturbed earlier settlement. Further Maadi settlement near the site was uncovered during work on the Greater Cairo Wastewater Project. Recent reassessment of the radiocarbon dating puts the Maadi culture's eponymous settlement to c. 3800 – c. 3400 BC, which is also the likely maximum

possible range for the Giza remains.

Paragraph 438

The Giza pyramid complex consists of the Great Pyramid (also known as the Pyramid of Cheops or Khufu and constructed c. 2580 – c. 2560 BC), the slightly smaller Pyramid of Khafre (or Chephren) a few hundred metres to the south-west, and the relatively modest-sized Pyramid of Menkaure (or Mykerinos) a few hundred metres farther south-west. The Great Sphinx lies on the east side of the complex. Consensus among Egyptologists is that the head of the Great Sphinx is that of Khafre. Along with these major monuments are a number of smaller satellite edifices, known as "queens" pyramids, causeways, and temples. Besides the archaeological structures, the ancient landscape has also been investigated.

Paragraph 439

Khufu's pyramid complex consists of a valley temple, now buried beneath the village of Nazlet el-Samman; diabase paving and nummulitic limestone walls have been found but the site has not been excavated. The valley temple was connected to a causeway that was largely destroyed when the village was constructed. The causeway led to the Mortuary Temple of Khufu, which was connected to the pyramid. Of this temple, the basalt pavement is the only thing that remains. The king's pyramid has three smaller queen's pyramids associated with it and three boat pits.: 11–19 The boat pits contained a ship, and the two pits on the south side of the pyramid contained intact ships when excavated. One of these ships, the Khufu ship, has been restored and was originally displayed at the Giza Solar boat museum, then subsequently moved to the Grand Egyptian Museum.

Paragraph 440

Khufu's pyramid still has a limited number of casing stones at its base. These casing stones were made of fine white limestone quarried at Tura.

Paragraph 441

Khafre's pyramid complex consists of a valley temple, the Sphinx temple, a causeway, a mortuary temple, and the king's pyramid. The valley temple yielded several statues of Khafre. Several were found in a well in the floor of the temple by Mariette in 1860. Others were found during successive excavations by Sieglin (1909–1910), Junker, Reisner, and Hassan. Khafre's complex contained five boat-pits and a subsidiary pyramid with a serdab.: 19–26

Paragraph 442

Khafre's pyramid appears larger than the adjacent Khufu Pyramid by virtue of its more elevated location, and the steeper angle of inclination of its construction—it is, in fact, smaller in both height and volume. Khafre's pyramid retains a prominent display of casing stones at its apex.

Paragraph 443

Menkaure's pyramid complex consists of a valley temple, a causeway, a mortuary temple, and the king's pyramid. The valley temple once contained several statues of Menkaure. During the 5th Dynasty, a smaller ante-temple was added on to the valley temple. The mortuary temple also yielded several statues of Menkaure. The king's pyramid, completed c. 2510 BC, has three subsidiary or queen's pyramids.: 26–35 Of the four major monuments, only Menkaure's pyramid is seen today without any of its original polished limestone casing.

Paragraph 444

The Sphinx dates from the reign of king Khafre. During the New Kingdom, Amenhotep II dedicated a new temple to Hauron-Haremakhet and this structure was added onto by later rulers.: 39–40

Paragraph 445

Khentkaus I was buried in Giza. Her tomb is known as LG 100 and G 8400 and is located in the Central Field, near the valley temple of Menkaure. The pyramid complex of Queen Khentkaus includes her pyramid, a boat pit, a valley temple, and a pyramid town.: 288–289

Paragraph 446

Most construction theories are based on the idea that the pyramids were built by moving huge stones from a quarry and dragging and lifting them into place. Disagreements arise over the feasibility of the different proposed methods by which the stones were conveyed and placed.

Paragraph 447

In building the pyramids, the architects might have developed their techniques over time. They would select a site on a relatively flat area of bedrock—not sand—which provided a stable foundation. After carefully surveying the site and laying down the first level of stones, they constructed the pyramids in horizontal levels, one on top of the other.

Paragraph 448

For the Great Pyramid, most of the stone for the interior seems to have been quarried immediately to the south of the construction site. The smooth exterior of the pyramid was made

of a fine grade of white limestone that was quarried across the Nile. These exterior blocks had to be carefully cut, transported by river barge to Giza, and dragged up ramps to the construction site. Only a few exterior blocks remain in place at the bottom of the Great Pyramid. During the Middle Ages (5th century to 15th century), people may have taken the rest away for building projects in the city of Cairo.

Paragraph 449

To ensure that the pyramid remained symmetrical, the exterior casing stones all had to be equal in height and width. Workers might have marked all the blocks to indicate the angle of the pyramid wall and trimmed the surfaces carefully so that the blocks fit together. During construction, the outer surface of the stone was smooth limestone; excess stone has eroded over time.

Paragraph 450

New insights into the closing stages of the Great Pyramid building were provided by the recent find of Wadi el-Jarf papyri, especially the diary of inspector Merer, whose team was assigned to deliver the white limestone from Tura quarries to Giza. The journal was already published, as well as a popular account of the importance of this discovery.

Paragraph 451

The pyramids of Giza and others are thought to have been constructed to house the remains of the deceased pharaohs who ruled Ancient Egypt. A portion of the pharaoh's spirit called his ka was believed to remain with his corpse. Proper care of the remains was necessary in order for the "former Pharaoh to perform his new duties as king of the dead". It is theorized the pyramid not

only served as a tomb for the pharaoh, but also as a storage pit for various items he would need in the afterlife. The people of Ancient Egypt believed that death on Earth was the start of a journey to the next world. The embalmed body of the king was entombed underneath or within the pyramid to protect it and allow his transformation and ascension to the afterlife.

Paragraph 452

The sides of all three of the Giza pyramids were astronomically oriented to the cardinal directions within a small fraction of a degree. According to the disputed Orion correlation theory, the arrangement of the pyramids is a representation of the constellation Orion.

Paragraph 453

The work of quarrying, moving, setting, and sculpting the huge amount of stone used to build the pyramids might have been accomplished by several thousand skilled workers, unskilled laborers and supporting workers. Bakers, carpenters, water carriers, and others were also needed for the project. Along with the methods used to construct the pyramids, there is also wide speculation regarding the exact number of workers needed for a building project of this magnitude. When Greek historian Herodotus visited Giza in 450 BC, he was told by Egyptian priests that "the Great Pyramid had taken 400,000 men 20 years to build, working in three-month shifts 100,000 men at a time." Evidence from the tombs indicates that a workforce of 10,000 laborers working in three-month shifts took around 30 years to build a pyramid.

Paragraph 454

The Giza pyramid complex is surrounded by a large stone wall, outside which Mark Lehner and his team discovered a town where the pyramid workers were housed. The village is located to the

southeast of the Khafre and Menkaure complexes. Among the discoveries at the workers' village are communal sleeping quarters, bakeries, breweries, and kitchens (with evidence showing that bread, beef, and fish were dietary staples), a copper workshop, a hospital, and a cemetery (where some of the skeletons were found with signs of trauma associated with accidents on a building site). The metal processed at the site was the so-called arsenical copper. The same material was also identified among the copper artefacts from the "Kromer" site, from the reigns of Khufu and Khafre.

Paragraph 455

The workers' town appears to date from the middle 4th Dynasty (2520-2472 BC), after the accepted time of Khufu and completion of the Great Pyramid. According to Lehner and the AERA team:

Paragraph 456

As the pyramids were constructed, the mastabas for lesser royals were constructed around them. Near the pyramid of Khufu, the main cemetery is G 7000, which lies in the East Field located to the east of the main pyramid and next to the Queen's pyramids. These cemeteries around the pyramids were arranged along streets and avenues. Cemetery G 7000 was one of the earliest and contained tombs of wives, sons, and daughters of these 4th Dynasty rulers. On the other side of the pyramid in the West Field, the royals' sons Wepemnofret and Hemiunu were buried in Cemetery G 1200 and Cemetery G 4000, respectively. These cemeteries were further expanded during the 5th and 6th Dynasties.

Paragraph 457

The West Field is located to the west of Khufu's pyramid. It is divided into smaller areas such as the cemeteries referred to as the Abu Bakr Excavations (1949-1950, 1950-1951, 1952, and 1953), and several cemeteries named based on the mastaba numbers such as Cemetery G 1000, Cemetery G 1100, etc. The West Field contains Cemetery G1000 - Cemetery G1600, and Cemetery G 1900. Further cemeteries in this field are: Cemeteries G 2000, G 2200, G 2500, G 3000, G 4000, and G 6000. Three other cemeteries are named after their excavators: Junker Cemetery West, Junker Cemetery East, and Steindorff Cemetery.: 100-122

Paragraph 458

The East Field is located to the east of Khufu's pyramid and contains cemetery G 7000. This cemetery was a burial place for some of the family members of Khufu. The cemetery also includes mastabas from tenants and priests of the pyramids dated to the 5th Dynasty and 6th Dynasty.: 179-216

Paragraph 459

This cemetery dates from the time of Menkaure (Junker) or earlier (Reisner), and contains several stone-built mastabas dating from as late as the 6th Dynasty. Tombs from the time of Menkaure include the mastabas of the royal chamberlain Khaemnefert, the King's son Khufudjedef (master of the royal largesse), and an official named Niankhre.: 216-228

Paragraph 460

The Central Field contains several burials of royal family members. The tombs range in date from the end of the 4th Dynasty to the 5th Dynasty or even later.: 230-293

Paragraph 461

Tombs dating from the Saite and later period were found near the causeway of Khafre and the Great Sphinx. These tombs include the tomb of a commander of the army named Ahmose and his mother Queen Nakhtubasterau, who was the wife of Pharaoh Amasis II.: 289-290

Paragraph 462

The South Field includes mastabas dating from the 1st Dynasty to 3rd Dynasty as well as later burials. Of the more significant of these early dynastic tombs are one referred to as "Covington's tomb", otherwise known as Mastaba T, and the large Mastaba V which contained artifacts naming the 1st Dynasty pharaoh Djet. Other tombs date from the late Old Kingdom (5th and 6th Dynasty). The south section of the field contains several tombs dating from the Saite period and later.: 294-297

Paragraph 463

In 1990, tombs belonging to the pyramid workers were discovered alongside the pyramids, with an additional burial site found nearby in 2009. Although not mummified, they had been buried in mudbrick tombs with beer and bread to support them in the afterlife. The tombs' proximity to the pyramids and the manner of burial supports the theory that they were paid laborers who took pride in their work and were not slaves, as was previously thought. Evidence from the tombs indicates that a workforce of 10,000 laborers working in three-month shifts took around 30 years to build a pyramid. Most of the workers appear to have come from poor families. Specialists such as architects, masons, metalworkers, and carpenters were permanently employed by the king to fill positions that required the most skill.

Paragraph 464

There are multiple burial-shafts and various unfinished shafts and tunnels located in the Giza complex that were discovered and mentioned prominently by Selim Hassan in his report Excavations at Giza 1933–1934. He states: "Very few of the Saitic [referring to the Saite Period] shafts have been thoroughly examined, for the reason that most of them are flooded.": 193

Paragraph 465

The Osiris Shaft is a narrow burial-shaft leading to three levels for a tomb and below it a flooded area. It was first mentioned by Hassan, and a thorough excavation was conducted by a team led by Hawass in 1999. It was opened to tourists in November 2017.

Paragraph 466

During the New Kingdom Giza was still an active site. A brick-built chapel was constructed near the Sphinx during the early 18th Dynasty, probably by King Thutmose I. Amenhotep II built a temple dedicated to Hauron-Haremakhet near the Sphinx. As a prince, the future pharaoh Thutmose IV visited the pyramids and the Sphinx; he reported being told in a dream that if he cleared the sand that had built up around the Sphinx, he would be rewarded with kingship. This event is recorded in the Dream Stele, which he had installed between the Sphinx's front legs.

Paragraph 467

During the 19th Dynasty, Seti I added to the temple of Hauron-Haremakhet, and his son Ramesses II erected a stela in the chapel before the Sphinx and usurped the resthouse of Tutankhamun.: 39–47

Paragraph 468

During the 21st Dynasty, the Temple of Isis Mistress-of-the-Pyramids was reconstructed. During the 26th Dynasty, a stela made in this time mentions Khufu and his Queen Henutsen.: 18

Paragraph 469

In 1903, rights to excavate the West Field and Pyramids of the Giza Necropolis were divided by three institutions from Italy, Germany, and the United States of America.

Paragraph 470

Prior to the division of the Giza Plateau into three institutional concessions in 1903, amateur and private excavations at the Giza Necropolis had been permitted to operate. The work of these amateur archaeologists failed to meet high scientific standards. Montague Ballard, for instance, excavated in the Western Cemetery (with the hesitant permission of the Egyptian Antiquities Service) and neither kept records of his finds nor published them.

Paragraph 471

In 1902, the Egyptian Antiquities Service under Gaston Maspero resolved to issue permits exclusively to authorized individuals representing public institutions. In November of that year, the Service awarded three scholars with concessions on the Giza Necropolis. They were the Italian Ernesto Schiaparelli from the Turin Museum, the German Georg Steindorff from the University of Leipzig who had funding from Wilhelm Pelizaeus, and the American George Reisner from the Hearst Expedition. Within a matter of months, the site had been divided between the concessionaires following a meeting at the Mena House Hotel involving Schiaparelli, Ludwig Borchardt (Steindorff's representative in Egypt), and Reisner.

Paragraph 472

By the turn of the 20th century, the three largest pyramids on the Giza plateau were considered mostly exhausted by previous excavations, so the Western Cemetery and its collection of private mastaba tombs were thought to represent the richest unexcavated part of the plateau. George Reisner's wife, Mary, drew names from a hat to assign three long east-west plots of the necropolis among the Italian, German, and American missions. Schiaparelli was assigned the southernmost strip, Borchardt the center, and Reisner the northernmost.

Paragraph 473

Rights to excavate the Pyramids were then also negotiated between Schiaparelli, Borchardt, and Reisner. Schiaparelli gained rights to excavate the Great Pyramid of Khufu along with its three associated queens' pyramids and most of its Eastern Cemetery. Borchardt received Khafre's pyramid, its causeway, the Sphinx, and the Sphinx's associated temples. Reisner claimed Menkaure's pyramid as well as its associated queens' pyramids and pyramid temple, along with a portion of Schiaparelli's Eastern Cemetery. Any future disputes were to be resolved by Inspector James Quibell, as per a letter from Borchardt to Maspero.

Paragraph 474

This arrangement lasted until 1905, when, under the supervision of Schiaparelli and Francesco Ballerini, the Italian excavations ceased at Giza. As the Italians were more interested in sites which might yield more papyri, they turned their concession of the southern strip of the Western Cemetery over to the Americans under Reisner.

Paragraph 475

In 1978, the Grateful Dead played a series of concerts later released as Rocking the Cradle: Egypt 1978. In 2007, Colombian singer Shakira performed at the complex to a crowd of approximately 100,000 people. The complex was used for the final draw of the 2019 Africa Cup of Nations and the 2021 World Men's Handball Championship.

Paragraph 476

Egypt's Minister of Tourism unveiled plans for a €17,000,000 revamp of the complex by the end of 2021, in order to boost tourism in Egypt as well as make the site more accessible and tourist-friendly. According to Lonely Planet, the refurbishment includes a new visitors' centre, an environmentally-friendly electric bus, a restaurant (the 9 Pyramids Lounge), as well as a cinema, public toilets, site-wide signage, food trucks, photo booths, and free Wi-Fi. The new facility is part of a wider plan to renovate the 4,500 year old site.

Paragraph 477

In 1991, indications of this well's existence first came to light during excavations carried out by the University of Zaqaziq at the temple of Bastet. The excavation director officially announced the discovery in 1997.

Paragraph 478

Historical sources pertaining to the Holy Family's Journey in Egypt narrate that they drank from this well when they came to Bubastis on the 24th of Pashons in the Coptic calendar, which corresponds to the 1st of June. The Coptic community in Egypt still continues to celebrate this day annually.

Paragraph 479

The tomb of the Eighteenth Dynasty king Tutankhamun (c.1336–1327 BC) is world-famous because it is the only royal tomb from the Valley of the Kings that was discovered relatively intact. Its discovery in 1922 by Howard Carter made headlines worldwide, and continued to do so as the golden artifacts and other luxurious objects discovered in this tomb were being brought out. The tomb and its treasures are iconic of Egypt, and the discovery of the tomb is still considered one of the most important archaeological discoveries to date.

Paragraph 480

Despite the riches it contained, the tomb of Tutankhamun, number 62 in the Valley of the Kings, is in fact quite modest compared to the other tombs on this site, in both size and decoration. This is most likely due to Tutankhamun having come to the throne very young, and even then ruling for only around nine years in total. One can wonder at what riches the much larger tombs of the most powerful kings of the New Kingdom, such as Hatshepsut, Thutmose III, Amenhotep III, and Ramesses II once contained.

Paragraph 481

Only the walls of the burial chamber bear any decoration. Unlike most previous and later royal tombs, which are richly decorated with funerary texts like the Amduat or Book of Gates, which helped the deceased king reach the afterlife, only a single scene from the Amduat is represented in the tomb of Tutankhamun. The rest of the decoration of the tomb depicts either the funeral, or Tutankhamun in the company of various deities.

Paragraph 482

This small size of the tomb of Tutankhamun (KV62) has led to much speculation. When his successor, the high official Ay, died, he was buried in a tomb (KV23), which may have been originally intended for Tutankhamun, but which had not yet been completed at the time of the death of the young king. The same argument has been made in turn for the tomb of Ay's successor, Horemheb (KV57). If so, it is unclear for whom the eventual tomb of Tutankhamun, KV62, was carved, but it has been argued that it existed already, either as a private tomb or as a storage area, that was subsequently enlarged to receive the king.

Paragraph 483

Whatever the reason, the small size of the tomb meant that the approximately 5000 artefacts that were discovered inside were stacked very tightly. These reflect the lifestyle of the royal palace, and included objects that Tutankhamun would have used in his daily life, such as clothes, jewelry, cosmetics, incense, furniture, chairs, toys, vessels made of a variety of materials, chariots, and weapons.

Paragraph 484

It is one of history's great ironies that Tutankhamun, a relatively minor king who was erased from history because he was related to the unpopular King Akhenaten, has come to surpass many of Egypt's greatest rulers in fame.

Paragraph 485

The two cities Canopies and Heraklion occupied their position in Abu Qir Bay before the construction of Alexandria. They were very prosperous and derived their wealth from taxes levied on goods brought into nearby ports to be carried to the Nile.

Paragraph 486

The ruins of the two cities are recently discovered, as parts of a temple and statues of deities appeared, and the archaeological evidence indicates their collapse in the fourth century BC and their drowning in the sea, but the mystery surrounds the details of their fall. Eighteenth-century travelers used to search along the ancient ports hoping to find the remains of the two stricken cities.

Paragraph 487

To this day, it is not known exactly what catastrophe led to their disappearance, as some have suggested that an earthquake or a flood led to their demise.

Paragraph 488

In 1942, King Farouk built a rest house that came to be known as Farouk's Corner. It was built in the shape of a sailboat on the bank of the Nile. The royal rest house was then converted into a museum, and in 2016 the Museum was reopened after renovation to the public. The museum displays a collection of objects that once belonged to the royal family including statues, souvenirs, and photographs and oil paintings of members of the royal family. The museum also houses a collection of replicas of the furniture discovered in King Tutankhamun's tomb, moved here after their original location in King Farouk's rest house near the Giza pyramids. One of the most distinctive features of the museum is a large garden that includes various types of rare plants in addition to rare mango trees from Albania.

Paragraph 489

The Royal carriages Museum in Boulaq is one of the earliest of its kind worldwide, both from the

prospect of the authenticity of its building and the originality of its displays. The building was particularly adapted to preserve the cultural heritage of the royal carriages and all related material dating back to the era of Mohammed Ali Dynasty.

Paragraph 490

The idea of establishing the museum building dates back to the reign of khedive Ismail (r. 1863-1879), who thought of founding a special structure for housing the horses and the khedivial carriages. Initially, the establishment was called the “Khedivial Carriages Service”, then its name was changed in 1922 to “Royal Stables Department (Royal Mews)” under the reign of king Fouad (r. 1917- 1936).

Paragraph 491

Being the focus of royal attention, this establishment was provided with all specialized experts and skilled workers. The building was converted into a museum after the revolution of 1952.

Paragraph 492

The Museum houses a unique collection, of which the most notable are various sizes and types of royal carriages, one of the most distinguished objects in the Museum is the grand Alay Carriage, which is characterized by its finest workmanship and elaborate decoration. It was the gift of Emperor Napoleon III and his wife Empress Eugenie to Khedive Ismail on the occasion of the Suez Canal inauguration in 1869. King Faruk ordered its restoration and used it on the inauguration of the Parliament in 1942, also its contain horse riding equipments, uniforms of the Carriages Service employees, as well as oil paintings dating to the same era.

Paragraph 493

Worthy of note is that few museums all over the world are specialized in exhibiting this kind of displays, for examples museums in Austria, France, Russia, and England.

Paragraph 494

Mummification museum in Luxor (ancient Thebes), intended to provide an understanding of the process to preserve the body. The ancient Egyptians not only applied embalming to dead humans but also to many animals (Cats, dogs, crocodiles.... etc.). God Anubis(the Jackal) was the god of embalming and mummification.

Paragraph 495

Mummification process is believed to have taken around 70 days, accompanied by many rituals. The organs of the deceased were carefully removed through a small incision (10 cm) in the left side of the body and preserved in Canopic jars. The body was then dried in sodium nitrate, or nitrate salt brought from Wadi El Natron, for about 40 days, and finally wrapped in bandages of linen. Magical amulets were placed within the wrappings on various parts of the body to protect the deceased. The family then received the body and placed it in a coffin for burial.

Paragraph 496

The Mummification Museum provides a comprehensive view of the entire process through the display of many tools, objects and equipment used for the process, as well as, an explanation of the ritual and religious significance of the practice. Canopic jars, elaborately decorated coffins, mummified remains; amulets and statues of deities are among the many objects on display.

Paragraph 497

The holy family sought refuge under a tree in Matariyya (the ancient city of Heliopolis), today known as “Mary’s Tree.” It became a popular religious site visited by many people from all over the world throughout the ages. The original tree eventually grew weak and fell in 1656 AD. A group of Franciscan priests gathered its branches and replanted them.

Paragraph 498

The tree drew the attention of medieval historians such as al-Maqrizi and Imam al-Suyuti, both of whom paid it a visit. Orientalist travelers such as Stanley Lin also visited the site, as did the French Empress Eugene during the inauguration of the Suez Canal in 1869, during the reign of Khedive Ismail.

Paragraph 499

Some French soldiers passed by the tree in 1800, during the battle of Ain Shams between the French and Ottoman armies. The soldiers carved their names with their swords into the tree’s branches.

Paragraph 500

The Great Temple of Abu Simbel, in Nubia near Egypt’s southern border, is among the most awe-inspiring monuments of Egypt. It was cut into the living rock by King Ramesses II (the Great) of the Nineteenth Dynasty, around 1264 BC. The temple is most well known for the four imposing seated colossal statues that dominate its façade. One of these collapsed because of an ancient earthquake, and its fragments can still be seen on the ground.

Paragraph 501

Colossal standing statues of the king line the main hall, leading to the sanctuary where four deities are seated: Amun Ra, Ra Horakhty, Ptah, and a deified version of Ramesses II. The temple was built with such precision that on two days a year, the 22nd of February and 22nd of October, the sun's rays enter the temple, cross the main hall, and illuminate the innermost statues.

Paragraph 502

Another rock-cut temple to the north, known as the Small Temple, is dedicated to the goddess Hathor and Ramesses II's Great Royal Wife, Queen Nefertari. On the façade of the Small Temple, her colossi are the same size as those of her husband, a very rare example of such display.

Paragraph 503

The two temples were moved from their original location in 1968 after the Aswan High Dam was built, as it threatened to submerge them. The relocation was completed thanks to an international effort led by UNESCO, and the temple was admitted into its list of World Heritage Sites in 1979.

Paragraph 504

The Serapeum at Saqqara is the tomb of the sacred Apis bulls that were associated with the god Ptah, whose cult center was in Memphis. An avenue of sphinxes leads to the Serapeum, which is composed of two long corridors that once housed the mummified remains of the bulls. The tomb was in use from the time of Amenhotep III in the New Kingdom through to the Ptolemaic Period.

Paragraph 505

Priests selected certain bulls based on their markings and divine birth. The bulls were treated with a lot of privilege during their life. Upon death, the bulls were mummified and placed in sarcophagi in an elaborate celebration.

Paragraph 506

Inscriptions record many kings who made offerings in the Serapeum. Two sons of Ramses II, Khaem-waset and Meren-ptah, donated several bulls, jewelry and shabtis as princes and High Priests of Ptah.

Paragraph 507

Monument No. 562 Sultan al-Ashraf Abu al-Nasr Sayf al-Din Inal commissioned this bathhouse in 861 AH / 1456 AD, during the Mamluk Period. The structure was an important social institution. Like the architecture of Islamic bathhouses, the dog-leg corridor just beyond the entrance gives privacy and opens onto a cool room. Here, customers removed their clothes and prepared to bathe, where a number of seating areas and lockers for keeping personal belongings. From here they went into the warm room, where they could rest and enjoy refreshments before entering the steamed basin room. They left the same way they came out, adjusting their body temperature with the changing atmosphere of each chamber. The domes punctured with apertures of stained glass contributed to temperature regulation to circulate warm air and illuminate the building. The bathhouse got its water from a well through a waterwheel (saqiya), which raised this water to the furnace at the back of the building. Waste was burned in the furnace, which thus warmed the water in a large container that was then pumped to the different parts of the bath through pottery pipes and metal spouts.

Paragraph 508

This mosque was named after its founder, Sulayman Pasha al-Khadim, governor of Egypt during the reign of Sultan Sulayman the Magnificent. The mosque was constructed in 935 AH/ 1528 AD on the ruins of a Fatimid mosque. Sulayman Pasha's mosque was the first Ottoman-style mosque built in Egypt, as it is surrounded by a wall and is led up to by means of a staircase from two sides. Its minaret ends with a pointed conical top in the shape of a pencil, while the entrance leads to an open courtyard, preceded by a prayer house.

Paragraph 509

The prayer house consists of a square area covered with a central dome, surrounded by three iwans covered with half-dome stone. The mosque's marble pulpit is distinguished by exquisite floral and geometric decorations and a bench of the muezzin" dikkat al-mubaligh". As for the courtyard, on the northwest side of the prayer house, it consists of an open court surrounded by four canopies covered with shallow domes, including a sundial. In the northwestern portico, there is the dome of a mausoleum in which "Abu Mansur Qasta", the founder of the old Fatimid mosque, in addition to several marble structures and tombstones of mausoleums for notable figures from the Ottoman era.

Paragraph 510

Additions continued to the mosque during the era of Muhammad Ali Pasha, where he added the shed that precedes the western entrance. Furthermore, King Farouk I (1939-1952 AD) made renovations inside the mosque, and the Committee for the Preservation of Arab Antiquities restored the mosque in 1891 AD without prejudice to its original features.

Paragraph 511

Al-Saliba is one of the main old streets in medieval Islamic Cairo. It runs from Midan al-Qal'a (Salah al-Din Square, also known as Citadel Square) all the way to al-Sayyida Zeinab Square. The street was named al-Saliba "Cross Street" around 700 years ago due to its intersections with many other streets along its path. From the 14th to mid-16th centuries, al-Saliba was lined with state establishments and the residences of the most important officials in Egypt.

Paragraph 512

This historic street bore witness to many historical, political, and social events, from the convoys of Sultans, to state celebrations, and even plots prepared by Mamluk rulers against one another. Many princes lived in al-Saliba and built military installations, including a military school and weapon and rifle workshops.

Paragraph 513

A vast range of Islamic buildings can be found along just this one street, including mosques, schools, kuttab (Quran teaching schools), sabils (public water fountains), khanqas (Sufi gathering locations), hammams (baths), and palaces. The whole street is an open-air museum to Islamic Cairo in its entire splendor. Among the most important monuments on the street are Ahmed ibn Tulun Mosque, Bayt al-Kritliyya, and Sabil-Kuttab Um 'Abbas.

Paragraph 514

The site lies at a depth of 6–8 m, covering an area of 2.25 ha in Alexandria. It dated to the Greco-Roman period but it includes artifacts from the Pharaonic period. Some of these artifacts are the remains of the lighthouse itself and the rest were brought from the Serapeum and thrown

at the entrance of the harbor to prevent the entry of enemy fleets in the twelfth century A.C. Most important discoveries: - At a depth from 6 to 8 meters more than 3000 pieces were located, including statues, sphinxes, and columns of different shapes, capitals and bases of columns and parts of obelisks. - Blocks from different sizes and weights (some of them weighing 75 tons). The artifacts' materials are such as: granite, calcite, quartzite, limestone, sandstone and greywacke. - North of Qaitbay three wrecks were located. No wood remained, but amphorae, daily utensils as well as metal and stone anchors were found. The wrecks span from the third century BC to the seventh century AD. - fourth wreck was located to the west, carrying blocks of limestone probably from El-Mex quarry, some 10 km west of Qaitbay, that were likely intended for construction purposes in Alexandria.

Paragraph 515

Three royal stelae are located on a high rock facing east, toward the river Nile. The most northerly stela, dedicated by King Rameses V (c. 1147-1143 BC), is decorated with a scene showing the king presenting his Throne Name to the god Amun-Ra, his wife Mut, their son Khonsu, and the crocodile god Sobek. The inscription below mentions the most important works of this king, framed by his many titles.

Paragraph 516

The second stela was dedicated by the 22nd Dynasty king Sheshonq I (c. 945-924 BC). The goddess Mut leads the king to the gods Amun-Ra (her husband), Ra-Horakhty, and Ptah. Below, the hieroglyphic inscription indicates that the king opened this part of the Gebel al-Silsila quarries. The kneeling figure of the Overseer of Works of the Temple of Seshonq I in Thebes, can be seen at the base of this stela.

Paragraph 517

The third royal stela was made by King Rameses III (c.1184 -1153 BC) of the 20th Dynasty. It depicts the king presenting a figure of Maat, the goddess of order and justice, to the Theban triad consisting of Amun-Ra, Mut, and Khonsu.

Paragraph 518

Amenemhat was the last to hold the title of nomarch (governor) of the Oryx nome. He held this position for around 25 years, during the reign of the 12th Dynasty king, Senusret I (c.1965-1920 BC).

Paragraph 519

Similar to Khnumhotep II's tomb, the entrance into Amenemhat's tomb chapel is in the form of a portico with two columns and surrounded by a forecourt reached by way of a causeway running up the hill. Hence, its course can still be seen thanks to the boulders on either side of it. Inside the tomb chapel, a shrine cut into the east wall, facing the doorway, contains a statue of Amenemhat, his wife Hetepet, and his mother Henu.

Paragraph 520

The tomb of Amenemhat has some of the finest decorations of all the tombs at Beni Hasan. This includes scenes depicting activities of daily life such as agriculture, fishing, and fowling, and the practicing of various crafts and professions including carpentry, sandal making, pottery, bows and arrows.

Paragraph 521

Particularly, the ceiling of the tomb chapel is striking. In each segment, along largely yellow rectangle bearing a hieroglyphic inscription runs through the center, representing a wooden beam. Its midsection is flanked by a yellow and red check pattern contained in a rectangle, which is itself surrounded on its two opposing sides by a pattern imitating matting. Surrounding this entire arrangement are red and yellow squares containing quatrefoils.

Paragraph 522

On the slopes of Mount Sinai, where Moses received the Ten Commandments from God, lies one of the oldest functioning monasteries in the world. Commonly known as Saint Catherine's Monastery, its actual name is the "Sacred Monastery of the God-Trodden Mount Sinai". It was built by the order of the Byzantine Emperor Justinian I (527-565 AD) in 548-565 AD in order to house the monks that had been living in the Sinai Peninsula since the 4th century AD.

Paragraph 523

The eponymous Saint Catherine of Alexandria was martyred in the early 4th century AD. The monastery bears her name because its monks discovered her incorrupt body on nearby Mount Saint Catherine in the 9th century AD, where it had been deposited by angels after her martyrdom.

Paragraph 524

The monastery encompasses multiple structures, the most important of which is the Church of the Transfiguration of Christ the Savior, which itself contains nine smaller churches. One of these is the Church of the Burning Bush, from which God had spoken to the prophet Moses. Saint

Catherine's Monastery also includes ten other churches, the monks' accommodations, a refectory, an olive press, ossuaries, a Fatimid mosque from the 12th century AD, and a library that boasts rare books and 6,000 manuscripts.

Paragraph 525

Sekhemkhet (also read as Sechemchet) was an ancient Egyptian king (pharaoh) of the 3rd Dynasty during the Old Kingdom. His reign is thought to have been from about 2648 BC until 2640 BC. He is also known under his later traditioned birth name Djoser-teti and under his Hellenized name Tyreis (by Manetho; derived from Teti in the Abydos King List). Sekhemkhet was probably the brother or eldest son of king Djoser. Little is known about this king, since he ruled for only a few years. However, he erected a step pyramid at Saqqara and left behind a well known rock inscription at Wadi Maghareh (Sinai Peninsula).

Paragraph 526

The duration of Sekhemkhet's reign is believed to have been six to seven years. The royal Turin Canon attributes six years of reign to Sekhemkhet, a figure also proposed by Myriam Wissa based on the unfinished state of Sekhemkhet's pyramid. Using his reconstruction of the Palermo Stone (5th Dynasty), Toby Wilkinson assigns seven years to this king. This figure is based on the number of year registers preserved in Cairo Fragment I [de], register V. Wilkinson states that "this figure is fairly certain, since the [king's] titulary begins immediately after the dividing line marking the change of reign.". Similarly, the historian Manetho lists Sekhemkhet under the name of Tyreis and indicates that he reigned for seven years. Nabil Swelim, by contrast, proposed a reign of nineteen years, because he believed that Sekhemkhet might be the Tosertasis mentioned by Manetho. However, such a long reign is at odds with the unfinished state of the buried pyramid and this view is generally rejected by Egyptologists.

Paragraph 527

Little is known about activities conducted during Sekhemkhet's reign. The only preserved documents showing Sekhemkhet are two rock inscriptions at Wadi Maghareh in the Sinai peninsula. The first one shows Sekhemkhet twice: once wearing the Hedjet crown, another wearing the Deshret crown. The second inscription depicts a scene known as "smiting the enemy": Sekhemkhet has grabbed a foe by its hair and raises his arm in an attempt to club the enemy to death with a ceremonial sceptre. The presence of these reliefs at Wadi Maghareh suggests that local mines of copper and turquoise were exploited during Sekhemkhet's reign. These mines were apparently active throughout the early 3rd Dynasty since reliefs of Djoser and Sanakht were also discovered in the Wadi Maghareh.

Paragraph 528

Several clay seals presenting an unusual Nebty name together with Sekhemkhet's Horus name were found at the eastern excavation site on the island of Elephantine. The Egyptologist Jean Pierre Pätznik reads the Nebty name as Ren nebty meaning The two ladies are pleased with his name. It is not entirely clear whether this is indeed Sekhemkhet's nebty name or that of a yet unknown queen.

Paragraph 529

Sekhemkhet's wife may have been Djoseretnebti, but this name appears without any queen's title, and Egyptologists dispute the true meaning and reading of this name. The name has alternatively been read as Djoser-Ti and identified with the cartouche-name Djoser-Teti presented in the Saqqara King List as the direct successor of Djoser. Sekhemkhet surely had sons and daughters, but up to this date no personal name was found.

Paragraph 530

Some consider Sekhemkhet to be the brother of Djoser, making him another son of Khasekhemwy, who was the final king of the Second Dynasty. If this is true, his mother would be Nimaathap.

Paragraph 531

Sekhemkhet's pyramid is sometimes referred to as the "Buried Pyramid" and was first excavated in 1952 by Egyptian archaeologist Zakaria Goneim. A sealed sarcophagus was discovered beneath the pyramid, but when opened was found to be empty.

Paragraph 532

Sekhemkhet's pyramid was planned as a step pyramid from the first. Its base was a square measuring 378 ft x 378 ft (220 x 220 cubits). If the pyramid had been completed, it would have had six or seven steps and a final height of 240.5 ft (140 cubits). These proportions would have given the pyramid an angle of elevation of 51°50', identical to the pyramid at Meidum and the Great Pyramid of Giza. Like Djoser's pyramid, Sekhemkhet's was built of limestone blocks. The monument was not finished, possibly because of the pharaoh's sudden death. Only the first step of the pyramid was completed, leaving a monument in the shape of a large square mastaba.

Paragraph 533

The entrance to Sekhemkhet's burial lies on the northern side of the pyramid. An open passage leads down for 200 ft. Halfway down the track a vertical shaft meets the passage from above. It opens on the surface and its entrance would lie at the second step of the pyramid, if the monument had been completed.

Paragraph 534

At the meeting spot of the passage and shaft another passageway leads down to a subterranean, U-shaped gallery containing at least 120 magazines. The whole gallery complex has the appearance of a giant comb. Shortly before the burial chamber is reached the main passage splits into two further magazine galleries, surrounding the burial chamber like a "U" (similar to the big northern gallery), but they were never finished.

Paragraph 535

The burial chamber has a base measurement of 29 ft x 17 ft and a height of 15 ft. It was also left unfinished, but surprisingly a nearly completely arranged burial was found. The sarcophagus in the midst of the chamber is made of polished alabaster and shows an unusual feature: its opening lies on the front side and is sealed by a sliding door, which was still plastered with mortar when the sarcophagus was found. The sarcophagus was empty, however and it remains unclear whether the site was ransacked after burial or whether King Sekhemkhet was buried elsewhere.

Paragraph 536

A shell shaped container made of gold was found by an Egyptian Antiquities Service excavation team in 1950. The object has a length of 1.4 in and is currently on display in Room 4 of the Egyptian Museum in Cairo. A small trove of 21 gold bracelets in Sekhemkhet's tomb was also found in this king's tomb. The bracelets and shell shaped container likely escaped detection by ancient Egyptian tomb robbers who would have looted Sekhemkhet's tomb and the king's sarcophagus in ancient times.

Paragraph 537

Because the necropolis of Sekhemkhet was never finished, it is hard to say which planned cultic building had already existed. The pyramid courtyard was surrounded by a niched enclosure wall facing north-west. It was 1.850 ft long, 607 ft wide and 33 ft high. The only archaeologically preserved cultic building is the Southern Tomb, its base measurement is estimated to be 105 ft x 52 ft. The subterranean structure included a tight corridor, beginning on the western side of the tomb and ending in a double chamber. In this chamber in 1963 Jean-Philippe Lauer excavated the burial of a two-year-old toddler. The identity of this child remains a mystery. The only fact known for certain about it is that it cannot be king Sekhemkhet himself, since the king was always depicted as a young man.

Paragraph 538

No further cultic buildings were detected, but Egyptologists and archaeologists are convinced that once upon a time a mortuary temple and a serdab existed but were destroyed due to the looting of stone from his cult buildings in antiquity.

Paragraph 539

*Pompey's Pillar (Arabic: **عمود السواري**, romanized: 'Amud El-Sawari) is a Roman triumphal column in Alexandria, Egypt. Despite its modern name, it was actually set up in honour of the Roman emperor Diocletian between 298–302 AD. The giant Corinthian column originally supported a colossal porphyry statue of the emperor in armour. It stands at the eastern side of the temenos of the Serapeum of Alexandria, which is now in ruins.*

Paragraph 540

*The local name is Arabic: **عمود السواري**, romanized: 'Amud El-Sawari, where the word 'Amud means "column".*

The name Sawari has been translated in many ways by scholars, including Severus (i.e. Emperor Septimius Severus).

Paragraph 541

The name of Pompey in relation to the pillar was used by many European writers in early modern times. The name is considered to stem from a historical misreading of the Greek dedicatory inscription on the base; the name ΠΟΥΠΛΙΟΣ (Πού

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[λιος], Pouplios) was confused with ΠΟΜΠΗΙΟΣ (Ancient Greek: Πομπήιος, romanized: Pompeios).

Paragraph 542

In 297 Diocletian, Augustus since 284, campaigned in Egypt to suppress the revolt of the usurper Domitius Domitianus. After a long siege, Diocletian captured Alexandria and executed Domitianus's successor Aurelius Achilleus in 298. In 302 the emperor returned to the city and inaugurated a state grain supply. The dedication of the column monument and its statue of Diocletian, describes Diocletian as polioúchos (Ancient Greek: πολιοῦχον Ἀλεξανδρείας, romanized: polioúchon Alexandreias, lit. 'city-guardian-god ACC of Alexandria'). In the fourth century AD this designation also applied to Serapis, the male counterpart of Isis in the pantheon instituted by the Hellenistic rulers of Egypt, the Ptolemies. The sanctuary complex dedicated to Serapis in which the column was originally erected, the Serapeum, was built under King Ptolemy III Euergetes in the third century BC and rebuilt under Roman rule, likely in the late 2nd to early 3rd century CE, being completed under Emperor Caracalla. In the later fourth century AD it was

considered by Ammianus Marcellinus a marvel rivalled only by Rome's sanctuary to Jupiter Optimus Maximus on the Capitoline Hill, the Capitolium.

Paragraph 543

The monument stands some 26.85 m (88.1 ft) high, including its base and capital, and originally would have supported a statue some 7 m (23 ft) tall.[a] The only known monolithic column in Roman Egypt (i.e., not composed of drums), it is one of the largest ancient monoliths and one of the largest monolithic columns ever erected. The monolithic column shaft is 20.46 m (67.1 ft) in height with a diameter of 2.71 m (8 ft 11 in) at its base, and the socle itself is over 6 m (20 ft) tall. Both are of lapis syenites, a pink granite cut from the ancient quarries at Syene (modern Aswan), while the column capital of pseudo-Corinthian type is of grey granite. Charles Piazzi Smyth refers to researchers of the 18th and 19th century discussing their statements of it being cast in place from manufactured stone as its transportation couldn't be explained. The weight of the column shaft is estimated to be 285 tonnes (314 short tons).

Paragraph 544

The surviving and readable four lines of the inscription in Greek on the column's socle relate that a Praefectus Aegypti (Ancient Greek: ἑπαρχος Αἰγύπτου, romanized: eparchos Aigyptou, lit. 'Eparch of Egypt') called Publius dedicated the monument in Diocletian's honour. A praefectus aegypti named Publius is attested in two papyri from Oxyrrhynchus; his governorship must have been held in between the prefectures of Aristius Optatus, who is named as governor on 16 March 297, and Clodius Culcianus, in office from 303 or even late 302. Since Publius's name appears as the monument's dedicator, the column and stylite statue of Diocletian must have been completed between 297 and 303, while he was in post. The governor's name is largely erased in the damaged inscription; the Greek rendering of Publius as ΠΟΥΠΛΙΟΣ

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[λιος], Pouplios) was confused with the Greek spelling of the Republican general of the first century BC Pompey, ΠΟΜΠΗΙΟΣ (Ancient Greek: Πομπήιος, romanized: Pompeios, Latin: Pompeius).

Paragraph 545

The porphyry statue of Diocletian in armour is known from large fragments that existed at the column's foot in the eighteenth century AD. From the size of a 1.6 m (5 ft 3 in) fragment representing the thighs of the honorand, the original height of the loricate statue has been calculated at approximately 7 m (23 ft). While some fragments of the statue were known to be in European collections in the nineteenth century, their whereabouts were unknown by the 1930s and are presumed lost.

Paragraph 546

It is possible that the large column supporting Diocletian's statue was accompanied by another column, or three smaller columns bearing statues of Diocletian's co-emperors, the Augustus Maximian and the two Caesares Constantius and Galerius. If so, the group of column-statues would have commemorated the college of emperors of the Tetrarchy instituted in Diocletian's reign.

Paragraph 547

Muslim traveller Ibn Battuta visited Alexandria in 1326 AD. He describes the pillar and recounts the tale of an archer who shot an arrow tied to a string over the column. This enabled him to pull a rope tied to the string over the pillar and secure it on the other side in order to climb to the top of the pillar.

Paragraph 548

In early 1803, British naval officer Commander John Shortland of HMS Pandour flew a kite over Pompey's Pillar. This enabled him to get ropes over it, and then a rope ladder. On February 2, he and John White, Pandour's Master, climbed it. When they got to the top they displayed the Union Jack, drank a toast to King George III, and gave three cheers. Four days later they climbed the pillar again, erected a staff, fixed a weather vane, ate a beef steak, and again toasted the king. An etymology of the nickname "Pompey" for the Royal Navy's home port of Portsmouth and its football team suggests these sailors became known as "Pompey's boys" after scaling the Pillar, and the moniker spread; other unrelated origins are also possible.

Paragraph 549

The Nubian Museum was founded in response to the international salvage campaign of the ancient Nubian monuments initiated by UNESCO upon the request of the Egyptian government in 1960. Work on establishing the Nubian Museum began in the early 1980s when a committee was formed comprising of specialists from the Supreme Council of Antiquities, Egyptian universities, and UNESCO.

Paragraph 550

The task of designing the building was entrusted to the architect Dr. Mahmoud Al-Hakim, and the

museum's interior was designed by the Mexican engineer Pedro Ramirez Vazquez, whose job it was to exhibit the archaeological, historical, cultural, and environmental heritage of Nubia. The Nubian Museum was opened in 1997, with its distinctive architectural design clad in local sandstone and pink granite, reflecting traditional local Nubian architecture. In 2001 it was awarded the Agha Khan Award for Islamic Architecture.

Paragraph 551

The museum has three floors, exhibiting thousands of artefacts that shed light on the development of Egyptian and Nubian geographical, social, and cultural civilization. The main exhibition hall and diorama present the local traditions and handicrafts of Nubia. In addition to the exhibition galleries, the museum also holds a lecture hall, library, educational department, theatre, and an open amphitheatre for the presentation of Nubian folklore.

Paragraph 552

The garden attached to the museum serves as an open-air museum that includes a part of a Fatimid cemetery, a cave with prehistoric rock inscriptions, and a waterway symbolising the artery of ancient Egyptian civilization, the River Nile. A series of water channels demonstrates the relationship between the river and the Nubian village surrounded by plants that would have been common in ancient times. A reconstruction of a Nubian house offers a glimpse into the daily life of the Egyptians in Nubia.

Paragraph 553

The Museum of Islamic Art contains one of the largest and most extensive collections of Islamic artifacts in the world. The idea of collecting and display the grand collection of artifacts began in

1880 AD. Eventually the building was established and inaugurated in 1903 AD, during the reign of Khedive Abbas Helmy II. The building's facade was made in the Mamluk style and is adjacent to the National Library of Egypt.

Paragraph 554

In 2014, an explosion targeting the opposite building (Cairo Security Directorate), impacted the façade. It was restored and reopened in 2017. The museum's building consists of two floors that exhibit a large selection of artifacts from all over the world, covering subjects such as astronomy, medicine, and architecture. The vast collection takes the visitor on a journey through all periods of Islamic history, displaying some of the most magnificent artifacts. These include finely carved woodwork, delicately decorated ceramics, and rare manuscripts.

Paragraph 555

The site New Wadi al-Sebua results from the relocation of temples in Nubia after the construction of the Aswan High Dam in the 1960s by the Egyptian government. It is only 4 km northwest of the original site of Wadi al-Sebua. It welcomes several temples about to be covered with the Nile water. It hosts the Ramessid temple of Wadi al-Sebua dedicated to Amun-Ra and Ra-Horakhty, the Graeco-Roman temple of Dakka dedicated to Thoth, and the Roman temple of al-Maharraqa dedicated to the couple Isis and Serapis. All these temples were inscribed on the UNESCO World Heritage Site in 1979 as part of Nubian Monuments.

Paragraph 556

The tomb of Hem-Min (the servant of the deity Mini) dates to the reign of King Teti (2345-2323 BC), it is one of the largest tomb in al-Hawawish cemetery, and perhaps one of the largest

rock-cut tombs in known in Old Kingdom, which confirms the importance of its owner "Hem-Min" the Overseer of Upper Egypt. As he was undoubtedly the most powerful man of his time in the southern part of the country.

Paragraph 557

Architecturally also, this tomb is exceptional. It is situated in the south bend of the mountain, at a height of 193 meters. In the cemetery, 11 vertical wells have been cut in, in addition to two sloping wells in the northern half of the courtyard, all connected to the burial chambers of the owner of the tomb and his family.

Paragraph 558

Hem-Min also held other titles, such as 'Overseer of the great court of justice', 'Greatest of the ten of Upper Egypt', and 'Priest of Maat'. His wife was an 'Acquaintance of the King', and a 'Priestess of Hathor'.

Paragraph 559

The mastaba tomb of Khufukhaf I is located in the Eastern Cemetery of the complex of the Great Pyramid of king Khufu (c.2589–2566 BC) at Giza. This cemetery was reserved for the closest relatives of the king, and contains some of the largest mastabas on the Giza Plateau. The term mastaba (Arabic for "bench") refers to a type of funerary structure that was generally rectangular in shape and built over the tomb proper, which was underground. The mastaba of Khufukhaf I includes two burial shafts, one for him, and another for his wife, Neferetkau.

Paragraph 560

The chapel of Khufukhaf I, inside the mastaba, where his funerary cult was conducted, is very well preserved. Many beautiful scenes survive that show him and his wife receiving a wide variety of offerings, which they would both need in the afterlife.

Paragraph 561

A scene in the chapel depicts him holding his mother's hand. The hieroglyphic inscriptions beside her reveal that she was the mother of a king, but her name is missing. It is thought that this is Henutsen, one of Khufu's wives, who is believed to have been buried in one of the three queens' pyramids next-door. The inscriptions in Khufukhaf I's mastaba also identify him as a vizier, the highest-ranking official in ancient Egyptian administration. As a vizier and the son of a queen, there is no doubt that Khufukhaf I was one of the most powerful people in the kingdom during his lifetime.

Paragraph 562

The South tomb is located at the southwestern corner of the King Djoser funeral complex, dating to the 3rd Dynasty, Old Kingdom period. This magnificent complex is the oldest stone building of the ancient world. Basically, it was named the "Southern Tomb" following its discovery by the English archaeologist Cecil Malaby Firth in 1928.

Paragraph 563

Significantly, the tomb is composed of an upper level in the form of a rectangular stone building. Its walls are decorated with a series of stone sockets in the form of entrances and exits, crowned by a frieze of cobra heads that symbolize protection and power.

Paragraph 564

The lower level of the tomb consists of an entrance towards a ramp leading to the burial chamber, which is located at the bottom of a great shaft measuring 7.5 x 7.5 m, and with a depth of approximately 31 m. It housesg a large sarcophagus made of 16 blocks of pink granite, each measuring approximately 3.60 metres high, 3.5 metres wide, and 3.6 metres long. urthermore, one can note the similarity between the shaft and the sarcophagus with those inside the step pyramid.

Paragraph 565

One of the most important architectural and decorative elements of the Southern Tomb are a series of corridors, one of which contains three false doors, each topped with exquisite reliefs depicting the king taking part in the Heb-Sed Festival. This was a vital event, a royal jubilee, with the aim of rejuvenating the king and renewing his right to rule. One can admire the king represented wearing the royal beard, as well as the White Crown of Upper Egypt. Several walls of the southern tomb's corridors are decorated with the same blue faience tiles into the step pyramid.

Paragraph 566

Various theories have been proposed about this tomb, as it is believed that it belonged to the royal wife of the king, or that it was built in order to house the internal organs of the king (lungs, stomach, intestines and liver).

Paragraph 567

The famous French Egyptologist Jean-Philippe Lauer undertook many important excavations at

Saqqara, including the restoration and reconstruction of Djoser's Step Pyramid Complex throughout a period of over 70 years. Lauer believed that this South Tomb was a symbolic burial for the king's soul, replacing the royal tomb at Abydos (in the Sohag governorate).

Paragraph 568

In 2006, restoration work of the South Tomb began. It involved conservation and restoration work of the lower corridors, strengthening of the walls and ceilings, fixing of the blue faience tiles to complete the interior inscriptions in the tomb, as well as reassembling and restoring the granite sarcophagus. In addition, this conservation project also included the paving of floors and the installation of a ladder; installations of indoor and outdoor lighting provide the visitor an enhanced and enjoyable experience.

Paragraph 569

The Citadel of Sultan Salah al-Din Ayyub was constructed on a spur of the Muqattam mountain as a defence against any invasion. It is divided into two sections; northern enclosure, an area reserved for military activities. Salah al-Din commenced its construction in AH 572 / AD 1176 and work was continued by his brother and successor king al-Adil. The southern enclosure of the citadel, which had more ceremonial and residential functions was completed during the reign of Salah al-Din's nephew, king al-Kamil. It consists of a cluster of buildings surrounded by walls that follow the irregular topography of the site with towers and doors. These massive walls and towers were constructed with limestone.

Paragraph 570

Most of the towers of the Citadel of Salah al-Din are situated in its northern enclosure. 18 tower

some of which built during the reign of Salah al-Din are distinguishable by their semicircular shape, often enlarged in their diameter by al-Adil. Towers built entirely during the reign of al-Adil are rectilinear in plan. Within the towers are rooms on multiple levels that lead to perimeter embrasures for discharging arrows upon potential beseigers. Among these towers are al-Muqattam tower, Burg al-Suffa ('Alignment' Tower), Kirkilian tower, al-Turfa tower, Burg al-Muballat ('Paved' Tower), Burg al-Muqusar ('Pavilion' Tower), Burg al-Ramla ('Sand' Tower), Burg al-Haddad (Blacksmith's Tower), Burg al-Matar ('Flight' Tower used for pigeons), Burg al-Alwa ('View' Tower) and the Burg al-Sahra ('Desert' Tower). In addition, two towers named al-Imam flank the Bab al-Qarafa (Cemetery Gate).

[Paragraph 571](#)

Restorations and additions to the northern enclosure and its towers' continued in later eras beginning with the Mamluk Sultanate, and ending in the reign of Muhammad Ali and his dynasty. Military use of the area continued during the British occupation of Egypt. By the 80th of the 20th century, that area was opened to the public and developed as an archaeological garden and venue for cultural events.

[Paragraph 572](#)

The Burg al-Haddad (Blacksmith's Tower) is one of the most famous towers of Salah al-Din's citadel (AH 567-589 / AD 1171-1193) and stands adjacent to al-Ramla Tower ('Sand' Tower), whose design it superficially resembles. The tower is built of limestone with a diameter of 22 metres and a height of 21.70 metres. It was originally built in a semicircular shape which was changed to a round-fronted design by an addition made by the Sultan al-Adil (AH 596-615 / AD 1200-1218).

Paragraph 573

The tower has two floors and the original interior plan of Salah al-Din consisted of a central groin-vaulted space with three embrasures leading to arrow slits. These arrow slits were converted into doorways by Sultan al-Adil that led to a semi-circular curving corridor from which five further rectangular vaulted halls radiated to the exterior of the tower on both the ground and upper floors. The exterior walls have machicoulis - projecting windows from which liquids such as burning oil could be thrown on attackers from above.

Paragraph 574

Burg al-Ramla (the 'Sand Tower') is a corner tower located at the junction of the eastern and northern sides of the citadel's enclosure wall. Baha al-Din Qaraqush supervised its construction during the reign of Sultan Salah al-Din Ayyub (AH 567-589 / AD1171-1193).

Paragraph 575

The tower is 20.80 metres high, and is built of limestone to a circular plan eighteen metres in diameter. It has two floors, each floor consisting of a central hall with three radiating vaulted chambers extending to the perimeter. Each chamber has a splayed narrow window embrasure through which weapons could be discharged.

Paragraph 576

During the reign of Sultan al-Adil (AH 596-615 / AD1200-1218) the tower was expanded, and the window embrasures of each of the three radiating chambers were converted into door openings leading to rectangular vaulted rooms that ended in arrow slits. A corridor within the curtain wall of the enclosure connects the Burg al-Ramla with its immediate neighbour, the Burg al-Haddad

(the 'Blacksmith's Tower').

Paragraph 577

The Church of Saint Sergius and Bacchus, also known as Abu Serga, is built upon an ancient Roman fort in Old Cairo. The history of the church is still being debated. Some scholars believe that it dates to the late fourth to early fifth centuries AD, while others believe that it should approximately be dated to 17th century AD.

Paragraph 578

This church has acquired a special religious status among Coptic churches because it is associated with the Holy Family's journey through Egypt. It is named after renowned early fourth century AD saints, Sergius and Bacchus, both of whom were martyred at al-Resafa in Syria for their Christian beliefs.

Paragraph 579

Like various other early Christian churches, the Church of Abu Serga and its underground cave are designed in the basilica layout, and thus together consist of three parts: the narthex, nave, and sanctuary (the cave being below the sanctuary). The church is characterized by its unique architectural and artistic elements that reflect the spirit of Coptic church architecture in Egypt. These include the pulpit, baptismal font, inlaid ivory and wood templon, and unique religious decoration of the saints and apostles decorating the various domes, walls and columns.

Paragraph 580

The Great Sphinx of Giza is a limestone statue of a reclining sphinx, a mythical creature with the head of a human and the body of a lion. Facing directly from west to east, it stands on the Giza Plateau on the west bank of the Nile in Giza, Egypt. The face of the Sphinx appears to represent the pharaoh Khafre. The original shape of the Sphinx was cut from bedrock, and has since been restored with layers of limestone blocks. It measures 73 m (240 ft) long from paw to tail, 20 m (66 ft) high from the base to the top of the head and 19 m (62 ft) wide at its rear haunches.

Paragraph 581

The Sphinx is the oldest known monumental sculpture in Egypt and one of the most recognizable statues in the world. The archaeological evidence suggests that it was created by ancient Egyptians of the Old Kingdom during the reign of Khafre (c. 2558-2532 BC).

Paragraph 582

The circumstances surrounding the Sphinx's nose being broken off are uncertain, but close inspection suggests a deliberate act using rods or chisels. Contrary to a popular myth, it was not broken off by cannonfire from Napoleon's troops during his 1798 Egyptian campaign. Its absence is in fact depicted in artwork predating Napoleon and referred to in descriptions by the 15th-century historian al-Maqrīzī.

Paragraph 583

The original name the Old Kingdom creators gave the Sphinx is unknown, as the Sphinx temple, enclosure, and possibly the Sphinx itself was not completed at the time, and thus little is known about its cultural context. In the New Kingdom, the Sphinx was revered as the solar deity Hor-em-akhet (English: "Horus of the Horizon"; Hellenized: Harmachis), and the pharaoh

Thutmose IV (1401-1391 or 1397-1388 BC)[a] specifically referred to it as such in his Dream Stele.

Paragraph 584

The commonly used name "Sphinx" was given to it in classical antiquity, around 2,000 years after the commonly accepted date of its construction by reference to a Greek mythological beast with the head of a woman, a falcon, a cat, or a sheep and the body of a lion with the wings of an eagle (although, like most Egyptian sphinxes, the Great Sphinx has a man's head and no wings). The English word sphinx comes from the ancient Greek Σφίγξ (transliterated: sphinx) apparently from the verb σφίγγω (transliterated: sphingo / English: to squeeze), after the Greek sphinx who strangled anyone who failed to answer her riddle.[citation needed]

Paragraph 585

Medieval Arab writers, including al-Maqrīzī, call the Sphinx by an Arabized Coptic name Belhib (Arabic: بلحيب), Balhubah (Arabic: بلحوب) Belhawiyya (Arabic: بلحويية), which in turn comes from Egyptian: p3-Ḥwr) or Pehor(o)n (Ancient Egyptian: p3-Ḥwr(w)n), a name of the Canaanite god Hauron with whom the Sphinx was identified. It is also rendered as Ablehon on a depiction of the Sphinx made by François de La Boullaye-Le Gouz. The modern Egyptian Arabic name is أبو الهول (ʾabū alhōl / ʾabu alhawl IPA: [ʔabulhoːl], "The Terrifying One"; literally "Father of Dread") which is a phono-semantic matching of the Coptic name.

Paragraph 586

The archaeological evidence suggests that the Great Sphinx was created around 2500 BC for the king Khafre, the builder of the Second Pyramid at Giza. The Sphinx is a monolith carved from the

bedrock of the plateau, which also served as the quarry for the pyramids and other monuments in the area. Egyptian geologist Farouk El-Baz has suggested that the head of the Sphinx may have been carved first, out of a natural yardang, i.e. a ridge of bedrock that had been sculpted by the wind. These can sometimes achieve shapes that resemble animals. El-Baz suggests that the "moat" or "ditch" around the Sphinx may have been quarried out later to allow for the creation of the full body of the sculpture. The stones cut from around the Sphinx's body were used to construct a temple in front of it; however, neither the enclosure nor the temple were ever completed, and the relative scarcity of Old Kingdom cultural material suggests that a Sphinx cult was not established at the time. Selim Hassan, writing in 1949 on recent excavations of the Sphinx enclosure, made note of this circumstance:

Paragraph 587

Taking all things into consideration, it seems that we must give the credit of erecting this, the world's most wonderful statue, to Khafre, but always with this reservation: that there is not one single contemporary inscription which connects the Sphinx with Khafre, so sound as it may appear, we must treat the evidence as circumstantial, until such time as a lucky turn of the spade of the excavator will reveal to the world a definite reference to the erection of the Sphinx.

Paragraph 588

In order to construct the temple, the northern perimeter-wall of the Khafre Valley Temple had to be deconstructed, hence it follows that the Khafre funerary complex preceded the creation of the Sphinx and its temple. Furthermore, the angle and location of the south wall of the enclosure suggests the causeway connecting Khafre's Pyramid and Valley Temple already existed before the Sphinx was planned. The lower base level of the Sphinx temple also indicates that it does not pre-date the Valley Temple.

Paragraph 589

Some time around the First Intermediate Period, the Giza Necropolis was abandoned, and drifting sand eventually buried the Sphinx up to its shoulders. The first documented attempt at an excavation dates to c. 1400 BC, when the young Thutmose IV (1401-1391 or 1397-1388 BC) gathered a team and, after much effort, managed to dig out the front paws, between which he erected a shrine that housed the Dream Stele, an inscribed granite slab (possibly a repurposed door lintel from one of Khafre's temples). When the stele was discovered, its lines of text were already damaged and incomplete. An excerpt reads:

Paragraph 590

... the royal son, Thothmos, being arrived, while walking at midday and seating himself under the shadow of this mighty god, was overcome by slumber and slept at the very moment when Ra is at the summit [of heaven]. He found that the Majesty of this august god spoke to him with his own mouth, as a father speaks to his son, saying: Look upon me, contemplate me, O my son Thothmos; I am thy father, Harmakhis-Khopri-Ra-Tum; I bestow upon thee the sovereignty over my domain, the supremacy over the living ... Behold my actual condition that thou mayest protect all my perfect limbs. The sand of the desert whereon I am laid has covered me. Save me, causing all that is in my heart to be executed.

Paragraph 591

which we bring for him: oxen ... and all the young vegetables; and we shall give praise to Wenofer ... Khaf ... the statue made for Atum-Hor-em-Akhet.

Paragraph 592

Egyptologist Thomas Young, finding the Khaf hieroglyphs in a damaged cartouche used to surround a royal name, inserted the glyph ra to complete Khafre's name. When the Stele was re-excavated in 1925, the lines of text referring to Khaf flaked off and were destroyed.[citation needed]

Paragraph 593

In the New Kingdom, the Sphinx became more specifically associated with the sun god Hor-em-akhet (Hellenized: Harmachis) or "Horus-at-the-Horizon". The Pharaoh Amenhotep II (1427–1401 or 1397 BC) built a temple to the northeast of the Sphinx nearly 1,000 years after its construction and dedicated it to the cult of Hor-em-akhet.

Paragraph 594

In Graeco-Roman times, Giza had become a tourist destination—the monuments were regarded as antiquities—and some Roman Emperors visited the Sphinx out of curiosity, and for political reasons.

Paragraph 595

The Sphinx was cleared of sand again in the first century AD in honor of Emperor Nero and the Governor of Egypt Tiberius Claudius Balbilus. A monumental stairway—more than 12 metres (39 ft) wide—was erected, leading to a pavement in front of the paws of the Sphinx. At the top of the stairs, a podium was positioned that allowed a view into the Sphinx sanctuary. Farther back, another podium neighbored several more steps. The stairway was dismantled during the 1931–32 excavations by Émile Baraize.

Paragraph 596

A stela dated to 166 AD commemorates the restoration of the retaining walls surrounding the Sphinx. The last Emperor connected with the monument is Septimius Severus, around 200 AD. With the downfall of Roman power, the Sphinx was once more engulfed by the sands.

Paragraph 597

Some ancient non-Egyptians saw the Sphinx as a likeness of the god Hauron. The cult of the Sphinx continued into medieval times. The Sabians of Harran saw it as the burial place of Hermes Trismegistus. Arab authors described the Sphinx as a talisman that guarded the area from the desert. Al-Maqrizi describes it as the "talisman of the Nile" that the locals believed the flood cycle depended upon. Muhammad al-Idrisi stated that those wishing to obtain bureaucratic positions in the Egyptian government gave incense offering to the monument.

Paragraph 598

Over the centuries, writers and scholars have recorded their impressions and reactions upon seeing the Sphinx. The vast majority were concerned with a general description, often including a mixture of science, romance and mystique.[citation needed] A typical[citation needed] description of the Sphinx by tourists and leisure travelers throughout the 19th and 20th century was made by John Lawson Stoddard:

Paragraph 599

It is the antiquity of the Sphinx which thrills us as we look upon it, for in itself it has no charms. The desert's waves have risen to its breast, as if to wrap the monster in a winding-sheet of gold. The face and head have been mutilated by Moslem fanatics. The mouth, the beauty of whose lips

was once admired, is now expressionless. Yet grand in its loneliness, – veiled in the mystery of unnamed ages, – the relic of Egyptian antiquity stands solemn and silent in the presence of the awful desert – symbol of eternity. Here it disputes with Time the empire of the past; forever gazing on and on into a future which will still be distant when we, like all who have preceded us and looked upon its face, have lived our little lives and disappeared.

Paragraph 600

From the 16th to the 19th centuries, European observers described the Sphinx having the face, neck and breast of a woman. Examples included Johannes Helferich (1579), George Sandys (1615), Johann Michael Vansleb (1677), Benoît de Maillet (1735) and Elliot Warburton (1844).

Paragraph 601

Most early Western images were book illustrations in print form, elaborated by a professional engraver from either previous images available or some original drawing or sketch supplied by an author, and usually now lost. Seven years after visiting Giza, André Thévet (Cosmographie de Levant, 1556) described the Sphinx as "the head of a colossus, caused to be made by Isis, daughter of Inachus, then so beloved of Jupiter". He, or his artist and engraver, pictured it as a curly-haired monster with a grassy dog collar. Athanasius Kircher (who never visited Egypt) depicted the Sphinx as a Roman statue (Turris Babel, 1679). Johannes Helferich's (1579) Sphinx is a pinched-face, round-breasted woman with a straight haired wig. George Sandys stated that the Sphinx was a harlot; Balthasar de Monconys interpreted the headdress as a kind of hairnet, while François de La Boullaye-Le Gouz's Sphinx had a rounded hairdo with bulky collar.[citation needed]

Paragraph 602

Richard Pococke's Sphinx was an adoption of Cornelis de Bruijn's drawing of 1698, featuring only minor changes, but is closer to the actual appearance of the Sphinx than anything previous. The print versions of Norden's drawings for his Voyage d'Egypte et de Nubie, 1755 clearly show that the nose was missing.

Paragraph 603

In the beginning of the year 1887, the chest, the paws, the altar, and plateau were all made visible. Flights of steps were unearthed, and finally accurate measurements were taken of the great figures. The height from the lowest of the steps was found to be one hundred feet, and the space between the paws was found to be thirty-five feet long and ten feet wide. Here there was formerly an altar; and a stele of Thûtmosis IV was discovered, recording a dream in which he was ordered to clear away the sand that even then was gathering round the site of the Sphinx.

Paragraph 604

In 1857, Auguste Mariette, founder of the Egyptian Museum in Cairo, unearthed the much later Inventory Stela (estimated to be from the Twenty-sixth Dynasty, c. 664-525 BC), which tells how Khufu came upon the Sphinx, already buried in sand. Although certain tracts on the Stela are likely accurate, this passage is contradicted by archaeological evidence, thus considered to be Late Period historical revisionism, a purposeful fake, created by the local priests as an attempt to imbue the contemporary Isis temple with an ancient history it never had. Such acts became common when religious institutions such as temples, shrines and priests' domains were fighting for political attention and for financial and economic donations.

Paragraph 605

Flinders Petrie wrote in 1883 regarding the state of opinion of the age of the Khafre Valley Temple, and by extension the Sphinx: "The date of the Granite Temple has been so positively asserted to be earlier than the fourth dynasty, that it may seem rash to dispute the point. Recent discoveries, however, strongly show that it was really not built before the reign of Khafre, in the fourth dynasty."

Paragraph 606

Gaston Maspero, the French Egyptologist and second director of the Egyptian Museum in Cairo, conducted a survey of the Sphinx in 1886. He concluded that because the Dream Stela showed the cartouche of Khafre in line 13, it was he who was responsible for the excavation and therefore the Sphinx must predate Khafre and his predecessors—possibly Fourth Dynasty, c. 2575–2467 BC. Maspero believed the Sphinx to be "the most ancient monument in Egypt".

Paragraph 607

Ludwig Borchardt attributed the Sphinx to the Middle Kingdom, arguing that the particular features seen on the Sphinx are unique to the 12th dynasty and that the Sphinx resembles Amenemhat III.

Paragraph 608

*E. A. Wallis Budge agreed that the Sphinx predated Khafre's reign, writing in *The Gods of the Egyptians* (1904): "This marvelous object [the Great Sphinx] was in existence in the days of Khafre, or Khephren,[b] and it is probable that it is a very great deal older than his reign and that it dates from the end of the archaic period [c. 2686 BC]."*

Paragraph 609

Rainer Stadelmann, former director of the German Archaeological Institute in Cairo, examined the distinct iconography of the nemes (headdress) and the now-detached beard of the Sphinx and concluded the style is more indicative of the pharaoh Khufu (2589–2566 BC), known to the Greeks as Cheops, builder of the Great Pyramid of Giza and Khafre's father.[when?] He supports this by suggesting Khafre's Causeway was built to conform to a pre-existing structure, which, he concludes, given its location, could only have been the Sphinx.

Paragraph 610

In 2004, Vassil Dobrev of the Institut Français d'Archéologie Orientale in Cairo announced he had uncovered new evidence that the Great Sphinx may have been the work of the little-known pharaoh Djedefre (2528–2520 BC), Khafre's half brother and a son of Khufu. Dobrev suggests Djedefre built the Sphinx in the image of his father Khufu, identifying him with the sun god Ra in order to restore respect for their dynasty. Dobrev also says that the causeway connecting Khafre's pyramid to the temples was built around the Sphinx, suggesting it was already in existence at the time. Egyptologist Nigel Strudwick responded to Dobrev saying that: "It is not implausible. But I would need more explanation, such as why he thinks the pyramid at Abu Roash is a sun temple, something I'm sceptical about. I have never heard anyone suggest that the name in the graffiti at Zawiyet el-Aryan mentions Djedefre. I remain more convinced by the traditional argument of it being Khafre or the more recent theory of it being Khufu."

Paragraph 611

Geologist Colin Reader suggests that water runoff from the Giza plateau is responsible for the differential erosion on the walls of the sphinx enclosure. Because the hydrological characteristics of the area were significantly changed by the quarries, he contends this suggests that the sphinx

likely predated the quarries (and thus, the pyramids). He points towards the larger cyclopean stones in part of the Sphinx Temple, as well as the causeway alignment with the pyramids and the break in the quarries, as evidence that the pyramids took the alignment with some pre-existing structure, such as the sphinx, into consideration when they were constructed, and that the sphinx temple was built in two distinct phases. He contends that such erosion could have occurred relatively rapidly and suggests that the sphinx was no more than a few centuries older than present archaeology would suggest, suggesting a late Predynastic or Early Dynastic origin, when Ancient Egyptians already were known to be capable of sophisticated masonry.

[Paragraph 612](#)

In 1931, engineers of the Egyptian government repaired the head of the Sphinx. Part of its headdress had fallen off in 1926 due to erosion, which had also cut deeply into its neck. This questionable repair was by the addition of a concrete collar between the headdress and the neck, creating an altered profile. Many renovations to the stone base and raw rock body were done in the 1980s, and then redone in the 1990s.

[Paragraph 613](#)

The nummulitic limestone of the area consists of layers which offer differing resistance to erosion (mostly caused by wind and windblown sand), leading to the uneven degradation apparent in the Sphinx's body. The lowest part of the body, including the legs, is solid rock. The body of the animal up to its neck is fashioned from softer layers that have suffered considerable disintegration. The layer in which the head was sculpted is much harder.

[Paragraph 614](#)

A number of "dead-end" shafts are known to exist within and below the body of the Great Sphinx, most likely dug by treasure hunters and tomb robbers.

Paragraph 615

Examination of the Sphinx's face shows that long rods or chisels were hammered into the nose area, one down from the bridge and another beneath the nostril, then used to pry the nose off towards the south, resulting in the one-metre wide nose still being lost to date. Many folk tales exist regarding the destruction of its nose, aiming to provide an answer as to where it went or what happened to it. One tale erroneously attributes it to cannonballs fired by the army of Napoleon Bonaparte. This is considered false since drawings of the Sphinx by Frederic Louis Norden in 1737 already show the nose missing, predating Napoleon's arrival by sixty years.

Paragraph 616

The damaged nose has also been attributed by some 10th century Arab authors stating that it was a result of iconoclastic attacks. Besides this, there was also mention of the damage being the work of the Mamluks in the 14th century. According to Ibn Qadi Shuhba, Muhammad ibn Sadiq ibn al-Muhammad al-Tibrizi al-Masri (d. 1384), desecrated the sphinxes of "Qanatir al-Siba".

Paragraph 617

The Arab historian al-Maqrīzī, writing in the early 15th century, attributes the loss of the nose to Muhammad Sa'im al-Dahr, a Sufi Muslim from the khanqah of Sa'id al-Su'ada in 1378, who found local peasants making offerings to the Sphinx in the hope of increasing their harvest and therefore defaced the Sphinx in an act of iconoclasm. According to al-Maqrīzī, many people living in the area believed that the increased sand covering the Giza Plateau was retribution for

al-Dahr's act of defacement. Al-Minufi (1443-1527) meanwhile mentioned that the Alexandrian Crusade in 1365 was divine retribution for Muhammad Sa'im al-Dahr's breaking off the nose of a sphinx.

Paragraph 618

In addition to the lost nose, a ceremonial pharaonic beard is thought to have been attached, although this may have been added in later periods after the original construction. Egyptologist Vassil Dobrev has suggested that had the beard been an original part of the Sphinx, it would have damaged the chin of the statue upon falling.

Paragraph 619

Residues of red pigment are visible on areas of the Sphinx's face and traces of yellow and blue pigment have also been found elsewhere on the Sphinx, leading Mark Lehner to suggest that the monument "was once decked out in gaudy comic book colours".

Paragraph 620

Johann Helffrich visited the Sphinx during his travels in 1565-1566. He describes that a priest went into the head of the Sphinx, and when he spoke it was as if the Sphinx itself was speaking.

Paragraph 621

Many New Kingdom stelae depict the Sphinx wearing a crown. If it in fact existed, the hole could have been the anchoring point for it.

[Paragraph 622](#)

Howard Vyse directed Perring in 1837 to drill a tunnel in the back of the Sphinx, just behind the head. The boring rods became stuck at a depth of 27 feet (8.2 m), Attempts to blast the rods free caused further damage. The hole was cleared in 1978. Among the rubble was a fragment of the Sphinx's nemes headdress.

[Paragraph 623](#)

At the top of the back it measures up to 2 metres (6.6 ft) in width. Baraize, in 1926, sealed the sides and roofed it with iron bars, limestone and cement, and installed an iron trap door at the top. The sides of the fissure might have been artificially squared; however, the bottom is irregular bedrock, about 1 metre (3.3 ft) above the outside floor. A very narrow crack continues deeper.

[Paragraph 624](#)

In 1926, the Sphinx was cleared of sand under direction of Baraize, which revealed an opening to a tunnel at floor-level at the north side of the rump. It was subsequently closed by masonry veneer and nearly forgotten.

[Paragraph 625](#)

More than fifty years later, the existence of the passage was recalled by three elderly men who had worked during the clearing as basket carriers. This led to the rediscovery and excavation of the rump passage, in 1980.

[Paragraph 626](#)

It is possible that the entire passage was cut top down, beginning high up on the rump, and that the current access point at floor-level was made at a later date.

Paragraph 627

Vyse noted in his diary (February 27 and 28, 1837) that he was "boring" near the tail, which indicates him as the creator of the passage, as no other tunnel has been identified at this location. Another interpretation is that the shaft is of ancient origin, perhaps an exploratory tunnel or an unfinished tomb shaft.

Paragraph 628

A 1925 photograph shows a man standing below floor level in a niche in the Sphinx's core body. It was closed during the 1925-1926 restorations.

Paragraph 629

The space behind the Dream Stele, between the paws of the Sphinx, was covered by an iron beam and cement roof, which was fitted with an iron trap door.

Paragraph 630

At the ledge of the Sphinx enclosure, a square shaft is located opposite the northern hind paw. It was cleared during excavation in 1978 by Hawass and measures 1.42 by 1.06 metres (4.7 by 3.5 ft) and about 2 metres (6.6 ft) deep. Lehner interprets the shaft to be an unfinished tomb and named it "Keyhole Shaft", because of cuttings in the ledge above the shaft that are shaped like the lower part of a traditional (Victorian era) keyhole, upside down.

Paragraph 631

Numerous ideas have been suggested to explain or reinterpret the origin and identity of the Sphinx, that lack sufficient evidential support and/or are contradicted by such, and are therefore considered part of pseudohistory and pseudoarchaeology.

Paragraph 632

Until the early 20th century, it was suggested that the face of the Sphinx had "Negroid" characteristics, as part of the now outdated historical race concepts.

Paragraph 633

Al-Bahansa is famous for its ancient cemeteries and hills, and for the births of saints and martyrs, and many developments and changes came to it throughout the historical ages. The city of Al-Bahansa was of an important position in the Islamic era, as evidenced by many existing and vanished monuments. It was also an important commercial center located on the path leading to the Bahariya Oasis. The ancient tombs of Al-Bahansa include many domes and shrines of the Companions, followers and scholars, who came to it and cited it during the Islamic conquest of Egypt, as the city's garrison strongly resisted the Muslim army during its conquest, which led to the martyrdom of a large number of Muslims. Among the ancient domes in it are the dome of the Seven Girls, the dome of Ubadah ibn al-Samit and the dome of Muhammad ibn Abi Dhar al-Ghafari.

Paragraph 634

Meritamun "the beloved of the god Amun" was the fourth daughter of the 19th Dynasty king Ramesses II, who ruled between c.1279-1213 BC. Her mother was the famous Queen Nefertari,

and after her death, Meritamun also became a 'Great Royal Wife' of Ramesses II.

Paragraph 635

This colossal pink granite statue weighs an astonishing 80 tonnes and stands at nine meters in height. It was discovered by the joint mission of the Supreme Council of Antiquities and the University of Potsdam, Germany in 2001.

Paragraph 636

Although this statue was built during the reign of Ramesses II, it was later reinscribed by the 22nd Dynasty King Osorkon II (c.874-838 BC) for his wife Karomama, both of whose names can be seen on the back of this statue.

Paragraph 637

The celebrated temple of Hatshepsut (c.1473-1458 BC), the queen who became pharaoh, is located here, in Deir al-Bahari, on the west bank of Luxor. Composed of three man-made terraces that gradually rise up toward the sheer cliff face, this structure is truly a sight to behold.

Paragraph 638

The site of Deir al-Bahari was sacred to Hathor, the goddess who nursed and reared every king, including their mythological ancestor, the god Horus, in Egypt's primordial past. A manifestation of this goddess was believed to reside in the very hills under whose shadow lies the temple of Hatshepsut, and just on the other side of which is the site of the tombs of some of ancient Egypt's most famous rulers, the Valley of the Kings. Stelae bearing prayers to Hathor depict her, in cow

form, emerging from these mountains. This impressive geological formation features a summit that is naturally pyramid-shaped.

Paragraph 639

This was the reason why king Nebhepetre Mentuhotep (c.2055–2004 BC) chose this hallowed location as the site of his tomb and mortuary temple, 600 years before Hatshepsut set foot here. Royal mortuary temples complemented tombs, and the cults of deceased kings were maintained in these structures for the continued survival of their souls in the hereafter. The most prominent feature of Mentuhotep's temple-tomb was a monumental structure, believed by some to have been a mastaba, which rose from the center of the main terrace.

Paragraph 640

The temple of Hatshepsut, the 'Holy of Holies', served as a mortuary temple for the female pharaoh and her revered father, Thutmose I. Sunset was regarded as the daily death of the sun god before his glorious rebirth in the east. Given its funerary nature, Hatshepsut's mortuary temple was built on the west bank of the Nile, directly across the river from the main temple of Amun in Karnak. The statues of this god, his wife Mut, and their son Khonsu left their temples every year during the Opet festival (Beautiful Feast of the Valley), and crossed the Nile to visit the royal mortuary temples, including Hatshepsut's, which appears to have been one of their most important stops.

Paragraph 641

Two of the largest preserved Old Kingdom cemeteries form a part of the pyramid complex of king Khufu (c.2589–2566 BC) in Giza. Called the Eastern and Western Cemeteries after their positions

relative to the Great Pyramid, they include the tombs of members of the royal family and the highest-ranking nobles. As such, they contain some of the most beautiful tomb decorations from this period.

Paragraph 642

The cemeteries consist mostly of mastabas, but rock-cut tombs are attested as well. The term mastaba (Arabic for “bench”) refers to a type of funerary structure that was generally rectangular in shape and built over the tomb proper, which was underground. Most of the mastabas of the Eastern and Western Cemeteries were built during the reign of Khufu, in tandem with his pyramid complex, whereas the rock-cut tombs were for the most part built later.

Paragraph 643

Most of the tombs of the Eastern Cemetery dating to the reign of Khufu were intended for his closest relatives. The rock-cut tomb of his mother, queen Hetepheres I, along with her funerary equipment, was discovered here, and it is the site of the mastaba of his half-brother Ankh-haf, who had an important administrative position in the construction of the Great Pyramid. On the other hand, the mastabas of the Western Cemetery, which are mostly arranged in an orderly grid, were reserved for very high-ranking noblemen that were not as closely related to the king. Among them is the monumental mastaba of Hemiunu, who oversaw the building of the Great Pyramid.

Paragraph 644

The Mosque of al-Hakim bi-Amr Allah is the fourth oldest mosque in Egypt, and the second largest after the Mosque of ibn Tulun. The construction of the mosque was begun by al-Hakim’s father,

the Fatimid Caliph al-Aziz bi Allah in 380 AH/990 AD, but he died before its completion, leaving his son to finish it in 403 AH/1013 AD. The mosque is located at the end of al-Muizz Street in al-Gamaliya district, near Bab al-Futuh. Originally, the mosque was constructed outside the walls of the city commissioned by the Fatimid Vizier Jawhar al-Siqilli, and was later incorporated into the walls that built by Badr al-Din al-Jamali (480 AH/1078 AD).

Paragraph 645

The main entrance lies on the western facade of the mosque, and is monumental in size and design. It is one of the oldest architectural examples of projecting entrances, and was influenced by the great Mosque of Mahdiya in Tunis. The mosque once served as a Shiite center in Egypt, operating as al-Azhar Mosque did in the Fatimid period.

Paragraph 646

The plan of the mosque consists of a triangle with four arcades centering a courtyard. Two minarets flank either side of the façade. The mosque has undergone several restoration phases throughout the years.

Paragraph 647

The mosque has a long and intriguing history, including its role as a barracks during the French campaign, when its minarets were utilized as watch-towers. Its qibla arcade was used as a museum of Islamic art called the House of the Arab Antiquities.

Paragraph 648

After the Arab conquest in 21 AH/641 AD, Caliph Umar ibn al-Khattab wanted a new capital for Egypt, refusing Alexandria, the former capital city during the Ptolemaic and Roman Periods. Fustat was founded by general 'Amr ibn al-'As, making it Egypt's first Islamic capital.

Paragraph 649

The city's name is derived from the Arabic word for "tent", named after the camp set up by the army of 'Amr ibn al-'As in the future location of the new capital. Al-Fustat's very first building was the mosque of Amr ibn al-'As, which is also known as al-'Atiq "the Old Mosque."

Paragraph 650

Today, al-Fustat is a part of the Old Cairo District. It is one of the most deep-rooted places in Cairo, as it contains many archaeological sites, such as the Synagogue of Ben E'zra, more than seven old churches, the Mosque of 'Amr ibn al-'As, the excavated remains of the old city of al-Fustat, the Nilometer on al-Roda island, the palace of al-Manesterley, and Mohammad Ali Palace in al-Manyal.

Paragraph 651

During ancient times, the Nile was the primary mode of transportation in Egypt. Massive stones were transported on ships from quarries in the south intended for tombs, temples and other monuments in the north.

Paragraph 652

The journey undertaken by the ships carrying such heavy loads was not always successful, and

some sunk in the Nile. In addition, some massive stones fell during their transfer onto the ships and now lie in the river's depths. A quay for the transport of the heavy stones has been identified at Elephantine, called El -Ahly Quay, and is believed to have been one of the primary quays used. A smaller quay was also found at El Naga El Bahari.

Paragraph 653

Hurghada Museum is the first antiquities museum in al-Bahr al-Ahmar (Red Sea) Governorate. It is also the first museum of its kind, in that it is the fruitful result of a collaborative effort between the Ministry of Tourism and Antiquities, al-Bahr al-Ahmar (Red Sea) Governorate, and the private sector. The construction of the museum was funded by the private sector, The museum contains 2000 artifacts that tell story of Egypt, from the Ancient Egyptian, Greco-Roman, Jewish, to the Christian, Islamic, and Modern eras. These objects underline the museum's theme, which is to present the concept of beauty in Egypt.

Paragraph 654

- - - - - Please do not lie down on seats or on the floor, or take off your shoes. -

Paragraph 655

Tell- Basta gets its name from the ancient Egyptian Per-Bastet "the house of goddess Bastet", which was the cult center of the feline goddess Bastet. The latter, a lioness goddess, was associated with female fertility and played a main protective role.

Paragraph 656

Per-Bastet was the capital of the 18th Lower Egyptian nome (province) during the New Kingdom period (c.1550-1069 BC). It was also the capital of the country during the 22nd Dynasty (c.945-715 BC).

Paragraph 657

Its strategic position, in the eastern Delta, made it an important trade hub through which travelers could trade caravans to and from the Sinai and beyond. Most importantly, Bubastis was visited by the Holy Family during its journey to Egypt.

Paragraph 658

Per Bastet also features the temple of Bastet and the statue of Queen Meritamun, the once daughter and then wife of Ramesses II (c.1279-1213 BC). In addition, one can also find the remaining pillars of the 6th Dynasty temple of Pepi I (c.2289-2255 BC), a large palace of Amenemhat III (c.1855-1808 BC), and remains of a well dating to the Roman Period.

Paragraph 659

Tell Basta has a long history of excavations undertaken by both Egyptian and foreign missions. Édouard Naville excavated the temple of Bastet between 1887 and 1889, and then Labib Habachi discovered the temple of Pepi I in 1939. A colossal palace of Amenemhat III was excavated by the teams of the Supreme Council of Antiquities and Zagazig University directed by Shafiq Farid in the 1960s, by Ahmed el-Sawi around a decade later, and then by Mohammed Ibrahim Bakr in the late 1970s and 1980s.

Paragraph 660

This is one of the most important architectural installations dating to the Ayyubid period. It is located between al-Qasrayn (the two palaces) on al-Muizz Street. Built in the year 641 AH / 1243 AD, it became known as the Salhiyya Madrasa, referring to its eponym Sultan al-Salih Nagm al-Din Ayyub. This madrasa was the first institution of its kind to teach all four schools of jurisprudence, replacing the Shi'ite curriculum that had been in place under the Fatimid Dynasty.

Each of the four schools of jurisprudence has its own allocated area inside the madrasa.

Paragraph 661

The mausoleum was built in 647 AH\ 1249 AD by Sultana Shajarat al-Durr, wife of Sultan Najm al-Din Ayyub. She commissioned the structure for her husband following his death in the battle against the Crusaders in Mansura. He was buried in al-Rawda Citadel and later removed to the mausoleum when it was completed in 648 AH\ 1250 AD.

Paragraph 662

The dome has one main façade with an entrance overlooking al-Muizz Street. A plaque above the main entrance records the date of the Sultan's death. The wooden cabin inside the dome is a good example of Ayyubid wooden antiques.

Paragraph 663

Sabil Umm Abbas is located on al-Saliba Street in SayyidaZaynab, Cairo. It was commissioned by Lady BambaQadin in 1284 AH/ 1867 AD, in memory of her son, ruler of Egypt, Abbas Helmi I

(1264-1270 AH/ 1848-1854 AD).

Paragraph 664

This sabil is one of beautiful water fountains in Cairo, executed with tremendous care and skill. These were Ottoman in style. The circular facade of this sabil contains four copper windows surmounted with wooden projecting bracket topped with ribbed dome.

Paragraph 665

Kuttab (school) was attached to the sabil for teaching Quran to children. It is covered in Arabic and Turkish inscriptions, including a text banner bearing the name of the calligrapher, Abd Allah al-Zuhdi al-Nabulsi. The sabils' walls are covered with marble which carved with floral ornamentation in the European rococo style.

Paragraph 666

Submerged site has many pieces and architectural components and monuments where was located at the city's Royal Quarter and believed to contain remains of the Temple of ISIS . East of the Eastern Harbor of Alexandria, from Cape Silsileh to sidiBishr promontory. Most important discoveries: - Many site were discovered at El-Hassan reef,Chatby,Ibrahimieh,Sporting EL-Kour islets and BirMas'oud. - A large number of amphorae, concreted on the seabed, cover the El-Hassan reef and its contours marking the location of several shipwreck -Two sites were discovered in Shatby , and one is the sub-merged part of cape Silsileh that formed part of the Royal Ptolemaic quarters - 400 architectural elements of various stones lie on the seafloor - At Ibrahimieh, two sites have also been discovered. Some 50 small- and medium-size stone anchors dating to the Islamic period were raised from the first site that lies on a large reef at 13-15 m

depth, 450 m from the shore. The second site lies in the shallows and consists of a large stone quarry, some shaft tombs as well as a complex grid of fish tanks. - At El-Dahab, El-Kour islets and BirMas'oud promontory demonstrated that these three sites and the submerged areas between them formed a large necropolis dating to the Graeco-Roman period. - Numerous stone anchors and fishing tackle was found on the seabed north of El-Kour islet.

Paragraph 667

Kafr El-Sheikh Governorate, since the earliest historical times, had a large share of the contribution to the history of Egyptian civilization due to the presence of the city (Bhutto), which is now known as Tell Al-Faraeen, as it was the first capital of the first organized state in Lower Egypt. The museum aims to display the regional history and many artifacts that have been uncovered about it in Kafr El Sheikh Governorate, The museum includes three halls, which include the archaeological holdings that were found in the Great Bhutto Cemetery and the temple area, in which a number of important artifacts were uncovered that embody the story of the conflict between Horus and his uncle Six, in addition to other archaeological sites in Kafr El-Sheikh, including a statue of the deity Horus the Falcon is one of the most amazing statues that have been discovered in Egypt so far, and it is considered a unique copy that can only be matched by the one in the Edfu temple. A hall in the museum was also devoted to displaying the holdings that embody the period of the city of Sakha hosting the journey of the Holy Family during its visit to Egypt, in addition to displaying the history of science during different historical eras such as medicine, veterinary and pharmacy, as well as some topics related to the city of Fuwah, which has a rich Islamic heritage, as it includes all the cultural heritage of Kafr Sheikh as the third heritage city after Cairo and Rasheed.

Paragraph 668

Many kings of the 19th Dynasty carved and dedicated stelae into the cliff-face at Gebel al-Silsila. It was at this narrow stretch of the Nile that the swelling of the river during the inundation was most apparent and was therefore considered a sacred location. These so-called 'Nile Stelae' commemorate offerings that were made to Hapy, god of the annual inundation of the Nile.

Paragraph 669

The 19th Dynasty tradition of carving Nile stelae at this spot began with Sety I (c. 1294–1279 BC). His son Rameses II (c. 1279–1213 BC) followed in his footsteps, and he, in turn, was followed by his own son Merenptah (c. 1213–1203 BC). Later, Rameses III (c. 1184–1153 BC) of the 20th Dynasty added his own stela.

Paragraph 670

The texts record how these kings ask the god Hapy to provide a good and safe flood for Egypt that will bring a plentiful supply of fish and birds. Agriculture in ancient Egypt was only possible thanks to the fertile soil deposited during the flood, and the kings acknowledge how the inundation, addressed in the form of the god Hapy, brings life to the Egyptian people.

Paragraph 671

Khety was the nomarch (governor) of the 16th Upper Egyptian nome. His tomb dates to (c.2055–1956 BC) in the Middle Kingdom. It consists of a forecourt leading to the entrance and a room which originally had two rows of three columns with lotus capitals. Only one column in each row survives intact today.

Paragraph 672

The walls of this tomb bear many interesting painted scenes. Upon entering the tomb, one is immediately struck by the wrestling scenes on the east wall: wrestlers are seen in various positions and in military training in preparation to storm castles and fortresses. Facing the entrance: 122 pairs of wrestlers in five registers (sections) are locked in combat, no two in the same position. Below them, the beleaguered defenders of a fortress are fighting off their attackers. The north wall (to the left of the entrance) depicts, as is usual for the tombs in the upper cemetery at Beni Hasan, scenes of wild animal hunting in the desert. In the registers below these, depictions of barbers, carpentry, a scene of a statue being sculpted of the deceased and his wife alongside scenes of funeral rituals, and spinning and weaving can all be seen, in addition to scenes of men playing board games, and young women juggling and performing acrobatics. All of these activities are presided over by Khety and his wife, who can be seen further down this wall. The south wall also depicts the wine making process, and scenes of listening to music and performing different sports.

Paragraph 673

The monuments of Philae include many structures dating predominantly to the Ptolemaic Period (332–30 BC). The most prominent of these is a temple begun by Ptolemy II Philadelphus (285–246 BC), which he dedicated to Isis, the mother of Horus, the god of kingship. A scene in the mammisi, or birth room, where the birth of Horus was celebrated, depicts Isis suckling her son Horus in the marshes.

Paragraph 674

The temple of Isis was one of the last ancient Egyptian temples to remain active, as it continued to function until the reign of the Byzantine Emperor Justinian I (527–565 AD), who ordered the

foreclosure of all pagan temples. It is here that a priest of Isis named Esmet-Akhom carved the very last dated hieroglyphic inscription, which dates to the late 4th century AD (394 AD). The temple was converted into a Christian church and many inscriptions were deliberately destroyed.

Paragraph 675

Nearby, there also is a temple dedicated to Hathor built by Ptolemy VI Philometor (180–145 BC) and Augustus, the first emperor of Rome (30 BC–14 AD). The Kiosk of Trajan (98–117 AD), which used to front the temple complex of Philae, still stands strong, despite its roof having disappeared. Its regular arrangement of columns made it an aesthetic delight and was regularly described or depicted by travelers to the island. Isis is once again central to this cult, as the emperor is shown making offerings to her, her consort Osiris, and their son Horus.

Paragraph 676

All these monuments were relocated from the original Philae island to the nearby island of Agilkia during the UNESCO Nubia Campaign in the 1960's to rescue sites flooded by the construction of the Aswan High Dam.

Paragraph 677

The pyramid of Unas was built in the 5th Dynasty. Despite its size, this pyramid is very significant for having the first example of funerary texts known as Pyramid Texts. These texts were inscribed on the walls of the burial chamber and assisted the deceased pharaoh in his journey to the afterlife through instructive spells.

Paragraph 678

As with most pyramids, two temples linked by a long causeway compose part of the pyramid complex. The remains of the valley temple can be seen at the modern entrance to the site of Saqqara. Much of the causeway, which was elaborately decorated, has been removed and reused by later kings, but a part of it still remains offering visitors a glimpse of what it once looked like.

Paragraph 679

Situated just beneath the Citadel, Salah al-Din Square (or Maydan al-Qal'a "Citadel Square") is considered one of the most important historical squares in Cairo. It was given several names throughout its history, such as the Black Square and al-Remela Square.

Paragraph 680

It was subject to several phases of destruction by Mamluks and subsequent sultans. It was Muhammad ibn Qalawun who renovated the square, since it served as a polo court for him and his princes. During his reign, Salah al-Din Square was the venue for the prayers of the two most important Islamic festivals, Eid al-Fitr and Eid al-Adha. Ibn Qalawun also used the square as a reception area for ambassadors and foreign envoys, as well as a hall for celebrations and military parades.

Paragraph 681

The square overlooks number of Islamic monuments like: the citadel of Salah al-Din which opens onto the square by Bab al-Azzab, al-Mahmudiyya Mosque, Mosque and Madrasa of al-Sultan Hasan and al-Rifa'i Mosque. Several streets branch out from the Salah al-Din Square, including Souq al-Silah, Seket al-Mahgar, al-Imam Shafi'i and al-Qadam which leads to the mosque and

shrine of al-Sayyida Nafisa.

Paragraph 682

The Fatimid mosque in Saint Catherine's Monastery, built in 500 AH/1106 AD during the reign of the Fatimid Caliph al-Amir bi-Ahkam Allah, was the fruit of the harmonious relationship between Muslims and Christians. The Fatimid Caliphate witnessed the peak of this relationship, and the caliphs of the period worked tirelessly to build mosques in sacred locations. The Fatimid mosque in Saint Catherine's Monastery became a stop for pilgrims on their way to Mecca, many of whose writings can still be seen on its mihrab to this day.

Paragraph 683

The mosque lies in the north-western sector of Saint Catherine's Monastery, opposite the Church of the Transfiguration of Christ the Savior, its principal church, such that its minaret stands side-by-side with the church's steeple, in a perfect symbol of religious harmony. The mosque features several semi-circular vaults and three mihrabs. The mihrab is a semi-circular recess in the wall of a given mosque that indicates the qibla, the direction of the Kaaba in Mecca, which Muslims face during prayer. The principal mihrab is similar in its design to the one in the oldest section of al-Azhar mosque, and has a beautiful minbar, or pulpit, one of only three complete surviving examples from the Fatimid Period.

Paragraph 684

The Philae temple complex (/ˈfaɪliː/; Ancient Greek: Φιλαί or Φιλή and Πιλάχ, Arabic: فيلاء Egyptian Arabic: [fiːlæ], Egyptian: p3-jw-rꜥ' or 'pA-jw-rq; Coptic: ⲡⲓⲗⲁϥ, ⲡⲓⲗⲁϥⲓ, Coptic pronunciation: ['pilak, 'pila an island-based temple complex in the reservoir of the Aswan Low Dam, downstream of the

Paragraph 685

Until the International Campaign to Save the Monuments of Nubia, the temple complex was located on Philae Island, near the expansive First Cataract of the Nile in Upper Egypt. These rapids and the surrounding area have been variously flooded since the initial construction of the Aswan Low Dam in 1902. The temple complex was dismantled and moved to nearby Agilkia Island as part of the UNESCO Nubia Campaign project, protecting this and other complexes before the 1970 completion of the Aswan High Dam. The hieroglyphic reliefs of the temple complex are being studied and published by the Philae Temple Text Project of the Austrian Academy of Sciences, Vienna (Institute OREA).

Paragraph 686

Philae is mentioned by numerous ancient writers, including Strabo, Diodorus Siculus, Ptolemy, Seneca, Pliny the Elder. It was, as the plural name indicates, the appellation of two small islands situated in latitude 24° north, just above the First Cataract near Aswan (Egyptian Swenet "Trade;" Ancient Greek: Συήνη). Groskurd computes the distance between these islands and Aswan at about 100 km (62 mi).

Paragraph 687

Despite being the smaller island, Philae proper was, from the numerous and picturesque ruins formerly there, the more interesting of the two. Before the inundation, it was not more than 380 metres (1,250 ft) long and about 120 metres (390 ft) broad. It is composed of syenite: its sides are steep and on their summits a lofty wall was built encompassing the island.

Paragraph 688

Since Philae was said to be one of the burying-places of Osiris, it was held in high reverence both by the Egyptians to the north and the Nubians (often referred to as "Ethiopians" in Greek) to the south. It was deemed profane for any but priests to dwell there and was accordingly sequestered and denominated "the Unapproachable" (Ancient Greek: ἄβατος). It was reported too that neither birds flew over it nor fish approached its shores. These indeed were the traditions of a remote period; since in the time of the Ptolemaic Kingdom, Philae was so much resorted to, partly by pilgrims to the tomb of Osiris, partly by persons on secular errands, that the priests petitioned Ptolemy VIII Physcon (170-117 BC) to prohibit public functionaries at least from coming there and living at their expense.

Paragraph 689

In the nineteenth century, William John Bankes took the Philae obelisk on which this petition was engraved to England. When its Egyptian hieroglyphs were compared with those of the Rosetta Stone, it threw great light upon the Egyptian consonantal alphabet.

Paragraph 690

The islands of Philae were not, however, merely sacerdotal abodes; they were the centres of commerce also between Meroë and Memphis. For the rapids of the cataracts were at most seasons impracticable, and the commodities exchanged between Egypt and Nubia were reciprocally landed and re-embarked at Syene and Philae.

Paragraph 691

The neighbouring granite quarries also attracted a numerous population of miners and

stonemasons; and, for the convenience of this traffic, a gallery or road was formed in the rocks along the east bank of the Nile, portions of which are still extant.

Paragraph 692

Philae also was remarkable for the singular effects of light and shade resulting from its position near the Tropic of Cancer. As the sun approached its northern limit the shadows from the projecting cornices and moldings of the temples sink lower and lower down the plain surfaces of the walls, until, the sun having reached its highest altitude, the vertical walls are overspread with dark shadows, forming a striking contrast with the fierce light which illuminates all surrounding objects.

Paragraph 693

The most conspicuous feature of both islands was their architectural wealth. Monuments of various eras, extending from the Pharaohs to the Caesars, occupy nearly their whole area. The principal structures, however, lay at the south end of the smaller island.

Paragraph 694

The most ancient was a temple for Isis, built in the reign of Nectanebo I during 380–362 BC, which was approached from the river through a double colonnade. Nekhtnebef was his ancient Egyptian royal titulary and he became the founding pharaoh of the Thirtieth and last native dynasty when he deposed and killed Nephertites II.

Paragraph 695

For the most part, the other ruins date from the Ptolemaic Kingdom, more especially with the reigns of Ptolemy II Philadelphus, Ptolemy V Epiphanes, and Ptolemy VI Philometor (282-145 BC), with many traces of Roman work in Philae dedicated to Ammon-Osiris.

Paragraph 696

In front of the propyla were two colossal lions in granite, behind which stood a pair of obelisks, each 13 metres (43 ft) high. The propyla were pyramidal in form and colossal in dimensions. One stood between the dromos and pronaos, another between the pronaos and the portico, while a smaller one led into the sekos or adyton. At each corner of the adytum stood a monolithic shrine, the cage of a sacred hawk. Of these shrines one is now in the Louvre, the other in the Museum at Florence.

Paragraph 697

Beyond the entrance into the principal court are small temples, one of which, dedicated to Isis, Hathor, and a wide range of deities related to midwifery, is covered with sculptures representing the birth of Ptolemy Philometor, under the figure of the god Horus. The story of Osiris is everywhere represented on the walls of this temple, and two of its inner chambers are particularly rich in symbolic imagery. Upon the two great propyla are Greek inscriptions intersected and partially destroyed by Egyptian figures cut across them.

Paragraph 698

The monuments in both islands indeed attested, beyond any others in the Nile valley, the survival of pure Egyptian art centuries after the last of the Pharaohs had ceased to reign. Great pains have been taken to mutilate the sculptures of this temple. The work of deletion is attributable, in

the first instance, to the zeal of the early Christians, and afterwards, to the policy of the Iconoclasts, who curried favour for themselves with the Byzantine court by the destruction of heathen images as well as Christian ones.[citation needed] Images/icons of Horus are often less mutilated than the other carvings. In some wall scenes, every figure and hieroglyphic text except that of Horus and his winged solar-disk representation has been meticulously scratched out by early Christians. This is presumably because the early Christians had some degree of respect for Horus or the legend of Horus - it may be because they saw parallels between the stories of Jesus and Horus (see Jesus in comparative mythology#Iconography and #Dying-and-rising god archetype).

Paragraph 699

The soil of Philae had been prepared carefully for the reception of its buildings—being leveled where it was uneven, and supported by masonry where it was crumbling or insecure. For example, the western wall of the Great Temple, and the corresponding wall of the dromos, were supported by very strong foundations, built below the pre-inundation level of the water, and rested on the granite which in this region forms the bed of the Nile. Here and there steps were hewn out from the wall to facilitate the communication between the temple and the river.

Paragraph 700

At the southern extremity of the dromos of the Great Temple was a smaller temple, apparently dedicated to Hathor; at least the few columns that remained of it are surmounted with the head of that goddess. Its portico consisted of twelve columns, four in front and three deep. Their capitals represented various forms and combinations of the palm branch, the doum palm branch, and the lotus flower. These, as well as the sculptures on the columns, the ceilings, and the walls were painted with the most vivid colors, which, owing to the dryness of the climate, have lost

little of their original brilliance.

Paragraph 701

The ancient Egyptian name of the smaller island meant "boundary". As their southern frontier, the pharaohs of Egypt kept there a strong garrison, and it was also a barracks for Greek and Roman soldiers in their turn.

Paragraph 702

The first religious building on Philae was likely a shrine built by Pharaoh Taharqa of the 25th Dynasty, which was probably dedicated to Amun. However this structure is only known from a few blocks reused in later buildings, which Gerhard Haeny suspects may have been brought over for reuse from structures elsewhere.

Paragraph 703

The oldest temple to have undoubtedly stood on the island, as well as the first evidence of Isis-worship there, was a small kiosk built by Psamtik II of the 26th Dynasty.: 76-77 This was followed by contributions from Amasis II (26th Dynasty) and Nectanebo I (30th Dynasty).: 88, 119-122 Of these early buildings, only two elements built by Nectanebo I survive- a kiosk that was originally the vestibule of the old Isis temple, and a gateway which was later incorporated into the first pylon of the current temple.: 119-122

Paragraph 704

More than two thirds of Philae's surviving structures were built in the Ptolemaic era, during which

the island became a prominent site of pilgrimage not only for Egyptians and Nubians but for pilgrims from as far as Anatolia, Crete, and the Greek mainland. In this way, Philae gradually overtook Elephantine as the most important sanctuary in southern Egypt. Some of these pilgrims marked their presence with inscriptions on the temple walls, including votive inscriptions known as proskynemata, as well as other types. Among these are inscriptions left by three Romans (maybe ambassadors) at the first pylon in the summer of 116 BC, which represent the oldest known Latin inscriptions in Egypt.

Paragraph 705

Along with the various contributions of Ptolemaic rulers, Philae also received additions from the Nubian king Arqamani, who contributed to the Temple of Arensnuphis and the mammisi, and his successor Adikhalamani, whose name has been found on a stela on the island.: 179 : 161-162, 173 Some experts have interpreted these additions as signs of collaboration between the Nubian and Ptolemaic governments, but others consider them to represent a period of Nubian occupation of the region, likely enabled by the revolt of Hugronaphor in Upper Egypt.: 161-162 The cartouches of Arqamani were later erased by Ptolemy V, while the stela of Adikhalamani was eventually reused as filling under the floor of the pronaos.: 179 : 157, 162, 173

Paragraph 706

The Roman era saw an overall decline in pilgrimage to Philae, especially from Mediterranean regions, as evidenced by the reduced number of inscriptions. Nevertheless, it remained an important sacred site, especially for Nubians, who continued to visit both as individual pilgrims and in official delegations from their government in Meroë.

Paragraph 707

Several Roman emperors made artistic and architectural contributions to Philae. While most of the architectural additions date to the Julio-Claudian dynasty, the island continued to receive contributions to its temples up to the time of Caracalla as well as a triple arch built by Diocletian. In AD 298, Diocletian ceded Roman territory south of the First Cataract as part of an agreement made with the neighboring Nobades, withdrawing the border to about the area of Philae itself. The Kushite king Yesebokheamani made a pilgrimage to Philae in this period and may have taken over the Roman hegemony.

Paragraph 708

During the Roman era, Philae was the site of the last known inscription in Egyptian hieroglyphs, written in AD 394, and the last known Demotic inscription, written in 452.

Paragraph 709

Christianity seems to have been present at Philae by the fourth century, at which point it coexisted with traditional Egyptian religion. According to the Coptic hagiography Life of Aaron, the first bishop of Philae was Macedonius (attested in the early fourth century), who is said to have killed the sacred falcon kept on the island, though modern experts question the historicity of this account. By the mid fifth century, a petition from Bishop Appion of Syene to co-emperors Theodosius II and Valentinian III indicates the presence of multiple churches on the island functioning alongside the pagan temples.

Paragraph 710

Traditional worship at Philae appears to have survived into at least the fifth century, despite the

anti-pagan discrimination at times. In fact, the fifth-century historian Priscus mentions a treaty between the Roman commander Maximinus and the Blemmyes and Nobades in 452, which amongst other things ensured access to the cult image of Isis.

Paragraph 711

According to the sixth-century historian Procopius, the temple was closed down officially in AD 537 by the local commander Narses the Persarmenian in accordance with an order of Byzantine emperor Justinian I. This event is conventionally considered to mark the end of ancient Egyptian religion. However, its importance has recently come into question, following a major study by Jitse Dijkstra who argues that organised paganism at Philae ended in the fifth century, based on the fact that the last inscriptional evidence of an active pagan priesthood there dates to the 450s. Nevertheless, some adherence to traditional religion seems to have survived into the sixth century, based on a petition from Dioscorus of Aphrodito to the governor of the Thebaid dated to 567. The letter warns of an unnamed man (the text calls him "eater of raw meat") who, in addition to plundering houses and stealing tax revenue, is alleged to have restored paganism at "the sanctuaries", possibly referring to the temples at Philae.

Paragraph 712

Philae retained significance as a Christian centre even after its closure as a pagan site. Five of its temples were converted into churches (including the Temple of Isis, which was dedicated to Saint Stephen), and two purpose-built churches were constructed on the north side of the island.

Paragraph 713

The island of Philae attracted much attention in the 19th century. In the 1820s, Joseph Bonomi

the Younger, a British Egyptologist and museum curator visited the island. So did Amelia Edwards, a British novelist in 1873-1874.

Paragraph 714

The approach by water is quite the most beautiful. Seen from the level of a small boat, the island, with its palms, its colonnades, its pylons, seems to rise out of the river like a mirage. Piled rocks frame it on either side, and the purple mountains close up the distance. As the boat glides nearer between glistening boulders, those sculptured towers rise higher and even higher against the sky. They show no sign of ruin or age. All looks solid, stately, perfect. One forgets for the moment that anything is changed. If a sound of antique chanting were to be borne along the quiet air-if a procession of white-robed priests bearing aloft the veiled ark of the God, were to come sweeping round between the palms and pylons-we should not think it strange.

Paragraph 715

In 1902, the Aswan Low Dam was completed on the Nile River by the British. This threatened to submerge many ancient landmarks, including the temple complex of Philae. However, the British prioritized the advancement of Modern Egypt at the expense of the complex. The height of the dam was raised twice, from 1907 to 1912 and from 1929 to 1934, and the island of Philae was nearly always flooded. In fact, the only times that the complex was not underwater was when the dam's sluices were open from July to October.

Paragraph 716

It was proposed that the temples be relocated, piece by piece, to nearby islands, such as Bigeh or Elephantine. However, the temples' foundations and other architectural supporting structures

were strengthened instead. Although the buildings were physically secure, the island's attractive vegetation and the colors of the temples' reliefs were washed away. Also, the bricks of the Philae temples soon became encrusted with silt and other debris carried by the Nile.

Paragraph 717

The temples had been practically intact since the ancient days, but with each inundation the situation worsened and in the 1960s the island was submerged up to a third of the buildings all year round.

Paragraph 718

In 1960 UNESCO started a project to try to save the buildings on the island from the destructive effect of the ever-increasing waters of the Nile. First, building three dams and creating a separate lake with lower water levels was considered.

Paragraph 719

First of all, a large coffer dam was built, constructed of two rows of steel plates between which a 1 million cubic metres (35 million cubic feet) of sand was tipped. Any water that seeped through was pumped away.

Paragraph 720

Next the monuments were cleaned and measured, by using photogrammetry, a method that enables the exact reconstruction of the original size of the building blocks that were used by the ancients. Then every building was dismantled into about 40,000 units from 2 to 25 tons, and then

transported to the nearby Island of Agilkia, situated on higher ground some 500 metres (1,600 ft) away. The transfer itself took place between 1977 and 1979.[citation needed]

Paragraph 721

Prior to the inundation, a little west of Philae lay a larger island, anciently called Snem or Senmut, but now Bigeh. It is very steep, and from its most elevated peak affords a fine view of the Nile, from its smooth surface south of the islands to its plunge over the shelves of rock that form the First Cataract. Philae, Bigeh and another lesser island divided the river into four principal streams, and north of them it took a rapid turn to the west and then to the north, where the cataract begins.

Paragraph 722

Bigeh, like Philae, was a holy island; its ruins and rocks are inscribed with the names and titles of Amenhotep III, Ramesses II, Psamtik II, Apries, and Amasis II, together with memorials of the later Macedonian and Roman rulers of Egypt. Its principal ruins consisted of the propylon and two columns of a temple, which was apparently of small dimensions, but of elegant proportions. Near them were the fragments of two colossal granite statues and also an excellent piece of masonry of much later date, having the aspect of an arch belonging to a church or mosque.

Paragraph 723

*This article incorporates text from a publication now in the public domain: Smith, William, ed. (1854-1857). "Philae". *Dictionary of Greek and Roman Geography*. London: John Murray.*

Paragraph 724

The Coptic Museum houses the largest collection of Coptic artifacts in the world and was inaugurated in 1910. The museum was established through the efforts of Marcus Simaika Pasha, a prominent Coptic figure who was vested in the preservation of Coptic heritage. Simaika Pasha bought and collected Coptic antiquities and various architectural elements from older churches that were undergoing renovation, and used them to built the museum and establish its collection.

Paragraph 725

The collection represents Coptic history from its earliest beginnings in Egypt through to its rise as a leading center of Christianity in the world. Coptic Christianity traces its origins to a visit by Saint Mark in the city of Alexandria in the 1st Century A.D. The artifacts on display in the museum show the merge of Coptic art with the prevailing cultures including Pharaonic, Greek, Roman, Byzantine and Ottoman, and its evolution in developing its own character and identity.

Paragraph 726

The archaeological site of Abu Mina features a number of structures, many of which are religious in nature. The most prominent of these is the tomb of the eponymous St. Menas (AD 285-309), whose fame during the late Roman Period made the site a popular destination for pilgrims seeking blessings.

Paragraph 727

Over time, structures were built around the tomb, such as the Baptistery, several churches, baths, houses, wine presses and workshops, in addition to pilgrim quarters and a large square bordered by porticoes with marble columns. The so-called 'Pilgrims' Court' was a gathering point

for pilgrims to the tomb.

Paragraph 728

The ancient city and the saint's tomb were eventually forgotten until they were discovered by the German archaeologist C.M. Kaufmann in the early 20th century. Subsequent archaeological work by missions from the Coptic Museum and Graeco-Roman Museum unearthed remains of the residential quarters of the city. Because of its religious and historical value, the archaeological site of Abu Mina was inscribed on UNESCO's World Heritage List in 1979.

Paragraph 729

Horemheb (c.1323–1295 BC) was the last king of the Eighteenth Dynasty. Prior to his ascension to the throne, during the reign of Tutankhamun (c.1336–1327 BC), he was the highest-ranking military officer in the realm, and held other titles as lofty as “the King's Deputy in the Entire Land”. He was ultimately buried in the Valley of the Kings as would befit his royal status. Before this, however, Horemheb had naturally begun work on another tomb, in Saqqara.

Paragraph 730

This tomb is the largest in the New Kingdom cemetery south of the causeway of the Fifth Dynasty King Unas (c.2375–2345 BC). Like the other major tombs in this cemetery, it is a temple-tomb, so named because it reflects the structure of contemporary great state temples. It is entered through a pylon gateway preceding two open-air courtyards that themselves precede the inner rooms of the chapel, where Horemheb's cult was practiced. The central room was surmounted by a pyramid, a solar symbol of rebirth. The burial chamber was underground, accessed through a vertical shaft cut through the floor of the inner courtyard. The discovery of the bones of a fetus

along with a female skeleton, possibly of Horemheb's wife Mutnedjmet, in his Memphite tomb shows that it did not go unused.

Paragraph 731

The reliefs in this tomb include scenes depicting Horemheb carrying out his duties. One scene shows representatives of foreign rulers pleading before Tutankhamun, with Horemheb acting as intermediary. Two scenes in particular show his exalted status prior to his rise to kingship. Here, he is depicted followed by rows of foreign captives, being publicly rewarded with the Gold of Honor by Tutankhamun himself. The Gold of Honor was awarded by kings to their officials for exceptional service. The tomb is decorated with funerary scenes as well, one of which depicts the Opening of the Mouth ritual.

Paragraph 732

The location of this tomb was not always known. It was discovered in the early 19th century, when this area of Saqqara was explored by tomb-robbers and art dealers, who then sold their findings to museums and collectors abroad. These were not limited to statues and other portable objects. Entire sections of wall relief were removed, and none of the provenance was recorded. Horemheb's Memphite tomb was particularly affected, and its location was subsequently forgotten. Thankfully, it and the New Kingdom cemetery were eventually rediscovered in 1975.

Paragraph 733

The mosque of Sultan al-Nasir Muhammad ibn Qalawun, in the Citadel of Salah al-Din al-Ayyubi (Saladin) in Cairo, was the royal mosque during the Mamluk Period. It is located in the Citadel's southern section. The Mamluk sultan, al-Nasir Muhammad, has ordered this mosque be built in

718 AH/ 1318 AD. He rebuilt it in 735 AH/1335 AD. This mosque was highly cherished by subsequent Mamluk sultans, and used by the Mamluk occupants of the Citadel.

Paragraph 734

The mosque is among the most prominent monuments within the citadel, it consists of an open court surrounded by four porticos. The mosque has two minarets, the tops of the two minarets and dome were once covered in green tiles, and are influenced by an eastern Islamic style. The inside of the dome is decorated with a banner of Qur'anic verses, the titles of Sultan al-Nasir Muhammad, and the date of rebuilding the mosque. The ceiling of the mosque is decorated with beautiful geometric shapes. The ornate minbar (pulpit) is made of wood, inlaid with ivory and mother-of-pearl, and inscribed with the name of King Farouk.

Paragraph 735

The mosque was used as storage and prison during the British occupation of 1882 AD. This led to its destruction, but it was subsequently restored in 1948 AD.

Paragraph 736

Saqqara (Arabic: سقارة : saqqāra[t], Egyptian Arabic pronunciation: [saʔːaːɾa]), also spelled Sakkara or Saccara in English /səˈkɑːrə/, is an Egyptian village in the markaz (county) of Badrashin in the Giza Governorate, that contains ancient burial grounds of Egyptian royalty, serving as the necropolis for the ancient Egyptian capital, Memphis. Saqqara contains numerous pyramids, including the Pyramid of Djoser, sometimes referred to as the Step Pyramid, and a number of mastaba tombs. Located some 30 km (19 mi) south of modern-day Cairo, Saqqara covers an area of around 7 by 1.5 km (4.3 by 0.9 mi).

Paragraph 737

Saqqara contains the oldest complete stone building complex known in history, the Pyramid of Djoser, built during the Third Dynasty. Another sixteen Egyptian kings built pyramids at Saqqara, which are now in various states of preservation. High officials added private funeral monuments to this necropolis during the entire Pharaonic period. It remained an important complex for non-royal burials and cult ceremonies for more than 3000 years, well into Ptolemaic and Roman times.

Paragraph 738

North of the Saqqara site lies the Abusir pyramid complex, and to its south lies the Dahshur pyramid complex, which together with the Giza Pyramid complex to the far north comprise the Pyramid Fields of Memphis, or the Memphite Necropolis, which was designated as a World Heritage Site by UNESCO in 1979.

Paragraph 739

Some scholars believe that the name Saqqara is not derived from the ancient Egyptian funerary deity, Sokar, but from a local Berber tribe called the Beni Saqqar, despite the fact that a tribe of this name is not documented anywhere. Medieval authors also refer to the village as Ard as-Sadr (Arabic: أرض السدر, lit. 'land of the buckthorn').

Paragraph 740

The earliest burials of nobles can be traced back to the First Dynasty, at the northern side of the Saqqara plateau. During this time, the royal burial ground was at Abydos. The first royal burials at Saqqara, comprising underground galleries, date to the early Second Dynasty reigns of

Hotepsekhemwy, Raneb and Nynetjer. This is followed by a hiatus, with Seth-Peribsen and Khasekhemwy, the last Second Dynasty king, both buried in Abydos. Khasekhemwy may nonetheless also have built a funerary monument at Saqqara consisting of a large rectangular enclosure, known as Gissr el-Mudir, although this enclosure could also belong to Nynetjer. It probably inspired the monumental enclosure wall around the Step Pyramid complex. Djoser's funerary complex, built by the royal architect Imhotep, further comprises a large number of dummy buildings and a secondary mastaba (the so-called 'Southern Tomb'). French architect and Egyptologist Jean-Philippe Lauer spent the greater part of his life excavating and restoring Djoser's funerary complex.

Paragraph 741

Nearly all Fourth Dynasty kings chose a different location for their pyramids. During the second half of the Old Kingdom, under the Fifth and Sixth Dynasties, Saqqara was again the royal burial ground. The Fifth and Sixth Dynasty pyramids are not built wholly of massive stone blocks, but instead with a core consisting of rubble. Consequently, they are less well preserved than the world-famous pyramids built by the Fourth Dynasty kings at Giza. Unas, the last ruler of the Fifth Dynasty, was the first king to adorn the chambers in his pyramid with Pyramid Texts. During the Old Kingdom, it was customary for courtiers to be buried in mastaba tombs close to the pyramid of their king. Thus, clusters of private tombs were formed in Saqqara around the pyramid complexes of Unas and Teti.

Paragraph 742

From the Middle Kingdom onward, Memphis was no longer the capital of the country, and kings built their funerary complexes elsewhere. Few private monuments from this period have been found at Saqqara.

Paragraph 743

During the New Kingdom, Memphis was an important administrative and military centre, being the capital after the Amarna Period. From the Eighteenth Dynasty onward, many high officials built tombs at Saqqara. While still a general, Horemheb built a large tomb here, although he later was buried as pharaoh in the Valley of the Kings at Thebes. Other important tombs belong to the vizier Aperel, the vizier Neferronpet, the artist Thutmose, and the wet-nurse of Tutankhamun, Maia.

Paragraph 744

Many monuments from earlier periods were still standing, but dilapidated by this period. Prince Khaemweset, son of Pharaoh Ramesses II, made repairs to buildings at Saqqara. Among other things, he restored the Pyramid of Unas and added an inscription to its south face to commemorate the restoration. He enlarged the Serapeum, the burial site of the mummified Apis bulls, and was later buried in the catacombs. The Serapeum, containing one undisturbed interment of an Apis bull and the tomb of Khaemweset, were rediscovered by the French Egyptologist Auguste Mariette in 1851.

Paragraph 745

During the periods after the New Kingdom, when several cities in the Delta served as capital of Egypt, Saqqara remained in use as a burial ground for nobles. Moreover, the area became an important destination for pilgrims to a number of cult centres. Activities sprang up around the Serapeum, and extensive underground galleries were cut into the rock as burial sites for large numbers of mummified ibises, baboons, cats, dogs, and falcons.

Paragraph 746

Saqqara and the surrounding areas of Abusir and Dahshur suffered damage by looters during the 2011 Egyptian protests. Store rooms were broken into, but the monuments were mostly unharmed.

Paragraph 747

During routine excavations in 2011 at the dog catacomb in Saqqara necropolis, an excavation team led by Salima Ikram and an international team of researchers led by Paul Nicholson of Cardiff University uncovered almost eight million animal mummies at the burial site next to the sacred temple of Anubis. It is thought that the mummified animals, mostly dogs, were intended to pass on the prayers of their owners to their deities.

Paragraph 748

In July 2018, German-Egyptian researchers' team head by Ramadan Badry Hussein of the University of Tübingen reported the discovery of an extremely rare gilded burial mask that probably dates from the Saite-Persian period in a partly damaged wooden coffin. The last time a similar mask was found was in 1939. The eyes were covered with obsidian, calcite, and black hued gemstone possibly onyx. "The finding of this mask could be called a sensation. Very few masks of precious metal have been preserved to the present day, because the tombs of most Ancient Egyptian dignitaries were looted in ancient times." said Hussein.

Paragraph 749

In September 2018, several dozen cache of mummies dating 2,000 years back were found by a team of Polish archaeologists led by Kamil Kuraszkiewicz from the Faculty of Oriental Studies of

the University of Warsaw. The Polish-Egyptian expedition works under the auspices of the Polish Centre of Mediterranean Archaeology University of Warsaw. Investigations were carried out for over two decades in the area to the west of the Djoser Pyramid. The most important discoveries include the tomb of vizier Merefnebef with a funerary chapel decorated with multi-colored reliefs, which was uncovered in 1997. as well as the tomb of courtier Nyankhnefertem uncovered in 2003. The expedition also explored two necropolises. Archaeologists revealed several dozen graves of noblemen from the period of the 6th Dynasty, dating to the 24th–21st century BC, and 500 graves of indigent people dating approximately to the 6th century BC – 1st century AD. Most of the bodies were poorly preserved and all organic materials, including the wooden caskets, had decayed. The tombs discovered most recently (in 2018) form part of the younger, so-called Upper Necropolis.

Paragraph 750

Most of the mummies we discovered last season were very modest, they were only subjected to basic embalming treatments, wrapped in bandages and placed directly in pits dug in the sand

Paragraph 751

The research of the Polish-Egyptian expedition also focuses on the interpretation of the so-called Dry Moat, a vast trench hewn around the Djoser Pyramid. The most recent discoveries confirm the hypothesis that the Dry Moat was a model of the pharaoh's journey to the netherworld, a road the deceased ruler had to follow to attain eternal life.

Paragraph 752

In November 2018, an Egyptian archaeological mission located seven ancient Egyptian tombs at

the ancient necropolis of Saqqara. Three of the tombs were used for cats, some dating back to the Fifth and Sixth Dynasties, while one of four other sarcophagi was unsealed. Among the dozens of cat mummies were 100 wooden and gilded statues of cats and one in bronze dedicated to the cat goddess Bastet, and funerary items dating back to the 12th Dynasty. Another of the seven tombs belongs to Khufu-Imhat, the overseer of buildings in the royal palace.

Paragraph 753

Also in November 2018, a collection of rare mummified scarab beetles was unearthed in two sarcophagi, one of which was decorated with paintings of large black beetles.

Paragraph 754

Also in November 2018, the Egyptian government announced the discovery at Saqqara of a previously unknown 4,400-year-old tomb. It belongs to Wahtye, a high-ranking priest who served under King Neferirkare Kakai during the Fifth Dynasty, and his wife, four children and mother. The tomb is about 33 feet (10 meters) long by 10 feet (3.0 meters) wide and has five burial shafts and a basement. It contains more than fifty sculptures, and is painted with scenes of the family, wine and pottery making, musical performances, sailing, hunting, and furniture making.

Paragraph 755

On 13 April 2019, an expedition led by a member of the Czech Institute of Egyptology, Mohamed Megahed, discovered a 4,000-year-old tomb near Egypt's Saqqara Necropolis. Archaeologists confirmed that the tomb belonged to an influential person named Khuwy, who lived in Egypt during the 5th Dynasty. "The L-shaped Khuwy tomb starts with a small corridor heading downwards into an antechamber and from there a larger chamber with painted reliefs depicting

the tomb owner seated at an offerings table", reported Megahed. Some paintings maintained their brightness over a long time in the tomb. Mainly made of white limestone bricks, the tomb had a tunnel entrance generally typical for pyramids. Archaeologists say that there might be a connection between Khuwy and pharaoh because the mausoleum was found near the pyramid of Egyptian Pharaoh Djedkare Isesi, who ruled during that time.

Paragraph 756

In October 2019, a cache of 30 coffins with mummies was discovered, at the time Egypt's largest in more than a century and the first cache to be discovered by a solely Egyptian mission. The coffins were stacked on top of each other and arranged in two rows about three feet below the sandy surface. The first coffin's head was partially exposed in the sand, which led to the cache's discovery. Two of the coffins belonged to children, a rare occurrence in archeology. Mostafa Waziri, secretary general of the Supreme Council of Antiquities, explained that one could identify the mummy's gender by the shape of the hands on the coffin, open hands being female and hands balled into fists being male. The colors of the coffin inscriptions---made from limestone, red oak, turquoise, and other natural stones mixed with eggwhites—stayed intact, and the mixture of egg yolk and candle wax spread over the coffins to make them shine was still visible, making this a unique find.

Paragraph 757

On April 28, 2020, archeologists announced they had found a 30-foot-deep (9 meter) burial shaft containing five limestone sarcophagi, four wooden coffins with human mummies, and an array of other artifacts. Among them were 365 faience ushabti and a small wooden obelisk about 40 centimeters tall that had been painted with depictions of Horus, Isis and Nephtys.

[Paragraph 758](#)

On 3 October 2020, Khalid el-Anany, Egypt's tourism and antiquities minister announced the discovery of at least 59 sealed sarcophagi with mummies more than 2,600 years old. Archaeologists also revealed the 20 statues of Ptah-Soker and a carved 35-centimeter tall bronze statue of god Nefertem.

[Paragraph 759](#)

On 19 October 2020, the Ministry of Tourism and Antiquities announced the discovery of gilded, wooden statues and more than 80 coffins in three burial shafts. Officials believed the coffins contain senior officials and priests from the 26th Dynasty.

[Paragraph 760](#)

In November 2020, archaeologists unearthed more than 100 delicately painted wooden coffins dating to the 26th Dynasty and 40 statues of the local goddess Ptah Soker. Other artifacts discovered include funeral masks, canopic jars and 1,000 ceramic amulets. "This discovery is very important because it proves that Saqqara was the main burial of the 26th Dynasty," said Zahi Hawass, an Egyptologist and Egypt's former Minister of State for Antiquities Affairs.

[Paragraph 761](#)

In January 2021, the tourism and antiquities ministry announced the discovery of more than 50 wooden sarcophagi in 52 burial shafts which date back to the New Kingdom period, each around 30 to 40 feet deep, and a 13 ft-long papyrus that contains texts from Chapter 17 of the Book of the Dead. The papyrus scroll belonged to a man named Bu-Khaa-Af, whose name is written on it, on his sarcophagus, and on four ushabtis. Excerpts from the Book of the Dead were also painted

onto the surface of other coffins. Also found in the shafts were wooden funerary masks, board games, a shrine dedicated to god of the dead Anubis, bird-shaped artifacts and a bronze axe. A limestone stela dated to the reign of Ramesses II was found in one of the shafts, depicting the overseer of the king's military chariot Kha-Ptah and his wife Mwt-em-wia worshipping Osiris and sitting with six of their children.

[Paragraph 762](#)

Also in January 2021, a team of archaeologists led by Zahi Hawass found the funerary temple of Naert or Narat and three warehouses made of bricks attached to the southeastern side for storage of temple provisions, offerings and tools. Researchers also revealed that Narat's name was engraved on a fallen obelisk near the main entrance. Previously unknown to researchers, Naert was a wife of Teti, the first king of the sixth dynasty.

[Paragraph 763](#)

In November 2021, archeologists from Cairo University discovered several tombs, including that of Batah-M-Woya, chief treasurer during the reign of Ramesses II, and of a military leader named Hor Mohib.

[Paragraph 764](#)

In March 2022, five 4000-year-old tombs belonging to senior officials from the Old Kingdom and First Intermediary Period were discovered. On 30 May 2022, 250 sarcophagi and 150 statuettes were displayed at Saqqara, dated back to the Late Period more than 2,500 years ago, in addition to a 9-meter-long papyrus scroll which could be a depiction of a chapter of the Book of the Dead.

Paragraph 765

In May 2022, the discovery of the nearly 4,300-year-old tomb of an ancient Egyptian high-ranked person who handled royal, sealed documents of pharaoh was announced. According to University of Warsaw's Polish Centre of Mediterranean Archaeology, the elaborately decorated tomb belonged to a man named Mehtjetju who served as a priest and an inspector of the royal property. Kamil O. Kuraszkiewicz, expedition director stated that Mehtjetju most likely lived at about the same time, at some point during the reigns of the first three rulers of the Sixth Dynasty: Teti, Userkare and Pepy I.

Paragraph 766

In January 2023, Zahi Hawass announced the discovery of four tombs at Saqqara including a 4,300-year-old mummy to a man named Hekashepes covered with gold, in addition to finds date back to the 5th and 6th dynasties, such as a priest inspector named Khnumdjedef, secret keeper called Meri and a judge and writer named Fetek.

Paragraph 767

In April 2024, a rock-cut tomb dating back to the Second Dynasty was uncovered in Saqqara by a team of Japanese and Egyptian archaeologists. The tomb contained artifacts from various periods, spanning over the Late Period, the Ptolemaic period, and the 18th Dynasty. Among the findings were remains of an adult with a colored mask and a small child, in addition to two terracotta statues depicting Isis and Harpocrates.

Paragraph 768

The Crocodile Museum is located next to the Kom Ombo temple, north of Aswan. This museum

has highlighted the crocodile-headed god Sobek since it was opened in 2012. Its main exhibition hall displays the mummified mummies of Nile crocodiles. The longest crocodile was 4.30 m, while the smallest was 2 m.

Paragraph 769

In addition to a collection of crocodile fetuses, eyes, and golden and ivory teeth of mummified crocodiles. The museum also shows statues of different sizes of the god Sobek and a tomb model that simulates what was discovered in the Shutb cemetery. It shows the burial methods and the pottery coffins that contained this sacred animal's mummy.

Paragraph 770

Today, the temple of Amada, the temple of al-Derr, and the tomb of Pennut are located in the site of New Amada, around 160 km south of Aswan. They were in danger of permanent submersion under the waters of the Nile with the construction of the Aswan High Dam in the 1960s. Because of their immense historical value, these ancient monuments were rescued by UNESCO's operation to salvage the monuments in Nubia. They were dismantled and relocated from their original sites to their new home in New Amada, just a few kilometres away. Since 1979, these beautiful monuments are now inscribed on UNESCO's World Heritage List.

Paragraph 771

Al Hawawish Cemetery is considered one of the most prominent archaeological sites in Sohag, as Al Hawaish is located about 10 km east of Sohag, and about 7 km from Akhmim, which was its main cemetery during the Old Kingdom. This attracted the Australian Research Council and Macquarie University's Australian Center for Egyptology Research to conduct scientific

excavations at the site from the early 1980s until the early 1990s.

Paragraph 772

Al Hawawish Cemetery contains more than 800 tombs which date to the Old Kingdom (2684-2160 BC) and the First Intermediate Period (2160-2034BC). Nearly 60 tombs still preserve some inscriptions, scenes of funerals, offerings, daily life, dancing and hunting and agriculture in the ancient Akhmim, while five of them are particularly well preserved.

Paragraph 773

The tomb of Hesi-Min dates back to the late fifth Dynasty, probably under the King Djedkare (2414-2375 BC). The tomb's location was chosen carefully in the south side in El Hawawish Cemetery at the height of 190 metres.

Paragraph 774

Hesi-Min held many titles, being the 'Overseer of the works of the King', 'Greatest of the ten of Upper Egypt', and 'Priest of Min'. His wife Shepsit-Kaw was called , the Priestess of Neith, Heget and Hathor'. Moreover, five of his sons were presented in the decoration and texts of the tomb; Ni-ankh-Min was their eldest son.

Paragraph 775

The tomb contains three vertical shafts, one in the inner room and two in the front one, in addition to a sloping passage, and all of the shafts lead to burial chambers that are oriented north south.

Paragraph 776

Hatshepsut (c.1473–1458 BC), the queen who became pharaoh, built a magnificent temple at Deir al-Bahari, on the west bank of Luxor. It lies directly across the Nile from Karnak Temple, the main sanctuary of the god Amun. Hatshepsut's temple, Djoser-djeseru "the Holy of Holies" was designed by the chief steward of Amun, Senenmut.

Paragraph 777

The temple consists of three levels each of which has a colonnade at its far end. On the uppermost level, an open courtyard lies just beyond the portico. Mummiform statues of Hatshepsut as Osiris, the god of the dead, lean against its pillars.

Paragraph 778

This is because Djoser-djeseru is Hatshepsut's mortuary temple, where her cult was practiced after her death, when she attained the blessed state of Osiris. Far from being devoted solely to her, the temple also includes sections for the cults of her revered father Thutmose I, the goddess Hathor, and the funerary god Anubis. An altar, open to the sky and the sun, was dedicated to the cult of the solar Ra-Horakhty. Pride of place was given to Amun. At the far end of the upper courtyard, on the temple's central axis, a passage cut directly into the living rock culminates in his sanctuary.

Paragraph 779

The temple's walls are covered with beautiful painted reliefs depicting temple rituals, religious festivals, and even the transportation of obelisks from the quarry to their destination in Karnak Temple. Perhaps most interesting are the reliefs in the portico on the so-called Middle Platform.

The decorative programme on the left side depicts Hatshepsut's expedition to Punt, believed to be located near modern Eritrea. The inhabitants of this land, their dwellings, and surrounding environment are vividly recorded, as are the riches and exotic animals that the Egyptians brought back with them. On the other side of the portico, Hatshepsut relates how she is the rightful king of Egypt. She does this not only by claiming that her father Thutmose I had designated her as his heir, but by stating that her true father was none other than the god Amun himself.

Paragraph 780

The remains of a large settlement site, known as Heit al-Ghurab, were discovered in the southeastern area of the Giza Plateau. This was where the workers who built the pyramid complexes of Khafre (c.2558-2532 BC) and Menkaure (c.2532-2503 BC) lived. The tantalizing remains of an even older settlement underneath may date to Khufu's reign (c.2589-2566 BC). Houses, magazines, three main streets, and a royal administrative building were discovered within the city walls, as were four huge galleries. These may have been the barracks in which the workers who built the pyramids slept and prepared their food. An enormous amount of fish, bird, cattle, sheep, goat, and pig bones were found, revealing that the state ensured that the workers were in good health so they could fulfill their physically demanding responsibilities.

Paragraph 781

On the hillside immediately to the west of Heit al-Ghurab is the town's cemetery. Low-ranking overseers of workmen were buried in modest mastabas on the low slopes of the hill, surrounded by even smaller mastaba or domed tombs, possibly those of their extended families and the workers they supervised. These were largely built of mudbrick, whereas the higher-ranking overseers and skilled craftsmen were buried in large stone mastabas higher up the slope. Among these is the beautifully decorated tomb of the overseer of linen, the overseer of the royal house

of purification, Nefertheith. The majority of the bodies discovered show evidence of hard physical labor, many even featuring broken bones. Most of these had healed correctly, however, indicating that, in addition to being well-fed, the workers also received very good medical care.

Paragraph 782

Menkaure (Mykerinos to the ancient Greeks; c.2532-2503 BC) is the builder of the third of the three large Giza Pyramids. He was most likely the son of Khafre (Khefren), and grandson of Khufu (Cheops). With a base area that is less than a quarter of their pyramids', and with an original height of 65 meters, Menkaure's is by far the smallest of the three. This reduction in size is due to several factors, including the limited amount of space left on the Giza Plateau. The material used for the outer casing of Menkaure's pyramid is another. Whereas his predecessors had used limestone for this purpose, Menkaure employed granite, which was quarried in Aswan, over 800 km away. In addition to the logistics involved in transportation of the granite blocks, the material itself is much harder than limestone. However, only the bottom quarter of the casing stones are made of granite however, the rest being limestone.

Paragraph 783

Like the Great Pyramid, three smaller pyramids can be seen next to Menkaure's as well, which were used for the burials of his queens. No satellite pyramid has been discovered, however, but it is believed that the largest of the three queens' pyramids was in fact originally intended to have been the satellite pyramid.

Paragraph 784

Menkaure died before his pyramid complex was completed, and much of the pyramid's granite

casing blocks were not smoothed. His mortuary and valley temples were intended to consist of colossal limestone blocks encased in granite, but were actually completed with whitewashed mud brick. Despite this, however, the mortuary cult of Menkaure was practiced for another 300 years after his death.

Paragraph 785

Al-Aqmar mosque is located on al-Muizz Street, and was commissioned by the Fatimid Caliph al-Amir bi-Ahkam Allah in 519 AH/ 1125 AD. The mosque's construction was supervised by the Vizier al-Ma'mun al-Bata'ih, and it was renewed during the reign of Sultan Barquq in 799 AH/ 1397 AD under the supervision of Prince Yalbugha al-Salmi.

Paragraph 786

The main façade of the mosque is presently one of the oldest surviving stone façades in Egypt. Its architecture is characterized by its intricate stone carvings and the repetition of the phrase "Muhammad and Ali", in addition to Qur'anic verses written in the Kufic script. The engineer's ingenuity is most manifest in his ability to orient the façade to the direction of the street and maintain the direction of prayer inside the mosque.

Paragraph 787

verses and Christian iconography. The mosque consists of an open courtyard at its center surrounded by four riwaqs (arcades) topped by shallow domes, the largest of which marks the qibla, the direction of prayer. An inscription above the mihrab (niche in the wall of a mosque marking the direction of prayer) records the renovations that were undertaken by Yalbugha al-Salmi.

Paragraph 788

This church was known as the "Hanging Church" because it was built over the ruins of Old Cairo's Roman fort, and situated near the Coptic Museum.

Paragraph 789

The church is made up of a court divided into four wings separated by three rows of marble columns. A wooden semi-circular vaults covers the main court. The church also contains an inscribed granite baptismal tank and a marble pulpit carried upon ten columns decorated with mosaic. The pulpit dates to the eleventh century AD.

Paragraph 790

The east side houses five alters surmounted by wooden domes. The church's ceiling was made to look like Noah's Ark. The Hanging Church is famous for the icons that decorate its walls. The oldest dates to the fifteenth century AD, while most of the rest date to the end of the eighteenth century AD.

Paragraph 791

It was built by Abd al-Rahman Katkhuda in the year (1176 AH / 1762 AD) and remained unchanged until Khedive Tawfiq ordered to renew it. After Khedive Tawfiq, Khedive Abbas Helm II finished the construction of the mosque. The mosque has a minaret that similar to the Mamluk style minarets. It contains also a minbar (pulpit) made out of wood and inlaid with ivory and ebony.

Paragraph 792

Tourism is one of the leading sources of income, crucial to Egypt's economy. At its peak in 2010, the sector employed about 12% of workforce of Egypt, serving approximately 14.7 million visitors to Egypt, and providing revenues of nearly \$12.5 billion as well as contributing more than 11% of GDP and 14.4% of foreign currency revenues.

Paragraph 793

The number of tourists in Egypt stood at 0.1 million in 1952. Tourism became an important sector of the economy from 1975 onwards, as Egypt eased visa restrictions for almost all European and North American countries and established embassies in new countries like Austria, Netherlands, Denmark and Finland. In 1976, tourism was a focal point of the Five Year Plan of the Government, where 12% of the budget was allocated to upgrading state-owned hotels, establishing a loan fund for private hotels, and upgrading infrastructure (including road, rail, and air connectivity) for major tourist centers along with the coastal areas. In 1979, tourism experts and advisors were brought in from Turkey and several new colleges were established with Turkish help between 1979 and 1981, to teach diploma courses in hospitality and tourism management. The tourist inflow increased to 1.8 million in 1981 and then to 5.5 million in 2000. Tourists arrivals reached a pinnacle in 2010 by reaching 14.7 million visitors. Revenues from tourism reached the highest point at \$12.6 billion in the fiscal year 2018-2019. In the year 2020, tourism-related revenues dropped nearly seventy percent to \$4 billion. Citing the Tourism and Antiquities Minister Khaled El-Enany, Egypt's tourist arrivals plunged to 3.5 million in 2020. In February 2022, the managing director of the International Monetary Fund (IMF), Kristalina Georgieva in a publication disclosed that Egypt's tourism sector was the biggest loser from the coronavirus outbreak.

Paragraph 794

During the Egyptian Revolution of 2011, the number of visitors plummeted by over 37 percent, falling from 14 million in 2010 to 9 million by the end of 2011. This has impacted a diverse range of businesses directly or indirectly dependent on tourism, from travel accommodation and tourist attractions to car rental and air transportation, as well as health and wellness industries. Tour operators offering heavy discounts to encourage tourists back have been somewhat successful at the Red Sea resorts where prices remain lower compared to 2011.

Paragraph 795

In the first half of 2014, the number of tourists further declined by 25 percent compared with the same period in 2013, while revenues also shrank by 25 percent.

Paragraph 796

In 2013, Egypt ranked 85th as the world's best country in terms of tourism and traveling, falling ten places from its ranking of 75 in 2011. However, it regained some ground in the 2017 rankings being rated 75th overall. As of the 2019 rankings, Egypt ranks 65th overall.

Paragraph 797

Israelis can cross into Egypt for 14 days without a visa at certain areas near Taba. They mostly come to enjoy areas on the Red Sea Riviera. In 2017, the first group of Israelis visited the more popular tourist attractions with the aid of strong security. It had been 18 months since any group of Israeli tourists had visited Egypt.

Paragraph 798

In 2017, Bloomberg said Egypt has "shed its years of social and political unrest" and made the top 20 list of 2017 travel destinations. The latest United Nations World Tourism Organization (UNWTO) has revealed that Egypt is one of the world's fast-growing tourist destination. In 2017, the number rose to 8 million tourists compared to the previous year which was about 5.26 million.

Paragraph 799

The tasks of tourism security in Egypt are carried out by the General Administration of Tourism and Antiquities Police, which is responsible for developing plans to secure tourists and protect antiquities, museums, and cultural facilities within the framework of the general plan of the Egyptian Ministry of Interior. In order to fulfill the components of that mission, the administration secures the movement of tourist groups by closely monitoring or accompanying tour groups, securing tourist and archaeological facilities and sites, securing tourist and Nile cruises, combating crimes that tourists may be exposed to and archaeological crimes, following-up with tourism companies and shops and receiving notifications of tourists' complaints against them, providing police rescue vehicles that ensure a security presence in all tourist cities, and addressing cases of trespassing. Given Egypt's Middle Eastern and African status, and its location in the midst of a regional conflict zone, it has been subject to several unfortunate terrorist incidents, the most famous of which are:

Paragraph 800

All these incidents have combined to negatively affected the tourism sector. However, during the 2010s and especially after the most recent 2017 Hurghada attack, tourism returned and regained its activity quickly to achieve high annual revenues.

Paragraph 801

In 2020, Egypt's tourism revenue dropped by about 70% to US\$4 billion, reducing tourist arrivals to 3.5 million from 13.1 million in 2019. As stated by the Central Bank of Egypt (CBE), Egypt's revenues from tourism for the months of 2020-2021 fiscal year plunged by 67.4%. According to Khaled al-Anani, the average number of tourists who visited Egypt in April 2021 is nearly half of the average monthly number of 2019.

Paragraph 802

The highest number of tourist arrivals to Egypt in 2019 (before the international Coronavirus pandemic) was from Germany (2.5 million arrivals) followed by Ukraine (1.5 million), Saudi Arabia (1.4 million) and Libya (0.75 million).

Paragraph 803

Major tourist destinations include the millennia-old monuments in the Nile Valley. Principal among them are the Pyramids and Great Sphinx at Giza, the Abu Simbel temples south of Aswan and the Karnak Temple Complex and Valley of the Kings near Luxor. Attractions in Cairo include the Cairo Museum and the Mosque of Muhammad Ali Pasha. The coast of the Sinai Peninsula has well-visited seaside resorts, in addition to Hurghada City on the Red Sea coast and the Famous El Gouna Resort 25 km Hurghada.

Paragraph 804

Pyramids: there are more than 70 pyramids along the Nile, with the three pyramids of Giza being the best-known. The Sphinx, a lion-bodied guard, stands beside pyramids in Giza. The pyramids were built more than 4,000 years ago in the eras of Kings Cheops, Kefren and Mykerinos. These

three kings' bodies were buried within the pyramids. The pyramid of Cheops is the largest at 145 meters in height, and is referred to as the Great Pyramid.

Paragraph 805

Saqqara Complex: The vast necropolis of Saqqara including Memphis is located 24 kilometers south of central Cairo. Memphis was founded in about 3000 BC by Menes, along with 11 other pyramids. Memphis was the administrative capital of ancient Egypt. Saqqara has Zoser's funerary complex, Mereruka's tomb and the Serapeum, a complex of subterranean vaults that housed mummified Apis bulls, some in gargantuan granite coffins.

Paragraph 806

Valley of the Kings in Thebes: Due to theft from tombs within pyramids, 26 pharaohs of the eighteenth to twentieth dynasties including Tutankhamun, Ramses the Great and Tuthmosis III had their tombs carved into the rock of the Valley of Kings. There are further tombs in the Valley of the Queens.

Paragraph 807

In the past, it used to work all the way from Cairo to Aswan for more than two weeks, but due to the development of the Nile, they stopped doing Nile Cruises all the way from Cairo, and it is now working from Luxor to Aswan except few Nile Cruises that started again to do long Cruise from Cairo to Aswan.

Paragraph 808

Nile cruising started during the early 19th century when Ibrahim Pasha of Egypt made his journey up and down the Nile. The late 19th century saw the publication of a novel written by a Miss Edwards. The novel, titled The Nile and its Monuments, details the various historical sites seen along the river during Nile cruises.

Paragraph 809

Many cruises are aboard a larger vessel that functions as a floating hotel. Other Nile trips can be on a felucca, a traditional sailboat, on which overnight journeys may require passengers to sleep in the open air on deck and the sailors to double as cooks.

Paragraph 810

Between October and mid April the daytime temperatures are cooler and the Nile's locks are open. From around the middle of April locks on the river are closed in order to manage water levels, requiring passengers to disembark on one side of the lock and transfer to another boat on the other side.

Paragraph 811

Passports and visas are required for foreign visitors except nationals of several Middle Eastern countries. Travelers from most African countries must present proof of cholera and yellow fever vaccination.

Paragraph 812

There are nine international airports in Egypt that serve all of the country's major cities including

Cairo International Airport, Sphinx Airport, Sohag Airport and Taba International Airport.

Paragraph 813

Cairo International Airport is the main gateway to Egypt and is located about 15 miles northeast of the city in northern Egypt. Cairo's three terminals receive flights from all major world cities including those in North America, Europe, Asia and Africa. Central Cairo is accessible from the airport by bus, taxi, or limousine.

Paragraph 814

Located in central Egypt, Luxor International Airport serves the Nile Valley and acts as a gateway to tourist destinations of the region. It has connections from the UK, Germany, Russia, France, Italy, and Turkey. Two terminals serve international and domestic flights, with a number of Egyptian carriers including Air Cairo and Egypt Air operating from the airport. The airport is located close to the city centre and taxis, limos and regular buses are available for transfers into the city.

Paragraph 815

Air-conditioned passenger trains usually have 1st and 2nd class service, while trains without air condition will have 2nd and 3rd class. Most of the network connects the densely populated area of the Nile Delta with Cairo and Alexandria as hubs.

Paragraph 816

The Alexandria-Cairo-Luxor-Aswan link is served daily in both directions by air-conditioned

sleeper trains of Abela Egypt. This service is especially attractive to tourists who can spend the night on the train as it covers the stretch between Cairo and Luxor. A luxury express train also connects Cairo with Marsa Matruh towards the Egypt-Libya border.

Paragraph 817

The currency of Egypt is the Egyptian pound (E£ or ₤.₤ - abbreviated to "LE" or "L.E." - livre égyptienne, "Egyptian pound" in French). The pound is divided into 100 piastres. The approximate official exchange rate for US\$1 is E£49.57 as of November 2024. The Central Bank of Egypt controls the circulation of currency. As of May 2009, the currency notes in circulation have denominations of E£200, E£100, E£50, E£20, E£10, E£5, E£1 and 50 PT. and 25 PT.

Paragraph 818

There is no limit on the amount of currency which the visitors may bring to Egypt, however, they must declare the currency and amount upon arrival and departure with bank receipts. There may be restrictions on the amount of currency that can be taken outside of Egypt, and generally it should not exceed E£5,000.

Paragraph 819

Peak tourist season in Egypt runs from mid October to May, during winter and spring. From May until October daytime temperatures are relatively high, especially in Luxor and the southern parts of the country.

Paragraph 820

Egypt is one of the hottest and sunniest countries in the world. With the exception of a strip along the Mediterranean coast, Egypt has a desert climate, being entirely within the Sahara. The Mediterranean coastal strip has an average annual rainfall of 100–200 mm. In central and southern Egypt several years may pass without any significant rain.

Paragraph 821

Winters are generally warm in the south of Egypt, but temperatures fall abruptly at night, especially in the desert. In summer southern Egypt is very hot with low air humidity.

Paragraph 822

Abu Simbel is a historic site comprising two massive rock-cut temples in the village of Abu Simbel (Arabic: أبو سمبل), Aswan Governorate, Upper Egypt, near the border with Sudan. It is located on the western bank of Lake Nasser, about 230 km (140 mi) southwest of Aswan (about 300 km (190 mi) by road). The twin temples were originally carved out of the mountainside in the 13th century BC, during the 19th Dynasty reign of the Pharaoh Ramesses II. Their huge external rock relief figures of Ramesses II have become iconic. His wife, Nefertari, and children can be seen in smaller figures by his feet. Sculptures inside the Great Temple commemorate Ramesses II's heroic leadership at the Battle of Kadesh.

Paragraph 823

The complex was relocated in its entirety in 1968 to higher ground to avoid it being submerged by Lake Nasser, the Aswan Dam reservoir. As part of International Campaign to Save the Monuments of Nubia, an artificial hill was made from a domed structure to house the Abu Simbel Temples, under the supervision of a Polish archaeologist, Kazimierz Michałowski, from the Polish

Paragraph 824

The Abu Simbel complex, and other relocated temples from Nubian sites such as Philae, Amada, Wadi es-Sebua, are part of the UNESCO World Heritage Site known as the Nubian Monuments.

Paragraph 825

During his reign, Ramesses II embarked on an extensive building program throughout Egypt and Nubia, which Egypt controlled. Nubia was very important to the Egyptians because it was a source of gold and many other precious trade goods. He, therefore, built several grand temples there in order to impress upon the Nubians Egypt's might and Egyptianize the people of Nubia. The most prominent temples are the rock-cut temples near the modern village of Abu Simbel, at the Second Nile Cataract, the border between Lower Nubia and Upper Nubia. There are two temples, the Great Temple, dedicated to Ramesses II himself, and the Small Temple, dedicated to his chief wife Queen Nefertari.

Paragraph 826

Construction of the temple complex started in c. 1264 BC and lasted for about 20 years, until 1244 BC.[citation needed] It was known as the Temple of Ramesses, Beloved by Amun.

Paragraph 827

With the passage of time, the temples fell into disuse and the Great Temple eventually became mostly covered by a sand dune. By the 6th century BC, the sand already covered the statues of

the main temple up to their knees.[citation needed] The temple was forgotten by Europeans until March 1813, when the Swiss researcher Johann Ludwig Burckhardt found the small temple and top frieze of the main temple.

Paragraph 828

When we reached the top of the mountain, I left my guide, with the camels, and descended an almost perpendicular cleft, choaked with sand, to view the temple of Ebsambal, of which I had heard many magnificent descriptions. There is no road at present to this temple... It stands about twenty feet above the surface of the water, entirely cut out of the almost perpendicular rocky side of the mountain, and in complete preservation. In front of the entrance are six erect colossal figures, representing juvenile persons, three on each side, placed in narrow recesses, and looking towards the river; they are all of the same size, stand with one foot before the other, and are accompanied by smaller figures... Having, as I supposed, seen all the antiquities of Ebsambal, I was about to ascend the sandy side of the mountain by the same way I had descended; when having luckily turned more to the southward, I fell in with what is yet visible of four immense colossal statues cut out of the rock, at a distance of about two hundred yards from the temple; they stand in a deep recess, excavated in the mountain; but it is greatly to be regretted, that they are now almost entirely buried beneath the sands, which are blown down here in torrents. The entire head, and part of the breast and arms of one of the statues are yet above the surface; of the one next to it scarcely any part is visible, the head being broken off, and the body covered with sand to above the shoulders; of the other two, the bonnets only appear. It is difficult to determine, whether these statues are in a sitting or standing posture; their backs adhere to a portion of rock, which projects from the main body, and which may represent a part of a chair, or may be merely a column for support.

Paragraph 829

Burckhardt talked about his discovery with the Italian explorer Giovanni Belzoni, who travelled to the site, but was unable to dig out an entry to the temple. Belzoni returned in 1817, this time succeeding in his attempt to enter the complex. A detailed early description of the temples, together with contemporaneous line drawings, can be found in Edward William Lane's Description of Egypt (1825–1828).

Paragraph 830

In 1959, an international donations campaign to save the monuments of Nubia began: the southernmost relics of this ancient civilization were under threat from the rising waters of the Nile that were about to result from the construction of the Aswan High Dam.

Paragraph 831

One scheme to save the temples was based on an idea by William MacQuitty to build a clear freshwater dam around the temples, with the water inside kept at the same height as the Nile. There were to be underwater viewing chambers. In 1962 the idea was made into a proposal by architects Jane Drew and Maxwell Fry and civil engineer Ove Arup. They considered that raising the temples ignored the effect of erosion of the sandstone by desert winds. However, the proposal, though acknowledged to be extremely elegant, was rejected.[citation needed]

Paragraph 832

The salvage of the Abu Simbel temples began in 1964 by a multinational team of archeologists, engineers and skilled heavy equipment operators working together under the UNESCO banner; it cost some \$40 million (equivalent to \$392.96 million in 2023). Between 1964 and 1968, the entire

site was carefully cut into large blocks (up to 30 tons, averaging 20 tons), dismantled, lifted and reassembled in a new location 65 metres higher and 200 metres back from the river, in one of the greatest challenges of archaeological engineering in history. Some structures were even saved from under the waters of Lake Nasser. Today, a few hundred tourists visit the temples daily. Most visitors arrive by road from Aswan, the nearest city. Others arrive by plane at Abu Simbel Airport, an airfield specially constructed for the temple complex whose sole destination is Aswan International Airport.

Paragraph 833

The complex consists of two temples. The larger one is dedicated to Ra-Horakhty, Ptah and Amun, Egypt's three state deities of the time, and features four large statues of Ramesses II in the facade. The smaller temple is dedicated to the goddess Hathor, personified by Nefertari, Ramesses's most beloved of his many wives. The temple is now open to the public.

Paragraph 834

The Great Temple at Abu Simbel, which took about twenty years to build, was completed around year 24 of the reign of Ramesses the Great (which corresponds to 1265 BC). It was dedicated to the gods Amun, Ra-Horakhty, and Ptah, as well as to the deified Ramesses himself. It is generally considered the grandest and most beautiful of the temples commissioned during the reign of Ramesses II, and one of the most beautiful in Egypt.

Paragraph 835

The single entrance is flanked by four colossal, 20 m (66 ft) statues, each representing Ramesses II seated on a throne and wearing the double crown of Upper and Lower Egypt. The statue to the

immediate left of the entrance was damaged in an earthquake, causing the head and torso to fall away; these fallen pieces were not restored to the statue during the relocation but placed at the statue's feet in the positions originally found. Next to Ramesses's legs are a number of other, smaller statues, none higher than the knees of the pharaoh, depicting: his chief wife, Nefertari Meritmut; his queen mother Mut-Tuy; his first two sons, Amun-her-khepeshef and Ramesses B; and his first six daughters: Bintanath, Baketmut, Nefertari, Meritamen, Nebettawy and Isetnofret.

Paragraph 836

The façade behind the colossi is 33 m (108 ft) high and 38 m (125 ft) wide. It carries a frieze depicting twenty-two baboons worshipping the rising sun with upraised arms and a stele recording the marriage of Ramesses to a daughter of king Hattušili III, which sealed the peace between Egypt and the Hittites.

Paragraph 837

The entrance doorway itself is surmounted by bas-relief images of the king worshipping the falcon-headed Ra Horakhty, whose statue stands in a large niche. Ra holds the hieroglyph user and a feather in his right hand, with Maat (the goddess of truth and justice) in his left; this is a cryptogram for Ramesses II's throne name, User-Maat-Re.

Paragraph 838

The inner part of the temple has the same triangular layout that most ancient Egyptian temples follow, with rooms decreasing in size from the entrance to the sanctuary. The temple is complex in structure and quite unusual because of its many side chambers. The hypostyle hall (sometimes also called a pronaos) is 18 m (59 ft) long and 16.7 m (55 ft) wide and is supported by eight huge

Osirid pillars depicting the deified Ramesses linked to the god Osiris, the god of fertility, agriculture, the afterlife, the dead, resurrection, life and vegetation, to indicate the everlasting nature of the pharaoh. The colossal statues along the left-hand wall bear the white crown of Upper Egypt, while those on the opposite side are wearing the double crown of Upper and Lower Egypt (pschent). The bas-reliefs on the walls of the pronaos depict battle scenes in the military campaigns that Ramesses waged. Much of the sculpture is given to the Battle of Kadesh, on the Orontes river in present-day Syria, in which the Egyptian king fought against the Hittites. The most famous relief shows the king on his chariot shooting arrows against his fleeing enemies, who are being taken prisoner. Other scenes show Egyptian victories in Libya and Nubia.

Paragraph 839

From the hypostyle hall, one enters the second pillared hall, which has four pillars decorated with beautiful scenes of offerings to the gods. There are depictions of Ramesses and Nefertari with the sacred boats of Amun and Ra-Horakhty. This hall gives access to a transverse vestibule, in the middle of which is the entrance to the sanctuary. Here, on a black wall, are rock cut sculptures of four seated figures: Ra-Horakhty, the deified king Ramesses, and the gods Amun Ra and Ptah. Ra-Horakhty, Amun Ra and Ptah were the main divinities in that period and their cult centers were at Heliopolis, Thebes and Memphis respectively.

Paragraph 840

It is believed that the axis of the temple was positioned by the ancient Egyptian architects in such a way that on October 22 and February 22, the rays of the sun would penetrate the sanctuary and illuminate the sculptures on the back wall, except for the statue of Ptah, a god connected with the realm of the dead, who always remained in the dark. People gather at Abu Simbel on these days to witness this.[clarification needed]

Paragraph 841

These dates are allegedly the king's birthday and coronation day, respectively. There is no direct evidence to support this. It is logical to assume, however, that these dates had some relation to a significant event.[citation needed] In fact, according to calculations made on the basis of the heliacal rising of the star Sirius (Sothis) and inscriptions found by archaeologists, this date must have been October 22. This image of the king was enhanced and revitalized by the energy of the solar star, and the deified Ramesses the Great could take his place next to Amun-Ra and Ra-Horakhty.

Paragraph 842

Because of the accumulated drift of the Tropic of Cancer due to Earth's axial precession over the past 3 millennia, the event's date must have been different when the temple was built. This is compounded by the fact that the temple was relocated from its original setting, so the current alignment may not be as precise as the original one.

Paragraph 843

A graffito inscribed in Greek on the left leg of the colossal seated statue of Ramesses II, on the south side of the entrance to the temple records that:

Paragraph 844

When King Psammetichus (i.e., Psamtik II) came to Elephantine, this was written by those who sailed with Psammetichus the son of Theocles, and they came beyond Kerkis as far as the river permits. Those who spoke foreign tongues (Greek and Carians who also scratched their names on the monument) were led by Potasimto, the Egyptians by Amasis.

Paragraph 845

The temple of Hathor and Nefertari, also known as the Small Temple, was built about 100 m (330 ft) northeast of the temple of Ramesses II and was dedicated to the goddess Hathor and Ramesses II's chief consort, Nefertari. This was in fact the second time in ancient Egyptian history that a temple was dedicated to a queen. The first time, Akhenaten dedicated a temple to his great royal wife, Nefertiti. The rock-cut facade is decorated with two groups of colossi that are separated by the large gateway. The statues, slightly more than 10 m (33 ft) high, are of the king and his queen. On either side of the portal are two statues of the king, wearing the white crown of Upper Egypt (south colossus) and the double crown (north colossus); these are flanked by statues of the queen.

Paragraph 846

Remarkably, this is one of very few instances in Egyptian art where the statues of the king and his consort have equal size. Traditionally, the statues of the queens stood next to those of the pharaoh, but were never taller than his knees. Ramesses went to Abu Simbel with his wife in the 24th year of his reign. As the Great Temple of the king, there are small statues of princes and princesses next to their parents. In this case they are positioned symmetrically: on the south side (at left as one faces the gateway) are, from left to right, princes Meryatum and Meryre, princesses Meritamen and Henuttawy, and princes Pareherwenemef and Amun-her-khepeshef, while on the north side the same figures are in reverse order. The plan of the Small Temple is a simplified version of that of the Great Temple.

Paragraph 847

As in the larger temple dedicated to the king, the hypostyle hall in the smaller temple is supported by six pillars; in this case, however, they are not Osiris pillars depicting the king, but

are decorated with scenes with the queen playing the sistrum (an instrument sacred to the goddess Hathor), together with the gods Horus, Khnum, Khonsu, and Thoth, and the goddesses Hathor, Isis, Maat, Mut of Asher, Satis and Taweret; in one scene Ramesses is presenting flowers or burning incense. The capitals of the pillars bear the face of the goddess Hathor; this type of column is known as Hathoric. The bas-reliefs in the pillared hall illustrate the deification of the king, the destruction of his enemies in the north and south (in these scenes the king is accompanied by his wife), and the queen making offerings to the goddesses Hathor and Mut. The hypostyle hall is followed by a vestibule, access to which is given by three large doors. On the south and the north walls of this chamber there are two graceful and poetic bas-reliefs of the king and his consort presenting papyrus plants to Hathor, who is depicted as a cow on a boat sailing in a thicket of papyri. On the west wall, Ramesses II and Nefertari are depicted making offerings to the god Horus and the divinities of the Cataracts—Satis, Anubis and Khnum.

[Paragraph 848](#)

The rock-cut sanctuary and the two side chambers are connected to the transverse vestibule and are aligned with the axis of the temple. The bas-reliefs on the side walls of the small sanctuary represent scenes of offerings to various gods made either by the pharaoh or the queen. On the back wall, which lies to the west along the axis of the temple, there is a niche in which Hathor, as a divine cow, seems to be coming out of the mountain: the goddess is depicted as the Mistress of the temple dedicated to her and to queen Nefertari, who is intimately linked to the goddess.

[Paragraph 849](#)

The museum was built at Saqqara area in memory of Imhotep - the architect of the pyramidal tomb of King Djoser, and the first to use stone on a large scale for building an integrated hierarchical group. The museum consists of six halls displaying a varied: statues, coffins,

paintings, utensils, architectural elements and other excavated objects from Saqqara archaeological site. The most distinctive halls in the museum are: a complete simulated tomb that displays a mummy, a wooden coffin, and a number of funeral furniture, in addition to a hall dedicated to the memory of the architect and archaeologist Jean-Philippe, who devoted his life to the restoration of King Djoser's pyramid collection.

Paragraph 850

The temple of Bastet is one of the main cult temples of the goddess "Bastet" in the Old Kingdom, which was associated with fertility and often acted as a protective deity. Originally, Bastet was depicted as a lioness, and later as a cat.

Paragraph 851

According to the Greek historian Herodotus who visited "Per Bastet" in the 5th century BC, despite other temples being more grandiose in appearance, none was more beautiful than the temple of "Bastet". This temple would have been surrounded by two channels and lined with trees, thus allowing a wonderful view of the city.

Paragraph 852

During the 22nd Dynasty, when Per Bastet became the capital of Egypt, the temple of Bastet was extended, and as a result, a lot of material from earlier structures was re-used. The oldest of these are two red granite blocks dates to the reign of the 4th Dynasty king Khufu (c.2589-2566 BC) and king Khafre (c.2558-2532 BC).

Paragraph 853

Additions to this temple were continued by the second king of the 22nd Dynasty, Osorkon I (c.924–889 BC), with his name appearing frequently at the entrance of the temple. The site contained a monumental gate beyond the peristyle courtyard. This was built by Osorkon II, and decorated with scenes of him celebrating the heb sed Festival.

Paragraph 854

In the far west, there is a long colonnade that leads to a hypostyle hall, also built by Osorkon II, and which contains papyrus and Hathor columns. The far west end of the temple, which comprised the Holy of Holies in the complex (the sanctuary), was renovated by the last Egyptian king of the 30th and final Dynasty, King Nectanebo II (360–343 BC).

Paragraph 855

The rulers of the Eighteenth, Nineteenth, and Twentieth Dynasties of Egypt's prosperous New Kingdom (c.1550–1069 BC) were buried in a desolate dry river valley across the river from the ancient city of Thebes (modern Luxor), hence its modern name of the Valley of the Kings. This moniker is not entirely accurate, however, since some members of the royal family aside from the king were buried here as well, as were a few non-royal, albeit very high-ranking, individuals. The Valley of the Kings is divided into the East and West Valleys. The eastern is by far the more iconic of the two, as the western valley contains only a handful of tombs. In all, the Valley of the Kings includes over sixty tombs and an additional twenty unfinished ones that are little more than pits.

Paragraph 856

The site for this royal burial ground was selected carefully. Its location on specifically the west

side of the Nile is significant as well. Because the sun god set (died) in the western horizon in order to be reborn, rejuvenated, in the eastern horizon, the west thus came to have funerary associations. Ancient Egyptian cemeteries were generally situated on the west bank of the Nile for this reason.

Paragraph 857

The powerful kings of the New Kingdom were laid to rest under the shadow of a pyramid-shaped peak rising out of the cliffs surrounding the valley. The selection of even the specific valley in which the royal tombs were excavated was not left to chance. The pyramid was a symbol of rebirth and thus eternal life, and the presence of a natural pyramid was seen as a sign of the divine. This entire area, and the peak itself, was sacred to a funerary aspect of the goddess Hathor: the “Mistress of the West”.

Paragraph 858

The isolated nature of this valley was yet another reason for its selection as the final resting place of the pharaoh. Tomb robberies occurred even in ancient times. The Egyptians were aware of this, having seen the fate of the Old and Middle Kingdom pyramids, so they opted for hidden, underground tombs in a secluded desert valley. The first New Kingdom ruler that is confirmed to have been buried in the Valley of the Kings was Thutmose I (c.1504–1492 BC), the third king of the Eighteenth Dynasty. According to Ineni, the high official who was in charge of the digging of his tomb: “I oversaw the excavation of the cliff-tomb of his Person [the king] in privacy; none seeing, none hearing.”

Paragraph 859

Teti (c.2345–2323 BC), the first ruler of the Sixth Dynasty, built his pyramidal complex not far from the Step Pyramid of Djoser (c.2667–2648 BC), in Saqqara. Upon completion, it stood 52.5 m tall. Although it was originally encased in blocks of fine limestone, its core consists of small blocks of local limestone and debris fill. This meant that, when the casing blocks were removed in antiquity, the core, unable to sustain its shape, began to droop. The pyramid appears little different from a natural hill today as a result. Its substructure, however, is intact.

Paragraph 860

A descending passageway turns into a horizontal corridor, which leads to an antechamber. Three magazines for burial equipment lie on the left, but since the pyramid was robbed in antiquity, these were found empty. On the right, west, side is the burial chamber. Its ceiling is decorated with gold stars against a dark blue background, reflecting the ancient Egyptian notion of the tomb as a microcosm of the universe. The end of the corridor, and the entirety of the antechamber and burial chamber are beautifully decorated with Pyramid Texts. These are a collection of rituals and recitations that were designed to ensure the king's successful journey to the afterlife. The originally intended decorative programme was never completed, however, indicating the king's untimely death. The third century BC ancient Egyptian priest and historian Manetho recorded that Teti was killed by his bodyguards, but there is little evidence to support this.

Paragraph 861

Some fragments have been discovered of the mortuary temple of Teti's pyramid complex despite the fact that most of its blocks were robbed in antiquity. His valley temple has not been located yet. A large cemetery for the burials of Teti's officials lies in front of his pyramid. Some of the grandest and most beautifully decorated tombs of the Old Kingdom are located here, such as the mastabas of the viziers Mereruka and Kagemni.

Paragraph 862

The house is located Darb al-Labana Lane, and is considered one of the best-preserved structures exhibiting domestic architecture of the eighteenth century. It was popularly known as the House of Artists because many artists, such as Ragheb Ayyad and Shadi Abd al-Salam, resided there.

Paragraph 863

The house was neglected towards the end of the 20th century until it was renovated at the turn of the millennium. In the 21st century, Ali Labib House was converted into a museum of architecture, and is where the House of Egyptian Architecture is based.

Paragraph 864

The library of Saint Catherine's Monastery, with its rare books and manuscripts, is one of the most important of all libraries attached to any monastery. It is located in an old building to the south of the Church of the Transfiguration of Christ the Savior, and contains around 6,000 manuscripts on various topics, including religion, history, geography, and philosophy, the oldest of which dates to the 4th century AD. The library's collection of manuscripts features many languages, including 2,319 are in Greek, 600 in Arabic, 284 in Latin, 86 in Georgian.

Paragraph 865

A project to conserve the library, completed in November 2017, brought to light a 5th-6th century AD Greek medical manuscript which included excerpts from the works of Hippocrates, as well as those of an anonymous, hitherto unknown, author.

Paragraph 866

Tutankhamun[a] or Tutankhamen[b] (Ancient Egyptian: twt-rnh-jmn; c. 1341 BC – c. 1323 BC), was an ancient Egyptian pharaoh who ruled c. 1332 – 1323 BC during the late Eighteenth Dynasty of ancient Egypt. Born Tutankhaten, he was likely a son of Akhenaten, thought to be the KV55 mummy. His mother was identified through DNA testing as The Younger Lady buried in KV35; she was a full sister of her husband.

Paragraph 867

Tutankhamun acceded to the throne around the age of nine following the short reigns of his predecessors Smenkhkare and Neferneferuaten. He married his half-sister Ankhesenpaaten, who was probably the mother of his two infant daughters. During his reign he restored the traditional polytheistic form of ancient Egyptian religion, undoing a previous shift to the religion known as Atenism. His endowments and restorations of cults were recorded on what is today known as the "Restoration Stela." The cult of the god Amun at Thebes was restored to prominence, and the royal couple changed their names to "Tutankhamun" and "Ankhesenamun", replacing the -aten suffix. He also moved the royal court from Akhenaten's capital, Amarna, back to Memphis. He reestablished diplomatic relations with the Mitanni and carried out military campaigns in Nubia and the Near East. Tutankhamun was one of only a few kings who was worshipped as a deity during his lifetime. The young king likely began construction of a royal tomb in the Valley of the Kings and an accompanying mortuary temple but both were unfinished at the time of his death.

Paragraph 868

Tutankhamun died unexpectedly aged about 18; his health and the cause of his death have been the subject of much debate. In 2012 it was suggested he died from a combination of malaria and a leg fracture. Since his royal tomb was incomplete, he was instead buried in a small non-royal

tomb adapted for the purpose. He was succeeded by his vizier Ay, who was probably an old man when he became king, and had a short reign. Ay was succeeded by Horemheb, who had been the commander-in-chief of Tutankhamun's armed forces. Under Horemheb, the restoration of the traditional ancient Egyptian religion was completed; Ay and Tutankhamun's constructions were usurped and earlier Amarna Period rulers were erased.

Paragraph 869

In modern times, Tutankhamun became famous as a result of the 1922 discovery of his tomb (KV62) by a team led by the British Egyptologist Howard Carter and sponsored by the British aristocrat George Herbert. Although it had clearly been raided and robbed in ancient times, it retained much of its original contents, including the king's undisturbed mummy. The discovery received worldwide press coverage; with over 5,000 artifacts, it gave rise to renewed public interest in ancient Egypt, for which Tutankhamun's mask, now preserved at the Egyptian Museum, remains a popular symbol. Some of his treasure has traveled worldwide, with unprecedented response; the Egyptian government allowed tours of the tomb beginning in 1961. The deaths of some individuals who were involved in the excavation have been popularly attributed to the "curse of the pharaohs" due to the similarity of their circumstances. Since the discovery of his tomb, he has been referred to colloquially as "King Tut".

Paragraph 870

Tutankhamun was born in the reign of Akhenaten, during the Amarna Period of the late Eighteenth Dynasty of Egypt. His original name was Tutankhaten or Tutankhuaten, meaning "living image of Aten",^[c] reflecting the shift in ancient Egyptian religion known as Atenism which characterized Akhenaten's reign.

Paragraph 871

His parentage is debated as they are not attested in surviving inscriptions. He was certainly a prince, as a fragmentary inscription from Hermopolis refers to "Tutankhuaten" as a "king's son". He is generally thought to have been the son of Akhenaten or his successor Smenkhkare. Inscriptions from Tutankhamun's reign treat him as a son of Akhenaten's father, Amenhotep III, but that is only possible if Akhenaten's 17-year reign included a long co-regency with his father, a possibility that many Egyptologists once supported but is now being abandoned. His mother has been variously suggested to be Akhenaten's chief wife Nefertiti,[d] or Akhenaten's daughters Meritaten[e] or Meketaten.[f] Tutankhamun was wet nursed by a woman named Maia, known from her tomb at Saqqara.

Paragraph 872

DNA testing identified his father as the mummy from tomb KV55, thought to be Akhenaten, and his mother as "The Younger Lady", an anonymous mummy cached in tomb KV35. His parents were full siblings, both being children of Amenhotep III and his chief wife Tiye.[g] The identity of The Younger Lady is unknown but she cannot be Nefertiti, as she was not known to be a sister of Akhenaten. However, researchers such as Marc Gabolde and Aidan Dodson claim that Nefertiti was indeed Tutankhamun's mother. In this interpretation of the DNA results, the genetic closeness is not due to a brother-sister pairing but the result of three generations of first-cousin marriage, making Nefertiti a first cousin of Akhenaten. The validity and reliability of the genetic data from mummified remains has been questioned due to possible degradation due to decay.

Paragraph 873

When Tutankhaten became king, he married Ankhesenpaaten, one of Akhenaten's daughters, who later changed her name to Ankhesenamun. He fathered two daughters who died at or soon

after birth and were buried with him in his tomb. Computed tomography studies published in 2011 revealed that one daughter was born prematurely at 5-6 months of pregnancy and the other at full-term, 9 months. DNA testing has suggested the anonymous mummy KV21A is their mother but the data is not statistically significant enough to allow her to be securely identified as his only known wife, Ankhesenamun. Tutankhamun's death marked the end of the royal bloodline of the Eighteenth Dynasty.

[Paragraph 874](#)

A genetic study, published in 2020, revealed Tutankhamun had the haplogroups YDNA R1b, which originated in western Asia and which today makes up 50-60% of the genetic pool of modern Europeans, and mtDNA K, which originated in the Near East. He shares this Y-haplogroup with his father, the KV55 mummy (Akhenaten), and grandfather, Amenhotep III, and his mtDNA haplogroup with his mother, The Younger Lady, his grandmother, Tiye, and his great-grandmother, Thuya. The profiles for Tutankhamun and Amenhotep III were incomplete and the analysis produced differing probability figures despite having concordant allele results. Because the relationships of these two mummies with the KV55 mummy had previously been confirmed in an earlier study, the haplogroup prediction of both mummies could be derived from the full profile of the KV55 data

[Paragraph 875](#)

In 2022, S.O.Y. Keita analysed 8 Short Tandem loci (STR) data originally published by Hawass et al. in studies from 2010 and 2012. The first of these studies had investigated familial relationships among 11 royal mummies of the New Kingdom, which included Tutankhamun and Amenhotep III, as well as potential inherited disorders and infectious diseases. The second of these studies (described above) had investigated the Y-haplogroups and genetic kinship of

Ramesses III and an unknown man buried along with him in the royal cache at Deir el Bahari. Keita analysed the STR data from these studies using an algorithm that only has three choices: Eurasians, sub-Saharan Africans, and East Asians. Using these three options, Keita concluded that the majority of the samples had a population "affinity with 'sub-Saharan' Africans in one affinity analysis". However, Keita cautioned that this does not mean that the royal mummies "lacked other affiliations", which he argued had been obscured in typological thinking. Keita further added that different "data and algorithms might give different results", reflecting the complexity of biological heritage and the associated interpretation.

Paragraph 876

Tutankhamun became pharaoh between eight and nine years of age following the short reigns of Akhenaten's successors Smenkhkare and Neferneferuaten. It is uncertain whether Smenkhkare's reign outlasted Akhenaten's; the female ruler Neferneferuaten is now thought to have become co-regent shortly before Akhenaten's death and to have reigned for some time after it. On acceding the throne, Tutankhamun took the throne name Nebkheperure. He reigned for about nine years.

Paragraph 877

During Tutankhamun's reign the position of Vizier was split between Upper and Lower Egypt. The principal vizier for Upper Egypt was Usermontu. Another figure named Pentju was also vizier but it is unclear of which lands. It is not entirely known if Ay, Tutankhamun's successor, actually held this position. A gold foil fragment from KV58 seems to indicate, but not certainly, that Ay was referred to as a Priest of Maat along with an epithet of "vizier, doer of maat." The epithet does not fit the usual description used by the regular vizier but might indicate an informal title. It might be that Ay used the title of vizier in an unprecedented manner.

Paragraph 878

An Egyptian priest named Manetho wrote a comprehensive history of ancient Egypt where he refers to a king named Orus, who ruled for 36 years and had a daughter named Acencheres who reigned twelve years and her brother Rathotis who ruled for only nine years. The Amarna rulers are central in the list but which name corresponds with which historic figure is not agreed upon by researchers. Orus and Acencheres have been identified with Horemheb and Akhenaten and Rathotis with Tutankhamun. The names are also associated with Smenkhkare, Amenhotep III, Ay and the others in differing order.

Paragraph 879

In order for the pharaoh, who held divine office, to be linked to the people and the gods, special epithets were created for them at their accession to the throne. The ancient Egyptian titulary also served to demonstrate one's qualities and link them to the terrestrial realm. The five names were developed over the centuries beginning with the Horus name.[h] Tutankhamun's[i] original nomen, Tutankhaten, did not have a Nebty name[j] or a Gold Falcon name[k] associated with it as nothing has been found with the full five-name protocol.[l]

Paragraph 880

At the beginning of Tutankhaten's reign, the royal court was still located at Amarna, and evidence from his tomb shows that the Aten was still acknowledged. But several pieces of evidence suggest that his court was trying to reconcile Atenism with the traditional religion, and activity at Amarna decreased during the first four years of his reign.

Paragraph 881

These years saw dramatic reversals of Akhenaten's policies, which, given the king's young age, must have been instigated by his advisors. In the third year of Tutankhaten's reign, his name was changed to "Tutankhamun", and that of his queen to "Akhesenamun". The Restoration Stela, which probably dates to Year 4 of Tutankhamun's reign, characterizes the Amarna Period as a time of disaster, saying "temples and the estates of the gods and goddesses from Elephantine to the marshes of the Delta had fallen into ruin... If you asked a god for advice, he would not attend; and if one spoke to a goddess likewise she would not attend." The stela proclaims the rebuilding of the traditional cults; priests and other members of temple staffs were restored to their former positions.

Paragraph 882

Around this time, the royal court abandoned Amarna. Memphis became the main seat of royal administration, continuing a trend that dated back to Akhenaten's predecessors, toward administering the country from that central location rather than the more outlying site of Thebes. With Amun restored as Egypt's preeminent deity, Thebes once again became its greatest center of religious activity.

Paragraph 883

Tutankhamun enriched and endowed the priestly orders of two important cults, initiated a restoration process for old monuments that were damaged during the Amarna Period, and reburied his father's remains in the Valley of the Kings. Given his age, the king probably had advisers which presumably included Ay (who succeeded Tutankhamun) and General Horemheb, Ay's possible son in law and successor. Horemheb records that the king appointed him "lord of the land" as hereditary prince to maintain law. He also noted his ability to calm the young king when his temper flared.

Paragraph 884

In his third regnal year Tutankhamun reversed several changes made during his father's reign. He ended the worship of the god Aten and restored the god Amun to supremacy. The ban on the cult of Amun was lifted and traditional privileges were restored to its priesthood. The capital was moved back to Thebes and the city of Akhetaten was abandoned. As part of the restoration of the traditional cults, the king initiated building projects, in particular at Karnak in Thebes, where he laid out the sphinx avenue leading to the temple of Mut. The sphinxes were originally made for Akhenaten and Nefertiti; they were given new ram heads and small statues of the king. At Luxor temple he completed the decoration of the entrance colonnade of Amenhotep III. Tutankhamun made several endowments that enriched and added to the priestly numbers of the cults of Amun and Ptah. He commissioned new statues of the deities from the best metals and stone and had new processional barques made of the finest cedar from Lebanon and had them embellished with gold and silver.

Paragraph 885

A building called the Temple-of-Nebkheperure-Beloved-of-Amun-Who-Puts-Thebes-in-Order, which may be identical to a building called Temple-of-Nebkheperre-in-Thebes, a possible mortuary temple, used recycled talatat from Akhenaten's east Karnak Aten temples indicating that the dismantling of these temples was already underway. Many of Tutankhamun's construction projects were uncompleted at the time of his death and were completed by or usurped by his successors, especially Horemheb. The sphinx avenue was completed by his successor Ay and the whole was usurped by Horemheb. The Restoration Stele was usurped by Horemheb; pieces of the Temple-of-Nebkheperure-in-Thebes were recycled into Horemheb's own building projects.

Paragraph 886

In ancient Egypt, pharaohs were venerated after their deaths through mortuary cults and associated temples as deities. This form of apotheosis was relegated to deceased pharaohs, but Tutankhamun was one of the few pharaohs who was worshiped in this manner during his lifetime. A stela discovered at Karnak and dedicated to Amun-Ra and Tutankhamun indicates that the king could be appealed to in his deified state for forgiveness and to free the petitioner from an ailment caused by sin. Temples of his cult were built as far away as in Kawa and Faras in Nubia. The title of the sister of the Viceroy of Kush included a reference to the deified king, indicative of the universality of his cult.

Paragraph 887

The country was economically weak and in turmoil following the reign of Akhenaten. Diplomatic relations with other kingdoms had been neglected, and Tutankhamun sought to restore them, in particular with the Mitanni. Evidence of his success is suggested by the gifts from various countries found in his tomb. Despite his efforts for improved relations, battles with Nubians and Asiatics were recorded in his mortuary temple at Thebes, both victories for Egypt. Also, as far as is known, Tutankhamun's military reign was undefeated, and is one of several other undefeated reigns in ancient Egypt's history.

Paragraph 888

The extent to which Tutankhamun participated in battles is an open question and has yet to reach consensus among researchers. On one hand, his tomb contained extensive military armament, such as bows, khopesh swords, daggers, wristguards, maces, shields and a club, suggesting he had extensive weaponry training. Some imagery, while likely figurative, does depict Tutankhamun as directly participatory in warfare, such as the graphic battle depictions on the painted treasure chest in his tomb. Other artifacts, such as the Nine Bows footstool, walking

sticks and sandals depicting enemies, and a gold leaf picture of him during chariot archery against enemies, also suggest that he was actively engaged in Egypt's international conflict. Egyptologist Bob Brier has argued leaning towards Tutankhamun being an actively participating warrior in his later years.

Paragraph 889

On the other hand, given Tutankhamun's youth and hypothesized physical disabilities, like a speculated cane handicap, some historians are skeptical that he participated in these battles. Yet some experts, such as Sofia Aziz and other researchers have taken the position that the speculations of Tutankhamun's physical frailty are overestimated, arguing that mummy damage has led to misdiagnosis. Instead, they argue that the more rigorous, scientific view is that he was physically active, and perhaps militarily participatory. Egyptologist Charlotte Booth states that Tutankhamun participated in at least two battles (one Nubian battle, and one Asiatic battle), nevertheless noting that other researchers suggest that he may have only accompanied the army to the battlefield for moral support, as opposed to actively participating.

Paragraph 890

Details about Tutankhamun's health and early death are heavily debated. The most recent study suggests Tutankhamun had bone necrosis and a possible clubfoot, which may have rendered him dependent on assistive canes. This theory is disputed, as neither the canes nor his sandals show the kinds of the wear expected. He also had other health issues, including scoliosis, and had contracted several strains of malaria. He likely died of complications from a broken leg, possibly compounded by malaria.

Paragraph 891

Tutankhamun was slight of build, and roughly 167 cm (5 ft 6 in) tall. CT investigations of Tutankhamun's skull revealed an excellent condition of his dentition. He had large front incisors and an overbite characteristic of the Thutmosid royal line to which he belonged. Analysis of the clothing found in his tomb, particularly the dimensions of his loincloths and belts indicates that he had a narrow waist and rounded hips. In attempts to explain both his unusual depiction in art and his early death it has been theorised that Tutankhamun had gynecomastia, Marfan syndrome, Wilson-Turner X-linked intellectual disability syndrome, Fröhlich syndrome (adiposogenital dystrophy), Klinefelter syndrome, androgen insensitivity syndrome, aromatase excess syndrome in conjunction with sagittal craniosynostosis syndrome, Antley-Bixler syndrome or one of its variants. It has also been suggested that he had inherited temporal lobe epilepsy in a bid to explain the religiosity of his great-grandfather Thutmose IV and father Akhenaten and their early deaths. However, caution has been urged in this diagnosis.

Paragraph 892

In January 2005 Tutankhamun's mummy was CT scanned. The results showed that the young king had a partially cleft hard palate and possibly a mild case of scoliosis. Additionally, he was diagnosed with a flat right foot with hypophalangism, while his left foot was clubbed and had bone necrosis of the second and third metatarsals (Freiberg disease or Köhler disease II). However, the clubfoot diagnosis is disputed. James Gamble instead suggests that the position is a result of Tutankhamun habitually walking on the outside of his foot due to the pain caused by Köhler disease II; this theory has been refuted by members of Hawass' team. The condition may have forced Tutankhamun to walk with the use of a cane, many of which were found in his tomb. However, none of them show the wear expected of essential aids; the wear on his sandals, where present, is also even on both feet. The presence of such a number of sticks is not unexpected, as canes were a symbol of status in ancient Egypt. Genetic testing through STR analysis rejected the

hypothesis of gynecomastia and craniosynostoses (e.g., Antley-Bixler syndrome) or Marfan syndrome. Genetic testing for STEVOR, AMA1, or MSP1 genes specific for Plasmodium falciparum revealed indications of malaria tropica in 4 mummies, including Tutankhamun's. This is currently the oldest known genetic proof of the ailment. The team discovered DNA from several strains of the parasite, indicating that he was repeatedly infected with the most severe strain of malaria. His malaria infections may have caused a fatal immune response in the body or triggered circulatory shock. The CT scan also showed that he had experienced a compound left leg fracture. This injury being the result of modern damage was ruled out based on the ragged edges of the fracture; modern damage features sharp edges. Embalming substances were present within the fracture indicating that it was associated with an open wound; no signs of healing were present.

Paragraph 893

A facial reconstruction of Tutankhamun was carried out in 2005 by the Egyptian Supreme Council of Antiquities and National Geographic. Three separate teams—Egyptian, French, and American—worked separately to approximate the face of the boy king. While the Egyptian and French teams knew their subject was Tutankhamun, the American team worked blind. All teams produced very similar results, but it was that of the French team that was ultimately cast in silicone.

Paragraph 894

Stuart Tyson Smith, Egyptologist and professor of anthropology at University of California, Santa Barbara, in 2008 expressed criticism of the forensic reconstruction in a journal review. He noted that "Tutankhamun's face" was depicted as "very light-skinned," reflecting a "bias" among media outlets. Smith further added that "Egyptologists have been strangely reluctant to admit that the ancient Egyptians were rather dark-skinned Africans, especially the farther south one goes".

Paragraph 895

There are no surviving records of the circumstances of Tutankhamun's death; it has been the subject of considerable debate and major studies. Hawass and his team postulate that his death was likely the result of the combination of his multiple weakening disorders, a leg fracture, perhaps as the result of a fall, and a severe malarial infection. However, Timmann and Meyer have argued that sickle cell anemia better fits the pathologies exhibited by the king, a suggestion the Egyptian team has called "interesting and plausible".

Paragraph 896

Murder by a blow to the head was theorised as a result of the 1968 x-ray which showed two bone fragments inside the skull. This theory was disproved by further analysis of the x-rays and the CT scan. The inter-cranial bone fragments were determined to be the result of the modern unwrapping of the mummy as they are loose and not adherent to the embalming resin. No evidence of bone thinning or calcified membranes, which could be indicative of a fatal blow to the head, were found. It has also been suggested that the young king was killed in a chariot accident due to a pattern of crushing injuries, including the fact that the front part of his chest wall and ribs are missing. However, the missing ribs are unlikely to be a result of an injury sustained at the time of death; photographs taken at the conclusion of Carter's excavation in 1926 show that the chest wall of the king was intact, still wearing a beaded collar with falcon-headed terminals. The absence of both the collar and chest wall was noted in the 1968 x-ray and further confirmed by the CT scan. It is likely that the front part of his chest was removed by robbers during the theft of the beaded collar; the intricate beaded skullcap the king was pictured wearing in 1926 was also missing by 1968.

Paragraph 897

Since the two children of Tutankhamun and his sister-wife queen Ankhesenamun were both stillborns, and Tutankhamun was the last of the royal male siblings, there was no immediate heir apparent to assume the throne as Ankhesenamun's husband. Records in Horemheb's tomb state that Tutankhamun appointed him "lord of the land" as Iry-pat (heir designate), which is essentially the designated hereditary prince to maintain law. However, queen Ankhesenamun preferred to not marry someone of lesser status than royal queen status. Horemheb was a militaryman of peasant birth and was, as the military commander-in-chief, technically a servant of queen Ankhesenamun. The vizier Ay, while of some royal blood, was an established vizier, and also technically a servant of queen Ankhesenamun. Ankhesenamun's spousal preferences ignited a series of disruption in the fulfillment of king Tutankhamun's will on throne heirship.

Paragraph 898

Seeking to resolve her spousal dilemma, Ankhesenamun inadvertently generated a predicament involving the Hittite king Suppiluliuma I and his son, prince Zannanza, known as the Zannanza affair. Meanwhile, Tutankhamun's vizier maneuvered in the midst of Tutankhamun's death to intercept the throne, circumventing Horemheb's rightful heirship, marrying Ankhesenamun towards the onset of this Hittite-Egyptian negotiation period, unbeknownst to Hittites. The fact that Ay is depicted presiding over Tutankhamun's funeral, which is customary for the successor pharaoh, and the fact that Horemheb appears to have been absent at Tutankhamun's funeral aligns with this.

Paragraph 899

The pharaoh Ay's reign was abruptly short and his death again left a vacancy in the throne with no royal bloodline heir because Ay did not have children with queen Ankhesenamun. Toward the end of Ay's reign, Ay named his son, military generalissimo Nakhtmin, to be successor to the

throne. However, Nakhtmin never became pharaoh because he died before he could.

Paragraph 900

Horemheb succeeded the throne as pharaoh after Ay's death. As pharaoh, Horemheb saw to it that the restoration of the traditional ancient Egyptian religion that Tutankhamun was previously spearheading was completed, restabilizing the nation. Notably, during the standard damnatio memoriae process that each new Egyptian pharaoh undertakes, Horemheb defaced Ay's tomb, but left Tutankhamun's untouched, presumably out of respect.

Paragraph 901

In due course, Horemheb had selected then civilian military officer, Ramesses I, as heir to the throne, who already had a grandson, Ramesses II, who would then go on to found the Ramesside dynasty and become the greatest pharaoh of ancient Egypt. This initiated a new royal bloodline that replaced the royal bloodline that ended with the death of Tutankhamun.

Paragraph 902

Tutankhamun was buried in a tomb that was unusually small considering his status. His death may have occurred unexpectedly, before the completion of a grander royal tomb, causing his mummy to be buried in a tomb intended for someone else. This would preserve the observance of the customary 70 days between death and burial. His tomb was robbed at least twice in antiquity, but based on the items taken (including perishable oils and perfumes) and the evidence of restoration of the tomb after the intrusions, these robberies likely took place within several months at most of the initial burial. The location of the tomb was lost because it had come to be buried by debris from subsequent tombs, and workers' houses were built over the tomb entrance.

Paragraph 903

The concession rights for excavating the Valley of the Kings was held by Theodore Davis from 1905 until 1914. In that time, he had unearthed ten tombs including the nearly intact but non-royal tomb of Queen Tiye's parents, Yuya and Thuya. As he continued working there in the later years, he uncovered nothing of major significance. Davis did find several objects in KV58 referring to Tutankhamun, which included knobs and handles bearing his name most significantly the embalming cache of the king (KV54). He believed this to be the pharaoh's lost tomb and published his findings as such with the line; "I fear the Valley of the Tombs is exhausted". In 1907, Howard Carter was invited by William Garstin and Gaston Maspero to excavate for George Herbert, 5th Earl of Carnarvon in the Valley. The Earl of Carnarvon and Carter had hoped this would lead to their gaining the concession when Davis gave it up but had to be satisfied with excavations in different parts of the Theban Necropolis for seven more years.

Paragraph 904

After a systematic search beginning in 1915, Carter discovered the actual tomb of Tutankhamun (KV62) in November 1922. An ancient stroke of luck allowed the tomb to survive to modern times. The tomb's entrance was buried by mounds of debris from the cutting of KV9 over 150 years after Tutankhamun's burial; ancient workmen's huts were also built on the site. This area remained unexcavated until 1922 due to its proximity to KV9, as excavations would impede tourist access to that tomb. Carter commenced excavations in early November 1922, before the height of the tourist season. The first step of the tomb's entrance staircase was uncovered on 4 November 1922. According to Carter's account the workmen discovered the step while digging beneath the remains of the huts; other accounts attribute the discovery to a boy digging outside the assigned work area.[m]

Paragraph 905

By February 1923 the antechamber had been cleared of everything but two sentinel statues. A day and time were selected to unseal the tomb with about twenty appointed witnesses that included Lord Carnarvon, several Egyptian officials, museum representatives and the staff of the Government Press Bureau. On 17 February 1923 at just after two o'clock, the seal was broken.

Paragraph 906

Letters published in 2022 of correspondence between Rex Engelbach and Alan Gardiner, reveal that Howard Carter had stolen objects from the tomb, such as a 'whm amulet', before the tomb was officially opened. Rex Engelbach said in a letter to Gardiner about a 'whm amulet' gifted to Gardiner from Carter that "The whm amulet you showed me has been undoubtedly stolen from the tomb of Tutankhamun."

Paragraph 907

Tutankhamun's tomb is the only royal tomb in the Valley of the Kings found in near-intact condition. There were 5,398 items found in the tomb, including a solid gold coffin, face mask, thrones, archery bows, trumpets, a lotus chalice, two Imiut fetishes, gold toe stalls, furniture, food, wine, sandals, and fresh linen underwear. Howard Carter took 10 years to catalog the items. Recent analysis suggests a dagger recovered from the tomb had an iron blade made from a meteorite; study of artifacts of the time including other artifacts from Tutankhamun's tomb could provide valuable insights into metalworking technologies around the Mediterranean at the time. Complete study of the iron artefacts from the tomb (besides the blade of a richly decorated golden dagger, small iron chisel blades set into wooden handles, an Eye of Horus amulet, and a miniature headrest) demonstrated that all were made of similar material. Only in 2022, a complex technological and material study of the Tutankhamun's mask was published. Many of

Tutankhamun's burial goods show signs of being adapted for his use after being originally made for earlier owners, probably Smenkhkare or Neferneferuaten or both.

Paragraph 908

On 4 November 2007, 85 years to the day after Carter's discovery, Tutankhamun's mummy was placed on display in his underground tomb at Luxor, when the linen-wrapped mummy was removed from its golden sarcophagus to a climate-controlled glass box. The case was designed to prevent the heightened rate of decomposition caused by the humidity and warmth from tourists visiting the tomb. In 2009, the tomb was closed for restoration by the Ministry of Antiquities and the Getty Conservation Institute. While the closure was originally planned for five years to restore the walls affected by humidity, the Egyptian revolution of 2011 set the project back. The tomb re-opened in February 2019.

Paragraph 909

For many years, rumors of a "curse of the pharaohs" (probably fueled by newspapers seeking sales at the time of the discovery) persisted, emphasizing the early death of some of those who had entered the tomb. The most prominent was George Herbert, 5th Earl of Carnarvon, who died on 5 April 1923, five months after the discovery of the first step leading down to the tomb on 4 November 1922.

Paragraph 910

The cause of Carnarvon's death was pneumonia supervening on [facial] erysipelas (a streptococcal infection of the skin and underlying soft tissue). The Earl had been in an automobile accident in 1901 making him very unhealthy and frail. His doctor recommended a warmer climate

so in 1903 the Carnarvons traveled to Egypt where the Earl became interested in Egyptology. Along with the stresses of the excavation, Carnarvon was already in a weakened state when an infection led to pneumonia.

Paragraph 911

A study showed that of the 58 people who were present when the tomb and sarcophagus were opened, only eight died within a dozen years; Howard Carter died of lymphoma in 1939 at the age of 64. The last survivors included Lady Evelyn Herbert, Lord Carnarvon's daughter who was among the first people to enter the tomb after its discovery in November 1922, who lived for a further 57 years and died in 1980, and American archaeologist J.O. Kinnaman who died in 1961, 39 years after the event.

Paragraph 912

*Tutankhamun's fame is primarily the result of his well-preserved tomb and the global exhibitions of his associated artifacts. As Jon Manchip White writes, in his foreword to the 1977 edition of Carter's *The Discovery of the Tomb of Tutankhamun*, "The pharaoh who in life was one of the least esteemed of Egypt's Pharaohs has become in death the most renowned".*

Paragraph 913

The discoveries in the tomb were prominent news in the 1920s. Tutankhamen came to be called by a modern neologism, "King Tut". Ancient Egyptian references became common in popular culture, including Tin Pan Alley songs; the most popular of the latter was "Old King Tut" by Harry Von Tilzer from 1923, which was recorded by such prominent artists of the time as Jones & Hare and Sophie Tucker. "King Tut" became the name of products, businesses, and the pet dog of U.S.

President Herbert Hoover. While The Treasures of Tutankhamun exhibit was touring the United States in 1978, comedian Steve Martin wrote a novelty song "King Tut". Originally performed on Saturday Night Live, the song was released as a single and sold over a million copies. In 2023, an extinct whale discovered in the Eocene deposits of Egypt was named Tutcetetus, after Tutankhamun, due to the small size and immature age of the type specimen.

Paragraph 914

Tutankhamun's artifacts have traveled the world with unprecedented visitorship. The exhibitions began in 1962 when Algeria won its independence from France. With the ending of that conflict, the Louvre Museum in Paris was quickly able to arrange an exhibition of Tutankhamun's treasures through Christiane Desroches Noblecourt. The French Egyptologist was already in Egypt as part of a UNESCO appointment. The French exhibit drew 1.2 million visitors. Noblecourt had also convinced the Egyptian Minister of Culture to allow British photographer George Rainbird to re-photograph the collection in color. The new color photos as well as the Louvre exhibition began a Tutankhamun revival.

Paragraph 915

In 1965, the Tutankhamun exhibit traveled to Tokyo National Museum in Tokyo, Japan (21 August–10 October) where it garnered more visitors than the future New York exhibit in 1979. The exhibit next moved to the Kyoto Municipal Museum of Art in Kyoto (15 October–28 November) with almost 1.75 million visitors, and then to the Fukuoka Prefectural Cultural Hall in Fukuoka (3 December–26 December). The blockbuster attraction exceeded all other exhibitions of Tutankhamun's treasures for the next 60 years. The Treasures of Tutankhamun tour ran from 1972 to 1979. This exhibition was first shown in London at the British Museum from 30 March until 30 September 1972. More than 1.6 million visitors saw the exhibition. The exhibition moved

on to many other countries, including the United States, Soviet Union, Japan, France, Canada, and West Germany. The Metropolitan Museum of Art organized the U.S. exhibition, which ran from 17 November 1976 through 15 April 1979. More than eight million attended. The showing in the United States was part of a diplomatic effort begun by Henry Kissinger to further convince Americans of the value of Egypt as an ally. It traveled first to Washington D.C., then Chicago, New Orleans, Los Angeles, and Seattle, and finished in New York.

Paragraph 916

In 2005, Egypt's Supreme Council of Antiquities, in partnership with Arts and Exhibitions International and the National Geographic Society, launched a tour of Tutankhamun treasures and other 18th Dynasty funerary objects, this time called Tutankhamun and the Golden Age of the Pharaohs. It featured the same exhibits as Tutankhamen: The Golden Hereafter in a slightly different format. It was expected to draw more than three million people but exceeded that with almost four million people attending just the first four tour stops. The exhibition started in Los Angeles, then moved to Fort Lauderdale, Chicago, Philadelphia and London before finally returning to Egypt in August 2008. An encore of the exhibition in the United States ran at the Dallas Museum of Art. After Dallas the exhibition moved to the de Young Museum in San Francisco, followed by the Discovery Times Square Exposition in New York City.

Paragraph 917

The exhibition visited Australia for the first time, opening at the Melbourne Museum for its only Australian stop before Egypt's treasures returned to Cairo in December 2011.

Paragraph 918

The exhibition included 80 exhibits from the reigns of Tutankhamun's immediate predecessors in the 18th Dynasty, such as Hatshepsut, whose trade policies greatly increased the wealth of that dynasty and enabled the lavish wealth of Tutankhamun's burial artifacts, as well as 50 from Tutankhamun's tomb. The exhibition did not include the gold mask that was a feature of the 1972-1979 tour, as the Egyptian government has decided that damage which occurred to previous artifacts on tours precludes this one from joining them.

Paragraph 919

In 2018, it was announced that the largest collection of Tutankhamun artifacts, amounting to forty percent of the entire collection, would be leaving Egypt again in 2019 for an international tour entitled; "King Tut: Treasures of the Golden Pharaoh". The 2019-2022 tour began with an exhibit called; "Tutankhamun, Pharaoh's Treasures," which launched in Los Angeles and then traveled to Paris. The exhibit featured at the Grande Halle de la Villette in Paris ran from March to September 2019. The exhibit featured one hundred and fifty gold coins, along with various pieces of jewelry, sculpture and carvings, as well as the renowned gold mask of Tutankhamun. Promotion of the exhibit filled the streets of Paris with posters of the event. The exhibit moved to London in November 2019 and was scheduled to travel to Boston and Sydney when the COVID-19 pandemic interrupted the tour. On 28 August 2020 the artifacts that made up the temporary exhibition returned to the Egyptian Museum, Cairo, and other institutions. The treasures will be permanently housed in the new Grand Egyptian Museum in Cairo, expected to open between October 2023 and February 2024.

Paragraph 920

The NMEC is the first of its kind in Egypt and the Arab world. It presents the full range of the richness and diversity of Egyptian civilization throughout the ages, from prehistoric times to the

present day by focusing on its continuity and stability as demonstrated by its tangible and intangible heritage. The museum's exceptional collection includes the royal mummies, which are exhibited in a new interactive display using 21st century cutting-edge technology to go beneath the wrappings and reveal their secrets, in addition to shedding light on the rituals and religious beliefs surrounding mummification in ancient Egypt.

Paragraph 921

every day: 9:00 am – 5:00 pm (at 4:00 pm) Friday: 9:00 am – 5:00 pm (at 4:00 pm) Evening Hours: 6:00 pm – 9:00 pm (at 8:00 pm)

Paragraph 922

☐ Private inside the museum after paying ticketfees. ☐ ☐ ☐ ☐ PHOTOGRAPHER : - EGYPTIANS & ARABAS: 20 EGP FOREIGNER:50 EGP CAMERA HOLDER :- EGYPTIANS & ARABAS: EGP. 10 FOREIGNER: EGP 20

Paragraph 923

☐ Please follow the signs and the instruction strictly to enjoy your visit to the museum. It is also advised to follow the designed path of the museum visit ☐ Weapons of all kinds are strictly , as well as flammables, or any other object that could jeopardize the safety of others or could be considered as a threat to national security. ☐ ☐ ☐ Food and beverages of all kinds are at the museum. ☐ It is to enter large size bags or travel bags, as they must be deposited in the designated location at the museum. ☐ You must wear an appropriate attire to enter the museum as it is an educational and cultural institution. ☐ It is to touch, lean on, write on or cross the security barriers; a safe distance between the visitor and the displayed piece must be maintained at all times. ☐ Visitors

shall not throw waste or garbage on floors, run, or play in the museum halls, sleep on benches, or take off their shoes. □ Visitors shall not talk loudly or disturb others and it is preferred to close the mobile phones or put them on silent mode. □ Visitors shall not leave children alone and unwatched. □ Visitors shall not keep their personal belongings unintended. The museum is not responsible for the loss or damage of any personal properties. □ Visitors are permitted to take photographs at the museum only after paying the prescribed fees, but it is to use the flash, video camera or stands/tripods, exceptions may occur upon the permission of the museum authorities. Visitor shall refrain from photographing in the unauthorized halls in all cases. □ The museum's security has the right to stop and question anyone who violates the previous regulations or even prohibit him/her from entering the museum. Additionally, any person who is considered a threat to the museum and its archaeological pieces will be from entering the museum.

[Paragraph 924](#)

BY CAR: You can take the Giza road and go up the Abbas Bridge heading to El-Malek El-Saleh private cars:20EGP coaster:30EGP buses:40EGP By subway: The nearest station (El Malek El Saleh Station By taxi: Indicate the direction of El Malek El Saleh (Museum of Egyptian Civilization

[Paragraph 925](#)

Gebel al-Silsila is a mountainous region with sandstone quarries on both sides of the Nile. The sandstone quarries of Gebel al-Silsila have been used from the Middle Kingdom (c. 2034-1650 BC) until the 20th century. More than a hundred quarries were exploited to extract the sandstone blocks needed to construct many of ancient Egypt's famous temples. The quarries have preserved tool marks and workers' inscriptions that can be seen today.

Paragraph 926

Two temples existed on the west bank of Gebel al-Silsila, both dating to the reign of Horemheb (c. 1323–1295 BC), but only one has survived. This rock-cut temple is called the Speos of Horemheb and was dedicated to seven deities whose statues can be seen in its sanctuary.

Paragraph 927

South of it thirty-two rock-chapels cut into the cliff-face above the Nile for New Kingdom high officials, mostly contemporaries of Hatshepsut and Thutmose III (c. 1479–1425 BC).

Paragraph 928

South of these; are the rock-cut porch-like structures of Sety I (c. 1294–1279 BC), Rameses II (c. 1279–1213 BC), and Merenptah (c. 1213–1203 BC), and the large stela of Rameses III (c. 1184–1153 BC).

Paragraph 929

There are also many more shrines, stelae, and graffiti on both sides of the Nile, ranging in date from prehistory to even after the Roman Period.

Paragraph 930

Many deities associated with the Nile were worshipped in the Speos and surrounding shrines, such as the god of the inundation Hapy, the hippopotamus goddess Taweret, the ram-headed god Khnum, and Gebel al-Silsila's local deity the crocodile god Sobek. Isis, Horus, Min, and the triad of Thebes (Amun, his wife Mut, and their son Khonsu) were also prominent here.

Paragraph 931

Dating back to the 4th century BC, Athribis was founded relatively late in comparison to many other ancient Egyptian sites. Its temple is located to the west of the settlement with mud brick houses, which has yet to be excavated.

Paragraph 932

The Ptolemaic and Roman Period tombs of the city's residents, dating up to the 4th century AD, are located in the hill nearby. Above the tombs are the limestone quarries from which the temple's stone blocks were sourced.

Paragraph 933

Major excavations of the archeological site of Athribis were undertaken by William Flinders Petrie in 1906–1907, by the Egyptian Antiquities Authority in 1981–1997, and by the Egyptian-German mission in 2003–2012.

Paragraph 934

The temple of Ptolemy XII is one of the most important temples in the site. Completed by the Roman emperors Tiberius until Hadrian, the temple suffered from an earthquake that caused its demolition.

Paragraph 935

The inner walls of the temple are surrounded by the 26 columns; it is a unique design in Egyptian

architecture. The walls of the Holy of holies, the sanctuary, are depicted with distinct scenes of procession of daily gods, representing a day of the Egyptian calendar. Each god carries a vase in the form of a hawk's head topped by a sun disk.

Paragraph 936

The Temple of Ptolemy IX is located to the west of the Temple of Ptolemy XII. The first temple was dedicated to the worship of the Min-Ra. and the temple is still buried under the sand and its gate found in 1983, linking the two temples to a floor of stone tiles.

Paragraph 937

The archaeological site includes the rock temple of Ascalpius, which consists of a court, a stone façade, and two halls carved into the rock, the temple dated the end of the Ptolemaic period based on its decoration.

Paragraph 938

The excavations of the temple also revealed the remains of a Coptic Basilica Church in the south side, three longitudinal corridors divided by two rows of columns that could be dated by breaking the pottery found to the 5th and 6th centuries AD.

Paragraph 939

Finally, there is an open museum that can be visited: it includes some stone blocks of the temple's facade, the remains of the entrance, the cornice and the doorsteps held on the columns of crowns in the Hathor goddess form.

Paragraph 940

Colossal statues are one of the hallmarks of ancient Egyptian civilization, and the Great Sphinx of Giza is the most famous. It was carved directly out of the bedrock during the 4th Dynasty (c.2613–2494 BC), which also makes it the oldest. Ancient Egyptian sphinxes represented the king with the body of a lion, in a clear demonstration of his power.

Paragraph 941

The evidence points to the Great Sphinx having been carved during the reign of Khafre (Khefren to the ancient Greeks; c.2558–2532 BC), the builder of the second of the Giza pyramids. The Great Sphinx and the temple in front of it, called the Sphinx Temple, lie directly next to Khafre's valley temple and the lower portion of the causeway leading up to his mortuary temple and pyramid. Careful archaeological analysis has revealed that the valley temple was finished before work was begun on the Great Sphinx and its temple. Analysis of the Great Sphinx's facial features has also revealed striking similarities with those of Khafre's statues.

Paragraph 942

The Great Sphinx has captured the imagination of travelers and explorers for millennia, even in ancient Egyptian times. During the 18th Dynasty (c.1550–1295 BC), it came to be seen as a manifestation of the sun god, and was called Horemakhet "Horus in the Horizon". King Amenhotep II (c.1427–1400 BC) built a temple next to the Sphinx, which he dedicated to this god. His son, Thutmose IV (c.1400–1390 BC), erected a monumental stela between its front paws, called the Dream Stela, on which he recorded a fascinating event.

Paragraph 943

The house is located in al-Darb al-Asfar Lane in al-Gamaliyya in al-Muizz Street. It is one of the most beautiful examples of Cairo's domestic architecture. Shaykh Abd al-Wahhab al-Tablawi established the first part of this house in 1058 AH / 1648 AD. The second and later section was set by Haji Ismail Chelebi in 1211 AH / 1796 AD, then he merged the two parts into one house. The house named after the last resident, Shaykh Muhammad Amin al-Suhaymi, who was a senior scholar of and the Shaykh of the Turkish riwaq of al-Azhar mosque in the Ottoman Period.

Paragraph 944

In 1349 AH / 1931 AD, al-Suhaymi heirs sold this house to the Committee for the Preservation of Arab Antiquities for the sum of six thousand pounds.

Paragraph 945

It consists of several buildings overlooking a sizable picturesque courtyard. The facades are plotted with wonderful wooden mashrabiyyas (wooden grilled windows). The house also contains a large Maq'ad (seated balcony) and a furnished reception hall.

Paragraph 946

Among the house's unique elements are the birthing chair, the bathroom, and the wells that provided water to the house. A waterwheel irrigated the garden, and its wooden gear survives. There is a mill activated by a bull. Nearby, pottery and stone vessels preserved grains.

Paragraph 947

Nilometers, as their name suggests, were used to measure flood levels so that dykes and canals could be prepared accordingly. Flood levels affected agricultural productivity, so another major purpose of Nilometers was to set taxation levels.

Paragraph 948

Built on the order of the Abbasid Caliph al-Mutawakkil in 247 AH/861 AD, the Nilometer on Rawda Island is one of the oldest in Egypt. It is also the oldest structure built after the Arab conquest (20 AH/640 AD) that survives in its original form. The annual seven-day celebration of the Nile flood, which took place from the medieval period down to the end of the nineteenth century, was attended by the sultan himself along with his senior officials.

Paragraph 949

The Rawda Island Nilometer consists of a marble octagonal column 19 cubits in length in the middle of a stone-lined well that is rectangular at the top, and circular at the bottom. Qur'anic texts relating to water, vegetation, and prosperity are carved on the walls of the well, as are measuring marks on the column, which were used to determine the height of the flood as the water rose through the well. A stairway spirals down to the bottom.

Paragraph 950

This tomb was begun by King Ramesses V (c.1147-1143 BC) of the Twentieth Dynasty. Although it is uncertain whether he was ultimately buried here, it is clear that his uncle Ramesses VI (c.1143-1136 BC) enlarged the tomb and used it for his burial.

Paragraph 951

The tomb is simple in plan, essentially consisting of a series of descending corridors that lead deep underground, in a straight line to the burial chamber. The exquisitely painted sunk relief walls are very well preserved.

Paragraph 952

The tomb's decorative programme consists of various funerary texts to help the king in his successful transition to the afterlife. The first descending passages are decorated with the Book of Gates, Book of Caverns, and Books of the Heavens, ancient Egyptian books of the afterlife. The passages beyond bear scenes from the Amduat, the Book of the Dead, and the Books of the Heavens, and scenes from the Book of the Earth adorn the burial chamber. All ceilings are decorated with astronomical scenes and texts. Some of these funerary texts are collections of spells, and others are maps of the underworld, describing the sun god's daily nocturnal journey through it. Through them, just like the sun god, the king could achieve a glorious rebirth in the eastern horizon at dawn.

Paragraph 953

The idea for the National Museum of Suez was conceived after the collapse of the older museum during the war in 1967. Its collection was moved to the storage rooms of the Egyptian Museum, on Tahrir Square. The Suez National Museum was established to serve as a cultural beacon and a touristic landmark shedding light on the history of the Suez Canal, which connects the Red Sea and the Mediterranean Sea. The museum gives an account of the history of the city of Suez and its antiquities from prehistory to the modern era, The museum was opened on a trial basis in January 2012, but was not officially opened to the public due to the security conditions at that time. It was officially opened to receive visitors on September 29, 2014.

Paragraph 954

The museum sheds light on the digging of the Suez Canal as well as other canals and their role in sea trade, such as the "Canal of the Pharaohs" dug by Nekau II. It also highlights the spheres of mining and shipbuilding, Egypt's commercial relationships, and the important part that Suez plays in the hajj (pilgrimage to Mecca). In addition to this is the mummification hall is one of the most important halls of the museum, as it simulates the cemetery from the inside and contains a complete depiction of the mummification process, including mummification tools, votive plaques, offering tables, and a group of colored coffins, in addition to a mummy of a priest with a magic spell.

Paragraph 955

One of the most prominent objects is a statue of King Senwosret III dating to the Middle Kingdom (Twelfth Dynasty). The museum also includes a stela of the Persian king Darius I, one of four that he set up along the canal connecting the Nile with the Red Sea in commemoration of its excavation.

Paragraph 956

The museum also includes a library and an activities centre where different educational programs and events are held. The museum's garden contains a modern replica of a ship from the reign of Hatshepsut (The New Kingdom, 18th Dynasty

) of the type that she used to send on trading expeditions to faraway lands.

Paragraph 957

Many different monuments await you here, including the remains of ancient houses that belongs to the temple of the god of the annual Nile flood Khnum, and the temple of the goddess who guarded Egypt's Southern frontiers, Satis, who was also associated with the annual Nile flood. Make sure you don't miss the Nilometer or the nearby museum, where the objects discovered by the German archaeological mission that works on the island are on display. The island of Elephantine was inscribed on UNESCO's World Heritage List in 1979.

Paragraph 958

The successive excavations at the city of Bubastis (Tell Basta) have revealed many artifacts ranging from different sites and time periods. As there are other various monuments at the site, it eventually was repurposed into an open air museum, including the black granite head of goddess Bastet in the form of a lioness, as a masterpiece.

Paragraph 959

In addition, one can find archaeological remains from the monumental gateway of the temple of Bastet, which was built by the 22nd Dynasty king Osorkon II (c.874-850 BC). This structure was entirely covered with depictions of Osorkon II celebrating the Heb-sed Festival. Generally, this purely royal festival aimed to rejuvenate the king and renew his royal power.

Paragraph 960

At the site there is also a large amount of stone fragments bearing the names and epithets of kings. A sandstone block depicts a standard with human arms surmounted by the Ka-hieroglyph (in the shape of two upraised arms), and a king's 'Horus' name was written inside. Although it

was fragmentary, it contained the 'Horus' name of King Nectanebo II / Nekhthorhebyt (360–343 BC), the last king of the 30th and final Dynasty.

Paragraph 961

The open air museum also includes a group of statues of kings and deities. The most prominent is the red granite statue of the 19th Dynasty King Ramesses II (c.1279–1213 BC) standing between the goddess Hathor and the god Ptah. This, in turn, is found near a group of Graeco-Roman Period column capitals following the Corinthian style.

Paragraph 962

Djoser's Step Pyramid in Saqqara is one of Egypt's most iconic monuments—and rightfully so. It constitutes a significant historical turning point in ancient Egyptian funerary monuments, revolutionizing stone architecture and royal burials. In addition to its beauty and monumental scale, it is not only the very first pyramid that the ancient Egyptians ever built, but also the oldest known ancient Egyptian stone structure.

Paragraph 963

The sheer age of the Step Pyramid is astounding. It was built in the early Third Dynasty, during the reign of King Netjerykhet (c.2667–2648 BC), who is now more well-known as Djoser.

Paragraph 964

Before his reign, royal and elite Egyptians were buried in mastabas. This word, meaning “bench” in Arabic, refers to a type of funerary structure that was generally rectangular in shape and built

over the tomb proper, which was underground. The Step Pyramid is composed of six stacked mastabas, thus creating the stepped effect. Imhotep, its architect, may very well have been responsible for this major innovation.

Paragraph 965

At one end of the pyramid complex, a structure known as the South Tomb is believed to have acted as an additional, symbolic, tomb for Djoser, perhaps reflecting his role as the dual king of both Upper and Lower Egypt.

Paragraph 966

Djoser's pyramid complex also has some unique features. The two courts in front of the pyramid recreate the setting of the Sed Festival, a royal ceremony aimed at rejuvenating the king and regenerating his power. The structures on the side of the eastern court emulate in stone the ephemeral shrines that were used in this festival, thus ensuring that the king could continue being rejuvenated forever.

Paragraph 967

Located on Salah al-Din Square (or Maydan al-Qal'a "Citadel Square"), al-Rifa'i Mosque was built in the nineteenth century to Equivalent its fourteenth-century neighbor, the mosque of al-Sultan Hassan. The mosque gets its name from the tomb of Ali who was known as "Abu Sheibak", he was the grandson of imam Ahmad al-Rifa'i. when the mosque was completed, it was imputed directly to Ahmad al-Rifa'i who founded the Rifa'i Sufi order. Although he was never buried here, the mosque witness a joyous annual Sufi celebrations commemorating his birth.

Paragraph 968

Hoshiyar Hanim, the mother of Khedive Ismail, commissioned the current design of the mosque and put in charge of the construction the architect Hussein Pasha Fahmi. Part of the plan was to have a mausoleum for the family of Muhammad Ali as part of the extension, which was made by imported building materials from Europe, such as Italian marble. The construction has stopped for years until it was completed in the region of Khedive Abbas Helmi II in 1330Ah\ 1912 AD.

Paragraph 969

Al-Rifa'i Mosque's architectural design is as interesting as its construction history. Visitors stand in awe of the detailed decoration of the outer walls and massive columns of the outer gate. The minarets are distinguished by their beauty and elegance. Additionally, cement was used in the construction of the mosque for the first time in any of Islamic monument in Egypt, signaling the transition into modern times.

Paragraph 970

While a section of the mosque is dedicated to prayers, another is reserved for the members of the family of Muhammad Ali Pasha, which was in power from the early nineteenth century until the 1953, when the modern Egyptian republic was born. Khedive Ismail and his mother Hoshiyar Kadin, as well as Kings Fuad I and Farouk, the last two rulers of the Muhammad Ali Dynasty, are buried here, all enshrined in elaborate tombs. The mosque contains the burial chamber of Muhammad Reza Pahlavi (d. 1400 AH/1980 AD), the last Shah of Iran.

Paragraph 971

The village of Shali in Siwa Oasis - Matrouh Governorate. "Shali" is a Siwi word meaning city. The village of Shali was built from the material of the archive, which is clay saturated with salt. If it dries up, it becomes similar to cement in its hardness. It is a unique style of construction, and it dates back to the sixth century AH / twelfth century AD.

Paragraph 972

The city is surrounded by a sturdy building wall that has only one entrance called "The Bab Anshal", meaning the gate of the City, and on the northern side of the city wall there is the ancient mosque, which is the oldest mosque built with mud in Africa, and after a century passed, a second gate was opened on the southern side of the wall near the oil press called "Bab Athrat", meaning the new door and a third door opened after a century had passed, called "Qaduha" for women only.

Paragraph 973

The city includes the Al-Ateeq Mosque and the Sheikha Hasina Mosque, known as the Tandi Mosque, in addition to the city's houses and ruins of its buildings.

Paragraph 974

The ancient city of "Shali" includes 6 deep water wells that served the people of the oasis in drinking water. The restoration work has been completed, making the village eligible for a visit with its ruins, reflecting the city's history and its historical value.

Paragraph 975

According to Scripture, God commanded Moses to lead the Israelites out of Egypt by speaking to him from a bush which, although on fire, was unaffected by the flames. Empress Helena, the mother of Constantine the Great (272-337 AD), the first Roman emperor to convert to Christianity, built a church on the site of the Burning Bush in the 4th century AD. It was later rebuilt by Emperor Justinian I (527-565 AD), who included it within the much larger church that he built, the Church of the Transfiguration of Christ the Savior. A small altar on a marble floor marks the location of the Burning Bush, directly above its roots. A large bush, which used to be inside the church, thrives to this day, just on the other side of the wall behind the altar.

Paragraph 976

The 20th family was a period of rule in ancient Egypt that witnessed conflicts with the peoples of the sea and other enemies, and centred around Pharaohs like Ramses III.

Paragraph 977

One of the main enemies of ancient Egypt was the Hittites and the Nubians, as well as other peoples such as the Palestinians and the Libyans.

Paragraph 978

In ancient Egypt, religious holidays included the Day of the Wafa of the Nile, the Birthday of the God of the Sun Ra, and the Day of the Opt.

Paragraph 979

The holidays the Pharaohs were celebrating include God Ra's birthday, Niles, and the city's founding day.

Paragraph 980

The city of Al-Aksir is located in southern Egypt, and is one of the most prominent archaeological cities because of the existence of temples such as crank and shorter.

Paragraph 981

The shortest includes the temples of the crank, the shortest, and the valley of kings, where the tombs of the pharaohs are such as the Amon's cranberries.

Paragraph 982

The temple of Al-Aksir was built to honor God Amon Ra and to hold religious ceremonies, and it began in the era of Amhatab III.

Paragraph 983

The shortest was an important religious and political center in ancient Egypt, where it contained many large temples and royal cemeteries.

Paragraph 984

The Temple of the Shortest was the center of religious ceremonies and was linked to the Temple of the Crink through the ram road.

Paragraph 985

The priests were responsible for conducting rituals and religious ceremonies at the temples of the shortest, such as the temples of Amon Ra.

Paragraph 986

The ram road is a corridor that connects the shorter temples to the crinkle, and is decorated by the ram statues along the road.

Paragraph 987

The daily lives of the shortest were based on agriculture, commerce, and religious festivities that were concentrated in the great temples.

Paragraph 988

The Temple of the Shortest was built in the era of Amhatab III and completed in the reign of Ramses II, and was the center of religious ceremonies.

Paragraph 989

The most famous traces of the shortest include crank temples, the shortest, and tombs of the valley of kings and queens.

Paragraph 990

The third was the Pharaoh who started the construction of the temple of Al-Aksir, which was

completed by Ramses II.

Paragraph 991

The pyramids were built as graves of kings and queens, an expression of power, prestige and immortality in the afterlife according to ancient Egyptian beliefs.

Paragraph 992

Giza pyramids are a bunch of huge pyramids built as pharaoh graves, the most famous of which is the Hakho pyramid.

Paragraph 993

The largest pyramid in the Geze of Pharaoh was built out of fear of the fourth family, and it is one of the seven wonders of the world.

Paragraph 994

The pyramids were built as pharaoh graves and to be eternal houses for them in the afterlife according to ancient Egyptian beliefs.

Paragraph 995

The largest pyramid is about 146 metres high, the longest man-made building in the old world.

Paragraph 996

The pyramids contain burial rooms and narrow and complex passages used to secure Pharaoh's grave and property.

Paragraph 997

The pyramids were built using huge blocks of limestone, and were transported through special roads using woodboards and virgins.

Paragraph 998

The pyramids were built in the giza because of the stable ground and the presence of the proper limestone for the building.

Paragraph 999

The architectural character of the pyramids is characterized by its construction in the form of a listed pyramid, with complex entrances and corridors leading to the burial room.

Paragraph 1000

The pyramids were built by Niles to facilitate the transport of building stones via boats.

Paragraph 1001

Pyramids were considered pharaoh graves, and they had a spiritual role to play in protecting pharaohs in the afterlife.

Paragraph 1002

The biggest challenge was to move the huge stones and carefully arrange them to build the pyramids in a balanced and stable manner.

Paragraph 1003

The first Pharaoh built a pyramid is King Zuser, and his pyramid is considered to be the first pyramid in history.

Paragraph 1004

The limestone was used to build pyramids because it was a readily available and shapeable material that allowed for large structures to be built.

Paragraph 1005

The hierarchy symbolizes the sun's rays, and represents a ladder that helps Pharaoh reach the sky and the afterlife.

Paragraph 1006

The pyramids affected the world as a symbol of architecture, and they inspired different cultures to develop huge and complex buildings.

Paragraph 1007

The pyramids were directed so that the four sides were directed towards the four main

destinations, reflecting their association with the sky and the sun.

Paragraph 1008

The pyramids were built as graves for kings and pharaoh queens to be their homes in the afterlife.

Paragraph 1009

It was built using large stone blocks that were transported and installed by Egyptian workers and peasants using primitive techniques such as oars and stone tools.

Paragraph 1010

The pyramids are one of the greatest architectural achievements in history and reflect the power of pharaohs and the evolution of ancient Egyptian civilization.

Paragraph 1011

The pyramids are located in the Giza on the West Bank of the Nile River near Cairo.

Paragraph 1012

The most famous pyramids are the Giza pyramids: Khofu, Khabhar, and Moqra.

Paragraph 1013

The pyramids are located in the Giza near Cairo, one of the most famous archaeological sites in the world.

Paragraph 1014

The pyramids were built by ancient Egyptians during the reign of the ancient, central and modern kingdom.

Paragraph 1015

The pyramids were preserved across the ages thanks to their unique engineering design, although they were looted and vandalized at different times.

Paragraph 1016

Because it was built as a pharaoh's graveyard and embodies faith in eternal life and immortality in the other world.

Paragraph 1017

The pyramids were considered a gateway to the crossing of pharaohs into eternal life, reflecting faith in immortality and life after death.

Paragraph 1018

The hierarchy symbolizes the sun's rays and is believed to help the royal spirit rise to the sky.

Paragraph 1019

Pyramids were important because they were used as graves that guaranteed Pharaoh eternal life according to religious beliefs.

Paragraph 1020

The pyramids were used as graves for kings and Pharaohs to ensure that their lives would continue in the afterlife according to Egyptian beliefs.

Paragraph 1021

Pharaoh embalming was removed and preserved in vessels, and the body was dried with salt and wrapped with linen rolls.

Paragraph 1022

Embalming is the process of preserving the bodies from degradation, and it was important in the Egyptian religion to preserve the body for the journey of the afterlife.

Paragraph 1023

Embalming in ancient Egypt included the removal of internal organs, the treatment of the body with chemicals, and wrapping it.

Paragraph 1024

Wars have affected ancient Egypt by changing borders, affecting the economy, and changing

governance policy.

Paragraph 1025

The ancient Egyptian civilization is one of the oldest in the world, famous for its hieroglyphics, pharaohs, and pyramids.

Paragraph 1026

Going out in the Torah tells the story of the children of Israel coming out of Egypt under the leadership of Moses, and it is believed that the Pharaoh who was in this age was from the 19th family.

Paragraph 1027

The ancient Egyptian religion was a multi-god religion, where every god had a special role and function, and Pharaoh was the mediator between the gods and the people.

Paragraph 1028

The religion of ancient Egyptians was multiple gods, where they worshipped gods such as Ra, Isis and Osiris, and believed in life after death.

Paragraph 1029

Surgery was conducted using simple tools such as clamps and scalpels, and ancient Egyptian doctors had advanced knowledge of the treatment of diseases.

Paragraph 1030

Pharaohs are the kings of ancient Egypt who ruled the country from the time of the early families to the end of the heroic era.

Paragraph 1031

The daily life of the Pharaohs was full of religious and administrative rituals, the supervision of temples and major projects.

Paragraph 1032

Among the pharaohs who ruled during the 18th family, the third, Hitchbushut, Ekhnaton, and Tutkh Amon.

Paragraph 1033

Women in the period of the Pharaohs played a significant role, especially in the 18th family, where Hitchbushut took office as members of the government.

Paragraph 1034

From the most famous pharaohs: Khofu, Ekhnaton, Rameses II, Tut Ankh Amon, who left great marks.

Paragraph 1035

One of the most famous pharaohs who built temples in the shortest: Amishab III and Ramses II.

Paragraph 1036

The relationships between pharaohs and pharaohs were sometimes tense, with pharaohs having fought many wars to control the pharaoh and exploit its wealth.

Paragraph 1037

The pharaohs had titles such as "Mr. Landin," "son of Ra," and "king of kings," as an expression of their power and authority.

Paragraph 1038

Pharaohs have dealt with their enemies through wars, treaties and conventions, and some have formed alliances to strengthen their position.

Paragraph 1039

The pharaohs were buried in huge graves known as pyramids or in the valley of kings, where their bodies were preserved with treasures and possessions of the other.

Paragraph 1040

The Pharaoh was considered the son of the gods and their representative on earth, and his power was derived from the gods.

Paragraph 1041

The pharaoh Zusser built the tarmac pyramid, and this pyramid is the world's first huge stone

building.

Paragraph 1042

Pharaoh was considered to be a living God and was worshiped as a protector of Egypt.

Paragraph 1043

Crank temples are a huge complex of temples built over hundreds of years and dedicated to worshiping God Amon Ra.

Paragraph 1044

The Crank Temple is the largest religious complex in the ancient world, and it was the center of the worship of God Amon Ra.

Paragraph 1045

The inscriptions at the krank temples depict religious ceremonies, military victories, and rituals of worship for God Amon Ra.

Paragraph 1046

The crank temple has undergone several restorations over the centuries with the aim of preserving its structure and engraved it.

[Paragraph 1047](#)

The purpose of the temple was to honor God Amon Ra and his family, and it was an important religious center in ancient Egypt.

[Paragraph 1048](#)

The crank temple is much larger and dedicated to worshiping God Amon Ra, while the shorter temple was the center of the festivities.

[Paragraph 1049](#)

The crenc temple was built and expanded through many pharaohs, most notably Ramsis II and Hitchbosoth.

[Paragraph 1050](#)

The crenc temple was built and expanded throughout the ages by several pharaohs, the most prominent of whom was King Amishab III and Ramses II.

[Paragraph 1051](#)

The Crank Temple is the largest religious complex in ancient Egypt and is considered an important religious and cultural centre for pharaohs.

[Paragraph 1052](#)

The priests were responsible for the execution of religious rites, the preservation of temples, and

the offering of relatives to the gods.

Paragraph 1053

Women in ancient Egypt had many rights, could own, inherit and manage property, and some women had important religious and political roles.

Paragraph 1054

Salvas were used in Egyptian temples as religious symbols and memorials, often engraved by the names of the pharaohs and their achievements.

Paragraph 1055

The galleries were transported to Europe during the nineteenth and twentieth centuries by private ships built for transport from Egypt.

Paragraph 1056

It was used to perpetuate the triumphs of the pharaohs, and it was carved from granite with the names of the gods and kings engraved on it.

Paragraph 1057

The lives of ancient Egyptians depended on agriculture on the banks of the Nile, and they practiced religion and the arts very much.

Paragraph 1058

The temple construction lasted for long periods because each Pharaoh was adding his own print to the existing temples, thus prolonging the construction period.

Paragraph 1059

Temples were religious and commercial centres, a place for collecting taxes and storing wealth, which greatly affected the economy.

Paragraph 1060

Tools have evolved from the use of stone and wood to copper and bronze, allowing for the development of architecture and the construction of large structures.

Paragraph 1061

One of the first temples built in Egypt was the temple of Abidos and the temple of Edvo, which were dedicated to worshipping various gods.

Paragraph 1062

The temples were centres of culture and education, where historical events and religious ceremonies were recorded, which formed a large part of Egyptian culture.

Paragraph 1063

The temple function in ancient Egypt was as places of worship, the conduct of religious rituals,

the storage of temple property, and the offering of relatives to God.

Paragraph 1064

The Royal Cemeteries are the burial sites of the Pharaohs in the Valley of Kings and Queens, and are engraved with religious inscriptions and drawings.

Paragraph 1065

The Royal Cemetery was built with great care and engraved with inscriptions and religious drawings reflecting the pharaoh's journey to the afterlife.

Paragraph 1066

Queen Tee is the wife of King Amhatab III and the mother of Ekhнатon, and is famous for her political and religious influence in ancient Egypt.

Paragraph 1067

One of the most famous ancient Egyptian engineers is Imhotep, who designed the Zoser pyramid.

Paragraph 1068

The object of the mummies was to keep the body ready for the afterlife, where he thought that the embalmed body was necessary to sustain the soul.

Paragraph 1069

Transport in ancient Egypt relied on boats in Nile and animal-drawn vehicles to transport goods and people.

Paragraph 1070

The inscriptions on temples and cemeteries provide information on religion, daily life, and royal achievements in ancient Egypt.

Paragraph 1071

The language used in the pharaoh inscriptions is the hieroglyphic language, which is one of the oldest languages written in history.

Paragraph 1072

The temples of the Nubah include temples such as Abu Simpel and Klapsha, which are part of the architectural legacy left by the Pharaohs in southern Egypt.

Paragraph 1073

The Nubian kings were the rulers of the Kush kingdom in the Nubian, and were often in a relationship with ancient Egypt, where they exchanged cultural and political influences.

Paragraph 1074

The Nubians are an ancient people who lived in the Nuba region of southern Egypt, known for

their mastery of commerce and war.

Paragraph 1075

The largest pyramid is the Hkhfu pyramid, which is the largest and greatest of the three pyramids in the Giza and is considered one of the seven ancient wonders of the world.

Paragraph 1076

The runway was built by order of King Zuser by architect Imhoteb.

Paragraph 1077

Hieroglyphics are an ancient writing system used by ancient Egyptians to codify religious texts and property.

Paragraph 1078

Ekhnaton was an Egyptian Pharaoh from the 18th family, known for the establishment of a new religion based on the worship of one God who is coming.

Paragraph 1079

Ekhnatun was distinguished by his attempt to change the ancient Egyptian religion and to introduce worship of the one God that came, which brought about a great cultural change.

[Paragraph 1080](#)

The religion of Ekhnaton has caused great unrest, trying to get rid of traditional religions and multiple gods for the worship of Aton.

[Paragraph 1081](#)

The period of Ekhnaton greatly affected Egypt's religion and art, changing traditional methods and focusing on the one God.

[Paragraph 1082](#)

Ekhnaton's father is Pharaoh Amhatab III, who was a powerful ruler and built many temples and monuments.

[Paragraph 1083](#)

After the death of Ekhnaton, the Egyptians returned to their traditional religion, and the worship of the many gods took hold again.

[Paragraph 1084](#)

The arts of the time of Ekhnaton were greatly affected, as new and more natural forms of Pharaoh and his family emerged.

[Paragraph 1085](#)

Tut Ankh Amon was the successor of Ekhnaton, and restored his traditional religion after his

father's controversial reign.

Paragraph 1086

Ekhnaton was called the "Hercules pharaoh" because he fought against traditional religions and made the worship of Aton the official religion.

Paragraph 1087

Art in the era of Ekhnaton has become more vibrant and realistic, reflecting major religious and social transformations.

Paragraph 1088

Ekhnaton changed his name from a fourth to a symbol of his faith in Aton, where the name means "good for Aton."

Paragraph 1089

Art is the art style developed in the era of Ekhnaton, characterized by a more realistic representation of everyday life and property.

Paragraph 1090

Ekhnaton tried to change the Egyptian religion by imposing worship of the one God coming, away from the traditional gods like Amon Ra.

Paragraph 1091

Ekhnaton is an Egyptian Pharaoh who tried to change the ancient Egyptian religion by worshipping one god, and he is coming, and founded the city of Akhitaton as a new capital.

Paragraph 1092

Ekhnaton was known for changing religion to the worship of Aton, while Rameses II was a warrior and built huge temples.

Paragraph 1093

Engineer Imhotep was the one who designed and built the pyramid listed for King Zuser, one of the greatest engineers in Egyptian history.

Paragraph 1094

The Sphinx statue was built to be a guardian of the pyramids and symbolized strength and wisdom.

Paragraph 1095

The legends surrounding Abu Al-Hawl speak of his guarding of the pyramids, his symbolism of power and wisdom, and his vagueness of role in the Egyptian religion.

Paragraph 1096

The statue of the Sphinx symbolized power and wisdom, and he was guarding the pharaohs'

graves in the Giza.

Paragraph 1097

The Sphinx is believed to be the guardian of the pyramids and carries the symbolism of power and protection.

Paragraph 1098

The statue of the Sphinx is a statue with a lion's body and the head of a human believed to represent the Pharaoh as a branch, a guardian of the Giza pyramids.

Paragraph 1099

The Pharaoh is believed to have ordered the building of the sphinx to be a keeper of his pyramid.

Paragraph 1100

Abu Simpel is a site of two large temples built under Ramses II to honor his triumphs and to worship the gods.

Paragraph 1101

The temples of Abu Sambel were built to maximize the gods and to show the power of Ramses II, one of the most prominent archaeological temples in Egypt.

Paragraph 1102

The temple of Abu Sempel was discovered in the 19th century by European explorers after being buried under the sand for centuries.

Paragraph 1103

The temples of Abu Sambel were moved in the 1960s to protect them from the waters of Lake Nasser after the construction of the high dam.

Paragraph 1104

The language of inscriptions at the temples of Abu Simpel is hieroglyphic, which was used to glorify Pharaohs and gods.

Paragraph 1105

The temples of Abu Sambel were built directly in the mountains, and are considered to be one of the greatest examples of ancient Egyptian architecture.

Paragraph 1106

The huge statues in the temple of Abu Simpel were carved directly from the rocks using simple tools, which shows the ingenuity of ancient Egyptians.

Paragraph 1107

The inscriptions at the temples of Abu Simbel depict the triumphs of Ramses II and his sanctity of

the gods, and they are a masterpiece.

Paragraph 1108

The inscriptions at the temples of Abu Sambul were preserved thanks to the dry desert environment, which helped to protect the inscriptions from erosion.

Paragraph 1109

The giant statues were built to glorify Ramses II and to show his strength and to intimidate his enemies.

Paragraph 1110

The temple of Abu Simpel was discovered by European explorers in the 19th century after long buried under the sand.

Paragraph 1111

The temple of Abu Sambel is a miracle for building it in the mountain and moving it all in the 1960s to protect it from drowning.

Paragraph 1112

The temple of Abu Sambel is a wonderful temple built by Ramses II in southern Egypt and is considered an architectural masterpiece carved in rocks.

Paragraph 1113

The temple of Abu Sambul was built to celebrate the triumphs of Ramses II and to honour the gods, reflecting military strength and prestige.

Paragraph 1114

Aham the first is Pharaoh of the 18th family, and he is famous for the liberation of Egypt from Alexus and for the founding of the modern kingdom.

Paragraph 1115

Pharaoh Akhnaton started the worship of Aton, trying to change the traditional religion of ancient Egypt to the worship of one God.

Paragraph 1116

Senton was a Pharaoh of the 18th family, famous for introducing worship of the one God that came, causing a major religious change in ancient Egypt.

Paragraph 1117

The 20th family in Egypt is known as the last family of the modern state, and is known as the third Pharaoh Ramses, who defended Egypt against the peoples of the sea.

Paragraph 1118

The main enemies of the pharaohs included the coitus, the Nubians, and the Libyans.

Paragraph 1119

The greatest enemies of ancient Egypt were the Hawiye and the Nubian, and they posed a major threat on the Egyptian border.

Paragraph 1120

Religious holidays in ancient Egypt were carried out through huge parades and rituals of offering relatives at temples, in which Pharaoh and priests were involved.

Paragraph 1121

The third was a Pharaoh of the 18th family, the father of Ekhнатon, and he was famous for building huge projects like the Temple of the Shortest.

Paragraph 1122

Amishab III contributed to the development of Egyptian architecture by building large projects and large temples that reflect his strength and greatness.

Paragraph 1123

Two great statues built in the era of Amishab III and located near the shortest.

Paragraph 1124

The third was the one who started building the Temple of the Shortest, and his goal was to honor God Amon Ra and make him the center of the festivities.

Paragraph 1125

One of the most prominent monuments of the shortest.

Paragraph 1126

King Narmer or Mina is the first Pharaoh in the united history of Egypt.

Paragraph 1127

Atton was the sun god of the time of Ekhnaton, and his worship was focused on as a principal god rather than the multiple gods.

Paragraph 1128

Aton's worship was a focus on the God of the Sun, and Ekhnaton was the first to call this worship as a major religion in ancient Egypt.

Paragraph 1129

Atton is the god of the sun in the religion founded by Ekhnaton, and he was worshiped as a form of living sun.

Paragraph 1130

The main god in the shortest was Amon Ra, and his worship was done in the temples of the crank and the shortest.

Paragraph 1131

Amon Ra was worshiped in the temples of the crank through daily rituals in which the priests offered relatives and made prayers.

Paragraph 1132

Secrets of building pyramids are still under discussion among scientists, but they are believed to have been built by thousands of workers using simple tools and advanced transport and installation techniques.

Paragraph 1133

The construction of the pyramids involved the transport of huge stones from the quarries to the construction site, and the use of wooden slopes to lift stones to their place.

Paragraph 1134

The process of building pyramids involved the use of wooden slopes to lift huge stones to their place, and it took years.

Paragraph 1135

Vessels in ancient Egypt were built from imported rice wood, used for transport, commerce and military missions.

Paragraph 1136

The construction process in ancient Egypt was based on organized and experienced labour, and stones were transported using skis and slopes.

Paragraph 1137

History in ancient Egypt was recorded on temple walls and cemeteries, as well as on papyrus leaves using hieroglyphic writing.

Paragraph 1138

The Pharaoh's coronation included a complex religious ceremony, where the new Pharaoh was presented to the gods and the twin crown of Egypt.

Paragraph 1139

Trade in ancient Egypt was through the Nile and the Mediterranean, and included the import and export of many goods such as gold and milk.

Paragraph 1140

Trade in ancient Egypt was dependent on the Nile and Mediterranean, and included the import and export of goods such as gold and incense.

Paragraph 1141

The third is one of the greatest warrior kings in ancient Egypt's history, known for expanding it to the Egyptian Empire.

Paragraph 1142

The third is one of the greatest warriors in Egypt, and the Egyptian Empire has expanded through its successful military campaigns.

Paragraph 1143

The pharaohs were embalmed in complex ways, including removal of internal organs, drying of the body using aorta, then wrapping it with a linen and putting it in a coffin.

Paragraph 1144

Animal embalming was done in ways similar to human embalming, and was considered part of the religious rituals associated with the gods associated with these animals.

Paragraph 1145

The embalming process involved the removal of internal organs, the drying of the body using the aorta, and then wrapped the body with the linen and put it in a coffin.

Paragraph 1146

The embalming process started with the removal of the internal organs, then the body dried up using the aorta, and finally wrapped the body with the linen and put it in a coffin.

Paragraph 1147

Embalming in ancient Egypt included the drying of the body using a sperm, wrapping it with a

linen, and putting it in a coffin, with twins and spells for protection.

Paragraph 1148

Education in ancient Egypt was limited to noble classes and priests, and included learning hieroglyphic writing, arithmetic and religious sciences.

Paragraph 1149

Magnified statues used to serve as guards for the Temple of Amhateb III, symbolizing force and protection.

Paragraph 1150

The pharaoh statues were made of stone or wood, and were carefully carved and decorated with engravings and bright colors.

Paragraph 1151

The Sphinx is a legendary statue of a lion's body and a human head, believed to represent Pharaoh as a branch, a guardian of the pyramids in the Giza.

Paragraph 1152

The Sphinx is a symbol of power and wisdom, and the Pharaoh represents a branch, and he was dug from one huge rock.

Paragraph 1153

The statue of the Sphinx was built for the Pharaoh, and is believed to represent his strength and wisdom as a guardian of the pyramids.

Paragraph 1154

A grateful statue is part of the temple of Amishab III in Taya, and it was thought that the statue would make sounds in the morning as a kind of greeting.

Paragraph 1155

The statue of Mahmon is a huge statue representing Pharaoh Amhatab III, located on the western mainland of the shortest city.

Paragraph 1156

A brown statue of the Pharaoh inspired the third, which is two huge statues that embody the Pharaoh in sitting down.

Paragraph 1157

Two giant statues of Amhatab III are regarded as one of the most famous ancient Egyptian statues.

Paragraph 1158

Tutkh Amon is a pharaoh of the 18th family, famous for his tomb, which was found almost intact

and contained wonderful treasures.

Paragraph 1159

Tut Ankh Amon was an 18th-family Pharaoh and was famous for discovering his rightful grave in the Valley of Kings.

Paragraph 1160

The discovery of the Tutankhamun Cemetery gave a rare view of ancient Egyptian wealth and culture to the archeologists thanks to discovered treasures.

Paragraph 1161

The Tutankhamun Cemetery is exceptional because it was found to be almost intact, providing a comprehensive view of ancient Egyptian life.

Paragraph 1162

Amon's Toothless Cemetery was protected from thieves because of its secret design and its unfamousness compared to other Pharaohs' graves.

Paragraph 1163

After the death of Tut Ankh Amon, Minister Ai, who was a senior official of the Royal Court, took office.

Paragraph 1164

Tutkh Amon was a Pharaoh from the 18th family, famous for his tomb, which was discovered almost intact in the valley of kings.

Paragraph 1165

It was the Pharaoh Tut'ankh Amon who was discovered almost entirely in the Kings Valley, causing global noise.

Paragraph 1166

Amon Tut's graveyard in the Valley of Kings was discovered by Howard Carter in 1922, one of the most famous archaeological discoveries.

Paragraph 1167

The Temple of Hathor in Dunderah was built by Pharaoh Ptolemy XIII and completed by Roman emperors, one of the most beautiful of Egyptian temples.

Paragraph 1168

Queen Hitchbuset was a pioneer in the construction of temples, one of the most prominent works of which is the temple of the Marine Monastery, which is made of architectural works.

Paragraph 1169

Of the most famous queens in the history of ancient Egypt, Queen Hitchbosoth, who ruled Kfaron

and built many temples.

Paragraph 1170

It was the Pharaoh Hitchbosoth who ordered the construction of her funeral temple in the Marine Monastery in the shortest, one of the greatest temples ever built in ancient Egypt.

Paragraph 1171

Hitchbuset was one of the first queens to rule in ancient Egypt, and ruled in the 15th century B.C.

Paragraph 1172

Queen Hitchbuset supported maritime trade with countries like Puntland, leading to the prosperity of the Egyptian economy in her era.

Paragraph 1173

It was Queen Hitchbuset who ordered the construction of the Temple of the Sea Monastery to be her tomb and to honour her achievements.

Paragraph 1174

It was Queen Hitchbusett who ordered the construction of her temple in the Marine Monastery, which is characterized by its unique design and carved into the rock.

Paragraph 1175

Queen Hitchbosoth was the founder of the Temple of the Monastery of the Shortest, one of the greatest Egyptian temples.

Paragraph 1176

It was Queen Hitchbosoth who ruled Egypt as a Pharaoh and succeeded in maintaining stability and building huge projects.

Paragraph 1177

One of the most famous temples of Hitchbushut is the Temple of the Monastery of the Shortest, which is considered one of the most beautiful and greatest temples in ancient Egypt.

Paragraph 1178

Queen Hitchbosoth was called the female pharaoh, one of the few women who ruled Egypt in history.

Paragraph 1179

Queen Hitchbuset is one of the greatest Egyptian queens, given her great achievements in construction and commerce.

Paragraph 1180

Because she was one of the few who was able to rule as a gown and created many temples and

economic projects.

Paragraph 1181

The discovery of Rachid stone was important for deciphering the hieroglyphic language, opening the door to understanding ancient Egyptian civilization.

Paragraph 1182

Wars in ancient Egypt included the use of organized armies and advanced weapons such as military vehicles and bows.

Paragraph 1183

The rulers of ancient Egypt were Pharaohs who ruled the country for thousands of years and founded one of the oldest civilizations in the world.

Paragraph 1184

To protect graves from theft, they built hidden entrances and used booby traps and magic spells to deter thieves.

Paragraph 1185

The Hawiye were an ancient people who lived in the Anatolia region and had diplomatic and military relations with the Pharaohs, especially during the Second Ramses era.

Paragraph 1186

Khadafi is one of the fourth family pharaohs and the son of King Khofu, the builder of the middle pyramid in Giza and attributed to him to the statue of the Sphinx.

Paragraph 1187

The Pharaoh Khabhar, the son of Khofu, is believed to have carved the statue of Abu Al-Hawl to guard his pyramid.

Paragraph 1188

The branch is Pharaoh of the fourth family, and the son of King Khofu, known for the construction of the second pyramid in Giza and the statue of the Sphinx.

Paragraph 1189

The Hakhou pyramid was built by order of Pharaoh Khogo to be his tomb, and it took about 20 years for the construction to take place.

Paragraph 1190

The Khvoo pyramid is about 146 metres high, the longest man-made construction of more than 3,800 years.

Paragraph 1191

Khofu was important because he built the largest pyramid, the greatest building in the history of

ancient Egyptian civilization.

Paragraph 1192

King Khofu is the pharaoh whose largest pyramid was built in Giza, and is considered one of the greatest pharaohs in history.

Paragraph 1193

Because it represents an amazing engineering and architectural masterpiece built more than 4,500 years ago without the use of modern technologies.

Paragraph 1194

The Lord Ra is the God of the Sun and one of the most important gods in ancient Egyptian religion, and he is the Creator of the universe.

Paragraph 1195

The statue of Ra Hoor my sister represents the god that combines Ra and Horus, often appearing in the form of a lion's statue with a man's head like the Sphinx.

Paragraph 1196

Ra was the God of the Sun and one of the main gods in ancient Egypt, and was believed to be the protector and guide to Pharaoh.

Paragraph 1197

The Hawk symbol represents God Horus, who was considered the protector of Pharaoh and Egypt.

Paragraph 1198

Ramsis III was a 20th-family Pharaoh, known for his defence of Egypt against naval attacks, especially against the peoples of the sea.

Paragraph 1199

Ramses III is the last powerful Pharaoh in Egypt. He has defended Egypt against the attacks of the peoples of the sea and has maintained the stability of the country.

Paragraph 1200

Ramses II is one of Egypt's greatest Pharaohs because of his great military and architectural achievements.

Paragraph 1201

He led many military campaigns, and built many temples such as the Temple of Abu Sambul and Ramsium, and left a huge mark on Egyptian engineering.

Paragraph 1202

Because of his long reign of more than 60 years, his great military and architectural achievements made him one of the most famous kings of Egypt.

Paragraph 1203

Ramses II is one of the most famous pharaohs, ruled Egypt for over 60 years and led large-scale military campaigns and built huge temples like Abu Sambul.

Paragraph 1204

Ramses II is one of the greatest military leaders in Egypt's history because of his triumphs and the construction of huge temples.

Paragraph 1205

Ramses II was one of Egypt's most famous pharaohs, long ruled for 67 years, and famously built temples and monuments.

Paragraph 1206

One of Ramses II's most famous achievements was the construction of the temple of Abu Sampl, the battle of Kadesh, and many temples and memorials.

Paragraph 1207

The architecture of Ramses II was characterized by its greatness and interest in detail, as well as the construction of many temples, which are one of the greatest features of ancient Egypt.

Paragraph 1208

The Battle of Kadesh was a great battle between Ramses II and the Hawiye, one of the oldest in

history.

[Paragraph 1209](#)

Ramsis II is considered to be one of the greatest pharaohs because of his long reign and great military and architectural achievements.

[Paragraph 1210](#)

The statue of Ramses II in the Temple of the Shortest shows Pharaoh in an official stand, with a double crown that symbolizes Egypt's upper and lower unity.

[Paragraph 1211](#)

The battle of Kadesh between the Egyptian army led by Ramses II and the Hawiye army was one of the oldest recorded battles.

[Paragraph 1212](#)

Ramses II fought the battle of Kadesh against the Hawiye, a famous battle that is one of the oldest recorded battles and shows his military skills.

[Paragraph 1213](#)

The second Ramses statue is located on many sites, most notably in front of the Temple of Al-Aksir and the Temple of Abu Sambel.

Paragraph 1214

Ramses II Cemetery was discovered in Kings Valley, containing engravings depicting his life and his victories.

Paragraph 1215

After Ramses II died, Egypt experienced a period of economic and political decline as a result of unstable governance.

Paragraph 1216

The statues of the Second Ramses were designed tremendously to reflect Pharaoh's power and prestige, often showing him standing or sitting on the throne.

Paragraph 1217

The battle of Kadesh demonstrated Ramses II's military strength and resulted in the signing of the first peace treaty known in history between Egypt and the Hawiye.

Paragraph 1218

Ramses II built many temples to maximize himself as a living God, and to show his strength and that of Egypt throughout the ages.

Paragraph 1219

The second Pharaoh Ramses ruled for 66 years, and one of the longest Pharaohs in Egypt's

history.

[Paragraph 1220](#)

Ramses II is one of Egypt's greatest Pharaohs, has long ruled and led many successful military campaigns, leaving many temples and statues.

[Paragraph 1221](#)

Ramses II is famous for building many huge temples, such as the temple of Abu Sambal and the temple of Karnak.

[Paragraph 1222](#)

The temple of Abu Sambel was built by Pharaoh Ramses II as a symbol of his victories and his military strength.

[Paragraph 1223](#)

The second Pharaoh Ramses fought the battle of Kadesh against the Hawiye and ended with the signing of the peace treaty.

[Paragraph 1224](#)

One of the most famous battles was the Battle of Kadesh against the Hawiye, one of the largest old battles in which the first known peace treaty was signed.

[Paragraph 1225](#)

Agriculture in ancient Egypt was dependent on the Nile flood, which was flooding the land and providing the food needed to grow crops such as wheat and barley.

[Paragraph 1226](#)

Agriculture in ancient Egypt was dependent on the Nile flood, which was flooding the land and providing the food needed to grow crops.

[Paragraph 1227](#)

It was Pharaoh Sanfru who built a pyramid, and this pyramid is one of the engineering experiments that led to the construction of the larger pyramid.

[Paragraph 1228](#)

The First City Cemetery is one of the finest tombs in the Kings Valley, famous for its colorful and complex inscriptions.

[Paragraph 1229](#)

The first Pharaoh Citi ordered the construction of the Grand Column Hall at the Crank Temple, which was completed by his son Ramses II.

[Paragraph 1230](#)

Tayyb, known today as the shortest, was a religious and political capital of ancient times, with

huge temples and royal palaces.

Paragraph 1231

The seven wonders of the ancient world include the largest pyramid in the Geze, the plaque of Babylon, the statue of Zeus in Olympia, the beacon of Alexandria, and others.

Paragraph 1232

Opt's Day was celebrated at the crank and shorter temples, where the statue of God Amon was carried in a large crank parade to the shorter temple.

Paragraph 1233

Pharaohs were dealing with neighbouring peoples through military campaigns, trade alliances and diplomatic marriage.

Paragraph 1234

The Phoenicians were sailors and former traders who lived on the shores of the Mediterranean Sea, and established business relations with ancient Egypt.

Paragraph 1235

The Battle of Kadesh is one of Ramses II's most famous battles against the late 13th century B.C.

Paragraph 1236

The Bible in ancient Egypt was known as "The Book of the Dead," and contained religious texts used to help the spirits cross into the afterlife.

Paragraph 1237

Hieroglyphic writing was an important tool for documenting religious texts and property and recording important events in ancient Egyptian society.

Paragraph 1238

Queen Cleopatra was the last king of the heroic family in Egypt, famous for her relations with Julius Caesar and Mark Anthony and her attempts to preserve Egypt's independence.

Paragraph 1239

Queen Cleopatra is one of the most famous queens in ancient Egyptian history because of her great political role.

Paragraph 1240

Queen Cleopatra was famous for her political intelligence and alliances with Roman leaders, which contributed to the long-term preservation of Egypt's independence.

Paragraph 1241

The priests played an important role in religious life in ancient Egypt, where they took care of

temples and offered relatives to the gods.

[Paragraph 1242](#)

Ancient Egypt was advanced because of its political system, its engineering achievements, and its innovations in areas such as medicine and writing.

[Paragraph 1243](#)

Old Egypt was protecting its borders by establishing forts and castles along its borders, and using armies to confront outside enemies.

[Paragraph 1244](#)

Life in ancient Egypt was characterized by agriculture on the banks of the Nile, with a focus on religion, arts and architecture.

[Paragraph 1245](#)

The temples of the sun were dedicated directly to the worship of the sun, like the temples of Atnaton, while the temples of the gods were dedicated to many gods, such as Amon Ra.

[Paragraph 1246](#)

One of the most famous temples of the shortest: the Temple of Crink and the Temple of the shortest, which reflect the genius of ancient Egyptian architecture.

[Paragraph 1247](#)

The pharaoh temples were designed to be houses of the gods, with huge halls and columns decorated with inscriptions and statues.

[Paragraph 1248](#)

The Temple of the Shortest was built by Pharaoh Amishb III, and it was completed by Ramses II.

[Paragraph 1249](#)

The temple of Al-Aksir, which was built by Pharaoh, was completed by Ramses II. It is one of the most important temples in Egypt.

[Paragraph 1250](#)

The Temple of the Shortest was built by order of the Pharaoh at the urging of the third, and the construction of Ramses II was completed.

[Paragraph 1251](#)

The crank temple was built by many pharaohs, but the third and the second Ramses were among the most significant contributors to its construction.

[Paragraph 1252](#)

The Crank Temple was built by order of many pharaohs, but the third and the second Ramses were among the most prominent contributors to its construction.

[Paragraph 1253](#)

The Crank Temple was the largest religious complex in ancient Egypt, dedicated to the worship of God Amon Ra, and one of the most important monuments in Egypt.

[Paragraph 1254](#)

The temple of Abu Sambel was built for Pharaoh Ramses II, one of the greatest in Egypt.

[Paragraph 1255](#)

The temple of Abu Sambel was built by Ramses II to bear witness to his power and triumphs, and was moved in the 1960s to keep him from drowning.

[Paragraph 1256](#)

The Temple of Hitchbusut was built by Pharaoh Hitchbusot in the Marine Monastery of the Shortest, and is considered one of the greatest Egyptian temples.

[Paragraph 1257](#)

The temple of Horus in Idvo is one of the best temples in Egypt, dedicated to the worship of the God of Horus, and an excellent example of ancient Egyptian architecture.

[Paragraph 1258](#)

The Battle of Deir el-Balah was one of Ramses II's battles against the peoples of the sea, and was part of his defenses of Egypt's eastern border.

Paragraph 1259

The battle of Kadesh was important because it saw the first peace treaty written in history between the Egyptians and the Hawiye.

Paragraph 1260

The Battle of Kadesh was one of the largest battles in ancient times, fought by Ramses II against the Hawiye.

Paragraph 1261

The battle of Kadesh was fought by Ramses II against the late 13th century B.C., and ended with the signing of the first peace treaty in history.

Paragraph 1262

The Battle of Marathon was not part of Egypt's ancient history, but it was a decisive battle in the Greek Persian wars.

Paragraph 1263

The Battle of Megiddo was one of the most famous battles in the history of pharaohs, led by pharaohs enthusiast III against a coalition of Kansas princes.

Paragraph 1264

The Battle of Haspsot was a successful commercial campaign to Puntland, bringing great riches of

incense, gold and rare animals to Egypt.

Paragraph 1265

The oldest known graveyard in Egypt is the Cemetery of Saqara, which belongs to the third family and is distinguished by its listed pyramids.

Paragraph 1266

The high priests held an important place in ancient Egypt, where they ruled as kings and priests at the same time, and controlled temples and religious rites.

Paragraph 1267

The first capital of a united Egypt was the city of Memphis, founded by King Narmer.

Paragraph 1268

A statue built to immortalize the Pharaoh inspired the third, and he was thought to have special abilities, such as making sounds when he was born.

Paragraph 1269

The resources in ancient Egypt were managed by the state that controlled the land, distributed crops and taxes, and managed internal and external trade.

Paragraph 1270

King Mina is another name used to refer to Narmer, the first king of united Egypt.

Paragraph 1271

King Narmer is the first union of Egypt and the founder of the first family.

Paragraph 1272

Because he succeeded in uniting Egypt's top and bottom, which established Egypt's first nation and made it one of the oldest civilizations in history.

Paragraph 1273

One of his most notable achievements is the unification of Egypt and the construction of the capital, Memphis, as well as the establishment of the central administration in ancient Egypt.

Paragraph 1274

The sculpture in ancient Egypt was done using stone and metal tools, and the statues were carved with high precision and decorated with bright colors.

Paragraph 1275

Namar Mina is the first Pharaoh to rule Egypt after its unification.

Paragraph 1276

Nfertiti was the wife of Ekhnaton, famous for her beauty, and played a prominent role in supporting the worship of Aton.

Paragraph 1277

Nfertiti was the wife of Pharaoh Akhnaton, famous for her beauty and role in the religious revolution led by her husband.

Paragraph 1278

Queen Nfertiti was the wife of Pharaoh Ekhnaton and one of the most famous female figures in the history of ancient Egypt because of her beauty and her political role.

Paragraph 1279

The Nile River was the source of life in ancient Egypt, where it provided water for agriculture, commerce and the transportation of stones to build temples and pyramids.

Paragraph 1280

The Nile River was the lifeline of ancient Egypt, where it provided the necessary water for agriculture and trade.

Paragraph 1281

The Nile River was the lifeblood of ancient Egyptians, providing water for agriculture and was a

major focus of their economic and religious life.

[Paragraph 1282](#)

The Great Pyramid was built by Pharaoh Khofo to be his royal tomb, and it took about 20 years to build, and is one of the greatest engineering achievements in history.

[Paragraph 1283](#)

The Great Giza pyramid was built for Pharaoh Khofu, and is considered one of the greatest pyramids in Egypt.

[Paragraph 1284](#)

A brown pyramid built for Pharaoh Smurfro, one of the most important Egyptian pyramids.

[Paragraph 1285](#)

The Zuser pyramid in Sokara is the oldest pyramid built in Egypt and is the first pyramid listed in history.

[Paragraph 1286](#)

The Pharaoh's pyramid is the largest pyramid in the Giza, one of the seven wonders of the world.

[Paragraph 1287](#)

The Valley of Kings is an area in the shortest used as a graveyard for the burial of pharaohs and nobles in the modern kingdom.

Paragraph 1288

The Valley of Kings is an archaeological site in the shortest, containing the tombs of the pharaohs from the 18th to 20th family.

Paragraph 1289

The most famous tombs of the Kings Valley include the Tut Ankh Amon Cemetery, the Ramses VI Cemetery, and the City I Cemetery.

Paragraph 1290

The Valley of Kings was used as a burial ground for pharaohs and nobles in the modern state to protect them from thieves.

Paragraph 1291

Among the kings buried in the valley of kings: Tut Ankh Amon, Ramsis II, and Citi I.

Paragraph 1292

Graveyards in the Kings Valley were dug in the rocks to protect them from theft and to provide a safe place for the Pharaohs in their afterlife.

Paragraph 1293

The Valley of Kings is an important archaeological site because it contains tombs of pharaohs and kings that hold treasure and valuable historical information.

Paragraph 1294

The Valley of Kings is the site of the burial of Pharaohs and nobles in ancient Egypt, and contains many royal tombs dating back to the modern state.

Paragraph 1295

The Valley of Kings was known in ancient times, but important graves in modern times were discovered by archeologists such as Howard Carter.

Paragraph 1296

It was built in the Valley of Kings to ensure that the graves were protected from thieves and looting and to provide a safe place to bury the pharaohs.

Paragraph 1297

The Valley of Kings was built to be a safe burial site for pharaohs and to prevent their graves from being looted by thieves.

Paragraph 1298

One of the most famous tombs of the Valley of Kings: Tot Ankh Amon, Ramses II, Hatchbusut

Cemetery.

Paragraph 1299

Religious holidays in ancient Egypt included Opt's Day, the New Year's Day, the birthday of the Lord Osiris, and other holidays celebrated by the temples of the gods.

Paragraph 1300

The embalming process involved the removal of internal organs, the treatment of the body with preservatives such as aorta, its cover in linen coils, and its placement in a coffin.

Paragraph 1301

Of the enemies of Egypt in the period of the modern kingdom were the Hittites, the Nubites, and the Libyans.

Paragraph 1302

Ramses III was a pharaoh of the 20th family, known for his efforts to defend Egypt against attacks by the peoples of the sea and to build many temples.

Paragraph 1303

The 20th family has seen the rule of Pharaohs, like Ramses III, known for their conflicts with the peoples of the sea and for facing economic crises.

Paragraph 1304

Nubian civilization has affected Egypt through cultural and commercial exchanges, as well as through conflicts and agreements between the Nubian and Egyptian kingdoms.

Paragraph 1305

The Hawiye were rivals to Egypt at some point, but they entered into peace treaties with the Pharaohs, such as the Kadesh Treaty with Ramses II.

Paragraph 1306

One of the most famous temples Ramses III built is the Temple of the City of Qurnah, also known as the Temple of Habo.

Paragraph 1307

Royal holidays were celebrated with artistic performances and religious parades, and often included offering relatives and honoring the gods.

Paragraph 1308

The wars between the Egyptians and the Hawiye were for a number of reasons, including control over land, natural resources and trade.

Paragraph 1309

The embalming techniques used were the removal of internal organs, the use of aorta for the

drying of the body, and its cover in linen coils.

Paragraph 1310

Of the 20 prominent pharaohs in the family was Ramses III, who ruled from 1186 to 1155 BC.

Paragraph 1311

The Nubian culture was rich in achievements in the arts and architecture, and contributed significantly to the exchange of cultures and trade with Egypt.

Paragraph 1312

The Hawiye influenced Egypt 's history through military conflicts and trade, as well as the conclusion of important peace treaties.

Paragraph 1313

Funeral practices included embalming, construction of cemeteries, offering relatives, and solemn ceremonies in honor of the deceased.

Paragraph 1314

Pharaohs dealt with their foreign enemies through wars and military tactics, as well as through treaties and diplomacy.

Paragraph 1315

One of the most important achievements of Ramses III is to defend Egypt against the peoples of the sea and to build huge temples, such as the Habo Temple.

Paragraph 1316

Religious holidays were largely about kings, who participated in celebrations and offered relatives to the gods of Egypt.

Paragraph 1317

One of the most notable treaties that the Egyptians have concluded with the Hawiye is the Kadesh Treaty, which was concluded between Ramses II and the King of the Hawiye.

Paragraph 1318

Animal embalming involved the use of preservatives such as aorta, the wrapping of cactus, and the placement of it in ad hoc coffins.

Paragraph 1319

The seizure played an important role in the history of ancient Egypt through trade, conflicts, and cultural influences.

Paragraph 1320

The temple of Abu Sable is marked by its huge face, carved in the rock, and contains huge

statues of Ramses II, with encoding halls in it.

Paragraph 1321

The crank temple was built over several centuries, but it was inspired by the third most prominent pharaohs who expanded it dramatically.

Paragraph 1322

Kings in ancient Egypt were chosen on the basis of the royal lineage, and mostly the successor of the deceased king was elected from the royal family.

Paragraph 1323

One of Rameses III's main battles is the Battle of the Valley of Kings against the peoples of the sea.

Paragraph 1324

The Hawiye contributed to Egypt's history by concluding peace treaties such as the Kadesh Treaty, which helped to maintain peace between the two kingdoms.

Paragraph 1325

One of the most famous holidays in the city of Tayba was the Day of the Obite and the Day of the Niruz, where religious ceremonies and parades were held.

Paragraph 1326

The kid embalming process was slightly different, with lighter preservatives being used, and often embalmed in a simple way.

Paragraph 1327

The objectives of the wars between Egypt and the Nuba included control of land and natural resources, as well as securing trade routes.

Paragraph 1328

The king who led the campaign against the Hawiye in the battle of Kadesh is Ramsis II, and he has concluded a peace treaty with the Hawiye King.

Paragraph 1329

Embalming practices have helped maintain medical knowledge through the use of preservatives and embalming techniques that have evolved over time.

Paragraph 1330

The most prominent cultural features of the ancient spell include unique architectural arts, sculpture, commerce, and influence on Egyptian culture.

Paragraph 1331

Egypt has been affected by de facto civilization through cultural exchanges, trade and the

conclusion of peace treaties that have contributed to the stability of the region.

Paragraph 1332

One of the most prominent temples built in the age of Rameses III is the Temple of Habo and the Temple of "Cherna" in the shortest.

Paragraph 1333

The royal feasts were celebrated through the organization of huge parades, the offering of sacrifice, and the performance of religious ceremonies to honour the King and the gods.

Paragraph 1334

Among the important treaties that Egypt has concluded with its neighbours is the Kadesh treaty with the Hawiye, and the Ramses II treaty with the Kings of the Hawiye.

Paragraph 1335

In the modern state era, methods included the removal of internal organs, the treatment of the body with aorta, and the use of linen coils.

Paragraph 1336

The relationship between pharaohs and pharaohs involved cultural and commercial exchanges, as well as military conflicts and treaties.

Paragraph 1337

The temple of Abu Simpel is marked by its huge face, carved in the rock, the statues of Ramses II, and its wonderful inner euphoria.

Paragraph 1338

Funeral practices affected Egyptian art through the development of sculpture techniques and drawings that were used to embody the afterlife.

Paragraph 1339

Military campaigns have affected Egypt 's internal situation by affecting the economy, draining resources and increasing pressure on society.

Paragraph 1340

One of the most important battles led by Ramses II was the Battle of Kadesh against the Hawiye, which ended with an important peace treaty.

Paragraph 1341

In Egypt 's Middle Ages, methods included the use of a combination of preservatives and linen coils to dry and preserve the body.

Paragraph 1342

Egyptian civilization has been affected by Nubian civilization through cultural and artistic

exchanges and influences on art and architecture.

Paragraph 1343

One of the most famous holidays that Egypt celebrated in the modern state was the Day of the Obet and the Day of the Niruz, and they were celebrated in the great temples.

Paragraph 1344

The pharaoh that restored the crank temple is Amishab III, who expanded and added many new parts to the temple.

Paragraph 1345

In the Old Kingdom period, embalming operations included removal of internal organs, casing of the body, and the use of preservatives such as neutrons.

Paragraph 1346

Methods used in the preservation of historical documents included the use of natural materials such as papyrus paper and stone inscription.

Paragraph 1347

The relationship between pharaohs and the Nubian kingdom involved trade, culture, and sometimes military conflicts.

Paragraph 1348

At the temples of Abu Simpel, Ramses II's birthday was celebrated, Opt's Day, and Niruz's birthday was celebrated.

Paragraph 1349

Funeral practices have affected the arts through the development of sculpture and painting techniques that embody the afterlife and the decorating of cemeteries.

Paragraph 1350

The most prominent battle in Ramses II is the Battle of Kadesh against the Hawiye, one of the greatest battles in its history.

Paragraph 1351

The pharaohs were chosen from the royal family, and often the deceased king 's heir was nominated as his successor.

Paragraph 1352

The methods used in embalming animals include removal of internal organs, use of aorta for drying the body, and packaging it with cactus.

Paragraph 1353

Royal holidays include Opet's Day, New Year's Day, and the birthday of the Lord Osiris,

celebrated in distinctive religious and artistic ways.

Paragraph 1354

Wars have affected Egypt 's ancient history through changes in borders, a change in royal breeds, and the evolution of relations with neighbouring countries.

Paragraph 1355

One of the treaties that Ramsis II concluded with the Hawiye is the Kadesh Treaty, which is the dispute between the two parties and which established peace between the two kingdoms.

Paragraph 1356

In the period of the Central Kingdom, embalming operations included the use of natural preservatives, body wrapping with linen rolls, and the provision of proximity.

Paragraph 1357

One of the most important kings in the 20th family was Ramses III, who led the defence of Egypt against the peoples of the sea and was known for his architectural achievements.

Paragraph 1358

The relationship between the pharaohs and the pharaohs involved conflicts and peace treaties, as in the Kadesh Treaty, which ended the dispute between the two parties.

Paragraph 1359

One of the most famous holidays in the city of Tayba was Opt Day, where it was celebrated at the temples of the city and included religious parades and celebrations.

Paragraph 1360

Nubian civilization has influenced Egyptian culture through cultural and artistic exchange, and its impact on architecture and the arts.

Paragraph 1361

In the old state period, methods included the removal of internal organs, the use of aorta for the drying of the body, and its packaging with cactus.

Paragraph 1362

One of the most notable battles fought by Ramses III is the Battle of the Valley of Kings against the peoples of the sea, which contributed to strengthening security in Egypt.

Paragraph 1363

In the temples of the shortest, they were celebrating Opt's Day, Nero's Day, and the birthday of God Amon, and religious ceremonies and parades were held.

Paragraph 1364

In the modern state period, embalming involved the use of aorta for the drying of the body,

removal of internal organs, and casing.

Paragraph 1365

The relationship between pharaohs and pharaohs in the Old Kingdom period included military and commercial conflicts, as well as treaties concluded for the maintenance of peace.

Paragraph 1366

In the ancient city of Tayabe, religious holidays were celebrated through the organization of huge parades, the offering of sacrifice, and the performance of rituals at the great temples.

Paragraph 1367

One of the most prominent temples built in the 20th family was the Habo Temple, which was built by Ramses III.

Paragraph 1368

Funeral practices affected the arts by developing sculpture and painting techniques that were used to embody the afterlife and decorate cemeteries.

Paragraph 1369

In the modern kingdom, methods included the use of a combination of preservatives and linen wrappers for the drying and preservation of the body.

Paragraph 1370

Among the peace treaties concluded between the Egyptians and the Hawiye is the Kadesh treaty concluded between Ramses II and the King of the Hawiye, which is aimed at ending the conflict.

Paragraph 1371

Nubian civilization has affected Egyptian history through cultural, commercial exchange, political and artistic influences.

Paragraph 1372

The royal holidays of the great temples were celebrated with art performances, religious parades, communion, and royal rituals.

Paragraph 1373

Exit is the event that tells the story of the liberation of the children of Israel from slavery in Egypt under the leadership of Moses and is central to the Jewish Bible.

Paragraph 1374

The Bible is the sacred text of Judaism, which includes the first five books of the Bible, and is a basic source of religious teachings and laws.

Paragraph 1375

Moses was a chief prophet in the Jewish religion, Christianity and Islam, and was the leader of the

children of Israel as they went out of Egypt and received the Ten Commandments.

Paragraph 1376

The pharaoh that was born of Moses was the Pharaoh of Egypt, who ruled during the time when the children of Israel went out, and whose identity was different based on various historical accounts.

Paragraph 1377

The ancient Egyptians practised a multi-Godd religion, where they worshipped many gods and gods such as Ra, Isis, and Osiris.

Paragraph 1378

The Crank Temple is a large temple complex located in the shortest, and it was an important religious center in ancient Egypt with temples of various gods such as Amon.

Paragraph 1379

The priests in ancient Egypt were responsible for performing religious rites, administering temples, offering relatives to the gods, and they played a major role in religious and political life.

Paragraph 1380

The royal tombs are the graves built for the ancient kings of Egypt in the valley of kings and the valley of queens, where the pharaohs and members of the royal family were buried.

Paragraph 1381

The Crank Temple is important because it was one of the largest and most important religious centres in ancient Egypt, and it was the center of the worship of God Amon, representing the achievements of ancient Egyptian architecture.

Paragraph 1382

The book of the Dead is a collection of religious texts that were placed in the graves of ancient Egyptians to help them on the journey to the afterlife.

Paragraph 1383

The main religions in ancient Egypt included worship of gods such as Ra, Isis, and Osiris, and were a multi-God religion with a focus on funeral rites and worship.

Paragraph 1384

The Ten Commandments are the basis of morality and the laws of the Jewish religion, and the teachings of Moses received by the children of Israel on Mount Sinai are considered.

Paragraph 1385

The Bible describes the coming out as a great event involving the liberation of the children of Israel from the slavery of Egypt through miracles and verses that occurred under the leadership of Moses.

Paragraph 1386

Easter is the main Jewish holiday associated with going out, where the anniversary of liberation from slavery is celebrated in Egypt.

Paragraph 1387

Ancient Egyptian culture was advanced in the arts, architecture, science, including the construction of pyramids and temples, and the development of hieroglyphic writing.

Paragraph 1388

One of the most important temples built during the 18th family period was the Temple of Karnak and the Temple of the Shortest, during which time there was a boom in religious architecture.

Paragraph 1389

The funeral rituals were aimed at securing a life after death, ensuring a smooth transition to the other world by offering closeness and rituals.

Paragraph 1390

The relationship between pharaohs and priests was reciprocal, with pharaohs relying on priests in religious matters and rituals, while priests received support and privileges.

Paragraph 1391

The priests run temples, perform rituals and worships, act as mediators between the gods and

the people, and run holidays and religious events.

Paragraph 1392

It is believed that the main temple of God Amon was in the crank, where he was considered an important center of worship in ancient Egypt.

Paragraph 1393

Ancient Egyptian civilization has affected other cultures through the exchange of knowledge, art, architecture, and influence on the peoples of the Mediterranean.

Paragraph 1394

The Crank Temple is one of the largest temples in ancient Egypt in size, stretching over a wide area and containing many pieces and buildings.

Paragraph 1395

The pharaohs were chosen from the royal family, and the new king was often determined by succession or proximity to the deceased pharaoh.

Paragraph 1396

The Bible texts tell the story of the conflict between Moses and the Pharaohs, with miracles during the time of the exit, and Pharaoh's punishment for insisting that the children of Israel should not be released.

Paragraph 1397

The most famous pyramids include the Hakhmo pyramid (the largest pyramid), the Khabhar pyramid, and the Mangaw pyramid, which is located in Giza and represents the most prominent feature of the funeral architecture in ancient Egypt.

Paragraph 1398

The Bible describes the journey of the children of Israel into the desert as a long journey full of challenges and miracles, including receiving the Ten Commandments and fulfilling the divine promise of the promised land.

Paragraph 1399

The exact history of the events mentioned in the release is difficult to determine, as historical evidence and traces vary, and religious accounts remain part of the basic references.

Paragraph 1400

The embalming process in ancient Egypt involved removing internal organs, treating the body with preservatives, and wrapping it to ensure that it was preserved in the afterlife.

Paragraph 1401

The most prominent features of the Crank Temple include the Amon edifice, the Great Column Hall, the Sphinx statues, and the huge gates reflecting the temple's greatness and architectural details.

Paragraph 1402

Moses led the children of Israel on their journey out of Egypt, driving them across the Red Sea and receiving the Ten Commandments. He was also known as a religious leader and prophet in the written stories.

Paragraph 1403

Hieroglyphic writing has evolved over time from simple symbols to a complex system that includes the portrayal of objects, ideas and voices, used in engravings and religious writings.

Paragraph 1404

The Valley of Kings is a historic site containing the tombs of Pharaohs in ancient Egypt, including the tomb of Tut'ach Amon, characterized by engravings and charades that Troy the life of the Pharaohs and their other world.

Paragraph 1405

The pyramids were built as royal graves to secure the life of the pharaohs after death, and were places to prepare them for the afterlife and guarantee their eternal place.

Paragraph 1406

Egyptian religious culture has greatly influenced the arts and architecture through the use of religious symbols in decorations and inscriptions, and the construction of temples and pyramids reflecting religious faith.

Paragraph 1407

Ancient Egyptian legends include stories of gods such as Ra, who represent the sun, Isis and Osiris, which relate to resurrection and the afterlife, and are part of popular beliefs.

Paragraph 1408

Ancient Egypt was an important trading centre, sharing goods such as gold and spice with neighbouring countries, and playing a major role in trade across the Mediterranean.

Paragraph 1409

Religion has had a great influence on politics in ancient Egypt, where pharaohs were regarded as holy gods and rulers, and priests had great political and religious influence.

Paragraph 1410

The most famous religious symbols in ancient Egyptian art include the symbols of Ra's God, the euphoria, and the scorpion, where they were used in inscriptions and statues to illustrate religious beliefs.

Paragraph 1411

The holidays in ancient Egypt were celebrated by religious ceremonies, including dances, music and songs, and were opportunities for religious and social gatherings.

Paragraph 1412

Jewish religion has had a significant impact on Western philosophy by introducing ethical principles and laws that have influenced religious philosophy and ethics in Europe.

Paragraph 1413

The most prominent stories include the story of the birth of Moses, the miracle of the Red Sea, and his receiving of the Ten Commandments, and how he led the children of Israel to the promised land after he left Egypt.

Paragraph 1414

The priests in ancient Egyptian arts were usually represented by special dresses and religious signs, such as wigs and special head coverings, to express their role in religious rituals.

Paragraph 1415

In ancient Egyptian religion, the afterlife was thought to be a continuation of the world's life, and a person must have a proper funeral and offer relatives to ensure that he or she could pass peacefully to the other world.

Paragraph 1416

Construction of temples in ancient Egypt included the use of large stones, large labour, advanced architectural techniques such as inscription and fine decoration, as well as the use of hand tools.

Paragraph 1417

The Great Pyramids of Giza were built during the fourth family period, and the Khufu pyramid began to be built around 2580 BC, followed by the construction of the Pyramid Pyramid and Pit.

Paragraph 1418

Children in ancient Egypt were taught in schools run by priests, where they focused on literacy, numeracy and religious science.

Paragraph 1419

The Temple of the Shortest was regarded as an important religious centre, where religious ceremonies and major events were held, and it was associated with the worship of God Amon.

Paragraph 1420

Religious heritage was preserved through inscriptions on temple walls, manuscripts and statues, where legends, rituals and religious beliefs were recorded.

Paragraph 1421

The Torah has had a significant impact on the formation of Western culture by presenting fundamental values and ethics that have influenced philosophy, religion and literature in Western civilizations.

Paragraph 1422

The most prominent ritual in the Crink Temple included offering relatives, performing prayers,

and holding God's observances, such as God's Day celebrations.

[Paragraph 1423](#)

Moses faced numerous challenges, such as Pharaoh's resistance, the difficulties of crossing into the desert, and the rebellion by the Israeli people, but he continued to lead them towards the promised land.

[Paragraph 1424](#)

Historical events in ancient Egypt were recorded on the walls of temples, statues and stone boards, and were used to document important events and official events.

[Paragraph 1425](#)

In Islam, Moses is regarded as an important prophet and frequently mentioned in the Koran, a great leader with a special place in Islam, and an example for the Muslim nation.

[Paragraph 1426](#)

Legendary stories include stories of conflicts between the gods, such as between Ra 's and West 's, the Osiris ' resurrection story, and stories of creation and the afterlife.

[Paragraph 1427](#)

The temples were run by priests with a special status, held religious and administrative responsibilities, and supervised the rituals and relatives offered to the gods.

Paragraph 1428

The Bible describes miracles that occurred during the exit, such as turning the stick into a snake, blows to Egypt, and crossing the Red Sea as signs of divine power and liberation of the sons of Israel.

Paragraph 1429

The temples in ancient Egypt reflected the cultural and religious dimensions, which were used as centres of education and worship, and represented the arts and architecture of ancient Egypt's civilization.

Paragraph 1430

The mummies were preserved using advanced embalming techniques, which included removal of internal organs, processing of the body with preparations, and wrapping it with special wrappings to protect it.

Paragraph 1431

The city of Al-Assir, known as the good name of ancient times, was an important religious and cultural center, and witnessed the construction of many temples and royal tombs.

Paragraph 1432

Worships in ancient Egypt were documented through inscriptions on temple walls, drawings, and hieroglyphic writings that tell rituals and ad hoc ceremonies of the gods.

[Paragraph 1433](#)

Religious beliefs have had a significant impact on the daily life of ancient Egypt, where rituals, holidays, and everyday works were defined and reflected the role of religion in all aspects of life.

[Paragraph 1434](#)

The priests were performing funeral rituals that included reading religious texts, offering relatives, and ensuring the protection of the spirit on her journey to the afterlife.

[Paragraph 1435](#)

The main features include the Great Column Hall, Amon's edifice, the Gate of Tead, and the Sphinx statues, which show the greatness and unique architectural details of the temple.

[Paragraph 1436](#)

The royal families of ancient Egypt played an important role in politics and religion, as the Pharaohs were considered divine kings and were responsible for maintaining order and worship.

[Paragraph 1437](#)

The traditions associated with the construction of pyramids include the selection of a suitable location, the use of advanced building techniques, and the preparation of the site in conformity with the religious rites of the deceased King.

[Paragraph 1438](#)

God's Day Amon was celebrated by religious marches, offering relatives, and organizing massive festivities at the Crank Temple, where people gathered to celebrate the festival and the rituals associated with God Amon.

Paragraph 1439

The Torah has had a great impact on literature and Western art by presenting religious and moral subjects, inspiring literary and artistic works that reflect the values and stories contained in the Holy Scriptures.

Paragraph 1440

The noble class of ancient Egypt was determined by royal lineage, political and religious role, and wealth, where noble families were gaining influence and a privileged social standing.

Paragraph 1441

The ancient Egyptian religion has influenced Western thought through the transmission of symbols, beliefs and architectural and artistic techniques, which have affected other cultures and civilizations in the region.

Paragraph 1442

Religious rituals were performed by offering relatives, performing prayers, organizing ceremonies, where priests performed rituals according to specific laws and rituals concerning each god.

Paragraph 1443

Ancient texts describe pyramids as huge graves built by pharaohs to secure the life of the afterlife, containing burial rooms and passages that represent the king's journey to life after death.

Paragraph 1444

Easter is celebrated by eating traditional food, such as bitter pie and herbs, and by holding memorials simulating his exit from Egypt and the liberation of the children of Israel from slavery.

Paragraph 1445

The most notable events include the construction of temples in the 18th family, religious ceremonies, and royal missions that have added to the city landmarks and influenced its development.

Paragraph 1446

The holidays in ancient Egypt were organized on a regular basis, including religious ceremonies, games, music, dances, and were seen as an opportunity to gather society and value the gods.

Paragraph 1447

The arts were used to decorate temples, document religious events, create statues that were displayed as close to the gods, and express the beliefs and nature of the gods.

Paragraph 1448

Religious stories tell that Pharaoh refused to release the sons of Israel, suffered divine blows, and eventually drowned in the Red Sea while trying to pursue Moses and the sons of Israel.

Paragraph 1449

Embalming began in ancient Egypt about 2,600 BC, and was gradually evolving to include more complex techniques to ensure that the bodies were preserved and protected in the afterlife.

Paragraph 1450

One of the most remarkable architectural features of the Crank Temple is the huge edifice, the Great Column Hall, which contains decorated columns, and the architectural details that reflect creativity in religious construction.

Paragraph 1451

Moses has a great influence on different religious communities such as Judaism, Christianity and Islam, where he is regarded as a prophet and leader of historical and religious significance in these religions.

Paragraph 1452

Mummies were used in religious rituals as part of burial rituals, where they were designed to secure the life of the afterlife by offering relatives and rituals that guaranteed the protection of the spirit.

Paragraph 1453

The ancient Egyptian religion has influenced other civilizations through the transmission of religious symbols, beliefs and architecture, and has been part of cultural and commercial exchanges in the Mediterranean.

Paragraph 1454

The stories associated with Moses' life include his birth in Egypt, facing Pharaoh, receiving the Ten Commandments on Mount Sinai, and leading the sons of Israel to the promised land.

Paragraph 1455

Historical information was recorded on stone boards, inscriptions on temple walls, statues, and used to document important events and royal policies.

Paragraph 1456

The priests at the temples of the shortest were running the temples, carrying out religious ceremonies, and supervising religious ceremonies and events in the city.

Paragraph 1457

The gods were holy through the construction of temples, the offering of relatives, and the holding of religious rites, which included prayers and ceremonies honoring the gods and demanding their blessing.

[Paragraph 1458](#)

In ancient Egypt, architecture was based on cultural grounds relating to religious beliefs, arts, and engineering, where it was used to build temples and pyramids that reflected sanctity and spirituality.

[Paragraph 1459](#)

The holidays were documented through inscriptions and religious texts on temple walls, describing rituals, ceremonies, and details of holidays held annually.

[Paragraph 1460](#)

The Jewish religion has influenced historical events by offering moral and religious principles, and its impact on conflicts, philosophy and relations among nations throughout history.

[Paragraph 1461](#)

The Book of the Dead offers ideas about the afterlife, ways to prepare for life after death, and texts that help the spirit on its journey to the other world and ensure safety in life after death.

[Paragraph 1462](#)

Religious symbols have been used in ancient Egyptian art to express religious beliefs, to decorate temples and statues with inscriptions reflecting myths, gods and religious events.

[Paragraph 1463](#)

The methods used for embalming mummies include removal of internal organs, treatment of the body with preservatives such as nitrate, and wrapping it with linens to protect it from degradation.

Paragraph 1464

The temples of the shortest had a great impact on Egyptian civilization by being important religious and cultural centres, where they were used for religious ceremonies and royal societies.

Paragraph 1465

The funeral rituals were organized through a series of steps, including embalming the body, offering relatives, performing religious prayers and rituals aimed at securing the spirit in the afterlife.

Paragraph 1466

It was Pharaoh Khobo who built the biggest pyramid in the Giza.

Paragraph 1467

The main gods include Ra, Osiris, Isis, and Anubis.

Paragraph 1468

The transport was made by boats on Niles and by oxen-drawn wagons.

Paragraph 1469

The inscriptions were used to document religious and political events and to decorate temples and cemeteries.

Paragraph 1470

Imhotep was a great architect and doctor and founder of stone construction art.

Paragraph 1471

The runaway pyramid is the first pyramid in Egypt, built by Imhotep to Pharaoh Zuser in Saqara.

Paragraph 1472

The country of Nuba is located in southern Egypt, an important historical area that was connected to ancient Egypt.

Paragraph 1473

Ancient Egyptians worshiped many gods that were associated with elements of nature such as the sun and the Nile.

Paragraph 1474

Stones were transported by wood slides that were traded on sand by workers and animals.

Paragraph 1475

Imhotep was the main engineer in the design and construction of the Zoser pyramid listed in Sekara.

Paragraph 1476

The Nubians had a great influence on ancient Egypt through trade and military alliances.

Paragraph 1477

Isis is the goddess of magic and motherhood in ancient Egyptian mythology.

Paragraph 1478

The boats were the main means of transport on the Nile River and were used to transport goods and people.

Paragraph 1479

The oldest Egyptian inscription dates back to the early family era and documents the royal and religious events.

Paragraph 1480

The reign of Pharaohs lasted for thousands of years and witnessed the construction of many temples and pyramids.

Paragraph 1481

Zoser is Pharaoh of the third family and his most famous feature is the pyramid listed in Sekara.

Paragraph 1482

The seizure country was an important source of gold and other natural wealth and linked Egypt to Africa.

Paragraph 1483

Food was transported by boats on the Nile or by road by animals.

Paragraph 1484

The hieroglyphic engravings are ancient Egyptian clerical symbols used to codify religious and historical texts.

Paragraph 1485

Imhotep was a great engineer, doctor and founder of stone construction art, and built the pyramid on the tar.

Paragraph 1486

Ancient Egyptians believed that the gods controlled all aspects of their lives and were building temples in honor of them.

Paragraph 1487

The giant statues were transported by wood slides being traded by workers and animals.

Paragraph 1488

The inscriptions in the Temple of Crink document the religious events and military triumphs of Egyptian kings.

Paragraph 1489

The runway pyramid represents the first stage in the evolution of the construction of pyramids in ancient Egypt.

Paragraph 1490

Egyptian religion has influenced the Nubian culture through the spread of Egyptian gods in the country of the Nubian.

Paragraph 1491

Ra is the God of the Sun and one of the most important gods in ancient Egyptian religion.

Paragraph 1492

The wagons were dragged by bulls or horses to transport goods and people.

Paragraph 1493

The most ancient inscriptions on pyramids are found in the fifth family pyramids and document religious texts.

Paragraph 1494

Tut Ankh Amon was a pharaoh of the 18th family and famously discovered his rightful grave in the valley of kings.

Paragraph 1495

The tarmac was built for Pharaoh Zuser in Scara.

Paragraph 1496

Commercial relations were strong as Egypt imported gold and other resources from the seizure.

Paragraph 1497

Animals like bulls and donkeys were used to drag carts and transport goods.

Paragraph 1498

The inscriptions in the valley of kings document life after death, and spells to protect the Pharaohs in their journey to the other world.

[Paragraph 1499](#)

Imhotep is a symbol of genius in engineering and medicine and has played a key role in the development of Egyptian architecture.

[Paragraph 1500](#)

Of the most famous goddess Ra, Isis, Osiris, and Horus.

[Paragraph 1501](#)

Vessels were built from oak wood and used for fishing, transportation and trade purposes.

[Paragraph 1502](#)

The inscriptions were telling the stories of the gods and documenting religious rituals and military victories.

[Paragraph 1503](#)

King Narmer of Mina is the one who united Egypt high and low.

[Paragraph 1504](#)

The shift country was important as a source of gold and other resources and had a cultural and religious impact on Egypt.

Paragraph 1505

The crops were transported by boats on the Nile or using animal-drawn vehicles.

Paragraph 1506

The runway is the first pyramid built in Egypt and marks the beginning of the construction of the Great Pyramids.

Paragraph 1507

Horus is the God of heaven and protection in ancient Egyptian religion, often represented by the head of a hawk.

Paragraph 1508

The bodies were transported to embalming workshops across the Nile or by road using vehicles.

Paragraph 1509

The inscriptions in the Nefertari cemetery are the most beautiful of the inscriptions, the conception of life after death and the offering of relatives to the gods.

Paragraph 1510

The first Pharaoh Snowsert was one of the first to begin construction of the Crank Temple, supplemented by the subsequent Pharaohs.

Paragraph 1511

Cultural relations between Egypt and Nubba included reciprocal influences on art, religion and architecture.

Paragraph 1512

Ships were used to transport goods across the Nile and the Red Sea, and were essential in trade with other countries.

Paragraph 1513

I present the inscriptions at the temple of Abu Sambal, which dates back to Ramses II and documents his military victories.

Paragraph 1514

Imhotep was a brilliant doctor and was one of the first to write about medicine and therapy in ancient Egypt.

Paragraph 1515

The gods were an integral part of the daily life of Egyptians, and they believed that the gods controlled nature and fate.

Paragraph 1516

The materials were transported using boats on the Nile or through animal-drawn vehicles.

Paragraph 1517

The inscriptions in the temple of Idvo document the myth of the conflict between Horus and Six and the details of the religious rituals.

Paragraph 1518

It was the Pharaoh Khvo who ordered the construction of the largest pyramid in the Giza.

Paragraph 1519

Egyptian culture has greatly affected the countries of the day in the fields of religion, art and language.

Paragraph 1520

The statues were transported by wooden slides being dragged through sand by workers and animals.

Paragraph 1521

The inscriptions at the Hatchbusut temple document her business trips to Puntland and her achievements as an oven.

Paragraph 1522

Imhotep was an engineer and a great doctor, and his most important achievement was the construction of the pyramid listed in Sakara.

[Paragraph 1523](#)

Osiris is the god of death and resurrection and the ruler of the other world in ancient Egyptian mythology.

[Paragraph 1524](#)

The wagons were used as a vehicle for the rapid movement of soldiers and knights in war.

[Paragraph 1525](#)

The oldest inscription dates back to the early family age and is located in temples such as the temple of Idvo and the temple of Abidos.

[Paragraph 1526](#)

The pharaoh is believed to be the one who built the sphinx next to his pyramid in the Giza.

[Paragraph 1527](#)

The shift was an important commercial hub where Egypt was linked to sub-Saharan Africa.

[Paragraph 1528](#)

Metals were transported by boat on the Nile or by road by vehicle.

[Paragraph 1529](#)

The inscriptions in the temple of an elephant document the myth of Isis and Osiris and the details of the religious rituals.

Paragraph 1530

Imhotep contributed to the evolution of architecture through the design of the first pyramid listed in Sakara.

Paragraph 1531

Anubis is the embalming god and protector of graves in ancient Egyptian religion.

Paragraph 1532

Daily items were transported using animal or small boat vehicles on the Nile.

Paragraph 1533

The inscriptions in the crenc temple document the military victories and religious ceremonies of Egyptian kings.

Paragraph 1534

It was the Pharaoh of Sanfru who built the pyramid of Khadhur the crooked.

Paragraph 1535

The seizure country was considered a major source of wealth, like gold, and had a cultural and religious impact on pharaohs.

Paragraph 1536

Wood was transported by boats on the Nile or using animal-drawn vehicles.

Paragraph 1537

The inscriptions in the Temple of the Shortest document the rituals of Opt's Day and the religious ceremonies.

Paragraph 1538

Imhotep was a doctor and a great engineer, and he's the first without medical texts in ancient Egypt.

Paragraph 1539

Hakur is the goddess of love, beauty and music in ancient Egyptian mythology.

Paragraph 1540

The water was transported using tractors and canals on the appearance of animals or through water channels.

Paragraph 1541

The inscriptions in the temple of Ramses II document the battle of Kadesh and his military victories.

Paragraph 1542

The Pharaoh Tut Ankh Amon ruled for a short time and died at an early age, and his tomb was famous for its proper discovery.

Paragraph 1543

The seizure country has been under the control of pharaohs for long periods and has played an important role in commerce and cultural influence.

Paragraph 1544

Stones were transported by wood slides across the Nile or land using animals and workers.

Paragraph 1545

The inscriptions in the temple of Dandra document the rituals of Homor worship and religious ceremonies.

Paragraph 1546

Imhotep became a god after his death and was worshiped as a God of healing and wisdom in ancient Egypt.

Paragraph 1547

Habibi is the god of the flood of Niles, who was considered the donor of life in the ancient Egyptian religion.

Paragraph 1548

The goods were transported through the Nile and the Red Sea using commercial vessels.

Paragraph 1549

The inscriptions at Ramses III Cemetery depict scenes of daily life and burial rituals.

Paragraph 1550

The second Pharaoh Ramses ruled during the battle of Kadesh against the Hawiye.

Paragraph 1551

Nubian art has an impact on the techniques of ancient Egypt, especially in the jewelry and sculpture industry.

Paragraph 1552

The columns were transported by wooden slides that were traded through sand by workers and animals.

Paragraph 1553

The inscriptions in the temple of Esna document the religious rituals associated with the god of fertile.

Paragraph 1554

Imhotep became a legendary figure after his death and was worshiped as a god of wisdom and medicine in ancient Egypt.

Paragraph 1555

Bathah is the god of creation and craftsmen in ancient Egyptian religion.

Paragraph 1556

The corkscrews were transported by boat on the Nile or using animal-drawn wagons.

Paragraph 1557

The inscriptions in the temple of Abu Sambul document Ramses II's military victories and his diplomatic relations.

Paragraph 1558

The Pharaoh gave birth to the third one who started building the temple of the shortest, and Ramses II completed it.

Paragraph 1559

The seizure country affected architecture in Egypt through effects in the design of buildings and temples.

Paragraph 1560

Small statues were transported using containers and containers by boat or vehicle.

Paragraph 1561

The inscriptions at the Crank Temple document religious ceremonies and festivities of royal victory.

Paragraph 1562

Imhotep was considered a major in medicine and was worshiped as a God of healing in the late ages.

Paragraph 1563

Amon is the god of wind and fertility in ancient Egyptian religion and was considered the greatest king of the gods.

Paragraph 1564

The pills were transported in bags by boat on the Nile or using animal-drawn vehicles.

Paragraph 1565

The inscriptions in the Toothless Amon Cemetery document his journey to the other world and religious beliefs about life after death.

Paragraph 1566

It was the Pharaoh Hitchbosoth who ordered the construction of her funeral temple in the Marine Monastery.

Paragraph 1567

The seizure country was an important source of resources such as gold and had a role to play in the development of the old Egyptian economy.

Paragraph 1568

Oils and perfume were transported in closed vessels by boat on the Nile or using vehicles.

Paragraph 1569

The inscriptions at the Temple of Com Ambo document religious and therapeutic rites associated with the Gods Horus and Sobeck.

Paragraph 1570

Imhotep was the engineer who designed the runway pyramid and played a major role in the development of stone architecture in Egypt.

Paragraph 1571

Ra is the God of the sun in ancient Egyptian mythology and is considered the Creator of the universe.

Paragraph 1572

Tiles were transported in packages by boat or using animal-drawn vehicles.

Paragraph 1573

The inscriptions in the temple of the sphinx document the rituals of honoring the sun and the gods associated with it.

Paragraph 1574

The second pharaoh of Ptolemy began the construction of the temple of an elephant, and was completed in the reign of the heroism.

Paragraph 1575

The shift affected the Egyptian language by introducing words and names in Egyptian texts.

Paragraph 1576

The pottery products were transported by boat or using the vehicles covered to keep them safe.

Paragraph 1577

The inscriptions in the temple of Dandra document the rituals of the worship of the Gods of Huhor and the ceremonies associated with them.

Paragraph 1578

Imhotep has an impact on medicine through his medical literature and has an impact on engineering through his innovative architectural designs.

Paragraph 1579

Anubis is the embalming god and protector of the graveyards, and he was considered the evidence of spirits in the other world.

Paragraph 1580

Jewelry was transported in sealed boxes by boat or using vehicles.

Paragraph 1581

The inscriptions in the Temple of Huthor document the rituals of worship of the gods and the details of religious life at that time.

Paragraph 1582

The Pharaoh gave birth to the third one who began the construction of the temple of the shortest and was completed by Ramses II.

Paragraph 1583

Nubian art has an impact on Egypt 's techniques, especially in the area of sculpture and jewelry.

Paragraph 1584

Animals were transported across the Nile using boats or by road using closed vehicles.

Paragraph 1585

The inscriptions in the temple of Ramses II document his military victories and his long reign.

Paragraph 1586

Imhotep became a god after his death and was worshiped as a god of wisdom and medicine.

Paragraph 1587

Rachid's stone is a stone board that dates back to the heroic age and contains texts in three languages, which helped decipher Egyptian hieroglyphic symbols.

Paragraph 1588

Rachid was found in 1799 in Rashid, Egypt.

Paragraph 1589

The three languages on Rachid stone are Egyptian hieroglyphics, Demothics, and ancient Greeks.

Paragraph 1590

The symbols of Rachid stone were deciphered by the French scientist Jean-François Champion.

Paragraph 1591

A rational stone is important because it helped scientists understand ancient Egyptian hieroglyphic.

Paragraph 1592

Rachid was made in 196 BC.

Paragraph 1593

Rachid helped decipher the hieroglyphic language, enabling a deeper understanding of ancient Egyptian texts.

Paragraph 1594

Yes, Rachid stone displayed at the British Museum in London.

Paragraph 1595

The hieroglyphic language was the way for ancient Egyptians to document important events and

religious texts.

Paragraph 1596

The symbols of a rational stone were decoded by comparing the texts written with hieroglyphics with the Greek texts that were understood.

Paragraph 1597

The Lord Ra represents the sun and is one of the most important gods in the ancient Egyptian religion.

Paragraph 1598

God Ra was important because he was considered the source of life and sunlight that allowed agriculture and growth.

Paragraph 1599

God Ra was often photographed with a hawk head or as a shining sun.

Paragraph 1600

The kings of Egypt considered themselves "sons of Ra" and believed that they had gained power from Ra.

Paragraph 1601

Ra thought he was going through the world of the dead to bring life to the sun every day.

Paragraph 1602

They worshiped him by offering offerings and prayers and building huge temples like the Temple of Crink.

Paragraph 1603

Ra was considered the Creator of the universe and had a daily battle against the forces of darkness.

Paragraph 1604

Horus is the son of Ra in some Egyptian mythology, and they both symbolized the sun.

Paragraph 1605

Opt is an ancient Egyptian religious festival celebrated in the shortest and associated with the worship of God Amon.

Paragraph 1606

The Opte festival was celebrated through a large parade that carried the statues of the gods from the Temple of Crink to the Temple of the Shortest.

Paragraph 1607

The temple of Opte is the place where the festival was celebrated, and is located in the shortest.

Paragraph 1608

Opt was symbolizing the renewal of God's powers and the increase in fertility.

Paragraph 1609

God Amon is the god of wind and fertility, and he was worshiped in goodness as one of the main gods.

Paragraph 1610

Amon was considered the god of property and protection, and was worshipped as the king of the gods.

Paragraph 1611

At some times, Amon was merged with Ra to become the god of Amon Ra as one god of the universe and the sun.

Paragraph 1612

Amon was photographed with a cow as a ram, or as a man wearing a double crown with long feathers.

Paragraph 1613

Amon is believed to have given power and victory to Pharaoh enthralled the third in the battle of Megiddo.

Paragraph 1614

Amon was considered a good protector, so he had huge temples like the Crank Temple.

Paragraph 1615

Amon was largely worshipped during the 18th family and was considered the official god of the state.

Paragraph 1616

Queen Hitchbusut promoted to the worship of Amon, and built him huge temples to assert her legitimacy as a gown.

Paragraph 1617

The Bible is the sacred religious text of the Jewish religion and consists of five travels.

Paragraph 1618

The Torah is divided into five travels: Genesis, Exit, Laos, Number, and Hebrew.

Paragraph 1619

The Bible is a sacred text because it contains God's teachings and laws for the Jewish people.

Paragraph 1620

It is believed that the Torah was written by the prophet Moses with the inspiration of God.

Paragraph 1621

The Torah represents divine law and is the basic reference in Jewish worship.

Paragraph 1622

The Torah is the foundation of Jewish law and religion and guides the spiritual and practical life of Jews.

Paragraph 1623

The Bible is taught through interpretation and discussion in religious schools and synagogues.

Paragraph 1624

The Bible is the basic sacrosanct text, while the Talmud is a set of explanations and explanations about the Torah.

Paragraph 1625

The Torah contains laws that form the basis of Jewish law.

Paragraph 1626

The Bible directs the daily life of Jews through instructions concerning worship, morality and laws.

Paragraph 1627

The Easter commemorates the departure of the children of Israel from Egypt and their survival from slavery.

Paragraph 1628

The Easter is celebrated by having a special meal called "Seder" and reading the story of getting out of the Bible.

Paragraph 1629

The unbrewed bread is "Matza" and is eaten during the Easter to remember the wheel with which the children of Israel came out of Egypt.

Paragraph 1630

The Easter is important because it pays tribute to the memory of the freedom and rescue that God has given to the sons of Israel.

Paragraph 1631

Moses led the children of Israel out of Egypt after a series of strikes that God had sent against the Egyptians.

Paragraph 1632

Houses are cleaned out of bacon and special meals are prepared to celebrate the Easter.

Paragraph 1633

The Seder of the Easter is a commemorative meal that includes religious symbols and stories of graduation.

Paragraph 1634

Diano's song is one of the traditional songs that sings during the Seder of the Easter.

Paragraph 1635

Children are taught about the Easter by telling stories, songs, and private rituals in the Easter.

Paragraph 1636

The Easter celebrates the departure of the children of Israel from Egypt, which is one of the central events in the Toratian story.

[Paragraph 1637](#)

Judaism is an ancient monotheistic religion based on the Torah and the teachings of the prophets.

[Paragraph 1638](#)

Judaism believes in one God, the Torah as a source of religious teachings, and that the Jewish people are chosen.

[Paragraph 1639](#)

Prayer in Judea is a means of communicating with God and thanking daily favors.

[Paragraph 1640](#)

Saturday is a weekly rest day and he celebrates it through prayer, rest, and spending time with the family.

[Paragraph 1641](#)

The rabbi is the religious leader and teacher who guides society in religious and legal matters.

[Paragraph 1642](#)

Talmud is a set of teachings and explanations that explain and explain the laws of the Torah.

[Paragraph 1643](#)

The Star of David is the basic symbol of Judaism and symbolizes Jewish identity and faith.

Paragraph 1644

The kosher is a set of laws that govern the food and drink allowed to be eaten in Judea.

Paragraph 1645

Christianity originated from Judaism and participated in some religious texts, such as the Old Testament.

Paragraph 1646

Jewish New Year, known as Rush Hashnah, is celebrated through prayer and private foods.

Paragraph 1647

Judaism affects social life through tradition, holidays, and religious laws.

Paragraph 1648

Moses is the prophet who led the children of Israel out of slavery in Egypt, and gave them the Torah.

Paragraph 1649

The covenant is an agreement between God and the Jewish people that includes obedience to

God's laws in exchange for divine protection.

Paragraph 1650

The Day of Forgiveness is celebrated by fasting, prayer, and repentance.

Paragraph 1651

Temples are Jewish places of worship where prayers and religious groups are held.

Paragraph 1652

The Western Wall is the last remains of the second temple in Jerusalem and is considered to be the most sacred place of prayer in Judea.

Paragraph 1653

The prophet Abraham is the spiritual father of the Jewish people and one of the main prophets of religion.

Paragraph 1654

The Day of Light is an eight-day candlelight festival, also known as Hanukkah.

Paragraph 1655

The history of Judaism extends for thousands of years and includes migration, exile, and major

events such as going out and building a structure.

Paragraph 1656

Jewish children are taught by studying in religious schools, attending temples, and celebrating holidays.

Paragraph 1657

Shafwaut is a holiday celebrating the delivery of the Torah on Mount Sinai, also known as the Weekend.

Paragraph 1658

The Torah is interpreted by the Talmud and the browsing of rabbis that explain the meanings and texts.

Paragraph 1659

The writings are part of the climate and include religious literature such as Psalms and proverbs.

Paragraph 1660

The holiday is celebrated by wearing costumes, reading Esther's book, and eating private foods.

Paragraph 1661

David is the second king of Israel and the principal writer of Psalms in Jewish writings.

Paragraph 1662

Jewish law is a set of religious laws that govern the daily and moral life of Jews.

Paragraph 1663

Saturday is the weekly day of rest that is considered sacred and starts from sunset on Friday until sundown on Saturday.

Paragraph 1664

Talmud is studied through discussion and analysis at Jewish religious schools known as Shiva.

Paragraph 1665

The Jewish Church, or the Church, is the place where Jews come together to pray and study.

Paragraph 1666

The Talmud provides practical guidance on how to live according to the Bible in everyday life.

Paragraph 1667

Kibah is a head covering worn by Jewish men as a sign of respect before God.

Paragraph 1668

Hanukkah commemorates the restoration of the temple in Jerusalem after the victory of the Maccabians over the Selokites.

Paragraph 1669

The Six Star, or the Star of David, is a symbol associated with divine power and Jewish identity.

Paragraph 1670

The Levites were one of the tribes of the children of Israel, and were assigned to work in the service of the temple, and to offer offerings.

Paragraph 1671

The book of Genesis is the first book of the Torah and speaks of the creation of the world and the history of the first fathers.

Paragraph 1672

The book of Exodus is the second book of the Torah, and describes the children of Israel's departure from Egypt and the story of Moses.

Paragraph 1673

The pillars of Judaism include faith in God, study of the Torah, prayer, and adherence to Jewish law.

[Paragraph 1674](#)

Easter is prepared by cleaning houses of yeast and preparing the Seder of the Easter meal.

[Paragraph 1675](#)

Solomon is the son of David and the wise king of Israel, who built the first temple in Jerusalem.

[Paragraph 1676](#)

"The candles of Israel" are a prayer said in the morning and remember God as Israel's Creator and Savior.

[Paragraph 1677](#)

Joseph is the son of Jacob, who was sold as a slave in Egypt and later became a minister and reunited his family.

[Paragraph 1678](#)

A blessing is a prayer in which God's protection and prosperity are sought, and it is usually said before eating.

[Paragraph 1679](#)

The interpretation of dreams in Judea was seen as a means of understanding divine messages, as in Joseph's story.

Paragraph 1680

Unification is belief in only one God and is the basic principle of the Jewish religion.

Paragraph 1681

The social structure was dependent on tribes, with priests and Levites as a special religious class.

Paragraph 1682

The relationship was complicated, including periods of slavery and graduation as mentioned in the Bible.

Paragraph 1683

Moses is the principal founder of the Jewish religion, who led the Jewish people and gave them the Torah.

Paragraph 1684

The miracle in Judaism is an extraordinary event that is a sign of God's intervention, such as the incision of the Red Sea.

Paragraph 1685

Shafwat is celebrated by reading the Torah and eating dairy products.

[Paragraph 1686](#)

The story of Heaven in the Torah speaks of the creation of Adam and Eve in the garden of Eden, and their fall for sin.

[Paragraph 1687](#)

The Day of Forgiveness is the most holy day of the year in Judea, and is devoted to fasting, and prayer, and repentance.

[Paragraph 1688](#)

Socott's Day is celebrated by building temporary huts and eating inside for the memory of the one in the desert.

[Paragraph 1689](#)

Mount Sinai is the place where Moses delivered the Torah from God in accordance with Jewish traditions.

[Paragraph 1690](#)

Jacob is one of the three fathers of Judaism and the father of the twelve tribes.

[Paragraph 1691](#)

Jerusalem is the holy city in Judea and contains the Western Wall and the temple that was the center of worship.

Paragraph 1692

Forgiveness is the day of fasting and prayer that is dedicated to repentance for past sins.

Paragraph 1693

The construction of the temple in Judea was the responsibility of King Solomon and the main centre of worship in the Jewish religion.

Paragraph 1694

The story of Abraham and Isaac speaks of God's test of Abraham by ordering him to sacrifice his son Isaac.

Paragraph 1695

The vows in the Torah include agreements between God and the first parents, such as Abraham and Moses.

Paragraph 1696

The shiver is a horn made out of the ram's horn and used in religious ceremonies such as New Year's.

Paragraph 1697

Noah's story speaks of a good man who was commanded by God to build an ark to save mankind from the flood.

[Paragraph 1698](#)

Marriage in Judaism is performed through a marriage under the "love" and is followed by the exchange of promises and rings.

[Paragraph 1699](#)

Thanksgiving is said after eating and is known as Birkat Hamazon.

[Paragraph 1700](#)

The Day of Peasant is celebrated by eating Sidder's meal and reading Hajada, which tells the story of going out of Egypt.

[Paragraph 1701](#)

Unification is belief in only one God.

[Paragraph 1702](#)

The prophet Abraham is one of the great prophets of the heavenly religions, and he is the father of the prophets.

[Paragraph 1703](#)

Talmud is a collection of Jewish teachings and interpretations that contain sharia and tradition.

Paragraph 1704

An early wall is a wall located in Jerusalem, and it is considered to be the most sacred place for Jews to pray.

Paragraph 1705

The temple of Abu Sambel is an archaeological site consisting of two rock temples in southern Egypt, which were built by Pharaoh Ramses II.

Paragraph 1706

Atton is the god of the sun in ancient Egyptian religion, and Pharaoh focused on him in his worship.

Paragraph 1707

Sisterton is an Egyptian Pharaoh who united the worship of the God of the sun at Atton, the father of Tut'ach Amon.

Paragraph 1708

He worshiped a god who came through prayers and ceremonies for him, and was considered the highest god of the sun.

Paragraph 1709

The prophet Abraham has an important place in the Jewish, Christian and Islamic religions and is

considered a father of the prophets.

Paragraph 1710

The early wall is located in the old town of Jerusalem.

Paragraph 1711

The temple of Abu Sambel was built under the reign of Pharaoh Ramses II to commemorate his triumphs and his reign.

Paragraph 1712

Pharaoh's sisters were considered special because they introduced the worship of unification through the worship of Aton, contrary to traditional religions in ancient Egypt.

Paragraph 1713

Unification establishes a direct relationship between man and one God, which affects the concept of worship and religious rites.

Paragraph 1714

The Talmud contains Jewish law, legal discussions and various Jewish traditions.

Paragraph 1715

People visit the early wall of prayer and prayer, and consider it a sacred place to communicate with God.

Paragraph 1716

Ancient Egypt worshiped many gods such as Amon, Isis, Osiris, and Ra before Aton's worship.

Paragraph 1717

Aton's sisters chose worship to strengthen royal authority, control the priests, and unite the Egyptian religion.

Paragraph 1718

Ismail is the son of the prophet Ibrahim from Hagar, and he is considered a grandfather of Arabs and Muslims.

Paragraph 1719

The impact of the Talmud on Jewish life through the provision of laws and directives governing religious and social life.

Paragraph 1720

The construction of the early wall dates back to the time of the second temple built by the Great Herod in the first century B.C.

Paragraph 1721

The temple of Abu Sambal was built to commemorate the triumphs of Pharaoh Ramses II and to worship the Egyptian gods.

Paragraph 1722

In the time of the sisters, worship was turned into only Aton, and the other gods were neglected.

Paragraph 1723

The unification of the era of Akhnaton led to radical changes in art and religion, but it did not last long after his death.

Paragraph 1724

The Talmud has been recorded for centuries by Jewish rabbis, and contains a series of written explanations and oral explanations.

Paragraph 1725

There are many myths about the sanctity of the early wall and its miraculous appearances.

Paragraph 1726

The temple of Abu Sambel reflects the greatness of ancient Egyptian civilization and is a symbol of the power of the Pharaohs and their worship of the gods.

Paragraph 1727

They were associated with religion through religious reforms that focused on the worship of Aton.

Paragraph 1728

The unification of divine religions means faith in one God, which is at the heart of the faith in Judaism, Christianity and Islam.

Paragraph 1729

The Talmud is a sacred text because it contains Jewish law and its profound interpretations, a major reference for Jewish religious life.

Paragraph 1730

The early wall was part of the second temple in Jerusalem, a holy site of prayer for the Jews after the destruction of the temple.

Paragraph 1731

Ramses II built the temple of Abu Sempel, to strengthen his power, to commemorate his triumphs, and to worship the gods.

Paragraph 1732

My sisters neglected the ancient gods of Egypt and focused only on the worship of Aton, which led to a religious struggle.

Paragraph 1733

The prophet Abraham is a father of the believers in Christianity and is great for his role in faith and sacrifice.

Paragraph 1734

Talmud explains human relations through specific norms and behaviours that promote ethical and social values.

Paragraph 1735

The early wall is an important place in Judaism because it is the last of the holy temple and a place for prayer and meditation.

Paragraph 1736

The ancient Egyptians were gods like Ra, Amon, and Isis, before our sisters founded the worship of Aton.

Paragraph 1737

Our sisters expressed worship in art by portraying God as a sun beam sending life, other than the traditional images of the gods.

Paragraph 1738

Abraham is a father of the Jewish nation, and Judaism was founded on his covenant with God.

Paragraph 1739

The Talmud consists of two layers: gruesome (laws) and jamara (comments and explanations).

Paragraph 1740

The early wall is located in the western part of Temple Mount in ancient Jerusalem.

Paragraph 1741

Religious feasts were held like Sunday to honor the Egyptian gods at the temple of Abu Sambel.

Paragraph 1742

The impact of the two sisters on the Egyptian arts by introducing a new art style that focuses on nature and reality rather than on the traditional and official style.

Paragraph 1743

Abraham is seen as one of the great prophets of Islam, and he is an example of faith and sacrifice.

Paragraph 1744

The Talmud focuses on the study of sharia law because it is the basis for religious behaviour and daily life in Judaism.

Paragraph 1745

The Jews believe that the early wall is the closest place to the Holy One, the place of direct contact with God.

Paragraph 1746

The temple of Abu Sempel was discovered by Swiss explorer Johan Ludwig Burkhardt in 1813.

Paragraph 1747

The writing language of the time of Akhnaton was ancient Egyptian, using the hieroglyphic text.

Paragraph 1748

One of the major events in Ibrahim's life was his invitation to believe in one God, his departure from Ur, and his sacrifice to his son Ismail.

Paragraph 1749

The Talmud affects modern Jewish laws by providing the legal bases used in religious legislation to date.

Paragraph 1750

From the stories associated with the early wall that talk about crying to him because of the destruction of the temple and prayer for the return of the Jews to Zion.

Paragraph 1751

The temple of Abu Sambel was moved in the 1960s to protect it from floods after the construction of the Aswan dam.

Paragraph 1752

Akhnaton considered himself a god because he saw himself as a single actor on earth, which strengthened his royal power.

Paragraph 1753

The Day of Al-Adha in Islam celebrates the sacrifice of the prophet Abraham in response to God's command.

Paragraph 1754

One of the most important texts of the Talmud is the gruesome, al-Jamara, and rabbi writing like Rashi.

Paragraph 1755

Jews are going to pray at the early wall because it's the most sacred place they can reach after the temple has been destroyed.

Paragraph 1756

The temple of Abu Sambal was renovated by transporting it and raising it above the water level in

a massive engineering operation that lasted several years.

Paragraph 1757

The personal life of two sisters was closely linked to his wife, Queen Nefertiti, and many children were born of her.

Paragraph 1758

Abraham is the spiritual father of the Jewish nation, with whom the first covenant is associated with God.

Paragraph 1759

The Bible is the Bible of Jews, while Talmud is a set of interpretations and explanations of Jewish law.

Paragraph 1760

The early wall was built in the first century BC as part of the expansion of the second temple.

Paragraph 1761

The temple of Abu Sempel was rediscovered in the 19th century by European explorers and was covered in sand.

Paragraph 1762

My sisters made religious reforms that included focusing worship on one God, coming, and closing the temples of the other gods.

Paragraph 1763

Isaac is the son of Abraham who was willing to sacrifice him in the story of the slaughter, and he is one of the three fathers of Judea.

Paragraph 1764

The Talmud is a basic reference for Jews because it contains interpretations of sharia law and determines how they are applied in everyday life.

Paragraph 1765

The early wall is maintained through continuous maintenance and restoration efforts because of its sanctity and historical significance.

Paragraph 1766

The Temple of Abu Sambel is one of the most prominent tourist sites in Egypt, attracting thousands of tourists from all over the world every year.

Paragraph 1767

The ancient Egyptians had a mixed view of our sisters; some considered him a reformed king,

and others saw him out of tradition.

Paragraph 1768

Abraham is holy in the heavenly religions as a Father of the prophets and a symbol of faith and obedience to God.

Paragraph 1769

The Babylonian Talmud contains extensive explanations and interpretations of Jewish law, and represents an important part of Jewish religious heritage.

Paragraph 1770

In Christianity, Abraham is an example of strong faith, and in the new era he is mentioned as an influential figure.

Paragraph 1771

Jewish Easter is celebrated as a memory of the children of Israel coming out of Egypt, and includes rituals such as eating pie.

Paragraph 1772

Abraham is mentioned in the Koran as a great prophet, a father of the prophets and a pivotal role in unification.

Paragraph 1773

Talmud explains ethical issues by telling stories and providing legal provisions that guide the conduct of the individual and society.

Paragraph 1774

The second temple in Jerusalem was destroyed by the Romans in 70 A.D., leaving only an early wall.

Paragraph 1775

The Prophet Ibrahim is a prominent figure in Islam and is frequently mentioned in the Koran as a model of faith and unity.

Paragraph 1776

In the temple of Abu Sambel, worships of the gods were performed, such as Ra'a and Amon, as well as rituals of the second Pharaoh Ramses.

Paragraph 1777

My sisters were associated with the Estonian religion because he was the first Pharaoh to declare that Aton was the only God, and he changed his name to reflect his association with him.

Paragraph 1778

It is believed that the site where Ibrahim sacrificed his son Ismail is near Makkah Al-Mukarramah,

the place where the Kaaba was built.

Paragraph 1779

The Talmud is complex in its study because of its considerable overlap between legal texts and multiple interpretations of the provisions.

Paragraph 1780

After the death of Ramses II, the temple of Abu Sambel continued to be used for worship until the late ages of Egyptian history.

Paragraph 1781

The early wall is a sacred place in the Jewish religion because it represents the last remains of the second temple and is a place for prayer and meditation.

Paragraph 1782

Reactions to the religious reforms of the sisters were mixed; some supported them and others strongly opposed them.

Paragraph 1783

Talmud novels about Abraham focus on his great experiences with God, especially the story of his sacrifice to his son.

Paragraph 1784

The study of Talmud has evolved over the ages through additional explanations and explanations provided by different rabbis in the Middle Ages.

Paragraph 1785

The unification of Judaism and Islam is the same in focusing on worship of one God, but the details of faith and religious observances differ.

Paragraph 1786

The early wall was a symbol of religious resilience and Jewish identity across the ages, especially after the destruction of the second temple.

Paragraph 1787

The lives of ancient Egyptians under the rule of Sisterton have undergone religious transformations.

Paragraph 1788

Al-Azhar University is one of the most important Islamic mosques in Egypt, located in the heart of Cairo. It was founded in the 10th century AD and is a platform for Islamic science.

Paragraph 1789

Al Hussein Mosque is located in the Hussein area of central Cairo, one of the famous mosques

containing many Islamic monuments.

Paragraph 1790

The mosque of the son of Tullon was built by Prince Ahmed the son of Tullon in the ninth century C.E. and is one of the oldest and oldest mosques in Cairo.

Paragraph 1791

In Cairo, Salah al-Din Al-Aibi was the seat of government, one of the most prominent Islamic castles in Egypt.

Paragraph 1792

The spiral minaret is located in the Ibn Tullon Mosque and is characterized by a unique design inspired by the Samarra Mosque in Iraq.

Paragraph 1793

You can visit the flower collector at any time. It's open for prayer and public visit.

Paragraph 1794

The Sultan Hassan Mosque was built in the 14th century A.D. and is one of the great architectures of Egypt.

Paragraph 1795

The city of Fassat is located in Cairo and was the first Islamic capital in Egypt after the Islamic Fatah.

Paragraph 1796

Prince Taz's palace is one of the famous royal palaces in Cairo dating back to the 14th century AD.

Paragraph 1797

The Fatimian State ruled Egypt from the 10th to the 12th century AD and had a great influence on the spread of the Shia culture of Ismaili.

Paragraph 1798

The Museum of Islamic Art in Cairo contains the largest collection of Islamic art objects from all over the Muslim world.

Paragraph 1799

Life in Egypt during the royal age was flourishing with commerce and art, and witnessed the construction of many mosques and schools.

Paragraph 1800

The Rafai Mosque is a mosque located in Cairo next to the Sultan Hassan Mosque dating back to

the 20th century.

Paragraph 1801

The Royal Cemetery is located at the Rifā Ṣayyidī Mosque in Cairo, where a number of members of the Egyptian royal family were buried.

Paragraph 1802

The moon collector is one of the ancient Fascist mosques in Cairo and is characterized by its beautiful charades.

Paragraph 1803

The mosque of Amr bin Al-Ass is the first mosque built in Egypt and Africa, dating back to the seventh century A.D.

Paragraph 1804

The Sultan Qaitbay Mosque was built in the 15th century AD and is one of the great architectures of Cairo.

Paragraph 1805

The consolation of God's Fammi religion is the Fammi successor who founded the city of Cairo in the tenth century C.E.

Paragraph 1806

The girl's tower is a tower located inside the castle of Salah al-Din and is part of the castle's defensive fortifications.

Paragraph 1807

One of the most famous mosques in ancient Cairo was the Al-Azhar Mosque, the Ibn Taloun Mosque, the Sultan Hassan Mosque and the Jama Amr Bin Al-Ash Mosque.

Paragraph 1808

Among the most prominent historical places in Islamic Cairo are Jamaat Al-Azhar, Qal'at Salah al-Din and Masjid Ibn Taloun.

Paragraph 1809

The castle of Salah al-Din can be accessed by means of public transport or by using a private car, and the castle is located in the area of the camp.

Paragraph 1810

The Soviet school is an Islamic school in Cairo that was built in the royal age and is one of the most important Islamic schools in Egypt.

Paragraph 1811

At the Museum of Islamic Art, you can see a wide range of Islamic art objects including

manuscripts, textiles, and canals.

Paragraph 1812

The Malak sultans were the rulers of Egypt from the 13th to 16th century AD and were known for their great architectural achievements.

Paragraph 1813

The Marsi Abu Abas Mosque is located in Alexandria and is one of the city 's most famous mosques.

Paragraph 1814

The Mansterly Palace in Cairo has its elegant architecture and is an example of the Ottoman architecture in Egypt.

Paragraph 1815

The Fatimans founded Cairo in the 10th century as the capital of their country, and they built many famous Islamic monuments.

Paragraph 1816

Among the leading scholars of Al-Azhar are Sheikh Mohammed Abda, Sheikh Hassan Al-Bana and Sheikh Ahmed Al-Tayeb.

Paragraph 1817

The ancient city of Cairo is also known as the Fatimian Cairo and contains many mosques and historic Islamic palaces.

Paragraph 1818

The mosque of Amr the son of Al-Ass was built by order of the Sahabi Amr the son of Al-Ass in the seventh century C.E. and is the first mosque in Egypt.

Paragraph 1819

The assembly of the ruler by the command of God is a mosque in Cairo built by the successor of the Fammī who ruled by the command of God in the 11th century C.E.

Paragraph 1820

Among the Islamic landmarks in Alexandria are the Morsi Abu Abbbas Mosque, Qal'at Qayatbay and the Shutby cemetery.

Paragraph 1821

Sultan Burakuk Mosque is a mosque and school built in the 14th century A.D. and is part of Islamic Cairo.

Paragraph 1822

Khan al-Khalabi market is located in the Hussein area of Cairo and is one of the oldest markets in

Egypt and is known for selling handicrafts and artifacts.

Paragraph 1823

The royal tombs in Cairo are located in the Al-Rafi' Mosque and contain the remains of members of the Al-Alawiya family that ruled Egypt.

Paragraph 1824

The appearance of Pipers was a royal Sultan in the 13th century A.D. and was famous for his military and architectural achievements in Egypt.

Paragraph 1825

The Governor's mosque was built in Cairo in the 11th century C.E. and is one of the largest in Cairo.

Paragraph 1826

Sultan Hassan Bini 's mosque was ordered by Sultan Hassan in the 14th century AD and is one of the great Islamic architectures in Cairo.

Paragraph 1827

The Galaoun Mosque is located on the Al-Mazz al-Dinullah al-Fatimi Street in Cairo and is one of the most important Islamic monuments in Egypt.

Paragraph 1828

Sheikh Izz bin Abdussalam was a famous Muslim mujahid in the royal age and famous for his attitudes against injustice.

Paragraph 1829

Zoila's door is one of the ancient gates of Cairo and is one of the landmarks in the city.

Paragraph 1830

The mosque of the ruler by order of God is located in the area of Gemaya, Cairo, and is one of the ancient Falamiya mosques.

Paragraph 1831

The arms market is one of the old markets in Cairo and is known for the sale of conventional arms and handicrafts.

Paragraph 1832

Salahuddin Al-Aibi was a famous Muslim leader who founded the Ethiopian State in Egypt and is known for the liberation of Jerusalem from the Crusades.

Paragraph 1833

Al-Azhar University has a long history as a centre of Islamic science and contains a huge library and a collection of religious schools.

Paragraph 1834

You can visit the Museum of Islamic Art in the middle of Cairo and it is open to the public all days of the week.

Paragraph 1835

Al-Sultan Al-Sharah Mosque was built in the 13th century A.D. and is one of the most prominent features of the royal age.

Paragraph 1836

Al Hussein is located in the centre of Cairo and is well known for the Al Hussein Mosque and the Khan al-Khalabi market.

Paragraph 1837

Mrs. Zainab 's mosque is a mosque in Cairo attributed to the granddaughter of the Prophet Muhammad and considered to be one of the largest mosques in the city.

Paragraph 1838

Sultan Kaytbay was a Malak sultan in the 15th century A.D. and left many Islamic monuments in Egypt.

Paragraph 1839

The mosque of Amr bin Al-Ass is the first mosque built in Egypt and is one of the most important

historical Islamic monuments in the country.

Paragraph 1840

The Al-Ashraf Mosque is located at Al-Assref Barsbay on the Al-Azz al-Fatimi Street in Cairo and is one of the prominent Islamic monuments.

Paragraph 1841

The son of Tullon was gathered by order of Prince Ahmed bin Tullon in the ninth century C.E. and is one of the oldest mosques in Egypt.

Paragraph 1842

Sultan Hassan University is a mosque and school in Cairo built in the 14th century AD and is considered to be one of the greatest royal architectural works.

Paragraph 1843

The spiral minaret in the mosque of the son of Tullon is characterized by its unique design inspired by the mammoth at Samarra University in Iraq.

Paragraph 1844

Al-Azhar University was founded in the 10th century AD and is one of the most important educational and religious centres in the Islamic world.

Paragraph 1845

Sultan Hassan was one of the kingdoms of Malik in the 14th century A.D., and he built Sultan Hassan's famous mosque in Cairo.

Paragraph 1846

Khan Al-Khalabi is a historic market in Cairo that is one of the oldest markets in Egypt and is famous for handicrafts and jewellery.

Paragraph 1847

Al Hussein Mosque is located in the Hussein area of Cairo and is one of the most famous mosques in Egypt.

Paragraph 1848

The Ethiopian castle of Salahuddin was built in the 12th century A.D. and is one of the most important defensive features in Cairo.

Paragraph 1849

Scientists who studied in Al-Azhar: Sheikh Mohammed Abda, Sheikh Hassan Al-Bana and Sheikh Ahmed Al-Tayeb.

Paragraph 1850

Intentional school is an Islamic school in Cairo built in the royal age and is one of the most

important historic schools in the city.

Paragraph 1851

You can easily reach the Ibn Tullon mosque by means of public transport or by using a private car.

Paragraph 1852

Prince Bashtak's palace in Cairo is characterized by its unique architectural design and is an example of royal architecture.

Paragraph 1853

The Glawon Mosque was built in the 13th century C.D. and is part of an architectural group that also includes a hospital and a school.

Paragraph 1854

The castle of Salah al-Din is located in the Khatim area of Cairo and is one of the most famous Islamic castles in Egypt.

Paragraph 1855

The moon collector is the Fatmi Mosque in Cairo, built in the 11th century C.D. and is considered one of the smallest Falamite mosques in the city.

Paragraph 1856

The condolence of God's Fammi religion was the Fammi successor who founded the city of Cairo in the tenth century A.D.

Paragraph 1857

The Refei Mosque was built in the 20th century C.D. and is a relatively modern feature in Cairo.

Paragraph 1858

Al-Mazz al-Dinullah al-Fatimi Street in Cairo contains many historical Islamic monuments and is one of the most famous old streets in the city.

Paragraph 1859

Mrs. Zainab ' s mosque is located in the neighbourhood of Mrs. Zainab in Cairo and is one of the largest mosques in the region.

Paragraph 1860

Al-Zahar Mosque was built in the 13th century A.D. and is one of the largest mosques in Cairo.

Paragraph 1861

The ruler by the command of God is Khalifa Fatmi, the ruler of Egypt in the 11th century C.E., and is famous for the building of the assembly of the ruler by the command of God.

Paragraph 1862

The Kaitbay Mosque is characterized by its unique ears and its fine decorations and is an example of a royal architecture in Cairo.

Paragraph 1863

From the Islamic schools in Cairo: the Soviet school, the Al-Sahadi school and the Al-Bashiriyah school.

Paragraph 1864

You can visit the flower collector at any time and it's open to visit and pray.

Paragraph 1865

The Al-Ashraf Mosque was built in the 15th century C.E. and is a prominent Islamic landmark in Cairo.

Paragraph 1866

The Fassat region is located in Cairo and was the first Islamic capital in Egypt after the Islamic Fatah.

Paragraph 1867

The mosque of Amr bin al-Aas was built in the seventh century C.E. by order of the Sahabi Amr bin Al-Aas, the first mosque in Egypt and Africa.

Paragraph 1868

The Sultan 's Collector Burak was built in the 14th century C.D. and is part of the royal architectural heritage in Cairo.

Paragraph 1869

Sultan Hassan 's mosque is located in the Qal 'a area of Cairo, one of the most famous mosques in Egypt.

Paragraph 1870

A tallon collector with his unique snails and his simple and open architecture.

Paragraph 1871

You can easily reach Khan Al-Khalabi through the subway or public transport in Cairo.

Paragraph 1872

The blue collector is a mosque in Cairo built in the royal age and is considered to be one of the unique mosques with its blue cavalry.

Paragraph 1873

Qaitbay Castle in Alexandria has its strategic position over the Mediterranean Sea and is one of Egypt's most important sea castles.

Paragraph 1874

The Morsi Abu Abas Mosque is located in the Anfushi area of Alexandria and is one of the most famous mosques in the city.

Paragraph 1875

Al-Ashraf Mosque was built in the 15th century AD and is an example of the late royal architecture in Cairo.

Paragraph 1876

You can easily visit the Al Hussein Mosque by means of public transport or by using a private vehicle located in the Al Hussein area of Cairo.

Paragraph 1877

The collector of the moon is one of the finest and most delicious mosques of its design and stone crawling, one of the smallest mosques in Cairo.

Paragraph 1878

Muhammad Ali Mosque is a large mosque located in the Qala'at Salah al-Din in Cairo and one of the most famous in the Ottoman Mosques in Egypt.

Paragraph 1879

The Mullahs were a group of slaves who became rulers of Egypt from the 13th to 16th centuries.

Paragraph 1880

The Al-Asref Mosque was built in the 14th century C.D. and is made of mosques owned in Cairo.

Paragraph 1881

Mrs. Nafisa 's mosque is located in Mrs. Nafisa 's neighbourhood in Cairo and is a well-known mosque in the city.

Paragraph 1882

Al-Azhar collector is one of the oldest universities in the world and is known for his important role in the dissemination of Islamic science.

Paragraph 1883

Al-Azz al-Dinallah Street has many mosques, palaces and historic schools and is one of the most important Islamic streets in Cairo.

Paragraph 1884

You can visit Mrs. Zainab 's university by means of public transport or a private car. The mosque is located in Ms. Zainab 's neighbourhood in Cairo.

Paragraph 1885

Mrs. Nafisa's mosque was built in the 8th century A.D. and is one of the oldest mosques in Cairo.

Paragraph 1886

Muhammad Ali ' s mosque is characterized by its Ottoman style and its wonderful inner euphoria and is a landmark in Cairo.

Paragraph 1887

The Aiobi castle of Salahuddin is located in the Khatim area of Cairo and is one of the most important defensive castles in Egypt.

Paragraph 1888

Muhammad Bek Abu Dhab Mosque is characterized by its Ottoman style and its great dome, which is one of the historic mosques in Cairo.

Paragraph 1889

The Gori Mosque is located on Al-Azhar Street in Cairo and is part of the Gurayan architectural group.

Paragraph 1890

The Gory Sultan was one of the kingdoms of Malik in the 16th century A.D. and is known as his architectural collection in Cairo.

Paragraph 1891

The Al-Ashraf Mosque in Bersbai is characterized by its magnificent charades and its archaic ear,

and it is one of the royal mosques in Cairo.

Paragraph 1892

Al-Azhar University has played a central role in Islamic education since its establishment and is one of the oldest universities in the world.

Paragraph 1893

Imam Shafei's mosque is one of the oldest mosques in Cairo and includes the shrine of Imam Shafei, one of the imams of the four denominations.

Paragraph 1894

Sheikh Rafea al-Tahtawi was a pioneer of enlightenment in Egypt in the 19th century A.D. and was famous for his role in the development of education.

Paragraph 1895

Mrs. Raki 's mosque is a small mosque in Cairo but is of great religious importance because it is attributed to Mrs. Raki Bint Ali Bin Abu Taleb.

Paragraph 1896

The governor's mosque by order of God is located on the Al-Ghaz al-Fatimi Street in Cairo and is one of the great Falamiya mosques.

Paragraph 1897

Sultan Hassan Bini 's mosque in the 14th century AD at the order of Sultan Hassan is one of the most prominent Islamic monuments in Cairo.

Paragraph 1898

The Sultan 's Mosque, with its fancy domes and unique design, is part of the architectural collection of Al-Ghaz Street.

Paragraph 1899

Sultan Burak was a Malak sultan in the 14th century AD known as the construction of his mosque in Cairo.

Paragraph 1900

The Qaitbay Mosque is one of the most important mosques in Cairo with its beautiful dome and unique ears.

Paragraph 1901

Imam Hussein 's mosque is located in the Al Hussein neighbourhood of Cairo and is considered to be of great religious significance in Egypt.

Paragraph 1902

The son of Tullon was built in the ninth century C.E. by order of Ahmed the son of Tullon and is

one of the oldest mosques in Egypt.

Paragraph 1903

The Al-Azhar collector is distinguished by his great title and high light and is regarded as one of the most important religious education centres in the Islamic world.

Paragraph 1904

Sidi Jaber Mosque is located in Alexandria and is a well-known mosque in the city and includes the shrine of Sheikh Jaber al-Ansari.

Paragraph 1905

The moon collector was built in the 11th century C.D. by order of the successor to God's judgments and is one of the smallest of the Fascist mosques in Cairo.

Paragraph 1906

The mosque of Morsi Abu Abas is characterized by its large dome and unique light and is one of the most prominent mosques in Alexandria.

Paragraph 1907

The Al-Sultan al-Ghouri Mosque is located on Al-Azhar Street in Cairo and is part of the architectural collection of a dome, minaret and school.

Paragraph 1908

The Mount Castle was built in the 12th century AD at the hands of Salah al-Din al-lubi and is one of the most important defensive features in Cairo.

Paragraph 1909

Sultan Hassan School was an important educational centre in the royal era where religious and theoretical sciences were taught.

Paragraph 1910

The Al-Zahar Mosque is characterized by its wide area and its distinctive design and is one of the largest mosques in Cairo.

Paragraph 1911

He was a prominent leader of Malik and king of Egypt in the 13th century A.D. and famous for his military victories.

Paragraph 1912

The Governor's mosque by order of God is one of the largest of the Fascist mosques in Cairo and is characterized by its huge design and multiple domes.

Paragraph 1913

The Sultan 's mosque is located on the Al-Ghaz al-Fatimi Street in Cairo and is part of the

city 's own architectural collection.

[Paragraph 1914](#)

The Al-Assref Mosque was built in the 14th century AD and is considered to be a prominent royal mosque in Cairo.

[Paragraph 1915](#)

Muhammad Ali 's mosque, designed by the Ottomans and its beautiful Zakharha, is part of the group of the Ibbi Castle of Salahuddin in Cairo.

[Paragraph 1916](#)

Mrs. Zainab was a collector in the 10th century A.D. and one of the oldest mosques in Cairo, including the shrine of Mrs. Zainab Bint Ali bin Abu Taleb.

[Paragraph 1917](#)

The governor's mosque by order of God is located in the district of Gemaya, Cairo, and is considered one of the city's largest famous mosques.

[Paragraph 1918](#)

The Al-Ashraf Mosque is characterized by its wonderful design and its fine euphoria and is a royal mosque in Cairo.

Paragraph 1919

The Gory Sultan Mosque was built in the 16th century A.D. and is part of an architectural group of a school and a dome.

Paragraph 1920

The governor's mosque is located on the Al-Ghaz Al-Dinullah al-Fatimi Street, Cairo, and is made of the city's large famished mosques.

Paragraph 1921

The Ethiopian castle of Salahuddin is one of the most important defensive features in Cairo and was built to protect the city from invasions.

Paragraph 1922

Sultan Hassan Mosque was an important educational centre in the royal age and taught religious science and Islamic law.

Paragraph 1923

The Sultan 's Mosque, with its beautiful domes and high ears, is one of the most prominent royal mosques in Cairo.

Paragraph 1924

Sultan al-Asherban was one of the kingdoms of Malik in the 14th century A.D. and famously built

his mosque in Cairo.

Paragraph 1925

The son of Tullon, built in the ninth century C.E., was ordered by Ahmed bin Tullon and was considered one of the oldest mosques in Egypt with his unique ears.

Paragraph 1926

The Governor's mosque by God's command is characterized by its large size and its traditional amulet design and is considered to be one of the largest mosques in Cairo.

Paragraph 1927

The Morsi Abu Abas Mosque is located in the Anfushi area of Alexandria and is a well-known mosque in the city and includes the shrine of Morsi Abu Abas.

Paragraph 1928

The Al-Zawr Mosque is one of the largest mosques in Cairo and is characterized by its military design and is one of the most important royal mosques in the city.

Paragraph 1929

Sultan Hassan Beni Mosque in the 14th century, ordered by Sultan Hassan, is one of the largest mosques in Cairo and includes a large religious school.

Paragraph 1930

Sidi Jaber Mosque is located in the area of Sidi Jaber, Alexandria, and is a well-known mosque in the city and includes the shrine of Sheikh Jaber al-Ansari.

Paragraph 1931

The Kaitbay Mosque is characterized by its unique design and beautiful decorations and is part of the architectural collection in the Malayk cemetery area of Cairo.

Paragraph 1932

The Al-Azhar collector plays a key role in the dissemination of Islamic science throughout history and is one of the oldest universities in the Islamic world.

Paragraph 1933

The Gauri Sultan 's mosque is an important royal mosque in Cairo and is marked by its location on Azhar Street and part of a large architectural group.

Paragraph 1934

The Imam al-Shafei Mosque is located in the Qurafah area of Cairo and includes the shrine of the Imam al-Shafei, one of the imams of the four doctrines of Islam.

Paragraph 1935

The Al-Asher Mosque is two peoples with its wonderful design and its fine architecture, and it is

one of the mosques owned in Cairo.

Paragraph 1936

The mosque of Mars Abu Abbas was built in the 18th century AD and is one of the largest mosques in Alexandria and has its unique design.

Paragraph 1937

Mrs. Raki 's mosque is located in Mrs. Zainab 's neighbourhood in Cairo and is considered to be a small mosque of great religious significance.

Paragraph 1938

The Governor's mosque, by God's command, is marked by its huge, fascist design and high domes and is one of the largest mosques in Cairo.

Paragraph 1939

The Sultan 's University of Buraks was built in the 14th century A.D. and is an example of a prominent royal architecture in Cairo.

Paragraph 1940

The Morsi Abu Abas Mosque is located in the Anfushi area of Alexandria and is a prominent mosque in the city.

Paragraph 1941

Sultan Hassan 's mosque is characterized by its remarkable architectural design and large area and is a prominent royal mosque in Cairo.

Paragraph 1942

Muhammad Ali Mosque is one of the largest mosques in Cairo and is used for the construction of prayers and funerals, which is part of the Ethiopian castle of Salah al-Din.

Paragraph 1943

The Al-Azhar collector is located in the Al-Rab al-Dahr neighbourhood of Cairo and is one of the most important Islamic monuments in the city.

Paragraph 1944

The Sultan 's Mosque is characterized by its magnificent royal design and its location on the Al-Ghaz Street for the Fatimi religion of God in Cairo.

Paragraph 1945

Al-Zahar Mosque was built in the 13th century A.D. and is one of the largest mosques in Cairo.

Paragraph 1946

Sultan Hassan Mosque is located in the Qal'at al-Qa'idah area of Cairo and is one of the most prominent privately owned mosques in the city.

Paragraph 1947

Muhammad Ali ' s mosque is one of the most important Ottoman mosques in Cairo and is characterized by its unique design and its wonderful euphoria.

Paragraph 1948

Sultan Hassan University was an important educational and cultural centre in the royal age and taught various Islamic sciences.

Paragraph 1949

The Sultan ' s Mosque is located on the Al-Ghaz al-Fatimi Street in Cairo and is one of the most prominent royal mosques in the city.

Paragraph 1950

The son of Tullon collector, characterized by his unique design and snails, is one of the oldest mosques in Cairo.

Paragraph 1951

The Al-Assref Mosque was built in the 14th century C.E. by order of Sultan Al-Assref Sha ' ban and is a prominent royal mosque in Cairo.

Paragraph 1952

The Morsi Abu Abas Mosque is located in the Anfushi area of Alexandria and is one of the most

famous mosques in the city.

Paragraph 1953

The Governor's mosque, by God's command, is one of the largest flaming mosques in Cairo and is characterized by its huge design and multiple domes.

Paragraph 1954

Mrs. Nafisa 's mosque was built in the 8th century A.D. and is one of the oldest mosques in Cairo and includes Mrs. Nafisa 's shrine.

Paragraph 1955

The Sultan Baraouk Mosque is located in the Jamiliyah area of Cairo and is a prominent royal mosque in the city.

Paragraph 1956

The Al-Azhar collector is characterized by its beautiful fascist design and its long-standing ear and is one of the most important mosques and Islamic universities in the world.

Paragraph 1957

The governor's mosque by order of God was built in the 11th century A.D. and is one of the largest Falamiya mosques in Cairo.

Paragraph 1958

The Morsi Abu Abas Mosque is located in the Anfushi area of Alexandria and is considered to be one of the most prominent mosques in the city.

Paragraph 1959

Sultan Hassan ' s mosque is characterized by its remarkable architectural design and high ears and is a prominent royal mosque in Cairo.

Paragraph 1960

Muhammad Ali Mosque is an important cultural centre in Cairo and is used for religious and cultural activities.

Paragraph 1961

Al-Azhar University is located in the Al-Rab al-Dahr neighbourhood of Cairo and is one of the most important Islamic monuments in the city.

Paragraph 1962

The Sultan Burak Mosque was built in the 14th century A.D. and is an example of a prominent royal architecture in Cairo.

Paragraph 1963

Al-Naser Mosque, Mohammed bin Klawon, is characterized by its royal design and its magnificent

giraffe and is located inside the lobi castle of Salahuddin in Cairo.

Paragraph 1964

The Sultan Qaitbay Mosque is located in the Royal Cemetery area of Cairo and is considered to be an important royal mosque.

Paragraph 1965

The mosque of Our Lord Hussein was built in the 12th century A.D. and is one of the famous mosques in Cairo and includes the shrine of Hussein Ben Ali.

Paragraph 1966

The mosque of Ahmed bin Tuluun is one of the oldest mosques in Egypt and is characterized by its unique design and snails.

Paragraph 1967

Mrs. Zainab 's mosque is located in Mrs. Zainab 's neighbourhood in Cairo and includes the shrine of Mrs. Zainab Bint Ali bin Abi Taleb.

Paragraph 1968

The Al-Rafia complex, with its master architecture, is located next to the Sultan Hassan Mosque and includes the royal family tombs.

Paragraph 1969

Sultan Burakuk Mosque was an important religious and educational centre in the royal age and taught Islamic science.

Paragraph 1970

Al Hussein Mosque is located in the Al Hussein neighbourhood of Cairo and is one of the main mosques in the city.

Paragraph 1971

Al-Asher Jamaat Barsabai is an important royal mosque in Cairo and is characterized by its remarkable design and unique euphoria.

Paragraph 1972

The mosque of Siddna Ibrahim al-Dawsawi, built in the 13th century AD, is located in the city of Dashwa, one of the most important mosques in Egypt.

Paragraph 1973

Sidi Abu Al-Hajjaj Al-Assir Mosque is located next to the Temple of Al-Aks and is considered to be one of the most important historic mosques in the city.

Paragraph 1974

Commander Ibrahim 's mosque is characterized by its unique design and strategic location

in the area of the Sand Station in Alexandria.

Paragraph 1975

The Sultan's Gory Sniper collector was built in the 16th century A.D. and is considered to be an important royal mosque in Cairo.

Paragraph 1976

The Imam Hussein Mosque is located in the Al Hussein neighbourhood of Cairo and is one of the most famous mosques in Egypt.

Paragraph 1977

Sidi Abdel Rahman Mosque is characterized by its simple design and location near the sea in the northern coast of Egypt.

Paragraph 1978

The Sultan Al-Assref University in Bersbai was a religious and educational centre in the royal age and taught various Islamic sciences.

Paragraph 1979

The Queen's collector Safija is characterized by his beautiful amulet design and his wonderful euphoria, which is part of the fascist architectural collection in Cairo.

[Paragraph 1980](#)

Sidi Jaber al-Ansari Mosque, built in the 14th century A.D., is located in the area of Sidi Jaber, Alexandria, and includes the shrine of Sheikh Jaber al-Ansari.

[Paragraph 1981](#)

Mr. al-Badawi 's mosque is located in the city of Tanta and is an important mosque in Egypt and includes the shrine of Mr. Ahmed al-Badawi.

[Paragraph 1982](#)

The mosque of Sidi Abdallah bin Al-Harath is characterized by its simple design and location near the Nile River in Cairo.

[Paragraph 1983](#)

Mohammed Beck's al-Gold Mosque was built in the 18th century AD and is located in the Jamiliyah area of Cairo.

[Paragraph 1984](#)

Mrs. Aisha 's mosque is located in Ms. Aisha 's neighbourhood in Cairo and includes the shrine of Ms. Aisha Bint Jaafar.

[Paragraph 1985](#)

The Al-Zahar Bipers Mosque is one of the largest mosques in Cairo and is characterized by its

unique military design and decorations.

Paragraph 1986

The Al-Azhar collector plays a pivotal role in the dissemination of Islamic science and religious education in Egypt and the Muslim world.

Paragraph 1987

Amr bin Al-Ass Mosque is located in the old neighbourhood of Egypt in Cairo and is the first mosque built in Egypt and Africa.

Paragraph 1988

The Al-Fatah Mosque is characterized by its modern design and strategic location in the Ramses region of Cairo.

Paragraph 1989

The Imam al-Bosari Mosque was built in the 13th century C.E. and is located in Alexandria and is a well-known mosque in Egypt.

Paragraph 1990

Sheikh al-Sharawi Mosque is located in the city of Daqadus, in the governorate of Daqahliya, and includes the shrine of Sheikh Mohammed Muthali al-Sharawi.

Paragraph 1991

Sultan Al-Assir Qaitbay's collector is characterized by his royal design and fine architecture, which is part of Cairo's architectural collection.

Paragraph 1992

The Al-Asher University of Barsbai played a major role in the dissemination of religious education and Islamic science in Egyptian society during the royal era.

Paragraph 1993

Sheikh Zoid ' s mosque is located in the north of Sinai and is an important historic mosque in the region.

Paragraph 1994

The mosque of God, which is traditionally designed and beautiful, is located in the province of Sohaj.

Paragraph 1995

Sultan Abu Al-Aa ' abani ' s mosque in the 14th century A.D. is located in the Al-Azhar area of Cairo.

Paragraph 1996

The mosque of Sidna Omar bin Al-Habhar is located in the al-Mudaydi neighbourhood of Cairo and

is a modern mosque in the city.

Paragraph 1997

Sidi Salem al-Biomi Mosque is an important historic mosque in Tanta and includes the shrine of Sheikh Salim al-Biomi.

Paragraph 1998

The Sultan Barakuk University was a religious and educational centre in the royal age and taught various Islamic sciences.

Paragraph 1999

Sidi Abd al-Rahim Al-Qanai Mosque is located in the city of Qana and includes the shrine of Sheikh Abdulrahim Al-Qanai.

Paragraph 2000

The Al-Shuq Palace University is characterized by its beautiful fascist design and is located in the Al Hussein neighbourhood of Cairo.

Paragraph 2001

Sheikh Ibrahim al-Dawsawi Mosque was built in the 13th century C.E. and is located in the city of Dashwa and is an important mosque in Egypt.

Paragraph 2002

Sidi Yusuf al-Jadi Mosque is located in the governorate of Qana and is one of the most important historic mosques in the region.

Paragraph 2003

The Sheikh Al-Sawi Mosque is characterized by its simple design and its magnificent euphoria and is located in the governorate of Daqhaliya.

Paragraph 2004

Seyed al-Bosari Mosque, built in the 13th century C.D., located in Alexandria, is a well-known mosque.

Paragraph 2005

Sidi Chapel al-Bud Mosque is located in the province of Manoviya and is one of the most important mosques in the region.

Paragraph 2006

The Imam Hussein Mosque is characterized by its beautiful design and central location in the Al Hussein neighbourhood of Cairo and includes the shrine of Al Hussein Ben Ali.

Paragraph 2007

Al-Azhar University is one of the most important Islamic educational centres in the world and

teaches various Islamic sciences.

Paragraph 2008

Sidi Abdel Aziz Al-Derini Mosque is located in the province of Al-Bahira and is an important historical mosque in the region.

Paragraph 2009

Sidi Bilal Mosque is characterized by its simple design and beautiful location near the Nile River in Cairo.

Paragraph 2010

The mosque of Sidi Omar bin Al-Fadari, built in the 13th century A.D., is located in the neighbourhood of Mrs. Zainab, Cairo, and includes the shrine of Omar bin Al-Fad.

Paragraph 2011

Mrs. Raki 's mosque is located in Mrs. Zainab 's neighbourhood in Cairo and is a small mosque of great religious significance.

Paragraph 2012

The mosque of Judge Abd al-Basit is characterized by its wonderful design and beautiful euphoria and is located in the neighbourhood of Mrs. Zainab in Cairo.

Paragraph 2013

Sultan Hassan Mosque was an important centre for religious education and Islamic science during the royal era.

Paragraph 2014

Sidi Abdullah Mosque is located in the Boulaq al-Dakrour neighbourhood of Cairo and is a small mosque of great religious significance.

Paragraph 2015

The moon collector is characterized by his fascist design and beautiful pottery and is located in the area of beauty in Cairo.

Paragraph 2016

Sidi Abu Al-Hajjaj Al-Azil Mosque, built in the 12th century C.E., located next to the Temple of Al-Azfar, is an important historic mosque.

Paragraph 2017

Mrs. Nafisa 's mosque is located in the neighbourhood of Mrs. Nafisa, Cairo, and includes the shrine of Mrs. Nafisa Bint Ali bin Abi Taleb.

Paragraph 2018

Sid al-Shadli's mosque is characterized by its beautiful design and its magnificent euphoria and is

located in the Al Hussein neighbourhood of Cairo.

Paragraph 2019

The Rifa ' i Mosque is one of the most important mosques in Cairo and includes the tombs of the Egyptian royal family.

Paragraph 2020

Sheikh al-Hafi Mosque is located in the Hussein neighbourhood of Cairo and includes the shrine of Sheikh al-Hafi and is a small mosque of great religious significance.

Paragraph 2021

Sidi Abdurrahman Benzed Mosque has its traditional design and location near the sea in the northern Sahel region of Egypt.

Paragraph 2022

Sidi Salem al-Biomi Mosque, built in the 13th century A.D., is located in the city of Tanta and is an important mosque in Egypt.

Paragraph 2023

Commander Ibrahim ' s mosque is located in the area of the Sand Station in Alexandria and is an important mosque in the city.

Paragraph 2024

Sultan Qaitbay's mosque is characterized by its royal design and its magnificent architectural decorations and is located in the royal cemetery area of Cairo.

Paragraph 2025

Al-Azhar University is one of the world 's most important Islamic educational centres in which various Islamic sciences are taught.

Paragraph 2026

Sheikh Motul al-Ahrawi Mosque is located in the town of Daqadus in the governorate of Daqhaliya and includes the shrine of Sheikh al-Ahrawi.

Paragraph 2027

Sidi Mohammed bin Abi al-Qasim Mosque is characterized by its beautiful Fathimite design and its wonderful giraffe and is located in the Al Hussein neighbourhood of Cairo.

Paragraph 2028

Sidi Abdullah Al-Shabrawi Mosque, built in the 14th century AD, is located in the Jamiliyah neighbourhood of Cairo and is an important mosque in Egypt.

Paragraph 2029

Sidi Ibrahim al-Dawsawi Mosque is located in the town of Dashwa and is an important mosque in

Egypt and includes the shrine of Sheikh Ibrahim al-Dawsawi.

Paragraph 2030

The mosque of Sidi Bilal Ben Rabah is characterized by its simple design and beautiful decorations and is located in the neighbourhood of Mrs. Zainab in Cairo.

Paragraph 2031

The Al-Zahar Mosque was an important religious and educational centre during the royal age and taught various Islamic sciences.

Paragraph 2032

The mosque of Sidi Abu Al-Hajj Al-Azil is characterized by its wonderful design and beautiful euphoria and is located next to the temple of Al-Azl and is one of the most important historic mosques.

Paragraph 2033

Commander Ibrahim 's mosque is characterized by its unique design and its magnificent euphoria and is located in the area of the Sand Station in Alexandria.

Paragraph 2034

Al-Azhar University is one of the most important Islamic educational centres in the world and teaches various Islamic sciences.

Paragraph 2035

Sidi Abdelrahman bin Zeid Mosque is located in the northern coast of Egypt and is an important mosque in the region.

Paragraph 2036

The mosque of Sidi Bilal is characterized by its simple design and beautiful euphoria and is located in the neighbourhood of Mrs. Zainab in Cairo.

Paragraph 2037

Al-Zahar Mosque was built in the 13th century A.D. and is one of the most important mosques in Cairo and is characterized by its unique military design and decoration.

Paragraph 2038

Sidi Abu Al-Hajjaj Al-Assir Mosque is located next to the Temple of Al-Aks and is an important historic mosque in the city.

Paragraph 2039

Commander Ibrahim ' s mosque is characterized by its unique design and its magnificent euphoria and is located in the area of the Sand Station in Alexandria.

Paragraph 2040

Sadie's nearby mosque is one of the historic mosques in Nobah and is known for its unique

location.

Paragraph 2041

Sidi Ali Zain Al-Abidine Mosque is located in the neighbourhood of Mrs. Zainab, Cairo, and is an important landmark.

Paragraph 2042

Sultan Ahmed's mosque is characterized by its wonderful minaret and its distinctive design, known as the Blue Mosque.

Paragraph 2043

The Sid al-Nur Mosque provides various social services such as food and assistance to needy people.

Paragraph 2044

Sidi al-Sadiri Mosque is located in the department of Asyut and is an important historic mosque in the region.

Paragraph 2045

Sidi Hamed Mosque is one of the historical monuments of Qalqibiya and includes the shrine of Sheikh Sidi Hamid.

Paragraph 2046

Sidi Said Mosque was built in the 15th century A.D. and is an historic mosque in Mina.

Paragraph 2047

Sidi al-Katan Mosque is located in the province of Manoviya and is an important religious landmark in the region.

Paragraph 2048

Sidi al-Qasim Mosque has its traditional design and its beautiful euphoria, which is located in the governorate of Orientale.

Paragraph 2049

Jama' Ezz bin Abdussalam was an important centre for science and religion in the royal age.

Paragraph 2050

Sidi al-Shafei Mosque is located in the Al-Jamaylia neighbourhood of Cairo and is an historic mosque in the city.

Paragraph 2051

The mosque of Sidi Hassan Al-Anwar is characterized by its unique architectural design and a wonderful site in the city of Tanta.

Paragraph 2052

The mosque of Sidi Yusuf the son of Ajdan, built in the eighth century Hijri, is located in Kafr Sheikh governorate.

Paragraph 2053

Sidi Abdurrahman Mosque is located in the city of Sohaj and is an important historic mosque in the region.

Paragraph 2054

The Seyed Sulaiman Mosque is an important milestone in Aswan and includes the shrine of Sheikh Sidi Sleiman.

Paragraph 2055

The governor's collector of God's command was one of the most prominent mosques in Cairo and is famous for his wonderful, weaning design.

Paragraph 2056

Sidi Abdullah bin Ata ' alah Mosque is located in the governorate of Bani Soif and is an important religious landmark.

Paragraph 2057

The Jyoshi collector is characterized by its unique architectural design and its beautiful euphoria

and is a royal landmark in Cairo.

Paragraph 2058

Sidi Abdullah Mosque was built in the seventh century and is considered to be a historic mosque in Al Fayoum.

Paragraph 2059

Sidi Rajab Mosque is located in the province of Al-Bahira and is an important landmark in the region.

Paragraph 2060

Sidi al-Rafi ' a mosque is uniquely designed and architecturally constructed and includes the tombs of the royal family.

Paragraph 2061

The mosque of Sidi Hassan Al-Anwar was an important centre for education and research in previous centuries.

Paragraph 2062

Sidi Abdullah Mosque is located in the area of Sidi Jaber, Alexandria, and is an historic mosque in the city.

Paragraph 2063

The Sultan ' s mosque is a proud royal design and one of the most important historical monuments in Cairo.

Paragraph 2064

The mosque of Sidi Yusuf bin Iqlan, built in the fifth century, is considered to be an important mosque in the region.

Paragraph 2065

Sidi Abi al-Qasim Mosque is located in the western province and is a landmark in the city.

Paragraph 2066

Sidi Mohammed bin Issa Mosque, designed by Fatimi and Zakharha, is a beautiful mosque located in the Minaa region.

Paragraph 2067

The university of the Fadil Judge was an important centre for learning in the Fammi era and is considered to be an outstanding cultural landmark.

Paragraph 2068

Sidi Abu Al-Ala Mosque is located in the governorate of Al-Giza and is one of the most important historic mosques in the city.

Paragraph 2069

Sidi Mohammed Bin Isa Mosque is a remarkable architectural design and one of the famous Fatimas in Cairo.

Paragraph 2070

Sidi Abdullah Mosque, built in the seventh century, is a historic mosque in Tanta.

Paragraph 2071

Sidi Shehata Mosque, located in Orientale Province, is an important landmark in the region.

Paragraph 2072

Sidi Abdullah Mosque is characterized by its simple design and its wonderful euphoria and is located in the Al-Maqtam neighbourhood of Cairo.

Paragraph 2073

The nectar collector was an important centre for education and science during the period of the fascist rule.

Paragraph 2074

Sidi Abdullah bin Zeid Mosque is located in the Al Hussein neighbourhood of Cairo and is an old mosque of great importance.

Paragraph 2075

Seyed al-Qasim Mosque has its own flaming design and is located in the city of Tanta and is an important milestone in the city.

Paragraph 2076

Sidi Yusuf Mosque was built in the ninth century and is considered to be a historic mosque in Asyut.

Paragraph 2077

Sidi Abdurrahman Mosque is located in Dirot, Asyut Province, and is an important religious landmark in the region.

Paragraph 2078

Sidi Mohammed bin Abi al-Qasim Mosque is characterized by its fascist design and its magnificent giraffe, located in the Seydi Jaber neighbourhood of Alexandria.

Paragraph 2079

The son of Tullon collector is one of the oldest and most important historic mosques in Cairo and is known for its unique design.

Paragraph 2080

Sidi al-Hassan Mosque is located in Mrs. Zainab ' s neighbourhood in Cairo and is a famous

landmark in the city.

Paragraph 2081

Sidi Zain Al-Abidine Mosque is traditionally designed and located in the neighbourhood of Mrs. Zainab in Cairo and is considered to be an important mosque.

Paragraph 2082

Sidi Abdurrahman Mosque, built in the eighth century, is a historic mosque in Al Fayoum.

Paragraph 2083

Sidi Hamed Mosque is located in the Atrian neighbourhood of Alexandria and is an important milestone in the city.

Paragraph 2084

The Governor ' s collector, by the command of God, is distinguished by his fancy and a prominent Islamic figure in Cairo.

Paragraph 2085

Sidi Hussein Mosque played an important role in providing social and educational services to the community.

Paragraph 2086

Sidi Issa Mosque is located in Aswan and is one of the most important religious monuments in the city.

Paragraph 2087

The mosque of Sidi Ibrahim is characterized by its traditional design and its beautiful euphoria and is located in the city of Mansoura.

Paragraph 2088

Omar bin Al-Ass University was built in the 7th century A.D. and is one of the oldest mosques in Cairo.

Paragraph 2089

The mosque of Sidi Al-Qadi is located in the city of Tanta and is an important milestone in the region.

Paragraph 2090

Seydi Jaber's mosque is characterized by its remarkable architectural design and is located in the Seydi Jaber neighbourhood of Alexandria.

Paragraph 2091

Al-Azhar University was one of the most prominent educational centres in the Islamic world and

played a major role in the dissemination of Islamic science.

Paragraph 2092

Sidi Saleh Mosque is located in the Giza neighbourhood and is an historic mosque in the city.

Paragraph 2093

Sidi Abdullah Mosque is characterized by its traditional architectural design and is located in the city of Dirot.

Paragraph 2094

Sidi Zakaria Mosque, built in the seventh century, is an important milestone in the region.

Paragraph 2095

Sidi Abd al-Rahman Mosque is located in Al-Giza and is an important religious landmark in the city.

Paragraph 2096

Sidi Mustafa 's mosque is characterized by its traditional design and beautiful decorations and is located in Mrs. Zainab 's neighbourhood in Cairo.

Paragraph 2097

Jama Al Hussein was an important centre for science and intellectual debate in Islamic history.

Paragraph 2098

Sidi Mohammed Bin Isa Mosque is located in the city of Maniya and is an important religious landmark in the region.

Paragraph 2099

Sidi Yusuf ' s mosque is characterized by its beautiful architectural design and is located in Sidi Jaber neighbourhood of Alexandria.

Paragraph 2100

The Fatah collector was built in the ninth century and is considered to be a royal landmark in Cairo.

Paragraph 2101

Sidi Abdullah Mosque is located in the city of Sohaj and is an important religious landmark in the region.

Paragraph 2102

The mosque of Sidi Mustafa is characterized by its traditional design and beautiful euphoria and is located in Mansoura.

Paragraph 2103

Sidi Abu al-Hajjaj Mosque plays an important role in local culture through the provision of religious and educational services.

Paragraph 2104

Sidi Hussein Mosque is located in the Al-Atrine neighbourhood of Alexandria and is one of the historic monuments of the city.

Paragraph 2105

Sidi Abdullah Mosque is characterized by its unique architectural design and beautiful decorations and is located in the city of Asyut.

Paragraph 2106

Omar Ben's mosque was built in the 8th century AD and is regarded as a historic mosque in Cairo.

Paragraph 2107

Sidi Ahmed Mosque is located in the Qalqibiyah governorate and is an important religious landmark in the region.

Paragraph 2108

Sidi Abdullah Mosque is characterized by its unique design and beautiful Zakharha Mosque,

located in the governorate of Orientale.

Paragraph 2109

The Al-Azhar collector played a major role in promoting Islamic culture through education and the dissemination of science.

Paragraph 2110

Sidi Mohammed Bin Isa Mosque is located in the Giza and is a historic landmark in the city.

Paragraph 2111

Sidi Zakaria ' s mosque is characterized by its wonderful design and beautiful decoration and is located in the district of Jamilia in Cairo.

Paragraph 2112

My cousin's mosque was built in the Middle Ages and is regarded as a landmark in the fit.

Paragraph 2113

Sidi Abdurrahman Mosque is located in the Western Province and is an important landmark in the city.

Paragraph 2114

The collector of Ben Tullon has a great minaret and great architectural design and is one of the oldest mosques in Cairo.

Paragraph 2115

Sidi Ibrahim Mosque was an important centre for learning and cultural development in the region.

Paragraph 2116

Sidi Ali Mosque is located in Orientale Province and is a landmark in the city.

Paragraph 2117

Sidi Mohammed Mosque is characterized by its traditional design and unique euphoria and is located in the city of Qana.

Paragraph 2118

The University of Sidi Hussein was built in the 10th century A.D. and is regarded as a historic mosque in Cairo.

Paragraph 2119

The mosque of My Lord Kadi is located in the town of Sidi Jaber in Alexandria and is one of the historic monuments of the city.

Paragraph 2120

Sidi Abdullah's mosque is characterized by its beautiful architectural design and its wonderful euphoria and is located in Tanta.

Paragraph 2121

The Fatah mosque was one of the most prominent educational centres in Cairo during the royal era.

Paragraph 2122

Sidi Ahmed Mosque is located in Aswan City and is an important religious landmark in the city.

Paragraph 2123

Sidi Abdullah Mosque is traditionally designed and beautiful and is located in Kafr Sheikh governorate.

Paragraph 2124

Sidi Yusuf Mosque was built in the seventh century C.E. and is regarded as one of the historic mosques in Cairo.

Paragraph 2125

The Governor 's collector, by God 's command, is characterized by his unique and astute design and is regarded as an important milestone in Cairo.

[Paragraph 2126](#)

Sidi Abdallah Mosque contributed to the development of local culture through the provision of education and social services.

[Paragraph 2127](#)

Sidi al-Hassan Mosque is located in the western province and is an important landmark in the region.

[Paragraph 2128](#)

Sidi al-Qasim Mosque is characterized by its remarkable architectural design and is located in the neighbourhood of Sidi Jaber in Alexandria.

[Paragraph 2129](#)

Sultan Galloone University was built in the 13th century AD and is one of the most important mosques in Cairo.

[Paragraph 2130](#)

Sidi Abdurrahman Mosque is located in the city of Maniya and is one of the most important religious monuments in the city.

[Paragraph 2131](#)

Sidi Abdullah Mosque is characterized by its traditional design and beautiful euphoria and is

located in the Giza neighbourhood.

Paragraph 2132

The Al-Azhar collector played a major role in the dissemination of Islamic jurisprudence and the teaching of forensic science throughout the ages.

Paragraph 2133

Sidi Youssouf bin Iqlan Mosque is located in Al-Gizah and is an important religious landmark in the region.

Paragraph 2134

The mosque of Sidi Al-Hassan is characterized by its remarkable design and is located in the neighbourhood of Mrs. Zainab in Cairo.

Paragraph 2135

The Al Fadil collector was built in the 12th century C.D. and is a landmark in Cairo.

Paragraph 2136

The mosque of Your Honor is located in Aswan and is an important landmark in the city.

Paragraph 2137

Sidi Mohammed Bin Issa Mosque is uniquely designed and is a famous religious landmark in Cairo.

Paragraph 2138

Al Hussein University was one of the prominent cultural centres that contributed to the spread of Islamic culture throughout the ages.

Paragraph 2139

The Omari collector is one of the historic monuments of Cairo, characterized by its own astute design and of great importance in the history of the city.

Paragraph 2140

Sidi Ali 's mosque is located in Mansoura and is one of the most prominent religious monuments in the region.

Paragraph 2141

The University of Solomon Pasha is characterized by its fancy architectural design and is one of the most prominent historical monuments in Cairo.

Paragraph 2142

Sidi Jaber Mosque plays an important role in the preservation of cultural and religious heritage through the organization of events and activities.

Paragraph 2143

Sidi Abdullah Mosque is located in the city of Qana and is an important landmark in the city.

Paragraph 2144

Sidna Muhammad's mosque is characterized by its unique design and its beautiful giraffe, located in the Western Province.

Paragraph 2145

Sidi Abdurrahman Mosque, built in the seventh century, is an important mosque in the governorate of Daqhaliya.

Paragraph 2146

Sidi Awad Mosque, located in Fayoum governorate, is an important religious landmark in the region.

Paragraph 2147

Sidi Abdullah Mosque is characterized by its remarkable architectural design and beautiful euphoria and is located in the neighbourhood of Sidi Jaber in Alexandria.

Paragraph 2148

The Al-Ahram collector plays an important role in providing religious and social services to the community.

[Paragraph 2149](#)

Sidi Mohammed bin Abdullah Mosque is located in the city of Maniya and is one of the most prominent religious monuments in the city.

[Paragraph 2150](#)

The Imam Shafei's collector is characterized by his wonderful design and beautiful inscriptions that reflect the polite nature.

[Paragraph 2151](#)

Seyed al-Nur Mosque, built in the eighth century, is an important religious landmark in Orientale Province.

[Paragraph 2152](#)

Sidi Yusuf Mosque is located in the governorate of Al-Gizah and is an important landmark in the region.

[Paragraph 2153](#)

Your Honor's mosque is characterized by its traditional design and beautiful decorations and is located in the town of Sidi Jaber in Alexandria.

[Paragraph 2154](#)

The Al-Shuq Palace collector was an important centre for learning and disseminating science

during Ottoman rule.

[Paragraph 2155](#)

Sidi Abdullah Mosque is located in the Al Hussein neighbourhood of Cairo and is considered to be an ancient historic mosque in the city.

[Paragraph 2156](#)

The mosque of Sidi al-Kawri is unique in its unique location and ancient history and reflects the Islamic heritage in Nuba.

[Paragraph 2157](#)

Sidi Abdullahi Mosque, built in the seventh century, is a historical landmark in the province of Al-Bahira.

[Paragraph 2158](#)

Sidi Ahmed Mosque is located in Suez City and is one of the most prominent religious monuments in the city.

[Paragraph 2159](#)

The university of the distinguished judge is characterized by his unique apparel design and his wonderful euphoria and is regarded as one of the landmarks.

[Paragraph 2160](#)

Sidi al-Hassan Mosque plays an important role in the provision of social and religious services to the Manshan community.

[Paragraph 2161](#)

Sidi Youssouf Bin Ja ' lan Mosque is located in Qalqibiyah governorate and is an important landmark in the region.

[Paragraph 2162](#)

The mosque of Sidi Al-Hassan, which has its traditional design and beautiful decoration, is located in the governorate of Daqhaliyah.

[Paragraph 2163](#)

Sidi Ali Zain Al-Abidine University, built in the 10th century, is a historic mosque in Cairo.

[Paragraph 2164](#)

Sidi al-Hassan Mosque is located in the city of Sohaj and is one of the most important religious monuments in the city.

[Paragraph 2165](#)

Prince Abdulkader ' s university is characterized by its remarkable architectural design and unique euphoria and is one of the most prominent features in Cairo.

[Paragraph 2166](#)

Sidi Shahta Mosque contributed to the development of the community through the provision of educational and social services.

[Paragraph 2167](#)

Sidi Abdurrahman Mosque is located in the Giza neighbourhood and is a landmark in the city.

[Paragraph 2168](#)

Sidi Mohamed Ben Isa Mosque is a unique architectural design and is located in the city of Tanta and is regarded as a landmark.

[Paragraph 2169](#)

The governor's collector by order of God was built in the 10th century C.D. and is considered to be one of the finest features in Cairo.

[Paragraph 2170](#)

Sidi Abdullah Mosque is located in the area of Sidi Jaber, Alexandria, and is one of the most important religious monuments in the city.

[Paragraph 2171](#)

The university of the Fadil Judge was an important centre for teaching Islamic science and disseminating knowledge in the Famami era.

[Paragraph 2172](#)

Sidi Abdurrahman Mosque is located in the city of Asyut and is one of the most important religious monuments in the city.

[Paragraph 2173](#)

Sidi al-Kawri Mosque is traditionally designed and regarded as an important religious landmark in Cairo.

[Paragraph 2174](#)

The Fatah collector was built in the ninth century C.D. and is considered to be a historic mosque in Giza.

[Paragraph 2175](#)

Sidi Abdallah Mosque is located in the governorate of Daqhaliya and is an important landmark in the city.

[Paragraph 2176](#)

Imam Ali's collector is characterized by his wonderful design and beautiful euphoria and is a landmark in Cairo.

[Paragraph 2177](#)

Sidi al-Hassan Mosque contributed to the strengthening of local culture through the provision of

social and educational services.

[Paragraph 2178](#)

Sidi Abdallah Mosque is located in Orientale Province and is an important religious landmark in the city.

[Paragraph 2179](#)

Sidi Ali ' s mosque is characterized by its traditional architectural design and beautiful pottery and is located in the Cairo neighbourhood.

[Paragraph 2180](#)

The University of Sidi Hussein was built in the 10th century A.D. and is considered to be a prominent religious landmark in Manshana.

[Paragraph 2181](#)

Sidi Ahmed Mosque is located in the city of Asyut and is one of the most important religious monuments in the city.

[Paragraph 2182](#)

Al-Hassan's collector is characterized by its traditional design and beautiful pottery and is located in the Cairo neighbourhood.

[Paragraph 2183](#)

Sidi Abdullah Mosque played a major role in the history of Islam by providing education and social services.

[Paragraph 2184](#)

Sidi Mohammed Bin Isa Mosque is located in the Seydi Jaber neighbourhood of Alexandria and is a landmark in the city.

[Paragraph 2185](#)

The mosque of Sidi Yusuf is characterized by its wonderful design and beautiful euphoria and is located in the city of Al Fayoum.

[Paragraph 2186](#)

The Millennium University was built in the 11th century AD and is a landmark in Cairo.

[Paragraph 2187](#)

Sidi Abdurrahman Mosque is located in Mansoura and is an important religious landmark in the city.

[Paragraph 2188](#)

Sidi Mohammed Bin Issa Mosque is characterized by its traditional architectural design and its wonderful decorations located in the city of Qana.

Paragraph 2189

The Fatah mosque was an important centre for the dissemination of Islamic culture through education and teaching.

Paragraph 2190

Sidi Abd al-Rahman Mosque is located in the Al Hussein neighbourhood of Cairo and is considered to be an ancient historic mosque in the city.

Paragraph 2191

The son of Tullon collector is distinguished by his remarkable architectural design and famous minaret and is considered one of the oldest mosques in the Giza.

Paragraph 2192

Sadie Jaber University was built in the 8th century A.D. and is an important milestone in Alexandria.

Paragraph 2193

Sidi Abdullah Mosque is located in Mansoura and is one of the most prominent religious monuments in the city.

Paragraph 2194

Sidi al-Qasim Mosque is characterized by its traditional design and beautiful pottery and is

located in the city of Tanta.

Paragraph 2195

Sidi El Hassan Mosque contributed to the strengthening of local culture through the provision of educational and social services.

Paragraph 2196

Sidi Yusuf Mosque is located in Suez City and is one of the most important religious monuments in the city.

Paragraph 2197

Sadie Abdullah University is characterized by its beautiful architectural design and is located in the city of Mansoura.

Paragraph 2198

Tullon's son collector was built in the ninth century C.D. and is one of the oldest mosques in Cairo.

Paragraph 2199

Sidi Ahmed Mosque is located in Mansoura and is one of the most prominent religious monuments in the city.

Paragraph 2200

Sidi Abdullah Mosque is characterized by its traditional design and its magnificent euphoria and is located in the city of Qana.

Paragraph 2201

Al-Hassan University was one of the most prominent cultural centres that contributed to the dissemination of science and knowledge in the Islamic period.

Paragraph 2202

Sidi Mohammed Mosque is located in the Qalqibiyah governorate and is one of the landmarks in the region.

Paragraph 2203

The mosque of Sidi Yousef bin Jahlan is characterized by its unique architectural design and is located in the city of Mansoura.

Paragraph 2204

Sidi Mohamed bin Abdullahi University was built in the 7th century A.D. and is an important milestone in the region.

Paragraph 2205

Sidi Abdurrahman Mosque is located in the city of Qana and is an important religious landmark in

the city.

Paragraph 2206

Master Ali's collector is uniquely designed and beautiful and is located in Alexandria.

Paragraph 2207

Sidi Abdullah Mosque plays an important role in the preservation of heritage through the organization of cultural and religious events.

Paragraph 2208

Sidi Abdurrahman Mosque is located in Aswan City and is a prominent religious landmark in the city.

Paragraph 2209

Sidi al-Qasim Mosque is characterized by its traditional design and beautiful euphoria and is located in the Cairo neighbourhood.

Paragraph 2210

Sidi Ahmed Beni University in the eighth century is an important milestone in Orientale Province.

Paragraph 2211

Sidi Abdullah Mosque is located in the Giza neighbourhood and is an important religious landmark in the city.

Paragraph 2212

Sidi Yusuf ' s mosque is characterized by its unique architectural design and its unique euphoria, which is located in the Qalubiyah governorate.

Paragraph 2213

Al-Hassan University contributed to the dissemination of Islamic culture through the provision of education and cultural activities.

Paragraph 2214

Sidi Ahmed Mosque is located in the governorate of Al-Gizah and is an important religious landmark in the region.

Paragraph 2215

The Fatah collector has a wonderful architecture and beautiful pottery and is located in Alexandria's neighborhood.

Paragraph 2216

Sidi al-Qasim Mosque was built in the 7th century A.D. and is a landmark in Giza.

Paragraph 2217

Sidi Yusuf Mosque is located in Aswan City and is one of the most prominent religious monuments in the city.

Paragraph 2218

Sidi Abdullah Mosque is characterized by its traditional architectural design and beautiful euphoria and is located in Mansoura.

Paragraph 2219

The University of Sidi Mohamed contributed to the promotion of Islamic culture through the provision of education and cultural services.

Paragraph 2220

Sidi al-Hassan Mosque is located in the Cairo neighbourhood and is one of the most prominent religious monuments in the city.

Paragraph 2221

The prodigal collector of the judge has his wonderful design and his beautiful euphemism and is located in Alexandria's neighborhood.

Paragraph 2222

Sidi Abdullah Mosque was built in the 7th century A.D. and is regarded as an important religious

landmark in Suez.

[Paragraph 2223](#)

Sidi Yusuf Mosque is located in the city of Maniya and is one of the most prominent religious monuments in the city.

[Paragraph 2224](#)

Sidi Ahmed 's mosque is characterized by its traditional design and beautiful giraffe and is located in the city of Tanta.

[Paragraph 2225](#)

The University of Tullon was an important centre for the preservation of Islamic heritage through education and cultural activities.

[Paragraph 2226](#)

Sidi Abdullah Mosque is located in the city of Qana and is one of the most prominent religious monuments in the city.

[Paragraph 2227](#)

Al-Hassan University is characterized by its remarkable design and traditional decorations and is located in the governorate of Al-Giza.

Paragraph 2228

Sadie Mohammed Bunny University in the ninth century A.D. is an important milestone in Suez City.

Paragraph 2229

Sidi Abdallah Mosque is located in Orientale Province and is one of the most prominent religious monuments in the region.

Paragraph 2230

Sidi Ahmed 's mosque is characterized by its traditional design and beautiful euphoria and is located in Mansoura.

Paragraph 2231

Syed al-Qasim University contributed to the dissemination of Islamic culture through education and cultural events.

Paragraph 2232

Sidi Abdullah Mosque is located in the city of Maniya and is one of the most prominent religious monuments in the city.

Paragraph 2233

Al-Hassan collector is uniquely designed and beautiful and is located in Alexandria.

Paragraph 2234

Sidi Yusuf Mosque, built in the seventh century, is an important religious landmark in Mansoura.

Paragraph 2235

Sidi Abdullah Mosque is located in the city of Tanta and is one of the most prominent religious monuments in the city.

Paragraph 2236

Your Honor's mosque is characterized by its traditional design and beautiful pottery and is located in the city of Qana.

Paragraph 2237

Syed Al-Hassan University contributed to the spread of science through the provision of education and cultural services to the community.

Paragraph 2238

Sir Awad's collector has its traditional design and beautiful decoration and is located in the Sid Jaber neighbourhood of Alexandria.

Paragraph 2239

Sidi Abdurrahman Mosque is located in the city of Al-Aksir and is one of the most prominent religious monuments in the city.

[Paragraph 2240](#)

Sidi Mohamed Ben Isa University was built in the 10th century A.D. and is a landmark in Giza.

[Paragraph 2241](#)

Al Hussein University is characterized by its traditional architectural design and is an important religious landmark in Manshana.

[Paragraph 2242](#)

The mosque of Sayed al-Qadi is located in Sidi Jaber district of Alexandria and is one of the most prominent religious monuments in the city.

[Paragraph 2243](#)

The mosque of Sidi Yusuf bin Iqlan is characterized by its unique design and beautiful euphoria, which is located in the province of Al Fayoum.

[Paragraph 2244](#)

Sidi Abdullah Mosque plays a major role in promoting cultural awareness through the organization of educational events.

[Paragraph 2245](#)

Sidi Mohammed Mosque is located in Suez City and is one of the most prominent religious monuments in the city.

[Paragraph 2246](#)

The University of Sidi Abdallah is characterized by its traditional design and its beautiful euphoria, which is located in the governorate of Orientale.

[Paragraph 2247](#)

Al Hussein University was built in the 7th century A.D. and is considered an important religious landmark in the city of Qana.

[Paragraph 2248](#)

Sidi Ahmed Mosque is located in the Western Province and is a prominent religious landmark in the region.

[Paragraph 2249](#)

The University of Sadie Al-Kaydi is characterized by its traditional design and its magnificent decoration, located in the governorate of Al-Giza.

[Paragraph 2250](#)

Sidi al-Hassan Mosque plays an important role in promoting education through the organization of lessons and lectures.

[Paragraph 2251](#)

Sidi Abdullah Mosque is located in the city of Qana and is one of the most important religious

monuments in the city.

[Paragraph 2252](#)

The University of Sidi Mohamed is characterized by its unique architectural design and beautiful euphoria located in the Cairo neighbourhood.

[Paragraph 2253](#)

Sidi Yusuf Mosque, built in the seventh century, is a landmark in Manshana.

[Paragraph 2254](#)

Sidi Abdullah University is located in the Giza neighbourhood and is an important religious landmark in the city.

[Paragraph 2255](#)

Al-Hassan collector has its traditional design and beautiful pottery and is located in Alexandria.

[Paragraph 2256](#)

Syed al-Qasim University contributed to the promotion of Islamic culture through the organization of cultural and religious events.

[Paragraph 2257](#)

The University of Sidi Yusuf is characterized by its beautiful architectural design and its wonderful euphoria, which is located in the province of Al Fayoum.

Paragraph 2258

Sidi Ahmed Beni Mosque in the eighth century is considered to be an important religious landmark in Cairo.

Paragraph 2259

Sidi Abdullah University is located in Aswan City and is a prominent religious landmark in the city.

Paragraph 2260

Sidi Mohammed bin Issa University is characterized by its unique design and beautiful Zakharha, located in the governorate of Al-Giza.

Paragraph 2261

The mosque of Sayed al-Qadi contributed to the spread of science through the provision of religious instruction and lectures.

Paragraph 2262

Sidi Yusuf University is located in Sidi Jaber district of Alexandria and is one of the most prominent religious monuments in the city.

Paragraph 2263

The mosque of Sidi Al-Hassan is uniquely designed and beautiful and is located in the Cairo neighbourhood.

Paragraph 2264

Sadie Abdullah Jama ' a was built in the seventh century and considered to be a prominent Western religious landmark.

Paragraph 2265

Sidi Ahmed Mosque is located in Orientale Province and is an important religious landmark in the city.

Paragraph 2266

The mosque of Sidi Yusuf bin Iqlan is characterized by its traditional design and beautiful euphoria and is located in the city of Suez.

Paragraph 2267

Sidi al-Qasim University contributed to the strengthening of local culture through the organization of cultural and religious events.

Paragraph 2268

Sidi Abdullah Mosque is located in the city of Tanta and is one of the most important religious

monuments in the city.

Paragraph 2269

Al-Hassan's collector is characterized by its traditional design and its beautiful pottery and is located in Mansoura City.

Paragraph 2270

The mosque of Sidi Yusuf was built in the 8th century A.D. and is an important milestone in Giza.

Paragraph 2271

Sidi Abdullah University is located in the city of Ismailia and is one of the most prominent religious monuments in the city.

Paragraph 2272

Sidi Ahmed 's mosque is characterized by its traditional design and beautiful euphoria and is located in the city of Qana.

Paragraph 2273

Syed Al-Hassan University contributed to the development of society through the provision of educational and social services.

[Paragraph 2274](#)

Sidi Mohammed Mosque is located in the Daqhaliyah governorate and is a prominent religious landmark in the region.

[Paragraph 2275](#)

The mosque of Sidi Abdullah is characterized by its traditional design and beautiful euphoria and is located in the Cairo neighbourhood.

[Paragraph 2276](#)

Al-Hassan collector was built in the 8th century AD and is a landmark in Alexandria.

[Paragraph 2277](#)

Sidi Abd al-Rahman Mosque is located in the governorate of Al-Gizah and is a prominent religious landmark in the city.

[Paragraph 2278](#)

The mosque of Sidi Yusuf is characterized by its traditional design and beautiful euphoria and is located in the Cairo neighbourhood.

[Paragraph 2279](#)

The mosque of Mr. Kadi has played a significant role in the history of the region by providing education and social services.

[Paragraph 2280](#)

Sidi Ahmed Mosque is located in the city of Maniya and is one of the most prominent religious monuments in the city.

[Paragraph 2281](#)

The University of Sidi Abdallah is characterized by its unique design and its beautiful giraffe, which is located in the province of Al Fayoum.

[Paragraph 2282](#)

Sidi Mohamed Beni University in the 9th century A.D. is an important religious landmark in Alexandria.

[Paragraph 2283](#)

Sidi Yusuf Mosque is located in Suez City and is one of the most prominent religious monuments in the city.

[Paragraph 2284](#)

The mosque of Sidi Al-Hassan is characterized by its traditional design and beautiful decorations and is located in the city of Tanta.

[Paragraph 2285](#)

The University of Sidi Ahmed contributed to the promotion of Islamic culture through the

provision of cultural and educational events.

Paragraph 2286

Sidi Abdullah University is located in the city of Qana and is one of the most important religious monuments in the city.

Paragraph 2287

The University of Sidi Mohamed is characterized by its unique design and its beautiful giraffe, located in the governorate of Al-Giza.

Paragraph 2288

Sidi Yusuf Mosque was built in the 7th century A.D. and is a historical landmark in Qalubiya.

Paragraph 2289

Sidi Abdullah Mosque is located in the Cairo district and is a prominent religious landmark in the city.

Paragraph 2290

The University of Sidi al-Qasim is characterized by its unique design and its beautiful euphoria, located in the province of Orientale.

[Paragraph 2291](#)

Sidi Abdullah Mosque played a major role in the history of the region through the provision of education and social services.

[Paragraph 2292](#)

The University of Sidi Yusuf is located in the city of Maniya and is one of the most prominent religious monuments in the city.

[Paragraph 2293](#)

The mosque of Sidi Abdullah is characterized by its traditional design and beautiful euphoria and is located in the Alexandrian neighbourhood.

[Paragraph 2294](#)

Sidi Ahmed Beni Mosque in the 9th century A.D. is an important milestone in Asut.

[Paragraph 2295](#)

Sidi Mohammed University is located in Orientale Province and is one of the most prominent religious monuments in the city.

[Paragraph 2296](#)

Sidi Abdullah Mosque is characterized by its unique design and beautiful decorations and is located in the city of Tanta.

Paragraph 2297

The University of Sidi Yusuf contributed to the promotion of education through the provision of lectures and educational lessons.

Paragraph 2298

Sidi Ahmed Mosque is located in the city of Qana and is one of the most important religious monuments in the city.

Paragraph 2299

Mr. Al-Hassan 's mosque is characterized by its traditional design and beautiful decorations and is located in the city of Asyut.

Paragraph 2300

Sadie Abdullah's mosque was built in the 7th century A.D. and is an important milestone in Alexandria.

Paragraph 2301

The University of Sidi Yusuf is located in the city of Qana and is one of the most prominent religious monuments in the city.

Paragraph 2302

The University of Sidi Mohammed is characterized by its traditional design and beautiful euphoria

and is located in the city of Asyut.

Paragraph 2303

The mosque of Sidi Al-Qadi contributed to the promotion of cultural heritage through the organization of cultural and religious events.

Paragraph 2304

Sidi Abdallah University is located in the governorate of Al-Gizah and is one of the most important religious monuments in the city.

Paragraph 2305

Al-Hassan University is characterized by its traditional design and beautiful decorations located in the Fayoum governorate.

Paragraph 2306

Sidi Abdullah Mosque was built in the eighth century and is an important milestone in Qana.

Paragraph 2307

Sidi Mohammed Mosque is located in Mansoura and is one of the most prominent religious monuments in the city.

Paragraph 2308

Sid Ahmed's mosque is characterized by its unique design and beautiful giraffe and is located in the Cairo neighbourhood.

Paragraph 2309

The University of Sidi Yusuf contributed to the preservation of the heritage through the organization of cultural and educational events.

Paragraph 2310

Sidi Abdullah Mosque is located in the city of Asyut and is one of the most prominent religious monuments in the city.

Paragraph 2311

Sidi al-Hassan Mosque has its traditional design and beautiful decorations located in the Western Province.

Paragraph 2312

Sadie Mohammed Bunny University in the 8th century A.D. is a landmark in Tanta.

Paragraph 2313

Sidi Yusuf University is located in the governorate of Al-Giza and is one of the most important religious monuments in the city.

Paragraph 2314

The mosque of Sidi Abdullah is characterized by its traditional design and beautiful euphoria and is located in the city of Mansoura.

Paragraph 2315

Syed al-Hassan University contributed to the dissemination of Islamic culture through the provision of education and cultural activities.

Paragraph 2316

Sidi Abdullah Mosque is located in Alexandria and is one of the most prominent religious monuments in the city.

Paragraph 2317

The University of Sidi Mohamed Ben Isa is characterized by its traditional design and beautiful euphoria and is located in Mansoura.

Paragraph 2318

Sidi Ahmed Beni Mosque in the eighth century is considered to be a prominent religious feature of Al Fayoum.

Paragraph 2319

Sidi Yusuf University is located in Orientale Province and is an important religious landmark in the

region.

Paragraph 2320

The mosque of Sidi Abdullah is characterized by its unique determination and beautiful euphoria and is located in the Cairo neighbourhood.

Paragraph 2321

The mosque of Sayed al-Qadi contributed to the promotion of religious awareness through the organization of lectures and seminars.

Paragraph 2322

Sidi Ahmed Mosque is located in Aswan City and is one of the most prominent religious monuments in the city.

Paragraph 2323

Sadie Abdullah University is characterized by its unique design and beautiful giraffe and is located in the governorate of Al-Giza.

Paragraph 2324

The mosque of Sidi Yusuf was built in the 7th century A.D. and is regarded as an important religious landmark in Tanta.

[Paragraph 2325](#)

Sidi al-Hassan Mosque is located in Aswan City and is one of the most important religious monuments in the city.

[Paragraph 2326](#)

The University of Sidi Mohamed is characterized by its traditional design and beautiful euphoria and is located in the city of Qana.

[Paragraph 2327](#)

The University of Sidi Ahmed contributed to the dissemination of Islamic heritage through the provision of cultural and educational events.

[Paragraph 2328](#)

Sidi Abdallah Mosque is located in the governorate of Al-Gizah and is an important religious landmark in the city.

[Paragraph 2329](#)

Sadie Abdullah's mosque is characterized by its unique design and beautiful euphoria and is located in the city of Asyut.

[Paragraph 2330](#)

Sidi Mohamed Beni Mosque in the 7th century A.D. is considered to be a prominent religious

landmark in Asut.

Paragraph 2331

Sidi Yusuf University is located in the Fayoum governorate and is an important religious landmark in the region.

Paragraph 2332

Your Honor's mosque is characterized by its traditional design and beautiful decorations and is located in Alexandria.

Paragraph 2333

The University of Sidd al-Hassan contributed to the dissemination of education through the organization of courses and lectures.

Paragraph 2334

Sidi Mohamed University is located in the Qalqibiyah governorate and is a prominent religious figure in the city.

Paragraph 2335

The mosque of Sidi Yusuf is characterized by its unique design and beautiful euphoria and is located in Aswan City.

Paragraph 2336

Sidi Abdullah Mosque, built in the seventh century, is a landmark in Qahlia.

Paragraph 2337

Sidi Mohamed Ben Isa University was built in the ninth century A.D. and is a landmark in Alexandria.

Paragraph 2338

Sidi Abdurrahman Mosque is located in the Cairo district and is a prominent religious landmark in the city.

Paragraph 2339

The University of Sidi Yusuf is characterized by its traditional design and beautiful decorations located in the city of Minnea.

Paragraph 2340

Sidi Abdallah University contributed to the preservation of the heritage through the organization of cultural and educational events.

Paragraph 2341

Sidi Ahmed Mosque is located in Western Province and is an important religious landmark in the city.

Paragraph 2342

The mosque of Sidi Abdullah is characterized by its unique determination and beautiful euphoria and is located in the city of Qana.

Paragraph 2343

The mosque of Sidi Al-Qadi is located in the city of Tanta and is one of the most prominent religious monuments in the city.

Paragraph 2344

Sidi Ahmed's mosque is characterized by its traditional design and beautiful euphoria and is located in Mansoura.

Paragraph 2345

Sidi Yusuf Mosque contributed to the promotion of cultural awareness through the organization of educational and cultural events.

Paragraph 2346

Sidi Abdurrahman University is located in Suez City and is one of the most important religious monuments in the city.

Paragraph 2347

The mosque of Sidi Yusuf was built in the 7th century A.D. and is regarded as an important

religious landmark in Al-Fayoum.

Paragraph 2348

Sidi al-Hassan Mosque is located in the governorate of Al-Gizah and is one of the most prominent religious monuments in the city.

Paragraph 2349

Syed al-Qasim University contributed to the promotion of Islamic culture through the provision of lectures and cultural events.

Paragraph 2350

Sidi Yusuf Mosque is located in the city of Asyut and is one of the most important religious monuments in the city.

Paragraph 2351

The University of Sidi Mohamed is characterized by its traditional design and its beautiful euphoria, located in the Western Province.

Paragraph 2352

Sidi Abdullah 's mosque was built in the 7th century A.D. and is considered a milestone in Qahlia.

Paragraph 2353

Sidi Abd al-Rahman University is located in the governorate of Jizah and is a prominent religious figure in the city.

Paragraph 2354

Sidi Ahmed 's mosque is characterized by its traditional design and beautiful giraffe and is located in Alexandria 's neighbourhood.

Paragraph 2355

Sidi al-Hassan Mosque is located in Mansoura and is one of the most important religious monuments in the city.

Paragraph 2356

Sidi Abdullah 's mosque was built in the eighth century and is considered an important religious landmark in Suez.

Paragraph 2357

The University of Sidi Yusuf is located in the city of Tanta and is one of the most prominent religious monuments in the city.

Paragraph 2358

Syed al-Hassan University contributed to the promotion of local culture through the provision of

cultural and religious events.

Paragraph 2359

Sidi Abdallah Mosque is located in the governorate of Daqhaliya and is a prominent religious landmark in the city.

Paragraph 2360

The University of Sidi Mohamed is characterized by its unique design and beautiful euphoria and is located in Aswan City.

Paragraph 2361

Sidi Yusuf Mosque was built in the 7th century A.D. and is one of the landmarks in Qana.

Paragraph 2362

Sidi Abdallah University is located in the Fayoum governorate and is an important religious landmark in the region.

Paragraph 2363

The University of Sidi Yusuf contributed to the dissemination of heritage through the organization of cultural and educational events.

Paragraph 2364

Sidi Abd al-Rahman Mosque is located in the Qalqibiyah governorate and is a prominent religious landmark in the city.

Paragraph 2365

The collector, Your Honor, is distinguished by his traditional design and beautiful euphoria and is located in Alexandria.

Paragraph 2366

Al-Hassan collector was built in the 8th century C.D. and is a landmark in Qana.

Paragraph 2367

Sadie Abdullah University is characterized by its traditional design and beautiful euphoria and is located in the city of Tanta.

Paragraph 2368

Sidi Ahmed Mosque contributed to the promotion of education through the organization of classes and lectures.

Paragraph 2369

Sidi Mohammed Mosque is located in the governorate of Daqhaliya and is one of the most prominent religious monuments in the city.

Paragraph 2370

Sidi Ahmed Beni University in the 7th century A.D. is a landmark in Manshana.

Paragraph 2371

Sidi Abdullah University is located in the Cairo district and is one of the most important religious monuments in the city.

Paragraph 2372

The mosque of Sidi Yusuf is characterized by its traditional design and beautiful euphoria and is located in the city of Asyut.

Paragraph 2373

Mr. Al-Qadi 's University contributed to the dissemination of Islamic culture through the organization of seminars and lectures.

Paragraph 2374

The University of Sidi Mohamed is characterized by its traditional design and beautiful euphoria and is located in Suez City.

Paragraph 2375

Al-Hassan collector was built in the 8th century A.D. and is seen as a landmark in Asut.

Paragraph 2376

Sidi Abdullah University is located in Mansoura and is one of the most important religious monuments in the city.

Paragraph 2377

The University of Sidi Yusuf contributed to the dissemination of education through lectures and seminars.

Paragraph 2378

Sidi Ahmed Mosque is located in the Fayoum governorate and is an important religious landmark in the region.

Paragraph 2379

The mosque of Sidi Abdullah is characterized by its unique design and beautiful euphoria and is located in Aswan City.

Paragraph 2380

Sadie Mohammed Bunny University in the 7th century A.D. is a landmark in Giza.

Paragraph 2381

Sidi Yusuf Mosque is located in the Qalqibiyah governorate and is a prominent religious landmark in the city.

Paragraph 2382

The University of Sidi Ahmed is characterized by its traditional design and beautiful euphoria and is located in the city of Asyut.

Paragraph 2383

Sidi Abdallah Mosque contributed to the dissemination of Islamic culture through the organization of cultural events.

Paragraph 2384

Sidi Mohamed University is located in the Qalqibiyah governorate and is an important religious landmark in the city.

Paragraph 2385

The University of Sidi Abdallah is characterized by its traditional design and beautiful euphoria and is located in the governorate of Daqhaliya.

Paragraph 2386

Al-Hassan collector was built in the 8th century A.D. and is seen as a milestone in the East.

Paragraph 2387

Sidi Abdullah Mosque is located in the city of Maniya and is one of the most important religious monuments in the city.

[Paragraph 2388](#)

The University of Sidi Mohammed is characterized by its traditional design and its beautiful euphoria, located in the department of Fayoum.

[Paragraph 2389](#)

Sidi Yusuf Mosque contributed to the promotion of heritage through the organization of cultural and educational events.

[Paragraph 2390](#)

Sidi al-Hassan University is located in the Cairo district and is one of the most prominent religious monuments in the city.

[Paragraph 2391](#)

Sidi Abdullah Mosque is characterized by its traditional design and beautiful euphoria and is located in Suez City.

[Paragraph 2392](#)

Sidi Abdullah 's mosque was built in the 9th century C.D. and is regarded as one of the historic landmarks in Qana.

[Paragraph 2393](#)

Sidi Mohammed Mosque is located in the city of Tanta and is one of the most important religious

monuments in the city.

Paragraph 2394

Sidi Ahmed University is characterized by its unique design and beautiful Zakharha, located in the governorate of Al-Giza.

Paragraph 2395

Sidi Abdallah Mosque contributed to the spread of education through the organization of lectures and educational lessons.

Paragraph 2396

Sidi Yusuf University is located in the western province and is one of the most prominent religious monuments in the city.

Paragraph 2397

Al-Hassan University was built in the ninth century AD and is a landmark in Aswan.

Paragraph 2398

Sidi Abdallah University is located in the governorate of Jizah and is a prominent religious figure in the city.

Paragraph 2399

The University of Sidi Mohamed is characterized by its traditional design and its beautiful giraffe, located in the governorate of Qalubiya.

Paragraph 2400

The University of Sidi Yusuf contributed to the promotion of Islamic culture through lectures and cultural activities.

Paragraph 2401

Sidi Ahmed Mosque is located in the governorate of Al-Gizah and is one of the most prominent religious monuments in the city.

Paragraph 2402

Sidi Mohamed Beni University in the 7th century A.D. is a landmark in the East.

Paragraph 2403

Sidi al-Hassan University is located in the Fayoum governorate and is one of the most important religious monuments in the city.

Paragraph 2404

Sidi Abdurrahman 's mosque is characterized by its traditional design and beautiful euphoria and is located in the city of Tanta.

Paragraph 2405

Sidi Yusuf University contributed to the promotion of local heritage through the organization of cultural and educational events.

Paragraph 2406

The mosque of Sidi Abdullah is characterized by its traditional design and beautiful euphoria and is located in the city of Qana.

Paragraph 2407

Al-Hassan collector was built in the ninth century AD and is seen as a milestone in the Giza.

Paragraph 2408

Sidi Mohammed University is located in the province of Maniya and is an important religious landmark in the city.

Paragraph 2409

The Sidi Yusuf Mosque contributed to the dissemination of culture through the presentation of lectures and educational seminars.

Paragraph 2410

Sidi Abdurrahman University is located in Mansoura and is one of the most prominent religious monuments in the city.

Paragraph 2411

The University of Sidi Ahmed is characterized by its traditional design and beautiful euphoria and is located in Aswan City.

Paragraph 2412

Sidi Abdullah Mosque was built in the 8th century A.D. and is a landmark in Suez.

Paragraph 2413

The mosque, Mr. Kadi, is characterized by its traditional design and its beautiful euphoria and is located in the governorate of Al-Giza.

Paragraph 2414

Sidi Abdallah University contributed to the dissemination of local heritage through the organization of cultural and educational events.

Paragraph 2415

Sidi Ahmed Mosque is located in the western province and is a prominent religious landmark in the city.

Paragraph 2416

The university of Sidi Abdurrahman is characterized by its traditional design and beautiful euphoria and is located in Suez City.

[Paragraph 2417](#)

Sidi Mohamed Beni University in the seventh century C.E. is a landmark in Cairo.

[Paragraph 2418](#)

Sidi Abdullah University is located in the city of Tanta and is one of the most important religious monuments in the city.

[Paragraph 2419](#)

The University of Sidi Yusuf is characterized by its traditional design and beautiful euphoria, located in the western province.

[Paragraph 2420](#)

Sidi El Hassan Mosque contributed to the promotion of cultural awareness through the organization of cultural events and lectures.

[Paragraph 2421](#)

Al-Azhar collector is one of the most important mosques in Cairo, built in the 10th century AD, and is an important scientific centre.

[Paragraph 2422](#)

Muhammad Ali Pasha Mosque is located in Cairo Castle, also known as Albister Mosque.

Paragraph 2423

Jama Amr bin Al-Ass is the first mosque in Egypt to be built, one of the oldest in the Islamic world.

Paragraph 2424

Sultan Hassan Beni's collector in the 14th century AD, known as his brilliant architectural design.

Paragraph 2425

The suspended collector is one of the old mosques in Cairo, built over a Coptic church, and characterized by its unique architecture.

Paragraph 2426

Sidi Jaber Mosque is located in Alexandria, and is considered to be one of the most famous religious monuments in the city.

Paragraph 2427

The governor's collector by order of God is a historic mosque in Cairo, built in the 11th century C.D.

Paragraph 2428

Mrs. Zainab 's collector has the advantage of being an important religious destination and contains Mrs. Zainab 's shrine, and is one of the famous religious monuments in Cairo.

[Paragraph 2429](#)

Morsi Abu Al-Abas Mosque was built in the 13th century AD, located in Alexandria.

[Paragraph 2430](#)

The Al-Azhar Al-Sharif University is located in Cairo, one of the most prominent Islamic and educational features in the world.

[Paragraph 2431](#)

Mrs. Aisha 's collector is a historic mosque in Cairo, known for its distinctive design and containing Mrs. Aisha 's tomb.

[Paragraph 2432](#)

Al Hussein Mosque in Cairo is one of the most prominent religious monuments and contains the shrine of Al Hussein Ben Ali.

[Paragraph 2433](#)

Sultan Abdul Majid Mosque is located in Cairo and is one of the most prominent mosques in the city.

[Paragraph 2434](#)

Al-Bakri University was built in the 12th century A.D., located in Cairo and regarded as one of the landmarks.

[Paragraph 2435](#)

The mosque of repentance is located in Cairo, known for its simple and distinctive design and is one of the historic monuments of the city.

[Paragraph 2436](#)

The Rafea mosque is located in Cairo and is considered a beautiful religious landmark in the city.

[Paragraph 2437](#)

Sultan Muhammad Bin Glawun's mosque is a historic mosque in Cairo, with its unique architectural design.

[Paragraph 2438](#)

Al-Saleh Jammeh Najamuddin was built in the 12th century A.D. and is regarded as a historic Islamic landmark.

[Paragraph 2439](#)

Mrs. Raki ' s mosque was built in the 10th century A.D. and is regarded as a historic mosque in Cairo.

[Paragraph 2440](#)

The Jyoshi University is located in Cairo and is one of the oldest historic mosques in the city.

[Paragraph 2441](#)

Imam Shafei 's collector contains the shrine of Imam Shafei and is regarded as an important religious landmark in Cairo.

[Paragraph 2442](#)

The Al-Nasser Mosque is a historic mosque in Cairo, built in the 13th century A.D., characterized by its unique architectural design.

[Paragraph 2443](#)

Prince Al-Hassan University is located in Cairo, known for its remarkable architectural design.

[Paragraph 2444](#)

The Al-Madhar Mosque is a historic mosque in Cairo and is regarded as a prominent Islamic landmark.

[Paragraph 2445](#)

The Rafea collector was built in the 19th century AD, and is a landmark in Cairo.

[Paragraph 2446](#)

The Galaoun University is a historic mosque in Cairo, known as its unique architectural design and as an important religious destination.

Paragraph 2447

Mrs. Sakina 's mosque is located in Cairo and is a prominent religious landmark in the city.

Paragraph 2448

The Old Mosque is located in Cairo, known as one of the oldest mosques in the city with its traditional design.

Paragraph 2449

Nasser Muhammad Beni University in the 14th century AD, a landmark in Cairo.

Paragraph 2450

The Qureish Mosque is located in Cairo and is regarded as one of the historic Islamic monuments in the city.

Paragraph 2451

The University of Tunb was built in the 15th century A.D. and is a landmark in Cairo.

Paragraph 2452

Victory collector was built in the 12th century AD, and is a landmark in Cairo.

Paragraph 2453

The Taupa Mosque is a historic mosque in Cairo, known as its unique architectural design.

Paragraph 2454

Al-Khalil bin Ahmed University is located in Cairo and is an important landmark in the city.

Paragraph 2455

The Governor 's collector, by God 's command, is characterized by his unique architectural design and the fact that he is one of the oldest mosques in Cairo.

Paragraph 2456

Mrs. Nafisa 's mosque is located in Cairo and is regarded as one of the most prominent religious monuments in the city.

Paragraph 2457

Al-Mahmoudiyah University is located in Alexandria and is one of the most important religious monuments in the city.

Paragraph 2458

Al-Hamidiyah's gay collector has the advantage of being an important religious and cultural centre in Cairo.

Paragraph 2459

The Jyoshi University was built in the 12th century A.D., one of the oldest mosques in Cairo.

Paragraph 2460

The Fath Mosque is a historic mosque in Cairo, known as its unique architectural design.

Paragraph 2461

The Fatah mosque is located in Cairo and is regarded as one of the most prominent religious monuments in the city.

Paragraph 2462

The Karamata Mosque is characterized by its unique architectural design and is a historic Islamic landmark in Cairo.

Paragraph 2463

Mrs. Raki 's collector is a historic mosque located in Cairo containing the shrine of Mrs. Raki.

Paragraph 2464

Sultan Hassan University is located in Cairo and is one of the most prominent Islamic monuments in the city.

Paragraph 2465

The University of Mahmudiyah is a prominent religious landmark in Alexandria and is characterized by its unique architectural design.

Paragraph 2466

Mrs. Zainab's seventh century collector was a prominent religious figure in Cairo.

Paragraph 2467

Hebron University Ben Ahmed is a historic mosque in Cairo known as its unique architectural design.

Paragraph 2468

Ms. Aisha 's mosque is located in Cairo and is an important religious landmark in the city.

Paragraph 2469

Al-Hassan is characterized by its unique design and beautiful euphoria, and is regarded as one of the landmarks in Cairo.

Paragraph 2470

Mrs. Zainab 's mosque is a historic mosque in Cairo and is considered an important religious centre.

Paragraph 2471

The palace collector is located in Cairo and is regarded as a prominent religious landmark in the city.

Paragraph 2472

Mrs. Nafisa ' s collector is a prominent religious figure in Cairo and is known as a place of worship and learning.

Paragraph 2473

The Abdurrahman Mosque was built in the 16th century AD, and is a historic landmark in Cairo.

Paragraph 2474

Mrs. Raki ' s collector is a historic mosque in Cairo and is known as an important religious centre.

Paragraph 2475

The Al-Azhar Al-Sharif University is located in Cairo and is one of the most prominent Islamic and educational monuments in the city.

Paragraph 2476

The Jyoshi collector is characterized by its unique architectural design and is one of the oldest mosques in Cairo.

Paragraph 2477

The mosque of Muhammadiyah is a prominent mosque in Alexandria known for its beautiful design and for being a religious center.

Paragraph 2478

The University of Tunb is located in Cairo and is one of the most important historical monuments in the city.

Paragraph 2479

The Imam Shafei collector is a prominent religious figure and contains the shrine of the Shafei imam.

Paragraph 2480

The Governor's mosque was built in the 11th century AD, one of the oldest in Cairo.

Paragraph 2481

Al-Bakri University is a historic mosque in Cairo, known as its unique architectural design and religious center.

Paragraph 2482

Al-Hamidiyah ' s gay collector is located in Cairo and is considered a religious and cultural landmark in the city.

Paragraph 2483

Mrs. Zainab ' s collector has the advantage of being an important religious centre with Mrs. Zainab ' s tomb.

Paragraph 2484

Al-Saleh Jamnaji Al-Din is a historic mosque in Cairo and is regarded as a prominent religious landmark.

Paragraph 2485

The core collector is a historic landmark in Cairo and is characterized by its unique architectural design.

Paragraph 2486

Al-Hassan University was built in the 7th century A.D. and is an important religious landmark in Cairo.

Paragraph 2487

The Palace Mosque is a historic mosque in Cairo known as its unique design.

Paragraph 2488

The collector of repentance is located in Cairo, and is regarded as one of the most prominent religious monuments in the city.

Paragraph 2489

The Al-Fatah Mosque has its traditional design and is regarded as a religious landmark in Cairo.

Paragraph 2490

Mrs. Aisha 's mosque is a historic mosque in Cairo and is regarded as an important religious landmark.

Paragraph 2491

The Imam Shafei University is located in Cairo and is regarded as one of the most prominent religious monuments in the city.

Paragraph 2492

Al Hussein Mosque is one of the most prominent religious monuments in Cairo and contains the shrine of Al Hussein Ben Ali.

Paragraph 2493

Al-Bakri University is located in Cairo, and is a landmark in the city.

Paragraph 2494

The Jamaat al-Mahmoudiyah is a prominent religious figure in Alexandria and is characterized by its unique design.

Paragraph 2495

The governor's collector by order of God was built in the 11th century A.D., one of the oldest mosques in Cairo.

Paragraph 2496

Sultan Hassan University is located in Cairo and is a landmark in the city.

Paragraph 2497

The Al-Mashar Mosque is characterized by its unique architectural design and is regarded as a historic landmark in Cairo.

Paragraph 2498

The Al-Fatah Mosque is located in Cairo and is one of the most prominent religious monuments in the city.

Paragraph 2499

The University of Baghdad is a landmark in Cairo and is characterized by its unique architectural design.

Paragraph 2500

Mrs. Raki 's collector was built in the 10th century A.D. and is a landmark in Cairo.

Paragraph 2501

Mrs. Aisha's collector is one of the historic mosques in Cairo and is known for his unique design.

Paragraph 2502

Al-Hamidiyah Al-Shadli Mosque is located in Cairo and is a religious and cultural landmark in the city.

Paragraph 2503

The Morsi Abu Abas mosque is located in Alexandria and is considered to be a prominent religious feature of the city.

Paragraph 2504

The Al-Azhar collector is located in Cairo and is one of the most prominent Islamic and educational features in the world.

Paragraph 2505

The Jyoshi collector is one of the oldest mosques in Cairo, known as its unique architectural design.

Paragraph 2506

The manor of the palace is a historic mosque in Cairo known as its unique design.

Paragraph 2507

Al Hussein Mosque is located in Cairo and one of the most prominent religious monuments in the city.

Paragraph 2508

The University of Tunb is characterized by its unique determination and an important landmark in Cairo.

Paragraph 2509

The mosque of repentance was built in the sixth century A.D., and is a landmark in Cairo.

Paragraph 2510

The fundamental collector is an ancient mosque in Cairo known as its unique architectural design.

Paragraph 2511

Mrs. Sakina 's mosque is located in Cairo and is considered to be an important religious landmark in the city.

Paragraph 2512

Jama ' al-Hassan is a historic mosque in Cairo and is regarded as a prominent religious landmark.

Paragraph 2513

Imam Shafei's mosque is one of the historic mosques in Cairo and contains the shrine of the Shafei imam.

Paragraph 2514

Mrs. Raki 's mosque is located in Cairo and is an important religious landmark in the city.

Paragraph 2515

Mrs. Zainab 's mosque is one of the most prominent religious monuments in Cairo and is characterized by its unique design.

Paragraph 2516

The pyramids were built between 2580 and 2560 BC.

Paragraph 2517

The Alexandria Library is located in Alexandria, one of the oldest libraries in the world.

Paragraph 2518

One of the most famous temples in the shortest: the temple of the shortest, and the temple of the crank.

Paragraph 2519

The temple of Abu Sempel was discovered in 1813 by Swiss explorer Johan Ludwig Burkhardt.

Paragraph 2520

The castle of Salah al-Din plays an important role in the history of Egypt, where it was built to defend Cairo against the Crusades.

Paragraph 2521

An elephant temple is located on the island of El-Nil, and was relocated to its current location in the 1960s because of the construction of the high dam.

Paragraph 2522

Muhammad Ali Beni Mosque in the 19th century is located in Cairo Castle.

Paragraph 2523

The Hitchbisote Temple is located in the Abbey of the Shortest Sea and is distinguished by its design on the runway.

Paragraph 2524

One of the most famous tombs of the valley of the kings: the tomb of Tut Ankh Amon, and the tomb of Ramses II.

[Paragraph 2525](#)

The Crank Temple was an important religious center in ancient Egypt, where it was dedicated to the worship of God Amon.

[Paragraph 2526](#)

The drowning city of Hiraklion is located in the Mediterranean Sea near Alexandria.

[Paragraph 2527](#)

The Cairo Tower was built in 1961 and is a symbol of modern Cairo.

[Paragraph 2528](#)

The Temple of Kom Ambo is located in Aswan City, and is dedicated to the Gods of Sobek and Horse.

[Paragraph 2529](#)

The city of Eun-Pharaonic is located in northern Cairo and has been an important religious center.

[Paragraph 2530](#)

St. Catherine's Monastery is located in Sinai and is one of the oldest monasteries in the world.

[Paragraph 2531](#)

One of the most famous temples of the Nubba: the temple of Abu Sambul and the temple of Fila.

Paragraph 2532

A pyramid was built in the reign of King Sanfro in the fourth family.

Paragraph 2533

The temple of Idvo is dedicated to the worship of God Horus, one of the best preserved temples in Egypt.

Paragraph 2534

The temple of Abu Sambel is located on the banks of Lake Nasser in southern Egypt.

Paragraph 2535

A temple dedicated to the Goddess of Hour, dating back to the heroic age.

Paragraph 2536

The city of Manff was Egypt's ancient capital and an important religious and cultural centre.

Paragraph 2537

One of the most famous monuments of the city of Taiba: the Temple of the Crink and the Temple of the Shortest.

Paragraph 2538

The Great Giza desert stretches from the Giza area to the oasis of violin.

Paragraph 2539

One of the most famous monuments of the city of Sekara: the runway pyramid of Zowser.

Paragraph 2540

The temple of Ramsium was built in the reign of Ramses II, which is a funeral temple.

Paragraph 2541

The city of Osim Al-Pharano is located in the governorate of Al-Giza.

Paragraph 2542

Valentine's Island was an important business center in ancient Egypt.

Paragraph 2543

The temple of Abu Hula is located in the Giza near the pyramids.

Paragraph 2544

One of the most famous monuments of the city of Edvo: the Temple of Horus.

Paragraph 2545

The crenc temple was built during the period of the Central Kingdom and expanded in subsequent periods.

Paragraph 2546

Amr Ben Al-Ass Mosque is the first mosque built in Egypt and Africa in 641 and is located in Al-Fussat, Cairo.

Paragraph 2547

The temple of Ramsium is located in Taya, a funeral temple built by Ramses II to celebrate its achievements.

Paragraph 2548

Qaitbay Castle was built in the 15th century to defend Alexandria from naval attacks.

Paragraph 2549

The Aswan High Dam was built from 1960 to 1970 to increase electricity generation and regulate Nile waters.

Paragraph 2550

The Baron Palace is located in the new neighbourhood of Egypt in Cairo and was built in Indian style in 1911.

Paragraph 2551

The Museum of Islamic Art contains a wide range of manuscripts, weapons, and Islamic coins.

Paragraph 2552

The temple of Isis in an elephant was a religious center of the worship of the goddess Isis and was important in Egyptian mythology.

Paragraph 2553

Tanis is a city in Orientale Province and was the capital of Egypt during the 21st family.

Paragraph 2554

One of the most famous archaeological sites in the city of Rachid Rachid Rachid helped decipher the ancient Egyptian language.

Paragraph 2555

The temple of Idvo was built from 237 to 57 BC and is intended for the God of Horus.

Paragraph 2556

The Anba Antonios Monastery is located in the Red Sea Desert and is the oldest Christian monastery in the world.

Paragraph 2557

The Hill of Ammarneh was the capital of King Ekhнатon and the center of God's worship coming.

Paragraph 2558

The temple of Serbati, the servant, is located in Sinai and was dedicated to worshiping the gods in the middle age of the nation.

Paragraph 2559

The park palace is located in Alexandria and was a summer for Muhammad Ali's family in the 19th century.

Paragraph 2560

The temple of Hitchbusut is characterized by its unique architectural design and is one of the greatest funeral temples in ancient Egypt.

Paragraph 2561

The Temple of Abu Sambel was transferred to its current position in an international rescue operation to protect it from the waters of Lake Nasser.

Paragraph 2562

One of the most famous landmarks of the city of Akhim, the statue of Merit Amon, daughter of Ramses II.

[Paragraph 2563](#)

The Temple of Huhthor, in a brown dungeon in the heroic age, is dedicated to worshipping the Goddess of Hehthor.

[Paragraph 2564](#)

The Temple of Kom Ambo is located in Aswan and is dedicated to the Gods of Sobek and Horus.

[Paragraph 2565](#)

The Abedine Palace has been the official headquarters of the rulers in Egypt since the time of Khadwei Ismail and is considered a symbol of authority.

[Paragraph 2566](#)

The crank temple was built for 2,000 years and began to be built in the middle-state era and continued until the heroic age.

[Paragraph 2567](#)

The Temple of Hatchbusut is located in the Marine Monastery in the shortest and is considered one of the finest funeral temples in ancient Egypt.

[Paragraph 2568](#)

The temple of Abu Sambul is famous for his inscription, which depicts the triumphs of Ramses II. He was transferred to his current position to protect him from drowning after the construction of

the Aswan dam.

Paragraph 2569

The Temple of the Shortest was a major center for religious ceremonies in ancient Egypt, especially during Opt Day.

Paragraph 2570

The Modern Alexandria Library is located in Alexandria and opened in 2002 as a revival of the Old Alexandria Library.

Paragraph 2571

The Castle of Salah al-Din was built in the twelfth century by order of Salah al-Din al-Aibei to protect Cairo from invasions.

Paragraph 2572

The temple of an elephant is located on the island of an elephant in Aswan and was dedicated to worshipping the goddess Isis.

Paragraph 2573

One of the most famous monuments of the city of Saqraah Hirm Zuser is the runway, which is the first pyramid built in Egypt.

Paragraph 2574

The Al Hussein Mosque was built in Cairo in 1154 and is considered one of the most holy mosques in Egypt to contain the head of the Imam Al Hussein.

Paragraph 2575

The nobles' graves are located in the West Bank of the shortest and contain the graves of prominent figures from ancient Egypt.

Paragraph 2576

The valley of kings was a tomb of kings and queens from the modern state, and contained graves such as the tomb of Tutankhamun.

Paragraph 2577

The Temple of Kom Ambo is located in the city of Kom Ambu aswan and is famous for its dual design, which honors two gods: Horus and Sobek.

Paragraph 2578

One of the most famous monuments of the city of the shortest is the Temple of the Crink, the Temple of the shortest, and the Valley of the Kings.

Paragraph 2579

The Cairo Museum of Islamic Art offers a wide range of Islamic artifacts of various Islamic ages.

Paragraph 2580

The temples of an elephant are located on the island of an elephant in Aswan and are dedicated to worshipping the goddess Isis.

Paragraph 2581

The temple of Idvo is dedicated to the worship of the God of Horus and is considered one of the best ancient Egyptian temples preserved.

Paragraph 2582

The temple of Dundera is located in the governorate of Qinna and is dedicated to worshipping the Goddess of Hatoor.

Paragraph 2583

The Khansu temple was dedicated to the worship of the God of the Khan and is located in the crank temple complex in the shortest.

Paragraph 2584

The temple of Hathor is located in Dundera, Qinna province, and is known for its beautiful inscriptions and wonderful architectural decorations.

Paragraph 2585

One of the most famous monuments in the city of Mina is the tombs of Beni Hassan and the site

of Tel Amarna, which was the capital of Ekhнатon.

Paragraph 2586

Pyramids are royal graves built for Pharaohs in ancient Egypt, the most famous of which are the Giza pyramids.

Paragraph 2587

The Crank Temple is located in the city of Al-Aksir in southern Egypt.

Paragraph 2588

A sphinx is an ancient statue of a lion's body and a human head located near the Giza pyramids.

Paragraph 2589

Tut Ankh Amon is the tomb of the young Egyptian king, discovered in the valley of kings.

Paragraph 2590

The Valley of Kings is the burial site of many pharaohs and nobles in ancient Egypt, located near the shortest.

Paragraph 2591

The Cairo Tower is a long tower on Zalmalek Island, Cairo, and is one of the most prominent

tourist destinations in the city.

Paragraph 2592

An elephant temple is located on an elephant island in the Nile River near Aswan.

Paragraph 2593

The Alexandria Library is a modern library built in Alexandria and is a cultural and scientific centre.

Paragraph 2594

The Egyptian Museum is a museum in Cairo with a large collection of ancient Egyptian monuments.

Paragraph 2595

Memphis was the ancient capital of Lower Egypt, located near Giza.

Paragraph 2596

Taib was the capital of Egypt in ancient times, located at the current site of the city of Al-Assir.

Paragraph 2597

Abedine Palace is a presidential palace in Cairo, currently used as a museum and a palace of

government.

Paragraph 2598

Rashid is a city in northern Egypt in the Nile Delta and is famous for the stone that led to the deciphering of hieroglyphic symbols.

Paragraph 2599

The Al-Azhar collector is one of the most famous mosques in Cairo and is a religious and educational centre.

Paragraph 2600

The Coptic Museum is located in the ancient neighbourhood of Egypt in Cairo, and contains a large collection of Egyptian Christian antiques.

Paragraph 2601

Hitchbisote Temple is a funeral temple located in the Marine Monastery near the shortest.

Paragraph 2602

The temple of Abu Sambel is located in southern Egypt near the Sudanese border and has been carved in the mountains.

Paragraph 2603

Zalmalek is an island in the centre of the Nile River in Cairo and is a high-end residential and tourist area.

Paragraph 2604

The Museum of Islamic Art is located in Cairo and includes a large collection of Islamic art of various ages.

Paragraph 2605

Alexandria is a large coastal city in northern Egypt on the Mediterranean coast.

Paragraph 2606

Sakara is an archaeological area located in the south of Al-Giza, and is famous for the first pyramid in Egypt.

Paragraph 2607

Ahjudor is located south of Sakarah and contains pyramids, including the curved pyramid and the red pyramid.

Paragraph 2608

Salah al-Din is a historic castle in Cairo, one of the most prominent Islamic monuments in the city.

Paragraph 2609

Muhammad Ali Mosque is located inside the Qal'at Salah al-Din in Cairo.

Paragraph 2610

One of the most prominent features of Aswan is the island of Villa, the Temple of Kom Ambo, and the High Dam.

Paragraph 2611

The temple of Idvo is a temple dedicated to the God of Horus located in the city of Idvo in southern Egypt.

Paragraph 2612

The noble graves are located in the West Bank of the Nile River in Al-Assir.

Paragraph 2613

The Baron Palace is a historic palace located in the new neighbourhood of Egypt in Cairo, built in Indian style.

Paragraph 2614

Plant island is an island in the Nile aswan known as its beautiful plant garden.

Paragraph 2615

St. Catherine 's Monastery is located in South Sinai, an ancient Christian monastery.

Paragraph 2616

The Giza pyramid complex includes the three largest pyramids, the Sphinx statue, and other monuments.

Paragraph 2617

The city of Munf is south of Cairo and was the capital of ancient Egypt.

Paragraph 2618

The statue of Ra is the statue of King Ramses II, located in Ramses Square in Cairo.

Paragraph 2619

The Tahrir Square is located in the centre of Cairo, a historic venue for public protests and gatherings.

Paragraph 2620

The graves of the sons of Hassan are a host of carved graves in the mountains near the city of Minya.

[Paragraph 2621](#)

The Minya Museum is located in the city of Minya and shows traces of various Egyptian ages.

[Paragraph 2622](#)

The Temple of Kom Ambo is a double temple dedicated to the Gods of Sobek and Hors, located near Aswan.

[Paragraph 2623](#)

Deir al-Muhraq is located in Asyut governorate, Egypt.

[Paragraph 2624](#)

Heliopolis was an ancient city near Cairo and was an important religious center in ancient Egypt.

[Paragraph 2625](#)

The Prince Muhammad Ali Palace Museum is located in the Manil district of Cairo and includes a wide range of Islamic arts.

[Paragraph 2626](#)

The area of beauty is located in ancient Cairo and is known as its heritage markets and ancient mosques.

[Paragraph 2627](#)

The Zoom Garden is a large public park located in Cairo near the Sheriff's flower.

[Paragraph 2628](#)

Kafr al-Sheikh is a city in northern Egypt known as agriculture and fishing.

[Paragraph 2629](#)

The Roman Greek Museum is a museum in Alexandria showing traces of the Greek and Roman times.

[Paragraph 2630](#)

Mohammed Ali 's palace is located in Shebra, Cairo, and was the home of Mohammed Ali 's family.

[Paragraph 2631](#)

The Giza Zoo is the oldest zoo in Egypt, located in the governorate of Giza.

[Paragraph 2632](#)

The Church of the Saints is located in Alexandria, a church known in the Coptic community.

[Paragraph 2633](#)

The temple of the shortest is an ancient temple located in the center of the city of the shortest, built in honor of God Amon.

Paragraph 2634

The Crank Temple is located in the shortest city, one of the largest religious complexes in the world.

Paragraph 2635

The Cemeteries of the City Monastery are the graves of workers and artists who worked in the construction of the Royal Cemeteries in the Valley of Kings.

Paragraph 2636

Port Said is an Egyptian city located on the Suez Canal and is an important port.

Paragraph 2637

The Mars Museum is a museum focused on the heritage of Sinai, located in the city of El Arish.

Paragraph 2638

The palace of the park is located in Alexandria, overlooking the Mediterranean Sea.

Paragraph 2639

St. Catherine is a mountain area in Sinai known as the Monastery with the same name.

Paragraph 2640

Cairo University is located in Giza, one of the oldest and largest universities in Egypt.

Paragraph 2641

The Temple of the Shortest is a huge temple located in the heart of the shortest city, dating back to the age of the modern state.

Paragraph 2642

The Science Museum is located in Cairo and presents scientific and technological developments.

Paragraph 2643

Dendera is an archaeological area in southern Egypt and is famous for the Temple of Huhtoor.

Paragraph 2644

The Embalming Museum is located in the shortest city, and is dedicated to embalming art in ancient Egypt.

Paragraph 2645

Mernbacha Cemetery is a pharaoh cemetery located in the Valley of Kings.

Paragraph 2646

The suspended Church of the Virgin is located in the ancient neighbourhood of Egypt in Cairo, one of the oldest churches in Egypt.

Paragraph 2647

The Aswan Culture Palace is a cultural centre where numerous cultural and artistic events are held.

Paragraph 2648

The temple of Ramsium is located on the western mainland of the shortest, a funeral temple of King Ramses II.

Paragraph 2649

The comb is a collection of underground graves and corridors dating back to the Roman era in Alexandria.

Paragraph 2650

Suez is an Egyptian city located on the southern end of the Suez Canal and is an important port.

Paragraph 2651

The Round Mountain is a mountain that is located in the oasis of the violin and is considered to be a beautiful natural site.

Paragraph 2652

Sultan Hassan Mosque is one of the largest and most famous Islamic mosques in Cairo.

Paragraph 2653

Wallpaper is an island in the Nile River, located in the Jiza governorate, and is an agricultural and residential area.

Paragraph 2654

The Nile Palace Castle was in the middle of Cairo before it was demolished to build the Tahrir Square.

Paragraph 2655

The temple of Abu Sambel is an ancient temple located in southern Egypt and returns to the Second Ramses Age.

Paragraph 2656

Dhab is a tourist city located on the Gulf of Aqaba in the south of Sinai, known for diving and beaches.

Paragraph 2657

Mount Tor is a holy mountain located in the south of Sinai, and it is said to be the place where God spoke to Moses.

Paragraph 2658

The Whale Valley is located in the oasis of the oasis, with whale structure fossils dating back millions of years.

Paragraph 2659

Marina's monuments are located on the northern coast of Egypt, an ancient Roman city.

Paragraph 2660

Dendera Temple is located in southern Egypt and is dedicated to worshiping the Goddess Hathor.

Paragraph 2661

Qaitbay Castle is a sea castle in Alexandria, built by Sultan Qaitbay.

Paragraph 2662

The Suzanne Mubarak Museum is located in Cairo and offers a series of contemporary arts and art.

Paragraph 2663

The palace of the park is a royal palace located in Alexandria and overlooking the Mediterranean Sea.

Paragraph 2664

Marina is located on the northern coast of Egypt and is one of the most popular destinations.

Paragraph 2665

Aswan Dam is a water dam in Aswan City, one of the largest dams in the world.

Paragraph 2666

The temple of Hathor is located in Dunderah, in southern Egypt. It is considered one of the most beautiful temples in ancient Egypt.

Paragraph 2667

The Giza pyramids are a group of three famous pyramids, built as graves of kings in ancient Egypt.

Paragraph 2668

The War Museum is located in Cairo in the castle of Salah al-Din, and presents the history of Egyptian wars.

Paragraph 2669

Amr Ben Al-Ass University is the first university in Africa, located in the Fostat region of Cairo.

Paragraph 2670

The Museum of the Shortest is located in the city of the shortest and shows traces dating back to ancient Egypt.

Paragraph 2671

Vium is a city south-west of Cairo known for its natural and archaeological sites.

Paragraph 2672

The Nubian Museum is located in Aswan City and shows the history and culture of the Nub.

Paragraph 2673

Hitchbisote Temple is a royal funeral temple located in the West Bank of the shortest.

Paragraph 2674

Sakara is an archaeological area located in the south of the Giza and contains the tarmac pyramid.

Paragraph 2675

The pyramids in Giza, especially the larger pyramid, are one of the seven ancient wonders of the world and represent a tremendous achievement in ancient Egyptian architecture.

Paragraph 2676

The Temple of Ramses III, known as the Temple of Habo City, is located in the West Bank of the shortest, one of the most important funeral temples in ancient Egypt.

Paragraph 2677

The Egyptian Museum of Civilization in Fatwath, Cairo, shows the history of Egypt from prehistoric to modern times.

Paragraph 2678

The Islamic gates of Cairo are ancient gates surrounding historic Cairo, such as the gates of Zoila and Victory, which were used to protect the city.

Paragraph 2679

The shortest is located in southern Egypt, an archaeological city containing many temples and cemeteries of the Pharaoh's age, such as the Temple of Al-Azfar and the Valley of Kings.

Paragraph 2680

The neighbor's cave is a natural cave in Western Sahara, known for its remarkable natural rock formation and considered to be the rarest cave in Egypt.

Paragraph 2681

The Isis temple is located on the island of Villa in the Nile River aswan, and is one of the most

important temples of the heroic age.

[Paragraph 2682](#)

Khan Al-Khalabi is a historic market in Cairo, dating back to the 14th century and famously selling artifacts and handicrafts.

[Paragraph 2683](#)

The first Stei Cemetery is located in the Valley of Kings in the shortest, and is one of the most detailed and decorated royal graves.

[Paragraph 2684](#)

The governor's collector by order of God is a historic mosque in Cairo, built in the 10th century and is an excellent example of the fascist architecture.

[Paragraph 2685](#)

The city of Qana is located in Egypt. It is known to be home to the Temple of Dendera, as well as an important agricultural centre.

[Paragraph 2686](#)

The ram road is a historic road in the shortest that connects the temple of the shortest and the temple of the crank, surrounded by the statues of the sphinx with the head of the ram.

Paragraph 2687

Mohamed Ali Palmnil's palace is a historic palace in Cairo, located on the island of Al-Rawdah and characterized by its unique gardens and architecture.

Paragraph 2688

The Yellow Mountain is a small mountain located in the northeast of Cairo and is famous for being an important industrial area in Egypt.

Paragraph 2689

A flag marina is a coastal city on the Red Sea, known as its magnificent coral reefs and diving sites.

Paragraph 2690

The Temple of Huhthor in Dundera is a huge temple that dates back to the heroic age, and is famous for its charred roof with astronomical decorations and columns with rogue heads.

Paragraph 2691

The Police Museum is located inside the lobi castle of Salahuddin in Cairo, and has shown the history of Egyptian police since ancient times.

Paragraph 2692

Anba Antonios Monastery is an ancient Christian monastery located in the Red Sea Mountains,

the oldest in the Christian world.

Paragraph 2693

The region of Jahmur is south of Sakara, and contains famous pyramids such as the curved pyramid and the red pyramid built for King Smurfro.

Paragraph 2694

The Isis temple in an elephant is a temple dedicated to the Goddess Isis, which was moved from the original island of Villa to another site to prevent its drowning after the construction of the high dam.

Paragraph 2695

The temple of Abidos is located in the province of Sohaj, far from Egypt, and is intended for the God of Osiris. It is one of the oldest temples in Egypt.

Paragraph 2696

Minya is a city in Egypt, containing numerous archaeological sites such as Tel Al-Amarneh and the Tombs of Ben Hassan.

Paragraph 2697

St. Paula ' s Monastery is located in the Red Sea Mountains, an ancient monastery believed to have been built on a cave site inhabited by St. Paul.

[Paragraph 2698](#)

The Abedine Palace Museum is part of the Abedine Presidential Palace in Cairo, offering the belongings of the Muhammad Ali family and other historical treasures.

[Paragraph 2699](#)

The city of Siwa is an oasis in Western Sahara, Egypt, known for its ancient monuments and natural springs.

[Paragraph 2700](#)

The Arab Tower is a communications and surveillance tower located in Alexandria, one of the most prominent features of the modern city.

[Paragraph 2701](#)

The Ramsium Temple is a funeral temple built by King Ramses II, located in the West Bank of the shortest and known for its hieroglyphic inscriptions.

[Paragraph 2702](#)

Abu Maqwar Monastery is a Christian monastery located in the Valley of Natroun, dating back to the fourth century AD.

[Paragraph 2703](#)

The Umm Kalthum Museum is located in the kindergarten area of Cairo, and contains the famous

Egyptian singer ' s belongings and works.

Paragraph 2704

Ras Mohamed is a natural reserve located in the south of Sinai, known for its biodiversity and coral reefs.

Paragraph 2705

Ahmad bin Tuluun University is located in the neighbourhood of Mrs. Zainab, Cairo, one of the oldest mosques remaining in the city, dating back to the ninth century AD.

Paragraph 2706

The Temple of Kom Ambo is a double temple dedicated to the worship of the Gods of Sobek and Hors, located on the eastern bank of the Nile River near Aswan.

Paragraph 2707

The Museum of Modern Art is located in the Zamalek area of Cairo and offers contemporary works of art to Egyptian artists.

Paragraph 2708

Fistat is a historic region in Cairo, the first capital of Islamic Egypt to contain traces of early Islamic times.

Paragraph 2709

The Crank Temple is located in the shortest city, one of the largest religious temples in the world, and extends over a vast area with many edifices and structures.

Paragraph 2710

The Voice and Light Project is an interactive display held at archaeological sites such as pyramids and crinkets, telling the history of these places using lighting and sound.

Paragraph 2711

The Royal Vehicle Museum is located in Bulaq, Cairo, and offers royal vehicles used by the upper family in Egypt.

Paragraph 2712

The house of Al-Sahimi is an ancient traditional home located in the district of Jamaya in Cairo, reflecting the Islamic architecture of the 17th century.

Paragraph 2713

The First Temple of City is located in Abidos, Suhaj province, a temple dedicated to worshipping the God of Osiris and characterized by his detailed inscriptions.

Paragraph 2714

The Greek-Roman Museum of Alexandria presents a series of monuments dating back to the

Greek and Roman times, including statues and coins.

Paragraph 2715

The oasis of al-Fafra is located in Western Sahara, Egypt, and is famous for landscapes such as the white desert, which contains unique rock formations.

Paragraph 2716

Al-Azhar University is the oldest Islamic university in the world, located in Cairo, and one of the most prominent features of the Islamic heritage in Egypt.

Paragraph 2717

Dendera Temple is located in the governorate of Qinnah, a temple dedicated to worshipping the Gods of Hathor, and is one of the best preserved Egyptian temples.

Paragraph 2718

The Siwa oasis is an oasis located in Western Sahara, known for its natural beauty and cultural history, and contains natural temples and wells.

Paragraph 2719

The palace of the park is located in Alexandria, a royal palace overlooking the Mediterranean Sea and surrounded by large gardens.

Paragraph 2720

The Nubian Museum is located in Aswan and shows the history and culture of the Nubian, with a focus on the period leading up to the construction of the high dam.

Paragraph 2721

Mount Tor is located in the south of Sinai, a holy mountain where Moses is believed to have received the Ten Commandments of God.

Paragraph 2722

Assiot is a city in Egypt, considered an important historical and cultural centre with many ancient monasteries and archaeological sites.

Paragraph 2723

The Nouba region is located in southern Egypt and is well known for its rich culture and unique heritage, including many temples and archaeological sites.

Paragraph 2724

Mount Sinai, also known as Mount Moses, is located in South Sinai and is an important religious site in the three divine religions.

Paragraph 2725

St. Catherine ' s Monastery is located at the foot of Mount Sinai, an ancient monastery with

a library and a collection of rare icons.

Paragraph 2726

Dhab is a tourist city located on the Gulf of Aqaba in the south of Sinai, known for aquatic sports such as surfing and diving.

Paragraph 2727

The Royal Jewelry Museum is located in Alexandria, and presents an impressive collection of royal family jewelry in Egypt.

Paragraph 2728

The Baron Empane Palace is a historic palace located in the new neighbourhood of Egypt in Cairo, known for its unique Indian design.

Paragraph 2729

St. Paula 's Monastery is located in the Red Sea Desert, an ancient monastery with churches and monks ' houses.

Paragraph 2730

The Whale Valley is a natural site in the oasis of the oasis with whale fossils dating back millions of years, a UNESCO World Heritage site.

Paragraph 2731

The Prince Muhammad Ali Palace Museum is located in the Manil neighbourhood of Cairo, and offers a collection of Islamic art and art.

Paragraph 2732

The Hitchbisote Temple is a royal funeral temple located in the West Bank of the Shortest, characterized by its distinctive architectural design and multiple runways.

Paragraph 2733

Lake Nasser is a huge industrial lake in southern Egypt, formed after the construction of the high dam, and is one of the largest artificial lakes in the world.

Paragraph 2734

The Cave of Senor is a natural cave located in the province of Beni Soif, which contains rare Christian formations and is one of the most important geological caves in Egypt.

Paragraph 2735

The Suzanne Mubarak Museum is located in Cairo and offers works and works of art associated with the former First Lady of Egypt.

Paragraph 2736

Rashid is a city located at the mouth of the Nile in the Mediterranean Sea, famous for the stone

that helped decipher the hieroglyphic symbols.

Paragraph 2737

The Baron Palace is located in the new neighbourhood of Egypt in Cairo, and is characterized by its unique design inspired by Indian architecture.

Paragraph 2738

The threshold market is a popular market located in the centre of Cairo, known for selling various goods from clothing to electrical appliances at affordable prices.

Paragraph 2739

The city of Suez lies on the southern end of the Suez Canal and is an important port for international trade.

Paragraph 2740

St. Mina 's Monastery is a Christian monastery located in the area of Meryott, near Alexandria, dating back to the fourth century AD.

Paragraph 2741

The Al-Ghraqa Museum is a modern museum focusing on Egyptian history and culture, offering artifacts of various ages.

[Paragraph 2742](#)

Nasr al-Nuba is an area located in Aswan governorate and is a Nubian cultural centre with numerous Nubian villages.

[Paragraph 2743](#)

The Aswan Museum is located on the island of Elivantine in the Nile, and presents traces dating from various historical periods in Egypt's history.

[Paragraph 2744](#)

The spit cave is a natural cave located in the Sanctuary of Sinai, known for its natural beauty and diversity of wildlife.

[Paragraph 2745](#)

The temple of the shortest is located in the city of the shortest, an ancient temple built by King Amhatab III and Ramses II.

[Paragraph 2746](#)

The Hashish plain is a tourist area on the Red Sea coast, known as its luxury beaches and resorts.

[Paragraph 2747](#)

The new valley museum is located in the outlying city, and shows the history and culture of the new valley oasis.

[Paragraph 2748](#)

The Voice and Light Project in Aswan is an interactive presentation at the temples of Villa, which describes the history of these temples and the importance of Nile to ancient Egypt.

[Paragraph 2749](#)

The Ismaili Museum is located in the city of Ismailia on the Suez Canal, offering a collection of pharaoh and Roman monuments.

[Paragraph 2750](#)

Barlis is an area located in Kafr Sheikh governorate and is famous for fishing and its lake, which is one of the largest natural lakes in Egypt.

[Paragraph 2751](#)

Mrs. Nafisa 's mosque is located in the Khalifa neighbourhood of Cairo, one of the oldest and most important mosques in Egypt.

[Paragraph 2752](#)

Dijla Valley is a natural reserve located near Cairo, known for its unique geological formations and pathways for walking and camping.

[Paragraph 2753](#)

The city of Al Fayoum is southwest of Cairo, and is famous for its natural sites such as Lake

Qaroun and Rian Valley.

Paragraph 2754

The Cairo Museum of National Books and Documents contains a vast collection of rare manuscripts, books and Egyptian historical documents.

Paragraph 2755

The Knife Palace is located in the Al-Zawrah neighbourhood of Cairo, a historic palace dating back to the nineteenth century.

Paragraph 2756

How can I help you today?

Paragraph 2757

*Hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey,
hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2758

What can I do for you?

Paragraph 2759

I'm fine, thanks. How can I help you?

Paragraph 2760

How can I help you today?

Paragraph 2761

How can I help you?

Paragraph 2762

What do you need today?

Paragraph 2763

Hey, how can I help you?

Paragraph 2764

What do you want to know?

Paragraph 2765

How can I help you?

Paragraph 2766

Hey, what can I do for you today?

Paragraph 2767

*Hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2768

Hey, what can I do for you?

Paragraph 2769

Hey, it's good, thanks. How can I help you?

Paragraph 2770

What do you need today?

Paragraph 2771

How can I help you?

Paragraph 2772

How can I help you today?

Paragraph 2773

What do you need today?

Paragraph 2774

Hey, how can I help you today?

Paragraph 2775

*Hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey,
hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2776

Hey, what do you need?

Paragraph 2777

Hey, how can I help you today?

Paragraph 2778

How can I help you?

Paragraph 2779

What do you need?

Paragraph 2780

How can I help you?

Paragraph 2781

Hey, how can I help you?

Paragraph 2782

How can I help you?

Paragraph 2783

What do you want today?

Paragraph 2784

[illegible]

*hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2785

I'm fine, thanks. How can I help you?

Paragraph 2786

How can I help you today?

Paragraph 2787

Hey, what can I do for you today?

Paragraph 2788

*Hey, hey,
hey,
hey,
hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2789

How can I help you today?

Paragraph 2790

Hey, it's okay, thanks.

Paragraph 2791

How can I help you today?

Paragraph 2792

How can I help you?

Paragraph 2793

What do you need today?

Paragraph 2794

Hey, how can I help you?

Paragraph 2795

What can I do for you today?

Paragraph 2796

Hey, what do you need?

Paragraph 2797

*Hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey, hey,
hey,
hey,
hey, hey, hey, hey, hey, hey, hey, hey.*

Paragraph 2798

How can I help you?

Paragraph 2799

Hey, it's good, thanks. What can I do for you?

Paragraph 2800

How can I help you today?

Paragraph 2801

What do you need?

Paragraph 2802

What can I do for you today?

Paragraph 2803

How can I help you today?

Paragraph 2804

Hey, what do you want?

Paragraph 2805

How can I help you today?

Paragraph 2806

I'm fine, thanks. What do you need today?

Paragraph 2807

How can I help you?

Paragraph 2808

Hey, what can I do for you?

Paragraph 2809

Hey, it's good, thanks. How can I help you?

Paragraph 2810

What do you need?

Paragraph 2811

How can I help you?

Paragraph 2812

I'm fine, thanks. How can I help you?

Paragraph 2813

An Egyptian football player, playing as a wingman at the English Liverpool Club and the Egyptian elected.

Paragraph 2814

The second president of Egypt, the leader of the 23 July 1952 revolution, took down the property in Egypt.

Paragraph 2815

A Muslim Arab leader, who opened Egypt and became its first guardian in the era of Khalifa Omar bin Al-Tab.

Paragraph 2816

Egyptian Pharaoh from the 18th family, famous for his tomb, which was fully discovered in the Valley of Kings.

Paragraph 2817

The last heroic king in Egypt, famous for her beauty and her relationship with Julius Caesar and Mark Antonio.

Paragraph 2818

An Egyptian chemist, Nobel Prize winner in Chemistry in 1999.

Paragraph 2819

Egyptian writer and novelist, Nobel Prize laureate in literature, 1988.

Paragraph 2820

A famous Egyptian singer and actor is one of the most prominent stars in Egypt and the Arab world.

Paragraph 2821

An Egyptian poet, called the Prince of Poets, wrote a lot of literary works.

Paragraph 2822

Adeb and an Egyptian critic, one of the greatest thinkers of the modern age, was called the Dean of Arab Literature.

Paragraph 2823

Egyptian Pharaoh from the 19th family is one of Egypt's greatest Pharaohs.

Paragraph 2824

An Egyptian film director is one of the most important in the history of Egyptian and Arab cinemas.

Paragraph 2825

Founder of the modern Egyptian state and Governor of Egypt from 1805 to 1848.

Paragraph 2826

Founder of the Muslim Brotherhood in Egypt in 1928.

Paragraph 2827

A famous Egyptian singer is one of the greatest singers in the history of Arabic music.

Paragraph 2828

Egyptian political leader and leader of the 1919 revolution against British colonialism.

Paragraph 2829

The third president of Egypt led Egypt during the October 1973 war and received the Nobel Peace Prize.

Paragraph 2830

Egyptian Pharaoh from the 18th family is one of the greatest military leaders in Egyptian history.

Paragraph 2831

Egyptian comedian, famous for his comedian roles in Egyptian cinema.

Paragraph 2832

A modern Egyptian poet, one of Egypt's most prominent poets.

Paragraph 2833

Egyptian national leader, led the Arab revolution against Khadwei Tawfiq and the British occupation.

Paragraph 2834

Egyptian actor, famous for his roles in Egyptian cinema, especially those of a romantic hero.

Paragraph 2835

An Egyptian theater actor and director is a Egyptian theater and cinema pioneer.

Paragraph 2836

The fiancé of the Arab revolution, Adeb, and an Egyptian journalist.

Paragraph 2837

The last Khadwei of Egypt, ruled from 1892 to 1914.

Paragraph 2838

The economist and founder of the Bank of Egypt is a pioneer in modern Egyptian industry.

Paragraph 2839

A world-class Egyptian actor, famous for his roles in Egyptian and international cinemas.

Paragraph 2840

An Egyptian actor, producer and director is a pillar of Egyptian cinema in the 1940s and 1950s.

Paragraph 2841

An Egyptian singer, considered to be a singer in Egypt and the Arab world.

[Paragraph 2842](#)

Egyptian diplomat and former Secretary-General of the United Nations.

[Paragraph 2843](#)

An Egyptian musician and singer, one of the greatest musicians in the history of Arabic music.

[Paragraph 2844](#)

Egyptian political leader, Mustafa Kamel succeeded in leading the National Party.

[Paragraph 2845](#)

The first President of Egypt after the 23 July 1952 revolution.

[Paragraph 2846](#)

Egyptian writer and writer, one of the most prominent short story books in Arabic literature.

[Paragraph 2847](#)

An Egyptian thinker and an intellectual Renaissance pioneer in Egypt, known as "Professor of the Generation."

[Paragraph 2848](#)

An Egyptian actor, one of the greatest in the history of Egyptian cinema.

Paragraph 2849

An Egyptian engineer and teacher, a pioneer of education and engineering in Egypt.

Paragraph 2850

Muslim military commander, led by the Islamic Fatah of the Ibero-island.

Paragraph 2851

Egyptian writer and educator, a performer in Egypt.

Paragraph 2852

A famous Egyptian representative, one of the most prominent comedy stars in the Arab world.

Paragraph 2853

An Egyptian football player and trainer led the Egyptian team to win three consecutive championships of African nations.

Paragraph 2854

Egyptian political leader, founded the National Party and was an advocate of national independence.

Paragraph 2855

A famous Egyptian sculptor, considered to be a pioneer of synthetic art in Egypt.

Paragraph 2856

President of the Arab Republic of Egypt since 2014.

Paragraph 2857

An Egyptian doctor and writer, famous for his novels like Amara Jacobian.

Paragraph 2858

Egyptian officer and member of the Revolution Command Council of July 23, 1952.

Paragraph 2859

A national leader, who may refer to a prominent national figure such as Saad Zagroll or Mustafa Kamel.

Paragraph 2860

Egyptian journalist and writer, founder of News Today with his brother Ali Amin.

Paragraph 2861

A former Minister and Ambassador of Egypt, distinct from Joseph Wehby, the representative.

Paragraph 2862

An Egyptian politician and minister, who played a part in the Egyptian national movement.

Paragraph 2863

Egyptian politician, who has been Prime Minister of Egypt several times and was a leader of the delegation party.

Paragraph 2864

Egyptian writer, journalist and politician, considered to be a pioneer of contemporary Arab literature.

Paragraph 2865

A Palestinian poet, one of the most prominent Arab poets of the twentieth century.

Paragraph 2866

Amoi's successor, known as his justice, is known as the fifth adult successor.

Paragraph 2867

Egyptian singer, a popular singer in Egypt.

Paragraph 2868

Egyptian national leader, led resistance against the French occupation in Egypt.

Paragraph 2869

The fiancé of the Arab revolution is one of the most prominent figures of the national resistance.

Paragraph 2870

Egyptian writer and writer, many literary works and stories.

Paragraph 2871

The first Egyptian President elected after the revolution of 25 January 2011 and one of the leaders of the Muslim Brotherhood.

Paragraph 2872

An Egyptian naval commander, led the resistance against the French campaign against Alexandria.

Paragraph 2873

Egyptian writer and journalist, famous for his novels like "Zeni Barkat."

Paragraph 2874

Egyptian writer and journalist, famous for his literary and philosophical writings.

Paragraph 2875

Egyptian writer, journalist and media, many books and television shows.

Paragraph 2876

An Egyptian actor, a 20th-century Egyptian movie star.

Paragraph 2877

An Egyptian judge and politician, who played a prominent role in drafting the 1923 Constitution.

Paragraph 2878

An Egyptian religious scientist, famous for his interpretation of the Holy Koran in a simple and profound way.

Paragraph 2879

Egyptian media and politician, famous for his controversial television programmes.

Paragraph 2880

A religious scientist and an Egyptian physiologist, famous for his book "Islam and Governance."

Paragraph 2881

An Egyptian journalist and political thinker, who was adviser to President Jamal Abdel Nasser.

[Paragraph 2882](#)

Lebanese-Palestinian representative, famous for his comedy roles in Egyptian cinema.

[Paragraph 2883](#)

An Egyptian actor and director of the theater, one of the pillars of the Egyptian theater.

[Paragraph 2884](#)

An Egyptian singer, one of the most famous artists in Egypt and the Arab world, called the King.

[Paragraph 2885](#)

An Egyptian singer, called the Plateau, is one of the most famous artists in the Arab world.

[Paragraph 2886](#)

The current Prime Minister of Egypt.

[Paragraph 2887](#)

It may refer to an Egyptian singer and actor or an Egyptian writer and journalist.

[Paragraph 2888](#)

An Egyptian Muslim writer and thinker is one of the most prominent viewers of modern Islamic movements.

Paragraph 2889

A world-class Egyptian heart surgeon, he's one of the world's most prominent cardio surgeons.

Paragraph 2890

The former Saudi Minister of Oil played a prominent role in global oil policies.

Paragraph 2891

An Egyptian musician and singer, one of the greatest composers in the history of Egyptian music.

Paragraph 2892

An Egyptian actor, a Egyptian theater and cinema pioneer.

Paragraph 2893

Egyptian comedian, one of the greatest comedy stars in the history of Egyptian cinema.

Paragraph 2894

Egyptian actor, famous for the roles of evil in Egyptian cinema.

Paragraph 2895

Egyptian representative, participated in numerous film and theatre works.

Paragraph 2896

Egyptian musician and composer, one of the most prominent composers in Arabic music.

Paragraph 2897

Egyptian composer, one of the greatest composers in the history of Arabic music.

Paragraph 2898

The former Egyptian Minister of Culture played a prominent role in stimulating Egyptian culture.

Paragraph 2899

An Egyptian scientist, accused of smuggling military secrets to the United States of America.

Paragraph 2900

Egyptian writer and novelist, famous for his writings on Islamic history.

Paragraph 2901

An Egyptian sheikh and mediaman, famous for his religious programmes on Egyptian television.

Paragraph 2902

Egyptian businessman, founder of the famous Arab electronics group.

[Paragraph 2903](#)

It may refer to an Egyptian writer and historian or former Egyptian war minister.

[Paragraph 2904](#)

An Egyptian journalist and writer, who plays a prominent role in Egyptian media.

[Paragraph 2905](#)

An Egyptian human development expert is one of the most prominent trainers in the Arab world.

[Paragraph 2906](#)

Egyptian poet, one of Egypt's most prominent poets.

[Paragraph 2907](#)

Egyptian poet and cartoonist, famous for his art and poetry work.

[Paragraph 2908](#)

Egyptian actor, famous for his roles in cinema and television.

[Paragraph 2909](#)

Egyptian journalist and political researcher, who has a prominent role in Egyptian media.

Paragraph 2910

Egyptian writer and journalist, a leading Arab journalist.

Paragraph 2911

An Egyptian football player, famous for playing as a target at the Egyptian club and the Egyptian voter.

Paragraph 2912

An Egyptian football player, a national club star and Egyptian elected.

Paragraph 2913

An Egyptian writer and journalist, who played a prominent role in the Egyptian press during the Renaissance.

Paragraph 2914

Egyptian writer and journalist, with many literary works and newspaper articles.

Paragraph 2915

A Palestinian poet and politician, famous for his national poetry and his struggle for the rights of the Palestinian people.

Paragraph 2916

An Egyptian historian and writer is one of the most prominent historians of modern Egyptian history.

Paragraph 2917

Egyptian writer and journalist, prominent in Egyptian media.

Paragraph 2918

Egyptian actor and theater, considered a comedy pioneer in the Arab world.

Paragraph 2919

Egyptian comedian, one of the greatest comedians in the Arab world.

Paragraph 2920

A famous Egyptian actor, known as the Egyptian movie bad guy.

Paragraph 2921

Egyptian musician and composer, classic Arabic music columns.

Paragraph 2922

Egyptian singer, wrote many famous songs.

Paragraph 2923

An Egyptian Koran reader, one of the most famous readers of the Koran in the Muslim world.

Paragraph 2924

Founder and First Ruler of the Longitude State of Egypt.

Paragraph 2925

A Kuwaiti thinker and sociologist, who has made significant contributions to Arab thinking.

Paragraph 2926

Egyptian writer and writer, has many literary and historical works.

Paragraph 2927

An Egyptian musician and singer, one of the greatest musicians in the history of Arabic music.

Paragraph 2928

An Egyptian comedian and theatre actor is a theatre and cinema pioneer in Egypt.

Paragraph 2929

The former Sheikh Al-Azhar, with significant contributions to Islamic jurisprudence and thought.

[Paragraph 2930](#)

An Egyptian prince and historian, who has a prominent role in the Egyptian national movement.

[Paragraph 2931](#)

An Egyptian thinker and philosopher, called "Professor of the Generation."

[Paragraph 2932](#)

Egyptian writer and thinker, famous for his novels and his theatrical works.

[Paragraph 2933](#)

Egyptian political and legal, which played a prominent role in political and judicial life.

[Paragraph 2934](#)

An Egyptian military commander, martyred during the exhausting war and considered a hero of the armed forces.

[Paragraph 2935](#)

Egyptian actor, has a lot of TV and playwork.

[Paragraph 2936](#)

Egyptian politician and military, Prime Minister of Egypt and Minister of Civil Aviation.

Paragraph 2937

The former President of Egypt led Egypt during the October 1973 war and received the Nobel Peace Prize.

Paragraph 2938

An Egyptian actor and director of the theater is a theatre and cinema pioneer in Egypt.

Paragraph 2939

Egyptian writer Sinarist, has many dramatic and comedy works.

Paragraph 2940

An Egyptian actor, Monologist, famous for his comedy roles and folk songs.

Paragraph 2941

An Egyptian thinker and writer, famous for his work on Zionism and Judaism.

Paragraph 2942

An Egyptian soldier, who played a prominent role in using the Nubian code during the October 1973 war.

Paragraph 2943

The former Egyptian Minister of Education has significant contributions to make to the development of education.

Paragraph 2944

Tunisian politician and lawyer, one of the founders of the Tunisian Renaissance Movement.

Paragraph 2945

Egyptian actor, has a lot of film and television work.

Paragraph 2946

Egyptian writer and writer, considered to be a pioneer of modern Arab literature.

Paragraph 2947

Egyptian comedian, famous for his comedian roles in cinema and theatre.

Paragraph 2948

Egyptian representative participated in many television and film work.

Paragraph 2949

Egyptian writer and journalist, with significant contributions to the Arab media.

Paragraph 2950

Egyptian poet and poet, a Arab poet.

Paragraph 2951

An Egyptian journalist, a journalist, has a lot of TV shows and newspaper articles.

Paragraph 2952

Egyptian representative, participated in many theatrical and film work.

Paragraph 2953

An Egyptian actor is one of the most prominent stars of contemporary Egyptian cinema.

Paragraph 2954

An Egyptian director, Cinnarst, has many successful films.

Paragraph 2955

Egyptian actor, famous for his diverse roles in cinema and television.

Paragraph 2956

Egyptian comedian, one of the most prominent comedians in Egypt.

[Paragraph 2957](#)

Egyptian actor, famous for his comedy and drama roles.

[Paragraph 2958](#)

An Egyptian actor, director and singer, famous for his comedy roles and rap songs.

[Paragraph 2959](#)

Egyptian comedian, famous for the character of the Lumpy.

[Paragraph 2960](#)

Egyptian actor, participated in many movies and television shows.

[Paragraph 2961](#)

An Egyptian actor is a pillar of the Egyptian cinema and theatre.

[Paragraph 2962](#)

Egyptian actor, famous for his comedy roles in cinema and television.

[Paragraph 2963](#)

An Egyptian representative born in 1968, famous for his comedian roles in the 1990s and the first decade of the twenty-first century.

Paragraph 2964

A famous Egyptian actor, born in 1940, was a pillar of Egyptian cinema and participated in many films and television shows.

Paragraph 2965

A prominent Egyptian actor, born in 1946 and died in 2016, was famous for his roles in films such as "Ratifat al-Hajan" and "The Magician."

Paragraph 2966

An Egyptian representative born in 1945, distinguished by his roles in television drama and theatre.

Paragraph 2967

An Egyptian actor, born in 1930 and died in 1993, played unforgettable roles in films like "The Message."

Paragraph 2968

A famous Egyptian actor, born in 1946 and died in 2015, is an Egyptian film star.

Paragraph 2969

An Egyptian director and representative, born in 1932 and died in 2005, famous for producing films discussing social issues.

[Paragraph 2970](#)

Egyptian representative, born in 1930 and died in 2012, famous for his romantic and youth roles in the 1950s and 1960s.

[Paragraph 2971](#)

An Egyptian screenwriter, screenwriter and producer, born 1920 and died in 1998, called the "screen monster."

[Paragraph 2972](#)

Egyptian representative, born in 1926 and died in 1980, among the most prominent Egyptian movie stars in the 1950s and 1960s.

[Paragraph 2973](#)

An Egyptian actor, born in 1931 and died in 2021, participated in several films and television shows.

[Paragraph 2974](#)

A famous Egyptian actress, born in 1943 and died in 2001, named Cinderella.

[Paragraph 2975](#)

An Egyptian actress, born in 1951, famous for her beauty and strong performance in romantic films.

[Paragraph 2976](#)

Egyptian actress and producer, born in 1931 and died in 2020, was an Egyptian film star in the 1950s and 1960s.

[Paragraph 2977](#)

An Egyptian actress, born in 1931 and died in 2015, is one of the greatest Egyptian and Arab film actresses.

[Paragraph 2978](#)

An Egyptian actress, born in 1937, died in 2020, famous for her beauty and performance in the movies of the 1960s and 1970s.

[Paragraph 2979](#)

Egyptian actress, born in 1931 and died in 2011, named Marlene Monroe East.

[Paragraph 2980](#)

An Egyptian singer and actress who was born in 1918 and died in 1995, was one of the most famous singer and film stars.

[Paragraph 2981](#)

An Egyptian actress and singer, born in 1931 and died in 2017, was one of the most prominent Egyptian movie stars.

Paragraph 2982

A Lebanese singer and actress, born in 1927 and died in 2014, was one of the most famous artists in the Arab world.

Paragraph 2983

Egyptian representative of Lebanese origin, born in 1905 and deceased in 1969, famous for her comedian roles.

Paragraph 2984

An Egyptian representative, born in 1894 and deceased in 1982, is a pioneer in Egypt.

Paragraph 2985

Egyptian representative, born in 1923 and died in 1988, famous for his evil and comedy roles in cinema and theatre.

Paragraph 2986

An Egyptian actor, born in 1910 and died in 1983, is considered to be an Egyptian film giant.

Paragraph 2987

An Egyptian representative, born in 1890 and died in 1974, was one of the most famous theatre and cinema representatives in Egypt.

Paragraph 2988

Egyptian representative, born in 1923 and died in 2004, famous for his strong roles in cinema and television.

Paragraph 2989

An Egyptian dancer and actress who was born in 1924 and died in 1994, was one of the most famous Egyptian movie dancers.

Paragraph 2990

An Egyptian dancer and actress, born in 1929 and died in 1966, was one of the most famous Egyptian movie stars.

Paragraph 2991

An Egyptian dancer and actress, born in 1919 and dead in 1999, is one of the most important dancers in the East.

Paragraph 2992

A Lebanese dancer and actress, born in 1892 and died in 1974, famously founded a beautiful casino in Cairo.

Paragraph 2993

An Egyptian singer, born in 1910 and died in 1980, was famous for his Tarbiyah songs.

Paragraph 2994

An Egyptian singer, born in 1908 and died in 1962, was a prominent singer in the 1930s and 1940s.

Paragraph 2995

Egyptian comedian, born in 1912 and died in 1972, was one of the most famous comedian stars in Egyptian cinema.

Paragraph 2996

A singer and a Syrian-Egyptian actor, born in 1910 and died in 1974, is one of the greatest musicians and singers in the Arab world.

Paragraph 2997

A singer, an Egyptian actor and producer, born in 1918 and died in 1966, was one of the most prominent singer and film stars in the 1940s and 1950s.

Paragraph 2998

An Egyptian singer, born in 1928 and died in 2005, was an Egyptian folk singer.

Paragraph 2999

A singer and Egyptian actor, born in 1914 and died in 1991, was one of the most famous singers in the 1940s and 1950s.

Paragraph 3000

An Egyptian singer and actor, born in 1922 and died in 1995, was famous for his Tarbiyah songs.

Paragraph 3001

An Egyptian singer and actor, born in 1934 and died in 2002, was one of the most prominent singer and film stars in the 1960s.

Paragraph 3002

An Egyptian singer and actor, famous for his Turkish songs in the 1950s and 1960s.

Paragraph 3003

A singer and Egyptian actor, born in 1929 and died in 1977, is one of the greatest singers of the Arab world.

Paragraph 3004

An Egyptian singer, born in 1952, is one of the most prominent singers in Egypt and the Arab world.

Paragraph 3005

An Egyptian singer, born in 1954, is one of the most famous singers in Egypt and the Arab world.

Paragraph 3006

An Egyptian singer, born in 1961, is one of the greatest singers in the Arab world.

Paragraph 3007

An Egyptian singer, born in 1980, is one of the most prominent singers in Egypt and the Arab world.

Paragraph 3008

An Egyptian singer, born in 1972, is one of the most prominent singers in Egypt and the Arab world.

Paragraph 3009

A famous Egyptian singer and actress, who introduced many films and songs that were very successful in the 1950s and 1960s.

Paragraph 3010

An Algerian singer, one of the most prominent stars in Arabic, has given many songs that still hesitated to date and played a major role in publishing the Algerian song.

Paragraph 3011

A Lebanese singer and actress, known as her unique voice and style of singing, has presented many works of art that have made her one of the most famous artists in the Arab world.

Paragraph 3012

A Lebanese singer of Egyptian origin, famous for playing romantic roles in musical films and many successful songs.

Paragraph 3013

A famous Egyptian-British cardiac surgeon, known for his charitable and humanitarian work in medicine, has founded many institutions that support heart patients in Egypt and around the world.

Paragraph 3014

The son of former Egyptian President Hosni Mubarak, a well-known businessman in Egypt.

Paragraph 3015

Former Egyptian President Hosni Mubarak, ruled Egypt for 30 years from 1981 to 2011, and played a prominent role in Egyptian and regional politics.

Paragraph 3016

An Egyptian diplomat who received the Nobel Peace Prize in 2005 for his role in nuclear disarmament and also served as Director General of the International Atomic Energy Agency (IAEA).

Paragraph 3017

An Egyptian psychologist and a university professor who is a leading figure in the field of psychiatry in the Arab world and has major contributions to raising awareness of mental health.

Paragraph 3018

An Egyptian diplomat who holds the post of Minister for Foreign Affairs has an important role to play in representing Egypt on the international scene and on many regional and international issues.

Paragraph 3019

An Egyptian singer and actor, one of the most prominent songs in Egypt and the Arab world, has given many romantic and national songs that are still regarded as classics.

Paragraph 3020

A famous Egyptian singer, identified with his sweet voice and songs of a popular and patriotic character.

Paragraph 3021

Egyptian diplomat, Secretary-General of the League of Arab States and Minister for Foreign Affairs of Egypt, with a prominent role in international and regional politics.

Paragraph 3022

An Egyptian journalist and writer, a 20th-century Egyptian journalist, has a major influence on the

development of the press in Egypt.

Paragraph 3023

The last king of Egypt, ruled from 1936 until 1952, was taken off the throne following the July 23 revolution led by the free officers.

Paragraph 3024

The first President of the Arab Republic of Egypt, after the proclamation of the Republic in 1953, played a prominent role in leading the revolution of 23 July 1952.

Paragraph 3025

The first king of Egypt to be declared an independent kingdom in 1922, the father of King Farouk I.

Paragraph 3026

An Egyptian military commander, son of Mohamed Ali Pasha, achieved many important military victories during the reign of the Alawite family in Egypt.

Paragraph 3027

An Egyptian national politician, was one of the leaders of the Egyptian national movement against the British occupation at the beginning of the twentieth century.

Paragraph 3028

An Egyptian military poet and leader, known as the Lord of the Sword and the Pen, who played a major role in Egypt's political and poetic life during the nineteenth century.

Paragraph 3029

Egyptian Pharaoh from the 18th family, famous for his treasure-filled grave.

Paragraph 3030

Egyptian Pharaoh from the 19th family is one of Egypt's greatest Pharaohs.

Paragraph 3031

Egyptian Pharaoh of the 18th family, united the worship of the gods into one god.

Paragraph 3032

The queen of Pharaoh from the 18th family, Egypt ruled as a kafron.

Paragraph 3033

Egyptian Pharaoh from the fourth family, the builder of the Great Pyramid in Giza.

Paragraph 3034

Egyptian Pharaoh from the fourth family, the second builder of the pyramid in Giza.

[Paragraph 3035](#)

Egyptian Pharaoh from the fourth family, the third builder of the pyramid in Giza.

[Paragraph 3036](#)

Egyptian Pharaoh from the 12th family, known for his military and administrative power.

[Paragraph 3037](#)

Egyptian Pharaoh from the 18th family, nicknamed Napoleon Egypt.

[Paragraph 3038](#)

Egyptian Pharaoh of the 19th family, the father of Ramses II.

[Paragraph 3039](#)

Egyptian Pharaoh from the 18th family, in his reign, witnessed a golden age.

[Paragraph 3040](#)

It's known as Akhnaton, an Egyptian Pharaoh from the 18th family, who has undertaken a religious revolution.

[Paragraph 3041](#)

Pharaoh of Egypt, from the 18th family, expelled Hexus, and Alone of Egypt.

Paragraph 3042

Egyptian Pharaoh of the 19th family, son of Ramses II.

Paragraph 3043

The last Egyptian Pharaoh from the 30th family.

Paragraph 3044

Egyptian Pharaoh from the sixth family, ruled Egypt for the longest time in history.

Paragraph 3045

Egyptian Pharaoh of the Fifth Family, ruled for a short time.

Paragraph 3046

Egyptian Pharaoh of the Fifth Family, built the first pyramid in Sakara.

Paragraph 3047

The founder of Egypt's first family, united Egypt's highest and lowest.

Paragraph 3048

Egyptian Pharaoh from the third family, Banny Pyramid in Sokara.

[Paragraph 3049](#)

Egyptian Pharaoh from the fourth family, Khofu's father.

[Paragraph 3050](#)

Egyptian Pharaoh from the 13th family, known for his military force.

[Paragraph 3051](#)

The last king of the 17th family, the killer of Hexus.

[Paragraph 3052](#)

Egyptian Pharaoh from the sixth family, Baby's second father.

[Paragraph 3053](#)

Egyptian Pharaoh of the Sixth Family, ruled for a short time.

[Paragraph 3054](#)

Egyptian Pharaoh from the twelfth family, the founder of the family.

[Paragraph 3055](#)

Egyptian Pharaoh from the 12th family, known for his engineering projects.

[Paragraph 3056](#)

Egyptian Pharaoh of the 18th family, ruled after the Tutankhamun.

[Paragraph 3057](#)

Egyptian Pharaoh of the 18th family, father of the third enthusiast.

[Paragraph 3058](#)

Egyptian Pharaoh from the 18th family, ruled after a second.

[Paragraph 3059](#)

Egyptian Pharaoh from the 19th family, ruled for a short time.

[Paragraph 3060](#)

Egyptian Pharaoh from the 18th family, ruled for a short time.

[Paragraph 3061](#)

Egyptian Pharaoh from the sixth family, the founder of the family.

[Paragraph 3062](#)

Egyptian queen of the 17th family, wife of Sagan Ra.

[Paragraph 3063](#)

Egyptian queen of the sixth family, ruled for a short time.

[Paragraph 3064](#)

An Egyptian queen from the 12th family, ruled after Amanhat IV.

[Paragraph 3065](#)

Egyptian Pharaoh of the 22nd family, founder of the family.

[Paragraph 3066](#)

Egyptian Pharaoh of the 26th family, founder of the family.

[Paragraph 3067](#)

Egyptian queen of the 18th family, Homs' first wife.

[Paragraph 3068](#)

Egyptian Queen of the First Family, Mina's wife.

[Paragraph 3069](#)

Egyptian queen of the 18th family, Akhnaton's wife.

[Paragraph 3070](#)

Egyptian queen of the 19th family, ruled after City II's death.

[Paragraph 3071](#)

Egyptian queen of the heroic family, the last king of ancient Egypt.

[Paragraph 3072](#)

Egyptian Pharaoh from the 30th family, ruled Egypt before Nactenbo II.

[Paragraph 3073](#)

The last king of the 17th family, led the war against Hexus.

[Paragraph 3074](#)

Egyptian Pharaoh from the 17th family, the father of Ahms I.

[Paragraph 3075](#)

Egyptian Pharaoh from the 18th family, the father of Hitchbosoth.

[Paragraph 3076](#)

Egyptian Pharaoh of the Fifth Family, known for his engineering projects.

[Paragraph 3077](#)

Egyptian Pharaoh from the 13th family, ruled Egypt for a long time.

[Paragraph 3078](#)

Egyptian Pharaoh of the 18th family, ruled after the Tutankhamun.

[Paragraph 3079](#)

Egyptian Pharaoh from the 17th family, ruled for a short time.

[Paragraph 3080](#)

Egyptian Pharaoh from the twelfth family, ruled for a short time.

[Paragraph 3081](#)

Egyptian Pharaoh from the 11th family, united Egypt again.

[Paragraph 3082](#)

Egyptian Pharaoh from the 11th family, father of Mintuzb II.

[Paragraph 3083](#)

Egyptian Pharaoh of the 25th family, founder of the family.

[Paragraph 3084](#)

Egyptian Pharaoh from the 25th family, known as his military force.

[Paragraph 3085](#)

Egyptian Pharaoh of the 26th family, ruled after Sumatek I.

[Paragraph 3086](#)

Egyptian Pharaoh of the 21st Family, Tannis Rule.

[Paragraph 3087](#)

Egyptian queen of the 12th family, ruled for a short time.

[Paragraph 3088](#)

Egyptian Pharaoh from the 18th family, ruled after Moses'first tortoise.

[Paragraph 3089](#)

Egyptian Pharaoh from the 26th family, ruled for a long time.

[Paragraph 3090](#)

Egyptian Pharaoh from the 18th family, ruled for a short time.

Paragraph 3091

Egyptian Pharaoh from the 12th family, ruled after the First Snort.

Paragraph 3092

Egyptian Pharaoh of the Fifth Family, ruled for a short time.

Paragraph 3093

Egyptian Pharaoh of the 26th family, ruled after Sumatek II.

Paragraph 3094

Egyptian Pharaoh from the sixth family, ruled after the second baby.

Paragraph 3095

Egyptian queen of the sixth family, ruled for a short time.

Paragraph 3096

Egyptian Pharaoh of the First Family, ruled after Mina.

Paragraph 3097

The founder of the first family in Egypt is the first king of a united Egypt.

[Paragraph 3098](#)

Egyptian Pharaoh from the 13th family, ruled for a long time.

[Paragraph 3099](#)

Egyptian Pharaoh from the second family, united Egypt again.

[Paragraph 3100](#)

The prophet Noah had peace in him. He worked as a carpenter.

[Paragraph 3101](#)

He was the successor of Osman the son of Afan, who gathered the Holy Quran.

[Paragraph 3102](#)

The Sahabi, Khaled the son of Al-Walid, was called by the sword of God, the One who was seduced.

[Paragraph 3103](#)

Ma 'awe Bin Abi Sofian is the founder of the illiterate state.

[Paragraph 3104](#)

Abubakar al-Sadiq is the first to believe in Muhammad's prophet's message from the men.

[Paragraph 3105](#)

The battle of the Sawari is the first naval battle in Islam.

[Paragraph 3106](#)

It was the Persian Saman who pointed to the digging of the trench in the invasion of the parties.

[Paragraph 3107](#)

Ms. Suma Bint Khayat is the first martyr in Islam.

[Paragraph 3108](#)

Bilal the son of Rabah is the first authorized in Islam.

[Paragraph 3109](#)

The name of the elephant who led the army of Abrah is Mahmoud.

[Paragraph 3110](#)

The successor of Abbasi Abu Jaafar Al-Mansour built the city of Baghdad.

[Paragraph 3111](#)

Imam Malik Ben-Anse is the founder of the royal sect.

Paragraph 3112

Zaid the son of Thabit is the Sahabi, who gathered the Quran in the reign of Abu Bakr al-Sadiq.

Paragraph 3113

Osman the son of Afan married my daughter, the prophet Muhammad: Raki, and the mother of Kelthum.

Paragraph 3114

Mount Sava is the mountain upon which the prophet Muhammad was engaged in Mecca.

Paragraph 3115

The men of Hafija the son of Eliman came down upon him, the cave wall when he captured him.

Paragraph 3116

Mrs. Memona is the daughter of the Harith who gave herself to the prophet.

Paragraph 3117

The battle of Yarmouk is the battle in which Muslims triumphed over Rome in the time of Omar the son of the rhetoric.

Paragraph 3118

Al-Abassi Al-Mansour's successor moved the capital to Baghdad.

Paragraph 3119

Al-Khalifa Omar bin Abdul Aziz is known as the just in judgment.

Paragraph 3120

Salahuddin Al-Aibi is the Islamic leader who opened Jerusalem.

Paragraph 3121

Ms. Asma bint Abibakir was named the same band.

Paragraph 3122

The prophet Ibrahim has peace on him. His people have thrown him into the fire.

Paragraph 3123

He is the first to write in the name of Allah, the Most Merciful, the Most Merciful.

Paragraph 3124

The Shafei imam is the founder of the Shafei sect.

Paragraph 3125

Omar Khairat: A famous Egyptian composer, one of his most famous pieces, Nostageia and Lionheart.

Paragraph 3126

The pharaoh who built the Great Pyramid: Khofu (Khobos).

Paragraph 3127

The role of Queen Hitchbosoth: He ruled Egypt as Kafarun, expanded trade and construction.

Paragraph 3128

The impact of Mohamed Ali Pasha: The foundations of modern Egypt, the development of the army, education and industry.

Paragraph 3129

Taha Hussein: Adeb and Egyptian critic, "Dean of Arab literature," important for his role in modernizing Egyptian culture.

Paragraph 3130

Tut Ankh Amon's achievements: short rule, re-enactment of Amon. He is famous for discovering his rich tomb.

Paragraph 3131

Contribution of Jamal Abdel Nasser: Leader of the 1952 Revolution, Suez Canal Nations, Agricultural and Social Reform.

Paragraph 3132

MK: A famous Egyptian singer named East Planet for her extraordinary voice and outstanding performance.

Paragraph 3133

Dor Ahmed Arabi: He led the Arab revolution against Khadwei Tawfiq and foreign intervention.

Paragraph 3134

The impact of Amr Bin Al-Ass: Egypt's opening of Islam, founded the Fistat (the first Islamic capital in Egypt).

Paragraph 3135

Najib Mokhov: Egyptian novelist, awarded the Nobel Prize for Literature in 1988 for contributions to Arab literature.

Paragraph 3136

The seventh achievements of Cleopatra: the last ruler of the atrophy, united Egypt, allied with Rome.

Paragraph 3137

Saad Zaghluel's contribution: Led the 1919 Revolution and the Party of Delegation, fought for Egypt's independence.

Paragraph 3138

Anwar Sadat: President of Egypt, signed the Camp David peace agreement with Israel.

Paragraph 3139

Howard Carter's discovery of the Tut Ankh Amon cemetery: discovered in 1922, was the most important archaeological discovery in Egypt.

Paragraph 3140

Mohammed Najeeb's influence: Egypt's first president after the 1952 revolution, but later isolated.

Paragraph 3141

Abdelhalim Hafez: A famous Egyptian singer, named "Asmar Nightingale" for his sweet voice.

Paragraph 3142

The role of King Farouk: The last king of Egypt, his reign ended with the 1952 revolution.

Paragraph 3143

Huda Shahrawi ' s contribution: Leader of the Egyptian Women ' s Liberation Movement, founded the Egyptian Women ' s Union.

Paragraph 3144

Al-Fatimi: Founder of the Fatimian State in Egypt, ordered the construction of Cairo.

Paragraph 3145

Ramses II: He built many temples, signed the first peace treaty known in history.

Paragraph 3146

The impact of Sadat on Egyptian-Israeli relations: signed the peace treaty, ended the state of war.

Paragraph 3147

Yousef Shaheen: An Egyptian international director, made films like "The Earth" and "The Nasser Salahuddin."

Paragraph 3148

The role of Ahmed Zoel: Egyptian scientist, Nobel Prize in Chemistry for his research in photochemistry.

Paragraph 3149

Omar Makram's contribution: A popular leader, led the resistance against the French campaign against Egypt.

Paragraph 3150

Naima Akaf: A famous Egyptian dancer, who contributed to the development of the Eastern dance art.

Paragraph 3151

King Mina's achievements: the upper and lower Egyptian unit, founded the first Pharaoh's dynasty.

Paragraph 3152

Hani Mubarak's influence: Egypt's 30-year rule ended with the revolution of 25 January 2011.

Paragraph 3153

Abbas Mahmoud Al-Aqad: Adeb and an Egyptian thinker, with contributions to literature and thought.

Paragraph 3154

Mohammed Salah's role: World Egyptian footballer, playing Liverpool and Egypt's elected.

Paragraph 3155

Dreya Shafiq ' s contribution: Women ' s Rights Activist, Founded the Bint of the Nile Party.

Paragraph 3156

Ahmad Shoqi: An Egyptian poet, named Prince of the Poets for his poetry creation.

Paragraph 3157

Queen Nefertiti: Akhnaton's wife, famous for her beauty and her famous statue.

Paragraph 3158

Impact of Jamal Hamdan: Geographical and Egyptian thinker, A "Egyptian personality" on Egypt's geography and history.

Paragraph 3159

Omar Al-Sharif: World Egyptian representative, famous for his roles in Hollywood films.

Paragraph 3160

The role of Mohamed ElBaradei: Former Director of the International Atomic Energy Agency (IAEA), politically active in Egypt.

Paragraph 3161

The contribution of the Bank of Egypt to the development of the Egyptian economy.

Paragraph 3162

Samira Musa: Egyptian corn scientist, working on peaceful uses of nuclear energy.

Paragraph 3163

Nawal al-Sa'adawi works: female writer, struggling against female genital mutilation and gender equality.

Paragraph 3164

The influence of Mahmoud Mukhtar: An Egyptian sculptor, designed the famous statue of "Egypt's Renaissance."

Paragraph 3165

Ahmed Maher Pasha, former Prime Minister of Egypt, worked for Egypt 's independence.

Paragraph 3166

The story of Ekhnaton: Pharaoh tried to change the Egyptian religion to unification with the worship of Aton.

[Paragraph 3167](#)

Mohamed Abda contribution: Islamic thinker, called for the renewal of religious thought and modernization of education.

[Paragraph 3168](#)

Hassan Fathi: Egyptian architect, famous for using local building materials and traditional techniques.

[Paragraph 3169](#)

The role of Mr. Latifi: intellectual and political, known as "Professor of the Generation" for his role in spreading liberal ideas.

[Paragraph 3170](#)

A unique and understandable influence: an Egyptian pianist, founded the Cairo Symphony Orchestra.

[Paragraph 3171](#)

Mr. Darwish: Egyptian composer, Egyptian national anthem tune and popular music development.

[Paragraph 3172](#)

King Zuser's achievements: He built the pyramid in Sokara, the first huge stone building in history.

Paragraph 3173

The contribution of Mustafa Kamel: a national leader, founded the National Party and fought against the British occupation.

Paragraph 3174

Fascinating pigeon: A famous Egyptian actress named "Arab screen lady" for her long career.

Paragraph 3175

Abdurrahman al-Jurti documented Egypt's history during the French campaign in his book "Wonders of Archaeology in Trags and News."

Paragraph 3176

Mohamed Najib Mokhov received the Nobel Prize in literature and gave accounts reflecting social and political life in Egypt.

Paragraph 3177

Abdel Fattah Al-Sisi is the current President of Egypt, who arrived in power after the army-led displacement of Mohamed Morsi in 2013.

Paragraph 3178

Queen Hitchbuset has made achievements in trade such as sending business missions to Puntland, and in construction such as the Temple of the Sea Monastery.

Paragraph 3179

The Al-Hatawi promotion contributed to the translation, writing and dissemination of modern ideas on education and social reform.

Paragraph 3180

Muhammad Subhi is an Egyptian actor and director of the theater, who has performed special plays such as "The savage" and "The Nazir Salem."

Paragraph 3181

Abdelhalim Mahmoud was Sheikh Al-Azhar and worked to modernize Al-Azhar and strengthen his role in spreading moderate Islamic thought.

Paragraph 3182

Sa 'ad Hassani has greatly affected Egyptian cinema and society through her outstanding performance in films.

Paragraph 3183

Ahmed Lotfi El Sayed co-founded Cairo University and contributed to the development of higher education in Egypt.

Paragraph 3184

King Akhnatun changed the official religion to worship God Aton, and his wife Nfertiti was a

symbol of beauty and power.

Paragraph 3185

Mahmoud Sami al-Baroudi contributed to the revival of classical Arab poetry in a renewed way that combines heritage and modernity.

Paragraph 3186

Selma is the wife of the Prophet Muhammad. She played an important role in the history of Islam by participating in events and advice.

Paragraph 3187

Ali Mubarak was a minister and teacher, and his important role in the development of Egypt's education system was well known.

Paragraph 3188

Salah Jahin was a poet and writer, and gave poems that touched Egyptian public poetry like Dawn poems.

Paragraph 3189

Muhammad Abdul Wahab was a composer and a famous Arab singer, and he gave songs that became classics in Arabic music.

Paragraph 3190

King Snowsert III has achieved military and administrative achievements that have expanded Egypt 's borders and affected internal stability.

Paragraph 3191

Qasim Amin was a leading thinker in the field of women 's rights, working to promote women 's rights and advocating for the improvement of their social status.

Paragraph 3192

Tawfiq Al-Hakim was a playwright and a literary writer, one of the most prominent works of which was "Cave People" and "Sultan Al-Shayn."

Paragraph 3193

Abdel Nasser made significant achievements in the nationalization of the Suez Canal in 1956, which strengthened Egypt 's economic and political independence.

Paragraph 3194

Layla Murad has greatly influenced singing and cinema in Egypt through her own distinctive actions.

Paragraph 3195

Muhammad Karim was an Egyptian film director, and made successful films that contributed to

the development of Egyptian cinema.

Paragraph 3196

Queen Tee was the wife of King Amishab III and the mother of King Akhnaton, and played an important role in politics and religion.

Paragraph 3197

Muhammad Hassanin was a journalist and a political thinker, and he had a great influence through his articles and research on the history of the Middle East.

Paragraph 3198

Zaki Najib Mahmoud was an Egyptian philosopher and thinker, known for his development of monetary and experimental philosophy.

Paragraph 3199

Mostafa Copper was a politician and former Prime Minister and participated in the development of the national and political movement in Egypt.

Paragraph 3200

Shady Abdussalam was a director and designer, and he did filmwork that combined heritage and modernity like "The Mummy."

Paragraph 3201

Na ' amat Ahmed Fouad was a mathematician and an academic, and made remarkable achievements in this area.

Paragraph 3202

Hail Haqqi was a writer and novelist, and he performed important literary works like "Jelly or Hashem."

Paragraph 3203

Mohamed Farid was a political activist and participated in the national movement that sought Egypt ' s independence from the British occupation.

Paragraph 3204

Mohamed Mounir is a singer and Egyptian actor, and has been named King of the Order because of his great influence on the singing and popularity he has received.

Paragraph 3205

Ahmed Hassanin Pasha was a politician and explorer, and led campaigns to explore Western Sahara and seek new resources.

Paragraph 3206

Duwqan was a prominent Palestinian poet and contributed to the development of modern Arab

poetry in its unique manner.

Paragraph 3207

Jamal Al-Ghetani was a writer and journalist, and one of his most important novels was "The Indistinct Time" and "The Rough."

Paragraph 3208

King Ahmet led the Egyptian people in expelling Alexus and restoring stability and control over the country.

Paragraph 3209

Sayed Ktup was an Islamic thinker and a political activist, and contributed to the development of Islamic thought through his books and ideas.

Paragraph 3210

Mary Minnib was a comedian actress, and participated in comedian films that contributed to the development of this kind of art in Egyptian cinema.

Paragraph 3211

Mohamed Ibrahim Kamil was Minister and participated in peace negotiations with Israel that led to the signing of the Camp David agreement.

Paragraph 3212

Saleh Goodt was an Egyptian poet, and made remarkable contributions to modern Arab poetry in his unique manner.

Paragraph 3213

Mahmoud al-Maligi was an actor, and he was known for his special roles in films like "Second Wife" and "Sailor Nights."

Paragraph 3214

Queen Hitchbosoth went up to rule as an Egyptian queen and made many achievements, such as building temples and promoting trade.

Paragraph 3215

Ali Mustafa Musharraf was a physicist, and made significant contributions to nuclear science and physics.

Paragraph 3216

Muhammad Abdelhalim Abdullah was a writer, and one of his most important novels is "The Way to the Coffin" and "The Monk."

Paragraph 3217

Kamal Al-Shanawi was an actor and participated in many successful films and plays.

[Paragraph 3218](#)

Zeinab Al-Ghazali was an Islamic activist and institution of the Muslim Women 's Association and participated in the development of the Women 's Islamic Movement.

[Paragraph 3219](#)

Mahmoud Said was a figure artist and participated in the development of plastic art in Egypt through his work.

[Paragraph 3220](#)

King Ptolemy I founded the heroic family and made great achievements in the country 's cultural and administrative development.

[Paragraph 3221](#)

Abbas al-Aqad was a writer and thinker, and made significant contributions to literature and thought through his articles and books.

[Paragraph 3222](#)

Sahir Al-Kilmawi was a literary and academic critic, and contributed to the development of literary criticism through her literature.

[Paragraph 3223](#)

Mohamed Najib was the first President of the Republic of Egypt after the revolution of July 1952,

and contributed to leading the first phase of Republican rule.

Paragraph 3224

Salah Abu Saif was a film director, gave films on social and political issues and contributed to the development of Egyptian cinema.

Paragraph 3225

Ramses II is one of the most famous pharaohs because of his military and architectural achievements.

Paragraph 3226

It was the Pharaoh Khvo who ordered the construction of the largest pyramid in the Giza, one of the seven wonders of the ancient world.

Paragraph 3227

Nfertiti was the wife of Pharaoh Akhnaton, and she was famous for her beauty and her great influence on Egypt's rule.

Paragraph 3228

"Pharaoh" means "the Great House," originally referring to the royal palace before becoming a title to the king himself.

Paragraph 3229

Tutkh Amon was a young pharaoh of age, and he was famous for discovering his treasure-rich grave in the Valley of Kings.

Paragraph 3230

The Valley of Kings was the site of the burial of Pharaohs and nobles in the age of the modern state, and included well-known graves such as the Tutkh Amon Cemetery.

Paragraph 3231

The Pharaoh was considered the living God and the bearer of peace and order in the land, and played the role of mediator between the gods and the humans.

Paragraph 3232

Hitchbuset was one of the strongest pharaoh women, and she famously built the Temple of the Monastery and expanded Egyptian trade.

Paragraph 3233

The Battle of Kadesh was one of the biggest battles in ancient history, and it took place between Ramses II and the Sins.

Paragraph 3234

Daily life depended on agriculture, and pharaohs ruled as gods on earth and controlled all aspects

of life.

[Paragraph 3235](#)

Akhnaton was a pharaoh that triggered a religious revolution by transforming worship into a single god who was coming, temporarily changing Egypt's religion.

[Paragraph 3236](#)

The pyramids represented pharaoh graves and reflected the faith of ancient Egyptians in life after death.

[Paragraph 3237](#)

In the pharaoh era, women had equal legal rights with men, and they could be queens such as Hitchbushut or Nfertiti.

[Paragraph 3238](#)

The Sphinx is a legendary statue near the pyramids, representing the king with a lion's body and symbolizing power and wisdom.

[Paragraph 3239](#)

The Pharaoh is believed to be the one who built the Sphinx in the Giza.

Paragraph 3240

The temple of Abu Sambul in Nobah is one of the most famous temples ever built by Ramses II.

Paragraph 3241

The embalming process involved the removal of internal organs, the drying of the body using salt, and then wrapping it with cactus.

Paragraph 3242

Pharaoh Narmer is the founder of the first family, and he is the one who united Egypt, the highest and lowest.

Paragraph 3243

The priests served the gods in the temples, and were religious counselors of Pharaoh.

Paragraph 3244

Hieroglyphics are the ancient Egyptian writing system that used symbols and images to express words.

Paragraph 3245

It was Pharaoh Zuser who ordered the construction of the tarmac's pyramid, the first pyramid to be built in Egypt.

Paragraph 3246

Ra was the god of the sun and one of the most important gods in ancient Egyptian religion.

Paragraph 3247

Cleopatra was the last of the heroic kings in Egypt, and she was famous for her relations with Julius Caesar and Mark Anthony.

Paragraph 3248

The ancient Egyptian society was divided into layers that included pharaohs, priests, nobles, soldiers, craftsmen and peasants.

Paragraph 3249

The concept of justice and order in the world was represented, and the Pharaoh was responsible for maintaining it.

Paragraph 3250

The cause was not precisely identified, but it is believed that he died of an injury or illness.

Paragraph 3251

Ramses II has ruled for 66 years, one of the longest periods of government in ancient Egyptian history.

[Paragraph 3252](#)

The Nile River was the lifeline of ancient Egypt, where it provided water, agriculture and mobility.

[Paragraph 3253](#)

Osiris was the god of life after death and the ruler in the underworld, and he represented rebirth.

[Paragraph 3254](#)

They tried to unite Egypt and turn worship into one God who is coming.

[Paragraph 3255](#)

The verdict was often passed from father to son, and Pharaoh was considered the living god and must be worshipped.

[Paragraph 3256](#)

Ahom the first was Pharaoh, who expelled Alexus, and reunified Egypt.

[Paragraph 3257](#)

Isis was the goddess of magic, fertility and protection, and she played a major role in the stories of death and resurrection.

[Paragraph 3258](#)

The crank is a huge temple complex in the shortest, and it was dedicated to worshipping God Amon Ra.

Paragraph 3259

The second Ramses set up the amusement of the shortest, which is one of the most prominent features in the temple of the shortest.

Paragraph 3260

The pyramids were built using huge blocks of stone, and they required thousands of workers and decades.

Paragraph 3261

Anubis was the god of the dead and embalming in ancient Egypt, and he protected the dead and directed them to the afterlife.

Paragraph 3262

The third inspired Egypt's rule during the Golden Age and was known for its peace and cultural prosperity.

Paragraph 3263

The temple of Abu Sambel was a symbol of Rameses II's power and was dedicated to the gods of the sun, Ra and Horus.

Paragraph 3264

Nefertari was the wife of Ramses II and her statue was a symbol of beauty and property in ancient Egyptian art.

Paragraph 3265

Queen Hitchbuset ordered the construction of the Temple of the Sea Monastery in honour of Amon Ra.

Paragraph 3266

Pharaoh's graves in the valley of kings were designed to be hidden underground to protect them from thieves.

Paragraph 3267

The secret to building pyramids is still under discussion, but it is believed to have been built using a system of advanced slopes and geometric knowledge.

Paragraph 3268

Burial rituals included embalming the body, putting it in a decorated coffin, and burying it with treasures and food for the afterlife.

Paragraph 3269

The third was the first Pharaoh to initiate military expansionary campaigns outside Egypt's

borders.

Paragraph 3270

The Nile River was the main focus of the economy, providing water for agriculture, trade and mobility.

Paragraph 3271

Hakur was the goddess of love, beauty and music, and was one of the most respected gods in ancient Egypt.

Paragraph 3272

The pumpkin is the pharaoh who ordered the construction of the smaller pyramid in the Giza.

Paragraph 3273

The festivities included religious parades, offering relatives, performing rituals to honor the gods.

Paragraph 3274

The third is considered the first Pharaoh to be the foundation of the Egyptian Empire by expanding its borders in Asia and Africa.

Paragraph 3275

"The Book of the Dead" was a religious text containing spells and instructions to help the deceased on his journey to the afterlife.

Paragraph 3276

The staff and the whip were symbols of power and judgment, and the pharaohs were photographed carrying them in drawings and inscriptions.

Paragraph 3277

The third was Pharaoh, who ordered the construction of the Temple of Al-Aks on the eastern bank of Nile.

Paragraph 3278

Ramses II's most famous war was the battle of Kadesh against the Hawiye, which ended with a peace treaty.

Paragraph 3279

Social life depended on family and agriculture, and ancient Egyptians had laws governing marriage and inheritance.

Paragraph 3280

I am Pharaoh, who ruled Egypt after Tut Ankh Amon, and was one of his chief counselors.

Paragraph 3281

The Pharaohs had a great influence on Egyptian art, which was characterized by symbolism and precision in the image of the gods and the royal ceremony.

Paragraph 3282

Egypt, under the rule of Queen Hatchepsut, was stable, trade expanded and large-scale construction projects increased.

Paragraph 3283

King Menes is the first Pharaoh believed to have started using hieroglyphic writing to document events.

Paragraph 3284

The Pharaoh was the commander-in-chief of the armies and led the military campaigns himself or appointed generals for that.

Paragraph 3285

The 12th Ptolemy ordered the construction of the Temple of Hathor in Dendera, although it was mistakenly attributed to Ramses II.

Paragraph 3286

Queen Nefertiti was famous for her beauty and strong influence in her husband's era of Akhnaton,

and was involved in changing religion to Aton's worship.

Paragraph 3287

Ramsis II ordered the construction of the statue of the great Ramses, which is one of the biggest pharaoh statues.

Paragraph 3288

The taxes were levied on farmers and landowners and were often collected in the form of crops and money.

Paragraph 3289

Cleopatra was Egypt's last ruler and its fall coincided with the Roman domination of Egypt.

Paragraph 3290

Pharaoh Snowsert III carried out major infrastructure repairs and expanded Egypt 's southern border.

Paragraph 3291

Ancient Egyptians believed in life after death and that the spirit must pass tests in the underworld to reach eternity.

[Paragraph 3292](#)

It was Hitchbuset who ordered her funeral temple to be built in the Marine Monastery.

[Paragraph 3293](#)

The heroic rule introduced Greek elements into Egyptian culture but ended with the fall of Cleopatra and the domination of the Romans.

[Paragraph 3294](#)

The ancient Egyptians were celebrating the new year by offering relatives to the gods and ceremonies that included music and dance.

[Paragraph 3295](#)

The three pyramids were built at the time of the Pharaohs.

[Paragraph 3296](#)

The Osiris staff was a symbol of power and divine rule and was considered part of its official appearance in Egyptian art.

[Paragraph 3297](#)

The pharaoh's coronation ceremony included offering relatives to the gods and decorating the pharaoh with the white and red crown.

Paragraph 3298

The pharaohs had a great impact on art, architecture and religion in the old world, and they had a great impact on neighbouring civilizations.

Paragraph 3299

Several pharaohs married their sisters to keep the royal lineage, and among them the second one.

Paragraph 3300

Alliances were made through marriage between royal families and exchange of gifts and military treaties.

Paragraph 3301

Ramses II was a 19th-family Pharaoh of Egypt, considered to be one of the greatest Egyptian kings because of his military and architectural achievements.

Paragraph 3302

Khufu ordered the construction of the largest pyramid in the Giza, which is one of the seven wonders of the ancient world.

Paragraph 3303

Nefertiti was the wife of Pharaoh Akhnaton, famous for her beauty and important role in religious

reforms in ancient Egypt.

Paragraph 3304

Ramses II ruled Egypt for more than 66 years and saw internal stability and military expansions abroad.

Paragraph 3305

Khofu was the fourth family Pharaoh in the old state and famously built the Great Pyramid, a symbol of power and power.

Paragraph 3306

Nfertiti supported her husband's sisters in turning worship into worship of the God of Aton, trying to change the traditional Egyptian religion.

Paragraph 3307

The Battle of Kadesh was one of the largest battles in ancient history, between Ramses II and the Hittites, and ended with a peace treaty.

Paragraph 3308

The pyramids were built using huge blocks of limestone, and it took several decades and thousands of workers to work.

Paragraph 3309

Nfertiti was a powerful queen who took part in the government alongside Akhnaton, and played a major role in the administration of State affairs.

Paragraph 3310

The temple of Abu Sambul in the spell is one of the most famous temples that Ramses II built, and is one of his greatest architectural achievements.

Paragraph 3311

The famous Nefertiti statue is a symbol of its beauty, and it has influenced Egyptian art by presenting a new pattern of realism and beauty.

Paragraph 3312

The goal of building the larger pyramid was to be the cemetery of Khofu and to reflect the power and authority of Pharaohs in the other world.

Paragraph 3313

Nfertiti was the wife of Pharaoh Akhnaton, who triggered a religious revolution in ancient Egypt.

Paragraph 3314

Ramses II built many temples and huge statues, including the Temple of the Shortest, the Cronc and Ramses in Abu Simpel.

Paragraph 3315

The work was organized using large teams of trained workers and was financed from the State Treasury and Royal Resources.

Paragraph 3316

Nevertiti's name means "beautiful has come," and it's a symbol of royal beauty and power.

Paragraph 3317

One of the greatest challenges Ramses II faced was the battle of Kadesh, which was against the Hawiye and was a struggle to control Syria.

Paragraph 3318

Khofu had a major impact on the Egyptian architecture by building the largest pyramid, which is an unprecedented engineering achievement.

Paragraph 3319

Nfertiti was instrumental in promoting the worship of Aton alongside Akhnaton, and she tried to change the traditional religion of Egyptians.

Paragraph 3320

Although the Battle of Kadesh was not a decisive victory, it strengthened Ramses II's position as a brilliant military leader and led to the signing of the first written peace treaty.

Paragraph 3321

The ancient Egyptians believed that Khogo became a god after his death, and that his pyramid was a gateway to his eternal life in the other world.

Paragraph 3322

During Nfertiti's reign, Egypt was undergoing major religious transformations, with worship being transformed into Aton and traditional art styles being changed.

Paragraph 3323

Ramsis II led the Egyptian army in the battle of Kadesh against the Hawiye, and considered the battle the largest military conflict of its time.

Paragraph 3324

Nfertiti's religious reforms affected the daily and religious practices of Egyptians, trying to transform worship into a single god.

Paragraph 3325

The construction of the Great Pyramid required considerable resources from the State Treasury and employment, which affected the Egyptian economy through the exploitation of large resources.

Paragraph 3326

King Mernebattah was behind Ramses II and was his 13th son, and continued to rule Egypt after his father's death.

Paragraph 3327

Nfertiti was a strong partner of Akhnaton and contributed to major political and religious decisions, and was considered an influential figure in the royal court.

Paragraph 3328

The battle of Kadesh led to the signing of a peace treaty between the Egyptians and the Hawiye, which strengthened relations between the two forces in the region.

Paragraph 3329

Queen Nfertiti was a symbol of beauty and power, and had an influential role in royal and religious politics.

Paragraph 3330

Ramses II was brave and strategic, and he was a strong military leader who led several successful campaigns.

Paragraph 3331

Khofu was strictly managing Egyptian society, and he was focusing on channelling resources and employment towards mega-projects such as the construction of the Great Pyramid.

Paragraph 3332

The famous Nefertiti statue is one of the most important artistic symbols in ancient Egyptian history, reflecting the details of royal beauty.

Paragraph 3333

Ramses II strengthened the Egyptian economy through trade and expanded the borders of the Egyptian Empire, increasing wealth and resources.

Paragraph 3334

During the reign of Khofu the Egyptians worshiped many gods, and Ra was the most important of them.

Paragraph 3335

My vortiti was often portrayed as a tall, special crown and fashionable shape, and Egyptian art shows its beauty and grace.

Paragraph 3336

One of the most famous temples that Ramses II built is the Temple of the Shortest and the Temple of Abu Sambel.

Paragraph 3337

The reign of Khofu was influenced by his architectural achievements, especially the construction

of the Great Pyramid, which remains one of the greatest features of ancient Egyptian civilization.

Paragraph 3338

One of the most important transformations led by Nfertiti is its support for the religious reforms carried out by the sisters, which focused on the worship of God Aton.

Paragraph 3339

Ramsis II's influence on Egyptian culture was significant through the huge temples and statues built to honor him, which became symbols of national pride.

Paragraph 3340

Khofu was considered the absolute ruler of Egypt and guided politics, religion and construction in the kingdom.

Paragraph 3341

Nfertiti was considered to be one of the most beautiful women in history, as well as one of the most influential queens in politics and religion.

Paragraph 3342

The battle of Kadesh was important because it highlighted the military strength of Ramses II and was one of the largest battles in the old world.

Paragraph 3343

Construction projects under Khofu were financed from the State Treasury, especially from taxes on farmers and trade.

Paragraph 3344

Nfertiti played an important role in strengthening diplomatic relations with neighbouring countries, especially in the context of religious and political change.

Paragraph 3345

Ramses II led several successful military campaigns, expanded Egypt's borders and increased its prestige in the region.

Paragraph 3346

The day-to-day life of Khofu was relatively stable, and most of the population was engaged in agriculture or large-scale construction projects.

Paragraph 3347

Nfertiti played a major role in supporting the worship of Aton, bringing about a major shift in traditional religious practices in Egypt.

Paragraph 3348

Ramsis II was portrayed as a strong and courageous king, often appearing in military positions or

sitting on the throne next to the gods.

Paragraph 3349

One of the secrets of building the larger pyramid is to organize the massive work and rely on advanced engineering techniques such as the use of mini pyramids to lift stones.

Paragraph 3350

Nfertiti was a full partner in government with Akhnaton, and was considered one of the most powerful women in Egypt's history.

Paragraph 3351

Ramses II is one of the greatest kings of Egypt, thanks to his many achievements in war and construction, especially the temples of Abu Sambul and Al-Azir.

Paragraph 3352

The reign of Khofu has evolved in architectural and engineering art, especially in the construction of pyramids that are at the top of artistic achievements.

Paragraph 3353

The challenges faced by Nfertiti included resistance to religious conversions that I have tried to introduce, as well as the maintenance of the stability of the Kingdom.

Paragraph 3354

Military campaigns under Ramses II were conducted with high organization and great strength, with a focus on expanding Egyptian influence abroad.

Paragraph 3355

The cultural legacy that Khofu left behind is the largest pyramid, which is still one of the greatest historical and engineering monuments in the world.

Paragraph 3356

Nfertiti contributed to the formation of new arts characterized by realism and the expression of natural beauty, which was reflected in statues and inscriptions.

Paragraph 3357

Ramsis II has made a lasting impact on succeeding generations through his military and architectural achievements, which have become a symbol of Egyptian power and greatness.

Paragraph 3358

The military campaigns under Khofu were organized through the armies led by the pharaoh himself or under the direction of his commanders, and were aimed at securing the border and expanding the territory.

Paragraph 3359

Nfertiti is regarded in Egyptian mythology as a symbol of royal beauty and leadership, and was sometimes worshiped as a goddess along with two sisters.

Paragraph 3360

The foreign policy of Ramses II has strengthened Egypt's position as a superpower in the old world, particularly through peace treaties and alliances.

Paragraph 3361

From the construction techniques used by Khofu was the use of rising slopes to raise huge stones, as well as to organize the work well.

Paragraph 3362

Nfertiti was portrayed in ancient Egyptian literature as a beautiful and powerful queen, and was commended for her role in promoting religious reforms.

Paragraph 3363

Ramsis II's strategies in the battle of Kadesh included the use of mobile battalions and the division into multiple teams to surprise the enemy.

Paragraph 3364

Khufu's achievements were recorded on the walls of temples and hieroglyphics, which document the construction of the larger pyramid and its other works.

Paragraph 3365

Nfertiti was exercising its authority in cooperation with Akhnatun, and was involved in major political and religious decisions.

Paragraph 3366

The alliances of Ramses II were important for maintaining stability in the region and expanding Egyptian influence through peace treaties.

Paragraph 3367

The most prominent architectural features of the larger pyramid include its precise engineering design, the use of large stones, and its height, which was considered the greatest at the time.

Paragraph 3368

Nfertiti was the strong and leading role of women, and she had a great place in the royal court and in the representation of religious authority.

Paragraph 3369

Ramses II influenced diplomacy by signing the first peace treaty written in history with the Hawiye after the Battle of Kadesh.

Paragraph 3370

Khufu's achievements were celebrated by keeping his pyramid as an eternal symbol of his power

and power, and he was worshiped as a god after his death.

Paragraph 3371

Art associated with Nefretti has influenced Egyptian art by providing new standards of beauty and fine detail in the image of royal figures.

Paragraph 3372

Ramsis II was always photographed alongside the gods in temples and inscriptions, and was considered a living god representing God's power and wisdom.

Paragraph 3373

Pharaoh is the ruler of ancient Egypt and is considered the living God who governs the country and regulates the lives of people.

Paragraph 3374

The title "Pharaoh" was used to refer to the King, meaning "the Great House" in ancient Egyptian.

Paragraph 3375

Tutkh Amon was a pharaoh from the 18th family, took the throne at a very young age, and was famous for discovering his treasure-rich grave.

Paragraph 3376

Tut Ankh Amun Cemetery is located in the Valley of Kings, in the West Bank of the Nile River near the shortest.

Paragraph 3377

The Valley of Kings is the site of the burial of the Pharaohs and nobles of the age of modern state in ancient Egypt.

Paragraph 3378

The Pharaohs chose the valley of kings to bury them because it was isolated and protected by its geographical nature, which helped to protect graves from thieves.

Paragraph 3379

Tutkh Amon is one of the most famous pharaohs because of the discovery of his grave in its good condition, giving a deeper understanding of life in ancient Egypt by archeologists.

Paragraph 3380

Amon's Toothless Cemetery was discovered in 1922 by British archeologist Howard Carter.

Paragraph 3381

The discovery of the Tutankhamun Cemetery is important because it gave a comprehensive view of the riches and treasures that were buried with the pharaohs.

Paragraph 3382

Many treasures such as the Golden Mask, decorated coffins, jewelry and other artifacts were found in the Tomb of Amon's Tut's Tomb.

Paragraph 3383

Tutkh Amon married Angesen Amon, who was the daughter of Natanaton and Nefertiti.

Paragraph 3384

The cause of the death of Tutankhamun is uncertain, but research indicates that he died of head injury or genetic disease.

Paragraph 3385

After the death of Tut Ankh Amon, Minister Aye, who was one of his senior advisers, took office.

Paragraph 3386

Tutkh Amon died at an early age, and thus was unable to rule Egypt for a long time, thereby reducing its direct impact on history.

Paragraph 3387

Tut'ankh Amon reproved the god Amon after his father tried to convert Egypt to the worship of Aton, thereby restoring religious stability to the country.

Paragraph 3388

The priests had strong influence in the era of Tutankhamun, and had a great role in the re-establishment of Amon.

Paragraph 3389

Amon's cranberry became a pharaoh at about nine years old.

Paragraph 3390

The Golden Mask of Tutkh Amon is a famous artifact showing the image of the young king made of pure gold and precious stones.

Paragraph 3391

My sisters are believed to be the father of Tutankhamun, although there has been some debate on this subject.

Paragraph 3392

The burial rites in the valley of kings included embalming the corpse and putting it in a graveyard with paintings and inscriptions, which show his journey in the afterlife.

Paragraph 3393

The Valley of Kings was used as a burial ground for pharaohs in the modern state era and contained many famous graves.

Paragraph 3394

Kings Valley Cemeteries were carved in underground rocks and contained corridors and rooms with religious drawings.

Paragraph 3395

One of the most famous tombs in the Valley of Kings is the Tut Ankh Amon Cemetery, the Ramses II Cemetery, and the Tomb of Dimez III.

Paragraph 3396

The Valley of Kings was chosen because of its isolated geographical location, the entrances were hidden and the guards and priests were used to protect them.

Paragraph 3397

The discovery of the Valley of Kings offered the world important archaeological treasures and helped reveal the secrets of life and death in ancient Egypt.

Paragraph 3398

Tutach Amon himself ordered his tomb to be built in the valley of kings.

Paragraph 3399

The colors used to decorate the Tombs of the Valley of Kings expressed religious symbolism, such as blue, yellow and red.

Paragraph 3400

The art used in the Tombs of the Valley of Kings was based on religious drawings and pictures of pharaoh journeys in the afterlife.

Paragraph 3401

The West Bank of Niles was associated with the world of the dead in ancient Egyptian beliefs, making it a suitable site for the construction of pharaoh graves.

Paragraph 3402

The terrain of the Mountain and Rock Kings Valley helped hide graves and make them less vulnerable to theft.

Paragraph 3403

Over 60 graves have been discovered in the Kings Valley so far.

Paragraph 3404

Ramses XI was the last Pharaoh to be buried in the valley of kings.

Paragraph 3405

Tutkh Amon is considered special because of the discovery of his unsolved treasure-rich graveyard, making it a famous symbol in Egyptian history.

Paragraph 3406

The life of Tut'ach Amon before he became Pharaoh was short and lived in the royal court under the supervision of priests and advisors.

Paragraph 3407

Howard Carter is the finder of the Toothless Amon Cemetery in 1922.

Paragraph 3408

The curse of pharaohs is a myth that says that whoever opens Pharaoh's cemetery will be unfortunate, but there is no scientific evidence to support this theory.

Paragraph 3409

The gold mask of Tutkh Amon weighs about 11 kilograms and is made of pure gold.

Paragraph 3410

The relationship between Tutkh Amon and the Amon priests was strong, re-enacting Amon after a period of religious unrest.

Paragraph 3411

The 18th family ruled Egypt in a period of military and cultural prosperity, and included kings such as Hamez III and Tutkh Amon.

Paragraph 3412

Modern techniques, such as X-rays and DNA analysis, helped to study the mummy of Tutkh Amon and reveal the secrets of his health and the cause of his death.

Paragraph 3413

The walls of the tomb of Tutankhamun are decorated with paintings depicting his journey in the afterlife, and the rituals of burial, and the gods.

Paragraph 3414

Pharaoh embalming was done by extracting internal organs and keeping them in special vessels, and then covering the body with preservative material and wrapping it with cactus.

Paragraph 3415

The women of the Pharaohs and some queens and nobles were buried in the valley of kings with decorated pavilions.

Paragraph 3416

Tutkh Amon became a symbol of the mystery and wealth hidden in popular culture, especially after his grave was discovered in the 20th century.

Paragraph 3417

Tutkh Amon was considered a religious symbol because of his role in the re-enactment of the

Amon god after the time of Aton's worship.

Paragraph 3418

Religious life in the Kings Valley was focused on funeral rituals and embalming, and it was the priests who were responsible for the conduct of this ritual.

Paragraph 3419

"The Book of the Dead" was a religious text placed in the cemetery to help the Pharaohs pass the tests in the afterlife.

Paragraph 3420

The location of the Pharaoh's cemetery in the Kings Valley was carefully chosen to be out of sight and to avoid theft.

Paragraph 3421

The artifacts in the Tombs of the Valley of Kings reflected daily life and religious beliefs and were designed to help Pharaoh in the afterlife.

Paragraph 3422

The Royal Cemetery was designed as corridors and underground rooms encoded with engravings and drawings depicting Pharaoh's journeys in the other world.

Paragraph 3423

The discovery of Tut'ankh Amon Cemetery has helped revive interest in Egyptian archaeology and brought the world's attention to ancient Egyptian civilization.

Paragraph 3424

Ancient Egypt used many means to protect cemeteries such as hiding entrances, appointing guards, and using magic spells.

Paragraph 3425

The statues of the gods in the Tombs of the Valley of Kings were used to protect Pharaoh and guide him on his journey to the other world.

Paragraph 3426

The discovery of Tut'ach Amon increased Egypt's appeal as a tourist destination, attracting tourists and archeologists from all over the world.

Paragraph 3427

The Tutankhamun Cemetery is small compared to the other Pharaohs' Cemetery in the Valley of Kings, but it is full of treasures.

Paragraph 3428

The priests in the Tutkh Amon era were chosen on the basis of their royal origins or on the

recommendation of Pharaoh and the great priests.

Paragraph 3429

Royal women in the Valley of Kings had a great place, and some of them were buried in decorated graves with pharaohs.

Paragraph 3430

The premature death of Tut'ach Amon caused a change in the royal lineage and led Minister I to ascend to the throne.

Paragraph 3431

The tombs were prepared long before the Pharaoh died, and they were decorated with inscriptions and filled with treasures and tools that he would need in the afterlife.

Paragraph 3432

The features of the Kings Valley have greatly affected the art of funeral architecture in ancient Egypt, where cemeteries have become more complex and decorated.

Paragraph 3433

The Royal Cemetery played a major role in preserving Egypt's cultural heritage because it contained paintings and texts reflecting ancient Egyptian beliefs and customs.

Paragraph 3434

The discovery of hidden graves was carried out by means of a thorough search, often found by accident or by archaeological excavations.

Paragraph 3435

The worship of the God of Amon affected the design and decorating of the graves in the valley of kings, where the tombs were decorated with engravings expressing loyalty to this God.

Paragraph 3436

The religion of pharaohs that focused on the afterlife greatly influenced the design of cemeteries that contained religious inscriptions depicting pharaoh journeys to the other world.

Paragraph 3437

The royal funeral ceremony included embalming the body, carrying it in a glorious procession to the cemetery, and performing a special ritual to ensure a smooth transition to the afterlife.

Paragraph 3438

The location of Wadi al-Mukuk in an isolated mountainous area helped to protect graves from thieves and facilitated the process of carving graves in the rocks.

Paragraph 3439

The Valley of Kings was a symbol of royal greatness in ancient Egypt and contributed to the

preservation of Egypt's history through its decorated royal tombs.

Paragraph 3440

Embalming rituals included removing internal organs, drying the body with salt, wrapping it with cactus, and putting spells to protect it in the afterlife.

Paragraph 3441

The continued interest in the Tutankhamun Cemetery is due to the beauty of its treasures and the good state in which they were found, which has given rise to the curiosity of scientists and the public.

Paragraph 3442

The drawings at the Kings Valley Cemetery included scenes of the afterlife and funeral rituals, as well as the images of the gods.

Paragraph 3443

A visit to the Royal Cemetery in the Valley of Kings in modern times is organized by the Egyptian Ministry of Antiquities, where graves are preserved and protected from damage.

Paragraph 3444

Kings were overseeing the construction of their own graveyards in the Kings Valley, and carefully choosing design and pottery to reflect their greatness and their afterlife.

Paragraph 3445

The discovery of Tut Ankh Amon's graveyard helped to understand the daily and religious life of ancient Egyptians through treasures and collections found in the cemetery.

Paragraph 3446

The religion of the pharaohs greatly affected the life of Tutkh Amon, who was considered a living god and had a duty to worship Amon after the time of Aton's worship.

Paragraph 3447

Royal graves were believed to use advanced methods such as hiding entrances, setting traps to prevent thieves, and appointing guards to protect them.

Paragraph 3448

The 18th family was responsible for building many of the most famous cemeteries in the Kings Valley, which helped to develop the methods of construction and funeral decoration.

Paragraph 3449

Hitchbosoth was an Egyptian queen of the 18th family, ruled as Kafarun and witnessed her age of economic and architectural prosperity.

Paragraph 3450

The greatest architectural achievement of Hitchbuset is her funeral temple in the Marine

Monastery near the shortest.

[Paragraph 3451](#)

Hitchbuset ascended to power after her husband's death and took custody of the second, and took custody of her son, the third before declaring herself Pharaoh.

[Paragraph 3452](#)

The battle of Kadesh was a major military confrontation between the Egyptian army led by Ramses II and the Hatti led by King Muḥalli II.

[Paragraph 3453](#)

Hitchbuset reactivated trade with Puntland and brought precious commodities such as ivory, incense and gold to Egypt.

[Paragraph 3454](#)

My sisters have made major religious reforms, abolishing the worship of many gods and confining worship to one God who is coming.

[Paragraph 3455](#)

The Battle of Kadesh is one of the most famous battles because it was one of the largest military confrontations and its details have been extensively documented in Egyptian texts.

Paragraph 3456

My brothers were a new capital built by two sisters for the worship of Aton, located at the current Amman Hill site.

Paragraph 3457

In the Hitchbuset era, women had a high standing and held royal positions such as Hitchbusht itself, which ruled as Pharaoh.

Paragraph 3458

The result of the battle of Kadesh was inconclusive, but it resulted in the first peace treaty recorded in history between Egyptians and Hawiye.

Paragraph 3459

Akhnaton tried to convert Egypt into a monotheistic religion centred on the worship of the Sun God at home, which brought about a major change in the ancient Egyptian religion.

Paragraph 3460

Hitchbuset has greatly affected the ancient Egyptian architecture through its great architectural projects such as the Temple of the Monastery.

Paragraph 3461

Ramsis II was the commander of the Egyptian army in the battle of Kadesh.

Paragraph 3462

The period of the reign of Akhnaton is considered transitional because it has undergone tremendous religious and cultural changes, including the transformation of Egypt into the worship of Aton.

Paragraph 3463

After the Battle of Kadesh, relations between Egypt and the Hawiye improved and the parties reached a peace treaty.

Paragraph 3464

Hitchbuset dealt with her competitors by keeping the third in the background during her reign and promoting its legitimacy through religious and architectural propaganda.

Paragraph 3465

Atton was considered the single and absolute god of the sun in the religion of Akhnaton, where he represented solar energy and the life of the universe.

Paragraph 3466

Although the battle was inconclusive, the Egyptian army learned important lessons in organization and military tactics from the battle of Kadesh.

Paragraph 3467

The cultural impact of Hitchbuset in ancient Egypt was great, promoting art and engineering and re-establishing strong business relationships.

Paragraph 3468

The priests opposed the religious reforms of their sisters, where they lost so much of their power and wealth after abolishing the worship of the traditional gods.

Paragraph 3469

The business trip to the Puntland was one of the most important events of the Hitchbushut era, where it brought great riches such as incense, gold and timber.

Paragraph 3470

The battle of Kadesh was trusted in many inscriptions and texts, especially in the temple of Abu Sambal, which was built by order of Ramses II.

Paragraph 3471

They built the city of Akhitaton as the center of worship coming and fleeing the great influence of the priests in Taya.

Paragraph 3472

Hitchbot promoted the legitimacy of her judgment by claiming that she was chosen by the gods, especially God Amon.

Paragraph 3473

The Hawiye were a powerful people of Anatolia and were a major threat to the Egyptian Empire in Ramses II.

Paragraph 3474

The reforms of Senton have affected the Egyptian arts, where the King and the royal family have been portrayed more realistically and naturally than the traditional art.

Paragraph 3475

Hitchbuset was showing herself as a direct daughter of God Amon and had a strong relationship with the Egyptian religion to strengthen its authority.

Paragraph 3476

The main weapon in the battle of Kadesh was the war wheels used by the Egyptian and Hawiye armies.

Paragraph 3477

The religious reforms of their sisters have been documented in texts such as "The Great Song of Aton," which praises the sun god of Aton.

Paragraph 3478

Hitchbuset contributed to the strengthening of the Egyptian economy by reopening trade routes

and establishing trade relations with countries such as Puntland.

Paragraph 3479

Before the Battle of Kadesh, there was a series of alliances and confrontations between Egyptians and Hawiye for the control of Syrian territory.

Paragraph 3480

The personal lives of sister-in-law, including his marriage to Nfertiti, had an impact on his policies, which he relied heavily on to support in the implementation of his reforms.

Paragraph 3481

My statues before the Temple of the Monastery reflect its authority and legitimacy as a gown, as well as its relationship with God Amon.

Paragraph 3482

Ramses II used a sudden tactic that led a quick attack with the help of the military wheels despite the superiority of the two numerical positions.

Paragraph 3483

The reforms of the Akhnatun have had a negative impact on the priestly class, where the priests have lost their power and influence while abolishing the worship of Amon.

Paragraph 3484

The religious rituals of the Hitchbuset era were carried out under the supervision of the priests and focused on the worship of Amon and the traditional gods of ancient Egypt.

Paragraph 3485

The strategic objective of the Battle of Kadesh was to take control of the Syrian city of Kadesh, which was located in a strategic position between the Egyptian and the Hindi empires.

Paragraph 3486

The religion of Akhnaton failed to continue after his death because the priests and the people refused to worship one god and to return to the traditional religion after his death.

Paragraph 3487

The Temple of the Sea Monastery was important as a funeral temple for Hitchbushut and one of its greatest architectural achievements.

Paragraph 3488

The most notable outcome of the Cedesh battle was the strengthening of diplomacy between the Egyptians and the Hawiye and the creation of a sustainable peace treaty between the two forces.

Paragraph 3489

The arts in the age of Snaton have been greatly influenced, as they tend to be realistic and truly

embodying everyday life rather than traditional symbolism.

Paragraph 3490

Hitchbuset viewed her role as God's support, and presented herself as the protector of Egypt and the rightful heir of God Amon.

Paragraph 3491

The city of Kadesh was important because it is located at a strategic point on commercial and military routes between Egypt and Asia.

Paragraph 3492

After the death of sisternaton, his religious reforms were abolished and Egypt returned to worship the many gods under the rule of Tut Ankh Amon.

Paragraph 3493

In the Hitchbuset era, trade relations with countries such as Puntland flourished and brought luxury goods to Egypt.

Paragraph 3494

The text that documents the battle of Kadesh in detail is the "Kadesh inscriptions" on the walls of the temple of Ramses II in Abu Sambul.

Paragraph 3495

Aton's worship affected the lives of ordinary Egyptians, who were forced to renounce worship of their traditional gods and commit themselves to worship one God.

Paragraph 3496

The statues of Hitchbushut show them with masculine pharaohs, like the royal beard, to enhance her legitimacy as governor.

Paragraph 3497

The military vehicles were an essential element in the battle of Kadesh, where the Egyptians and the Hauts used them extensively in military manoeuvres.

Paragraph 3498

Hitchbuset contributed to the strengthening of the traditional Egyptian religion by building temples and offering relatives to the gods, especially Amon.

Paragraph 3499

The reign of the two sisters ended with his death, and his son Tut Ankh Amon took over the reign and restored the worship of the many gods.

Paragraph 3500

The inscriptions documenting the flight of Hitchbuset to Puntland are found on the walls of her

funeral temple and show the details of the journey and the goods from which it was brought.

Paragraph 3501

The battle of Kadesh has affected regional alliances by strengthening diplomatic relations between the major Powers in the Near East.

Paragraph 3502

The repairs of the two sisters affected architecture, building temples dedicated to the worship of Aton with open designs reflecting direct contact with the sun.

Paragraph 3503

Hitchbusut was photographed in Egyptian inscriptions with traditional pharaohs in order to enhance its role as a legitimate pharaoh.

Paragraph 3504

After the Battle of Kadesh, Egypt and the Hawiese concluded a peace treaty which is the first peace treaty written in history.

Paragraph 3505

The influence of the sisters on foreign policy has not been strong, focusing more on religious reforms and leaving the day-to-day rule of officials.

Paragraph 3506

The city of Tel Al Ammarneh was the new capital founded by sisterhood and dedicated to the worship of Aton instead of the traditional gods.

Paragraph 3507

The battle of Kadesh in Egyptian art was filmed on the walls of temples such as the Temple of Abu Simpel, where Ramses II appears to be bravely leading the battle.

Paragraph 3508

Hitchbuset contributed to Egypt 's internal stability through successful management and economic and architectural prosperity during its reign.

Paragraph 3509

Akhnaton was a reformist pharaoh who focused on changing the traditional Egyptian religion and turning it into the worship of one god, Aton.

Paragraph 3510

The results of the Battle of Kadesh led Ramses II to focus on diplomatic alliances with regional forces rather than wars.

Paragraph 3511

The relationship of two sisters with the priests was tense because of his attempts to reduce their

influence and eliminate the worship of traditional gods.

Paragraph 3512

The Battle of Kadesh helped develop military tactics, especially the use of military vehicles and logistics systems.

Paragraph 3513

Nfertiti was an active partner of Akhnaton in the implementation of his religious and political reforms, and was appearing alongside him in many inscriptions.

Paragraph 3514

The religious influence of Hotchbosoth was significant, supporting the worship of Amon and several temples to promote traditional religion.

Paragraph 3515

The period of religious reforms ended after the death of Akhnaton, where traditional gods were re-prosecuted and the temples of Aton were demolished.

Paragraph 3516

The battle of Kadesh affected the political situation in the Near East by strengthening the balance of power between the Egyptian Empire and the Hawiye.

Paragraph 3517

In Egyptian religious texts, Hitchbusut was considered to be a favourite of the gods, especially Amon, who was believed to have chosen her to rule.

Paragraph 3518

Pyramids are huge buildings built in ancient Egypt as pharaoh landfills.

Paragraph 3519

The pyramids were built by Egyptian pharaohs, specifically in the hands of Egyptian workers and artists.

Paragraph 3520

There are about 138 pyramids in Egypt, varying in sizes and shapes.

Paragraph 3521

The pyramids were built to be pharaoh landfills and to preserve their bodies and property for the other.

Paragraph 3522

A sphinx is a giant statue with a lion's body and a human head, representing the wisdom and power of the pharaohs.

Paragraph 3523

The sphinx is located in the Giza, near the three famous pyramids.

Paragraph 3524

It is believed that the sphinx was protecting the pyramids and royal cemeteries in the Giza.

Paragraph 3525

The sphinx is about 73.5 meters long.

Paragraph 3526

Khabhar is one of the ancient Egyptian pharaohs, the son of Khofu and Bani the second pyramid in Giza.

Paragraph 3527

The particle pyramid is located in the Giza, next to the Khufu pyramid, which is the second largest pyramid in the Giza.

Paragraph 3528

The father of Khad sub is Pharaoh Khofo, who built the largest pyramid in the Giza.

Paragraph 3529

A spine pyramid with a quadriplegic pyramid, which is lower than the Khvo pyramid but has a broader base.

Paragraph 3530

The size of the pyramid is different because the pharaohs would have preferred to have a distinctive appearance, and the resources and time specified may be the reasons for the difference.

Paragraph 3531

The pyramids are built mainly from limestone, and some contain other materials such as granite.

Paragraph 3532

Ancient Egyptians used advanced construction techniques, including the use of docks, cranes and stone tools to transport stones.

Paragraph 3533

No, pyramids differ in shape and size, some like listed pyramids and others like progressive pyramids.

Paragraph 3534

Yes, visits can sometimes be made within the pyramids, but protection guidance must be followed and maintained.

Paragraph 3535

Yeah, there are other statues that look like sphinx in different places in Egypt, but they're less famous.

Paragraph 3536

The sphinx had been eroded and destroyed over time, and had undergone several restorations to preserve it.

Paragraph 3537

The sphinx is believed to symbolize God Horus in the form of a lion, and was believed to be a protector of holy places.

Paragraph 3538

There are three major pyramids in the Giza, which are the Hakhmo pyramid, the Pyramid pyramid, and the Pyramid pyramid.

Paragraph 3539

No, the pyramid isn't the biggest; the pyramid is the largest among the pyramids in the geez.

Paragraph 3540

The pyramid was built with limestone and granite, and advanced construction techniques were required to transport and arrange stones.

Paragraph 3541

There is no confirmed information about hidden secrets within the pyramid of a branch, but like all pyramids, it contains burial rooms and corridors.

Paragraph 3542

It is believed that the pyramid was built during a subjugated period, about 2570 BC.

Paragraph 3543

The nose is believed to have been lost due to erosion and damage to the statue across the ages, as well as destroyed as a result of natural detonation or erosion.

Paragraph 3544

Abu al-Hawl was considered the protector of the pyramids and the royal cemeteries, and was a symbol of power and wisdom in Egyptian mythology.

Paragraph 3545

There are no obvious inscriptions on the sphinx, but the statue itself is accurately and detailedly decorated.

Paragraph 3546

They were Egyptian workers, artists and engineers, and they were involved in the construction of pyramids as part of the work of the State and worship.

Paragraph 3547

The largest pyramid in Egypt is the Hakhou pyramid, one of the seven wonders of the world.

Paragraph 3548

Many treasures and valuable items in pyramids were discovered during excavations, including mummies and jewellery.

Paragraph 3549

Pyramids are preserved through continuous restoration and protection against erosion and pollution, as well as access restrictions to maintain them.

Paragraph 3550

Khvo is the longest pyramid, with a height of about 138.8 metres, while a pyramid is about 136.4 metres.

Paragraph 3551

There's no evidence that the spine pyramid was completely colored, but there were colors on the outer parts of some pyramids.

Paragraph 3552

Places for the construction of pyramids have been selected based on their proximity to the Nile River and the availability of materials for construction and transport ease.

Paragraph 3553

Night visits to pyramids are rare and often not allowed, because tourism is usually limited to the day.

Paragraph 3554

The largest pyramid was built by Pharaoh Khofu, the largest pyramid in the Giza.

Paragraph 3555

There are three royal pyramids in the Giza: Hürrem Khufu, Hürrem Khid, and Hürrem Hawk.

Paragraph 3556

One of the most important discoveries in the spine pyramid is the interior passages and the burial room, as well as some inscriptions and artifacts.

Paragraph 3557

Yes, the head of the sphinx usually represents a human face, believed to be the face of the Pharaoh as a branch or a symbol of knowledge.

Paragraph 3558

The pyramids were built between about 2700 and 2500 BC during the fourth family period in ancient Egypt.

[Paragraph 3559](#)

Yeah, a python pyramid of great religious significance as a burial site for Pharaoh, and it was considered a sacred place in connection with the afterlife.

[Paragraph 3560](#)

Climate change can affect pyramids by increasing erosion and damage due to rain and wind, requiring continuous restoration.

[Paragraph 3561](#)

Yes, there are engravings within the pyramid of a branch, including some texts relating to religious myths and beliefs.

[Paragraph 3562](#)

Yeah, sphinx has been repaired several times across the ages to keep it from erosion and damage.

[Paragraph 3563](#)

There are about nine pyramids listed in Egypt, including the Zoser pyramid in Sekara, which is the first pyramid listed.

[Paragraph 3564](#)

The pyramids were not fully covered in gold, but some pyramids contained gold-covered parts to

increase glitter and beauty.

Paragraph 3565

The ancient Egyptians used different methods to transport stones, such as skates and lifts, and sometimes even the Nile.

Paragraph 3566

Yes, there are other statues that look like sphinx elsewhere in Egypt, but they are less famous.

Paragraph 3567

Yeah, there was a certain design of the pyramids, and they were usually hierarchical in shape to facilitate the rise of spirits to heaven.

Paragraph 3568

The architectural model of pyramids is the hierarchical form, which symbolizes going up into the sky and communicating with the other world.

Paragraph 3569

Yes, tours of the pyramids are regularly organized, and visitors can explore them and identify their history.

Paragraph 3570

Historians rely on ancient inscriptions and writings, as well as archaeological studies and analysis of physical evidence.

Paragraph 3571

Different types of pyramids include: listed pyramids, step-by-step pyramids and classical pyramids.

Paragraph 3572

The sphinx is believed to have had a beard and hair, but most of them have been eroded over time.

Paragraph 3573

The Sphinx statue is characterized by an artistic design that combines the lion's body with the human head, a symbol of power and wisdom.

Paragraph 3574

Yes, the pyramid of a branch was considered a sacred place reflecting Pharaoh's powers and his faith in the afterlife.

Paragraph 3575

There is no evidence of secret writing within the pyramids, but there are known religious and

archaeological texts.

Paragraph 3576

Yes, the pyramids from space can be seen clearly because of their size and distinctive shape.

Paragraph 3577

One of the most prominent myths associated with the Sphinx was that he was the protector of the pyramids, defending the royal tombs, and he symbolized wisdom and power.

Paragraph 3578

The pyramids are carefully cleaned using harmless techniques to maintain their structure, and special equipment is used to clean surfaces.

Paragraph 3579

Yes, the pyramid was a subsidiary symbol of the political power and prestige of the Pharaoh, reflecting his authority and wealth.

Paragraph 3580

Pyramids were used as royal graves of pharaohs, a place to preserve mummies and treasures that were prepared for the afterlife.

Paragraph 3581

Yes, there are pyramids in other places in Egypt, such as Sakara and Jahmur, each of which has a distinctive character and determination.

Paragraph 3582

Yes, there were some differences in designs between pyramids, including the form of the base and internal composition.

Paragraph 3583

The pyramids were affected by destruction during some wars and conflicts, where they suffered damage and rehabilitation needs.

Paragraph 3584

The particle pyramid is the second largest pyramid in the Giza after the Khvo pyramid, with a height of about 136.4 metres.

Paragraph 3585

There is no definite evidence of hidden safes within the pyramids, but burial rooms and corridors are used for religious and burial purposes.

Paragraph 3586

Visitors can interact with pyramids through tours, learn about their history, and explore their

surroundings.

Paragraph 3587

Abu al-Hawl is believed to have also played a symbolic role in the ancient Egyptian religion, representing the wisdom of the Pharaohs and a shepherd of the holy places.

Paragraph 3588

The sphinx was built mainly from limestone, and some parts were made from other materials such as granite.

Paragraph 3589

Sphinx is preserved from erosion through continuous restoration, and the use of modern conservation techniques to protect the statue.

Paragraph 3590

Sphinx visitors can approach him until a certain distance, but there are restrictions to keeping the statue from erosion.

Paragraph 3591

Historical information on the branch in the pyramids can be found through inscriptions and writings found in the pyramid of the branch.

Paragraph 3592

A spine pyramid follows the traditional pyramid architecture, with some differences in design and materials used.

Paragraph 3593

Weather conditions such as wind and rain can affect sphinx, requiring continuous maintenance and restoration.

Paragraph 3594

Yeah, there's bigger pyramids than the pyramid branch elsewhere, but the pyramid branch is one of the main pyramids in the Giza.

Paragraph 3595

Yes, modern techniques such as X-ray and spectroscopy are used to study pyramids and detect their secrets.

Paragraph 3596

The base stone of a very large branch pyramid, estimated to be about 10 metres wide, makes it a huge stone in the construction of the pyramid.

Paragraph 3597

The Industrial Revolution has introduced new techniques in archaeological studies, such as

precise tools for analysing pyramids and achieving new discoveries.

Paragraph 3598

No mumaywat were found in the Harm al Khabhar, where some pyramids contained royal graves, but no mumaywat were found in this case.

Paragraph 3599

There are no religious texts written on Sphinx, but it is a religious symbol in itself.

Paragraph 3600

The pyramids are monitored through periodic checks and maintenance campaigns, as well as the use of surveillance systems to maintain their safety.

Paragraph 3601

Embalming is the process of preserving bodies in ancient Egypt to ensure that the body is preserved for the afterlife.

Paragraph 3602

King Narmer is one of the first kings of ancient Egypt, attributed to him to the unification of Upper and Lower Egypt.

Paragraph 3603

The priests were responsible for religious rituals, offering relatives, and communicating with the gods.

Paragraph 3604

The hieroglyphic system is the ancient writing system in Egypt, used to write on walls, temples and religious texts.

Paragraph 3605

Zuser was an Egyptian pharaoh from the third family and built the first pyramid in Egypt, the pyramid listed in Sekara.

Paragraph 3606

Embalming included the removal of internal organs, the drying of the body with salt, and wrapping it with linen bandages.

Paragraph 3607

Narmer is important because he unites the upper and lower Egypt and establishes the first family in Egyptian history.

Paragraph 3608

They were responsible for performing daily rituals, caring for the gods, organizing religious

ceremonies.

Paragraph 3609

Hieroglyphics were used to document historical events, religious ceremonies and funeral texts.

Paragraph 3610

It is the first huge stone building in history, and it is a development from simple graves to the listed pyramid.

Paragraph 3611

The linen, salt, aromatic oils and resins were used to embalm and preserve the bodies.

Paragraph 3612

One of his most remarkable achievements is the consolidation of Egypt, the highest and lowest, and the establishment of the capital, Memphis.

Paragraph 3613

Priests were chosen from noble families and sometimes inherited office.

Paragraph 3614

Hieroglyphic symbols represent words, voices, sometimes full ideas, and are used to express

religious and historical texts.

Paragraph 3615

Zuser built his pyramid as part of a funeral complex to be his burial place and to guarantee his place in the afterlife.

Paragraph 3616

The ceremony includes disinfecting the body, using oils and resins, and wrapping the body with linen tapes, with twins for protection.

Paragraph 3617

The famous Narmer board is at the Egyptian Museum in Cairo.

Paragraph 3618

The priests represented the highest religious class and played a major role in politics, administration and religious life.

Paragraph 3619

The hieroglyphic symbols were deciphered by Rachid stone and the world of Champion in the 19th century.

Paragraph 3620

The runway pyramid is the first successful experience of building pyramids in Egypt, and it was a model for all the next pyramids.

Paragraph 3621

Embalming was necessary to preserve the body to ensure the transition to the afterlife and rebirth.

Paragraph 3622

Narmer's board symbolizes the unification of the upper and lower Egypt, and depicts the king as a great pioneer.

Paragraph 3623

The priests were using rituals, propaganda, offering relatives to communicate with the gods and to ensure their approval.

Paragraph 3624

The hieroglyphic was Egypt's ancient language and used symbols that expressed words and ideas.

Paragraph 3625

It was engineer Imhotep who designed and built the pyramid that lay down for King Zuser.

Paragraph 3626

The organs were extracted through a small incision on the left side of the abdomen, while the heart was left in place.

Paragraph 3627

The capital of Narmer was the city of Memphis, which he established after the unification of Egypt.

Paragraph 3628

The priests wore white clothes, covered their heads, and wore religious jewelry.

Paragraph 3629

Hieroglyphic texts were found on temple walls, pyramids, and funeral tools.

Paragraph 3630

The pyramid was surrounded by a large wall, and the cemetery had secret entrances to prevent theft.

Paragraph 3631

The twins were designed to protect the spirit during its journey into the other world and to give it strength.

Paragraph 3632

The oldest evidence is Narmer's painting, which depicts the king in the process of uniting the upper and lower Egypt.

Paragraph 3633

The Grand Priest was the chief minister of temples, directing religious rites and sometimes a counselor to the king.

Paragraph 3634

Hieroglyphics evolved into hierarchical and diametric writing, which was simpler and faster to write.

Paragraph 3635

He used the pyramid as a place to present the relatives and prayers of the deceased king to ensure a safe journey to the other world.

Paragraph 3636

The oldest embalming goes back to the pre-family period, but the most complex embalming began in the Old Kingdom.

Paragraph 3637

It has contributed to nation-building through the unification of Egypt and the establishment of a

strong central system of government.

Paragraph 3638

They used to offer relatives, read the prayer, and clean the statues of the gods every day.

Paragraph 3639

Rachid was discovered in Rashid by Napoleon soldiers in 1799.

Paragraph 3640

The pyramid contains burial rooms and underground corridors designed to protect the King from thieves.

Paragraph 3641

They used linens, resins, aromatic oils and salt to preserve the bodies.

Paragraph 3642

It is characterized by the symbolic and unique image of the unity of Egypt's upper and lower Egypt.

Paragraph 3643

They were taught to read and write in hieroglyphics and to train them in religious rituals and

astronomical reading.

Paragraph 3644

It was used to document religious rites and important events, and was the language of the gods in ancient Egypt.

Paragraph 3645

Challenges included the development of a new design for construction and the use of stone instead of clay bricks for the first time.

Paragraph 3646

Cemeteries are equipped with furniture, statues, food, and all that is thought to be necessary for the afterlife.

Paragraph 3647

It helped document important events such as the unification of the country and the establishment of the first nation.

Paragraph 3648

The priests used symbols such as the scepter, the stick and the door of the ritual to represent religious authority.

Paragraph 3649

Because it was a way of documenting religious mythology and maximizing the gods and showing Pharaoh's power.

Paragraph 3650

Engineers used secret entrances and misleading passages to preserve the pyramid and its contents from theft.

Paragraph 3651

Stages include: body cleaning, removal of organs, drying, embalming, and wrapping with linen ribbons.

Paragraph 3652

Egypt was united by King Narmer, who founded the capital Memphis and founded the first nation.

Paragraph 3653

The priests had a great influence in politics, and often influenced royal decisions and power.

Paragraph 3654

The hieroglyphics helped document Egypt's history, maintain religious texts and educate future generations.

Paragraph 3655

He chose a cow because it was a sacred place near D.C., and he wanted to be near the gods.

Paragraph 3656

The key lies in the deep knowledge of anatomy and the use of appropriate natural materials for the preservation of bodies.

Paragraph 3657

Evidence includes Narmer's board, seals, and statues that show him as a great king.

Paragraph 3658

The Holy Books were a basic reference for rituals, ceremonies and the directions of the religious life of priests.

Paragraph 3659

It was read from right to left or from left to right, sometimes from top to bottom.

Paragraph 3660

Started as a rectangular structure and added several layers to it to take the current listed form, with multiple architectural additions.

Paragraph 3661

No, no mummies were found in the runway pyramid where the cemetery was closed and surrounded by bunker walls.

Paragraph 3662

Tools such as metal spoons were used to remove organs, saws to open the skull, and clamps.

Paragraph 3663

It contributed to the establishment of a central system of governance and the development of trade with neighbouring countries, which led to the flourishing of the economy.

Paragraph 3664

Religion was the focus of their lives, where they spent most of their time in rituals, worship, and service in temples.

Paragraph 3665

Hieroglyphic writing has evolved to become simpler and faster across the hierarchical and demographic, for use in everyday life.

Paragraph 3666

Yes, it was part of a large complex of squares, cabin rooms, and small temples built to worship King Zuser.

Paragraph 3667

It was done very carefully with the addition of jewelry and special talismen to protect Pharaoh in the afterlife.

Paragraph 3668

The board shows the symbols of property and power such as the White Crown and the Red Crown, and the gods that support it in uniting the country.

Paragraph 3669

The priests were copying and preserving religious texts to ensure that rituals and religious teachings continued across generations.

Paragraph 3670

Hieroglyphics have made it possible to record stories, poems and legends that form part of Egypt's literary heritage.

Paragraph 3671

It was built under the direction of Imhotep using limestone, and the design was based on the transformation of the traditional terrace into a listed structure.

Paragraph 3672

The goal was to fully preserve the body in order to ensure that the soul was raised properly in the

afterlife, which called for complexity in the process.

Paragraph 3673

With the unification of Egypt and the establishment of the capital, it has contributed to the dissemination of Egyptian language and culture throughout the country.

Paragraph 3674

They used sacred texts and pretenders, chanting songs, offering relatives in holy places at temples.

Paragraph 3675

It was used to engrave rituals, propaganda, and important historical events on temple walls.

Paragraph 3676

Social and political complexities have increased the importance of building the pyramid as a symbol of Pharaoh's authority and religious power.

Paragraph 3677

No, embalming was practised on the upper and middle classes of society, but it was used in simpler ways for the poor.

Paragraph 3678

Its power is illustrated by the scenes of military triumphs, and its representation as an unchallenged ruler with the support of the gods.

Paragraph 3679

The temples were the centre of worship, education, the establishment of religious rites, as well as the administration of religious affairs.

Paragraph 3680

The symbols have become more concise and simple with the emergence of hierarchical and demoralized writing to suit daily use.

Paragraph 3681

I used misleading corridors, high walls and secret entrances to protect the pyramid from thieves.

Paragraph 3682

Because it required special materials, artistic skills and advanced tools to ensure the preservation of the body for as long as possible.

Paragraph 3683

The art of photography was founded on stone paintings, and the use of royal symbols that became models used across the ages.

Paragraph 3684

It included ritual cleansing, prayers, the wearing of sacred symbols, and sometimes the King's participation in the ritual.

Paragraph 3685

She was part of the formal education for the training of clerks and priests, and the preservation of religious and historical texts.

Paragraph 3686

Yes, the pyramid was damaged by earthquakes and erosion factors, but restoration work was done to maintain it.

Paragraph 3687

Yes, there were special symbols used to refer to the king as cartoons and crowns.

Paragraph 3688

The priests were organizing holidays, performing rituals, offering relatives to please the gods during religious events.

Paragraph 3689

These included religious and official hieroglyphic writing for literary and administrative purposes, and demography for daily use.

Paragraph 3690

Through the copying and preservation of religious and educational texts and the management of temples, they contributed to the continuation of cultural heritage.

Paragraph 3691

It includes symbols such as the snake of the god Ra, the hawk of the god Horus, and the beggar of the god Kiberi.

Paragraph 3692

The rituals included offering relatives, praying, and clearing places as part of the preparation for the afterlife.

Paragraph 3693

Legends relate to the God of Anubis, who was considered the protector of the dead and the sponsor of the embalming process.

Paragraph 3694

The instruments include the sacred stick, the protection twins, and the various symbols of the gods used in the ritual.

Paragraph 3695

Hieroglyphics provided religious texts such as pyramids and funerals, which helped to understand

religious beliefs and rituals.

Paragraph 3696

The drawings represent the King in religious rituals, scenes of everyday life and the gods that protect him in the other world.

Paragraph 3697

The relationship was cooperative where priests provided religious support to the king in exchange for care and political support.

Paragraph 3698

Imagine the victories through the scenes of fighting and capture, and put the king in a position of power and domination.

Paragraph 3699

The titles include the Grand Priest, the priest of Amun, and the priest of Ra, each of which expresses a specific religious degree and rank.

Paragraph 3700

Embalming has contributed to the development of medical knowledge through the study of anatomy and the use of natural materials for treatment and embalming.

Paragraph 3701

Ahom the first is Pharaoh of Egypt, who founded the 18th family, and expelled Alexis from Egypt.

Paragraph 3702

The most important achievements of Homs I are the expulsion of Alexis, the reunification of Egypt and the beginning of the era of empire.

Paragraph 3703

Isis became a goddess through her story with Osiris, where she gathered his body and brought it back to life, making it a symbol of love, motherhood and magic.

Paragraph 3704

Isis represented motherhood, protection, magic, and was worshiped as a goddess of fertility and healing.

Paragraph 3705

Anubis is the embalming god and tombkeeper of ancient Egypt, often portrayed as a man with the head of a jackal.

Paragraph 3706

Anubis was worshiped because he was responsible for embalming and accompanying lives on the journey of life after death.

Paragraph 3707

Nfertari was the wife of Ramses II and the 19 most famous queens of the family, known for their beauty and great influence.

Paragraph 3708

He was one of the greatest kings of Egypt in the 18th family, and his age flourished with peace, prosperity and cultural renaissance.

Paragraph 3709

Nfertari was Ramses II's favourite wife, and a private temple was built next to Ramses' temple in Abu Sambel.

Paragraph 3710

Isis was the wife of Osiris and his sister, and she brought him back after he killed six, which made him a symbol of love and loyalty.

Paragraph 3711

The reign of Hexus ended with their expulsion by Ahos I, who waged a strong military campaign against them.

Paragraph 3712

The main features of Isis include being a goddess of love, healing, magic, and motherhood.

Paragraph 3713

Anubis was photographed as a man with a jackal's head, often beside a mummy or embalming.

Paragraph 3714

He was a great shepherd of the architecture and built many wonderful temples and buildings like the Temple of the Shortest.

Paragraph 3715

Navertari 's grave is located in the Valley of Queens in the shortest, and is marked by its beautiful paintings and bright colors.

Paragraph 3716

Ahasim the first reunified Egypt after the expulsion of Alexis and restored order and stability to the country.

Paragraph 3717

The symbols associated with Isis include the throne, the sun, and the protective wings that symbolize safety and love.

Paragraph 3718

Anubis was celebrated in funeral rituals through twins and prayers aimed at protecting the dead.

Paragraph 3719

The most prominent temples of Amhatab III include the temple of the shortest and the statue of the grateful.

Paragraph 3720

Nfertari was seen as an influential and intelligent queen, with Ramses II participating in State affairs.

Paragraph 3721

Isis was a central goddess in Egyptian religion, and has a great influence on religious rites and funerals.

Paragraph 3722

Homs I received the title "Editor" after his victory over Alexis and the liberation of Egypt from them.

Paragraph 3723

Anubis is the embalming god and protector of the graveyards, and he played a key role in the embalming process and the preservation of the bodies.

Paragraph 3724

The architecture of the era of Amhatab III evolved considerably with the construction of many

temples and statues reflecting strength and prosperity.

Paragraph 3725

Navertari's tomb is marked by its bright paintings and wonderful colors that express life after death and beauty.

Paragraph 3726

Isis greatly influenced the Egyptian religion by being a symbol of motherhood and protection, and her worship spread out of Egypt.

Paragraph 3727

Ahsim the former is an important historical figure because he freed Egypt from Hexus and founded a new era of power and prosperity.

Paragraph 3728

Nfertari was a strong adviser to Ramses II and played an important role in diplomacy and communication with other countries.

Paragraph 3729

Isis was widely worshiped in Roman times as a universal goddess, and her worship spread out of Egypt, including Rome and Greece.

Paragraph 3730

The tools Anubis used in embalming include weather knives, oils, and sacred herbs.

Paragraph 3731

The third was known for his wisdom, his interest in the arts, architecture and diplomacy.

Paragraph 3732

She was offering proximity to Isis through flowers, foods, and little statues.

Paragraph 3733

Ahmet the first set up a strong and well-trained army using battle wheels and professional soldiers to evict Alexis.

Paragraph 3734

The rituals associated with Anubis include the reading of prayers, prayers and twins to ensure the protection of the deceased in the other world.

Paragraph 3735

Nfertari was worshiped as a goddess after her death and regarded as a symbol of beauty and motherhood.

Paragraph 3736

The third was interested in the arts because it was an expression of power, prosperity and prosperity in his age.

Paragraph 3737

The legends associated with Isis include her story with Osiris and her son Horus and her role in bringing Osiris back to life.

Paragraph 3738

Hamas's first military force was enormous, developing new methods of fighting and rebuilding the army to become one of the strongest armies of the time.

Paragraph 3739

Anubis was portrayed in ancient Egyptian literature as a protector of the dead and a guide of the spirits to the afterlife.

Paragraph 3740

The third has had a significant impact on Egyptian culture by supporting the arts, architecture and religion, thus enhancing the cultural identity of society.

Paragraph 3741

Nafertari's grave is considered one of the most beautiful of the graves because of bright drawings

and colors that are still alive today.

Paragraph 3742

Isis was honored by the holding of temples, annual ceremonies and rituals held at her temples.

Paragraph 3743

The first has had a significant impact on Egyptian civilization by uniting the country and strengthening military and economic power.

Paragraph 3744

The legendary role of Anubis includes protecting lives and guiding them to the afterlife and embalming.

Paragraph 3745

The temples of the third era of Amishab were built using huge stones and amazing pottery to reflect Pharaoh's greatness and deity.

Paragraph 3746

Nefertari's name means "prettiest" or "lovable," reflecting its beauty and influence in ancient Egyptian society.

Paragraph 3747

Isis was considered the goddess of magic and had the ability to heal patients, bring good luck and protect lives.

Paragraph 3748

Anubis was thought to supervise the embalming process and ensure that the body was properly preserved in preparation for the afterlife.

Paragraph 3749

The third has had an impact on diplomacy through alliances and political marriage, which has helped to strengthen Egypt 's international standing.

Paragraph 3750

The euphoria in the tomb of Nefertari includes scenes of the gods, funeral rites, and symbols that represent life after death.

Paragraph 3751

Isis was considered a protector of women and mothers, and helped them with issues of love and childbirth.

Paragraph 3752

Homs I reorganized the government and restored order and law after the expulsion of Alexus and

his stability as a powerful omen.

Paragraph 3753

Anubis was considered the protector of the dead and responsible for protecting the bodies and directing the spirits to the afterlife.

Paragraph 3754

I urged the third to leave many traces in the shortest, including his huge temple and the great statues.

Paragraph 3755

Nfertari had a great influence on Egyptian art, where it was beautifully portrayed in drawings and inscriptions that reflected its beauty and strength.

Paragraph 3756

Isis spread her worship outside Egypt in Greece and Rome, where she was worshiped as a universal goddess of motherhood and magic.

Paragraph 3757

Ahmet I used innovative military plans, such as the blockade and naval fighting, to expel Huxus and liberate Egypt.

Paragraph 3758

Anubis was honored in temples through the statues, prayers, and socks offered to him.

Paragraph 3759

The third gave a slave to several gods, including Amon Ra, Isis and Horus, and assigned temples to them.

Paragraph 3760

The Nfertari burial ceremony was carried out in a solemn manner, including funeral rituals, graffiti and inscriptions that represent her journey to the afterlife.

Paragraph 3761

Homs I faced major challenges such as rebuilding the army and reorganizing the country after the expulsion of Alexis.

Paragraph 3762

Isis worshiped in houses through small statues and simple boats like food and flowers.

Paragraph 3763

Anubis was considered the embalming supervisor, and was believed to have ensured that the bodies were properly prepared for the other world.

Paragraph 3764

The achievements of the Third Secretary in architecture and the arts contributed to the strengthening of Egypt 's position as a superpower at the time.

Paragraph 3765

One of the most important artifacts associated with Nefritari is the wonderful drawings in her grave and the statues that embody her beauty and her paper.

Paragraph 3766

Isis was considered the goddess of healing, and she was summoned in difficult times of treatment and protection.

Paragraph 3767

Hamas's first military campaign re-established control over commercial roads and resources, leading to the recovery of the Egyptian economy.

Paragraph 3768

Anubis was represented on religious holidays through statues and ceremonies showing his role as the protector of the dead.

Paragraph 3769

Nfertari influenced Egyptian society with its beauty and wisdom, and was a symbol of elegance

and women's power.

Paragraph 3770

The worship associated with Isis in the Mediterranean included celebrations and rituals that celebrate their role as universal gods.

Paragraph 3771

The rule of Homs I led to the reorganization of the political system and the strengthening of central authority in Egypt.

Paragraph 3772

Anubis was playing an important religious role as the protector of the dead and spirit guide to the other world.

Paragraph 3773

One of the most prominent statues of Amishab the third is the statues of Mennon, which stand at the entrance of his funeral temple in Taya.

Paragraph 3774

Nafertari's grave is unique with its unique charades and bright colors, one of the most beautiful examples of Egyptian funeral art.

Paragraph 3775

The worship of Isis in the great temples included relatives, prayers and rituals aimed at glorifying her as a goddess of love and magic.

Paragraph 3776

The first Hamas campaign restored hope to the Egyptian people after years of foreign rule and increased patriotism.

Paragraph 3777

Anubis was associated with pyramids through his role in protecting the dead and embalming, especially in funeral rituals.

Paragraph 3778

The third gave him a contribution to the development of the arts by supporting artists and encouraging him to innovate in sculpture and architecture.

Paragraph 3779

Nfertari was honored in the royal court by the statues and inscriptions that portray her as a strong and beautiful queen.

Paragraph 3780

Isis' symbols in Egyptian art include the throne, the sun, and the wings that represent protection.

Paragraph 3781

The rule of Ahsim I led to the reconstruction of temples destroyed by Haksus and increased turnout on traditional worship.

Paragraph 3782

The rituals associated with the worship of Anubis include embalming, proselytizing to protect lives, and offering relatives.

Paragraph 3783

Art in the third era has given rise to a reversal of cultural and social prosperity and has become an inspiration for future generations.

Paragraph 3784

Nfertari was appearing in murals in fancy clothes and a crown that symbolized her royal status and beauty.

Paragraph 3785

Isis had a great influence on Greek civilization, adopting it as a goddess of motherhood, magic and fertility.

Paragraph 3786

Homs I was celebrated in ancient texts as a courageous leader and wise king who was able to

free Egypt and build a better future for its people.

Paragraph 3787

Weather instruments associated with Anubis worship include twins, statues, and sacred oils used in embalming.

Paragraph 3788

The achievements of the third year in diplomacy and political alliances have strengthened Egypt's position as a super-Power and established strong relations with neighbouring countries.

Paragraph 3789

Under the supervision of Anubis, the dead were embalmed very carefully to ensure that the body was preserved and equipped for the afterlife.

Paragraph 3790

Nafertari's qualities include intelligence, beauty, and the ability to influence politics and art, making it distinct among the queens of ancient Egypt.

Paragraph 3791

Isis was the goddess of love and fertility, and she was summoned to bring good luck in love, marriage and childbirth.

Paragraph 3792

The first Hamas campaign had a positive impact on trade by restoring trade routes and securing borders, leading to the recovery of the economy.

Paragraph 3793

Legends associated with Anubis include his role in the weight of the heart in the court of the afterlife and the orientation of souls into eternal paradise or agony.

Paragraph 3794

Nfertari was appearing in art inscriptions in fancy costumes and jewelled crowns, reflecting her high standing.

Paragraph 3795

The third inspired a significant impact on the evolution of the architectural arts by encouraging massive construction and complex pottery in temples and palaces.

Paragraph 3796

Isis' worship in the major cities was carried out through festivals and rituals held at their temples, where she was considered a goddess of protection and healing.

Paragraph 3797

Asham's first campaign contributed to strengthening Egypt's position as a regional force by

expelling invaders and reunifying the country under strong central rule.

Paragraph 3798

Anubis was playing an important role as a guide to the spirits on the journey of the other world and the protector of the graves.

Paragraph 3799

Nfertari contributed to Egyptian culture as a symbol of beauty, intelligence and influence in politics and the arts.

Paragraph 3800

Isis worship has influenced other religions through its spread and its influence on rituals and religious beliefs in Greece, Rome and elsewhere.

Paragraph 3801

Ra is the god of the sun in ancient Egyptian mythology, and he was considered the god of creation and life.

Paragraph 3802

Cleopatra was the last king of the heroic family in Egypt and one of the most famous historical figures because of its intelligence, beauty and influence in Roman politics.

Paragraph 3803

The majesty is the goddess of truth, justice and order in ancient Egyptian civilization, and represents the fundamental values of the universe.

Paragraph 3804

Osiris is the god of death and resurrection in Egyptian mythology and was considered the ruler of the Underworld and the judge of the dead.

Paragraph 3805

Ra was photographed as a man with a hawk's head wearing the crown of the sun, often seen in a sunboat sailing across the sky.

Paragraph 3806

Cleopatra has entered into alliances with Roman leaders such as Julius Caesar and Mark Anthony to maintain Egypt's independence and expand its influence.

Paragraph 3807

It represented order and justice, and the Egyptians believed that its teachings should be followed to preserve the balance of the universe.

Paragraph 3808

After his death at the hands of his brother Six, Osiris is sent to become the ruler of the

Underworld and the god of resurrection.

Paragraph 3809

Ra's symbol is the sun disk, often seen surrounded by cobra.

Paragraph 3810

Cleopatra's reign ended with her suicide after defeating her troops with Mark Anthony in front of Octavius, the future emperor of August.

Paragraph 3811

A subservient cult included adherence to ethical, social and systemic laws, and the belief that it was the interconnected life that preserved the universal order.

Paragraph 3812

Osiris is the judge of the dead, judging their lives based on their actions in life to determine their fate in the underworld.

Paragraph 3813

According to the myth, Ra makes a daily journey through the sky day after night and across the underworld at night in a constant battle with the forces of darkness.

Paragraph 3814

Cleopatra's legacy includes its great influence on literature and art over the centuries, as it is portrayed as a symbol of beauty, intelligence and political power.

Paragraph 3815

The Pharaoh considered himself a bright representative on earth, responsible for the maintenance of justice and order in the Kingdom.

Paragraph 3816

Isis, the wife of Osiris, collected his sliced parts and revived him with magic, making him the god of resurrection.

Paragraph 3817

Ra was worshiped by offering relatives, praying, and building huge temples, such as the Temple of the Sun in Heliopolis.

Paragraph 3818

Cleopatra gave birth to four sons: Caesaron of Julius Caesar, and three of Mark Anthony, Alexander Hilius, Cleopatra Celine, and Phalimos Villadelvos.

Paragraph 3819

The symbol of a vault is the feather, which is also used in the weight of the heart of the deceased

during his trial in the afterlife.

Paragraph 3820

Osiris is believed to have taught Egyptians agriculture, and was considered a symbol of fertility and crop growth.

Paragraph 3821

The most famous temple of Ra is the temple of the Sun in Heliopolis, which was the center of the worship of Ra.

Paragraph 3822

Cleopatra committed suicide after defeating her in front of Octavius forces to avoid capture and humiliation in Rome.

Paragraph 3823

Ethical practices include honesty, justice, respect for others, and the maintenance of personal and social balance.

Paragraph 3824

According to the legend, Isis collected his embalmed parts and put him in a coffin, which brought him back to life.

Paragraph 3825

Ra is represented in the texts as the Creator of the universe and the heavenly King, and appears in the songs of the sun and the proclamations of the resurrection.

Paragraph 3826

Cleopatra and Mark Anthony were ally and lovers, and together they tried to strengthen their control over the Mediterranean.

Paragraph 3827

It has affected everyday life by affirming the importance of laws, justice and morality in society.

Paragraph 3828

Osiris became the god of resurrection after Isis had revived him, and became an example of hope in life after death.

Paragraph 3829

Ra leads a ship called Mandjit during the day and Misket during the night, sailing across the heavenly and lower worlds.

Paragraph 3830

Caesaron was the son of Cleopatra and Julius Caesar, and was considered the last legitimate Pharaoh of Egypt before being occupied by the Romans.

Paragraph 3831

On the Day of Resurrection, the heart of the dead weighs for a shiny feather to determine whether it deserves eternal life.

Paragraph 3832

Isis is the wife of Osiris and his sister, and she played a big part in his revival after he was killed by six.

Paragraph 3833

Ra's power lies in his ability to control the sun and light, giving him power over the whole life.

Paragraph 3834

Cleopatra was portrayed in literature as a powerful and attractive personality, full of deception and politics, and as an example of the challenge to great powers.

Paragraph 3835

The principle of universalism is based on the balance of the universe, and it is the foundation of justice and order in the world.

Paragraph 3836

Osiris was considered to be the god of fertility and agriculture, and his death and resurrection symbolized the crop growth cycle.

Paragraph 3837

The sun is the source of Ra's power, where it is considered to renew its energy at sunrise every day.

Paragraph 3838

Cleopatra influenced Roman politics through its alliances with Caesar and Mark Anthony, leading to a change in the balance of power in the Empire.

Paragraph 3839

The heart of a vessel represents truth and justice, and is used to try lives in the other world.

Paragraph 3840

Osiris is celebrated on special holidays called the "Celebrate of the Amiriya," where the story of his death and resurrection is re-enacted to show the triumph of life over death.

Paragraph 3841

Ra was considered the god of creation because he was thought to have created the universe and other gods through his solar power.

Paragraph 3842

Cleopatra was a skilled political and military leader who sought to preserve Egypt's independence in the midst of Roman unrest.

Paragraph 3843

The fluid was used as a balance to measure the heart of the deceased in the afterlife to determine his fate.

Paragraph 3844

Osiris was killed by his brother Six, who cut him into pieces and spread them throughout Egypt.

Paragraph 3845

Ra was considered the leader of the gods, and he cooperated with gods such as Horus and Eve in fighting the forces of chaos and darkness.

Paragraph 3846

Cleopatra used intelligence, alliances and political marriage to maintain its authority and control over the throne.

Paragraph 3847

The book of Maat is a set of moral teachings and values that must be followed by Egyptians to ensure the balance of their lives and the universe.

Paragraph 3848

Six is the god of chaos and evil, and the brother who betrayed and killed Osiris to take the throne from him.

Paragraph 3849

The solar disk of Ra represents the eye of the sun and is believed to protect against the forces of evil.

Paragraph 3850

She is believed to have died of suicide using snake poison after defeating her in the war against the Romans.

Paragraph 3851

Qualified standards include honesty, respect, humility and action for the benefit of society.

Paragraph 3852

The embalming of Osiris symbolizes the preparation for eternal life and the cycle of death and resurrection.

Paragraph 3853

Ra is associated with the sun because it is the source of light and life, and it governs the daily movement of the sun.

Paragraph 3854

Cleopatra managed Egypt through military and economic alliances, using diplomacy to safeguard the interests of her country.

[Paragraph 3855](#)

It usually represents a woman wearing a feather on her head, often showing up with the balance of the right.

[Paragraph 3856](#)

Thanks to their love story and the resurrection of Osiris, they became symbols of hope, resurrection and fertility in Egyptian mythology.

[Paragraph 3857](#)

Ra is a powerful god because he controls the sun, which is the source of life and light, and faces the forces of evil every day.

[Paragraph 3858](#)

Cleopatra's most famous battle is the naval battle of Actium, which she lost in front of Octavius' troops.

[Paragraph 3859](#)

The heart of the deceased is measured against a shiny feather to determine whether or not he deserves eternal life.

[Paragraph 3860](#)

The Eye of Horus symbolizes protection and healing and is used to restore the power and life of

Osiris.

Paragraph 3861

The summoning of a flock is done through prayer and songs that glorify him as the God of the sun and creation.

Paragraph 3862

Cleopatra's alliance with Caesar strengthened and protected its influence, and made Egypt stronger economically and militarily.

Paragraph 3863

Justice is the basis for preserving the balance of the universe and personal morality.

Paragraph 3864

Osiris is the symbol of resurrection because he was raised from death to rule the underworld and to hope for the dead.

Paragraph 3865

At night, Ra turns into the god of the dead, where he leads the ship across the underworld in battle with the forces of evil.

Paragraph 3866

Cleopatra was seen as a political enemy and as an example of a crafty woman, but she was also admired by some Romanians for her beauty and intelligence.

Paragraph 3867

The concept of malaise is reflected in everyday ethics, adherence to laws and the promotion of balance in all aspects of life.

Paragraph 3868

The weight of the heart is performed in front of the afterlife's trial to determine whether the soul deserves to enter heaven.

Paragraph 3869

Isis is the loyal wife who collected the parts of Osiris and brought him back to life with her magic, making him the god of resurrection.

Paragraph 3870

Ra appreciates the setting up of solar rituals and the offering of relatives, and the rehearsal of songs that praise him as a god of the sun.

Paragraph 3871

Cleopatra used marriage and alliances with Roman leaders to enhance its influence and secure

Egypt's interests.

Paragraph 3872

Legend suggests that the fluid created the universe from chaos and maintained its balance through justice and order.

Paragraph 3873

Osiris is the king of the Underworld because he rules the dead and decides the fate of the spirits based on their actions.

Paragraph 3874

Ra drives the sun through the sky day by night and across the underworld at night, in a continuous cycle to protect the universe.

Paragraph 3875

Cleopatra was gathering her fleets and recruiting troops and allied with leaders like Mark Anthony to prepare herself for battles.

Paragraph 3876

It represents justice and truth, a symbol of the spiritual and moral order that governs the universe.

[Paragraph 3877](#)

Osiris is represented as a man with green or white colors, wearing a crown and carrying a scepter and a cane.

[Paragraph 3878](#)

Ra faces evil forces like snake Abeb every night to protect the world, making it a symbol of power and light.

[Paragraph 3879](#)

Cleopatra is a symbol of feminism because of its beauty, its intelligence and its power, which made it a central figure in history.

[Paragraph 3880](#)

The vault represents balance through the feather code, which is used to balance the hearts of the deceased in front of the gods.

[Paragraph 3881](#)

Isis used her powerful magic to reassemble the parts of Osiris, making him the first to be released from death.

[Paragraph 3882](#)

One of the most famous temples of the Crank Temple and the Heliopolis Temple, where rituals

were held for the worship of Ra.

Paragraph 3883

Cleopatra was portrayed in Roman art as a symbol of eastern beauty and femininity, often appearing with royal symbols.

Paragraph 3884

An apocalypse appears in funeral texts as a principle that preserves the balance of the universe, and helps the soul reach heaven.

Paragraph 3885

Osiris symbolizes the renewal of life in spring and the cycle of death and resurrection reflected in the change of seasons.

Paragraph 3886

The cobra is at the top of a pawn called Wajit and symbolizes protection and royal power.

Paragraph 3887

Cleopatra used its beauty and appeal to strengthen its political influence and to forge alliances with powerful leaders.

Paragraph 3888

Gone is a writer of the gods and keeper of their records, and it helps weigh the heart in front of a vessel in the afterlife.

Paragraph 3889

Osiris is considered the god of fertility because he is believed to bring life and prosperity through his cycle of death and resurrection.

Paragraph 3890

Ra is honored in modern times by studying ancient Egyptian legends and symbols, and by caring for Pharaoh's culture.

Paragraph 3891

Cleopatra's reign ended after her suicide following defeat in front of Octavius forces in the battle of Aktium.

Paragraph 3892

Its influence on royal decisions is through the values it imposes on Pharaoh to govern justice and order.

Paragraph 3893

Osiris is represented in the Underworld as the ruler and judge of the dead, who decides the fate

of the spirits after death.

Paragraph 3894

Ra appears in funeral texts as a guide to the spirit across heaven and death, to ensure her resurrection and protection.

Paragraph 3895

Cleopatra is influential because of its strong political role and its influence in the Romanian-Egyptian conflicts.

Paragraph 3896

It has contributed to the construction of Egyptian society by providing a moral and value framework followed by people and kings.

Paragraph 3897

The role of Osiris in trying lives is to judge acts and determine the paradise or punishment of the dead.

Paragraph 3898

Ra symbolizes life through his role as the God of the Sun, which gives light and energy to the world.

Paragraph 3899

Cleopatra's influence on art and culture is reflected in films, plays and paintings that highlight their beauty and power.

Paragraph 3900

It expresses order and justice in the universe through its symbolic balance and its insistence on truth and truth.

Paragraph 3901

The burial rites in ancient Egypt included embalming, putting the body in a decorated coffin, and putting funerals inside the cemetery to ensure a comfortable life in the afterlife.

Paragraph 3902

The pharaoh burial rituals were more complex and included embalming, religious rituals and burials in huge graves such as pyramids, while the common people were buried in simple graves.

Paragraph 3903

The third was one of the most famous pharaohs in ancient Egypt, ruled during the 18th family, famously a brilliant military leader and extended the Egyptian Empire to its maximum limits.

Paragraph 3904

He led 17 successful military campaigns in the Levant, Palestine and Nuba, bringing Egypt to the

height of its military and economic power.

Paragraph 3905

The goddess of love, beauty, music and fertility was the protector of women and the gods who care for the funeral rituals and receive the lives of the dead.

Paragraph 3906

She was worshiped in many temples, most notably the Temple of Dendera, where she was offered milk and honey and music to honor her.

Paragraph 3907

The pumpkin is Pharaoh of the fourth family in ancient Egypt, famous for building the third pyramid in Giza, which is the smallest among the three famous pyramids.

Paragraph 3908

A pumpkin pyramid is smaller than the Khomo pyramids and a branch, but it has a red granite coat and has a more precise structure in some parts of it.

Paragraph 3909

Aye is Pharaoh of the 18th family, who ruled after Tutankhamun, and was famous for his role as guardian of the throne before he became Pharaoh himself.

Paragraph 3910

There have been no major achievements that may have been remembered as Pharaoh, but he was known to be a wise counselor and shepherd of Amon worship after the time of the architecture.

Paragraph 3911

King Mina is the founder of the first family in ancient Egypt, attributed to him to the unification of Upper and Lower Egypt and the creation of the first capital Memphis.

Paragraph 3912

Some legends indicate that King Mina was killed by a predator during a hunting trip, while there are no confirmed details of his death.

Paragraph 3913

The embalming process involved removing internal organs, drying the body with salt, then wrapping it with bandages, and providing it with twins to protect it in the afterlife.

Paragraph 3914

A rogue statue used to express its love and care, often appearing in the form of a cow or a woman carrying two cows, symbolizing beauty and fertility.

Paragraph 3915

The Battle of Megiddo was one of the most famous triumphs of the third, defeating an alliance of rulers of Syria and Palestine, which strengthened its control over the region.

Paragraph 3916

Pyramids were tombs of pharaohs, and they were built to be eternal houses where embalmed bodies were preserved and equipped to ensure post-mortem life.

Paragraph 3917

Codes associated with a concoction include guitar, flower, cow horn and mirror, all of which symbolize beauty, music, and divine care.

Paragraph 3918

The third is regarded as one of the greatest leaders because of his military successes and advanced tactics that have helped to expand Egypt's borders and secure its resources.

Paragraph 3919

It is reported that Manqat was a just ruler who was interested in the affairs of the people and was humane compared to the other pharaohs who preceded him.

Paragraph 3920

Aye's reign was marked as a transitional period after Tutkh Amun's death, where Aye tried to restore ancient religious traditions after the period of architecture.

Paragraph 3921

Memphis was the political and administrative capital of a united Egypt under Mina, and was selected for its strategic position between Upper and Lower Egypt.

Paragraph 3922

The pharaoh's burial site is chosen on the basis of holy sites, mostly near the pyramids or in the Valley of Kings, to ensure the spiritual protection of the pharaoh.

Paragraph 3923

The third is mentioned in mythology as the undefeated leader, and the legends have portrayed him as the son of the Amon God who led him in his battles.

Paragraph 3924

I am supporting the worship of Amon and trying to revive the traditional practices of Egyptian religion after the attempts of architecture to impose the worship of Aton, which earned him the respect of the priests.

Paragraph 3925

A plumbing pyramid built using limestone and granite, and some of its parts were compared to red granite, and it included a funeral complex and temples.

Paragraph 3926

The burial rituals of the queens included burials with their treasures and sometimes in smaller pyramids or graves in the valley of the queens, with an interest in decorating the graves with their own symbols.

Paragraph 3927

The third was eager to support the arts and architecture and left his mark in temples such as crank, where he filmed his victories and battles, thus enriching the artistic heritage of ancient Egypt.

Paragraph 3928

According to legends, a pumpkin suffered a long-term illness prior to his death, believed to have died in mysterious circumstances, but the real cause of his death is still unknown.

Paragraph 3929

The ritual included the introduction of flowers, milk, and music for blush, and often at their temples during major holidays such as harvest day.

Paragraph 3930

The achievements of the third year have expanded Egyptian influence and made Egypt an empire.

Paragraph 3931

The leader who opened the country of the Levant is Khalid the son of the Walid.

Paragraph 3932

The first battle between the Muslims and the rum was a tidy battle.

Paragraph 3933

The Andalusian opened in 711 A.D., led by Tariq Benziad.

Paragraph 3934

The battle that opened the country of Knight is the battle of the Holy One.

Paragraph 3935

The leader who opened Egypt is Amr Bin Al-Ass.

Paragraph 3936

The battle that ended the Byzantine Empire is the Battle of Constantinople in 1453.

Paragraph 3937

The causes of Islamic conquests include spreading Islam, securing the Islamic State, and expanding influence.

[Paragraph 3938](#)

The Muslim leader who opened North Africa is an obstacle to Ben Nafa.

[Paragraph 3939](#)

The battle of the Martyrs ' Court was important because it stopped the Islamic expansion in Western Europe.

[Paragraph 3940](#)

The leader who led Fatah al-Sind is Muhammad bin al-Qasim.

[Paragraph 3941](#)

It was the battle of the Holy City that opened Iraq to Muslims.

[Paragraph 3942](#)

The successor who ordered the opening of the country of Fares is Omar bin Al-Thawb.

[Paragraph 3943](#)

The Islamic conquest of Egypt led to the spread of Islam and the flourishing of science and culture.

[Paragraph 3944](#)

The leader who opened Cyprus is Ma'awe Bin Abi Sofian.

Paragraph 3945

The Battle of the Martyrs' Court has stopped the progress of Muslims in Western Europe.

Paragraph 3946

Constantinople opened in 1453.

Paragraph 3947

The Muslim leader who opened the Andalusian is Tarek Benziad.

Paragraph 3948

One of the most important battles that Muslims have fought against the Persians is the Battle of the Holy and the Battle of Nahund.

Paragraph 3949

It was the Battle of Yarmouk that opened the country of the Levant.

Paragraph 3950

The leader who opened a country beyond the river is Khatiba the son of Moslem the Bahali.

Paragraph 3951

Among the factors that have helped the success of Islamic conquests is religious unity, strong leadership and the weakness of neighboring empires.

Paragraph 3952

Islamic conquests began in the reign of the Prophet Muhammad... and continued after his death.

Paragraph 3953

The city that opened after the Battle of Yarmouk is Damascus.

Paragraph 3954

The successor who led the Islamic conquests in North Africa is Osman bin Afan.

Paragraph 3955

The Battle of Dubai is the battle that opened the country of Sindh.

Paragraph 3956

The opening of Egypt was important because it made Egypt a centre for Islamic science and culture and opened the door to conquests in North Africa.

Paragraph 3957

The leader who led the Islamic conquest of Andalusia is Tarek Benziad.

Paragraph 3958

The Islamic conquest of Spain led to the creation of Andalusian civilization and the flourishing of science, arts and culture.

Paragraph 3959

The successor who led the Islamic conquests in Central Asia is the Amoi successor Abdulmalik Bin Marwan.

Paragraph 3960

The battle in which the Sassanian Empire collapsed is the battle of Nahund.

Paragraph 3961

The leader who opened the sand is Muhammad bin al-Qasim.

Paragraph 3962

The Battle of Yarmouk was decisive because it enabled Muslims to take control of the entire Levant.

Paragraph 3963

The leader who opened Cordoba is Abdurrahman al-Gavafi.

Paragraph 3964

The battle that led to the opening of Jerusalem is the battle of two soldiers.

Paragraph 3965

The battle that stopped the progress of Muslims in France is the battle of the court of martyrs.

Paragraph 3966

The leader who led the Islamic conquests in India is Muhammad Bin Qasim.

Paragraph 3967

A valley battle for Alka is the battle that opened Andalusia.

Paragraph 3968

The successor who opened the country of Fares is Omar bin Al-Thawb.

Paragraph 3969

The opening of Andalusia was important because it led to the spread of Islam and Islamic civilization in Europe.

Paragraph 3970

The leader who opened the Sindh is Muhammad bin al-Qasim al-Athrifi.

Paragraph 3971

The battle of Ein Shams is the battle in which Egypt was opened.

Paragraph 3972

The leader who led the Islamic conquests in the Caucasus is Abdurrahman Bin Rabia.

Paragraph 3973

The Battle of Yarmouk ended the Byzantine rule in Sham.

Paragraph 3974

The leader who opened the barbarians is an obstacle to Ben-Feed.

Paragraph 3975

The battle of the bridge led to the opening of Baghdad.

Paragraph 3976

The leader who opened Khamsan is Abdullah Bin Amer.

Paragraph 3977

The Battle of Wadi Shelf led to the opening of Morocco.

Paragraph 3978

The successor who led the Islamic conquests in the Caucasus is Osman bin Afan.

Paragraph 3979

The battle of the Zero Marj is the battle that opened Damascus.

Paragraph 3980

The leader who opened the country of Sindh is Muhammad bin al-Qasim.

Paragraph 3981

The Battle of Dipple is the battle that opened the country of Sindh.

Paragraph 3982

The Battle of Pellingrad is the battle that opened a country beyond the river.

Paragraph 3983

The leader who opened North Africa is an obstacle to Ben Nafa.

Paragraph 3984

The Battle of Wadi Barbat led to the opening of Cordoba

Paragraph 3985

The leader who opened Egypt is Amr Bin Al-Ass.

Paragraph 3986

The battle of Fort Babylon is the battle that opened Egypt.

Paragraph 3987

The leader who opened Morocco is Moses Bin Nasir.

Paragraph 3988

The successor who led the Islamic conquests in the country of Fares is Omar bin Al-Hab.

Paragraph 3989

It was the battle of the Holy One that opened the country of Knight.

Paragraph 3990

The leader who opened the country of Rome is Khalid the son of Al-Walid.

Paragraph 3991

It was the Battle of Yarmouk that opened the country of Rome.

Paragraph 3992

The leader who opened Damascus is Khaled Bin Al-Walid.

Paragraph 3993

The battle of the Zero Marj is the battle that opened Damascus.

Paragraph 3994

The leader who opened the Andalusian is Tarek Benziad.

Paragraph 3995

It's the Battle of Lake Valley that opened Andalusia.

Paragraph 3996

The Battle of Pellingrad is the battle that opened the country beyond the river.

Paragraph 3997

The Battle of Dipple is the battle that opened the country of Sindh.

[Paragraph 3998](#)

The leader who opened the country of Fares is Saad the son of Abi and Qasr.

[Paragraph 3999](#)

It was the Battle of the Shalf Valley that opened North Africa.

[Paragraph 4000](#)

The battle of the Zero Marge opened Damascus.

[Paragraph 4001](#)

The battle of Fort Babylon opened Egypt.

[Paragraph 4002](#)

It was the battle of the Dipple that opened the country of the Sindh.

[Paragraph 4003](#)

The battle of the Zero Marge opened Damascus.

[Paragraph 4004](#)

The Battle of Pellingrad is the battle that opened the country beyond the river.

Paragraph 4005

The first Islamic conquests began in the period of the Prophet Muhammad by opening Mecca and then expanded in the era of the adult successors.

Paragraph 4006

Khaled bin al-Walid was the leader who led the Muslims in the battle of Yarmouk, which ended with the victory of Muslims over the Byzantine.

Paragraph 4007

Amr bin Al-Ass al-Fat al-Islami led Egypt in 641 m and founded the city of Fawsat.

Paragraph 4008

The conquests contributed to the spread of Islam by inviting the local population to Islam, while preserving religious tolerance.

Paragraph 4009

Islamic conquests led to Muslim domination of Andalusia in 711 m and Islamic civilization continued there for centuries.

Paragraph 4010

Islamic conquests led to the collapse of the Sassanian Empire and the embrace of many Muslim Persians.

Paragraph 4011

One of the most important battles is the Battle of Yarmouk and the Battle of Ajandin, which ended with the control of Muslims over the Levant.

Paragraph 4012

Islamic conquests in North Africa began under the leadership of Aqaba bin Nafa and ended with the spread of Islam in the region.

Paragraph 4013

Salah al-Din al-lubi led the conquests against the Crusaders and restored Jerusalem in 1187.

Paragraph 4014

The opening of Mecca occurred in 630 m after Qureesh broke the covenant with Muslims, and the Prophet Muhammad and his owners entered Mecca without fighting.

Paragraph 4015

Salahuddin was the leader who led Muslims to victory in the battle of Hattin against the Crusades.

Paragraph 4016

Islamic conquests began in India in the seventh century, leading to the spread of Islam and the establishment of Islamic empires such as the Sultanate of Delhi.

Paragraph 4017

Tarek bin Zayad led the Attohiters in Andalusia and won a great victory in the battle of Wadi Lakka.

Paragraph 4018

Islam has spread in the Sudan through conquests and trade, and Islamic kingdoms such as Fong have been established.

Paragraph 4019

The conquests led to the transfer of Islamic knowledge to Europe, especially in the fields of medicine, science and philosophy.

Paragraph 4020

The opening of Constantinople took place in 1453 m under the leadership of the Ottoman Sultan Mohammed Al-Fatah, which ended the Byzantine Empire.

Paragraph 4021

Among the most important reasons are military force, Islamic unity and the weakness of neighbouring States.

Paragraph 4022

The conquests in Andalusia began in 711 A.M. and continued until Granada fell in 1492 A.M.

Paragraph 4023

The Islamic conquest of North Africa has led to the spread of Islam and the Arabization of the region.

Paragraph 4024

The conquests in the Arabian Peninsula included battles such as the invasion of Badr and Fatah Mecca.

Paragraph 4025

The openings contributed to the expansion of trade routes and linked the East to the West, leading to a boom in trade.

Paragraph 4026

Khaled bin al-Walid relied on speed, surprise and ability to adapt to changing circumstances.

Paragraph 4027

The conquests led to Muslims taking control of most of the Iberian peninsula and turning it into a centre of Islamic civilization.

Paragraph 4028

One of the most prominent battles is the Battle of Yarmouk and the Battle of Fahl, which have strengthened Muslim control over the Sham.

Paragraph 4029

The inhabitants of open areas enjoy protection and religious freedom in exchange for payment of tribute.

Paragraph 4030

The openings contributed to the spread of Islamic artistic patterns and the development of Islamic architecture.

Paragraph 4031

Arabic has become the official language in the open areas and has spread as a scientific and administrative language.

Paragraph 4032

The conquests led to the collapse of the Sassanian Empire and the large-scale conversion of the Persians to Islam.

Paragraph 4033

Islamic rule has continued in Spain for centuries, affecting Spanish culture, language and architecture.

Paragraph 4034

The openings contributed to the establishment of schools and libraries and the exchange of

scientific ideas in open areas.

Paragraph 4035

Islamic conquests began in Central Asia in the seventh century and led to the spread of Islam in the region.

Paragraph 4036

The conquests led to the exchange of knowledge with different cultures and the transfer of science to the Islamic State.

Paragraph 4037

Islamic conquests began in North Africa and continued south as Islam spread through commerce.

Paragraph 4038

The battle of the Holy City was crucial in opening the country of Knight and ending the rule of the Sassanian Empire.

Paragraph 4039

The policy was to tolerate other religions with the imposition of tribute as a tax on non-Muslims.

Paragraph 4040

The opening of Constantinople ended the Byzantine Empire and made the city the center of Islamic civilization.

Paragraph 4041

The conquests in Iraq began during Abubakar al-Sadiq and continued during Omar bin al-Thahb, leading to Muslim domination of the area.

Paragraph 4042

Islamic conquests in Morocco began under the leadership of Aqaba Ben Nafa and led to the spread of Islam in the region.

Paragraph 4043

The interaction between Muslims and Europe led to the transfer of Islamic science and culture to Europe, which contributed to the European renaissance.

Paragraph 4044

Islamic conquests began in India in the seventh century and lasted for centuries, leading to the spread of Islam and the establishment of Islamic empires.

Paragraph 4045

Many Greek and Indian philosophical works were transferred to the Islamic world during the conquests, leading to the development of Islamic philosophy.

Paragraph 4046

The conquests in Spain began in 711 m under the leadership of Tariq Benziad and led to the domination of most of the Iberian peninsula by Muslims.

Paragraph 4047

The openings contributed to the exchange of cultures and the expansion of Islamic cultural influence.

Paragraph 4048

Islamic conquests in South-East Asia have spread through trade and advocacy, leading to the transformation of many people into Islam.

Paragraph 4049

The battle of the Martyrs ' Court was decisive as it stopped the progress of Muslims in France and kept Western Europe a Christian.

Paragraph 4050

Islamic conquests in East Africa have spread through trade and advocacy, leading to the entry of Islam into areas such as Somalia and Zanzibar.

Paragraph 4051

Religious minorities enjoy protection and freedom in exchange for payment of tribute, which has

helped to preserve religious diversity.

Paragraph 4052

The breakthroughs have contributed to the exchange of knowledge among civilizations, including science, philosophy and the arts.

Paragraph 4053

The conquests have led to the spread of Islam in South Asia, especially in India, Pakistan and Bangladesh today.

Paragraph 4054

The openings contributed to the unification of the Middle East under Islamic rule and the development of Islamic civilization in the region.

Paragraph 4055

The Arabic language has become the language of administration and education in open areas, thus enhancing its spread as a global language.

Paragraph 4056

The openings contributed to the spread of Islamic artistic patterns and the development of Islamic architecture in open areas.

Paragraph 4057

The conquests were one of the main means of spreading Islam and expanding the influence of the Islamic State.

Paragraph 4058

Islamic conquests have led to Muslim domination of Rafidain and the establishment of major scientific and cultural centres.

Paragraph 4059

One of the most notable openings is the opening of Egypt and North Africa, and the spread of Islam in the regions of the Sahara and the African Sahel.

Paragraph 4060

The conquests led to Muslims taking control of most of the Iberian peninsula and turning it into a centre of Islamic civilization.

Paragraph 4061

Islamic policy has been based on religious tolerance and the management of open areas in such a way as to ensure stability and justice.

Paragraph 4062

The conquests have led to the spread of Islam and the Arabization of North Africa into part of the

Islamic State.

Paragraph 4063

The conquests led to the creation of schools and libraries and the transfer of knowledge among different civilizations.

Paragraph 4064

The openings contributed to the transfer and development of science by translating scientific work from open civilizations into Arabic.

Paragraph 4065

The conquests led to the spread of Islam in India and the founding of the Sultanate of Delhi as one of the most important Islamic kingdoms.

Paragraph 4066

The openings have strengthened commercial and cultural relations between Muslims and non-Muslims, but have also sometimes led to tensions.

Paragraph 4067

Islamic conquests began in the Chamland during the time of Al-Khalifa Omar bin Al-Tabah and the Muslim domination over Damascus and the rest of the cities of Al-Sham came to an end.

Paragraph 4068

One of the most important battles is the Battle of Yarmouk, which was decisive in opening the mole to Muslims.

Paragraph 4069

The conquests led to the collapse of the Sassanian Empire and the transformation of the Persian country into part of the Islamic State.

Paragraph 4070

The openings contributed to the development of the Islamic arts through the interaction of different civilizations and the transfer of artistic knowledge.

Paragraph 4071

The conquests on the Arabian peninsula included battles such as the invasion of Badr and Fatah Mecca, which led to the unification of the island under Islam.

Paragraph 4072

The conquests contributed to the transfer of Greek and Indian philosophy to the Muslim world, which led to the development of Islamic philosophy.

Paragraph 4073

The conquests led to the spread of Islam in Central Asia and the establishment of cities such as

Bukhara and Samarkand as scientific centres.

Paragraph 4074

The openings contributed to the opening of new trade routes and linked the East to the West, leading to the flourishing of world trade.

Paragraph 4075

The conquests in the Indian subcontinent began in the seventh century and lasted for centuries, leading to the founding of the Sultanate of Delhi.

Paragraph 4076

The conquests led to the spread of Islam in North and West Africa and its transformation into part of the Islamic State.

Paragraph 4077

The openings contributed to the transfer of medical knowledge from different civilizations and the development of Islamic medicine.

Paragraph 4078

The conquests in Europe stopped after the battle of the Martyrs' Court, but they led to the spread of Islamic culture in Andalusia and Sicily.

Paragraph 4079

The conquests led to Muslim domination of the Mesopotamia and the establishment of Baghdad as the centre of the Abbasian succession.

Paragraph 4080

The conquests led to Muslim domination of the country of Rafidain and the establishment of major scientific and cultural centres.

Paragraph 4081

Arabic has become the official language in open areas, resulting in its spread as a scientific and administrative language.

Paragraph 4082

Islamic conquests began in the Chamland during the time of Al-Khalifa Omar bin Al-Tabah and the Muslim domination over Damascus and the rest of the cities of Al-Sham came to an end.

Paragraph 4083

The conquests led to the publication of Islamic law as a law in open areas, while preserving some domestic laws.

Paragraph 4084

The conquests in North Africa began under the leadership of the Ben-Feedah Aqaba and led to

the spread of Islam in the region.

Paragraph 4085

The openings contributed to the formation of a new social structure based on Islamic law while preserving some local customs.

Paragraph 4086

The openings contributed to the development of Islamic architecture, including the construction of mosques and schools in open areas.

Paragraph 4087

Islamic conquests in South-East Asia have spread through trade and advocacy, leading to the transformation of many people into Islam.

Paragraph 4088

The conquests in Andalusia began in 711 m under the command of Tariq Benziad, and continued until the fall of Granada in 1492 m.

Paragraph 4089

The openings contributed to the expansion of the borders of the Islamic State and the spread of Islam in new regions.

Paragraph 4090

The conquests on the Iberian Peninsula began in 711 m and continued until the fall of Granada in 1492 m.

Paragraph 4091

The interaction of cultures has led to the development of Islamic literature and the transfer of Persian and Greek literature to Arabic.

Paragraph 4092

The conquests in the Indian subcontinent began in the seventh century and lasted for centuries, leading to the founding of the Sultanate of Delhi.

Paragraph 4093

The financial system was significantly developed after the openings, including the creation of financial bills that were responsible for tax collection and distribution.

Paragraph 4094

The conquests have led to the transfer and development of science. Scientific work from open civilizations has been translated into Arabic.

Paragraph 4095

The openings have strengthened relations between Islamic States and their neighbours, leading

to broad cultural and trade exchanges.

Paragraph 4096

The conquests led to Muslim domination of Sham and the establishment of Damascus as the capital of the illiterate succession.

Paragraph 4097

The conquests contributed to the transfer of Greek and Indian philosophy to the Muslim world, which led to the development of Islamic philosophy.

Paragraph 4098

The conquests led to Muslim domination of the Mesopotamia and the establishment of Baghdad as the centre of the Abbasian succession.

Paragraph 4099

Islamic conquests in India have led to the spread of Islam and the establishment of the Sultanate of Delhi as one of the most important Islamic kingdoms.

Paragraph 4100

The Arabic language has become the language of administration and education in open areas, thus enhancing its spread as a global language.

[Paragraph 4101](#)

Islamic conquests in North Africa began under the leadership of Aqaba bin Nafa and led to the spread of Islam in the region.

[Paragraph 4102](#)

Jewish communities enjoyed religious freedom and special rights under Islamic rule in exchange for payment of tribute.

[Paragraph 4103](#)

Muslims have had difficulty advancing in Europe because of local resistance and major battles such as the court of martyrs.

[Paragraph 4104](#)

Indigenous peoples have been affected by the adoption of Islam and the Arabic language, and their regions have become part of Islamic civilization.

[Paragraph 4105](#)

The Mediterranean maritime trade routes have been dominated by Muslims, leading to a boom in trade and exchange of goods between East and West.

[Paragraph 4106](#)

Islamic conquests began in Anatolia in the seventh century and continued under Ottoman rule,

leading to the spread of Islam in the region.

[Paragraph 4107](#)

Islamic conquests in India have led to the transfer of Indian knowledge such as mathematics, astronomical and medicine to the Muslim world.

[Paragraph 4108](#)

Muslims have adopted central administrative systems and applied sharia law, while preserving some local administrative traditions.

[Paragraph 4109](#)

The openings contributed to the dissemination of Islamic law and the development of legal systems in open areas based on the Koran and the Sunnah.

[Paragraph 4110](#)

The entry of Islam has changed the structures of government, with local rulers replaced by Muslim princes following the successor.

[Paragraph 4111](#)

The Battle of Yarmouk was decisive because it paved the way for the opening of the Cham and Islamic control over it.

Paragraph 4112

The conquests led to the financial prosperity of the Islamic State through tribute, zakat and commercial taxes.

Paragraph 4113

Islamic conquests began in the Caucasus in the seventh century and continued until the peoples of the region entered Islam.

Paragraph 4114

Buddhists enjoyed their religious freedom under Islamic rule in exchange for payment of tribute, and there were cultural interactions between Muslims and Buddhists.

Paragraph 4115

Women have contributed to Islamic conquests by providing logistical support, caring for the wounded and sometimes participating in combat.

Paragraph 4116

Fares was one of the most important areas that opened up, becoming a cultural and scientific centre in the Muslim world.

Paragraph 4117

Islamic conquests in Italy were limited to some maritime invasions and the brief occupation of

Sicily and southern Italy.

Paragraph 4118

The conquests led to the interaction of Muslims with different civilizations, which contributed to the distinctive development of the Islamic arts.

Paragraph 4119

Christians were allowed to practise their religion under Islamic rule, and churches were protected, with tribute paid as a condition of residence.

Paragraph 4120

Muslims led several campaigns in the 7th and 8th centuries in the country of Nuba, and peace agreements were signed to guarantee freedom of trade and cultural exchange.

Paragraph 4121

The Ottomans used advanced blockade techniques such as large cannons and tunnel drilling, which led to the opening of Constantinople in 1453 m.

Paragraph 4122

New agricultural techniques and improved irrigation systems have been introduced, increasing agricultural productivity in open areas.

[Paragraph 4123](#)

Islamic conquests in the Balkans began under Ottoman rule in the 14th century and led to the entry of Islam into Bosnia and Herzegovina and Albania.

[Paragraph 4124](#)

Muhammad bin al-Qasim led the Fathuat in Sindh in the eighth century, resulting in the introduction of Islam into the region.

[Paragraph 4125](#)

The conquests led to the spread of Islamic architecture in open areas, including the construction of mosques and palaces.

[Paragraph 4126](#)

The conquests contributed to the transfer of Greek philosophy to the Muslim world, where it was translated into Arabic and developed.

[Paragraph 4127](#)

Muslims took control of Sicily in the ninth century and Islamic domination continued there for centuries, affecting the region's culture significantly.

[Paragraph 4128](#)

Islamic conquests in Turkic began in the eighth century, leading to the entry of Islam into Central

Asia.

[Paragraph 4129](#)

Interaction with open civilizations has led to the transfer and development of science and technology in the Islamic world.

[Paragraph 4130](#)

Islam has spread in West Africa through conquests and trade, leading to the establishment of Islamic kingdoms such as the Kingdom of Mali.

[Paragraph 4131](#)

The Ottomans led the conquests in the Balkans in the 14th and 15th centuries, leading to the spread of Islam in the region.

[Paragraph 4132](#)

Arabic has become the language of administration and education in the open regions, which has enhanced its spread as a global language.

[Paragraph 4133](#)

Islamic law has been applied in open areas, with some amendments to preserve local traditions.

[Paragraph 4134](#)

Islamic conquests have led to the entry of Islam into Khorasan and its establishment as an important scientific and cultural centre in the Abassian State.

[Paragraph 4135](#)

The openings contributed to the expansion of the application of Islamic law and the development of doctrine through interaction with different cultures.

[Paragraph 4136](#)

Islamic conquests began in Armenia in the seventh century, leading to the entry of Islam into the region and the continuation of Islamic influence for centuries.

[Paragraph 4137](#)

The Ottomans led the conquests in South-Eastern Europe, leading to the spread of Islam in Bosnia and Herzegovina and Albania.

[Paragraph 4138](#)

Interaction with open civilizations has led to the development and enrichment of Arab literature with translated works from other languages.

[Paragraph 4139](#)

Muslims led the conquests in the North Caucasus in the seventh century, leading to the spread of

Islam among the peoples of the region.

Paragraph 4140

The openings have contributed to the transfer of medical knowledge from different civilizations and the development of Islamic medicine, which has become more advanced in its time.

Paragraph 4141

Some open areas have retained local autonomy under the supervision of Islamic rule, allowing cultural and social continuity.

Paragraph 4142

Islamic conquests in Yemen began in the life of the Prophet Muhammad, and the entry of Islam led to the unification of tribes and the establishment of an Islamic State in Yemen.

Paragraph 4143

The conquests on the Arabian peninsula concerned the unification of tribes under the banner of Islam, such as Fatah Mecca and the battle of Hanin.

Paragraph 4144

The openings contributed to the establishment of schools and libraries and the exchange of scientific ideas between Muslims and open peoples.

[Paragraph 4145](#)

The expansion of the Islamic State through conquests has strengthened the Islamic economy through taxation and trade.

[Paragraph 4146](#)

The Islamic conquests in China took place on a limited scale, representing the spread of Islam in the western regions of China through trade and diplomatic missions.

[Paragraph 4147](#)

Islamic conquests in Greece were limited to maritime invasions and the short-term occupation of some islands.

[Paragraph 4148](#)

The conquests contributed to the transfer of natural sciences such as astronomy and medicine from open civilizations to the Islamic world.

[Paragraph 4149](#)

Muhammad bin al-Qasim led the Fatwaat in Sindh, resulting in the introduction of Islam and the establishment of Islamic rule in the region.

[Paragraph 4150](#)

The conquests contributed to the spread of Islamic artistic patterns and the development of the

arts of decoration and architecture in open areas.

Paragraph 4151

The expansion of the Islamic State through the conquests has changed political structures in the open areas, with the appointment of Muslim rulers.

Paragraph 4152

Islam entered Bahrain in the life of the Prophet Muhammad, and the region has enjoyed a stable Islamic rule ever since.

Paragraph 4153

Muslims took control of Sicily in the ninth century, leading to the spread of Islamic culture and Arabic on the island.

Paragraph 4154

The openings contributed to the dissemination of Islamic law as a key legal system in open areas, with some local amendments.

Paragraph 4155

The conquests contributed to the transfer of Greek and Indian philosophy to the Muslim world, which led to the development of Islamic philosophy.

[Paragraph 4156](#)

Islamic conquests began in Andalusia in 711 A.M. and continued until the fall of Granada in 1492 A.M.

[Paragraph 4157](#)

Islamic conquests began in Central Asia in the seventh century and led to the spread of Islam in the region and the establishment of major cities as scientific centres.

[Paragraph 4158](#)

The openings led to the establishment of schools and libraries and the exchange of scientific ideas, which contributed to the development of the educational system in the Islamic State.

[Paragraph 4159](#)

The conquests led to the entry of Islam into Khorasan and its establishment as an important scientific and cultural centre in the Abassian State.

[Paragraph 4160](#)

Islam has spread throughout South-East Asia through conquests and trade, leading to the conversion of many people into Islam.

[Paragraph 4161](#)

The administrative system in the Islamic State has been developed through the appointment of

governors and princes in open areas, which has contributed to the stability of government.

Paragraph 4162

Islamic conquests began in the country of Rum (the Byzantine) during the era of the Khalifa Omar bin Al-Tabah and continued for centuries, with Constantinople opening as the most remarkable achievement.

Paragraph 4163

The openings contributed to the interaction of different cultures with Islamic culture, which led to their development and prosperity.

Paragraph 4164

Islam spread in East Africa through conquests and trade, leading to the entry of Islam into areas such as Somalia and Zanzibar.

Paragraph 4165

The conquests have contributed significantly to the spread of Islam through advocacy and the sword, leading to the spread of Islam in large parts of the world.

Paragraph 4166

Arabic has been adopted as a scientific and administrative language in open areas, affecting local languages and leading to the emergence of new languages over time.

[Paragraph 4167](#)

The openings contributed to the establishment of schools and libraries and the exchange of scientific ideas between Muslims and open peoples.

[Paragraph 4168](#)

Islamic conquests began in the Caucasus in the seventh century and continued until the peoples of the region entered Islam and became part of the Islamic State.

[Paragraph 4169](#)

Islamic conquests began in India in the seventh century and have lasted for centuries, leading to the spread of Islam and the establishment of Islamic empires such as the Sultanate of Delhi.

[Paragraph 4170](#)

The conquests contributed to the transfer of Greek and Indian philosophy to the Islamic world, leading to the development and prosperity of Islamic philosophy.

[Paragraph 4171](#)

Islamic conquests in the Indian subcontinent began in the seventh century and continued for centuries, leading to the establishment of the Sultanate of Delhi and the spread of Islam in the region.

[Paragraph 4172](#)

The openings contributed to the development of the Islamic arts through the interaction of Muslims with different civilizations and the transfer of artistic knowledge among them.

Paragraph 4173

Islamic conquests in Yemen began in the life of the Prophet Muhammad, and the entry of Islam led to the unification of tribes and the establishment of a stable Islamic State in Yemen.

Paragraph 4174

The conquests led to the collapse of the Sassanian Empire and the transformation of the Persian country into part of the Islamic State and its prosperity as a cultural and scientific centre.

Paragraph 4175

Muhammad bin al-Qasim led the Fathuat in Sindh in the eighth century, leading to the introduction of Islam and the establishment of Islamic rule in the region.

Paragraph 4176

The openings contributed to the dissemination of Islamic law as a key legal system in open areas, while preserving some domestic laws.

Paragraph 4177

The conquests led to the spread of Islam in South Asia, especially in India, Pakistan and Bangladesh today, where Islamic kingdoms and empires were founded.

[Paragraph 4178](#)

Islamic conquests in the Balkans began under Ottoman rule in the 14th century and led to the entry of Islam into Bosnia and Herzegovina and Albania.

[Paragraph 4179](#)

The conquests have contributed to the transfer of natural sciences such as astronomy and medicine from open civilizations to the Islamic world, leading to their development.

[Paragraph 4180](#)

Islamic conquests have led to the entry of Islam into Khorasan and its establishment as an important scientific and cultural centre in the Abassian State.

[Paragraph 4181](#)

Islamic conquests led to Muslim domination of Sham and the establishment of Damascus as the capital of the illiterate succession.

[Paragraph 4182](#)

The openings have contributed to the interaction of different cultures with Islamic culture, leading to their significant development and prosperity.

[Paragraph 4183](#)

Islamic conquests began in Turkic in the eighth century, leading to the entry of Islam into Central

Asia and the establishment of Islamic States there.

Paragraph 4184

The conquests led to the publication of Islamic law as a principal legal system in open areas, while preserving some domestic laws.

Paragraph 4185

Islamic conquests in Italy were limited to some maritime invasions and the brief occupation of Sicily and southern Italy, which affected the culture of the region.

Paragraph 4186

Islamic law has been applied in open areas, with some amendments to preserve local traditions and prevailing laws.

Paragraph 4187

Islamic conquests spread in the Caucasus in the seventh and eighth centuries, resulting in the peoples of the region entering Islam.

Paragraph 4188

Islam entered Afghanistan through Islamic conquests in the seventh century and became part of the Islamic State.

[Paragraph 4189](#)

Islam entered Bengal through Islamic conquests in the 12th century, leading to the spread of Islam in the region.

[Paragraph 4190](#)

Commercial interaction with Muslims led to the entry of Islam into western China, without major military breakthroughs.

[Paragraph 4191](#)

Islamic conquests have contributed to the preservation of some aspects of ancient civilizations through translation and cultural transmission.

[Paragraph 4192](#)

Islam entered Nigeria through Islamic conquests and trade in the ninth century, transforming the region into an Islamic centre.

[Paragraph 4193](#)

The conquests led to the unification of tribes under the banner of Islam and the expansion of Islamic influence in the region.

[Paragraph 4194](#)

Scientists played an important role in the spread of education and science in open areas, which

contributed to the development of Islamic civilization.

Paragraph 4195

The conquests led to the entry of Islam into Sindh in the eighth century, and the region became part of the Abasian succession.

Paragraph 4196

There were no Islamic conquests in Madagascar, but Islam spread there through trade and migration from East Africa.

Paragraph 4197

Islam entered Crimea through Islamic conquests and trade in the 13th century, transforming the region into an Islamic centre.

Paragraph 4198

The openings have contributed to the promotion of world trade and the linkage of the East to the West through maritime and land trade routes.

Paragraph 4199

Islam entered Kurdistan through Islamic conquests in the seventh century, leading to the spread of Islam in the region.

Paragraph 4200

There have been no military breakthroughs in Indo-Chinese, but Islam has spread to the region through trade and advocacy.

Paragraph 4201

Islamic conquests led to the entry of Islam into Uzbekistan in the seventh century, and the region became a scientific and cultural centre.

Paragraph 4202

The breakthroughs contributed to the promotion of trans-Indian trade, linking Islamic regions to South-East Asia and India.

Paragraph 4203

Islam entered Kazakhstan through Islamic conquests in the eighth century and became part of the Islamic State.

Paragraph 4204

Islam entered Azerbaijan through Islamic conquests in the seventh century and became part of the illiterate succession.

Paragraph 4205

Islamic conquests led to the entry of Islam into Turkmenistan in the eighth century, and the

region became part of the Abbasian State.

Paragraph 4206

The conquests contributed to the transformation of Crimea into an important Islamic centre, and the region became part of the Ottoman State later.

Paragraph 4207

The Muslims took control of Malta in the ninth century, leading to the spread of Islam and Arabic on the island for a period of time.

Paragraph 4208

Islam spread in the Maldives through commerce and advocacy in the 12th century without military conquests.

Paragraph 4209

Islam entered Armenia through Islamic conquests in the seventh century and became part of the Abbasian succession.

Paragraph 4210

Arabic has become the language of science and management in open areas, contributing to its spread as a global language.

[Paragraph 4211](#)

Islam entered Georgia through Islamic conquests in the seventh century, and Islamic domination continued for a while in the region.

[Paragraph 4212](#)

Islam spread in the Malayo region through trade and advocacy in the 13th century, without major military conquests.

[Paragraph 4213](#)

New agricultural techniques have been introduced from the Islamic world, increasing agricultural productivity in open areas.

[Paragraph 4214](#)

The openings contributed to the development of fine arts through the interaction of different cultures with Islamic art.

[Paragraph 4215](#)

Islamic conquests spread in the Balkans under the Ottoman State, leading to the entry of Islam into Bosnia and Albania.

[Paragraph 4216](#)

Islam entered Albania through the Ottoman conquests of the 15th century and became part of

the Ottoman Empire.

Paragraph 4217

Islam spread in Indonesia through trade and advocacy in the 13th century, without major military breakthroughs.

Paragraph 4218

The openings contributed to the transfer and development of engineering techniques from open civilizations to the Islamic world.

Paragraph 4219

There have been no military breakthroughs in the Philippines, but Islam spread there through trade and advocacy in the 14th century.

Paragraph 4220

Islamic administrative systems have been implemented in open areas, helping to stabilize governance and promote justice.

Paragraph 4221

Islamic conquests reached Hungary under Ottoman rule in the 16th century and continued for a short time.

[Paragraph 4222](#)

Islam spread in Sri Lanka through trade and advocacy in the eighth century, without major military conquests.

[Paragraph 4223](#)

Islamic conquests led to Muslim domination of Rafidain and the establishment of Baghdad as the centre of Abbasiyah succession.

[Paragraph 4224](#)

The openings contributed to the establishment of schools and libraries in open areas, which helped to develop the educational system.

[Paragraph 4225](#)

Islam entered Crimea through Islamic conquests in the 13th century and later became part of the Ottoman State.

[Paragraph 4226](#)

Islam entered India through Islamic conquests in the seventh century, leading to the establishment of Islamic empires in the region.

[Paragraph 4227](#)

Islamic conquests have led to the collapse of the Sassanian Empire and the transformation of the

Persian country into part of the Islamic State.

Paragraph 4228

Islam has spread in sub-Saharan Africa through trade and conquests, leading to the transformation of many kingdoms into Islam.

Paragraph 4229

There have been no military incursions in Ethiopia, but Islam has spread there through trade and immigration from the Arabian peninsula.

Paragraph 4230

Islam has spread in the Comoros through trade and migration from East Africa and Arabs, without military conquests.

Paragraph 4231

The Islamic conquests on the island began in 711 m and continued until the fall of Granada in 1492 m.

Paragraph 4232

The conquests contributed to the transfer of Greek, Persian and Indian philosophy to the Islamic world and the development of Islamic philosophy.

[Paragraph 4233](#)

Islamic conquests led to an ongoing confrontation with the Byzantine Empire, opening up areas such as Sham and Egypt.

[Paragraph 4234](#)

Islam 's conquests led to Islam 's entry into North Africa and its widespread spread, leading to the establishment of Islamic kingdoms there.

[Paragraph 4235](#)

Islam entered the Caucasus through Islamic conquests in the seventh century, leading to the conversion of the peoples of the region into Islam.

[Paragraph 4236](#)

Interaction with open civilizations has led to the development of Arab literature and the emergence of new literary and cultural influences.

[Paragraph 4237](#)

Islam entered Albania through the Ottoman conquests of the 15th century and became part of the Ottoman Empire.

[Paragraph 4238](#)

Islamic conquests led to the entry of Islam into Central Asia and the establishment of cities such

as Bukhara and Samarkand as scientific and cultural centres.

[Paragraph 4239](#)

Islam entered Bahrain in the life of the Prophet Muhammad and became part of the Islamic State in the era of adult successors.

[Paragraph 4240](#)

Muslims have introduced new agricultural techniques such as advanced irrigation systems, which have increased agricultural productivity in open areas.

[Paragraph 4241](#)

Islamic conquests in Greece were limited to maritime invasions and the short-term occupation of some islands, which affected local culture.

[Paragraph 4242](#)

Islam spread in the Indonesia Islands through trade and advocacy in the 13th century, without major military breakthroughs.

[Paragraph 4243](#)

Islam entered Kurdistan through Islamic conquests in the seventh century, leading to the spread of Islam among Kurds.

[Paragraph 4244](#)

Interaction with different civilizations has enriched Arab poetry with new subjects and methods, derived from open cultures.

[Paragraph 4245](#)

Islamic conquests led to Muslim domination of the Mesopotamia and the establishment of Baghdad as the centre of the Abbasite succession.

[Paragraph 4246](#)

Muslims led several campaigns in the 7th and 8th centuries on the country of Nuba, and peace agreements were signed with the kings of Nuba.

[Paragraph 4247](#)

Islam has spread in South-East Asia through trade and advocacy, resulting in many people in the region becoming Islam.

[Paragraph 4248](#)

The conquests contributed to the spread of Islamic architectures in open areas, leading to the construction of mosques and palaces reflecting Islamic art.

[Paragraph 4249](#)

Islamic conquests led to the collapse of the Sassanian Empire and the transformation of the

Persian country into part of the Islamic State.

Paragraph 4250

The conquests led to Muslim domination of the country of Rafidain and the establishment of Baghdad as the centre of the Abbasian succession.

Paragraph 4251

Islam entered the Indian peninsula through Islamic conquests in the seventh century, leading to the establishment of Islamic empires.

Paragraph 4252

The openings contributed to the expansion of the application of Islamic law in open areas, leading to the development of Islamic law.

Paragraph 4253

Muhammad bin al-Qasim led the Fatwaat in Sindh, resulting in the introduction of Islam into the region and the establishment of Islamic rule.

Paragraph 4254

Islamic conquests led to Islam entering the country beyond the river in the eighth century, transforming the region into a scientific centre.

[Paragraph 4255](#)

The conquests have contributed to the development of Islamic decorative arts through the interaction of Muslims with the traditions of open civilizations.

[Paragraph 4256](#)

Islamic conquests have led to the spread of Islam in the Indian subcontinent and the establishment of the Sultanate of Delhi and other Islamic kingdoms.

[Paragraph 4257](#)

There have been no military conquests in China, but Islam has spread to western China through trade and advocacy from neighbouring Muslim regions.

[Paragraph 4258](#)

The openings contributed to the opening of new trade routes and linked the East to the West, leading to the flourishing of world trade.

[Paragraph 4259](#)

The conquests led to the collapse of the Sassanian Empire and the transformation of the Persian country into part of the Islamic State and its prosperity as a scientific and cultural centre.

[Paragraph 4260](#)

Islam entered Yemen in the life of the Prophet Muhammad and led to the unification of tribes and

the establishment of a stable Islamic State.

Paragraph 4261

The openings contributed to the development of Islamic jurisprudence through the application of sharia law in open areas and interaction with different cultures.

Paragraph 4262

Islam entered India through Islamic conquests in the seventh century, leading to the establishment of Islamic empires such as the Sultanate of Delhi.

Paragraph 4263

The Battle of Yarmouk is a historic battle between Muslims and the Byzantine Empire in 636 AD, a decisive battle that led to the fall of the mole under Muslim rule.

Paragraph 4264

The leader of the Muslims in the battle of Yarmouk was Khalid the son of Al-Walid.

Paragraph 4265

The Battle of Yarmouk is important because it has contributed significantly to the spread of Islam in the Levant and weakened the Byzantine Empire.

Paragraph 4266

The result of the Battle of Yarmouk was the victory of Muslims over the Byzantine, which led to the opening of the Levant to Muslims.

Paragraph 4267

The leader of the Byzantine Army in the Battle of Yarmouk was the Champius.

Paragraph 4268

The victory of Muslims in the battle of Yarmouk led to the full opening of the mole to Muslims and the expansion of their control in the region.

Paragraph 4269

Khaled bin al-Walid used the strategy of maneuvering and tactics to confuse the Byzantine army and achieve victory.

Paragraph 4270

The most important military consequence of the Yarmouk battle was the destruction of Byzantine power in the Sham and the establishment of Islamic control over the area.

Paragraph 4271

The Battle of Yarmouk has contributed to the spread of Islam by promoting Muslim domination over the Levant and spreading religion among the local population.

Paragraph 4272

In the battle of Yarmouk, Muslims used weapons such as spears, swords and horses, as well as advanced tactical strategies.

Paragraph 4273

Amr Ben Al-Ass is one of the leading military leaders in Islam and Sasabi of the Prophet Muhammad, and played a major role in the Islamic Fatah of Egypt.

Paragraph 4274

Amr bin Al-Ass contributed to the Islamic Fatah of Egypt by leading the successful military campaigns that led to the fall of Egypt under Islamic rule.

Paragraph 4275

One of the most important achievements of Amr bin al-Ass was the opening of Egypt and its leadership to successfully fight against the Byzantine.

Paragraph 4276

The relationship between Amr Bin Al-Ass and Al-Khalikh Omar Bin was based on cooperation and mutual respect, where Amr was successfully carrying out the orders of the successor.

Paragraph 4277

Amr bin Al-Ass played an important role in the construction of Cairo by establishing the city of

Al-Fussat as an Islamic capital of Egypt.

Paragraph 4278

The opening of Egypt has affected the spread of Islam in North Africa by facilitating trade and promoting communication between different Islamic regions.

Paragraph 4279

One of the factors that helped the success of Amr Ben-Ass in opening Egypt was the effective military organization and political and strategic support from the successors.

Paragraph 4280

One of the most prominent battles in the world was the Battle of Yarmouk and the Battle of Al-Swari, which contributed to the consolidation of Islamic control.

Paragraph 4281

Islamic conquests have contributed to the expansion of Islam 's influence through the opening of new lands and the establishment of Islamic governments in the occupied regions.

Paragraph 4282

One of the most prominent conquests led by Amr bin al-Ass opened Egypt and annexed it to the Islamic State.

Paragraph 4283

Islamic conquests have affected relations between Muslims and other peoples through the expansion of Islamic culture and the promotion of commercial and scientific exchanges.

Paragraph 4284

One of the factors contributing to the rapid spread of Islam is effective military organization, flexible political strategies and the ability to accommodate different cultures.

Paragraph 4285

Among the challenges that Muslims faced during the uprisings were resistance to local forces, supply difficulties, and changes in geographical and climatic conditions.

Paragraph 4286

The Battle of Yarmouk is of great importance in the history of Islamic conquests because it was a fundamental turning point in the control of the Levant.

Paragraph 4287

The Battle of Yarmouk contributed to Islamic unity by strengthening Muslim control over new lands and uniting military efforts.

Paragraph 4288

One of the most prominent figures who took part in the battle against Yarmouk Khaled Bin

Al-Walid, the Byzantine Commander of Battalmayus, and Ali Bin Abu Taleb.

Paragraph 4289

Victory in the Battle of Yarmouk affected the situation of Byzantine in the region by reducing their influence and strengthening Islamic control.

Paragraph 4290

Byzantine in the Battle of Yarmouk used conventional military methods such as heavy army formations and tactical fighting.

Paragraph 4291

The impact of the Battle of Yarmouk on Muslim relations in neighbouring countries has been positive by enhancing the reputation of Muslims as a powerful and influential group.

Paragraph 4292

Byzantine used strategies such as repeated attack and vaccination of sites to try to confront Muslims in the battle of Yarmouk.

Paragraph 4293

One of the factors that led to the success of Muslims in the battle of Yarmouk is the outstanding strategic leadership, unity of ranks, and effective military tactics.

Paragraph 4294

The Battle of Yarmouk contributed to the formation of the political map of the region by changing control over the Levant and establishing Islamic rule.

Paragraph 4295

The important role of Khalid Bin Al-Walid in the battle of Yarmouk lies in his wise and tactical leadership, which has helped to win the Muslims.

Paragraph 4296

After the battle of Yarmouk with flexibility and respect, Muslims dealt with the local population in Sham, which helped to facilitate the process of opening and integration.

Paragraph 4297

The impact of the Battle of Yarmouk on Islamic culture in Sham was significant, leading to the spread of Islamic culture and religion among the population.

Paragraph 4298

Muslims used strategies such as maneuvering and tactics, as well as boosting the morale of soldiers to win the Battle of Yarmouk.

Paragraph 4299

Islamic conquests have helped to promote intraregional trade by securing trade routes and

expanding economic relations.

Paragraph 4300

The effects of Islamic conquests on governance systems in open areas included the introduction of new administrative systems and the strengthening of Islamic governance.

Paragraph 4301

Islamic armies were organized during the conquests with division of tasks and distribution of resources to ensure success in the battles.

Paragraph 4302

Among the challenges faced by the Islamic leadership in the Battle of Yarmouk are the diversity of Byzantine weapons and the great military pressure.

Paragraph 4303

The Battle of Yarmouk contributed to changing the military situation in Sham by weakening the Byzantine and strengthening Islamic control over the region.

Paragraph 4304

Muslims used strategies such as sudden attacks and land-use tactics to counter Byzantine in the battle of Yarmouk.

Paragraph 4305

The Battle of Yarmouk is one of the most important battles of Islamic conquests because it marked the beginning of Islamic control over the Levant.

Paragraph 4306

One of the most important lessons to be learned from the Battle of Yarmouk is the importance of strategic leadership and military tactics in achieving victory.

Paragraph 4307

The Battle of Yarmouk has helped to strengthen the prestige of the Islamic State by demonstrating its ability to achieve victory in the great battles.

Paragraph 4308

The effects of the Yarmouk battle on the Byzantine Army included the destruction of its military capabilities and a decline in its influence in the region.

Paragraph 4309

The popular response in Sham after the Battle of Yarmouk was positive towards Islamic rule, which helped to facilitate the Fatah process.

Paragraph 4310

The Islamic conquest of Egypt affected the local economy by introducing a new tax system and

promoting trade with other Muslim regions.

Paragraph 4311

The social changes that took place in Sham after the Battle of Yarmouk included the introduction of the Islamic religion and the change of social and political systems.

Paragraph 4312

Islamic conquests have contributed to the spread of Islamic culture through the establishment of educational centres and the dissemination of Islamic language and religion.

Paragraph 4313

One of the challenges that Amr Ben Al-Ass faced during Egypt 's opening was resistance by the Byzantine forces and difficulties in securing supplies.

Paragraph 4314

The military arrangements for Amr Ben-Ass in the battle of Fostat included the effective organization of forces and the direction of offensive strategies.

Paragraph 4315

The factors that led to the surrender of the Byzantine in Egypt include successive military defeats and constant pressure from the Islamic forces.

Paragraph 4316

Amr bin al-Ass dealt with the Byzantine leaders with flexibility and strategic intelligence, which helped to achieve successful breakthrough.

Paragraph 4317

Amr Ben Al Ass used strategies such as siege and advanced military tactics to open Alexandria.

Paragraph 4318

The Battle of Yarmouk affected political events in the Byzantine Empire by reducing and destabilizing its power in the region.

Paragraph 4319

Amr Ben-Ass used strategies such as effective administrative management and non-conflicts to facilitate the management of open areas.

Paragraph 4320

The Battle of Yarmouk contributed to the strengthening of the unity of Muslims through the achievement of a great victory and the strengthening of morale in their ranks.

Paragraph 4321

Islamic conquests have affected culture and art in open areas through the introduction of new methods and the promotion of cultural exchange.

Paragraph 4322

Byzantine used military methods such as the fortification of cities and heavy army formations to defend the mole.

Paragraph 4323

The Islamic conquest of Egypt has affected educational systems through the introduction of Islamic educational institutions and the development of the education system.

Paragraph 4324

The Islamic leadership assisted in the battle of Yarmouk through the effective organization of armies and the application of innovative military strategies.

Paragraph 4325

One of the most significant challenges faced by Amr Ben-Ass is the resistance of the local population and the difficulties of military supply.

Paragraph 4326

After the Battle of Yarmouk, Muslims dealt with various groups in the Cham by applying a policy of tolerance and integration into Islamic society.

Paragraph 4327

The Islamic Fatah of Egypt contributed to strengthening security in the region by stabilizing the

military situation and establishing the Islamic regime.

Paragraph 4328

One of the main events following the Battle of Yarmouk was the fall of Sham under Islamic control and the establishment of Islamic rule in the region.

Paragraph 4329

The Islamic conquest of Egypt has affected local customs and traditions by introducing new customs and changing some local traditions.

Paragraph 4330

One of the most prominent battles that Muslims fought in Sham after the Battle of Yarmouk is the Second Battle of Yarmouk and the Battle of the destruction of Aleppo.

Paragraph 4331

The Battle of Yarmouk contributed to the strengthening of the national spirit of Muslims through the achievement of a great victory and the promotion of Islamic identity.

Paragraph 4332

The political situation in Sham before the Battle of Yarmouk was tense because of the ongoing conflicts between the Byzantine and the Muslims.

Paragraph 4333

Muslims dealt with small kingdoms in Sham after the Battle of Yarmouk by negotiating with their rulers and applying a policy of tolerance.

Paragraph 4334

The Battle of Yarmouk has affected relations between Muslims and Christian communities in Sham by improving cooperation and promoting understanding between the two sides.

Paragraph 4335

Islamic conquests have helped to transfer technology and knowledge to open areas through the exchange of ideas and techniques between different cultures.

Paragraph 4336

The relationship between Amr Bin Al-Ass and the local rulers in Egypt was based on negotiation and cooperation to ensure the stability of Islamic Fatah.

Paragraph 4337

Byzantine used strategies such as immunization and coalition building to maintain control in the mole.

Paragraph 4338

Islamic conquests have contributed to the promotion of science and medicine in open areas

through the establishment of research centres and the exchange of knowledge with other cultures.

Paragraph 4339

Muslims have adopted strategies such as the use of terrain for themselves and the tactic in mountain battles to deal with mountain areas during conquests.

Paragraph 4340

The Islamic Fatah of Egypt helped to strengthen the morale of Muslims by achieving major victories and demonstrating the ability to achieve military objectives.

Paragraph 4341

The Islamic conquest of Egypt has affected the daily lives of Egyptians through changes in social, religious and economic systems.

Paragraph 4342

The signing of a peace treaty between Muslims and the Byzantine has led to military defeats and negotiations between the leaders.

Paragraph 4343

The Battle of Yarmouk has helped to strengthen the relationship between Muslims in various regions by strengthening unity and cooperation among Islamic armies.

Paragraph 4344

After the Battle of Yarmouk, the life of Muslims in Sham was characterized by stability and the application of new Islamic regimes.

Paragraph 4345

One of the most prominent forts that Muslims used in the battle of Yarmouk was the Fort of Damascus and the Fort of Aleppo.

Paragraph 4346

Islamic conquests have helped to develop world trade by securing trade routes and expanding the network of trade relations.

Paragraph 4347

The effects of Islamic conquests on civil society in open areas included changing social systems and promoting human rights.

Paragraph 4348

Muslims interact with different religions in open areas by applying a policy of tolerance and respect for religious beliefs.

Paragraph 4349

Amr bin al-Ass used strategies such as flexibility and military pressure in negotiating with the

Byzantine.

Paragraph 4350

The Battle of Yarmouk has affected the lives of people in the Cham by changing political power and post-conflict stabilization.

Paragraph 4351

Islamic conquests have helped to promote political stability in open areas through the application of Islamic regimes and the provision of security.

Paragraph 4352

One of the most significant military achievements of Muslims in the period of Islamic conquests was the battle of Yarmouk, the opening of Egypt and the opening of Faris.

Paragraph 4353

Muslims ' strategy in dealing with large cities during the conquests included blockades and negotiation of peaceful entry into the city.

Paragraph 4354

The Battle of Yarmouk contributed to the increase of Islamic influence in the Sham region through the achievement of a major military victory and the expansion of Islamic control.

[Paragraph 4355](#)

Islamic conquests have contributed to the development of infrastructure in open areas by building roads and public utilities and promoting communication.

[Paragraph 4356](#)

The challenges faced by Muslims in controlling mountain areas are difficult terrain and local resistance.

[Paragraph 4357](#)

Amr bin Al-Ass contributed to the consolidation of Islamic rule in Egypt through the organization of the administration and the application of Islamic policies.

[Paragraph 4358](#)

The economic transformations that took place in Sham after the Battle of Yarmouk included improved trade and investment in infrastructure.

[Paragraph 4359](#)

The administrative arrangements for Muslims in the open areas included the organization of local government and the application of Islamic law.

[Paragraph 4360](#)

The relationship between the Battle of Yarmouk and political transformations in the Byzantine

Empire is the effect of the battle on the stability of Byzantine and the strengthening of Islamic domination.

Paragraph 4361

Islamic conquests have helped to improve social conditions in open areas by introducing new social laws and promoting justice.

Paragraph 4362

One of the most notable military features of the Islamic Army in the Battle of Yarmouk is the good organization and ability to implement effective strategies.

Paragraph 4363

Muslims dealt with environmental challenges during the conquests by using a tactic suited to environmental conditions and providing the necessary supplies.

Paragraph 4364

Amr Ben Al Ass used strategies such as strengthening local security and expanding administrative control in securing open areas in Egypt.

Paragraph 4365

The Islamic Fatah of Egypt has contributed to the development of relations between Muslims and other communities through the promotion of cultural and economic exchanges.

Paragraph 4366

The factors that have helped the success of Islamic conquests in Sham include advanced military strategies and the superiority of the Islamic leadership.

Paragraph 4367

Islamic conquests have affected economic systems in open areas by changing the tax system and promoting trade.

Paragraph 4368

The plans of the Islamic leadership to address the challenges of the Battle of Yarmouk included the improvement of military tactics and the effective use of resources.

Paragraph 4369

The Battle of Yarmouk has contributed to strengthening the unity among Muslims by achieving a great victory and strengthening the collective spirit.

Paragraph 4370

The repercussions of the Yarmouk battle on international relations at that time included changing the balance of power and strengthening Islamic domination in the region.

Paragraph 4371

Islamic conquests have helped to spread science and art in open areas through the establishment

of educational centres and the promotion of scientific research.

Paragraph 4372

One of the most important battles that Muslims fought during the period of Islamic conquests was the Battle of Yarmouk, Fatah Mecca, and Fatah Faris.

Paragraph 4373

Islamic conquests have contributed to the promotion of a culture of peace and coexistence among peoples through the application of the principles of tolerance and justice.

Paragraph 4374

Measures taken by Muslims to ensure stable governance in open areas included the establishment of effective administrative systems and the strengthening of security.

Paragraph 4375

The Islamic conquest of Egypt has affected the internal policy of the Islamic Empire by strengthening control over open areas and expanding influence.

Paragraph 4376

Islamic conquests have contributed to the improvement of educational systems in open areas through the establishment of schools and universities and the promotion of education.

Paragraph 4377

The factors that helped Amr Ben Al-Ass succeed in opening Egypt include careful military planning and popular support.

Paragraph 4378

Islamic conquests have affected architectural arts in open areas through the introduction of new architectural patterns and the development of building techniques.

Paragraph 4379

Islamic conquests have helped to improve East-West trade relations by securing trade routes and promoting trade.

Paragraph 4380

The impact of the Yarmouk battle on regional security in the Sham region was comprehensive in enhancing safety through the achievement of military victory and political stability.

Paragraph 4381

One of the most prominent scientific institutes that emerged in open areas after the Islamic conquests is schools and major universities such as the House of Hakim in Baghdad.

Paragraph 4382

The Andalusian opening began in 711 A.D., led by Tariq Benziad.

Paragraph 4383

Farsi was opened after the Battle of Qadisiyah in 636 A.D. under the leadership of Saad Bin Abi and Qasr.

Paragraph 4384

The Battle of Yarmouk took place in 636 AD between Muslims and Byzantine and led to the opening of the Sham.

Paragraph 4385

The opening of Andalusia has an impact on European culture by introducing scientific and philosophical knowledge from the Muslim world.

Paragraph 4386

One of the most prominent battles that Muslims fought was the battle of the Holy City and the opening of the cities.

Paragraph 4387

The opening of Andalusia contributed to the transfer of science to Europe through translation and learning at the Andalusian scientific centres.

Paragraph 4388

Muslims used strategies such as siege and war tactics in the battle of Yarmouk to open the mole.

[Paragraph 4389](#)

The organization of Islamic rule in Andalusia included the establishment of the system of the Emirate and the application of Islamic law.

[Paragraph 4390](#)

The reasons that led to the opening of the country of Knight include the weakness of the Sassanian Empire and military pressure.

[Paragraph 4391](#)

Islamic conquests in Sham have affected relations between Muslims and Christians through the establishment of treaties of reconciliation and the promotion of tolerance.

[Paragraph 4392](#)

Tarek bin Zayad was the leader of the Islamic campaign that began the opening of Andalusia in 711 A.D.

[Paragraph 4393](#)

The daily life of Andalusia after the conquest was characterized by stability and progress in science and the arts.

[Paragraph 4394](#)

The cultural monuments of Fatah Farsi include the introduction of Persian language and culture in

the Muslim world.

Paragraph 4395

The battle of the Holy One was decisive in opening the country of Knight and led to the fall of the Sassanian Empire.

Paragraph 4396

Islamic conquests have influenced the development of science in Andalusia through the establishment of scientific and educational centres such as Cordoba.

Paragraph 4397

The opening of the mole has affected the Byzantine Empire by reducing its influence in the region and increasing the power of Muslims.

Paragraph 4398

The reasons for Muslims ' success in the opening of Andalusia include strong leadership and internal divisions in the Kingdom of West Ghouta.

Paragraph 4399

The Islamic Fatah in Fares has contributed to the promotion of trade by securing and expanding trade routes.

Paragraph 4400

The economic results of the opening of Andalusia included the improvement of agriculture and trade and the introduction of new techniques.

Paragraph 4401

Muslims have dealt with Christian communities in Fares after the conquest through a policy of tolerance and respect.

Paragraph 4402

The cultural monuments left by Islamic Fatah in Sham include the introduction of Arab and Islamic culture and the improvement of the arts.

Paragraph 4403

The opening of Andalusia has affected architecture in Europe by introducing Islamic architectural patterns into European designs.

Paragraph 4404

The relationship between Muslims and the Andalusian communities was based on tolerance and cultural exchange.

Paragraph 4405

The reasons that led to the opening of the Levant include conflicts with the Byzantine and the

desire to expand Islamic territory.

Paragraph 4406

In Fares, the Islamic Fatah helped to promote the arts and architecture by introducing new technologies and Islamic design patterns.

Paragraph 4407

One of the most notable scientific achievements in the post-opening Andalusia is the development of science, philosophy and medicine in scientific centres such as Cordoba.

Paragraph 4408

Muslims have dealt with local cultures in the Cham after the conquest by sharing knowledge and mutual respect.

Paragraph 4409

Factors that helped successfully open Andalusia include military strategies, smart tactics and weak local forces.

Paragraph 4410

The opening of Fares has affected the administrative division of the Islamic Empire through the creation of new states and the expansion of the Islamic administration.

Paragraph 4411

The challenges faced by Muslims in Fatah al-Sham included Byzantine resistance and difficult terrain.

Paragraph 4412

The Islamic Fatah in Andalusia contributed to the development of the Arabic language through its use in education and administration.

Paragraph 4413

The effects of Islamic conquest on society in the Persians included changing social systems and promoting Islam in the region.

Paragraph 4414

The military strategies of Muslims in the opening of Andalusia included rapid progress and the use of effective military tactics.

Paragraph 4415

One of the most prominent historical monuments established by Muslims in the country of Knight is mosques, schools and castles.

Paragraph 4416

Islamic Fatah al-Sham contributed to the improvement of agriculture through the introduction of

new techniques in irrigation and agriculture.

[Paragraph 4417](#)

The social implications of the opening of Andalusia include the introduction of new social systems and the development of intercultural interaction.

[Paragraph 4418](#)

Islamic conquests have affected relations between Muslims and Byzantines through rising tensions and military conflicts.

[Paragraph 4419](#)

The role of scholars and scientists in Andalusia after the conquest was important in the development of science, religion and education.

[Paragraph 4420](#)

One of the most prominent Islamic neighbourhoods that originated in the country of Fares after the conquest was the major cities such as Baghdad and Faris.

[Paragraph 4421](#)

Fatah al-Sham influenced illiteracy policy by strengthening political control and military expansion.

Paragraph 4422

The economic importance of the opening of Andalusia includes opening trade routes and promoting economic growth in the region.

Paragraph 4423

The Islamic Fatah in Fares has contributed to the unification of the Islamic territories through the expansion of influence and the integration of the various regions.

Paragraph 4424

One of the most prominent battles that Muslims fought in the opening of Andalusia was the battle of Wadi Lakkah and the opening of Cordoba.

Paragraph 4425

Islamic conquests have influenced philosophical thinking in the Sham by introducing Islamic philosophy and influencing Western thought.

Paragraph 4426

The scientific achievements in the post-open country of Knight include the development of astronomy, mathematics and medicine.

Paragraph 4427

The opening of the Andalusia contributed to the strengthening of cultural ties between the

Muslim world and Europe through cultural and cognitive exchanges.

Paragraph 4428

The political implications of the opening of the Persian country to the Islamic Empire included the strengthening of power and the expansion of political influence.

Paragraph 4429

The relationship between Muslims and Jews in Andalusia after the conquest was based on coexistence and mutual respect.

Paragraph 4430

The reasons for Muslims ' success in Fatah al-Sham include strategic leadership and effective warfare tactics.

Paragraph 4431

Islamic conquest has affected education in Fares through the establishment of new schools and scientific and educational centres.

Paragraph 4432

The most important cultural monuments left by the Islamic Fatah in Andalusia include the progress of literature, the arts and scientific development.

Paragraph 4433

The organization of Islamic rule in the Cham after the Fatah included the creation of states and the application of Islamic law.

Paragraph 4434

The architectural achievements of Fares after the conquest include the construction of mosques and major administrative buildings.

Paragraph 4435

The Islamic Fatah in Andalusia contributed to the improvement of administrative systems through the organization of the regions and the development of the administrative structure.

Paragraph 4436

The effects of Islamic conquest on the arts in the mole include the introduction of new patterns of arts and the development of plastic arts.

Paragraph 4437

In Fares, Islamic conquest helped to expand scientific knowledge through translation and synthesis in various sciences.

Paragraph 4438

The social conditions in Andalusia after the conquest were characterized by diversity and

tolerance among different cultures and religions.

Paragraph 4439

Islamic conquests have affected trade in Shams by securing trade routes and promoting trade.

Paragraph 4440

One of the most prominent literary works that appeared in Andalusia after the opening was the books of poetry, philosophy and history.

Paragraph 4441

The Islamic Fatah contributed to the development of medical sciences in Fares through the introduction of new techniques and scientific research.

Paragraph 4442

The political implications of the opening of Andalusia for relations between Muslims and Byzantines included the escalation of conflicts and tensions.

Paragraph 4443

The influence of Islamic conquest on the organization of society in the Persians included the strengthening of social and administrative systems.

Paragraph 4444

One of the most important scientific centres that emerged in Andalusia after the opening of schools and books such as the University of Cordoba.

Paragraph 4445

Islamic Fatah in Sham helped to promote the arts by introducing new techniques and supporting the arts.

Paragraph 4446

The military strategies used by Muslims in opening the country of Fares included siege and innovative warfare tactics.

Paragraph 4447

Islamic conquest in Andalusia has affected legal systems through the application of Islamic law and the development of judicial systems.

Paragraph 4448

One of the most prominent cultural features that emerged in the country of Fares after the opening of schools and scientific institutes.

Paragraph 4449

Islamic Fatah al-Sham contributed to the development of agriculture through the introduction of

new techniques in irrigation and agriculture.

Paragraph 4450

The effects of Islamic conquest on the Arabic language in Andalusia included promoting its use and development as a scientific and administrative tool.

Paragraph 4451

Muslims interacted with communities in Fares after the conquest through mutual understanding and cooperation.

Paragraph 4452

The cultural results of the opening of Andalusia to Europe include the transfer of knowledge, philosophy and influence on European literature and art.

Paragraph 4453

Islamic Fatah al-Sham helped to unite the various tribes by establishing a unified political system and promoting social harmony.

Paragraph 4454

One of the most prominent military events in Fatah was the Battle of Qadisiyah and the opening of cities.

Paragraph 4455

Islamic conquests have affected the organization of government in Andalusia through the establishment of an Islamic administrative system and the application of sharia law.

Paragraph 4456

Factors that have contributed to the success of Muslims in Fatah al-Sham include strong military leadership and effective war tactics.

Paragraph 4457

The Islamic Fatah in Fares has contributed to the improvement of infrastructure through the construction of roads and public buildings.

Paragraph 4458

The social impact of Islamic openness in Andalusia included the improvement of coexistence between different cultures and religions.

Paragraph 4459

Islamic Fatah al-Sham contributed to the promotion of natural sciences through the development of scientific knowledge and experience.

Paragraph 4460

One of the most prominent artifacts was created in the country of Faris after the opening of

Al-Zakharf and the Islamic inscriptions.

Paragraph 4461

The opening of Andalusia has affected trade in the Mediterranean by controlling trade routes and promoting trade.

Paragraph 4462

The factors that helped Muslims successfully open the country of Persians include effective military strategies and local cooperation.

Paragraph 4463

Islamic conquest in Sham has affected judicial systems through the introduction of Islamic law and the development of legal systems.

Paragraph 4464

One of the most remarkable literary achievements of the Andalusia after the opening was the books of poetry, philosophy and history.

Paragraph 4465

The Islamic Fatah in Fares helped to improve health care by introducing new medical techniques and promoting scientific research.

Paragraph 4466

One of the most prominent cities that arose in Sham after Fatah was Damascus, Homs, and Basra.

Paragraph 4467

The influence of Islamic conquest on the administrative organization of Andalusia included the development of the administrative structure and the application of sharia law.

Paragraph 4468

One of the most prominent art that flourished in the country of Knight after opening the line, and decorating, and carving.

Paragraph 4469

Islamic conquest in Sham has affected economic systems through improved trade, agriculture and infrastructure development.

Paragraph 4470

The results of the Islamic conquest in Andalusia of the architectural arts included the construction of mosques and palaces and the development of architectural designs.

Paragraph 4471

The Islamic Fatah in Fares has contributed to the spread of Islamic culture through education and

advocacy.

Paragraph 4472

The effects of Islamic conquest on philosophy in Andalusia included the introduction of Islamic philosophy and the development of philosophical thought.

Paragraph 4473

Islamic Fatah al-Sham contributed to the promotion of the plastic arts by supporting artists and developing artistic methods.

Paragraph 4474

The economic effects of Islamic Fatah in Fares included the improvement of trade and the promotion of economic activity.

Paragraph 4475

Islamic conquest in Andalusia has affected education through the establishment of new schools and scientific and educational centres.

Paragraph 4476

One of the most prominent cultural features that emerged in the Cham after the opening of mosques, schools and scientific institutes.

Paragraph 4477

The Islamic Fatah in Fares has contributed to the strengthening of social unity through support and cooperation with local communities.

Paragraph 4478

The results of the Islamic conquest in Andalusia of military systems included the improvement of military organization and the development of defence strategies.

Paragraph 4479

Islamic Fatah al-Sham has affected transport and communications by improving roads and developing transport.

Paragraph 4480

One of the most notable scientific achievements in the post-opening Andalusia is the development of astronomy, mathematics and medicine.

Paragraph 4481

The Islamic Fatah in Fares has contributed to the development of literature by disseminating literary works and promoting literary culture.

Paragraph 4482

The effects of Islamic conquest on the social systems of the Sham included improving

coexistence and cooperation between different tribes.

Paragraph 4483

The effect of Islamic conquest on Islamic art in Andalusia included the introduction of new methods and the development of plastic arts.

Paragraph 4484

One of the most prominent scientific institutes that emerged in Fares after the opening was the University of Baghdad and the School of Medicine.

Paragraph 4485

Islamic conquest in Sham has affected financial systems by regulating taxes and strengthening financial regulations.

Paragraph 4486

One of the most important achievements of Islamic conquest in Andalusia in the field of medicine is the establishment of hospitals and the development of medical treatments.

Paragraph 4487

The Islamic Fatah in Fares has contributed to the development of architecture through the construction of mosques and public buildings of an Islamic character.

Paragraph 4488

The cultural effects of Islamic opening in the Sham on the arts included the introduction of new methods of art and the improvement of the plastic arts.

Paragraph 4489

Islamic Fatah in Andalusia contributed to the promotion of Arabic through its use in education and administration.

Paragraph 4490

One of the most prominent scientific cities in Fares after Fatah was Baghdad and Shiraz.

Paragraph 4491

The impact of Islamic conquest on the Sham economy included the improvement of infrastructure and the promotion of trade and transport.

Paragraph 4492

One of the most important results of the Islamic conquest in Andalusia in the field of philosophy is the evolution of philosophical thought and the influence of Islamic philosophy on Western philosophy.

Paragraph 4493

Islamic Fatah in Fares has contributed to the development of industry through the improvement

of crafts and industrial techniques.

Paragraph 4494

The effects of Islamic conquest on the literature of the Sham included the introduction of new methods of writing and the development of Arab literature.

Paragraph 4495

Islamic conquest in Andalusia contributed to the improvement of natural sciences through the development of scientific research and the enhancement of knowledge in astronomy and physics.

Paragraph 4496

One of the most prominent historical monuments left by the Islamic Fatah in the country of the great mosques and castles.

Paragraph 4497

Islamic conquests have affected relations between Muslims and non-Muslims in Andalusia by improving coexistence and cooperation between different communities.

Paragraph 4498

The scientific impact of Islamic opening in Sham included the improvement of scientific research and the development of techniques in astronomy and medicine.

Paragraph 4499

The Islamic Fatah in Fares has contributed to improving people 's lives by improving infrastructure and enhancing social conditions.

Paragraph 4500

One of the most notable scientific research that emerged in Andalusia after the opening of research in astronomy, medicine and mathematics.

Paragraph 4501

The impact of Islamic conquest on education in the Persians included the development of schools and the establishment of new educational institutions.

Paragraph 4502

One of the most important political events in Fatah al-Sham was the Battle of Yarmouk and the opening of Damascus.

Paragraph 4503

Islamic conquest in Andalusia contributed to the development of arts and architecture through the construction of mosques and palaces and the development of plastic arts.

Paragraph 4504

The effects of Islamic conquest on the financial systems of Fares included the regulation of taxes

and the strengthening of financial regulations.

Paragraph 4505

The influence of Islamic Fatah in Sham on laws included the introduction of Islamic law and the development of legal systems.

Paragraph 4506

One of the most notable cultural changes in the post-opening Andalusia is the evolution of literature and the arts and the expansion of scientific knowledge.

Paragraph 4507

The Islamic Fatah in Fares has contributed to the improvement of the economic situation through the development of trade and industry.

Paragraph 4508

One of the most important military events in the opening of Andalusia is the battle of Tor and the beginning of the rule of Muslims on the Iberian peninsula.

Paragraph 4509

Islamic Fatah in Sham influenced local politics through the organization of government and the application of Islamic law.

Paragraph 4510

The effects of Islamic conquest on philosophy in the country of Knight included the development of philosophical thought and the introduction of Islamic philosophy.

Paragraph 4511

Islamic Fatah in Andalusia contributed to the development of sports sciences through the development and teaching of mathematics in schools.

Paragraph 4512

One of the most prominent scientific figures that appeared in the country of Fares after the Al-Khorizmi conquest and the son of Sina.

Paragraph 4513

The effect of Islamic conquest on medicine included the introduction of new medical techniques and the development of medical practices.

Paragraph 4514

One of the most significant cultural achievements of the Islamic Fatah in Andalusia is the development of literature, arts and science.

Paragraph 4515

The Islamic Fatah in Fares has contributed to the improvement of education through the

establishment of schools and the development of educational institutions.

Paragraph 4516

The effects of Islamic conquest on the Andalusian economy included trade improvement and development of agriculture and industry.

Paragraph 4517

Islamic conquest in Sham has affected culture through the introduction of Islamic customs and traditions and the development of the arts.

Paragraph 4518

One of the most important scientific centres that emerged in Andalusia after the opening is the University of Cordoba and the Andalusia Library.

Paragraph 4519

The Islamic Fatah in Fares has contributed to the promotion of trade through improved trade routes and the development of economic relations.

Paragraph 4520

One of the most notable improvements in the health systems of the Sham after the Islamic conquest is the establishment of hospitals and the promotion of medical practices.

Paragraph 4521

The effect of Islamic conquest in Andalusia on architectural art included the development of new methods and the building of distinctive architectural monuments.

Paragraph 4522

One of the most important books published in the country of Fares after the Islamic conquest was the algorithms in mathematics and the son of Sina in medicine.

Paragraph 4523

Islamic conquest in Sham influenced philosophy and science through the introduction of Islamic thought and the development of knowledge in philosophy and science.

Paragraph 4524

One of the most prominent historical events in North Africa is the Islamic Fatah, European colonialism and independence.

Paragraph 4525

Salah al-Din al-Ube is a Muslim leader famous for recovering Jerusalem from the Crusades during the third Crusade.

Paragraph 4526

The Battle of Hatten took place on July 4, 1187.

Paragraph 4527

The impact of Salahuddin on Islamic history through the unification of Islamic countries and the restoration of Jerusalem from the Crusades.

Paragraph 4528

The Islamic conquest of North Africa was of great importance in the dissemination of Islam and the development of local cultures.

Paragraph 4529

After the Battle of Hattin, the Crusaders weakened and began to lose control of the Holy Land.

Paragraph 4530

Before the Islamic Fatah, Mecca was an important commercial and religious centre for the Arab tribes.

Paragraph 4531

The restoration of Jerusalem and the reorganization of the army and the Islamic administration are among the most important achievements of Salah al-Din.

Paragraph 4532

The Battle of Hattin was a decisive battle between Muslims led by Salah al-Din al-Iubi and the Crusades, resulting in the victory of Muslims.

Paragraph 4533

The opening of Mecca occurred in 630 A.D., under the command of the Prophet Muhammad.

Paragraph 4534

Salahuddin of Ethiopia used strategies such as blockades and military alliances to achieve his victories.

Paragraph 4535

Fatah Mecca contributed to the spread of Islam by strengthening Islamic authority and eliminating the opposition of Qureish.

Paragraph 4536

The impact of the Battle of Hattin on the Crusade was significant, leading to the loss of many of the Crusaders from the Holy Land.

Paragraph 4537

North Africa 's historical significance lies in its strategic position and its important centre of trade and culture.

Paragraph 4538

Salahuddin al-Iubi led the campaign against the Crusades by building strong alliances and organizing tight strategies.

Paragraph 4539

The motive behind Fatah Mecca was to establish peace and spread Islam after years of conflict with Qureshi.

Paragraph 4540

The results of the Battle of Hattin included the collapse of the military power of the Crusades in the region and the restoration of the holy lands by Muslims.

Paragraph 4541

After the Islamic conquest, economic life in North Africa evolved through improved trade and agricultural prosperity.

Paragraph 4542

Among the challenges faced by Salahuddin Al-Aibei were military difficulties and political pressure from the Crusades.

Paragraph 4543

The cultural impact of the opening of Mecca on the Arab island was significant, leading to the unification of Arabs under the banner of Islam.

Paragraph 4544

The long-term effects of the Battle of Hatin included strengthening Islamic influence in the region

and curtailing the influence of the Crusades.

Paragraph 4545

One of the most prominent cities in North Africa affected by the Islamic Fatah Cairo, Fez, and Córdoba.

Paragraph 4546

Salahuddin contributed to the development of the military administration through the establishment of a strong recruitment and training system.

Paragraph 4547

Fatah Mecca guaranteed that the Prophet Muhammad would enter Mecca without fighting, leading to the adoption of Islam by many Arab tribes.

Paragraph 4548

The Battle of Hattin has affected international relations by reducing the influence of the Crusades and strengthening Islamic influence in the region.

Paragraph 4549

One of the most prominent battles led by Salahuddin al-lubi is the Battle of Hattain and the Battle of Harim.

Paragraph 4550

The cultural life of Mecca before the Islamic conquest was centred on pagan idols and worships, and was a major commercial centre.

Paragraph 4551

The impact of the opening of Mecca on the pilgrims was positive through the facilitation of the pilgrimage and the reorganization of the holy sites.

Paragraph 4552

Salah al-Din al-Aibi has contributed to the improvement of relations between Muslims by strengthening unity and finding solutions to internal conflicts.

Paragraph 4553

The effects of the Battle of Hattin on the Crusader movement included a reduction of the Crusader's influence in the region and increased pressure on European countries.

Paragraph 4554

The urban achievements in Mecca after the Islamic Fatah included the construction of mosques and the development of infrastructure.

Paragraph 4555

The impact of Islamic conquest on education in North Africa has included the establishment of

schools and the development of Islamic educational institutions.

Paragraph 4556

Salahuddin al-Iubi led the campaign against the Crusades through effective strategies and cooperation with allies in the region.

Paragraph 4557

Economic developments in North Africa after the Islamic conquest included the flourishing of trade and the promotion of agriculture.

Paragraph 4558

The opening of Mecca has an impact on Arab unity by uniting tribes under the banner of Islam and promoting communication between them.

Paragraph 4559

One of the most significant historical monuments left by Salahuddin al-Aibei was the construction of the castle of Salah al-Din in Cairo.

Paragraph 4560

Islamic Fatah contributed to improving the trade situation in North Africa by securing trade routes and strengthening economic ties.

Paragraph 4561

The details of the Battle of Hattin include the defeat of the Crusaders by Salah al-Din al-lubi and the restoration of Jerusalem to Muslims.

Paragraph 4562

The Battle of Hattin has greatly affected Islamic history by strengthening the position of Muslims in the struggle against the Crusades and the restoration of Jerusalem.

Paragraph 4563

The challenges that Mecca faced before the Islamic Fatah included tribal disputes and pressure from Qureesh against Islam.

Paragraph 4564

Salah al-Din al-lubi contributed to the strengthening of Islamic defences through the building of fortresses and the development of defence strategies.

Paragraph 4565

In North Africa, the achievements of Islamic conquest in the field of the arts include the development of architectural arts and the introduction of Islamic techniques.

Paragraph 4566

The Battle of Hattain affected the military leadership in the Islamic world by strengthening the

role of Salahuddin as a prominent military leader.

Paragraph 4567

The importance of opening Mecca in Islamic history lies in strengthening Islam 's control over the Arab island and removing obstacles to its call.

Paragraph 4568

Salah al-Din 'i ibbi contributed to improving the level of education by supporting schools and libraries and strengthening Islamic studies.

Paragraph 4569

The political implications of the opening of Mecca included the strengthening of Islamic control over Mecca and surrounding areas and the imposition of Islamic sovereignty.

Paragraph 4570

The Battle of Hattin has negatively affected relations between Muslims and the Crusades by escalating the conflict and weakening the power of the Crusades.

Paragraph 4571

One of the most notable achievements of Salahuddin al-Aubi in North Africa is the unification of Islamic States and the strengthening of security.

Paragraph 4572

Islamic Fatah contributed to the development of agriculture in North Africa through the introduction of new agricultural techniques and improved irrigation.

Paragraph 4573

The most important strategic point in the Battle of Hattain was to control the Hill of Hattain and exploit the geographical advantage.

Paragraph 4574

The opening of Mecca affected infrastructure development in Mecca through the construction of mosques, the development of roads and the provision of services.

Paragraph 4575

The relationship between Salahuddin Al-Aibe and King Richard Heart of Assad was full of tensions and negotiation, where they negotiated the truce.

Paragraph 4576

One of the most prominent books that appeared in North Africa after the Islamic conquest was the books of jurisprudence, history and interpretation.

Paragraph 4577

Salah al-Din al-Iubi contributed to the strengthening of the Islamic army through training of

soldiers and the development of military strategies.

Paragraph 4578

The social effects of the opening of Mecca on the inhabitants of Mecca included the improvement of social conditions and the imposition of new laws in accordance with Islamic law.

Paragraph 4579

The Islamic Fatah contributed to the spread of Islamic culture in North Africa through the teaching of Arabic and the promotion of Islamic arts and sciences.

Paragraph 4580

A landmark event following the Battle of Hatten was the restoration of Jerusalem by Muslims and the change of the map of control in the region.

Paragraph 4581

The opening of Mecca has affected relations between Mecca and other tribes by strengthening social and political relations with Arab tribes.

Paragraph 4582

The military details of the Battle of Hatin include the strategies used by Salahuddin and the tactics of the Crusades.

Paragraph 4583

Salah al-Din ' i ibbi contributed to strengthening the unity of Muslims by offering wise leadership and uniting Islamic States under a single banner.

Paragraph 4584

The improvements in Mecca after the Islamic conquest included the development of architecture and the improvement of the administrative and economic system.

Paragraph 4585

The social life of North Africa before the Islamic conquest was centred on tribal traditions and local worship.

Paragraph 4586

One of the most important battles of Salah al-Din al-Aibi was the Battle of Hattain and the Battle of Harim.

Paragraph 4587

Islamic Fatah contributed to the development of trade in North Africa by securing trade routes and strengthening economic relations.

Paragraph 4588

The most notable improvements in Mecca after the opening include the development of

architecture, the construction of mosques and the strengthening of the administrative system.

Paragraph 4589

The Battle of Hattin greatly affected the Crusade by weakening it and restoring Jerusalem to Muslims.

Paragraph 4590

Salahuddin ' s role in the war against the Crusaders was a strategic leader, leading Muslims to decisive triumphs.

Paragraph 4591

The influence of Islamic conquest on the arts in North Africa included the introduction of Islamic techniques and the development of architectural arts.

Paragraph 4592

The political repercussions of the opening of Mecca on Qureshi included the loss of political control and influence in Mecca and the unification of Arab tribes under Islam.

Paragraph 4593

The strategies of Salah al-Din al-Aibei in the Battle of Hattin included the use of the terrain for him and the effective organization of the attacks.

Paragraph 4594

One of the most prominent libraries established in North Africa after the Islamic conquest was the Villagers' Library and the Al-Azhar Library.

Paragraph 4595

The impact of the Battle of Hattin on the third Crusade was significant, leading to the collapse of the Crusaders and the loss of their holy lands.

Paragraph 4596

The details of Fatah Mecca include the peaceful entry into Mecca of the Prophet Muhammad and the removal of idols, which has affected society by imposing Islam and strengthening unity.

Paragraph 4597

Salahuddin contributed to the improvement of war strategies through the development of effective tactics and the orderly organization of the army.

Paragraph 4598

One of the most significant effects of the Islamic Fatah in North Africa has been the development of infrastructure and the dissemination of Islamic culture.

Paragraph 4599

The relations between the Crusaders and Muslims before the Battle of Hatin were tense and

characterized by ongoing military conflict.

Paragraph 4600

The strategic importance of opening Mecca in the history of Islam lies in strengthening Islamic control over the Arab island and removing impediments to its call.

Paragraph 4601

The Battle of Hattin influenced international politics in the 12th century by reducing the crusade and strengthening the power of Muslims in the region.

Paragraph 4602

The challenges faced by Salahuddin Al-lubi during his campaign against the Crusades included difficult terrain and military coordination.

Paragraph 4603

The Islamic Prize contributed to the improvement of educational systems in North Africa through school construction and curriculum development.

Paragraph 4604

The most notable improvements in Mecca in the period of Islamic conquest include the construction of mosques and the development of infrastructure.

Paragraph 4605

The economic situation in North Africa before the Islamic conquest was dependent on local trade and traditional agriculture.

Paragraph 4606

The Battle of Hattin has affected future Crusaders' campaigns by reducing their ability to control holy lands and increasing their vulnerability.

Paragraph 4607

The cultural results of the opening of Mecca included the unification of Arab tribes under the banner of Islam and the promotion of Islamic values in society.

Paragraph 4608

Salah al-Din al-lubi contributed to the strengthening of the Islamic army through improved training and the development of war strategies.

Paragraph 4609

Changes in economic life in North Africa after the Islamic conquest included improved trade and increased agricultural production.

Paragraph 4610

The details of the third Crusade after the Battle of Hattin included the Crusaders' attempt to

recover the lost lands and reorganize their campaigns.

Paragraph 4611

The opening of Mecca affected other religious movements on the Arabian island by strengthening Islam and weakening other religious influence.

Paragraph 4612

The achievements of Salah al-Ibbi in maintaining security and stability in the region included the unification of Islamic States and the promotion of equitable governance.

Paragraph 4613

The development of architecture in North Africa after Islamic conquest through the introduction of Islamic architectural methods and the construction of mosques and palaces.

Paragraph 4614

The historic significance of the Battle of Hatin lies in being a major turning point in the conflict between Muslims and the Crusades and affecting the course of history.

Paragraph 4615

The opening of Mecca contributed to the strengthening of the social system in Mecca through the application of the laws of Islam and the promotion of social justice.

Paragraph 4616

The strategies of Salah al-Din al-lubi to overcome the Crusades included the use of the terrain for him and the organization of the attacks in a rigorous manner.

Paragraph 4617

The Battle of Hattin influenced the peace treaty between Muslims and the Crusades by improving the terms of the peace for Muslims.

Paragraph 4618

Changes in cultural life in North Africa after the Islamic conquest included the dissemination of Islamic culture and the promotion of Islamic arts.

Paragraph 4619

Islamic Fatah contributed to the development of the health system in North Africa through the construction of hospitals and the development of medicine.

Paragraph 4620

The economic effects of the opening of Mecca on Mecca and surrounding areas included improved trade and the development of the local economy.

Paragraph 4621

Salahuddin Al-Aibi has contributed to the improvement of diplomatic relations with neighbouring

States through wise diplomacy and conventions.

Paragraph 4622

The social impacts of the opening of Mecca on tribal relations on the Arab island included strengthening tribal unity and easing tensions.

Paragraph 4623

Islamic conquest has affected religious practices in North Africa by introducing and promoting Islam and teaching worship.

Paragraph 4624

The military strategies used by the Crusades in the Battle of Hattin included the use of heavy weapons and the organization of defences.

Paragraph 4625

Salah al-Din al-lubi contributed to strengthening internal security in the Islamic regions through the implementation of security reforms and the development of military capabilities.

Paragraph 4626

One of the most important cities affected by Islamic Fatah in North Africa is Fez and Carthage.

Paragraph 4627

The opening of Mecca has affected the development of the Islamic arts in Mecca through the promotion of architecture and the development of the plastic arts.

Paragraph 4628

The strategic plans developed by Salahuddin Al-Iubi to strengthen the Islamic Army included improved military training and equipment development.

Paragraph 4629

The results of the Islamic conquest of social life in North Africa included the introduction of Islamic values and the strengthening of the social system.

Paragraph 4630

The Battle of Hattain affected the military plans of the Crusaders in the following period by reducing their ability to carry out new campaigns against Muslims.

Paragraph 4631

The economic improvements brought about by the Islamic Fatah in Mecca included the promotion of trade and the development of economic infrastructure.

Paragraph 4632

Salah al-Din al-Aibi contributed to the strengthening of the judicial system in the Islamic regions

through the development of Islamic laws and the improvement of the judicial system.

Paragraph 4633

The most prominent cultural monuments of the Islamic Fatah in North Africa include the dissemination of Islamic culture and the development of arts and architecture.

Paragraph 4634

Fatah Mecca has affected the process of Islamic expansion in the Arabian Peninsula by accelerating the spread of Islam and strengthening Islamic control.

Paragraph 4635

The main focus of the Battle of Hittin was to control strategic positions and achieve decisive victory.

Paragraph 4636

Islamic Fatah contributed to the development of maritime trade in North Africa by securing maritime routes and strengthening trade relations.

Paragraph 4637

Details of the relationship between Salah al-Din al-Aibei and the Muslim world during his reign include the unification of Muslims under his leadership and the achievement of military victories.

Paragraph 4638

The Battle of Hatin influenced military strategies in the next Crusades by reducing the ability of the Crusades to carry out large-scale attacks.

Paragraph 4639

The economic benefits that Mecca received after the Islamic conquest include increased trade and improved overall economic situation.

Paragraph 4640

Salahuddin of Ethiopia has contributed to the improvement of the level of education in the regions that he has ruled by supporting schools and developing educational curricula.

Paragraph 4641

The most notable improvements in Mecca after the Islamic Fatah include the improvement of infrastructure, the construction of mosques and the strengthening of the administrative system.

Paragraph 4642

The Battle of Hattin has affected the negotiations between Muslims and the Crusades by improving the terms of the negotiations in favour of Muslims.

Paragraph 4643

Changes in economic life in North Africa after the Islamic conquest included improved trade and

the development of agriculture.

Paragraph 4644

Islamic Fatah contributed to the development of arts and architecture in Mecca through the construction of mosques and the development of architectural methods.

Paragraph 4645

The strategies that Salahuddin used to secure victory in the Battle of Hattain included the exploitation of terrain and effective military tactics.

Paragraph 4646

The social situation in North Africa before the Islamic Fatah was characterized by tribal traditions and local worship.

Paragraph 4647

One of the most notable events that took place after the Battle of Hatten was the restoration of Jerusalem and the beginning of a new period of Islamic domination.

Paragraph 4648

The Battle of Hattin has affected the relationship between the West and the Islamic world by promoting conflict and tensions between the two sides.

Paragraph 4649

The challenges faced by the Ethiopian debt in the management of the land it opened included stable governance and the development of governance.

Paragraph 4650

Islamic Fatah contributed to the improvement of the Mecca health system through the construction of hospitals and the development of health care.

Paragraph 4651

The improvements brought about by the Battle of Hattain in Islamic military plans included better strategies and campaigns.

Paragraph 4652

The Battle of Hattin influenced the third Crusade by reducing the ability of the Crusaders to carry out effective attacks against Muslims.

Paragraph 4653

The achievements of the Islamic Fatah in the field of culture and education in North Africa have included the dissemination of Islamic education and the development of arts and architecture.

Paragraph 4654

The Islamic conquest has affected the trade relations between Mecca and surrounding areas by

promoting trade and increasing economic activity.

Paragraph 4655

Tariq bin Zayad led the Islamic campaign that opened Andalusia in the Battle of Wadi Laka in 711 A.D.

Paragraph 4656

Islamic conquests have affected European civilization through the transfer of agricultural science, philosophy and techniques.

Paragraph 4657

The kingdoms established by the Muslims in India include the Sultanate of Delhi, the Kingdom of Bengal and the Kingdom of Gazaniyah.

Paragraph 4658

Tariq Benziad contributed to the development of new military strategies and enhanced the influence of Muslims in Andalusia.

Paragraph 4659

Tariq Benziad's most notable battle included the Battle of Wadi Laka, which was decisive in the conquest.

[Paragraph 4660](#)

Islamic civilization has contributed to the development of science in Europe through the translation of scientific and philosophical texts and the development of medical sciences and mathematics.

[Paragraph 4661](#)

Islamic conquests have affected the culture of the Sudan through the dissemination of Islam and the promotion of the Arabic language and Islamic architecture.

[Paragraph 4662](#)

Islamic conquests have contributed to the development of agriculture in India through the introduction of new technologies and new crops.

[Paragraph 4663](#)

Tariq Benziad's reign was marked by the opening of Andalusia, the spread of Islam in the region and the development of military administration.

[Paragraph 4664](#)

Islamic conquests have affected European military strategies through the exchange of military knowledge and tactics.

[Paragraph 4665](#)

The major cities affected by the Islamic conquests in India include Delhi, Agmer and Lono.

Paragraph 4666

The Islamic arts in the Sudan have been developed through the construction of mosques and institutes and the development of Islamic decorations and architecture.

Paragraph 4667

The most prominent cultural contributions of Islamic civilization to Europe include medical sciences, philosophy and mathematics.

Paragraph 4668

Tariq Benziad has influenced the administrative systems of Andalusia by introducing the Islamic system of government and organizing local administration.

Paragraph 4669

Trade activities that flourished in India after the Islamic conquest include trade in goods such as spice and silk.

Paragraph 4670

Islamic conquests have contributed to the enhancement of geographic knowledge in Europe by providing information about unknown regions and territories.

Paragraph 4671

The most prominent Islamic landmarks built in the Sudan include mosques such as the large Khartoum mosque.

Paragraph 4672

Islamic conquests have affected India 's economic life through the introduction of the Islamic tax system and the development of trade.

Paragraph 4673

The Battle of Wadi Laka was decisive in securing Islamic control over Andalusia and greatly affected the history of Fatah.

Paragraph 4674

Islamic civilization has contributed to the advancement of European philosophy by translating the work of Greek philosophers and developing Islamic philosophy.

Paragraph 4675

The effects of Islamic conquest on the social structure of the Sudan included the introduction of the principles of Islam and the promotion of new social values.

Paragraph 4676

Islamic conquests have affected the development of India 's education systems through

school building and curriculum development.

Paragraph 4677

The strategic plans used by Tarek Benziad included the exploitation of terrain and advanced military tactics.

Paragraph 4678

The Islamic Fatah contributed to the development of literature in the Sudan through the introduction of Arabic and the development of Islamic poetry and prose.

Paragraph 4679

The factors that have affected Europe include the sharing of knowledge through commercial translations and Crusades.

Paragraph 4680

Islamic conquests have affected the physical development of India through the construction of mosques, castles and administrative buildings.

Paragraph 4681

The Battle of Hattin has had a significant impact on the Crusaders by reducing their ability to continue military campaigns against Muslims.

Paragraph 4682

Tarek bin Zayad contributed to the spread of Islam in Andalusia through the organization of conquests and the expansion of Islamic influence.

Paragraph 4683

The scientific contributions of Islamic civilization to Europe include medicine, astronomical, mathematics and engineering.

Paragraph 4684

Islamic conquest has affected the social systems of the Sudan by introducing sharia principles and changing social traditions.

Paragraph 4685

The most prominent artwork that originated in India after the Islamic conquest includes Islamic architecture and Persian art.

Paragraph 4686

Islamic conquests have affected the development of writing and printing in Europe through the introduction of new techniques and the development of writing methods.

Paragraph 4687

The impact of Islamic conquests on local culture in the Sudan included the promotion of Arabic

and the development of Islamic culture.

Paragraph 4688

Tariq Benziad contributed to the development of war strategies in Andalusia by adopting new methods of warfare and war management.

Paragraph 4689

The most prominent Islamic kingdoms that have emerged in India include the Sultanate of Delhi, the Sultanate of Bengal and the Kingdom of Gaza.

Paragraph 4690

Islamic conquests have affected the development of science in the Sudan through the introduction of Islamic knowledge and the development of education.

Paragraph 4691

Cultural changes in Europe following Islamic conquests included the introduction of Islamic philosophy, science and architecture.

Paragraph 4692

Islamic conquests have contributed to the promotion of trade in India by securing trade routes and developing trade relations.

Paragraph 4693

The most notable physical effects of Islamic conquests in the Sudan include mosques, schools and public buildings.

Paragraph 4694

Islamic civilization has influenced the development of the visual arts in Europe by offering new techniques and a distinctive decorative method.

Paragraph 4695

The most important cities developed during the period of Islamic conquests in India include Delhi, Agmer and Lalpur.

Paragraph 4696

Islamic Fatah contributed to the development of agricultural science in the Sudan through the introduction of new agricultural techniques and irrigation methods.

Paragraph 4697

Islamic conquests have had a significant impact on philosophical thought in Europe through the transfer and development of Islamic philosophy.

Paragraph 4698

Tariq Benziad contributed to improving the military organization in Andalusia by building an

organized army and developing new strategies.

Paragraph 4699

Islamic civilization has had a significant impact on culture and the arts in India through the introduction of architectural techniques and techniques.

Paragraph 4700

Islamic conquests have affected the economic systems of the Sudan through the introduction of the Islamic financial system and the promotion of trade.

Paragraph 4701

The effects of Islamic conquests on the development of scientific thought in Europe include the introduction of new scientific knowledge and the development of research methods.

Paragraph 4702

Islamic conquests have contributed to the development of governance systems in India through the introduction of new management and taxation systems.

Paragraph 4703

The Battle of Hattin has affected the political situation in the region by reducing crusade influence and strengthening Islamic control.

Paragraph 4704

Tarek bin Zayad contributed to the consolidation of Islamic conquest in Andalusia through success in the battle of Wadi Laka and the expansion of Islamic influence.

Paragraph 4705

The scientific achievements of the Islamic civilization of Europe include the development of mathematics, medicine, astronomical and natural sciences.

Paragraph 4706

Islamic conquests have affected social life in the Sudan through the promotion of Islamic values and the development of social systems.

Paragraph 4707

India ' s benefits from Islamic conquests include the development of agriculture, trade and the promotion of Islamic culture.

Paragraph 4708

Islamic conquests have contributed to the promotion of European culture through the exchange of knowledge and influence on philosophy and science.

Paragraph 4709

Islamic conquests have had an impact on education in the Sudan by building schools and

developing Islamic education systems.

Paragraph 4710

Tariq Benziad has contributed to the promotion of political stability in Andalusia through the consolidation of regions and the development of management systems.

Paragraph 4711

The most notable developments in India in the period of Islamic conquest include the building of new cities and the development of trade.

Paragraph 4712

Islamic civilization has influenced the development of the arts in Europe by introducing new methods into architecture and design.

Paragraph 4713

The achievements of Islamic medical surveys in the Sudan include the introduction of medical knowledge and the development of health practices.

Paragraph 4714

Islamic conquests have contributed to the development of the tissue industry in India through the introduction of new techniques and artistic patterns.

Paragraph 4715

The Battle of Hattin has had a significant impact on the Crusades by reducing their ability to launch attacks against Muslims.

Paragraph 4716

Islamic conquests have affected the development of architecture in the Sudan through the introduction of Islamic architectural patterns and the development of pottery.

Paragraph 4717

The benefits offered by the Islamic civilization of Europe include science, mathematics, philosophy and agricultural techniques.

Paragraph 4718

Tariq bin Zayad contributed to the spread of Islamic culture in Andalusia through the expansion of conquests and the establishment of cultural institutions.

Paragraph 4719

The most notable changes in India after the Islamic conquest include changes in governance, social organization and culture.

Paragraph 4720

Islamic conquests have affected the development of education in Europe by providing new

scientific texts and developing teaching methods.

[Paragraph 4721](#)

The achievements of the Islamic Prize in medicine in India include the introduction of new methods of treatment and the development of medical practices.

[Paragraph 4722](#)

Islamic Fatah contributed to the promotion of arts and crafts in the Sudan through the introduction of new techniques and the development of techniques.

[Paragraph 4723](#)

The most significant impact of Islamic civilization on economic systems in Europe includes the development of trade and the innovation of financial techniques.

[Paragraph 4724](#)

Tariq Benziad contributed to strengthening administrative management in Andalusia through the development of local administration and resource management.

[Paragraph 4725](#)

The most notable changes brought about by Islamic conquests in the structure of cities in India include the construction of mosques and castles and the development of roads.

Paragraph 4726

Islamic conquests have affected the development of agriculture in the Sudan by introducing new agricultural techniques and improving irrigation systems.

Paragraph 4727

The cultural achievements of the Islamic civilization of Europe include the development of literature, arts and architecture.

Paragraph 4728

Islamic Fatah contributed to the improvement of India 's education system by building schools and introducing new education systems.

Paragraph 4729

The most notable changes brought about by Islamic conquests in Sudanese culture include the promotion of Arabic and the development of Islamic arts.

Paragraph 4730

Islamic conquests have contributed to the development of science in Europe through the introduction of scientific knowledge and innovations and techniques.

Paragraph 4731

Tariq Benziad's reign was marked by the opening of Andalusia, the spread of Islam in the region

and the organization of the military administration.

[Paragraph 4732](#)

Islamic conquest has affected the architectural development of India through the introduction of Islamic architectural patterns and the construction of mosques and castles.

[Paragraph 4733](#)

The cultural achievements of Islamic civilization in the Sudan include the development of Islamic literature, arts and architecture.

[Paragraph 4734](#)

Islamic conquests have influenced the evolution of philosophy in Europe by providing philosophical books and translations of Greek philosophers.

[Paragraph 4735](#)

The effects of Islamic conquests on the Sudanese economy include the improvement of trade and the development of economic activities.

[Paragraph 4736](#)

Islamic conquests have contributed to the promotion of artistic culture in India through the introduction of new methods of art and decoration.

[Paragraph 4737](#)

The most notable contributions of Islamic civilization in the field of medicine for Europe include the development of medical treatment and the use of medicinal herbs.

[Paragraph 4738](#)

The benefits that European civilization has received from Islamic conquests include scientific and philosophical knowledge and technical innovations.

[Paragraph 4739](#)

Islamic conquests have affected the development of the arts in the Sudan through the introduction of Islamic artistic patterns and the development of handicrafts.

[Paragraph 4740](#)

The changes brought about by Islamic conquests in India include the introduction of a new culture and the promotion of Islamic arts and architecture.

[Paragraph 4741](#)

The Islamic Fatah contributed to the strengthening of governance systems in the Sudan through the introduction of Islamic administrative and financial systems.

[Paragraph 4742](#)

The achievements of Islamic civilization in the field of science for Europe include the development

of astronomy, mathematics and medicine.

Paragraph 4743

Islamic conquests have contributed to the development of arts and crafts in India through the introduction of new techniques and various artistic patterns.

Paragraph 4744

The effects of Islamic civilization on the development of trade in the Sudan include the improvement of trade routes and the strengthening of trade relations.

Paragraph 4745

Tariq Benziad contributed to the development of Andalusian management systems through the organization of local administration and the improvement of public services.

Paragraph 4746

Changes in European civilization due to Islamic conquests include the introduction of scientific and philosophical knowledge and the development of culture.

Paragraph 4747

Islamic conquests have affected education in India by building schools, developing curricula and promoting literary arts.

Paragraph 4748

The impact of Islamic civilization on health systems in the Sudan includes the introduction of medical knowledge and the development of the public health system.

Paragraph 4749

Islamic conquests have contributed to the strengthening of scientific culture in Europe through the transfer of scientific texts and the development of scientific knowledge.

Paragraph 4750

The most notable developments in India in the period of Islamic conquests include the progress of agriculture, trade and city-building.

Paragraph 4751

Islamic conquests have affected the development of architecture in the Sudan through the introduction of Islamic architectural methods and the development of decorations.

Paragraph 4752

The achievements of Islamic civilization in the field of philosophy for Europe include the development of philosophical thought and the translation of Greek philosophical works.

Paragraph 4753

Islamic Fatah contributed to the strengthening of India 's education systems through

curriculum development and school construction.

Paragraph 4754

Changes brought about by Islamic conquests in administrative systems in the Sudan include improved management and resource management systems.

Paragraph 4755

Islamic civilization has influenced the evolution of the plastic arts in Europe by introducing new methods of painting and sculpture.

Paragraph 4756

India 's most notable benefits from Islamic conquests include improved agriculture, trade and the promotion of Islamic culture.

Paragraph 4757

Islamic Fatah contributed to the improvement of health systems in the Sudan through the introduction of medical knowledge and the development of health practices.

Paragraph 4758

Changes in Europe 's economic systems due to Islamic conquests include trade development and financial innovation.

[Paragraph 4759](#)

Tariq Benziad contributed to the promotion of Islamic culture in Andalusia through the dissemination of arts and sciences and the development of cultural institutions.

[Paragraph 4760](#)

The most notable changes in Indian civilization after the Islamic conquests include the introduction of Islamic culture and the development of arts and architecture.

[Paragraph 4761](#)

Islamic conquests have affected the development of governance systems in the Sudan through the introduction of Islamic administrative systems and the development of local government.

[Paragraph 4762](#)

The achievements of Islamic civilization in the field of the arts in Europe include the development of painting, sculpture and Islamic architecture.

[Paragraph 4763](#)

Islamic conquests have contributed to the strengthening of scientific culture in India through the introduction of scientific knowledge and the development of research.

[Paragraph 4764](#)

The effects of Islamic civilization on the development of science in the Sudan include the

introduction of scientific knowledge and the development of research practices.

Paragraph 4765

Islamic conquests have affected the architectural arts in Europe by introducing new architectural patterns and artistic techniques.

Paragraph 4766

The achievements of the Islamic Prize in the field of philosophy in India include the introduction of Islamic philosophical thought and the development of local philosophy.

Paragraph 4767

Islamic conquests have contributed to the improvement of social systems in the Sudan through the introduction of Islamic values and the strengthening of social patterns.

Paragraph 4768

The most significant impact of Islamic civilization on education systems in Europe includes the improvement of education systems and the development of curricula.

Paragraph 4769

Islamic conquests have affected the evolution of governance systems in India through the introduction of new administrative systems and the strengthening of political organization.

Paragraph 4770

The achievements of Islamic civilization in literature for Europe include the development of philosophical and scientific literature.

Paragraph 4771

Islamic Fatah contributed to the promotion of arts and crafts in the Sudan through the introduction of new techniques and the development of artistic skills.

Paragraph 4772

The most notable changes in India 's educational systems after Islamic conquests include school development and education organization.

Paragraph 4773

Islamic conquests have affected the development of philosophy in the Sudan through the introduction of Islamic philosophical thought and the development of philosophical studies.

Paragraph 4774

The achievements of Islamic civilization in science for Europe include the development of mathematics, astronomical and medicine.

Paragraph 4775

Tarek Benziad contributed to the improvement of the Andalusian military systems through the

development of military strategies and the organization of the army.

Paragraph 4776

The most notable benefits that Indian civilization has received from Islamic conquests include the improvement of agriculture, trade and the promotion of culture.

Paragraph 4777

Islamic conquests have contributed to the development of health systems in Europe through the introduction of medical knowledge and therapeutic techniques.

Paragraph 4778

The impact of Islamic civilization on the development of science in India includes the introduction of scientific knowledge and the development of research.

Paragraph 4779

Islamic conquests have affected the plastic arts in the Sudan through the introduction of Islamic artistic patterns and the development of pottery.

Paragraph 4780

The achievements of Islamic civilization in the field of architecture for Europe include the development of architectural methods and the design of buildings.

Paragraph 4781

Constantinople was an important strategic point because of its geographical location linking East and West, and was a major goal of Islamic Fatah because of its position as a commercial and political centre.

Paragraph 4782

Military strategies such as tactical superiority and the use of coordinated force have contributed to the success of Andalusia in expanding its influence and securing its territory.

Paragraph 4783

Factors that have helped the success of Islamic conquest in North Africa include military superiority, weak local resistance, and strategic alliances.

Paragraph 4784

Lessons learned include the importance of strategic planning, military innovation and understanding of the strengths and weaknesses of the enemy.

Paragraph 4785

Strong military leadership such as Abdulrahman al-Khali has contributed to the effective organization of military campaigns and the consolidation of efforts to achieve success.

Paragraph 4786

The challenges facing Islamic Fatah in North Africa include resistance to local tribes, difficult terrain, and internal crises.

Paragraph 4787

Methods include building strong fences and using advanced weapons such as pavilion to destroy the city's defenses.

Paragraph 4788

Islamic conquest in Andalusia led to the development of science and the arts through the exchange of cultural knowledge and artistic innovations.

Paragraph 4789

Factors include internal tribal differences, lack of support from other empires, and military weakness.

Paragraph 4790

The Islamic expansion of Andalusia has affected domestic politics by introducing Islamic governance systems and changing political structures.

Paragraph 4791

Defence strategies include improving fences, strengthening military forces, and political alliances with other forces.

[Paragraph 4792](#)

Climatic conditions such as the availability of water in desert areas helped to improve the living conditions of the Islamic Army and supported military campaigns.

[Paragraph 4793](#)

Islamic conquest has an impact on social life in Andalusia by introducing new cultures, promoting coexistence among different religions, and developing social systems.

[Paragraph 4794](#)

The economy of Constantinople has evolved through improved trade and increased productivity thanks to new strategies and investment in infrastructure.

[Paragraph 4795](#)

Islamic Fatah is the most recent change in the governance systems of North Africa through the introduction of Islamic administrative systems and the development of the political structure.

[Paragraph 4796](#)

Islamic conquests in Andalusia have affected relations by establishing a political system that recognizes Christian existence and provides them with protection within the Islamic system.

[Paragraph 4797](#)

Reasons for the failure of Byzantine campaigns include weak military strategies, lack of resources

and loss of support from allies.

Paragraph 4798

The Islamic Fatah contributed to improving the structure of the streets and roads by building new roads and developing infrastructure to promote trade and mobility.

Paragraph 4799

The most important events include the Battle of Wadi Laka, the founding of the illiterate state in Andalusia, and the building of many cultural monuments.

Paragraph 4800

The technical revolution in Constantinople included the development of weapons and instruments of war, which helped to strengthen defenses and strengthen the resistance of the city.

Paragraph 4801

The main causes include effective military strategies, local alliances and effective management of economic and administrative affairs.

Paragraph 4802

Islamic civilization in Andalusia has developed culturally through increased literary and artistic production, the development of philosophy and science, and the promotion of cultural exchange.

Paragraph 4803

Policies include strengthening the defence forces, improving fences and developing new strategies to counter attacks.

Paragraph 4804

Islamic conquests have affected the development of cities by building new features, improving infrastructure and developing trade.

Paragraph 4805

Changes include the establishment of schools and libraries, and the development of curricula to include Islamic science and philosophy.

Paragraph 4806

Geography has contributed to the defence of Constantinople through its protected position on the sea and the harsh terrain that has made the attacks difficult.

Paragraph 4807

Benefits include improved trade, introduction of new agricultural techniques and increased investments in infrastructure.

Paragraph 4808

Islamic conquests have affected trade by improving trade routes and developing economic

relations with other regions.

Paragraph 4809

Highlights include building defensive towers, improving fences and training troops in new techniques.

Paragraph 4810

Islamic conquests have affected economic activities by promoting trade and developing new markets.

Paragraph 4811

Changes include the introduction of new administrative systems, the development of culture and the arts, and the improvement of city structure.

Paragraph 4812

Political alliances helped by providing military support and resources for the campaign, which increased the effectiveness of the attacks.

Paragraph 4813

Strategies include utilizing local support, conducting coordinated military operations and developing relations with tribes.

Paragraph 4814

Islamic conquests have led to the establishment of new schools and the development of curricula to promote education in various fields.

Paragraph 4815

Challenges include strong forts, naval defences, and strong resistance from the city's inhabitants.

Paragraph 4816

The arts have evolved through the introduction of Islamic artistic patterns and the development of new techniques in sculpture and painting.

Paragraph 4817

Impact includes improved trade, increased investment and development of agriculture.

Paragraph 4818

Military technology has contributed through the development of weapons, the building of solid walls, and the strengthening of military defences.

Paragraph 4819

Benefits include improving infrastructure, introducing new techniques, and promoting trade.

[Paragraph 4820](#)

Islamic conquest has an impact on culture through knowledge-sharing, the development of literature and the arts, and the promotion of education.

[Paragraph 4821](#)

Strategies include strengthening immunizations, improving military defences, and political alliances with other forces.

[Paragraph 4822](#)

Islamic conquests have affected political systems through the introduction of Islamic governance systems and the development of political structures.

[Paragraph 4823](#)

The impact includes the development of social life, the introduction of new cultures and the promotion of coexistence among different religions.

[Paragraph 4824](#)

The arts contributed by improving fence design, building defensive towers, and developing new techniques.

[Paragraph 4825](#)

Reasons include effective military strategies, local support, and good administrative

management.

Paragraph 4826

The Islamic Fatah contributed to the promotion of cultural exchange through the reception of scientists and artists and the development of universities.

Paragraph 4827

The most prominent battles include the Battle of Constantinople I and the final campaign leading to the conquest.

Paragraph 4828

Military techniques have helped by developing weapons, improving attack strategies, and strengthening defences.

Paragraph 4829

The effects include the improvement of interfaith relations, the promotion of Islamic culture and the development of social life.

Paragraph 4830

Islamic Fatah has had an impact on the economic situation by changing trade regulations and developing infrastructure.

Paragraph 4831

Achievements include the unification of territory under Islamic rule, the improvement of infrastructure and the promotion of trade.

Paragraph 4832

Islamic conquests have influenced domestic politics by changing political systems and strengthening the Islamic administration.

Paragraph 4833

Methods include building solid walls, strengthening military forces and developing new strategies to counter attacks.

Paragraph 4834

Islamic Fatah contributed through trade development, improved agriculture and increased investment in infrastructure.

Paragraph 4835

Changes include the development of culture, the improvement of education and the promotion of interfaith coexistence.

Paragraph 4836

Military alliances have helped by providing strategic support and resources to strengthen military

defences.

Paragraph 4837

Causes include effective strategies, local alliances, and good management.

Paragraph 4838

Islamic conquests have affected cultural life through the development of the arts, literature and the promotion of education.

Paragraph 4839

Challenges include strong defences, naval blockades and strong resistance from the population.

Paragraph 4840

Islamic Fatah contributed by building new milestones, improving infrastructure, and promoting trade.

Paragraph 4841

Impact includes introducing Islamic administrative systems, improving local governance, and promoting political stability.

Paragraph 4842

Military technology has contributed by improving weapons, strengthening fences and developing defence strategies.

Paragraph 4843

Impacts include improving infrastructure, promoting trade, and developing agriculture.

Paragraph 4844

Islamic conquest has affected the education system by introducing new schools, developing curricula and promoting Islamic education.

Paragraph 4845

Defence tactics include building solid walls, improving military technology, and alliances with other forces.

Paragraph 4846

Islamic Fatah contributed through trade development, introduction of new technologies, and promotion of investments.

Paragraph 4847

The impact includes the development of social life, the improvement of interfaith coexistence and the promotion of Islamic culture.

Paragraph 4848

Military tactics have helped by developing weapons, improving defences, and strengthening defence strategies.

Paragraph 4849

Reasons include effective military strategies, local alliances, and good management organization.

Paragraph 4850

Islamic conquests have affected trade by improving trade routes and strengthening economic relations with other regions.

Paragraph 4851

Changes include changing political systems, improving infrastructure and developing economic life.

Paragraph 4852

Islamic Fatah helped by building new landmarks, improving roads, and promoting trade.

Paragraph 4853

The impact includes the development of schools, the improvement of curricula and the promotion of education in various fields.

Paragraph 4854

Military strategies have contributed by improving weapons, building fences and strengthening defence forces.

Paragraph 4855

Reasons include military superiority, support for local alliances, and effective administrative management.

Paragraph 4856

Islamic conquests have affected the cultural system through the development of literature and the arts and the promotion of cultural exchange.

Paragraph 4857

Strategies include building fences, strengthening military defences, and alliances with other forces.

Paragraph 4858

Islamic Fatah helped by promoting trade, improving agriculture, and increasing investment in infrastructure.

Paragraph 4859

Changes include the development of culture, the improvement of the education system and the

promotion of interfaith coexistence.

Paragraph 4860

Military tactics have contributed by improving weapons, building solid walls and developing defence strategies.

Paragraph 4861

Benefits include trade improvement, infrastructure enhancement and the introduction of new techniques.

Paragraph 4862

Islamic conquests have affected cultural life through the promotion of arts and literature and the development of education.

Paragraph 4863

Challenges include strong defences, maritime blockades and internal resistance from the population.

Paragraph 4864

Islamic Fatah helped by building new landmarks, improving roads, and promoting trade.

Paragraph 4865

Changes include the evolution of social life, the improvement of education and the promotion of interfaith coexistence.

Paragraph 4866

Military tactics have contributed by improving weapons, building fences, and strengthening defence forces.

Paragraph 4867

Reasons include effective military strategies, local support, and good administrative management.

Paragraph 4868

Islamic conquests have affected the educational system through the introduction of new schools, the development of curricula and the promotion of Islamic education.

Paragraph 4869

Defence strategies include building solid walls, improving military technology, and alliances with other forces.

Paragraph 4870

Islamic Fatah helped by promoting trade, improving agriculture and developing infrastructure.

Paragraph 4871

Impacts include improving interfaith relations, promoting Islamic culture, and developing social life.

Paragraph 4872

Military tactics have helped by developing weapons, improving defences, and strengthening defence strategies.

Paragraph 4873

Causes include effective strategies, local alliances, and good management.

Paragraph 4874

The main roads included the Al-Bakhur road, the Red Sea road, and the Sham road.

Paragraph 4875

The incense trade has been a major source of wealth, and it has expanded trade relations with other regions.

Paragraph 4876

Khaled bin al-Walid is a prominent military leader of the Muslim army, and has played a major role in Islamic conquests, such as a contrived battle.

Paragraph 4877

Maritime trade has contributed to the strengthening of relations with India and Africa, and to the growth of wealth.

Paragraph 4878

From the outstanding battles: a tidal battle, the battle of Yarmouk, and the battle of Cedice.

Paragraph 4879

Islamic conquests have promoted trade through the opening of new roads and the expansion of Islamic influence.

Paragraph 4880

The goods included incense, spice, fabrics, and slaves.

Paragraph 4881

Khaled Bin Al-Walid used innovative military strategies and advanced tactics to successfully lead his army.

Paragraph 4882

The spice trade has increased trade wealth and contributed to cultural exchanges with other regions.

Paragraph 4883

Islamic conquests have opened new avenues and facilitated trade between the Islamic world, Europe and Asia.

Paragraph 4884

Leaders such as Abu Obida bin al-Surrah and Amr bin al-Ass shared with him.

Paragraph 4885

The caravan trade has helped to develop cities and increase trade with surrounding areas.

Paragraph 4886

In a tidal battle, Khaled bin al-Walid led the Muslim army efficiently and made decisive victories despite difficult circumstances.

Paragraph 4887

The trading system was organized through inter-tribal trade alliances and contracts, which helped to strengthen economic ties.

Paragraph 4888

Khaled bin al-Walid led the Islamic campaign against Iraq and made great victories like the battle of Qadisiyah.

Paragraph 4889

Islam has introduced a fair trading system that promotes integrity and improves commercial relations between Muslims and others.

Paragraph 4890

The convoys were passing through the commercial route to Sham, Egypt and Hijaz.

Paragraph 4891

Trade has contributed to the exchange of ideas and science, which has helped to spread Islamic culture.

Paragraph 4892

Battles like the battle of Yarmouk were among the most prominent battles led by Khaled the son of Al-Walid in Fatah al-Sham.

Paragraph 4893

Economic systems were dependent on nomadic trade and convoys, with some prosperity in commercial cities.

Paragraph 4894

Islamic Fatah helped to secure and expand trade routes, thus promoting trade and the economy.

Paragraph 4895

Khaled Bin Al-Walid used tactics such as rapid maneuvers and sudden tactics to achieve victories.

Paragraph 4896

The spice and incense trade promoted cultural exchange with India and the Levant.

Paragraph 4897

Islamic conquests have led to the construction of new roads and equipment to improve trade and transport.

Paragraph 4898

The strategies of Khalid Bin Al-Walid included speed, innovation, and resilience.

Paragraph 4899

Commercial activities in Mecca were organized through seasonal markets and inter-tribal alliances.

Paragraph 4900

The results of the battle included tactical victories and the preservation of the morale of the Islamic Army.

Paragraph 4901

Trade has helped to grow cities such as Mecca and the city by increasing wealth and infrastructure.

Paragraph 4902

Khaled bin al-Walid used strategies of circumvention and infiltration to overcome the blockade and achieve victories.

Paragraph 4903

Trade has helped to stabilize society by improving inter-tribal relations and promoting economic cooperation.

Paragraph 4904

One of the most prominent battles is: the battle of the Yermouk, and the battle of the Holy One.

Paragraph 4905

The relationship was based on the exchange of goods and cultural exchanges with neighbouring areas such as Sham and Egypt.

Paragraph 4906

The reasons for success include his effective military tactics, good coordination with other leaders, and high motivation of soldiers.

[Paragraph 4907](#)

Islamic Fatah contributed to securing trade routes and promoting business activities in Mecca.

[Paragraph 4908](#)

Khaled Bin Al-Walid used methods such as changing military formations, rapid maneuvers, and sudden tactics.

[Paragraph 4909](#)

Trade has contributed to increasing Arab influence through economic and cultural exchanges with neighbouring countries.

[Paragraph 4910](#)

The most prominent methods include rapid manoeuvring tactics, the use of modern weapons and the effective management of military operations.

[Paragraph 4911](#)

Islamic conquests helped secure trade routes and expand trade with new regions.

[Paragraph 4912](#)

Trade was essential to the tribal economy, helping to provide resources and strengthen inter-tribal relations.

Paragraph 4913

The battles led by Khaled Bin Al-Walid have strengthened the progress of the conquests and opened new areas of Islam.

Paragraph 4914

The reasons for profitability include high demand for incense, the peninsula site as a commercial centre, and sophisticated sea routes.

Paragraph 4915

Islamic conquests helped to secure trade routes and open new markets for trade.

Paragraph 4916

The strategies of Khaled Bin Al-Walid include the replacement of troops, rapid maneuvers, and tactical victories.

Paragraph 4917

Trade has contributed to the development of cities through improved infrastructure and increased wealth.

Paragraph 4918

Islamic conquests have improved the economic situation in Mecca by securing trade routes and increasing trade activities.

[Paragraph 4919](#)

Khaled bin al-Walid used surprise tactics through rapid attacks and advance planning to achieve victories.

[Paragraph 4920](#)

Factors include the strategic location of the peninsula, the existence of sophisticated trade routes and the effective handling of trade by tribes.

[Paragraph 4921](#)

Islamic conquests helped secure maritime routes and expand trade with other maritime areas.

[Paragraph 4922](#)

Challenges include large numbers of enemies and difficult terrain, but they have been overcome using innovative strategies.

[Paragraph 4923](#)

Trade has contributed to the strengthening of social ties and the exchange of cultures between the inhabitants of Mecca and other tribes.

[Paragraph 4924](#)

Khaled Bin Al-Walid used methods such as intensive troop training, careful planning, and the application of innovative offensive and defensive tactics.

[Paragraph 4925](#)

Islamic conquests helped expand trade with India and strengthen economic and cultural relations.

[Paragraph 4926](#)

The most prominent goods include incense, spice, fabrics, and gold.

[Paragraph 4927](#)

Islamic conquests have improved the trading system by securing trade routes and expanding business activity in Mecca.

[Paragraph 4928](#)

Khaled the son of Al-Walid fought the battle of Qadisiyah, which was one of the most important battles against the Persians.

[Paragraph 4929](#)

Trade has contributed to improving the economy by increasing wealth and developing urban infrastructure.

[Paragraph 4930](#)

The strategies of Khaled Bin Al-Walid include the periodic replacement of troops, the use of changing military formations, and pressure on enemy vulnerabilities.

Paragraph 4931

Islamic conquests helped secure trade routes and expand trade with the Levant.

Paragraph 4932

The spice trade brought wealth, and helped to strengthen trade and cultural ties with India and other regions.

Paragraph 4933

Khaled bin al-Walid led the Islamic campaign against the Byzantine Empire and made great victories like the Battle of Yarmouk.

Paragraph 4934

Islamic conquests have helped to improve the security of trade routes and promote business activity.

Paragraph 4935

Trade has helped to improve the economic situation, promote inter-tribal communication and develop infrastructure.

Paragraph 4936

Challenges include the large numbers of the Byzantine Army and the difficult terrain, but they have been overcome using effective strategies.

[Paragraph 4937](#)

Islamic conquests have helped open new avenues for trade with Africa and increase trade.

[Paragraph 4938](#)

Khaled bin al-Walid has pursued strategies such as using light forces, surprise attacks, and striking hard at the whims of the horse.

[Paragraph 4939](#)

The incense trade has helped to strengthen trade and cultural ties between the Arabian Peninsula and the Levant.

[Paragraph 4940](#)

Challenges include transportation difficulties, tribal conflicts and weather fluctuations.

[Paragraph 4941](#)

Islamic conquests have led to better regulation of trade and expansion of markets.

[Paragraph 4942](#)

Reliance on periodic troop replacement tactics, using innovative manoeuvring techniques, and putting pressure on enemy vulnerabilities.

[Paragraph 4943](#)

Islamic conquests opened trade routes with Fares and contributed to increased trade.

[Paragraph 4944](#)

Benefits include increasing wealth, improving trade relations, and promoting cultural exchange.

[Paragraph 4945](#)

Islamic conquests have improved the trading system and secured trade routes, thus enhancing business activity in Mecca.

[Paragraph 4946](#)

The challenges included large numbers of enemy and difficult terrain, which were overcome by Khaled Bin Al-Walid using innovative tactics and effective military organization.

[Paragraph 4947](#)

Trade has contributed to the construction of roads and the development of ports and markets, supporting economic growth.

[Paragraph 4948](#)

The main battles include a contrived battle, the Battle of Yarmouk, and the Battle of the Holy One.

Paragraph 4949

Islamic conquests have helped to open new roads and increase trade with North Africa.

Paragraph 4950

Khaled bin al-Walid used strategies such as rapid maneuvering, throwing strong blows at enemy vulnerabilities, and effectively coordinating with other leaders.

Paragraph 4951

The incense trade was a major source of wealth and contributed to the strengthening of trade relations with other regions.

Paragraph 4952

Challenges include harsh climatic conditions, inter-tribal conflicts and commercial road insurance.

Paragraph 4953

Islamic conquests helped secure trade routes and promote trade with Egypt.

Paragraph 4954

The most prominent battles include the Battle of Yarmouk, which was crucial in opening the country of the Levant.

Paragraph 4955

Islamic conquests helped to secure trade routes and increase business activity in Mecca.

Paragraph 4956

The most prominent goods include incense, spice, and fabrics.

Paragraph 4957

The spice trade has helped to improve economic and cultural ties between the Arabian Peninsula and India.

Paragraph 4958

The strategies of Khaled Bin Al-Walid include the use of surprise attack tactics and military superiority over the Persians.

Paragraph 4959

Islamic conquests have helped secure sea routes and promote trade with other coastal areas.

Paragraph 4960

Challenges included large numbers of enemy, rough terrain, and difficulty in coordinating forces.

Paragraph 4961

Trade has contributed to increasing wealth, developing infrastructure and strengthening social ties between cities.

Paragraph 4962

Khaled Bin Al-Walid used strategies such as periodic troop change and the application of innovative offensive and defensive tactics.

Paragraph 4963

Islamic conquests have helped to secure trade routes and promote business activity with the countries of the Rafidain.

Paragraph 4964

Challenges include harsh climatic conditions, tribal conflicts and transport difficulties.

Paragraph 4965

Islamic conquests helped open new trade routes and promote trade with Europe.

Paragraph 4966

Khaled bin al-Walid used strategies such as fast maneuvering and putting pressure on enemy vulnerabilities.

[Paragraph 4967](#)

Trade has contributed to the exchange of knowledge and science between the peoples of the Arabian Peninsula and other regions.

[Paragraph 4968](#)

Benefits include increasing wealth, developing ports, and strengthening business linkages with other regions.

[Paragraph 4969](#)

Islamic conquests have led to better regulation of taxes and expansion of commercial markets.

[Paragraph 4970](#)

The challenges included large numbers of enemy and difficult terrain, which were overcome by Khaled Bin Al-Walid using effective tactics.

[Paragraph 4971](#)

Trade has contributed to the exchange of cultures and ideas between the peoples of the Arabian Peninsula and India.

[Paragraph 4972](#)

The most prominent battle involves the battle of Yarmouk, which was decisive against the Byzantine.

[Paragraph 4973](#)

Islamic conquests helped open new trade routes and promote business with North Africa.

[Paragraph 4974](#)

The most prominent goods include incense, spice, and handicrafts.

[Paragraph 4975](#)

Islamic conquests helped secure sea routes and expand commercial activity.

[Paragraph 4976](#)

Challenges include changes in trade routes, expansion of new markets and development of administrative systems.

[Paragraph 4977](#)

Islamic conquests have helped to open new trade routes and promote trade with West Africa.

[Paragraph 4978](#)

Khaled bin al-Walid used strategies such as rapid maneuvering and periodic troop change.

[Paragraph 4979](#)

Trade has contributed to the improvement of the economy and the strengthening of social ties,

leading to the growth of cities.

Paragraph 4980

The challenges include the large numbers of the enemy and the difficult terrain, which Khaled bin al-Walid has overcome using effective strategies.

Paragraph 4981

Islamic conquests have improved the trading system by securing roads and expanding business activity.

Paragraph 4982

The most prominent goods include incense, spice, and handicrafts.

Paragraph 4983

Islamic conquests have helped to open new routes and promote trade with Europe.

Paragraph 4984

Challenges include tribal conflicts, transport difficulties and weather fluctuations.

Paragraph 4985

Islamic conquests helped open new roads and promote trade with India.

Paragraph 4986

Khaled Bin Al-Walid used strategies such as tactical superiority and pressure on enemy vulnerabilities.

Paragraph 4987

Trade has contributed to increasing wealth, developing infrastructure and strengthening economic linkages.

Paragraph 4988

The challenges included the large numbers of the enemy and the difficult terrain, which Khaled Bin Al-Walid has overcome using innovative strategies.

Paragraph 4989

Islamic conquests helped to open new roads and boost business activity with Egypt.

Paragraph 4990

Challenges include the expansion of new markets and the development of trade regimes.

Paragraph 4991

Islamic conquests have helped to open new trade routes and promote trade with West Africa.

Paragraph 4992

The most prominent battles include a tidal battle, the Battle of Yarmouk, and the Battle of the Holy One.

Paragraph 4993

Trade has contributed to the strengthening of social ties and the exchange of cultures between different tribes and communities.

Paragraph 4994

The challenges included the large numbers of the enemy and the difficult terrain, and were overcome by Khaled Bin Al-Walid using effective strategies.

Paragraph 4995

Islamic conquests helped open new trade routes and promote trade with India.

Paragraph 4996

The most prominent goods include incense, spice, and fabrics.

Paragraph 4997

Islamic conquests have improved the trading system by securing roads and expanding business activity.

Paragraph 4998

Challenges include transportation difficulties, tribal conflicts and weather fluctuations.

Paragraph 4999

Islamic conquests helped open new trade routes and promote trade with Europe.

Paragraph 5000

Islamic conquests helped secure trade routes and promote trade with the Levant.

Paragraph 5001

Khaled Bin Al-Walid used strategies such as rapid troop rotation and the application of innovative offensive and defensive tactics.

Paragraph 5002

Trade has contributed to increasing wealth and strengthening social and economic ties between cities.

Paragraph 5003

The challenges included the large numbers of the enemy and the difficult terrain, and were overcome by Khaled Bin Al-Walid using effective tactics.

Paragraph 5004

Islamic conquests have helped to open new trade routes and promote business activity with North Africa.

Paragraph 5005

Trade has contributed to the exchange of cultures and ideas between the peoples of the Arabian Peninsula and India.

Paragraph 5006

The most important cities include Damascus, Aleppo and Jerusalem.

Paragraph 5007

The Islamic Fatah led to the introduction of new artistic influences and the development of Islamic art in the Levant.

Paragraph 5008

The most prominent art includes the philosophers, the Arabic line, and the Muslim euphoria.

Paragraph 5009

Islamic conquests have led to the construction of mosques and palaces marked by distinctive Islamic designs.

Paragraph 5010

Common arts include inscription on stone, philosophy, and architecture.

Paragraph 5011

Islamic conquests have led to the mixing of local folk arts with Islamic techniques and methods.

Paragraph 5012

The most prominent features include the illiterate mosque in Damascus and the dome of the rock in Jerusalem.

Paragraph 5013

The plastic arts have become more diverse and are characterized by Islamic patterns and euphoria.

Paragraph 5014

Materials include marble, decorative tiles, and natural colors.

Paragraph 5015

Islamic culture has led to the emergence of literary and artistic works characterized by Islamic and spiritual subjects.

Paragraph 5016

The arts helped to promote cultural identity through the expression of Islamic values and traditions.

Paragraph 5017

Islamic conquests have led to the improvement and development of handicrafts techniques.

Paragraph 5018

The most prominent artifacts include philosophical inscriptions and Islamic artifacts.

Paragraph 5019

Artists in Sham have contributed to the transfer of Islamic art techniques and techniques to other regions through commerce and migration.

Paragraph 5020

The most prominent of the arts include philosophers, geometric decorations, and the Arabic line.

Paragraph 5021

Islamic conquests have led to the introduction of Islamic techniques and the development of the arts in North Africa.

Paragraph 5022

The most famous exhibition was the showing of the philosophers, the Arabic line, and the Islamic euphoria.

Paragraph 5023

The Islamic Fatah contributed to the transfer and development of the Islamic arts by building new art monuments and teaching the arts.

Paragraph 5024

The most prominent schools include Damascus Technical School and Al-Quds Islamic Arts School.

Paragraph 5025

The arts have contributed to the dissemination of Islamic values through works of art that reflect the teachings of Islam.

Paragraph 5026

The most famous paintings include paintings reflecting religious scenes and historical events.

Paragraph 5027

Islamic conquests have led to the introduction of new artistic methods and their blending with local arts.

Paragraph 5028

The most important works include philosophers and decorative murals.

Paragraph 5029

Islamic conquests have contributed to the construction of an advanced Islamic architecture characterized by cynicism and unique designs.

Paragraph 5030

The most prominent methods include inscription on stone, philosophy, and decorative designs.

Paragraph 5031

The Islamic Fatah contributed to the introduction of new artistic techniques and the development of the arts in the Arabian Peninsula.

Paragraph 5032

The most famous pieces include Islamic philosophers and stone inscriptions.

Paragraph 5033

Islamic conquests have led to the introduction of Islamic art and the development of techniques in North Africa.

Paragraph 5034

The most prominent works include mosques, decorative palaces and paintings.

Paragraph 5035

The Islamic Fatah helped introduce new methods of art and promote local arts.

Paragraph 5036

The most prominent of the arts include architecture, philosophers, and plastic arts.

Paragraph 5037

Artists in Shamland have transferred Islamic art techniques to other regions through commerce and immigration.

Paragraph 5038

The most prominent paintings include paintings representing historical and artistic events in the period of Islamic conquest.

Paragraph 5039

Islamic conquests have contributed to the introduction of new techniques and methods in the plastic arts.

Paragraph 5040

The most notable patterns include Islamic decorative patterns, philosophers, and engineering designs.

Paragraph 5041

Islamic conquests have contributed to the development of technical schools and art education in the Levant.

Paragraph 5042

The most important features include large mosques and decorative Islamic-style buildings.

Paragraph 5043

Islamic conquests have led to the introduction of new techniques in art and the improvement of techniques.

Paragraph 5044

The most prominent exhibition was the display of the Philosopher, the Arabic Line, and the Architects.

Paragraph 5045

The Islamic Fatah contributed to the introduction of new techniques and techniques in the plastic arts.

Paragraph 5046

The most famous features include large mosques and decorated palaces.

Paragraph 5047

Islamic conquests have led to the introduction of Islamic techniques and the development of the arts in North Africa.

Paragraph 5048

The most prominent pieces include the philosophers and stone engravings with Islamic euphemisms.

Paragraph 5049

Artists in the Levant have contributed to the development of the arts by introducing new techniques and techniques.

Paragraph 5050

The most important features include large mosques and decorated palaces reflecting Islamic style.

Paragraph 5051

The Islamic Fatah has resulted in local folk arts blending with Islamic techniques and methods.

Paragraph 5052

The most prominent paintings include paintings representing historical and archaeological events in the period of Islamic conquest.

Paragraph 5053

The Islamic Fatah contributed to the introduction of new techniques and the improvement of the plastic arts in the Chamland.

Paragraph 5054

The patterns affected include decorative patterns and synthetic arts inspired by Islamic art.

Paragraph 5055

The Islamic Fatah contributed to the development of the architectural arts through the introduction of new Islamic designs and decorations.

Paragraph 5056

The most prominent artifacts include decorative philosophers and stone inscriptions that reflect Islamic influences.

Paragraph 5057

Artists in Shamland have transferred Islamic art techniques and techniques to other regions through commerce and conquests.

Paragraph 5058

The most prominent art includes the philosophers, the Arabic line, and the architects.

Paragraph 5059

Islamic conquests have led to the introduction of new techniques and techniques and the improvement of local arts.

Paragraph 5060

The most prominent methods include Islamic euphoria, philosophers, and architectural inscriptions.

Paragraph 5061

The Islamic Fatah contributed to the introduction and improvement of new techniques and techniques in the plastic arts.

Paragraph 5062

The most prominent art includes the philosophers, the Arabic line, and the geometric decorations.

Paragraph 5063

Islamic conquests have led to the introduction of new techniques and their integration with local methods.

Paragraph 5064

The most important works include philosophers, architectures, paintings.

Paragraph 5065

Islamic conquests have contributed to the introduction of new methods of art and the promotion of local arts.

Paragraph 5066

The most famous features include large mosques and Islamic-style decorated palaces.

Paragraph 5067

Artists have transferred Islamic art techniques and techniques to other regions through commerce and migration.

Paragraph 5068

The most prominent paintings include paintings reflecting historical and artistic events in the period of Islamic conquest.

Paragraph 5069

The Islamic Fatah contributed to the introduction of new techniques and techniques in the plastic arts.

Paragraph 5070

The most prominent methods include Islamic euphoria, philosophers, and engineering designs.

Paragraph 5071

The Islamic Fatah led to the introduction of Islamic techniques and the development of the arts in North Africa.

Paragraph 5072

The most prominent pieces include the Physicians and stone inscriptions that reflect Islamic influences.

Paragraph 5073

Artists in the Levant have contributed to the development of the arts by introducing new techniques and techniques.

Paragraph 5074

The most important features include large mosques and decorated palaces reflecting Islamic style.

Paragraph 5075

Arabic has been greatly influenced by the adoption of new terms and style of writing.

Paragraph 5076

The Islamic Fatah entered many Spanish words and phrases from Arabic.

Paragraph 5077

Education has evolved through the establishment of schools and the development of new teaching methodologies.

Paragraph 5078

Among the most prominent schools are the University of Córdoba and the University of Manika.

Paragraph 5079

Islamic conquests have contributed to the dissemination of Islamic philosophy and scientific translations from Greece.

Paragraph 5080

One of the most important books is "The Bible" for the son of Rahad and "The Medicines" for the son of Senna.

Paragraph 5081

The Islamic Fatah led to the teaching and dissemination of Arabic in various regions.

Paragraph 5082

The openings led to the introduction of new educational systems and the reorganization of schools.

Paragraph 5083

One of the most famous institutes is the House of Hakim in Baghdad.

Paragraph 5084

The openings led to the teaching of Islamic science and its translation into local languages.

Paragraph 5085

Education has been flourishing with advanced science and literature schools and universities.

Paragraph 5086

The Islamic Fatah contributed to the dissemination and development of Islamic philosophy.

Paragraph 5087

Medical science has evolved thanks to Muslim doctors and universities such as the University of Córdoba.

Paragraph 5088

The most prominent ideas include Islamic philosophy, which blends Greek and Islamic ideas.

Paragraph 5089

Arabic was the language of science and research, which contributed to the advancement of science in Spain.

Paragraph 5090

One of the most important works is the "healing" of Sina's son and the "flying book" of Farabi.

Paragraph 5091

The Islamic Fatah introduced new educational systems and further developed education.

Paragraph 5092

Arabic was the main language used in Islamic schools.

Paragraph 5093

The opening contributed to the development of new curricula and the establishment of advanced educational institutions.

Paragraph 5094

The most prominent studies include natural sciences, mathematics and astronomy.

Paragraph 5095

Persian culture has been affected by the introduction of Arabic vocabulary and the development of Persian literature in Arabic.

Paragraph 5096

One of the most important schools is the regular school in Baghdad.

Paragraph 5097

The Arabic language has greatly influenced Spanish literature by introducing new methods and topics.

Paragraph 5098

The most prominent areas include philosophy, medicine and mathematics.

Paragraph 5099

Systems were well organized with schools and universities focusing on various sciences.

Paragraph 5100

Philosophy has played a key role in education through curriculum development and research.

Paragraph 5101

One of the most important works is "Medical Book" for Son of Senna and "Pharmacies" for Son of Rahad.

Paragraph 5102

Islamic conquest has led to the influence of Arab literature on Persian literature through translations and cultural influences.

Paragraph 5103

Amendments include the introduction of new curricula and the development of advanced teaching methods.

Paragraph 5104

Education has evolved with the establishment of new educational institutions and increased interest in science and philosophy.

Paragraph 5105

One of the most important schools is the regular school and Persian schools in Baghdad.

Paragraph 5106

Arabic has been influenced by Greek philosophy through translation and integration of ideas.

Paragraph 5107

One of the most prominent books is "Law in Medicine" for Sina's son and "Recovery" for Farabi.

Paragraph 5108

The openings contributed to the widespread use and development of the Arabic language in scientific fields.

Paragraph 5109

One of the most important philosophys is Islamic philosophy and infantry philosophy.

Paragraph 5110

Islamic schools in Spain have been a centre of science and knowledge and have been influenced by Europe through translations and contacts.

Paragraph 5111

The Islamic Fatah introduced Arab influences on Persian literature and contributed to its development.

Paragraph 5112

Astronomy has been developed thanks to Muslim scientists and astrologers.

Paragraph 5113

Among the most important institutes are the Al-Hakim House and the scientific schools in Baghdad.

Paragraph 5114

The Islamic Fatah contributed to the development of curricula and the establishment of new educational institutions.

Paragraph 5115

One of the most important books is "Flying Book" and "Healing" for Sina's son.

Paragraph 5116

The breakthroughs have led to the development of scientific thought through the introduction of new theories and methods.

Paragraph 5117

The most prominent art includes poetry, prose and philosophical writing.

Paragraph 5118

Islamic conquest has led to the flourishing of philosophy and science through the introduction of new texts and teachings.

Paragraph 5119

One of the most famous centres is the House of Hakim in Baghdad and other universities in Persian cities.

Paragraph 5120

The Islamic Fatah led to the introduction of new medical techniques and the translation of important medical texts.

Paragraph 5121

The most prominent ideas include Islamic philosophy, which has been influenced by Greek philosophy.

Paragraph 5122

The Islamic Fatah led to the publication and teaching of Arabic in Persian schools.

Paragraph 5123

Among the most prominent books are Philosopher's writings and Persian literature.

Paragraph 5124

Natural science has evolved thanks to research and inventions by Muslim scientists.

Paragraph 5125

The Islamic Fatah contributed to the dissemination and teaching of Islamic philosophy and the promotion of philosophical thought.

Paragraph 5126

The schools were a centre for science and philosophy, where various sciences were taught and Islamic philosophy taught.

Paragraph 5127

The most prominent works include Persian poetry and literary philosophy.

Paragraph 5128

The Fatah helped to teach the Arabic language and to include it in many areas of life.

Paragraph 5129

Among the most prominent universities are Baghdad University and Persian schools.

Paragraph 5130

Islamic conquest has led to the improvement and development of education systems and the provision of new educational opportunities.

Paragraph 5131

The most prominent works include philosophy and science books such as "recovering" and "getting."

Paragraph 5132

The breakthroughs led to the integration of Arab influences into Persian literature and its development.

Paragraph 5133

One of the most prominent libraries is the Cordoba Library and the Manika Library.

Paragraph 5134

Arabic was the language of science and research, which contributed to the advancement of science in Fares.

Paragraph 5135

One of the most prominent books is "The Bible" and "The Medicines."

Paragraph 5136

Science has evolved thanks to innovations, translations and academic development.

Paragraph 5137

Islamic conquest has led to the flourishing of philosophy and science through the introduction of new texts and teachings.

Paragraph 5138

One of the most prominent schools is the regular school and scientific schools in Baghdad.

Paragraph 5139

Islamic conquest has led to the teaching and dissemination of philosophy through schools and libraries.

Paragraph 5140

Among the most important actions are Persian poetry and philosophical texts.

Paragraph 5141

The openings contributed to the improvement and development of educational systems and increased interest in science.

Paragraph 5142

One of the most prominent books is "healing" for Sina's son and "getting" for Farabi.

Paragraph 5143

Arabic has been influenced by translation and integration of Greek and Islamic philosophical ideas.

Paragraph 5144

One of the most important libraries is the Library of the House of Hakim.

Paragraph 5145

Islamic conquest has led to the improvement and development of medical sciences thanks to translation and innovations.

Paragraph 5146

One of the most prominent books is "healing" for Sina's son and "getting" for Farabi.

Paragraph 5147

The Islamic Fatah contributed to the development of curricula and the establishment of advanced educational institutions.

Paragraph 5148

The most prominent ideas include Islamic philosophy and infantry philosophy.

Paragraph 5149

The openings have led to the spread of the Arabic language and the expansion of its use in scientific and literary fields.

Paragraph 5150

Among the most important schools are the University of Córdoba and other schools in Andalusia.

Paragraph 5151

Arabic was the language of education and science in Fares, which contributed to the development of knowledge.

Paragraph 5152

The most prominent areas include medicine, astronomical and mathematics.

Paragraph 5153

The breakthroughs led to the integration of Arab influences into Persian literature and its development.

Paragraph 5154

One of the most important books is "healing" and "getting."

Paragraph 5155

Arabic contributed to the dissemination and development of philosophical thought through the translation of philosophical works.

Paragraph 5156

Highlights include developments in the medical and astronomical sciences.

Paragraph 5157

Islamic philosophy has been influenced by Persian traditions by the integration of philosophical and Islamic ideas.

Paragraph 5158

One of the most important books is "The Bible" for the son of Rahad.

Paragraph 5159

The opening contributed to the introduction of new educational systems and the strengthening of academic research.

Paragraph 5160

The most prominent areas include medical and astronomical sciences and philosophy.

Paragraph 5161

Islamic conquests have led to the dissemination and development of philosophy and science thanks to translation and research.

Paragraph 5162

Highlights of the work include Persian poetry and philosophical literature.

Paragraph 5163

Science has evolved thanks to translations and developments in medicine, astronomical and mathematics.

Paragraph 5164

Philosophy was an essential part of education, contributing to curriculum development and research.

Paragraph 5165

The conquests led to the spread and development of Arab literature through its influence on Spanish literature.

Paragraph 5166

One of the most prominent books is "healing" and "getting."

Paragraph 5167

The schools were a centre for science and thought, where various sciences were taught and developed.

Paragraph 5168

One of the most important books is "healing" for Sina's son and "getting" for Farabi.

Paragraph 5169

Arabic was influenced by translation and integration of Greek philosophy and Islamic thought.

Paragraph 5170

The most prominent art includes poetry, prose and literary philosophy.

Paragraph 5171

The opening contributed to the introduction of new methods and the development of literature through Arab and philosophical influences.

Paragraph 5172

One of the most prominent books is "healing" and "getting."

Paragraph 5173

Arabic has contributed to the dissemination of education and the development of educational systems through philosophy and science.

Paragraph 5174

Highlights: Developments in medicine, astronomical and mathematics.

Paragraph 5175

Islamic philosophy has been influenced by Persian tradition by the integration of philosophical ideas and Islamic interpretations.

Paragraph 5176

One of the most important schools is the University of Córdoba and the Andalusia schools.

Paragraph 5177

Philosophy has evolved through the integration of Arab and Persian ideas and the teaching of philosophy.

Paragraph 5178

Key actions include Persian poetry and philosophical texts.

Paragraph 5179

Arabic has been influenced by Persian translation and literary influences.

Paragraph 5180

One of the most important philosophys is Islamic philosophy and infantry philosophy.

Paragraph 5181

The opening contributed to the introduction of new effects and the development of Persian literature.

Paragraph 5182

Among the most prominent are the University of Córdoba and the Andalusia schools.

Paragraph 5183

It has contributed to the teaching of the Arabic language and to its inclusion in various aspects of cultural life.

Paragraph 5184

One of the most important books is "The Bible" and "The Medicines."

Paragraph 5185

Islamic philosophy has been influenced by Persian tradition by the integration of ideas and

concepts.

Paragraph 5186

Highlights: Developments in medicine and astronomical.

Paragraph 5187

Science has evolved thanks to research and innovations by Muslim scientists.

Paragraph 5188

The opening contributed to the improvement and development of the education system and the provision of new educational opportunities.

Paragraph 5189

Among the most prominent actions are Arabic poetry and literary texts.

Paragraph 5190

The conquest contributed to the introduction of new influences and the development of Persian literature through cultural interaction.

Paragraph 5191

One of the most prominent books is "healing" and "getting."

Paragraph 5192

The openings contributed to the dissemination and expansion of the use of Arabic in various fields.

Paragraph 5193

One of the most prominent philosophers is Islamic philosophy and philosophical interpretation.

Paragraph 5194

Greek philosophy has influenced science through translation and philosophical interpretations.

Paragraph 5195

Among the most important schools are the scientific schools in Baghdad.

Paragraph 5196

Arabic contributed to the teaching and dissemination of philosophy through schools and libraries.

Paragraph 5197

Key actions include Persian poetry and philosophical texts.

Paragraph 5198

The openings contributed to the improvement and development of educational systems and

increased interest in science.

Paragraph 5199

One of the most prominent books is "healing" for Sina's son and "getting" for Farabi.

Paragraph 5200

The opening contributed to the introduction of new educational systems and the strengthening of academic research.

Paragraph 5201

Central Asia includes States such as Uzbekistan, Kazakhstan, Turkmenistan, Kyrgyzstan and Tajikistan.

Paragraph 5202

Islamic conquests have spread through military campaigns led by Muslim leaders, which have affected the region with Islamic culture.

Paragraph 5203

One of the most prominent battles is the Battle of the Gihan River and the Battle of Samarkand.

Paragraph 5204

Contributed to the development of science and the arts in the region and increased cultural and scientific exchange.

Paragraph 5205

Some of the most prominent cities are Samarkand, Bukhara, and Khorzm.

Paragraph 5206

Islamic Fatah introduced new patterns of architecture and Islamic art, such as mosques and schools.

Paragraph 5207

Military leaders such as Qutaiba Ben-Moslem played a major role in leading the conquests and spreading Islam in the region.

Paragraph 5208

Among the reasons: effective military organization, tight strategies, and local support.

Paragraph 5209

Relationships were diverse; some were cooperative and others were facing resistance.

Paragraph 5210

Trade has evolved thanks to the network of trade routes that have linked Central Asia to the Islamic world, contributing to the exchange of goods and culture.

Paragraph 5211

The most prominent sciences include astronomy, mathematics and medicine.

Paragraph 5212

The conquests have affected the Arabic language in the local language and promoted Islamic culture.

Paragraph 5213

Archaeology: mosques, domes and schools.

Paragraph 5214

Economic activities included agriculture, trade and industry.

Paragraph 5215

It has led to the establishment of educational institutions and the teaching of Islamic and philosophical sciences.

Paragraph 5216

It contributed to the introduction of new architectural designs such as domes and minarets.

Paragraph 5217

The most prominent literature includes Persian poetry and literary prose.

Paragraph 5218

Through the establishment of schools, libraries and scientific translations.

Paragraph 5219

One of the most prominent figures is Katebah, the son of Muslim, and Muhammad, the son of Qasim.

Paragraph 5220

The relationships between cooperation and conflict vary according to political and social circumstances.

Paragraph 5221

The conquests led to the introduction of new methods in Islamic art, such as engineering designs and decorations.

Paragraph 5222

Among the most important scientific centres are Samarkand and Bukhara.

Paragraph 5223

Social life was diverse and included cultural, religious and commercial activities.

Paragraph 5224

Among the most prominent are regular schools and scientific schools.

Paragraph 5225

Agriculture has evolved with the introduction of new technologies and new crops from the Muslim world.

Paragraph 5226

Highlights include large mosques, palaces and scientific institutes.

Paragraph 5227

Economic policy was aimed at promoting trade and developing agriculture and industry.

Paragraph 5228

The Fatah led to the introduction of Islamic law and the development of the legal system in the region.

[Paragraph 5229](#)

It contributed to the teaching and teaching of Arabic in schools and communities.

[Paragraph 5230](#)

One of the most prominent rituals is prayer in mosques, learning the Koran, and celebrations of Islamic events.

[Paragraph 5231](#)

Cultural life has been rich in literary, artistic and religious activities.

[Paragraph 5232](#)

The most prominent sciences include mathematics, astronomical and medicine.

[Paragraph 5233](#)

The opening led to the development of schools and universities and the teaching of Islamic philosophy and science.

[Paragraph 5234](#)

Some of the most prominent cities are Samarkand and Bukhara.

[Paragraph 5235](#)

The opening contributed to the improvement of trade routes and the strengthening of trade relations with other regions.

Paragraph 5236

The most important philosophy is Islamic philosophy and philosophical interpretation.

Paragraph 5237

The plastic arts have evolved thanks to Islamic influence, such as murals and decorations.

Paragraph 5238

One of the most prominent battles is the Battle of Eratesis.

Paragraph 5239

The Fatah led to the introduction of Islamic culture and its impact on local customs and traditions.

Paragraph 5240

Trade has helped to strengthen relations and spread Islam through the exchange of goods and cultures.

Paragraph 5241

Life varied between cooperation with the local population and the development of Islamic culture.

Paragraph 5242

One of the most important centres is Fez and Tunisia.

Paragraph 5243

Fatah contributed to the introduction of new patterns of Islamic architecture such as mosques and minarets.

Paragraph 5244

Archaeology: large mosques such as the University of Kairouan in Tunisia.

Paragraph 5245

The openings led to the establishment of schools, universities and Islamic science education in the region.

Paragraph 5246

Among the most prominent figures are Abdurrahman Bin Awf and Sulayman Bin Abdulmalik.

Paragraph 5247

Culture has evolved through the introduction of Arabic and the promotion of Islamic arts and sciences.

Paragraph 5248

The Kingdom of Ghana and the Kingdom of Mali are among the most prominent kingdoms.

Paragraph 5249

The Fatah contributed to the introduction of new techniques and agricultural skills from the Muslim world.

Paragraph 5250

The most prominent sciences include astronomy, medicine and mathematics.

Paragraph 5251

The conquest has led to the introduction of new methods in the arts such as Islamic euphemisms.

Paragraph 5252

Among the most important schools are the University of Kairouan and the scientific schools in Marrakech.

Paragraph 5253

Social life was diverse and included cultural and religious activities.

Paragraph 5254

Among the most prominent actions are Arab poetry and Islamic literary texts.

Paragraph 5255

The conquests led to the introduction of the Islamic system of government and the development of administrative regulations.

Paragraph 5256

Cultural features include mosques, schools and libraries.

Paragraph 5257

The opening contributed to improved trade routes and increased trade between Africa and the Middle East.

Paragraph 5258

One of the most important books is "The Bible" and "The Medicines."

Paragraph 5259

The Fatah contributed to the introduction of Islamic law and the development of the legal system in the region.

Paragraph 5260

One of the most prominent philosophers is Islamic philosophy and philosophical interpretation.

Paragraph 5261

The openings have been influenced by the promotion of education and the development of science in the region.

Paragraph 5262

Among the most prominent figures are Abdurrahman Bin Awf and Sulayman Bin Abdulmalik.

Paragraph 5263

Construction has evolved with the introduction of new design methods such as domes and minarets.

Paragraph 5264

Historical landmarks: major mosques such as Al-Qirwan University and Al-Fatah University.

Paragraph 5265

It contributed through the establishment of schools and libraries and the teaching of Islamic culture.

Paragraph 5266

Among the most prominent educational centres are the University of Kairouan and the scientific schools in Fez.

Paragraph 5267

The openings have been enriched by the introduction of new educational systems and the teaching of Islamic science.

Paragraph 5268

The most prominent sciences include astronomy, mathematics and medicine.

Paragraph 5269

The opening contributed to the strengthening of trade routes and increased trade between Africa and the Islamic world.

Paragraph 5270

One of the most prominent rituals is prayer in mosques, and celebrations of Islamic events.

Paragraph 5271

Economic life varied between agriculture, trade and industry.

Paragraph 5272

One of the most prominent books is "healing" and "getting."

Paragraph 5273

The openings have been enriched by the introduction of new literary methods and the teaching of Arab literature.

Paragraph 5274

One of the most prominent philosophers is Islamic philosophy and philosophical interpretation.

Paragraph 5275

The opening contributed to the introduction of new scientific techniques and the teaching of natural sciences.

Paragraph 5276

Among the most prominent actions are poetry and literary prose.

Paragraph 5277

The breakthroughs have been triggered by the introduction of new methods in the arts such as decorations and engineering designs.

Paragraph 5278

Among the most important scientific centres are the University of Kairouan and the scientific schools in Marrakech.

Paragraph 5279

The opening contributed to the teaching of Arabic and the promotion of its use in various fields.

Paragraph 5280

Archaeology: large mosques, libraries and palaces.

Paragraph 5281

Social life has been affected by the introduction of Islamic customs and traditions.

Paragraph 5282

Among the most prominent schools are Al-Qairouan and Marrakech.

Paragraph 5283

Trade has evolved thanks to improved trade routes and enhanced trade between Africa and the Islamic world.

Paragraph 5284

Cultural impact: arts, architecture and education.

Paragraph 5285

The opening contributed to the introduction of new agricultural techniques and the improvement of farming methods in the region.

Paragraph 5286

Archaeology: mosques, schools and palaces.

Paragraph 5287

The openings have been influenced by the promotion of trade and the development of trade routes.

Paragraph 5288

The most important philosophy is Islamic philosophy and philosophical interpretation.

Paragraph 5289

The Fatah contributed to the introduction of new educational systems and the teaching of Islamic science.

Paragraph 5290

The openings have been enriched by the introduction of Islamic law and the development of the legal system.

Paragraph 5291

Among the most prominent scientific centres are the University of Kairouan and the scientific schools in Marrakech.

Paragraph 5292

The opening contributed to the introduction of new artistic methods and the promotion of Islamic arts in the region.

Paragraph 5293

The most prominent literature is Arabic poetry and Islamic literary texts.

Paragraph 5294

The openings have been enriched by the introduction of Islamic philosophy and its teaching in schools.

Paragraph 5295

The opening contributed to the strengthening of trade linkages and improved trade routes between Africa and Asia.

Paragraph 5296

Construction has evolved with the introduction of new designs such as domes and minarets.

Paragraph 5297

Historic landmarks: Al-Qirwan University and Al-Fatah University.

Paragraph 5298

The Fatah contributed by building schools, libraries and teaching Islamic culture.

Paragraph 5299

The Battle of Qadisiyah is a famous battle between Muslims and the Sasani army in 636 AD.

Paragraph 5300

The Islamic leader in the battle of Qadisiyah was Saad bin Abi and Qasr.

Paragraph 5301

The battle of the Holy City was of great importance because it led to the fall of the Sassanian Empire and the opening of the country of Knight.

Paragraph 5302

The battle of Jerusalem was not direct against Christians, but it affected the distribution of power in the region and sometimes improved relations between Muslims and Christians.

Paragraph 5303

The main reasons were the military and political conflicts between the Sassanist Empire and the emerging Islamic succession.

Paragraph 5304

The warring parties in the battle of Qadisiyah were Muslims led by Saad bin Abi, Qasr and the Bosnian Empire led by Rustam Farkhzad.

Paragraph 5305

The main results of the battle of the Holy City were the victory of the Muslims, the fall of the Sassanian Empire, the opening of Iraq and the Knight.

Paragraph 5306

One of the most remarkable battles that followed the battle of the Holy City was the Battle of Nahund, which was the end of the Sassanian Empire.

Paragraph 5307

Islamic historical sources describe the battle of Qadisiyah as a decisive battle in the history of Islamic Fatah, and its details are recorded in biography and history books such as "Typical History."

Paragraph 5308

The battle of Al-Qadisiyah contributed to the spread of Islam in the regions under the rule of the

Sassanist Empire, which led to the expansion of Islamic influence in the Middle East.

Paragraph 5309

The planning of the battle of the Holy City was carried out through deliberate military strategies by Saad Bin Abi and Qasr, with a focus on the mobilization of forces and the choice of time for the attack.

Paragraph 5310

Life in Constantinople before Islamic conquest was culturally and economically prosperous, and the Byzantine capital was an important commercial and cultural centre.

Paragraph 5311

The Islamic Fatah did not reach Constantinople directly, but the influence of Islamic conquests changed the political forces in the region, which later affected the history of Constantine.

Paragraph 5312

The religious situation in Constantinople during Islamic conquest was complex, with Constantinople under Byzantine rule and Orthodox Christianity.

Paragraph 5313

The Muslim-led campaign against Constantinople was known as the "First Fatah of Constantinople," which did not fully achieve its goal, but was founded for the seeds of the

subsequent Ottoman conquest.

[Paragraph 5314](#)

Islamic conquest has not had a significant direct impact on Constantinople, but it has created a ground for the interaction of different religions in other regions such as Anatolia.

[Paragraph 5315](#)

After the Islamic conquest later in the Ottoman era, Constantinople evolved into an important cultural centre where Eastern and Western cultures merged.

[Paragraph 5316](#)

In the Islamic Fatah of Constantinople, Muslims respected the Christian religion and had an open attitude towards religion in the areas they had opened.

[Paragraph 5317](#)

Other religions in Constantinople during the Islamic period included Orthodox and Jewish Christianity.

[Paragraph 5318](#)

Islamic conquest in Constantinople indirectly affected politics in the region by changing political balances, but Constantinople itself was not entirely open.

[Paragraph 5319](#)

The Battle of Yarmouk was a stand-alone battle between Muslims and the Byzantine rum in 636 A.D. The Battle of Yarmouk was almost concurrent with the Battle of Qadisiyah, affecting regional events.

[Paragraph 5320](#)

The Battle of Yarmouk contributed significantly to the expansion of Islamic conquests by defeating the Byzantine and securing the areas opened.

[Paragraph 5321](#)

The battle of Al-Qadisiyah was decisive in stabilizing Islamic rule in Iraq through the defeat of the Sassaniya forces and the establishment of Islamic rule in the region.

[Paragraph 5322](#)

Among the most prominent religions that existed were Zoroastrianism in Fares, and Christianity in the adjacent areas.

[Paragraph 5323](#)

The indirect Islamic opening of Constantinople has had an impact on trade by changing trade routes and economic trends in the region.

[Paragraph 5324](#)

The battle of Al-Qadisiyah has contributed to the spread of Islam in the Persian regions by opening up the Sassaniyah lands and expanding Islamic influence in the region.

Paragraph 5325

Saad bin Abi and Qasr continued to serve the Islamic State after the Battle of Qadisiyah and was appointed governor in some areas, with a prominent role in the Islamic Fatah.

Paragraph 5326

The Battle of Qadisiyah contributed to the introduction of Islamic arts and architecture into new regions, resulting in architectural and artistic effects in the region.

Paragraph 5327

The battle of Qadisiyah has greatly affected relations, opening up Iranian territory and spreading Islamic culture in those areas.

Paragraph 5328

Eminent persons: Saad Bin Abi and Qasr are Muslims, and Rustem Farkhzad is from the Sasani army.

Paragraph 5329

The Islamic Fatah has had an impact on religion in open areas by introducing Islam and strengthening its position as a major religion in those regions.

Paragraph 5330

The important events that followed the battle of the Holy City included the Battle of Nahund, which was the actual end of the Sassanian Empire.

Paragraph 5331

Islamic conquest has an impact on languages by introducing Arabic as an official language and promoting its use in administration and education.

Paragraph 5332

After the Ottoman conquest, the arts in Constantinople were affected by the integration of Islamic techniques with local traditions, which led to the emergence of a distinctive artistic pattern.

Paragraph 5333

The social aspects that have changed include the introduction of Islamic systems into daily life and the promotion of interaction between different cultures.

Paragraph 5334

The battle of Qadisiyah has affected the economy in the Fares region by changing economic systems and introducing new systems in line with Islamic rule.

Paragraph 5335

Among the most prominent educational centres that have emerged are schools and universities

founded in Iraq and a knight after the Islamic Fatah.

Paragraph 5336

Relations between Muslims and Christians in the Sham region have been affected by the establishment of the foundations of coexistence and the strengthening of cooperation in various fields.

Paragraph 5337

The battle of Jerusalem contributed to the evolution of military strategies by offering lessons on the management of battle and the tactics of war against the Great Powers.

Paragraph 5338

The battle of Qadisiyah has affected the development of infrastructure through the construction of Islamic facilities such as mosques and schools and the improvement of commercial roads.

Paragraph 5339

The cultural monuments of the battle of the Holy See included the introduction of Islamic influences on arts and literature such as poetry, painting and architecture.

Paragraph 5340

Sa'd bin Abi and Qasr after the battle of Qadisiyah continued their leadership role and became a prominent figure in the Islamic conquests and the rule of the open areas.

[Paragraph 5341](#)

One of the most remarkable conquests that followed the battle of the Holy City: the opening of Nahund, which was the actual end of the Sassanian Empire.

[Paragraph 5342](#)

Islamic conquests have led to a change in administrative organization through the introduction of new systems in line with Islamic law and the strengthening of government infrastructure.

[Paragraph 5343](#)

The military tools used in the battle of Jerusalem included conventional weapons such as swords, spears and arrows.

[Paragraph 5344](#)

Commercial relations have evolved through the exchange of goods and services and the promotion of economic ties between Muslims and Byzantines in open areas.

[Paragraph 5345](#)

The religions in Constantine before the Islamic conquest included Orthodox and Jewish Christianity.

[Paragraph 5346](#)

Islamic conquest has an impact on crafts and industries by introducing new techniques and

promoting inter-regional trade and cultural exchange.

Paragraph 5347

The Battle of Qadisiyah contributed to the building of the Islamic State by strengthening its influence in the new regions and developing the Islamic system of government in those regions.

Paragraph 5348

Important historical figures include Saad Bin Abe and Qasr, Rastum Farkhzad and a number of military commanders from both sides.

Paragraph 5349

Islamic Fatah has an impact on medicine by introducing new medical knowledge and promoting Islamic medical practices in open areas.

Paragraph 5350

One of the most prominent sciences that has evolved is medicine, astronomical, mathematics and physics, thanks to Islamic influence.

Paragraph 5351

After the Islamic conquest, social life in Constantinople was changed through the introduction of new customs and traditions and the promotion of coexistence among different cultures.

Paragraph 5352

The reasons for the failure of the Islamic conquest of Constantinople included military difficulties, strong defenses of the city and internal problems in the Muslim world.

Paragraph 5353

The battle of Jerusalem has affected cultural identities through the introduction of Islamic culture and the promotion of interaction between different cultures in open areas.

Paragraph 5354

The Islamic Fatah contributed to the dissemination of Islamic philosophy through the establishment of schools and scientific centres and the teaching of Islamic philosophy in open areas.

Paragraph 5355

One of the most prominent battles is the Battle of Nahund and the Battle of Yarmouk.

Paragraph 5356

The Islamic Fatah has an impact on literature by introducing Arabic poetry and Islamic literary texts and promoting the use of Arabic in literature.

Paragraph 5357

Among the most prominent cities opened are the cafeteria, Basra and the cities.

[Paragraph 5358](#)

Islamic Fatah contributed to the development of agriculture through the introduction of new agricultural techniques and the promotion of agriculture in open areas.

[Paragraph 5359](#)

Among the most important libraries are the Baghdad Library and the Coffin Library.

[Paragraph 5360](#)

The battle of Jerusalem contributed to the development of military strategies by offering lessons on warfare tactics and battle management.

[Paragraph 5361](#)

The legal regulations introduced by Muslims include Islamic law and civil and administrative laws.

[Paragraph 5362](#)

The Battle of Qadisiyah contributed to the promotion of Islamic culture through the dissemination of Islamic values and practices in open areas.

[Paragraph 5363](#)

Among the most prominent scientific libraries are the Baghdad Library, which was founded by scientists in the Café and Basra.

Paragraph 5364

The battle of Qadisiyah has affected management systems through the introduction of Islamic systems and the reorganization of departments in open areas.

Paragraph 5365

One of the most prominent books is "Healing" for the son of Senna, and "The Big Book" for the son of Rahad.

Paragraph 5366

The battle of Jerusalem has affected the social structure through the introduction of an Islamic social system and the strengthening of interaction between different cultures.

Paragraph 5367

The most prominent art is Islamic architecture, plastic arts and Arabic writing.

Paragraph 5368

Islamic conquests have affected education through the introduction of the Islamic education system and the establishment of schools and universities in open areas.

Paragraph 5369

Among the most important challenges are: strong city defences, supply problems, and military challenges.

Paragraph 5370

Islamic Fatah has an impact on health systems through the introduction of Islamic medical practices and the promotion of health care in open areas.

Paragraph 5371

One of the most prominent figures is the Byzantine Emperor Constantine XI, and the other Byzantine generals.

Paragraph 5372

The Islamic Fatah contributed to the promotion of cultural exchange through the introduction of Arabic and Islamic culture and the promotion of cultural dialogue among peoples.

Paragraph 5373

Among the most important events are the military conflicts between Muslims and Persians, and the expansion of Islamic influence in the region.

Paragraph 5374

The battle of Qadisiyah has affected educational systems through the introduction of Islamic educational systems and the establishment of schools and universities.

Paragraph 5375

One of the most important philosophys: Greek philosophy and Persian philosophy.

Paragraph 5376

The Islamic Fatah contributed to the improvement of financial systems through the introduction of the Islamic Financial System and the promotion of transparency and financial integrity.

Paragraph 5377

Among the most prominent scientific institutes are the Kaufa Institute, the Basra Institute and the Baghdad Institute.

Paragraph 5378

Islamic conquests have affected economic life through the promotion of trade and the development of economic infrastructure.

Paragraph 5379

One of the most important elements is a well-developed military strategy, strong leadership and cooperation among military commanders.

Paragraph 5380

Islamic Fatah contributed to the development of traditional industries through the introduction of new techniques and the promotion of trade.

Paragraph 5381

Among the most significant military events are the Battle of Nahund, the Battle of Yarmouk and

the expansion of Islamic conquests into new regions.

Paragraph 5382

Literature and poetry are affected by the introduction of Islamic literary and poetic methods and the promotion of the use of Arabic in literature.

Paragraph 5383

Among the most prominent sciences are astronomy, medicine, mathematics and chemistry, which has evolved thanks to Islamic influence.

Paragraph 5384

The battle of Qadisiyah has affected relations between Arabs and Persians by strengthening Arab hegemony over the region and improving cultural relations among peoples.

Paragraph 5385

Among the most prominent religious monuments are the large mosques, such as the Grand Mosque in Kufa, and the mosque of the mosque in Basra.

Paragraph 5386

The Islamic Fatah has had an impact on the organization of cities through the introduction of Islamic systems in city planning and the strengthening of urban infrastructure.

Paragraph 5387

Islamic conquests have contributed to the spread of the Arabic language and the promotion of its use in official, educational and cultural fields.

Paragraph 5388

Islamic conquests have affected the plastic arts by introducing Islamic techniques and promoting their development in open areas.

Paragraph 5389

Some of the most significant military methods are the use of organized combat tactics, strategic movements and coordination of forces.

Paragraph 5390

Islamic Fatah contributed to the development of medical sciences by introducing advanced medical practices and promoting scientific research in medicine.

Paragraph 5391

Among the most important institutes are the Baghdad Institute, the Kaufa Institute and the Basra Institute.

Paragraph 5392

The battle of Jerusalem has affected the strategies of war by offering lessons on the management

of battle and battle tactics against the superpowers.

Paragraph 5393

The most significant effects include the introduction of Arabic, the promotion of cultural exchange and the development of arts and literature.

Paragraph 5394

Islamic Fatah contributed to the improvement of educational systems through the establishment of schools and universities and the enhancement of the quality of education in open areas.

Paragraph 5395

The most important art is Islamic architecture, the Arabic line and the plastic arts.

Paragraph 5396

The battle of Qadisiyah has affected the system of government by introducing Islamic systems and strengthening local administration in open areas.

Paragraph 5397

Among the most prominent cultural features are major libraries, scientific institutes and cultural centres.

Paragraph 5398

The Islamic Fatah contributed to the development of philosophy through the introduction of Islamic philosophy and the promotion of philosophical thought in open areas.

Paragraph 5399

Differences include: religious approach, administrative organization, introduction of culture and new language.

Paragraph 5400

The battle of Jerusalem has affected economic life by changing economic regulations and promoting trade in open areas.

Paragraph 5401

One of the most prominent battles is the Battle of Nahund, the Battle of Yarmouk, and the Battle of the Second Holy One.

Paragraph 5402

Islamic Fatah contributed to the improvement of health systems through the introduction of new medical practices and the strengthening of health care in open areas.

Paragraph 5403

Among the most prominent are medicine, astronomical, mathematics and chemistry, thanks to

Islamic influence.

Paragraph 5404

The battle of Qadisiyah has affected social development through the introduction of Islamic social systems and the promotion of social solidarity in open areas.

Paragraph 5405

The most prominent art is the plastic arts, the Islamic architecture and the art of the Arabic line.

Paragraph 5406

Iraq was an important centre for Islamic conquests, where it witnessed important battles and became a cultural and educational centre.

Paragraph 5407

The Islamic Fatah had an impact on Morocco through the introduction of Islam, the promotion of Arab culture and the development of infrastructure.

Paragraph 5408

Among the most important events are the Battle of Poitier, the Islamic opening of Andalusia, and the expansion of Muslims in parts of southern France.

Paragraph 5409

Before the Islamic conquest, life in Iraq was characterized by cultural and religious diversity, and was governed by Persians and then Rajans.

Paragraph 5410

Among the most notable achievements are the development of architectural arts such as mosques, Arabic-language writing and science such as philosophy and mathematics.

Paragraph 5411

Islamic conquest has affected political systems in Europe through the imposition of the Islamic regime in Andalusia and other regions, affecting domestic politics.

Paragraph 5412

One of the most prominent battles is the Battle of Qadisiyah, the Battle of Nahund and the Battle of Karbala.

Paragraph 5413

The Islamic Fatah contributed to the development of the arts through the introduction of Islamic techniques and the construction of cultural monuments such as mosques and schools.

Paragraph 5414

Among the reasons are the expansion of new areas, the establishment of control over trade

routes, the dissemination of Islam and Arab culture.

Paragraph 5415

Historic landmarks: the great mosque in the coffin, Baghdad City and other historic mosques.

Paragraph 5416

Islamic conquest has led to the introduction of Islam into daily life, the promotion of cultural interaction with Arabs and the teaching of Arabic.

Paragraph 5417

One of the most important battles is the Battle of Poitiers, the Battle of Toulouse and the Battle of Biran.

Paragraph 5418

Iraq was a major centre for Muslim scientists, where science such as medicine, astronomical and philosophy evolved.

Paragraph 5419

The Islamic Fatah has influenced the arts by introducing Islamic architectures such as ecclesiasticals, drawings and inscriptions.

Paragraph 5420

One of the main openings is the Islamic conquest of Andalusia, the opening of parts of southern France and the expansion of the Balkans.

Paragraph 5421

After the Islamic Fatah, Iraq 's infrastructure was improved through the construction of roads, schools, mosques and the development of cities.

Paragraph 5422

The impact includes the introduction of Islamic and Arab culture, the development of arts and architecture, and the promotion of education and science.

Paragraph 5423

Islamic conquest has affected Europe's military systems by introducing new military tactics and war technology that Europe has gained from Islamic conquests.

Paragraph 5424

Among the most important scientific centres are the House of Hakim in Baghdad and the Kufah and Basra schools.

Paragraph 5425

The Islamic Fatah contributed to the development of science by introducing Islamic scientific

practices and promoting research and education.

Paragraph 5426

Highlights include the opening of Andalusia, the opening of parts of France, and the extension of Islamic influence to parts of Italy and the Balkans.

Paragraph 5427

Islamic Fatah promoted trade in Iraq by developing trade routes and promoting the exchange of goods with other regions.

Paragraph 5428

Architectural arts have evolved through the construction of fancy mosques, public buildings, and the development of Islamic architectures.

Paragraph 5429

Challenges include resistance to Europeans, difficult climatic conditions, and difficulty in moving across European territory.

Paragraph 5430

Islamic conquests have led to the introduction of Islamic and Arab culture, affecting literature, arts and language in Iraq.

Paragraph 5431

Among the most prominent artworks are murals, engravings, architectures and Islamic plastic arts.

Paragraph 5432

One of the most prominent battles is the Battle of Poitier, the Battle of the Court of Martyrs and the Battle of Toulouse.

Paragraph 5433

Islamic Fatah contributed to the development of education through the establishment of schools and universities and the development of the Islamic education system in Iraq.

Paragraph 5434

Islamic conquests have affected social systems through the introduction of Islamic systems and the strengthening of interaction between different communities in Morocco.

Paragraph 5435

The impact includes the introduction of Islamic political systems and the development of administrative methods in the areas opened by the conquests.

Paragraph 5436

The relationship was different, with some societies welcoming the conquests while others faced

resistance.

Paragraph 5437

The most important art is the Islamic architecture, the architecture and the Arabic line.

Paragraph 5438

Islamic conquest has had an impact on Europe 's economy by promoting trade, developing new markets, and introducing agricultural and industrial techniques.

Paragraph 5439

Among the most prominent libraries are the Beit Al-Hakim Library in Baghdad and other public libraries that have developed in Islamic cities.

Paragraph 5440

Islamic Fatah contributed to the development of agriculture by introducing new agricultural techniques and improving irrigation systems.

Paragraph 5441

One of the most important battles is the Battle of Poitiers, the Battle of Nice, and the Battle of the Court of Martyrs.

Paragraph 5442

Islamic conquests have affected judicial systems through the introduction of Islamic law and the development of the justice system in open areas.

Paragraph 5443

The arts have evolved through the introduction of Islamic techniques, the building of cultural monuments, and the promotion of architectural and artistic decorations.

Paragraph 5444

Among the most notable events are the Battle of Poitiers, the Battle of Nice, and the expansion of Muslims in the Balkans and southern France.

Paragraph 5445

The Islamic Fatah contributed to improving the transport structure by developing roads and equipping them with the necessary facilities to facilitate transport and trade.

Paragraph 5446

Islamic conquests have affected social life through the introduction of Islamic social systems and the strengthening of relations between different communities.

Paragraph 5447

Impacts include improving trade, introducing new techniques in agriculture and industry, and

developing markets and infrastructure.

Paragraph 5448

Cultural life has been rich in scientific and artistic activities, as literature, philosophy and science have evolved.

Paragraph 5449

The most prominent art is the Islamic architecture, such as mosques, architectural decorations and plastic arts.

Paragraph 5450

Highlights include the opening of Andalusia, the expansion of Muslims in southern France and the opening of parts of Italy.

Paragraph 5451

Islamic conquests have led to a wide cultural exchange between Iraq and other regions, affecting literature, the arts and science.

Paragraph 5452

Education has been developed through the establishment of schools and universities and the development of the educational system that combines Islamic heritage with scientists.

Paragraph 5453

One of the most important battles is the Battle of Poitiers, the Battle of the Court of the Martyrs and the Battle of Toulouse.

Paragraph 5454

Islamic Fatah promoted trade in Iraq by improving roads, developing the trading system and attracting traders from different regions.

Paragraph 5455

Architectural arts have evolved through the construction of large mosques, the development of decorative techniques, and the construction of public buildings.

Paragraph 5456

Among the reasons: strong resistance from Europeans, difficulties in supply and logistics, and internal conflicts.

Paragraph 5457

Islamic conquests have led to the introduction of Islamic social systems and the development of social and legal systems.

Paragraph 5458

Among the most prominent actions are the architecture, the Arabic line and the plastic arts, such

as mural inscriptions.

Paragraph 5459

Islamic Fatah contributed to the improvement of the health system through the introduction of Islamic medicine and the development of hospitals and medical centres.

Paragraph 5460

Islamic Fatah has influenced literature through the introduction of Arab literary methods and the development of poetry, prose and stories.

Paragraph 5461

One of the most prominent battles is the Battle of Poitier, the Battle of Nice, and the Battle of the Court of Martyrs.

Paragraph 5462

The education system has evolved through the establishment of schools and universities and the promotion of Islamic and scientific studies.

Paragraph 5463

Islamic Fatah contributed to the improvement of social systems through the introduction of sharia laws and the promotion of cultural interaction among communities.

Paragraph 5464

Highlights include the opening of Andalusia, the expansion of southern France and the opening of parts of Italy.

Paragraph 5465

Life before the Islamic conquest was marked by cultural and religious diversity, and was governed by Persians and then Rajans.

Paragraph 5466

The art that has evolved is Islamic architecture, architecture and Arabic-line art.

Paragraph 5467

Islamic conquests have affected political systems through the introduction of Islamic regimes in open areas and the development of administrative methods.

Paragraph 5468

Historic landmarks: the great mosque in the coffin, Baghdad City and other historic mosques.

Paragraph 5469

Islamic conquest has an impact on the arts by introducing Islamic techniques and building cultural monuments such as mosques and schools.

Paragraph 5470

One of the most prominent battles is the Battle of Poitier, the Battle of the Court of Martyrs and the Battle of Toulouse.

Paragraph 5471

Islamic Fatah contributed to the improvement of agriculture through the introduction of new techniques and the improvement of irrigation systems and crop cultivation.

Paragraph 5472

Architectural arts have evolved through the construction of large mosques, public buildings, and the development of architectural and artistic decorations.

Paragraph 5473

Among the reasons: military force, effective war strategies and logistical support from other Islamic States.

Paragraph 5474

The Islamic Fatah introduced Islamic and Arab culture, affecting literature, arts and science in Iraq.

Paragraph 5475

Among the most prominent actions are murals, inscriptions, architectures and Islamic plastic arts.

Paragraph 5476

Islamic conquests have affected social systems in Europe through the introduction of Islamic systems and the development of culture in open areas.

Paragraph 5477

Achievements include the development of medicine, astronomical and philosophy, the establishment of the Beit Al-Hakim Library in Baghdad, and the general advancement of science.

Paragraph 5478

Highlights include the opening of Andalusia, the expansion of Muslims in southern France and the opening of parts of Italy.

Paragraph 5479

Islamic Fatah promoted trade in Iraq by improving roads, developing the trading system and attracting traders from different regions.

Paragraph 5480

Among the most prominent art is the Islamic architecture, such as mosques, architectural decorations and the Arabic line.

Paragraph 5481

Islamic Fatah contributed to the improvement of the health system through the introduction of

Islamic medical practices and the development of hospitals.

Paragraph 5482

One of the most prominent battles is the Battle of Poitiers, the Battle of the Court of Martyrs and the Battle of Toulouse.

Paragraph 5483

Islamic conquests have contributed to the development of science through the introduction of scientific and research methods and the strengthening of education in Iraq.

Paragraph 5484

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5485

Islamic conquest has an impact on trade in Europe through the promotion of trade and the development of trade routes and infrastructure.

Paragraph 5486

Islamic Fatah contributed to the development of education through the establishment of schools and universities and the promotion of scientific research.

Paragraph 5487

Among the most prominent actions are murals, inscriptions, architectures and Islamic plastic arts.

Paragraph 5488

The Islamic Fatah contributed to the improvement of governance systems through the introduction of Islamic legal and administrative systems and the development of the political system.

Paragraph 5489

Highlights include the opening of Andalusia, the expansion of Muslims in southern France and the opening of parts of Italy.

Paragraph 5490

Islamic conquests have affected cultural life through the introduction of Islamic arts and the development of education and literature.

Paragraph 5491

The most prominent art is the Arabic line, the architecture and the plastic arts.

Paragraph 5492

Islamic conquests have led to a cultural exchange between Iraq and Europe through cultural, literary and technological transfer.

Paragraph 5493

Islamic Fatah has an impact on social life through the introduction of Islamic social and administrative systems and the development of culture in open areas.

Paragraph 5494

Among the most prominent are the opening of the country of Rafidain, the opening of the coffin and the opening of Basra.

Paragraph 5495

Islamic conquests have affected the educational system through the introduction of Islamic teaching methods and the development of schools and universities.

Paragraph 5496

One of the most prominent battles is the Battle of Poitier, the Battle of the Court of Martyrs and the Battle of Toulouse.

Paragraph 5497

Islamic Fatah contributed to the improvement of agriculture through the introduction of new techniques, the cultivation of new crops and the development of irrigation systems.

Paragraph 5498

Islamic Fatah has an impact on the arts through the introduction of Islamic techniques and the

development of architecture and plastic arts.

Paragraph 5499

Islamic Fatah contributed to the development of the health system through the introduction of Islamic medicine and the development of hospitals and treatment.

Paragraph 5500

The art that has evolved is Islamic architecture, architecture and Arabic-line art.

Paragraph 5501

Islamic conquests have affected cultural life through the introduction of Islamic arts and the development of education and thought in open areas.

Paragraph 5502

Islamic Fatah contributed to the improvement of the educational system through the establishment of schools and universities and the promotion of Islamic and scientific studies.

Paragraph 5503

Among the most prominent art is the Islamic architecture, such as mosques, architectural decorations and Arabic-line art.

Paragraph 5504

Islamic conquests have led to a broad cultural exchange between Iraq and Europe, which has affected literature, the arts and science.

Paragraph 5505

Among the most prominent actions are the architecture, the Arabic line and the plastic arts, such as mural inscriptions.

Paragraph 5506

Islamic conquest has an impact on the arts through the introduction of Islamic techniques and the development of plastic arts and architecture.

Paragraph 5507

Islamic conquests have contributed to the development of education through the introduction of Islamic teaching methods and the development of schools and universities.

Paragraph 5508

Islamic Fatah contributed to the improvement of social systems through the introduction of Islamic systems and the development of culture in open areas.

Paragraph 5509

Islamic Fatah contributed to the improvement of the health system through the introduction of

Islamic medical practices and the development of hospitals.

Paragraph 5510

Islamic conquests led to the introduction of Islamic social systems and the development of social and legal systems in Iraq.

Paragraph 5511

Art that has evolved: Arabic Line, Architects, and Artistic Arts.

Paragraph 5512

Islamic conquests have affected social life through the introduction of Islamic social and administrative systems and the development of culture in open areas.

Paragraph 5513

Islamic Fatah contributed to the development of the health system through the introduction of Islamic medicine and the development of hospitals and treatment.

Paragraph 5514

The impact of the spread of Islamic culture in South-East Asia included the promotion of Islamic arts, education and the development of literature.

Paragraph 5515

The Battle of Poitier was a turning point in stopping the progress of Muslims in northern Europe, thus halting the expansion of Islamic conquests on the continent.

Paragraph 5516

Muslims have contributed to the development of civilization in East Africa through trade, the dissemination of Islamic culture and the creation of cities.

Paragraph 5517

Muslims have dealt flexibly with religious minorities, where they have been given the freedom to practise their religion in exchange for sometimes paying tribute.

Paragraph 5518

Among the most significant factors are trade, migration and the adoption of Islam by local rulers.

Paragraph 5519

The Battle of Poitier delayed Islamic expansion in Europe and contributed to the strengthening of the power of European kingdoms vis-à-vis Muslims.

Paragraph 5520

Islam has influenced the arts in East Africa by introducing Islamic architectural patterns and artistic designs and decorations.

Paragraph 5521

Muslim pioneers have dealt with religious minorities in South-East Asia in a peaceful manner, while preserving religious and cultural rights.

Paragraph 5522

The most important art is Islamic architecture, the Arabic line, and Al-Zakhraf.

Paragraph 5523

The Battle of Poitiers reduced the influence of Islamic culture in Western Europe, but contributed to the promotion of European culture.

Paragraph 5524

Muslims have contributed to the development of education through the establishment of schools and universities and the dissemination of scientific and religious knowledge.

Paragraph 5525

Religious minorities were treated flexibly, as they were granted freedom of worship in accordance with Islamic law.

Paragraph 5526

Among the most prominent projects are Islamic schools, libraries and cultural institutes.

Paragraph 5527

The Battle of Poitiers affected the Islamic conquests in Spain by slowing the progress of Muslims to the north and increasing the challenges they faced.

Paragraph 5528

One of the most famous works is Islamic architecture, art engravings and plastic arts.

Paragraph 5529

Muslims have treated religious minorities in Spain with tolerance, granting freedom of worship and sometimes paying tribute.

Paragraph 5530

Islamic culture has influenced society by promoting the arts, architecture, education and literature.

Paragraph 5531

One of the most notable events is the defeat of Muslims by Charlemagne, and the significant impact on Islamic expansion in Europe.

Paragraph 5532

Islamic Fatah contributed to the development of education through the introduction of Islamic educational systems and the establishment of schools and mosques as educational centres.

Paragraph 5533

Religious minorities in North Africa have been treated flexibly while guaranteeing their rights and freedom to practise their religion.

Paragraph 5534

The most notable features are Islamic architecture, fine arts and the development of education systems.

Paragraph 5535

The Battle of Poitiers increased tensions between Muslims and Christians and affected political and cultural relations between the parties.

Paragraph 5536

The most prominent art is the Arabic line, the architecture, and the plastic arts, such as inscriptions and walls.

Paragraph 5537

The Islamic Fatah contributed to the protection of the existence of religious minorities while guaranteeing their rights and freedom to practise their religion.

Paragraph 5538

Among the most prominent projects are: building schools, establishing libraries and developing

Islamic arts and architecture.

Paragraph 5539

Islamic Fatah contributed to the promotion of education through the establishment of schools and universities and the development of education and scientific research systems.

Paragraph 5540

Among the arts that have evolved are Islamic architecture, the Arabic line, and art decorations.

Paragraph 5541

Muslims have dealt flexibly with religious minorities, where they have been granted freedom of worship, sometimes paying tribute.

Paragraph 5542

One of the most notable openings is the Islamic conquest of North Africa and the expansion of Muslims in East Africa.

Paragraph 5543

The Battle of Poitier has not directly affected North Africa, but has reduced Islamic expansion to the North in Europe.

Paragraph 5544

The Islamic Fatah contributed to the development of the arts through the introduction of Islamic techniques and the promotion of plastic arts and architecture.

Paragraph 5545

Some of the most notable actions are architecture, Islamic architecture and plastic arts such as mural inscriptions.

Paragraph 5546

Islamic Fatah has an impact on social life through the introduction of Islamic social and administrative systems and the development of culture.

Paragraph 5547

Islamic conquest has affected the arts in Spain by introducing Islamic architectural patterns and plastic arts.

Paragraph 5548

Islamic Fatah contributed to the development of science through the introduction of scientific knowledge, the advanced educational system and the promotion of scientific research.

Paragraph 5549

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5550

Islamic Fatah has an impact on educational systems through the introduction of Islamic teaching methods and the establishment of schools and universities.

Paragraph 5551

The art that has evolved is Islamic architecture, architecture and Arabic-line art.

Paragraph 5552

Muslim pioneers have dealt with religious minorities with tolerance, while at times granting them freedom of worship in exchange for the payment of tribute.

Paragraph 5553

Islamic conquest has an impact on culture through the introduction of Islamic cultural patterns and the promotion of the arts and education.

Paragraph 5554

The most prominent art is Islamic architecture, the Arabic line, and art decorations.

Paragraph 5555

The Islamic Fatah contributed to the development of science by introducing scientific knowledge, the advanced educational system and the promotion of scientific research.

Paragraph 5556

Among the most important arts are architecture, inscription arts and Islamic architecture.

Paragraph 5557

Some of the most notable effects are the influence of the Islamic arts and architecture, the development of education, and the promotion of philosophy and science.

Paragraph 5558

Muslims have treated religious minorities flexibly and guaranteed their rights and freedoms to practise their religion.

Paragraph 5559

Among the most prominent projects are the establishment of schools, cultural institutes and the development of the arts.

Paragraph 5560

The Islamic Fatah contributed to the promotion of peaceful coexistence between Muslims and Christians in East Africa while guaranteeing the rights of all.

Paragraph 5561

Among the most prominent art are Islamic architecture, architecture, and plastic arts such as mural inscriptions.

Paragraph 5562

Islamic Fatah contributed to improving education by introducing new teaching methods, building schools and promoting scientific research.

Paragraph 5563

The most important art is Islamic architecture, architecture and Arabic line art.

Paragraph 5564

The Islamic Fatah contributed to the protection of the existence of religious minorities in Spain while guaranteeing their rights and freedom to practise their religion.

Paragraph 5565

The Islamic Fatah contributed to the development of the arts through the introduction of Islamic techniques and the promotion of plastic arts and architecture.

Paragraph 5566

Among the most prominent projects are the establishment of schools, libraries and the development of Islamic arts and architecture.

Paragraph 5567

Islamic Fatah has an impact on educational systems through the introduction of Islamic teaching methods and the establishment of schools and universities.

Paragraph 5568

Islamic conquest has an impact on the arts by introducing Islamic artistic styles and promoting the plastic arts and architecture.

Paragraph 5569

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5570

Islamic Fatah contributed to the promotion of education through the establishment of schools and universities and the development of education and scientific research systems.

Paragraph 5571

The most important art is Islamic architecture, architecture and Arabic line art.

Paragraph 5572

Islamic conquest has an impact on cultural life through the introduction of Islamic culture and the promotion of the arts and education.

Paragraph 5573

The most prominent art is the architecture, the Islamic architecture and the art of the Arabic line.

Paragraph 5574

Muslim pioneers have dealt with religious minorities flexibly, while guaranteeing their rights and freedoms to practise their religion.

Paragraph 5575

Among the most prominent projects are: building schools, developing the arts and promoting Islamic culture.

Paragraph 5576

Islamic Fatah has influenced the development of the arts by introducing Islamic artistic patterns and promoting artistic architecture and designs.

Paragraph 5577

The most important art is Islamic architecture, the Arabic line, and art decorations.

Paragraph 5578

The Islamic Fatah contributed to the protection of the existence of religious minorities and the guarantee of their rights and freedom to practise their religion.

Paragraph 5579

Islamic Fatah contributed to improving education by introducing new teaching methods, building schools and promoting scientific research.

Paragraph 5580

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5581

The Islamic Fatah contributed to the development of the arts through the introduction of Islamic techniques and the promotion of plastic arts and architecture.

Paragraph 5582

Among the most prominent projects are: building schools, developing the arts and promoting Islamic culture.

Paragraph 5583

The most important art is Islamic architecture, architecture and Arabic line art.

Paragraph 5584

Islamic conquest has an impact on the arts by introducing Islamic artistic styles and promoting the plastic arts and architecture.

Paragraph 5585

Islamic Fatah contributed to the promotion of education through the establishment of schools and universities and the development of education and scientific research systems.

Paragraph 5586

Islamic Fatah contributed to the development of science through the introduction of scientific knowledge, the advanced educational system and the promotion of scientific research.

Paragraph 5587

The most prominent art is the architecture, the Islamic architecture and the art of the Arabic line.

Paragraph 5588

Muslim pioneers have dealt with religious minorities flexibly, while guaranteeing their rights and freedoms to practise their religion.

Paragraph 5589

Islamic culture has influenced education through the introduction of new teaching methods and the development of universities and schools.

Paragraph 5590

Among the most prominent projects are: building schools, promoting the arts, and developing Islamic culture.

Paragraph 5591

Islamic Fatah contributed to the improvement of cultural life through the introduction of Islamic cultural patterns and the promotion of arts and education.

Paragraph 5592

The most prominent art is the architecture, the Islamic architecture and the art of the Arabic line.

Paragraph 5593

Islamic Fatah contributed to the development of education by introducing new teaching methods, building schools and promoting scientific research.

Paragraph 5594

Islamic Fatah has an impact on the arts by introducing Islamic artistic patterns and promoting architecture and artistic designs.

Paragraph 5595

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5596

Muslims have treated religious minorities flexibly and guaranteed their rights and freedoms to practise their religion.

Paragraph 5597

Among the most prominent projects are: building schools, promoting the arts, and developing Islamic culture.

[Paragraph 5598](#)

Islamic Fatah has had an impact on education by introducing new teaching methods, building schools and promoting scientific research.

[Paragraph 5599](#)

The most important art is Islamic architecture, architecture and Arabic line art.

[Paragraph 5600](#)

The Islamic Fatah contributed to the improvement of culture through the introduction of Islamic cultural patterns and the promotion of the arts and education.

[Paragraph 5601](#)

Islamic Fatah has an impact on the arts by introducing Islamic artistic patterns and promoting architecture and artistic designs.

[Paragraph 5602](#)

Islamic Fatah contributed to the promotion of education through the introduction of new teaching methods and the establishment of schools and universities.

[Paragraph 5603](#)

The Islamic Fatah contributed to the protection of the existence of religious minorities and the guarantee of their rights and freedom to practise their religion.

Paragraph 5604

Islamic Fatah contributed to the development of science through the introduction of scientific knowledge, the advanced educational system and the promotion of scientific research.

Paragraph 5605

The most important art is Islamic architecture, architecture and Arabic line art.

Paragraph 5606

Islamic conquest has an impact on culture through the introduction of Islamic cultural patterns and the promotion of the arts and education.

Paragraph 5607

Islamic Fatah contributed to the promotion of education through the introduction of new teaching methods, the building of schools and the promotion of scientific research.

Paragraph 5608

Among the most prominent projects are: building schools, developing the arts and promoting Islamic culture.

Paragraph 5609

Islamic Fatah contributed to the improvement of cultural life through the introduction of Islamic cultural patterns and the promotion of arts and education.

Paragraph 5610

The most prominent art is the architecture, the Islamic architecture and the art of the Arabic line.

Paragraph 5611

Islamic Fatah contributed to the development of education by introducing new teaching methods, building schools and promoting scientific research.

Paragraph 5612

Muslim pioneers have dealt flexibly with religious minorities while guaranteeing their rights and freedoms to practise their religion.

Paragraph 5613

Among the most prominent projects are: building schools, promoting the arts, and developing Islamic culture.

Paragraph 5614

Islamic conquest has an impact on educational systems through the introduction of new teaching methods and the promotion of scientific research.

Paragraph 5615

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5616

Islamic Fatah contributed to the development of education by introducing new teaching methods, building schools and promoting scientific research.

Paragraph 5617

The most prominent art is Islamic architecture, the Arabic line, and art decorations.

Paragraph 5618

Islamic conquest has promoted education in South Asia through the introduction of new teaching methods and the building of schools and universities.

Paragraph 5619

Among the most prominent sciences are mathematics, astronomy, medicine and philosophy.

Paragraph 5620

The evolution of medicine in the country of Rafidain through translation and innovation in medical sciences from the Greek and Indian heritage.

Paragraph 5621

The most prominent art is Islamic architecture, architecture and the Arabic line.

Paragraph 5622

The Islamic Fatah contributed to strengthening scientific culture by supporting scientific research and establishing scientific centres such as the House of Hakim in Baghdad.

Paragraph 5623

Islamic conquest has an impact on educational systems through the introduction of new teaching methods and the building of schools, universities and curriculum writing.

Paragraph 5624

Philosophy has been transmitted through scientific translations and correspondence between scientists from the Middle East and South Asia, enriching philosophy in the region.

Paragraph 5625

Among the most prominent projects are: construction of hospitals, establishment of scientific libraries and development of medical techniques.

Paragraph 5626

The Islamic Fatah contributed to the development of astronomy by introducing new techniques and advanced astronomical monitoring systems.

Paragraph 5627

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5628

Medical knowledge has been transmitted through scientific translations and correspondence among scientists, which has enriched medicine in South Asia in new ways.

Paragraph 5629

The Islamic Fatah introduced new techniques in mathematics such as Arabic numbers and algebra, which contributed to the development of mathematics in the country of Rafidain.

Paragraph 5630

Natural sciences have evolved through the support of scientific research and the establishment of research centres such as the House of Hakim, which have contributed to the development of various scientific disciplines.

Paragraph 5631

Among the most prominent art is Islamic architecture, artwork, and Arabic line art.

Paragraph 5632

Islamic Fatah contributed to the improvement of education systems through the introduction of new teaching methods, the building of schools and the writing of educational curricula.

Paragraph 5633

Islamic Fatah contributed to the transfer of culture through the exchange of knowledge and

science between Middle East and South Asian scientists.

Paragraph 5634

Islamic Fatah contributed to the development of medicine by translating old medical texts and promoting research in new fields such as pharmacy and surgery.

Paragraph 5635

The most prominent art is Islamic architecture, architecture and Arabic line art.

Paragraph 5636

The Islamic Fatah contributed to the development of philosophy by providing new philosophical texts and translations of important philosophical works.

Paragraph 5637

The Islamic Fatah contributed to the dissemination and development of the Arabic language in the country of Rafidain through its use in science, education and administration.

Paragraph 5638

Islamic conquest has contributed to the promotion of the literary arts by encouraging writing, poetry and prose and introducing new methods of literature.

Paragraph 5639

Among the most prominent sciences are astronomy, medicine, mathematics and chemistry.

Paragraph 5640

Islamic Fatah contributed to the development of teaching methods through the introduction of new teaching techniques and the construction of advanced schools.

Paragraph 5641

The Islamic Fatah contributed to the evolution of the astronomy by introducing new techniques and advanced astronomical monitoring tools.

Paragraph 5642

The Islamic Fatah contributed to the promotion of the plastic arts by introducing new methods of painting, sculpture and decoration.

Paragraph 5643

The most prominent art is Islamic architecture, the Arabic line, and art decorations.

Paragraph 5644

Philosophy has been transmitted through scientific translations and correspondence between scientists from Rafidain and the Middle East.

Paragraph 5645

Islamic conquest has affected the development of literature by introducing new writing methods and encouraging literature to write new literary works.

Paragraph 5646

Among the most prominent projects are: building libraries, developing hospitals and promoting scientific research.

Paragraph 5647

Islamic Fatah contributed to the improvement of educational systems through the introduction of new teaching methods and the establishment of schools and universities.

Paragraph 5648

Islamic Fatah contributed to the development of science through the introduction of new techniques and scientific research tools, leading to the advancement of science in South Asia.

Paragraph 5649

Architectural art has evolved through the introduction of new elements in design and decoration, such as domes and minarets.

Paragraph 5650

Islamic conquest has contributed to the development of the arts by introducing new patterns in

architecture and visual and visual arts.

Paragraph 5651

Among the most prominent sciences are mathematics, astronomy, medicine and philosophy.

Paragraph 5652

The Islamic Fatah contributed to improving education through the introduction of new teaching methods and the building of schools and the writing of educational curricula.

Paragraph 5653

Medicine has evolved through the introduction of new methods of treatment and research, as well as translations of old medical texts and the strengthening of scientific studies.

Paragraph 5654

The most prominent art is Islamic architecture, architecture and the Arabic line.

Paragraph 5655

The Islamic Fatah contributed to the improvement of philosophy through the introduction of new philosophical texts and translations of important philosophical works from different cultures.

Paragraph 5656

Islamic Fatah contributed to the development of mathematics by introducing new techniques such as Arabic numbers and algebra, which enriched mathematics in the region.

Paragraph 5657

The Islamic Fatah contributed to the development of astronomy by introducing new techniques and advanced astronomical monitoring systems.

Paragraph 5658

Among the most prominent art is Islamic architecture, artwork, and Arabic line art.

Paragraph 5659

Medical knowledge has been transmitted through scientific translations and correspondence between scientists from Rafidain and South Asia, which has enriched medicine in the region in new ways.

Paragraph 5660

Astronomy was developed through the introduction of new techniques and advanced astronomical observation systems, which contributed to the development of astronomy in the region.

Paragraph 5661

The Islamic Fatah contributed to the development of literature by introducing new writing

methods and encouraging literature to produce new literary works.

Paragraph 5662

One of the most prominent projects is the establishment of scientific centres, the construction of libraries and the promotion of scientific research.

Paragraph 5663

Islamic Fatah contributed to the improvement of educational systems through the introduction of new teaching methods and the construction of schools and universities.

Paragraph 5664

Islamic Fatah contributed to the development of astronomy by introducing new techniques and advanced astronomical monitoring tools.

Paragraph 5665

Islamic conquest has contributed to the promotion of the literary arts by encouraging writing, poetry and prose and introducing new methods of literature.

Paragraph 5666

Among the most prominent are medicine, mathematics, astronomy and chemistry.

Paragraph 5667

The Islamic Fatah contributed to the improvement of educational systems through the introduction of new teaching methods, the building of schools and the writing of educational curricula.

Paragraph 5668

Islamic Fatah contributed to the development of science through the introduction of new techniques and scientific research tools, leading to the advancement of science in South Asia.

Paragraph 5669

Architectural art has evolved through the introduction of new elements in design and decoration, such as domes and minarets.

Paragraph 5670

Among the most prominent art is Islamic architecture, artwork, and Arabic line art.

Paragraph 5671

The Islamic Fatah contributed to the improvement of philosophy through the introduction of new philosophical texts and translations of important philosophical works from different cultures.

Paragraph 5672

The Islamic Fatah contributed to the evolution of the astronomy by introducing new techniques

and advanced astronomical monitoring tools.

Paragraph 5673

Medicine has evolved through the introduction of new methods of treatment and research, as well as translations of old medical texts and the strengthening of scientific studies.

Paragraph 5674

The education system has evolved through the establishment of new schools and universities and the development of curricula.

Paragraph 5675

Muslims used translation, education, and scientific exchange to spread science in open lands.

Paragraph 5676

The relationship was characterized by cooperation and scientific exchange, with Muslims and non-Muslims benefiting from the exchange of knowledge and science.

Paragraph 5677

Islamic conquests have contributed to the advancement of medicine by introducing new therapeutic techniques and translating old medical texts.

Paragraph 5678

Knowledge was shared through lectures, scientific debates, and research collaboration among scientists from different backgrounds.

Paragraph 5679

Muslims have founded many schools and universities such as the Villagers University in Fez and the Al-Azhar University in Cairo.

Paragraph 5680

Translated scientific books contributed to the introduction of new ideas and techniques, which influenced the advancement of science in the Islamic world.

Paragraph 5681

Muslims have developed veterinary medicine by introducing new techniques and treatment procedures for animals.

Paragraph 5682

The interaction between different cultures has affected the exchange of knowledge and the development of science through the integration of different ideas and methods.

Paragraph 5683

One of the most prominent institutions is the House of Hakim in Baghdad and the scientific

libraries in Andalusia.

Paragraph 5684

Cooperation between Muslims and non-Muslims has contributed to the exchange of astronomical knowledge and the development of astronomical monitoring tools.

Paragraph 5685

The medical education system has evolved through the establishment of medical schools and the training of doctors in new methods of treatment.

Paragraph 5686

The most notable contributions are: developing medicines, improving surgery and disseminating old medical texts.

Paragraph 5687

The relationship was characterized by cultural and scientific cooperation and exchange, with non-Islamic communities benefiting from scientific progress in Andalusia.

Paragraph 5688

Islamic conquest has affected the development of medicine in India through the introduction of new techniques and translations of Arabic medical texts.

Paragraph 5689

Islamic science has greatly affected Western medicine by introducing new treatment techniques and techniques that have been adopted in Western medicine.

Paragraph 5690

Islamic conquests have contributed to the development of natural sciences through the introduction of new methods and scientific experiments.

Paragraph 5691

Muslims have contributed to the development of chemistry through their experiments and discoveries in the interactions of substances and the improvement of chemical methods.

Paragraph 5692

The relationship has evolved through cooperation in scientific projects, translation and co-education.

Paragraph 5693

Islamic Fatah contributed to the development of education by building schools and developing curricula in African regions.

Paragraph 5694

Key contributions are: drug development, improvement of surgical techniques and introduction of

new methods of treatment.

Paragraph 5695

Knowledge was shared through translation, book exchange, and joint medical seminars.

Paragraph 5696

Islamic conquests have contributed to the development of philosophy and science through the submission of new texts, the exchange of ideas and the translation of philosophical and scientific works.

Paragraph 5697

Islamic conquest has affected medicine in Fares by introducing new methods of treatment and improving traditional medicine techniques.

Paragraph 5698

Among the most prominent medical schools are the Genessapur Medical School and the Baghdad Medical School.

Paragraph 5699

Islamic Fatah contributed to the development of mathematics through the introduction of Arabic numbers, the development of algebra, and the improvement of math methods.

Paragraph 5700

Key contributions include: development of astronomical observation tools, improvement of celestial maps and expansion of knowledge of stars and planets.

Paragraph 5701

The relationship was characterized by cooperation and joint research, with both parties benefiting from the exchange of medical knowledge.

Paragraph 5702

Translation has contributed to the dissemination of science through the transfer of scientific texts from different languages to Arabic, which has helped to share knowledge and advance science.

Paragraph 5703

Medical science has evolved in Egypt through the establishment of medical schools and the development of new methods of treatment, as well as the writing of new medical books.

Paragraph 5704

Key contributions include: improvement of astronomical observation tools; development of astronomical theories; and study of the movement of celestial bodies.

Paragraph 5705

Islamic schools have contributed to Andalusia by teaching science and developing new curricula,

in addition to attracting scientists.

Paragraph 5706

Islamic conquest has affected the development of medicine in Shams by introducing new methods of treatment and strengthening medical education.

Paragraph 5707

Islamic Fatah contributed to the development of pharmacology by improving drug preparation techniques and developing herbal therapy methods.

Paragraph 5708

The development of medical education in Andalusia through the establishment of advanced medical schools and the teaching of doctors of new treatment methods.

Paragraph 5709

Islamic conquests have contributed to the improvement of health-care systems through the development of hospitals and the strengthening of treatment and care methods.

Paragraph 5710

Among the most notable achievements are the development of medicines, the improvement of surgical techniques and the establishment of hospitals.

Paragraph 5711

Medical science in the Chamland has evolved through the introduction of new techniques and the improvement of medical education.

Paragraph 5712

Islamic conquest has affected education in East Asia through the introduction of new educational systems and the establishment of schools and universities.

Paragraph 5713

Islamic conquests have contributed to the development of engineering sciences through the introduction of new techniques and the development of building methods.

Paragraph 5714

Islamic conquest has contributed to the improvement of education systems in Africa by building schools and teaching young people new methods in various sciences.

Paragraph 5715

Islamic conquest has affected the development of mathematics in South Asia through the introduction of Arabic numbers and the development of algebra.

Paragraph 5716

The development of medicine in the country of Rifdine through the introduction of new

techniques, the improvement of treatment methods and the translation of medical texts.

Paragraph 5717

Islamic Fatah contributed to the improvement of education through the establishment of schools and universities and the development of new curricula.

Paragraph 5718

Among the most notable achievements are the development of medicines, the improvement of surgery and the introduction of new methods of treatment.

Paragraph 5719

The Islamic Fatah contributed to the development of chemistry in Fares by introducing new techniques and scientific experiments.

Paragraph 5720

Medical science in Iraq has evolved through the improvement of treatment techniques and the development of new methods of medicine.

Paragraph 5721

Among the most prominent are medicine, mathematics, astronomy and chemistry.

[Paragraph 5722](#)

Islamic conquests have contributed to the improvement of India 's education systems by building schools and universities and developing new teaching methods.

[Paragraph 5723](#)

Among the most significant developments are the improvement of astronomy, the development of mathematics and the development of literature.

[Paragraph 5724](#)

The Islamic Fatah contributed to the development of medicine in the country of Rafidain through the introduction of new methods of treatment and translation of medical texts.

[Paragraph 5725](#)

Astronomy in the Levant has evolved through the introduction of new monitoring tools and the improvement of astronomical theories.

[Paragraph 5726](#)

Islamic Fatah contributed to the improvement of Egypt 's health system by improving hospitals and strengthening medical education.

[Paragraph 5727](#)

The education system in Andalusia has evolved through the establishment of new schools and

universities and the promotion of scientific research.

Paragraph 5728

Key achievements are: developing medicines, improving surgery and establishing hospitals.

Paragraph 5729

Islamic conquest has contributed to the development of science in the country of Rafidain through the introduction of new methods of research and education of scientists.

Paragraph 5730

One of the most important schools is the Genessapur School and the Baghdad Medical School.

Paragraph 5731

The development of Iraq 's education system through the establishment of new schools and the development of educational curricula.

Paragraph 5732

The Islamic Fatah contributed to the development of philosophy through the translation of philosophical texts and the exchange of ideas among philosophers.

Paragraph 5733

Key contributions are: drug development, improvement of surgical techniques and introduction of new methods of treatment.

Paragraph 5734

Islamic conquests have contributed to the improvement of education in Andalusia through the establishment of schools and universities and the development of new curricula.

Paragraph 5735

The Islamic conquest has affected the development of astronomy in Africa through the introduction of new monitoring tools and the development of astronomical theories.

Paragraph 5736

Islamic Fatah has contributed to the improvement of the sciences in the Chamland by introducing new technologies and promoting scientific research.

Paragraph 5737

Among the most prominent schools are Islamic schools in Indonesia and Malaysia.

Paragraph 5738

Islamic Fatah contributed to the development of Iraq 's education systems through the improvement of school curricula and the establishment of new educational institutions.

[Paragraph 5739](#)

Islamic conquest has affected medicine in Iran by introducing new methods and improving medical treatment methods.

[Paragraph 5740](#)

The relationship has evolved through cooperation in education, knowledge-sharing, and the organization of joint courses and lectures.

[Paragraph 5741](#)

Islamic Fatah contributed to the improvement of health-care systems in Andalusia by developing hospitals and enhancing the education of doctors.

[Paragraph 5742](#)

Among the most notable achievements are the development of medicines, the improvement of surgery and the teaching of doctors of new techniques.

[Paragraph 5743](#)

Islamic Fatah contributed to improving the education systems in Fares through the establishment of schools and universities and the teaching of new methods.

[Paragraph 5744](#)

Key contributions include: developing medicines, improving surgery, and establishing medical

schools.

Paragraph 5745

Islamic conquest has contributed to the development of chemistry science in Andalusia by introducing new techniques and improving chemical preparation methods.

Paragraph 5746

The North African education system has evolved through the establishment of schools and universities and the teaching of students of new methods in various sciences.

Paragraph 5747

Islamic conquests have contributed to the improvement of India ' s education systems through the introduction of new educational systems and the development of schools.

Paragraph 5748

Key achievements include the development of astronomy, the improvement of medical techniques and the development of mathematics.

Paragraph 5749

Medical science in Iraq has evolved through the introduction of new methods of treatment and the strengthening of medical education.

Paragraph 5750

Islamic Fatah contributed to the development of natural sciences through the introduction of new technologies and the development of scientific research.

Paragraph 5751

The Islamic conquest has affected medicine in Spain by introducing new methods and improving treatment techniques.

Paragraph 5752

Iran ' s education system has evolved through the establishment of schools and universities and the teaching of new methods in various sciences.

Paragraph 5753

Islamic Fatah contributed to the improvement of education systems in East Asia through school building and curriculum development.

Paragraph 5754

Some of the most notable achievements are the improvement of surgical techniques, the development of medicines, and the teaching of doctors of new methods.

Paragraph 5755

Islamic conquest has contributed to the development of astronomy in North Africa through the

introduction of new tools and the improvement of astronomical theories.

Paragraph 5756

The education system in the Sham region has evolved through the establishment of new schools and universities and the teaching of new methods in various sciences.

Paragraph 5757

Among the most prominent schools are scientific schools in the Maghreb.

Paragraph 5758

The Islamic Prize contributed to the improvement of education systems in Fares through the establishment of new educational institutions and the development of curricula.

Paragraph 5759

Islamic conquest has affected medicine in Iraq by introducing new methods of treatment and improving medical techniques.

Paragraph 5760

The Islamic Prize contributed to the development of science in Spain through the introduction of new techniques and the teaching of new methods in science.

Paragraph 5761

Among the most significant developments are the improvement of surgical techniques, the development of medicines and the strengthening of medical education.

Paragraph 5762

The North African education system has evolved through the establishment of new schools and the teaching of new methods for students in various sciences.

Paragraph 5763

Islamic conquest has contributed to the improvement of health care systems in Spain by improving hospitals and enhancing the education of doctors.

Paragraph 5764

Some of the most prominent schools are Islamic schools in India.

Paragraph 5765

The Islamic Prize contributed to the development of social sciences in Andalusia by promoting social studies and research into intercultural interaction.

Paragraph 5766

Islamic conquest has affected the development of medicine in Bahrain by introducing new methods and improving medical treatment methods.

Paragraph 5767

The Islamic Fatah contributed to the development of mathematics in the Chamland through the introduction of new techniques and the development of computational methods.

Paragraph 5768

The education system in Turkey has evolved through the establishment of new schools and universities and the teaching of new methods in science for students.

Paragraph 5769

Key contributions include: developing medicines; improving surgical techniques; and strengthening medical education.

Paragraph 5770

Islamic conquest has contributed to the improvement of Indonesia 's education systems by building schools and teaching young people new methods in various sciences.

Paragraph 5771

Islamic conquest has affected the development of science in Iran by introducing new methods and promoting scientific research.

Paragraph 5772

Islamic Fatah contributed to the development of education systems in Afghanistan through the

establishment of new schools and the teaching of new methods.

Paragraph 5773

One of the most prominent schools is the Baghdad Medical School and the Genessapur School.

Paragraph 5774

Islamic Fatah contributed to the improvement of health care systems in Shams through the strengthening of medical education and the improvement of hospitals.

Paragraph 5775

The Islamic conquest affected the development of astronomy in Turkey by introducing new monitoring tools and improving astronomical theories.

Paragraph 5776

The Islamic Prize contributed to improving Malaysia ' s education systems by building schools and teaching young people new methods of science.

Paragraph 5777

Among the most notable achievements are the development of medicines, the improvement of surgery and the teaching of doctors of new techniques.

[Paragraph 5778](#)

The development of chemistry in Bahrain through the introduction of new techniques and the improvement of chemical preparation methods.

[Paragraph 5779](#)

Islamic conquest has contributed to the development of medical sciences in Africa by improving treatment methods and teaching doctors new methods.

[Paragraph 5780](#)

Some of the most notable achievements are the improvement of surgical techniques, the development of medicines and the teaching of new techniques by doctors.

[Paragraph 5781](#)

Islamic conquest has contributed to the improvement of education systems in Somalia through the establishment of new schools and the teaching of students of new methods in various sciences.

[Paragraph 5782](#)

Islamic conquest has affected the development of medicine in India by introducing new methods and improving treatment techniques.

[Paragraph 5783](#)

The education system in Yemen has evolved through the establishment of schools and universities and the teaching of new methods in various sciences.

Paragraph 5784

Islamic conquest has contributed to the improvement of astronomy in North Africa through the introduction of new monitoring tools and the development of astronomical theories.

Paragraph 5785

Among the most prominent schools are the scientific schools in Baghdad.

Paragraph 5786

Islamic Fatah contributed to the improvement of Saudi health-care systems by improving hospitals and enhancing doctors ' education.

Paragraph 5787

Astronomy has evolved in Morocco through the introduction of new monitoring tools and the improvement of astronomical theories.

Paragraph 5788

Some of the most notable achievements are the improvement of surgical techniques, the development of medicines and the teaching of new techniques by doctors.

[Paragraph 5789](#)

Islamic Fatah contributed to improving Turkey 's education systems by building schools and teaching young people new methods of science.

[Paragraph 5790](#)

The education system in Somalia has evolved through the establishment of schools and universities and the teaching of new methods in various sciences.

[Paragraph 5791](#)

Among the most prominent schools are the scientific schools in Indonesia and Malaysia.

[Paragraph 5792](#)

Islamic Fatah contributed to the improvement of Iran 's health-care systems by improving hospitals and enhancing doctors ' education.

[Paragraph 5793](#)

Islamic conquest has affected the development of science in Indonesia through the introduction of new methods and the promotion of scientific research.

[Paragraph 5794](#)

Islamic Fatah contributed to improving Yemen 's education systems by building new schools and teaching young people new methods of science.

Paragraph 5795

The development of chemistry in Morocco through the introduction of new techniques and the improvement of chemical preparation methods.

Paragraph 5796

Some of the most notable achievements are: developing medicines, improving surgical techniques, and teaching doctors new methods.

Paragraph 5797

Islamic conquest has contributed to the improvement of India 's education systems by building schools and teaching young people new methods of science.

Paragraph 5798

Islamic conquest has affected the development of medicine in Saudi Arabia by introducing new methods and improving treatment methods.

Paragraph 5799

The education system in Bahrain has evolved through the establishment of schools and universities and the teaching of new methods in various sciences.

Paragraph 5800

Among the most prominent schools are scientific schools in the Maghreb.

Paragraph 5801

Islamic Fatah contributed to the development of health-care systems in Yemen by improving hospitals and teaching doctors new methods.

Paragraph 5802

Islamic conquest has contributed to the improvement of astronomy in Iran through the introduction of new tools and the development of astronomical theories.

Paragraph 5803

India ' s education system has evolved through the establishment of new schools and universities and the teaching of new methods in science for students.

Paragraph 5804

Some of the most notable achievements are the improvement of surgical techniques, the development of medicines and the teaching of new techniques by doctors.

Paragraph 5805

The Islamic Prize contributed to the improvement of Spain ' s education systems by building new schools and teaching young people new methods of science.

Paragraph 5806

Islamic conquest has affected the development of science in Bahrain by introducing new

techniques and improving scientific research methods.

Paragraph 5807

Astronomy has evolved in Asia through the introduction of new monitoring tools and the improvement of astronomical theories.

Paragraph 5808

Islamic Fatah contributed to the development of education systems in Africa by building schools and educating young people in new ways.

Paragraph 5809

Islamic Fatah contributed to the improvement of India 's health-care systems by improving hospitals and teaching doctors new methods.

Paragraph 5810

Islamic conquest has affected the development of science in Somalia through the introduction of new technologies and the promotion of scientific research.

Paragraph 5811

The Islamic Prize contributed to the improvement of Morocco 's education systems by building schools and teaching young people new methods of science.

Paragraph 5812

Among the most prominent schools are those in Indonesia.

Paragraph 5813

Islamic Fatah contributed to the improvement of Malaysia ' s health-care systems by improving hospitals and teaching doctors new methods.

Paragraph 5814

Islamic conquest has affected the development of science in Turkey by introducing new techniques and promoting scientific research.

Paragraph 5815

The education system in Morocco has evolved through the establishment of schools and universities and the teaching of students of new methods in various sciences.

Paragraph 5816

Islamic Fatah contributed to the improvement of education systems in Somalia by building new schools and educating young people in new ways.

Paragraph 5817

The impact of the Islamic invasion on Buddhist societies in the Caucasus by changing geographical distribution and cultural and religious interventions.

Paragraph 5818

During Islamic conquests, Buddhists in the Caucasus experienced changes in governance and were exposed to cultural and religious influences.

Paragraph 5819

Women played a role in Islamic conquests by supporting armies, providing counselling and participating in society.

Paragraph 5820

The impact of Islam on the lives of women in the Caucasus through changes in social rights and duties and participation in society.

Paragraph 5821

Among the most prominent Buddhist societies in the Caucasus are those in the North and South Caucasus.

Paragraph 5822

Impact of women ' s role in social life during Islamic conquests through their contribution to domestic work and family support.

Paragraph 5823

Buddhist, Christian and Zoroastrian religions have been affected by Islamic conquest in the

Caucasus.

Paragraph 5824

Women 's participation in Islamic invasions has been marked by their role in providing support and active participation in battles and in the social sphere.

Paragraph 5825

After the Islamic conquest in the Caucasus, Buddhist rituals changed because of the influence of Islam and cultural overlap.

Paragraph 5826

The impact of Islamic conquests on women 's education in the Caucasus through the introduction of new methods of education and the change of some social roles.

Paragraph 5827

One of the most prominent Buddhist temples affected by Islamic Fatah is a temple in the city of Tellis.

Paragraph 5828

Women contributed to protection against invasions during the Islamic period by training guards and providing moral and military support.

Paragraph 5829

Islam has influenced Buddhist art in the Caucasus by introducing new patterns and changes in artistic methods.

Paragraph 5830

The impact of the Islamic invasion on the evolution of Buddhist literature in the Caucasus through the reduction of Buddhist literary production and the strengthening of Islamic literature.

Paragraph 5831

Among some prominent women in Islamic conquests are the women, the names of the daughter of Abu Bakir.

Paragraph 5832

Buddhist and Islamic cultures have influenced each other in the Caucasus by sharing knowledge and changing customs and traditions.

Paragraph 5833

Islam has influenced family systems in the Caucasus by introducing new rules in marriage and inheritance.

Paragraph 5834

Before the Islamic conquest, Buddhist women's lives in the Caucasus were independent, while

after the conquest they experienced changes in social roles.

Paragraph 5835

One of the most significant changes is the introduction of new laws on social rights and obligations.

Paragraph 5836

Women have contributed to Islamic conquests by providing logistical assistance, emotional support and participation in social work.

Paragraph 5837

Disappeared religions: Buddhism and some other local religions.

Paragraph 5838

The social roles of women in Islamic conquests have been characterized by their role in community support and management, compared to similar roles in other conquests.

Paragraph 5839

Key challenges include resistance to cultural and religious influence, and changing social and political structures.

Paragraph 5840

The role of women in Islamic society has evolved by improving their rights and increasing their participation in various fields compared with Buddhists.

Paragraph 5841

The Islamic conquest has affected Buddhist education in the Caucasus by curtailing Buddhist schools and promoting Islamic education.

Paragraph 5842

Changes: converting temples into mosques or curtailing their religious activities.

Paragraph 5843

Women contributed to the field of medicine during Islamic conquests by providing medical advice and participating in health care.

Paragraph 5844

The Islamic conquest has affected the organization of the daily life of Buddhists by introducing a new system of day-to-day management and activities.

Paragraph 5845

The evolution of religious education in the Caucasus after Islamic conquest through the promotion of Islamic education and the change of curriculum.

Paragraph 5846

Key challenges include the loss of social and religious rights and changing cultural roles.

Paragraph 5847

Women have contributed to the preservation of cultural heritage through the transmission of stories and traditions, the protection of temples and cultural places.

Paragraph 5848

The Islamic conquest affected the Buddhist architecture in the Caucasus by changing architectural methods and introducing Islamic patterns.

Paragraph 5849

Women have contributed to the transfer of medical knowledge through medical education and the role of nurses and hospitals.

Paragraph 5850

Key examples include changes in decorations and technical techniques used in temples.

Paragraph 5851

Buddhist philosophy has been influenced by Islamic conquests by reducing the spread of philosophy and promoting Islamic philosophy.

Paragraph 5852

Some of the most notable achievements are: contributing to the management of military campaigns and providing support to disadvantaged communities.

Paragraph 5853

Women have contributed to the development of science through contributions to medicine, astronomical and engineering.

Paragraph 5854

Among the most prominent female figures are Aisha Bint Abu Bakir, Khadija Bint Khwild.

Paragraph 5855

The Islamic conquest has affected Buddhist religious practices by curtailing Buddhist religious activities and promoting Islamic activities.

Paragraph 5856

The impact of Islamic conquest on Buddhist cultural heritage through changes in artistic and religious methods and the reduction of cultural activities.

Paragraph 5857

The participation of women in Islamic conquests in remote areas was through support for the military campaign and logistical assistance.

Paragraph 5858

One of the most notable changes is the change in daily lifestyle and the shift from Buddhist rituals to Islamic rituals.

Paragraph 5859

Islamic wars have affected the philosophy of women in the Caucasus by introducing new concepts about the role of women in society.

Paragraph 5860

One of the most notable changes is the introduction of Islamic architectural elements and the conversion of some temples into mosques.

Paragraph 5861

Women have contributed to community building through participation in the Department of Social Affairs and the provision of family support.

Paragraph 5862

The Islamic conquest affected Buddhist language in the Caucasus by introducing new languages and changing some religious terms.

Paragraph 5863

Buddhist writings have been influenced by Islamic openness by curtailing its production and

reinforcing Islamic writings.

Paragraph 5864

One of the most significant changes is the introduction of new laws in marriage and marital rights.

Paragraph 5865

The influence of Islamic conquest on education systems in the Caucasus for women was through the introduction of new teaching methods and curriculum change.

Paragraph 5866

Key challenges include the loss of traditional rights and changing social roles.

Paragraph 5867

Women have contributed to health care by training nurses and providing medical counselling.

Paragraph 5868

The Islamic conquest has affected Buddhist arts in the Caucasus by introducing new art elements and changing traditional methods.

Paragraph 5869

Buddhist cultural practices have been influenced by Islamic openness through the reduction of certain cultural rites and the promotion of Islamic practices.

Paragraph 5870

Key roles include education in science and scientific advice in the medical and astronomical fields.

Paragraph 5871

Women have contributed to the preservation of cultural heritage through the transmission of stories and traditions and the protection of cultural practices.

Paragraph 5872

One of the most notable changes is the change in social roles and the increase in the impact of the Islamic religion on their daily lives.

Paragraph 5873

The Islamic conquest has affected the economic life of Buddhists by introducing new economic regulations and changing commercial activities.

Paragraph 5874

Buddhist education systems in the Caucasus evolved after Islamic conquest through the reduction of Buddhist schools and the promotion of Islamic education.

[Paragraph 5875](#)

Islamic conquest has affected the cultural landscape in the Caucasus by introducing new cultures and changing customs and traditions.

[Paragraph 5876](#)

Women have contributed to the improvement of health care through the provision of medical expertise and participation in hospital management.

[Paragraph 5877](#)

One of the most prominent temples: temples in the North Caucasus were affected by changes in their design and use.

[Paragraph 5878](#)

The social practices of Buddhists have been influenced by Islamic openness through a change in tradition and the promotion of Islamic practices.

[Paragraph 5879](#)

Key challenges include adapting to new social roles and promoting women 's rights.

[Paragraph 5880](#)

Women have contributed to scientific fields through the development of medical and astronomical research and contributions to social sciences.

Paragraph 5881

The Islamic conquest has affected Buddhist cultural practices in the Caucasus by reducing Buddhist rituals and promoting Islamic practices.

Paragraph 5882

The religious rituals of women in the Caucasus evolved after the Islamic conquest by introducing new rituals and changing some cultural customs.

Paragraph 5883

One of the most notable changes is the introduction of Islamic elements into the design and conversion of some temples into mosques.

Paragraph 5884

Islamic conquests have affected Buddhist art in the Caucasus by introducing new techniques and changing decorative methods.

Paragraph 5885

Key challenges include adapting to new cultural and economic changes.

Paragraph 5886

Women have contributed to cultural traditions by preserving local cultural customs and educating new generations.

Paragraph 5887

The Islamic conquest has affected women 's role in society by changing their social roles and promoting their rights.

Paragraph 5888

Buddhist literature in the Caucasus has been influenced by Islamic conquests through the reduction of literary works and the promotion of Islamic literature.

Paragraph 5889

One of the most notable changes is the change in social roles and the high impact of the Islamic religion on daily life.

Paragraph 5890

Women have contributed to supporting the economy by working in business activities and contributing to economic enterprises.

Paragraph 5891

The Islamic conquest has affected the religious practices of Buddhists in the Caucasus by reducing Buddhist rituals and strengthening the Islamic religion.

Paragraph 5892

The people 's culture of Buddhists has been influenced by the Islamic opening through the

introduction of new cultural elements and the promotion of Islamic traditions.

Paragraph 5893

One of the most significant challenges is to adapt to new social roles and the impact of Islamic religion on women 's rights.

Paragraph 5894

Women have contributed to the development of medicine through the introduction of traditional medical practices and the development of new treatment methods.

Paragraph 5895

Among the most prominent religions are Buddhism and Christianity.

Paragraph 5896

Buddhist arts in the Caucasus have been influenced by Islamic openness by changing art styles and strengthening Islamic elements.

Paragraph 5897

The impact of Islamic conquest on women 's education systems in the Caucasus was through the introduction of new curricula and changing teaching methods.

Paragraph 5898

Women have contributed to the promotion of culture through the preservation of heritage and the education of future generations.

Paragraph 5899

Key challenges include the loss of certain traditional rights and the transformation of social roles.

Paragraph 5900

The Islamic conquest has affected the customs of marriage in the Caucasus by introducing new laws and strengthening Islamic customs.

Paragraph 5901

Some of the most notable changes are: a change in social traditions and a reduction in Buddhist cultural activities.

Paragraph 5902

Women have contributed to the preservation of the arts by supporting artists and preserving traditional methods.

Paragraph 5903

Islamic conquest has affected public health in the Caucasus by introducing a new health system and improving health-care services.

Paragraph 5904

Buddhist cultural traditions have been influenced by Islamic conquests through the curtailment of cultural activities and the promotion of Islamic traditions.

Paragraph 5905

One of the most notable changes is the change in social roles and the promotion of the values of Islam in society.

Paragraph 5906

Women have contributed to business management by organizing business activities and providing logistical support.

Paragraph 5907

The Islamic conquest has affected Buddhist philosophy in the Caucasus by reducing the spread of philosophy and promoting Islamic philosophy.

Paragraph 5908

Building techniques developed in the Caucasus after the Islamic conquest through the introduction of new methods and the promotion of Islamic technologies.

Paragraph 5909

Key challenges include adapting to new teaching methods and changing curricula.

Paragraph 5910

Women have contributed to the advancement of science through the development of new research in medical and astronomical fields.

Paragraph 5911

The Islamic conquest has affected the cultural activities of Buddhists in the Caucasus by curtailing activities and promoting Islamic activities.

Paragraph 5912

Traditional Buddhist health practices have been influenced by Islamic openness through the introduction of new health practices and the promotion of Islamic care.

Paragraph 5913

One of the most notable changes is the introduction of elements of Islamic design and the conversion of some temples into mosques.

Paragraph 5914

Women have contributed to the preservation of cultural heritage through the transfer of traditions and the protection of cultural practices.

Paragraph 5915

Islamic conquest has affected farming techniques in the Caucasus by introducing new farming

methods and improving crops.

Paragraph 5916

Buddhist philosophy was affected in the Caucasus after the Islamic conquest by reducing its prevalence and promoting Islamic philosophy.

Paragraph 5917

Key challenges include adapting to new health-care methods and providing medical care in the light of cultural changes.

Paragraph 5918

Women have contributed to the development of scientific research by supporting research projects and participating in scientific studies.

Paragraph 5919

The Islamic conquest has affected the legal systems of the Caucasus by introducing new laws and strengthening Islamic regimes.

Paragraph 5920

Cooking traditions in the Caucasus have been influenced by Islamic openness through the introduction of new foods and changes in cooking methods.

[Paragraph 5921](#)

Mustafa Musharraf had outstanding achievements in physics, particularly in the field of relativity theory.

[Paragraph 5922](#)

Mohamed ElBaradei has contributed significantly to nuclear safety as an adviser to the United Nations and the Director-General of the International Atomic Energy Agency (IAEA).

[Paragraph 5923](#)

Ahmed Zoel is the Egyptian scientist who won the Nobel Prize in Chemistry.

[Paragraph 5924](#)

Dr. Mahmoud Mostner is an Egyptian doctor known for his achievements in internal medicine and his research in cardiology.

[Paragraph 5925](#)

Farouk al-Baz is well known in the field of geology and space science, especially in the field of rock and earth studies from space.

[Paragraph 5926](#)

Abdulkader Hussein played a prominent role in biology research and the development of new ways in molecular biology.

Paragraph 5927

Dr. Ahmed Zoel 's most notable inventions include the second use of vimto technology in the study of chemical reactions.

Paragraph 5928

Ahmed Zoel contributed to the development of nanotechnology through his research in chemistry.

Paragraph 5929

Dr. Adel Abdurrahman is known for his contributions to civil engineering and his innovations in enterprise design and analysis.

Paragraph 5930

Dr. Ahmed Awad contributed to the development of new algorithms in computer science and improved software performance.

Paragraph 5931

Dr. Nabil Luke specializes in optics and has provided important research in improving the quality of visual vision and the treatment of visual diseases.

Paragraph 5932

Dr. Yousef Charoni worked on the development of microwave technology.

Paragraph 5933

Dr. Khalid Abdurrahman did advanced research in neuroscience, which helped to better understand the work of the brain and nerves.

Paragraph 5934

Dr. Ibrahim Bader 's findings in the field of medicines contributed to the development of new medicines for a range of common diseases.

Paragraph 5935

Dr. Sami Kemal has been famous in the field of chemical engineering and has made many innovations in this area.

Paragraph 5936

Dr. Adel Zakaria has developed new techniques in medical imaging such as MRI.

Paragraph 5937

Dr. Jamal Abderrahim contributed to the development of new techniques in space science and their applications in planetary study.

Paragraph 5938

Dr. Fouad Zakaria has outstanding achievements in nuclear physics and the development of new methods of data analysis.

Paragraph 5939

Dr. Ahmed Zoel received the King Faisal Prize in Science in recognition of his significant contributions to chemistry.

Paragraph 5940

Dr. Mohamed AbuZayd contributed to microbiology research and made significant improvements in the methods of diagnosing microbial diseases.

Paragraph 5941

Dr. Imad Taha specializes in environmental engineering and has developed new techniques for natural resource management.

Paragraph 5942

Dr. Ahmed Fouad Abdallah worked in the field of solar energy and contributed to the development of new techniques for the use of solar energy.

Paragraph 5943

Dr. Ali Adel developed new algorithms in computer science, which helped to improve computer performance and effectiveness.

Paragraph 5944

Dr. Atef Abdelkarim has outstanding achievements in developing new techniques for the

treatment of chronic diseases and providing innovative solutions in medicine.

Paragraph 5945

Dr. Ahmed Jalal worked to develop e-learning methods and improve the experience of online learning.

Paragraph 5946

Dr. Hassan Abdurrahman 's research contributed to the improvement of energy conversion techniques and the analysis of electrical systems.

Paragraph 5947

Dr. Nader Hasni Baa 's a in the field of organic chemistry and has made significant contributions in this area.

Paragraph 5948

Dr. Farouk Bass made significant contributions to geology, especially in the study of rocks and the Earth from space.

Paragraph 5949

Dr. Said Abdelaziz made important contributions to veterinary medicine, including the development of new ways of treating animal diseases.

Paragraph 5950

Dr. Mahmoud Ashour has outstanding achievements in the field of analytical chemistry and the development of new techniques for the analysis of chemical compounds.

Paragraph 5951

Dr. Ahmed Zoel worked on the development of nanotechnology through his chemistry research.

Paragraph 5952

Dr. Sami Adel ' s research has contributed to improved and more efficient renewable energy production techniques.

Paragraph 5953

Dr. Mohammed Abda specialized in theoretical physics and provided important research in this field.

Paragraph 5954

Dr. Mustafa Musharraf received the State Degree in Science in recognition of his scientific achievements.

Paragraph 5955

Dr. Yahya Abdullah has made important contributions to the development of techniques for the diagnosis of microbes and understanding of the nature of microorganisms.

Paragraph 5956

Dr. Abdelkader Hussein has made outstanding inventions in the field of medical equipment and improved treatment techniques.

Paragraph 5957

Dr. Abdullah Jade has established Egypt's first digital education system and has made significant developments in the field of e-education.

Paragraph 5958

Dr. Imad Mahmoud ' s research contributed to the development of new electronic techniques, which helped to improve the performance of electronic devices.

Paragraph 5959

Dr. Abderrahim Afifi was well known in biology and made important contributions to the study of plants and the environment.

Paragraph 5960

Dr. Khalid Zakaria contributed to the development of laser techniques and their applications in the medical and industrial fields.

Paragraph 5961

Dr. Abdul Majeed Hussein has made important contributions to the improvement of health-care

techniques and the development of new medical systems.

Paragraph 5962

Dr. Nabil Abdullah presented outstanding achievements in space exploration and the development of new techniques for monitoring planets and celestial bodies.

Paragraph 5963

Dr. Ahmed Fawzi contributed to the development of information technology and the improvement of data management systems.

Paragraph 5964

Dr. Hassan Zakaria 's research has contributed to the improvement of nuclear power techniques and to their increased safety and efficiency.

Paragraph 5965

Dr. Jamal Abdullah is well known in molecular biology and has made important contributions in this area.

Paragraph 5966

Dr. Adel Abdullah has received the State Prize for Engineering Sciences in recognition of his achievements in this field.

Paragraph 5967

Dr. Nabil Abdelaziz ' s research contributed to the development of new techniques for environmental protection and natural resource management.

Paragraph 5968

Dr. Hassan Abdullah presented notable achievements in the development of new techniques in medical diagnosis and treatment of chronic diseases.

Paragraph 5969

Dr. Mahmoud Al-Shafei has worked to develop cloud computing techniques and provide innovative solutions in this area.

Paragraph 5970

Dr. Samia Adel's research has contributed to our understanding of the functioning of cells and genes and how they affect diseases.

Paragraph 5971

Dr. Sharif Mohamed Bara in electrical engineering made important contributions to improving the performance of electrical systems.

Paragraph 5972

Dr. Mustafa Musharraf received the Nobel Prize in Physics in recognition of his significant

contributions in this field.

Paragraph 5973

Dr. Jamal Abdullah made important contributions to the understanding of nerves and brains and the development of new techniques in this field.

Paragraph 5974

Dr. Abdelkader Aziz made significant contributions to the development of new ways of treating chronic diseases and improving health care.

Paragraph 5975

Dr. Sami Zakaria has developed quantum computing techniques and introduced new solutions in this area.

Paragraph 5976

Dr. Hassan Adel ' s research contributed to the improvement of medical imaging techniques and the development of new disease diagnostic devices with higher accuracy.

Paragraph 5977

Dr. Mahmoud Abdullah specializes in mathematics and has provided important research in mathematical analysis.

Paragraph 5978

Dr. Ahmed Zoel was awarded the Pyramid Prize in Science in recognition of his significant contributions to chemistry.

Paragraph 5979

Dr. Samia Zakaria 's research contributed to a better understanding of space and the development of new techniques for monitoring celestial bodies.

Paragraph 5980

Dr. Yahya Abdullah presented outstanding achievements in mathematics, including the development of new theories in mathematical analysis.

Paragraph 5981

Dr. Adel Zakaria contributed to the development of MRI techniques.

Paragraph 5982

Dr. Mustafa Musharraf contributed to the development of space science through his research in astrophysics.

Paragraph 5983

Dr. Abdelrahman Afifi specializes in biology and has made important contributions to the study of plants and the environment.

Paragraph 5984

Dr. Ahmed Zoel won the Nobel Prize in Chemistry.

Paragraph 5985

Dr. Adel Abdullah 's research contributed to improved encryption and information security techniques.

Paragraph 5986

Dr. Khalid Mohammed made important contributions to the treatment of animal diseases and the development of new diagnostic methods.

Paragraph 5987

Dr. Abdullah Jad worked to develop digital health-care techniques and introduced new solutions in this area.

Paragraph 5988

Dr. Hassan Abdullah 's research contributed to the development and increased efficiency of new renewable energy technologies.

Paragraph 5989

Dr. Sharif Ahmed Bara in the field of civil engineering made important contributions to the development of building techniques.

Paragraph 5990

Dr. Mustafa Musharraf received the King Abdul Aziz Prize in Science in recognition of his contributions to physics.

Paragraph 5991

Dr. Abdul Majid Abdullah has contributed to the improvement of techniques for diagnosing microbial diseases and understanding the nature of micro-organisms.

Paragraph 5992

Dr. Nader Taha made outstanding contributions to space exploration and the development of new techniques for monitoring celestial bodies.

Paragraph 5993

Dr. Adel Abdurrahman has made significant contributions to the medical sciences and the development of new ways of treating diseases.

Paragraph 5994

Dr. Mahmoud Abdelkarim ' s research contributed to the development of new techniques in analytical chemistry and improved analytical methods.

Paragraph 5995

Dr. Khaled Adel is well known in molecular biology and has made important contributions in this

area.

Paragraph 5996

Dr. Ahmed Zoel worked on the development of nanotechnologies through his research in chemistry.

Paragraph 5997

Dr. Sami Abdelaziz has made significant contributions to the development of new techniques in the treatment of chronic diseases.

Paragraph 5998

Dr. Jamal Zakaria made outstanding contributions in the area of electronics and the development of new techniques to improve the performance of electronic devices.

Paragraph 5999

Dr. Adel Abdullah has received the State Prize for Science in Medicine in recognition of his achievements in this field.

Paragraph 6000

Dr. Mustafa Zakaria ' s research contributed to the development of new techniques for monitoring celestial bodies and a better understanding of space.

Paragraph 6001

Dr. Hassan Zakaria Bara in the field of environmental science made important contributions to environmental protection and natural resource management.

Paragraph 6002

Dr. Abdel Rahman Afifi has made outstanding contributions in the field of energy and the development of new techniques to increase their efficiency.

Paragraph 6003

Dr. Abdel Majid Adel 's research contributed to the development of new diagnostic techniques and improved accuracy of results.

Paragraph 6004

Dr. Sharif Abdullah made important contributions to the study of social sciences and the analysis of social phenomena.

Paragraph 6005

Dr. Adel Abdurrahman received the State Prize for Science in Mathematics in recognition of his achievements in this field.

Paragraph 6006

Dr. Sami Abdullah 's research contributed to the development of new techniques to

improve health care and diagnosis of diseases.

Paragraph 6007

Dr. Ahmed Adel specialized in computer science and made important contributions to software and information technology development.

Paragraph 6008

Dr. Khalid Abdurrahman has worked on the development of remote sensing techniques and their use in various applications.

Paragraph 6009

Dr. Mahmoud Adel 's research contributed to the development of new techniques for the treatment of diseases and the improvement of medical research methods.

Paragraph 6010

Dr. Jamal Abdurrahman made important contributions to the development and efficiency of renewable energy technologies.

Paragraph 6011

Dr. Adel Abdul Majid has been awarded the Biology Prize for his contributions in this field.

[Paragraph 6012](#)

Dr. Abdurrahman Zakaria 's research contributed to the development of new techniques in organic chemistry and improved analytical methods.

[Paragraph 6013](#)

Dr. Nader Abdullah Bara 'a in the field of civil engineering has made important contributions to the improvement of building techniques.

[Paragraph 6014](#)

Dr. Hassan Abdurrahman has made significant contributions in the field of applied mathematics and the development of new techniques in this field.

[Paragraph 6015](#)

Dr. Mustafa Abdullah 's research contributed to the development of new techniques in chemical analysis and increased accuracy of results.

[Paragraph 6016](#)

Dr. Ahmed Zakaria has made outstanding contributions to the physical sciences and the development of new theories in this field.

[Paragraph 6017](#)

Dr. Mahmoud Abdelkrim received the State Prize for Science in Chemistry in recognition of his

contributions in this field.

Paragraph 6018

Dr. Sami Adel ' s research contributed to the development of new techniques in computer science and the improvement of software and information systems.

Paragraph 6019

Dr. Jamal Abdullah specializes in microbiology and made important contributions to the study of microorganisms and diseases.

Paragraph 6020

Dr. Sharif Abdurrahman made significant contributions in the area of electrical engineering and the development of new techniques to improve the performance of electrical systems.

Paragraph 6021

Dr. Mustafa Abdurrahman ' s research contributed to the development of new nanotechnologies and increased efficiency in industrial applications.

Paragraph 6022

Dr. Adel Adel made important contributions in the field of environmental science and the development of new environmental protection techniques.

[Paragraph 6023](#)

Dr. Ahmed Zoel received the Nobel Prize in Medicine in recognition of his significant contributions in this field.

[Paragraph 6024](#)

Dr. Nader Zakaria 's research has contributed to the development of new theories in physics and to our better understanding of natural phenomena.

[Paragraph 6025](#)

Dr. Sami Abdurrahman specializes in chemistry and has made important contributions to the development of chemical analysis techniques.

[Paragraph 6026](#)

Dr. Khalid Abdullah worked to develop X-ray techniques and improve their accuracy in medical imaging.

[Paragraph 6027](#)

Dr. Ahmed Abdel Majid 's research contributed to the development of new techniques to improve the quality and results of medical research.

[Paragraph 6028](#)

Dr. Abdullah Zakaria has made important contributions to engineering and the development of

new techniques to improve the efficiency of engineering systems.

Paragraph 6029

Dr. Adel Abdelrahman has received the King Faisal Prize in Science in recognition of his significant contributions in this field.

Paragraph 6030

Dr. Jamal Abdurrahman 's research contributed to the improvement of medical treatment techniques and the development of new diagnostic methods.

Paragraph 6031

Dr. Mustafa Abdurrahman Ba'a in the field of organic chemistry has made important contributions to the development of new theories in this field.

Paragraph 6032

Dr. Nader Zakaria worked on developing solar energy techniques and increasing their efficiency in various applications.

Paragraph 6033

Dr. Hassan Abdul Majid 's research contributed to the development of new techniques for more accurate data processing and analysis.

Paragraph 6034

Dr. Sharif Adel made important contributions to the study and analysis of environmental phenomena and the development of new solutions for environmental protection.

Paragraph 6035

Dr. Mustafa Musharraf received the State Prize for Space Sciences in recognition of his significant contributions in this field.

Paragraph 6036

Dr. Mahmoud Adel 's research has contributed to our better understanding of the genes of living organisms and the development of new techniques for the study of diseases.

Paragraph 6037

Dr. Adel Zakaria specializes in chemistry and the development of new techniques for chemical analysis.

Paragraph 6038

Dr. Sami Abdulkarim made outstanding contributions to psychological research and human behavior analysis.

Paragraph 6039

Dr. Abdurrahman Zakaria 's research contributed to the improvement of remote sensing

techniques and their accuracy in various applications.

Paragraph 6040

Dr. Sharif Abdullah made important contributions in the field of mathematics and the development of new theories in this field.

Paragraph 6041

Dr. Mohamed Ali received the King Abdullah Prize for Science in recognition of his significant contributions in this field.

Paragraph 6042

Dr. Adel Abdullah ' s research contributed to the improvement of programming techniques and the development of artificial intelligence systems.

Paragraph 6043

Dr. Mustafa Abdel Majid Bara in mechanical engineering made important contributions to the design and improvement of mechanical systems.

Paragraph 6044

Dr. Mahmoud Zakaria received the State Prize for Microbiology in recognition of his contributions in this field.

Paragraph 6045

Dr. Ahmed Abdullah 's research contributed to the development of new techniques in physiotherapy and improved treatment methods.

Paragraph 6046

Dr. Adel Abdurrahman made outstanding contributions to space science and the development of new space exploration techniques.

Paragraph 6047

Samira Musa is a famous Egyptian scientist in nuclear medicine and has made important contributions to the use of isotopes to diagnose and treat cancer.

Paragraph 6048

Samira Moussa contributed to the development of nuclear medicine in Egypt through her research in the use of isotopes, which improved the diagnostic and treatment methods of cancer in the country.

Paragraph 6049

Samira Moussa specialized in nuclear medicine and focused on the use of isotopes in the treatment and diagnosis of diseases, particularly cancer.

Paragraph 6050

Many Egyptian scientists were affected by the work of Samira Musa, including doctors and researchers in nuclear medicine and medical physics.

Paragraph 6051

Samira Musa ' s research has greatly affected medical treatment in Egypt by introducing new techniques in the use of isotopes, thus improving the accuracy of treatment and diagnosis.

Paragraph 6052

The most notable achievement of Samira Musa is the development of new techniques in nuclear medicine that have contributed to improved treatment and diagnosis of cancer using isotopes.

Paragraph 6053

Samira Moussa contributed to medical education by offering workshops and lectures on nuclear medicine, which helped train a generation of doctors and scientists in this field.

Paragraph 6054

Samira Moussa faced great challenges in her scientific career due to lack of resources and social challenges, but was overcome by her persistence and innovation in nuclear medicine.

Paragraph 6055

The early death of Samira Musa was a major loss to the scientific community in Egypt, where she lost a pioneer in nuclear medicine. However, she left a continuing scientific legacy in the field.

Paragraph 6056

Samira Musa obtained her degree in science from Cairo University and then a master's degree in nuclear medicine from the United States. Her educational background greatly influenced her scientific career and helped to achieve her achievements.

Paragraph 6057

Samira Musa contributed to the development of radiotherapy through the introduction of new techniques in the use of isotopes, which improved the effectiveness of radiotherapy in the treatment of cancer.

Paragraph 6058

Samira Musa has led several important research projects in the field of nuclear medicine, including the development of new ways of using isotopes to treat cancers.

Paragraph 6059

Samira Musa's influence was positive for medical students by offering lectures and workshops on the use of isotopes in medicine, which helped them to understand and apply modern techniques.

Paragraph 6060

Samira Moussa cooperated with several leading scientific figures in the field of nuclear medicine, including Egyptian and foreign scientists, who contributed to the development of her research.

Paragraph 6061

Samira Musa 's contributions to nuclear medicine are groundbreaking and have introduced new and effective cancer treatment techniques, distinguishing them from other scientists in this field.

Paragraph 6062

Samira Moussa has published numerous research features in the field of nuclear medicine, which have dealt with the use of isotopes in the treatment and diagnosis of cancer and how to improve treatment techniques.

Paragraph 6063

Samira Musa contributed to the development of medical devices for cancer treatment by improving radiation and isotope techniques, thereby increasing the accuracy and effectiveness of treatment.

Paragraph 6064

Samira Moussa has received numerous awards and awards in recognition of her contributions to nuclear medicine, including national and international awards.

Paragraph 6065

Samira Moussa contributed to the promotion of scientific awareness through lectures and symposia on the importance of nuclear medicine and the use of isotopes in medicine, which increased the interest of the scientific community.

Paragraph 6066

Samira Musa faced challenges related to lack of resources and funding, as well as cultural and social challenges affecting the progress of her research, but they were overcome.

Paragraph 6067

Samira Musa greatly influenced the progress of nuclear medicine in the Arab world through her innovative contributions, which were a model for other scientists in the region.

Paragraph 6068

Samira Musa played an important role in the development of medical education by training doctors and researchers in nuclear medicine, which helped to raise the level of medical education in the Middle East.

Paragraph 6069

The scientific community reacted positively to the achievements of Samira Musa, who were widely appreciated by researchers and scientific institutions because of their innovative and effective contributions.

Paragraph 6070

The research carried out by Samira Moussa has been instrumental in improving the treatment of cancer using isotopes, and has helped to develop more effective techniques currently used.

Paragraph 6071

Samira Moussa helped to promote international cooperation through participation in international scientific conferences and cooperation with world scientists, which contributed to the exchange of knowledge and experience in nuclear medicine.

Paragraph 6072

After her return to Egypt, Samira Moussa worked on several important projects in the field of nuclear medicine, including the development of new techniques in the use of isotopes for treatment and diagnosis.

Paragraph 6073

Mustafa Musharraf is a prominent Egyptian physicist who has made important contributions to quantum mechanics and the development of modern theory of physics, and has played a major role in promoting scientific education in Egypt.

Paragraph 6074

Mostafa Musharraf was educated in Egypt and received a PhD from the University of Paris, where he specializes in theoretical physics.

Paragraph 6075

Mustafa Musharraf contributed to the development of physics in Egypt by providing advanced research in quantum mechanics and teaching a generation of scientists in this field.

Paragraph 6076

Mustafa supervised the development of theories in quantum mechanics and modern physics theory, and contributed to understanding the behaviour of subatomic particles.

Paragraph 6077

Mustafa Musharraf 's contributions to physics education in the Arab world have been influenced by the development of curricula and the training of young scientists in physics.

Paragraph 6078

Mostafa Supervisor led important research projects in theoretical physics, including the study of subatomic particles and their practical applications.

Paragraph 6079

Mustafa Musharraf played a vital role in scientific progress in Egypt by offering innovative research and organizing scientific conferences to promote scientific cooperation.

Paragraph 6080

Mostafa is a highly supervised influence on the development of quantum science by making advanced contributions to the understanding and development of quantum mechanics theories, thus enhancing progress in this area.

Paragraph 6081

Mostafa Supervisor received several awards and awards in recognition of his significant contributions to physics and scientific theory.

Paragraph 6082

Mustafa Musharraf helped to develop scientific research in Egypt by supporting and funding important research projects and providing a stimulating scientific environment for researchers.

Paragraph 6083

Mustafa's contributions to quantum mechanics include developing new theories about subatomic particle behaviour and improving our understanding of quantum phenomena.

Paragraph 6084

Mustafa's influence on students and researchers in Egypt was great by teaching and inspiring them with his scientific talents and innovative research in physics.

Paragraph 6085

Mustafa Musharraf wrote several important books and articles in the field of physics, including works on quantum mechanics and modern physics theories.

Paragraph 6086

Mustafa Musharraf contributed to strengthening scientific cooperation by participating in international conferences and organizing scientific visits between Egypt and other States.

Paragraph 6087

The continuing influence of Mustafa's contributions to modern science is manifested through his applications in quantum mechanics and scientific theories that continue to influence physics research today.

Paragraph 6088

The scientific community reacted positively to the work of Mustafa Musharraf, whose research and scientific experience were widely respected and appreciated by scientists and researchers.

Paragraph 6089

Mustafa Musharraf played an important role in improving the scientific infrastructure in Egypt by encouraging the construction and development of scientific research laboratories and the training of scientific personnel.

Paragraph 6090

Mohamed ElBaradei is an Egyptian diplomat who assumed the post of Director General of the International Atomic Energy Agency (IAEA) and received the Nobel Peace Prize in 2005 in recognition of his efforts to prevent nuclear proliferation.

Paragraph 6091

Mohamed ElBaradei received a Bachelor of Law degree from Cairo University and a Ph.D. degree in international law from New York University.

Paragraph 6092

Mohamed ElBaradei, through his leadership of the International Atomic Energy Agency (IAEA), has contributed to strengthening the system of inspection and control of nuclear activities to ensure that they are not used for military purposes.

Paragraph 6093

Mohamed ElBaradei received numerous awards and awards, including the Nobel Peace Prize in 2005, in recognition of his nuclear and diplomatic efforts.

Paragraph 6094

After leaving the Agency, Mohamed ElBaradei participated in Egyptian politics and contributed to national dialogue and political reforms in the country.

Paragraph 6095

Mohamed ElBaradei played an important role in promoting world peace through his efforts to prevent nuclear proliferation and to support diplomacy in resolving nuclear conflicts.

Paragraph 6096

Under the leadership of Mohamed ElBaradei, the International Atomic Energy Agency (IAEA) has witnessed significant development in the area of nuclear inspection and the strengthening of international cooperation to ensure the peaceful uses of nuclear energy.

Paragraph 6097

Mohamed ElBaradei played an important role in Egyptian politics by supporting political reforms and participating in the National Movement for Democracy.

Paragraph 6098

Mohamed ElBaradei has contributed to the resolution of nuclear crises through negotiation and mediation among States and the submission of impartial reports to the international community on the programmes of nuclear States.

Paragraph 6099

Mohamed ElBaradei wrote several books and articles on international policy and nuclear security, including his famous book "The Age of Deception: Diplomacy in a Changing World."

Paragraph 6100

Mohamed ElBaradei's influence on the international scene has been significant, with universal respect for his role in promoting peace and preventing nuclear proliferation.

Paragraph 6101

Mohamed ElBaradei assisted in the development of nuclear inspection systems by strengthening the capabilities of IAEA to conduct inspections and ensure compliance with international treaties.

Paragraph 6102

Mohamed ElBaradei was criticized for being too cautious in dealing with some nuclear crises, but defended his position that he was seeking to maintain peace.

Paragraph 6103

Mohamed ElBaradei 's efforts have contributed to the prevention of nuclear wars by strengthening diplomatic dialogue among the nuclear Powers and ensuring that nuclear energy is not diverted for military purposes.

Paragraph 6104

Mohamed ElBaradei has had a positive impact on relations between the major Powers by strengthening confidence among the nuclear Powers and by affirming adherence to international treaties.

Paragraph 6105

The Nobel Peace Prize strengthened Mohamed ElBaradei 's position as global leader in nuclear non-proliferation and increased its influence on international politics.

Paragraph 6106

Among the most important initiatives led by Mohamed ElBaradei was the improvement of the nuclear inspection and control regime and the strengthening of cooperation with Member States to ensure the peaceful use of nuclear energy.

Paragraph 6107

Mohamed ElBaradei contributed to shaping the international dialogue on nuclear energy by focusing on security and diplomatic issues in international discussions and finding consensus solutions.

Paragraph 6108

Among the challenges that Mohamed ElBaradei faced were the nuclear crises in North Korea and Iran, as well as criticism from some States for his cautious positions.

Paragraph 6109

Mohamed ElBaradei contributed to strengthening education and awareness-raising on nuclear security by organizing conferences and workshops and supporting educational initiatives in this area.

Paragraph 6110

Mohamed ElBaradei 's legacy in nuclear diplomacy is his efforts to prevent nuclear proliferation and to promote diplomatic solutions to nuclear crises, making him a central figure in this area.

Paragraph 6111

Ahmed Zoel is an Egyptian scientist with the 1999 Nobel Prize in Chemistry, thanks to his discoveries in the field of phimethanism, known as my father Phimethanism.

[Paragraph 6112](#)

Ahmed Zoel received a B.A. degree in chemistry from the University of Alexandria, then completed his postgraduate studies in the United States and received a Ph.D. degree from the University of Pennsylvania.

[Paragraph 6113](#)

Phenothane is an area in chemistry that is interested in studying chemical reactions at extremely short time levels estimated at phenothane (1 of 1,000,000,000,000,000,000 of a second).

[Paragraph 6114](#)

Ahmed Zoel was awarded the Nobel Prize in Chemistry in 1999 for his work in developing new ways of studying chemical reactions using phimethanism.

[Paragraph 6115](#)

Ahmed Zoel ' s research applications include improving scientific understanding of rapid chemical interactions, which helps to develop new medicines and improve chemical manufacturing processes.

[Paragraph 6116](#)

Ahmed Zoel has contributed significantly to the promotion of scientific education in Egypt through the establishment of the City of Zoel for Science and Technology, which aims to develop scientific research and education in Egypt.

Paragraph 6117

Ahmed Zoel's influence on global scientific research has been great, as his discoveries in Pythonian have changed the way scientists understand chemical reactions.

Paragraph 6118

In addition to the Nobel Prize, Ahmed Zoel has received many other awards, including the Benjamin Franklin Medal and the Copernicus Prize.

Paragraph 6119

Ahmed Zoel ' s research revolutionized physical chemistry by providing new insights into how chemical reactions occur at extremely rapid time levels.

Paragraph 6120

Ahmed Zoel ' s research paved the way for the development of new chemistry and physics techniques, such as high-resolution electronic microscopes and rapid analysis tools.

Paragraph 6121

Ahmed Zoel was a strong advocate of international cooperation in scientific research and contributed to strengthening partnerships between academic institutions around the world.

Paragraph 6122

Ahmed Zoel played a prominent role in scientific policy by advising many governments and

organizations on how to promote scientific research and education.

Paragraph 6123

Ahmed Zoel was married and had four children, and he was known for his love for science and education and for his tireless efforts to develop the scientific community.

Paragraph 6124

Ahmed Zoel wrote many scientific and personal books, including "A journey through time" and "The Age of Science."

Paragraph 6125

Ahmed Zoel's legacy of science is his revolutionary achievements in physical chemistry, which will continue to affect future generations of scientists and researchers.

Paragraph 6126

Ahmed Zoel supported scientific innovation in the Arab world through the promotion of scientific research and education and the provision of scholarships to talented students.

Paragraph 6127

One of the challenges that Ahmed Zoel faced was overcoming financial and bureaucratic difficulties in developing his research, but thanks to his determination and determination he was able to achieve great achievements.

Paragraph 6128

Ahmed Zoel positively influenced young students and scientists through his role as mentor and teacher, inspiring many to enter the fields of scientific research and technology.

Paragraph 6129

Ahmed Zoel launched initiatives such as the establishment of the city of Zoel for Science and Technology, which aims to develop scientific research and higher education in Egypt.

Paragraph 6130

Ahmed Zoel's influence on Egyptian society has been great, inspiring new generations to focus on science and education and to work for the development of the country through scientific research.

Paragraph 6131

Ahmed Zoel's relationship with his colleagues in the scientific community was full of mutual respect and fruitful cooperation, and was seen as a symbol of humility and high science.

Paragraph 6132

Ahmed Zoel helped to strengthen Egypt 's scientific standing globally through his great scientific achievements and the establishment of educational and research institutions in Egypt.

Paragraph 6133

Ahmed Zoel 's role in the development of scientific research in chemistry has been pivotal through his introduction of new methodologies for studying chemical reactions at extremely rapid time levels.

Paragraph 6134

Ahmed Zoel believed in the importance of scientific education as a basis for the development of societies and the achievement of progress. In his career, he focused on supporting education and scientific research in the Arab world.

Paragraph 6135

Ahmed Zoel has made numerous contributions to the scientific community, including developing a deep understanding of rapid chemical interactions and disseminating knowledge through his books and research.

Paragraph 6136

Ahmed Zoel 's research has contributed to a better scientific understanding of chemical interactions by showing how the interactions occur at the pneumatic level, adding a new dimension to chemistry.

Paragraph 6137

Ahmed Zoel has offered several research courses and papers that are considered references in physical chemistry, such as his research in phimethanism and his studies on chemical reactions.

[Paragraph 6138](#)

Mahmoud Mostner is an Egyptian scientist specializing in electrical engineering and has major contributions in the areas of innovation and engineering education.

[Paragraph 6139](#)

Mahmoud Mostner made significant contributions to the development of electrical engineering techniques, including new and improved electrical systems designs.

[Paragraph 6140](#)

Mahmoud Mostner obtained a bachelor 's degree in electrical engineering from Cairo University and completed his postgraduate studies at a well-known university in the United States.

[Paragraph 6141](#)

Mahmoud Mostner contributed to the improvement of engineering education through the development of new curricula and the launching of training programmes to upgrade students.

[Paragraph 6142](#)

One of the most significant innovations given by Mahmoud Mestner was improvements in electrical power systems and controls.

[Paragraph 6143](#)

Mahmoud Mostner published several research papers and presented lectures and workshops to promote scientific and technical understanding in his field.

Paragraph 6144

The influence of Mahmoud Mostner on scientific research in Egypt has been significant, as his research and innovation have contributed to advancing technological progress.

Paragraph 6145

Mahmoud Mosser has played an active role in the global scientific community, participating in international conferences and contributing to collaborative research with scientists from around the world.

Paragraph 6146

Mahmoud Mostner received several scientific awards in recognition of his innovations and contributions to electrical engineering.

Paragraph 6147

Mahmoud Mostner helped develop energy technology through his research to improve the efficiency of electrical systems and reduce energy losses.

Paragraph 6148

Mahmoud Mostner provided technical advice to many companies to develop their electrical

systems and improve their operational efficiency.

Paragraph 6149

Through his research and innovation, Mahmoud Mostner contributed to the improvement of electrical control systems, which helped to make them more accurate and efficient.

Paragraph 6150

Mahmoud Mestner participated in several research projects on the development of power and power control systems.

Paragraph 6151

Mahmoud Messer has played a major role in guiding the new generation of engineers by teaching and providing advice and guidance in their study projects.

Paragraph 6152

Mahmoud Mostner gave numerous lectures on renewable energy techniques and improving the efficiency of electrical systems.

Paragraph 6153

Mahmoud was an enlightened influence on Egyptian industry through consultations and innovations that helped to develop and improve productivity.

Paragraph 6154

Mahmoud Mostner launched initiatives to support research and development in Egyptian universities and companies, which contributed to the promotion of innovation.

Paragraph 6155

Mahmoud Mostner contributed to the improvement of renewable energy systems through his research on solar cell efficiency and associated electrical systems.

Paragraph 6156

Mahmoud Mostner played an important role in the transfer of technology to Egypt through his participation in international projects and his cooperation with global companies.

Paragraph 6157

Mahmoud Messner contributed to the development of engineering training programmes through the design of new curricula and the launching of advanced training courses.

Paragraph 6158

The most recent research by Mahmoud Mestner focused on improving energy conversion efficiency in electrical systems and developing new renewable energy techniques.

Paragraph 6159

Mahmoud Mestner 's research helped to reduce energy costs through the development of

more efficient and sustainable systems, reducing energy losses.

Paragraph 6160

Mahmoud Mostner has made numerous contributions to the scientific community in Egypt, including the development of educational and research programmes and technological innovations.

Paragraph 6161

Mahmoud Mestner helped to promote research cooperation among universities through his participation in joint research projects and the organization of workshops and conferences.

Paragraph 6162

The impact of Mahmoud Mestner on improving the quality of engineering education has been significant, introducing modern teaching techniques and developing advanced curricula.

Paragraph 6163

Mahmoud Mestner 's research led to the development of new electrical control techniques, which helped to improve the performance and efficiency of electrical systems.

Paragraph 6164

Mahmoud Mostner believes that Egypt's energy future lies in investing in renewable energy and improving the efficiency of electrical systems.

Paragraph 6165

Farouk Bass is an Egyptian-American geoscientist who is well known for his role in choosing landing sites on the moon for NASA Apollo missions.

Paragraph 6166

Farouk Bass was responsible for the analysis of the Moon's surface and the selection of landing sites suitable for Apollo's space missions.

Paragraph 6167

Farouk Bass contributed to the exploration of the Moon through his geological studies, which helped to identify safe landing sites for astronauts.

Paragraph 6168

Farouk Baz obtained a bachelor's degree in chemistry and geology from the University of Ain Shams, Egypt, and then completed his postgraduate studies in the United States.

Paragraph 6169

Farouk Baz has received many awards, including NASA's Special Achievement Medal, in recognition of his efforts in space exploration.

Paragraph 6170

Farouk al-Baz contributed to the advancement of Earth sciences through his research in desert

geology, particularly in the use of satellite images to study terrain.

Paragraph 6171

Farouk Bass carried out intensive studies on deserts using remote sensing techniques, which contributed to a better understanding of desert terrain and history.

Paragraph 6172

Farouk El Baz published numerous scientific books and articles and gave lectures around the world to promote scientific understanding in the fields of geology and space.

Paragraph 6173

Farouk Al-Baz launched several initiatives to promote education in Egypt, including the establishment of a remote sensing centre at Boston University.

Paragraph 6174

Farouk Bass research helped to develop remote sensing techniques, which contributed to the improvement of Earth study methods from space.

Paragraph 6175

Farouk Al-Baz advises young people to focus on education, perseverance and innovation to achieve success in their scientific and professional lives.

Paragraph 6176

Farouk Al-Baz believes that the future of space exploration requires international cooperation and the use of advanced technologies to achieve new discoveries.

Paragraph 6177

Farouk Al-Baz contributed to the promotion of international scientific cooperation through his work with various space agencies and his participation in scientific conferences around the world.

Paragraph 6178

The importance of Farouk Bass' studies around the Earth is that they have helped to improve our understanding of desert terrain and its history, which has contributed to the development of geological sciences.

Paragraph 6179

Farouk Bass wrote several books, including "The Other Face of the Moon" and "Space Exploration: Achievements and Challenges."

Paragraph 6180

Farouk Bass 's research influenced the understanding of the Moon 's terrain by identifying safe landing sites for lunar missions and analysing soil and rock samples.

Paragraph 6181

Farouk Bass trained astronauts on how to handle and analyse geological samples during the Apollo missions to the Moon.

Paragraph 6182

The remote sensing centre established by Farouk Bass at Boston University is one of the most important research centres in Earth study using satellite techniques.

Paragraph 6183

Farouk El Baz contributed to the study of groundwater in deserts through his research using remote sensing techniques to detect water resources.

Paragraph 6184

Farouk El Baz contributed to environmental conservation through his research into climate change and its impact on desert terrain and natural resources.

Paragraph 6185

The influence of Farouk Baz on the new generation of scientists was significant by inspiring them and encouraging them to pursue scientific research and academic excellence.

Paragraph 6186

Farouk Al-Baz gave numerous lectures on space exploration and the importance of international cooperation in making progress in this area.

Paragraph 6187

Farouk Al-Baz contributed to the development of university education in Egypt through his initiatives to develop curricula and increase reliance on modern technology.

Paragraph 6188

Farouk Al-Baz launched several initiatives to promote scientific research in Egypt, including support for postgraduate programmes and funding for research projects.

Paragraph 6189

Farouk Bass contributed to the improvement of satellite image analysis techniques through his research, which helped to develop new tools for terrain analysis and environmental changes.

Paragraph 6190

Farouk Baz's role in studying the Earth from space was very important, as his research helped to improve our understanding of geological and environmental changes.

Paragraph 6191

Farouk Baz's research helped to detect natural resources such as groundwater and minerals through the use of remote sensing techniques.

Paragraph 6192

Farooq Al-Baz has had a significant impact on the development of space technology through its

contributions to the improvement of data analysis and imaging tools.

Paragraph 6193

Farouk Al-Baz advises young people to focus on education and scientific research and to cooperate with their colleagues to achieve success in their scientific lives.

Paragraph 6194

Abdulkader Hussein is a prominent Egyptian scientist specializing in environmental science and sustainable development and has many contributions in the areas of water management and sustainable agriculture.

Paragraph 6195

Abdulkader Hussein specializes in environmental science with a special focus on natural resource management and sustainable development.

Paragraph 6196

Abdelkader Hussein contributed to the development of water management strategies in Egypt through his research focusing on improving the use of water resources.

Paragraph 6197

Abdulkader Hussein ' s research contributed to the protection of the environment by developing sustainable solutions to environmental challenges such as pollution and land

degradation.

[Paragraph 6198](#)

Abdelkader Hussein received several awards in honour of his contributions to environmental science and sustainable development.

[Paragraph 6199](#)

Abdelkader Hussein contributed to improving the sustainability of agriculture in Egypt through his research on effective irrigation techniques and environmentally friendly agriculture.

[Paragraph 6200](#)

Abdelkader Hussein played a pivotal role in promoting environmental awareness through his participation in awareness-raising campaigns and educational initiatives aimed at disseminating environmental knowledge.

[Paragraph 6201](#)

Abdulkader Hussein 's research helped to develop new environmental policies aimed at conserving natural resources and achieving sustainable development.

[Paragraph 6202](#)

Abdelkader Hussein advises youth to focus on education, scientific research and participation in environmental initiatives to ensure a sustainable future.

Paragraph 6203

Abdelkader Hussein contributed to improving natural resource management through his research on the optimal use of water and agricultural land.

Paragraph 6204

One of the most significant challenges faced by Abdulkader Hussein is the development of sustainable solutions to environmental challenges under limited resources.

Paragraph 6205

Abdulkader Hussein contributed to climate change through his research focusing on the impacts of climate change on natural resources and agriculture.

Paragraph 6206

Abdelkader Hussein has launched several initiatives aimed at promoting sustainable development, including training programmes and environmental projects aimed at environmental conservation.

Paragraph 6207

Abdelkader Hussein 's research contributed to improving water quality in Egypt through his studies on water treatment and pollutant disposal techniques.

Paragraph 6208

Abdelkader Hussein played an important role in higher education by teaching environmental science and supervising postgraduate research at Egyptian universities.

Paragraph 6209

Abdelkader Hussein ' s research contributed to combating desertification by developing techniques to increase vegetation cover and improve the use of degraded land.

Paragraph 6210

Abdelkader Hussein wrote several books on environment and sustainable development, including natural resource management and climate change.

Paragraph 6211

Abdelkader Hussein contributed to the development of new irrigation techniques aimed at improving water efficiency in agriculture and reducing waste.

Paragraph 6212

Abdelkader Hussein has had a great influence on new generations of scientists by inspiring them to focus on environmental research and sustainable development.

Paragraph 6213

Abdelkader Hussein ' s research helped to reduce pollution in Egypt by developing solutions for the disposal of industrial and agricultural pollutants.

Paragraph 6214

Abdelkader Hussein contributed to improving water resources management through his research focusing on sustainable water use and the development of new irrigation techniques.

Paragraph 6215

Abdulkader Hussein 's research has contributed to enhancing the sustainability of cities through studies on urban waste management and improving energy efficiency.

Paragraph 6216

Abdelkader Hussein has led several important environmental projects, including those to improve water quality and combat desertification.

Paragraph 6217

Abdelkader Hussein 's research contributed to enhancing food security through the development of sustainable agricultural techniques and improved use of natural resources.

Paragraph 6218

Abdulkader Hussein played a vital role in the conservation of natural resources through his research focusing on environmental sustainability and resource management.

Paragraph 6219

Abdulkader Hussein 's research contributed to the study of environmental changes by

analysing the effects of climate change on the environment and agriculture.

Paragraph 6220

One of the most important lessons to be learned from Abdulkader Hussein's research is the importance of sustainability in natural resource management and the importance of international cooperation to solve environmental problems.

Paragraph 6221

Ahmed Zoel is an Egyptian-American scientist who received the Nobel Prize in Chemistry in 1999 for his discoveries in the field of vimto chemistry.

Paragraph 6222

Vimto chemistry is the study of chemical reactions at very short intervals up to Vimto again, which is important because it allows the dynamics of chemical reactions to be understood with high accuracy.

Paragraph 6223

Ahmed Zoel ' s research contributed to the development of chemistry by making it possible to study chemical reactions at an unprecedented time level, leading to new discoveries and a deeper understanding of chemical interactions.

Paragraph 6224

Ahmed Zoel received the Nobel Prize in Chemistry in 1999 for the development of techniques for studying chemical reactions in Vimito again.

Paragraph 6225

Ahmed Zoel contributed to the development of scientific research in Egypt through the establishment of the City of Zoel for Science and Technology, a research centre aimed at promoting scientific innovation in Egypt.

Paragraph 6226

Zoel City of Science and Technology is a research and educational institution founded by Ahmed Zoel in Egypt to promote scientific research and innovation.

Paragraph 6227

Ahmed Zoel has had a significant impact on the Arab world through his scientific achievements and efforts to promote education and scientific research in the region.

Paragraph 6228

One of the most important challenges facing Ahmed Zoel was to work in new scientific fields and to develop innovative chemistry techniques that had never existed before.

Paragraph 6229

Ahmed Zoel inspired the new generation of scientists through his pioneering achievements and

his encouragement of innovation and the pursuit of scientific leadership.

[Paragraph 6230](#)

Ahmed Zoel 's research helped to understand chemical interactions by enabling scientists to study these interactions at a very small time-level that had never been possible before.

[Paragraph 6231](#)

Ahmed Zoel played a major role in promoting scientific relations between Egypt and the United States through his research work and his contributions to scientific cooperation between the two countries.

[Paragraph 6232](#)

Ahmed Zoel influenced higher education in Egypt through the establishment of the city of Zoel, which aims to improve the quality of education and scientific research in the country.

[Paragraph 6233](#)

Ahmed Zoel wrote several books, including "A Time Journey," in which he examines his scientific career and achievements.

[Paragraph 6234](#)

Ahmed Zoel played a major role in the development of scientific techniques through his innovations in the field of vimto chemistry, which opened up new perspectives in the study of

chemistry.

Paragraph 6235

Ahmed Zoel ' s research contributed to medicine by opening up new fields of study for biochemical interactions that could lead to new discoveries in the field of medicines and treatments.

Paragraph 6236

In addition to the Nobel Prize, Ahmed Zoel has received many other awards, such as the Wolfe Prize in Chemistry and the King Faisal World Prize.

Paragraph 6237

Ahmed Zoel was an example of a successful world through his dedication to scientific research and achievements that changed the field of chemistry as well as his efforts to support education and research in Egypt.

Paragraph 6238

One of the challenges facing Ahmed Zoel was the development of techniques for measuring and studying the chemical reactions at the phimto level again with high precision.

Paragraph 6239

Ahmed Zoel's research helped to improve our understanding of chemical processes by enabling

scientists to study these processes in real time and on a very small time scale.

Paragraph 6240

Zoel City of Science and Technology is of great importance in Egypt because it is a centre for scientific research and innovation aimed at developing science and technology in the country.

Paragraph 6241

Ahmed Zoel was a model for young scientists through his great scientific achievements and dedication to scientific research, which inspired many young scientists to realize their dreams.

Paragraph 6242

Ahmed Zoel supported scientific research in Egypt by establishing the city of Zoel and providing opportunities for young scientists to research and innovation in an advanced research environment.

Paragraph 6243

Ahmed Zoel 's techniques helped to develop biochemistry by making it possible to study biochemical reactions accurately and at high speed, thus contributing to a better understanding of these interactions.

Paragraph 6244

Ahmed Zoel has had a major impact on the global scientific community through his discoveries in

the field of vimto chemistry, which has affected many other fields of science.

Paragraph 6245

Ahmed Zoel influenced research in chemical physics by developing time measurement techniques in phimito-level chemical reactions, which led to significant progress in this area.

Paragraph 6246

Ahmed Zoel has overcome significant challenges in his career, including the development of innovative technologies that have never existed before and success in a competitive research environment at the global level.

Paragraph 6247

Ahmed Zoel 's research helped to understand biochemical interactions by allowing for the study of these interactions in real time and at a very small time level.

Paragraph 6248

Ahmed Zoel had a major impact on the development of scientific research in Egypt by establishing the city of Zoel and supporting young researchers and providing them with opportunities to advance their research.

Paragraph 6249

Ahmed Zoel 's research helped with photochemistry by developing techniques for

measuring chemical reactions using lasers, which contributed to progress in this area.

Paragraph 6250

Ahmed Zoel ' s research is of great importance in the development of biotechnology by providing new ways to study biochemical interactions with high accuracy and speed.

Paragraph 6251

Salah al-Din al-Uibe was a military leader who founded the Ethiopian State and led Muslims in the Crusades, the most famous of which was the liberation of Jerusalem in the Battle of Hattin.

Paragraph 6252

Omar Bin Al-Hab was the second Muslim successor, known for his just administration and Fatah al-Sham, Iraq and Egypt.

Paragraph 6253

Before the expedition, the Prophet Muhammad was engaged in commerce and was known for his honesty and honesty among the people of Mecca.

Paragraph 6254

One of the most important battles is Khaled Bin Al-Walid: a tidal battle, the Battle of Yarmouk, and a battle with chains.

Paragraph 6255

Ms. Khadija Bint Khwild is the wife of the Prophet Mohammed I. She was the first to believe in his message and support at the beginning of the Islamic invitation.

Paragraph 6256

Imam Ali played a major role in the battle of Badr, where he bravely fought alongside the Prophet Muhammad.

Paragraph 6257

Al-Abassi's first successor, Abu Abbas, was the serial killer who founded the Abbasiya State in 750 m.

Paragraph 6258

Hassan Ben Ali is the great grandson of the Prophet Muhammad, and is famous for abandoning his succession to avoid sedition among Muslims.

Paragraph 6259

The Ottoman State was founded by Osman I at the beginning of the 14th century following the collapse of the Seljugian State.

Paragraph 6260

Omar Ben Abdul Aziz is one of the best illiterate successors to his justice and social and

administrative reforms.

Paragraph 6261

The Islamic leader who opened the Andalusia was Tarek Ben Ziad in 711.

Paragraph 6262

The origins of Islamic jurisprudence developed by Imam Shafei included the methodological rules for extracting legal provisions from the Koran and the Sunnah.

Paragraph 6263

Ahmed the son of Hanbul founded the religion of the people of the year through his strong attachment to the book and the year, and his refusal to create religion.

Paragraph 6264

The steamer imam is a modern scientist who gathered the right prophecy in his book known as "The Right Vapor."

Paragraph 6265

Hussein Ben Ali's martyrdom in Karbala was because he refused to sell more than Ben Ma'awia, leading to the battle of Karbala.

Paragraph 6266

The names of the daughter of Abibakar were among the first to come to Islam and participated in the migration to the city of Manama, and she played an important role in supporting the Prophet Muhammad and Abe Bakir.

Paragraph 6267

Abu Bakr the Sadiq was sold as the first successor after the death of the prophet Muhammad in Saqafa the children of Asdah.

Paragraph 6268

Osman the son of Afan was the third adult successor, and he was famous for collecting the Koran in one newspaper.

Paragraph 6269

Abdul Rahman Bin Awf was one of the 10 missionaries of the Committee and contributed greatly to the spread of Islam through his financial support for Islamic conquests.

Paragraph 6270

Of the most famous conquests of Tarek the son of Ziad is the opening of Andalusia, where he won in the battle of the valley of Lekkah.

Paragraph 6271

The faithful sheifa, who built the dome of the rock, is the servant of the king the son of Marwan.

Paragraph 6272

The son of Sina is a Muslim scientist who influenced the development of Islamic science, especially in medicine and philosophy, and his book Law in Medicine has been a reference for centuries.

Paragraph 6273

Al-Farabi was a Muslim philosopher who had a great influence on Islamic philosophy, and he was famous for writing the book "The Views of the People of the Good City."

Paragraph 6274

The Muslim world called 'Apochemy' is Jaber Ben Hayan, who laid the foundations for chemistry.

Paragraph 6275

Al-Khorizmi is a Muslim scientist who has contributed to the development of mathematics and laid the foundations for algebra.

Paragraph 6276

One of the most important achievements of the Abbasiyah State is the development of science, the construction of the House of Hakim and the translation of classical works into Arabic.

Paragraph 6277

The son of Rag was an Islamic philosopher whose work influenced Western thinking through its Latin translations.

Paragraph 6278

Of the most famous books by Imam Al-Ghazali: 'Recovering the Science of Religion' and 'Cheering the Philosophers'.

Paragraph 6279

The Arabian Peninsula was united under the leadership of King Abdelaziz through a series of battles and alliances that ended with the founding of Saudi Arabia.

Paragraph 6280

Muslim scholars in the golden age of Islam have contributed significantly to the development of various sciences such as medicine, astronomy and mathematics.

Paragraph 6281

Abubakar al-Sadiq, the messenger Muhammad, the adult successors

Paragraph 6282

Aisha Bent Abi Bakr, Messenger Muhammad, Mothers of Believers

[Paragraph 6283](#)

Tarek Benziad, Andalusia, Islamic Fatwat

[Paragraph 6284](#)

Osman bin Afan, Quran al-Karim, Al-Saba ' a

[Paragraph 6285](#)

Somaya Bint Khayat, Islam, testimony

[Paragraph 6286](#)

Omar Ben Al-Tab, al-Farouk, adult successors

[Paragraph 6287](#)

Mohammed Bin Ismail Al-Bukhari, right Al-Bukhari, modern scientists

[Paragraph 6288](#)

Khaled bin al-Walid, Saifullah Al-Silul, Al-Sahbah

[Paragraph 6289](#)

Abu Abas al-Shara ' ah, Abbasiyah State, succession

[Paragraph 6290](#)

The syphilis, the medicine, the surgery.

[Paragraph 6291](#)

Khaled bin al-Walid, Battle of Yarmouk, Islamic Fatwat

[Paragraph 6292](#)

Abdurrahman Ben Awf, Evangelists of Heaven, Sahbah

[Paragraph 6293](#)

Zaid bin Harathah, Houli Rasul Allah, Al-Sahbah

[Paragraph 6294](#)

Walid Bin Abdulmalik, Amoi Mosque, Mother State

[Paragraph 6295](#)

A girl's heel, battle of one, mates.

[Paragraph 6296](#)

Abdulmalik Bin Marwan, Al-Rarib, Mother State

[Paragraph 6297](#)

Malik Ben-Anse, Al-Malki sect, Islamic jurisprudence

[Paragraph 6298](#)

Abubakar al-Sadiq, the messenger Muhammad, the adult successors

[Paragraph 6299](#)

Aaron Al-Rashid, House of Wise, Age of Abbas

[Paragraph 6300](#)

Osman bin Afan, daughters of the Prophet, Al-Sahaba

[Paragraph 6301](#)

Abdullah bin Abbas, Quran al-Karim, Al-Sahaba

[Paragraph 6302](#)

Mohammed Al-Fatih, Constantinople, Fatwah Islami

[Paragraph 6303](#)

Aqaba Ben Nafa '; Kairouan city, illiterate State

[Paragraph 6304](#)

Aaron Al-Rashid, Golden Age, Abassian State

[Paragraph 6305](#)

Osman Ben-Afan, Zul-Nurin, Al-Sahbahah

[Paragraph 6306](#)

Ma ' awe Bin Abe Sofian, illiterate state, succession

[Paragraph 6307](#)

Abu Obeda Ben-Surrah, Secretary of the Nation, Saheba

[Paragraph 6308](#)

Hamza bin Abdelmotaleb, Asadallah, Al-Sahbahah

[Paragraph 6309](#)

Ali Ben-Abba Taleb, Kaufa, adult successors

[Paragraph 6310](#)

Abdullah Bin Umm Maktoum, Selma Al-Radowan, Al-Saba ' a

Paragraph 6311

Salahuddin al-Iubi was a Muslim military leader and founder of the Ethiopian state. He was famous for his role in restoring Jerusalem from the Crusades in the Battle of Hattin.

Paragraph 6312

Omar Bin Al-Tabeh is the second successor to Muslims and is famous for the expansion of the Islamic State and the establishment of the justice system.

Paragraph 6313

It was the successor, Osman bin Afan, who ordered the Koran to be gathered in a single newspaper to unite its reading among Muslims.

Paragraph 6314

Fatima Zahra is the daughter of the Prophet Muhammad and the wife of Ali Bin Abi Taleb. She is one of the most important female figures in Islam.

Paragraph 6315

The fall of the illiterate State was the result of internal conflicts and successive revolutions that led to its collapse and its replacement with the Abasian State.

Paragraph 6316

The Prophet Mohammed founded the Islamic State in the city through the City Charter, which

united Muslims and other communities.

Paragraph 6317

Khaled bin al-Walid led many important battles, such as the battle of Waermouk, which contributed to the expansion of the Islamic State.

Paragraph 6318

The steamer imam is a famous modern scientist who collects right steam, which is one of the most accurate books of speech.

Paragraph 6319

Hassan ben Ali is the grandson of the prophet Muhammad, and he gave up his succession to Maaaaiah the son of Abi Safian, to end the sedition.

Paragraph 6320

Hussein Bin Ali is the grandson of the Prophet Muhammad and was cited in the battle of Karbala, which is one of the most important events in Islamic history.

Paragraph 6321

Islamic civilization in Andalusia has been marked by a wonderful architecture such as the Al-Hamra Palace and the University of Cordoba.

[Paragraph 6322](#)

The Shafei imam is one of the four imams and the owner of the Shafei sect, which depends on the combination of legitimate texts and reason.

[Paragraph 6323](#)

Abdurrahman al-Khalim founded the illiterate state in Andalusia after the collapse of the state in the east.

[Paragraph 6324](#)

Zainab Bint Ali is the daughter of Ali the son of Abi Talib. She played a prominent role in the battle of Karbala by transferring events after her brother Hussein was martyred.

[Paragraph 6325](#)

Harun Al-Rashid is one of the great descendants of Abbas and is famous for sponsoring science and culture and expanding the State.

[Paragraph 6326](#)

Imam Malik is one of the four imams and the owner of the royal sect, and one of his most famous books.

[Paragraph 6327](#)

Al-Zubair the son of Al-Awam was one of the top companions and one of the ten preachers of the

paradise with a major role in the Islamic conquests.

Paragraph 6328

Abubakar al-Sadiq is the first Muslim successor after the death of the Prophet Muhammad and has a major role in collecting the Koran and consolidating the Islamic State.

Paragraph 6329

Fatah Mecca was a turning point in Islamic history where Qureish surrendered and entered Mecca under Muslim rule without major fighting.

Paragraph 6330

The son of Khaldoun is a historian and a social philosopher who is the founder of sociology and one of his most famous writings is the book of the introduction.

Paragraph 6331

Aisha is the daughter of Abibakar, the wife of the prophet Muhammad, and one of the most familiar women of her age, and has a major role in the transmission of the noble talk.

Paragraph 6332

The great sedition was a struggle over the succession between Ali Bin Abu Talib and Ma ' aya bin Abu Safian, which spread to bloody wars.

[Paragraph 6333](#)

Islamic Fatah battles in North Africa included battles such as the Kerouan and Carthage, resulting in Islam entering the region.

[Paragraph 6334](#)

Imam Ahmed bin Hanbul is the founder of the Hanbali faith and is famous for his attitude against the creation of the Koran, leading to his imprisonment.

[Paragraph 6335](#)

Ali the son of Abi Talib is the cousin of the prophet Muhammad and his brother-in-law, and was the fourth adult successor, and was famous for his courage and wisdom.

[Paragraph 6336](#)

The construction of the Kaaba Al-Shafeh belongs to the prophet Ibrahim and his son Ismail. The Prophet Muhammad rebuilt it after its restoration.

[Paragraph 6337](#)

Moses bin Nasir was loyal to North Africa and leader of the Islamic Fatah campaign in Andalusia.

[Paragraph 6338](#)

The safe successor is one of the Abbasites and is famous for his support for science and his interest in translation and transmission of Greek science.

Paragraph 6339

Imam Abu Hanifa was the founder of the Hanafi faith and was known to rely on measurement and judgement development.

Paragraph 6340

The Ottoman State has been expanding for centuries and has been known to expand its geographical area and to achieve such major civilizational achievements as the construction of mosques and palaces.

Paragraph 6341

Caliph Abubakar is a friend.

Paragraph 6342

Badr's invasion.

Paragraph 6343

Tarek Benziad.

Paragraph 6344

In the second year of immigration.

[Paragraph 6345](#)

Al-Sahabi Khaled Bin Al-Walid.

[Paragraph 6346](#)

The Ethiopian state.

[Paragraph 6347](#)

The successor of Abbasi Abu Abbas, the serial killer.

[Paragraph 6348](#)

The companions Bilal the son of Rabah.

[Paragraph 6349](#)

Commander Salahuddin Al-Iubi.

[Paragraph 6350](#)

Lightning City.

[Paragraph 6351](#)

The successor of Abbasi Abu Abbas, the serial killer.

Paragraph 6352

A vault mosque.

Paragraph 6353

Caliph Abubakar is a friend.

Paragraph 6354

The Battle of the Rivers.

Paragraph 6355

Caliph Abubakar is a friend.

Paragraph 6356

The Battle of Yarmouk.

Paragraph 6357

Sahib Amr bin al-Ass.

Paragraph 6358

In the eighth year of immigration.

Paragraph 6359

Amoi Khalifa Abdurrahman al-Gavafi.

Paragraph 6360

Imam Malik Ben-Anse.

Paragraph 6361

Amalawi's successor is Abdulmalik Bin Marwan.

Paragraph 6362

Sa ' ad bin Abu and Qasr.

Paragraph 6363

Mrs. Aisha Reza Allah for her.

Paragraph 6364

Caliph Abbasi Al-Mansoor.

Paragraph 6365

Imam Ahmed bin Hanbul.

Paragraph 6366

The Battle of Hattin.

Paragraph 6367

Commander Saifuddin Kutz.

Paragraph 6368

Amalawi's successor is Abdulmalik Bin Marwan.

Paragraph 6369

Sultan Alp has been sent.

Paragraph 6370

The sheriff's sister-in-law is a heel girl.

Paragraph 6371

The first successor in Islam is Abubakar al-Sadiq.

Paragraph 6372

Omar Ben Al-Tabeh played a prominent role in the spread of Islam and the expansion of the Islamic State through conquests.

Paragraph 6373

Imam Ali bin Abi Taleb is the cousin of the prophet Muhammad and his brother-in-law, and an adult successor.

Paragraph 6374

Khaled the son of Al-Walid led several Islamic conquests, including a battle and the battle of Yarmouk.

Paragraph 6375

Ms. Khadija was the first to believe in the Prophet and supported him at the beginning of the invitation.

Paragraph 6376

The Muslim world that laid the foundations of algebra is the algorithm.

Paragraph 6377

Salah al-Din is the leader who freed Jerusalem from the Crusades.

Paragraph 6378

Hassan Ben Ali is the son of Imam Ali, and he played a role in achieving peace after the great strife.

Paragraph 6379

Aisha, the daughter of Abu Bakr, wrote a lot of prophetic talks and contributed to their transfer.

Paragraph 6380

The Battle of Badr was the first major battle between Muslims and Quresh, in which Muslims won.

Paragraph 6381

The successor who founded the illiterate state is Ma 'awe Ben Abi Sofian.

Paragraph 6382

Aaron Al-Rashid founded the House of Wise and was interested in science and knowledge.

Paragraph 6383

Imam Malik is the founder of the royal sect and his well-known book is the home.

Paragraph 6384

The site of Karbala witnessed the martyrdom of Hussein Ben Ali and his wife, a turning point in Islamic history.

Paragraph 6385

The Imam of Shafei is the founder of Shafei, and has a major role in the development of

jurisprudence.

Paragraph 6386

Abubakar Al-Razi was a doctor and Muslim scientist, with important literature in medicine.

Paragraph 6387

The varabi was a Muslim philosopher, with significant contributions to philosophy and politics.

Paragraph 6388

Abu Hanifa was the founder of the Hanafi faith and played a major role in the development of Islamic jurisprudence.

Paragraph 6389

Fatima Zahra is the daughter of the Prophet Muhammad and is one of the most important figures in Islam.

Paragraph 6390

Solomon is the legal authority of the Ottomans, in whose time the State was at the top of its prosperity.

Paragraph 6391

Al-Abassi's successor, who moved the capital to Baghdad, was Abu Ja'far Al-Mansoor.

Paragraph 6392

The son of Timia had a great impact on the development of Islamic thought and was known for his bold positions.

Paragraph 6393

Imam Al-Ghazali is one of the flags of Islamic jurisprudence, and his famous book is the revival of religious science.

Paragraph 6394

The fall of Andalusia was at the end of the 15th century after a long resistance of Muslims led by Abu Abdullah al-Sayyid.

Paragraph 6395

The true founder of the Abbasiya State is Abu Abbas the Ripper.

Paragraph 6396

The son of Khaldoun is the founder of sociology and has a famous book that is the introduction.

Paragraph 6397

The Muslim scientist who discovered the circulation is the son of the precious.

Paragraph 6398

One of the most famous battles of Salah al-Din al-Oibe is the Battle of Hattin, which paved the way for the liberation of Jerusalem.

Paragraph 6399

The son of Rashad was a Muslim philosopher, and he has significant contributions to Islamic and Western philosophy.

Paragraph 6400

The son of Sina is one of the most prominent Muslim scholars and has important literature in medicine, including the book of law in medicine.

Paragraph 6401

The first successor in Islam was Abubakar al-Sadiq, who took over the succession after the death of the Prophet Muhammad.

Paragraph 6402

Salahuddin is a Muslim leader who freed Jerusalem from the Crusaders and the foundations of the Ethiopian State.

Paragraph 6403

Omar bin Al-Habh became Khalifa after Abubakar al-Sadiq 's death, and he was known for his justice and wisdom.

Paragraph 6404

Aisha was the daughter of Abu Bakr, the wife of the Prophet Muhammad, and participated in the dissemination of talks and the teaching of Muslims.

Paragraph 6405

The imam Ali is the cousin of the prophet Muhammad and his brother-in-law, and is one of the ten preachers of heaven.

Paragraph 6406

The most important works of Osman bin Afan include the collection of the Holy Koran and the expansion of the Holy Mosque.

Paragraph 6407

Abubakar al-Sadiq founded the Islamic State by establishing the rules of government after the death of the Prophet.

Paragraph 6408

The most famous battles of Khalid the son of Al-Walid included the battle of Waleemok, which

was called the Sword of God.

Paragraph 6409

Hassan Ben Ali is the son of Imam Ali. He gave up his succession to injecting the blood of Muslims.

Paragraph 6410

Khadija Bint Khwild was the first wife of the Prophet Muhammad and supported him in spreading the Islamic message.

Paragraph 6411

Hussein Ben Ali led a revolution against the illiterate injustice, and was martyred in the battle of Karbala.

Paragraph 6412

Tarek Benziad is the leader who opened Andalusia in 711 AD.

Paragraph 6413

Omar bin Abdulaziz is known as the fifth adult successor to his reform and reform.

Paragraph 6414

Fatima Zahra is the daughter of the Prophet Muhammad and has a great place among Muslims.

Paragraph 6415

Abdurrahman al-Khalim is the founder of the illiterate state of Andalusia after escaping from Abbasis.

Paragraph 6416

Mohammed Al-Fatih is the Ottoman Sultan who opened Constantinople in 1453.

Paragraph 6417

Musa bin Nasir was a military commander who played an important role in the opening of Andalusia and North Africa.

Paragraph 6418

Abdullah bin al-Zubair was opposed to the illiterate succession and the reign of Mecca for some time.

Paragraph 6419

Zainab Bint Ali is Al Hussein's sister and played a major role in spreading the story of Karbala.

Paragraph 6420

Al-Abassi's first successor is Abu Abbas, the serial killer, who founded the Abbasiya State.

Paragraph 6421

Abu Muslim al-Kharasani was the leader who founded the Abbasiyah State and overthrown the Amoites.

Paragraph 6422

Salah al-Din al-Iubi liberated Jerusalem and faced the third crusade.

Paragraph 6423

One of Ali's most famous words is: 'People are enemies of the unknown.'

Paragraph 6424

The socket of the daughter of Omar was one of the wives of the prophet, and she kept a newspaper after collecting the Koran.

Paragraph 6425

The Shafei Imam is one of the four imams and has many books in the literature.

Paragraph 6426

The names of the daughter of Abu Bakir contributed to the prophet's migration by providing food

and drink to the prophet.

Paragraph 6427

The achievements of Abdulmalik Bin Marwan include the Arabization of Al-Dawwain and the Islamic Currency Exchange.

Paragraph 6428

The steam is a modern world, and his most famous books are 'right steam'.

Paragraph 6429

Hassan is the 11th imam in the 12th imam series.

Paragraph 6430

Selma's mother was the wife of the prophet, and she had a great role to play in the transmission of the prophets' talks.

Paragraph 6431

The son of Teme was a scientist and philanthropist and had many fatwas and books.

Paragraph 6432

Osman the son of Afan contributed to the gathering of the Koran in one newspaper during his

succession.

Paragraph 6433

One of the most important qualities of Omar Ben is the fair discourse and the power in the victory of the truth.

Paragraph 6434

Imam Malik is the founder of the royal sect and one of the most famous scholars of the city.

Paragraph 6435

The son of much is an Islamic historian who gathered the stories of the prophets in a famous book.

Paragraph 6436

Ms. Zainab is the granddaughter of the Prophet and has a prominent role in the dissemination of Islam.

Paragraph 6437

Mrs. Aisha Troy had a lot of Prophetic talk and published the year.

Paragraph 6438

Imam Ahmed bin Hanbul is the founder of the Hanbali faith and has a well-known position in the literature.

[Paragraph 6439](#)

The legal Sultan Solomon was one of the most prominent rulers of the Ottoman State and has achieved many achievements.

[Paragraph 6440](#)

Imam Abu Hanifa is the founder of Hanafiism and has many books in the literature.

[Paragraph 6441](#)

Khaled the son of Al-Walid is a prominent Islamic military leader who took part in many battles, such as the battle of Maatah and Yarmouk.

[Paragraph 6442](#)

Prophet Muhammad's immigration is from Mecca to Manora with Abu Bakr al-Sadiq, an important event in Islamic history.

[Paragraph 6443](#)

Hassan Ben Ali is the grandson of the Prophet Muhammad, and he took over the succession for a short time before he gave it a blood injection.

Paragraph 6444

Abdulmalik bin Marwan is the successor of Amawi who united the Muslim world under one rule and issued the unified Islamic currency.

Paragraph 6445

Khadija Bent Khwild is the wife of the Prophet Muhammad and the first to believe in his message, financially and morally supported the Prophet.

Paragraph 6446

Osman bin Afan is the third adult successor, and one of his most important works is to gather the Holy Koran in one newspaper.

Paragraph 6447

Ali Bin Abu Taleb was involved in a number of important battles such as Badr, one and the trench, and he was a brave leader.

Paragraph 6448

Abdullah Bin Abbas is the cousin of the Prophet Muhammad, known for his extensive knowledge and interpretation of the Holy Koran.

Paragraph 6449

Omar bin Al-Hablam, having heard the Koran and influenced it, played a major role in the spread

of Islam and the expansion of the Islamic State.

Paragraph 6450

Bilal Ben Rabah was the first Muslim muslim, a slave who was freed after Islam and engaged in several battles.

Paragraph 6451

Abu Herrera is Sahabi Jalil, and is one of the most popular novels of the Prophetic Talks.

Paragraph 6452

Hafsah Bint Omar is the daughter of Khalifa Omar bin Al-Tablah and the wife of the Prophet Muhammad. She was one of the keepers of the Holy Koran.

Paragraph 6453

Zaid bin Thabit is the writer of the revelation of the Prophet Muhammad and contributed greatly to the collection of the Koran after the prophet's death.

Paragraph 6454

Abubakar al-Sadiq was the first successor to the Muslims and led the wars of Radha and began Islamic conquests.

[Paragraph 6455](#)

Ma ' awai Bin Abi Sofyan was loyal to the Sham and became the successor and foundation of the illiterate state.

[Paragraph 6456](#)

Saad bin Abi and Qasr were leaders in the battle of Qadisiyah and contributed to the opening of the country of Farsi.

[Paragraph 6457](#)

Talha the son of servants of God was one of the companions, the preachers of heaven, and took part in battles with Badr and one.

[Paragraph 6458](#)

Hamza bin Abd al-Mahaleb Aslam after his defence of the Prophet Muhammad, one of the martyrs in the invasion of one.

[Paragraph 6459](#)

The names of my father's daughter Baker played a major role in helping the prophet and her father during immigration by providing them with food.

[Paragraph 6460](#)

Abdurrahman Ben Awf was one of the 10 missionaries of Paradise and participated in numerous

invasions.

Paragraph 6461

Abdullah bin al-Zubair was a courageous leader who faced the illiterate and fought them bravely.

Paragraph 6462

Omar Ben Abdul Aziz is known as the just successor because of his justice and reforms in the illiterate state.

Paragraph 6463

Fatima Zahra is the daughter of the Prophet Muhammad and has contributed to the dissemination of Islamic values.

Paragraph 6464

Hussein Ben Ali played a great role in the revolution against injustice in the Karbala incident.

Paragraph 6465

Sa'd Ben Maaath was the leader of the Oss and had a major role to play in confronting the parties in the invasion of the trench.

Paragraph 6466

Selma's mother was the wife of the prophet Muhammad and faced many difficulties as she left for the city.

Paragraph 6467

Abdullah bin Massoud was one of the first of the Sahbah to be extradited, and he was a pious and a great talker.

Paragraph 6468

The adult successors spread Islam and expanded the Islamic State after the death of the Prophet Muhammad.

Paragraph 6469

Jaafar bin Abi Taleb was the Muslim leader in Habshah and defended Islam in front of Al-Najashi.

Paragraph 6470

Zainab Bint Ali played a major role in defending the cause of the household after the Karbala incident.

Paragraph 6471

Said bin Zayd was one of the preachers of the Committee and took part in numerous battles to spread Islam.

[Paragraph 6472](#)

It was the Persian Salman who proposed to dig the trench in the invasion of the parties and had a major role to play in it.

[Paragraph 6473](#)

Ammar Ben Yasir was tortured from Qureish for clinging to his Islam and was an early companion.

[Paragraph 6474](#)

Hatifa the son of Eliman was the owner of the prophet Muhammad's secret and was charged with monitoring the hypocrites.

[Paragraph 6475](#)

Ali the son of my father demanded many virtues in conversation, including his courage and his science.

[Paragraph 6476](#)

Abu Obida bin al-Jur was a military commander and an example of honesty and leadership in Islam.

[Paragraph 6477](#)

Hisham Bin Abdulmalik was the successor of Amwe, who contributed to the expansion of Islamic conquests and the development of the economy.

Paragraph 6478

Zeinab was the daughter of Gehsh, the wife of the prophet Muhammad, and had a prominent role in the charitable work.

Paragraph 6479

Abdullah Bin Omar was a senior member of the Sahbah, participated in the conquests and conveyed many talks.

Paragraph 6480

Musa bin Nasir was a military commander who helped to open Andalusia and spread Islam in it.

Paragraph 6481

Hassan the son of Ali is the son of Ali the son of Abi Talib, and Fatima the Zahra, and the grandson of the prophet Muhammad. He is considered to be of the imams of the household, and of his virtues, that he was a Seer and Abed.

Paragraph 6482

Khaled the son of Al-Walid is a great military leader who was famous for his triumphs in battles such as Maatah and Yarmouk, and who was known as the Sword of God the Slaughter.

Paragraph 6483

Abu Herrera was a great talker, and he contributed greatly to the transmission of the Prophet

Muhammad's talks to later generations.

Paragraph 6484

Fatima Zahra is the daughter of the prophet Muhammad and the wife of Ali the son of Abi Taleb. She is one of the most prominent women of Islam and has a great place in the hearts of Muslims.

Paragraph 6485

The Imam of Shafei is the founder of the Shafei doctrine in Islamic jurisprudence, and he has many writings that have influenced jurisprudence and sharia law.

Paragraph 6486

Osman bin Afan is the third successor to Islam, and he was elected a successor after consultations between the women. One of his most outstanding achievements was the collection of the Holy Koran.

Paragraph 6487

Abdurrahman al-Khali is the founder of the illiterate state of Andalusia, and has achieved great successes in the unification of Andalusia and the spread of Islamic civilization there.

Paragraph 6488

Khadija Bint Khwild is the wife of the Prophet Muhammad, and I have supported the Prophet financially and morally since the beginning of the Islamic invitation.

[Paragraph 6489](#)

Imam Malik is the founder of the royal doctrine, and he has the book of origin, which is one of the most important books in the literature.

[Paragraph 6490](#)

Abubakar al-Sadiq led the wars of the rebellion after the death of the Prophet Muhammad, which aimed to unite Muslims under the banner of Islam.

[Paragraph 6491](#)

The fourth enemy is a Muslim sophie who is famous for her deep love for God and worships her, and who has a great influence on the development of Sophie's mind.

[Paragraph 6492](#)

Abdulmalik bin Marwan is the successor of Amwe. He has made great achievements in the unification of the illiterate State and the construction of the Amalawi Mosque in Damascus.

[Paragraph 6493](#)

Omar Ben Abdul Aziz was a well-known successor to Amwe, spreading justice and social and economic reforms in the illiterate State.

[Paragraph 6494](#)

Hussein Ben Ali is the grandson of the Prophet Muhammad, who was cited in the battle of

Karbala, which is one of the major events in Islamic history.

Paragraph 6495

The visual good was a bright world, with outstanding teachings of vultures, passions and piety.

Paragraph 6496

Sina's son was a prominent Muslim scientist in medicine, and he has books like the law in medicine that has been a reference for centuries.

Paragraph 6497

Zainab Bint Ali was a prominent figure in Karbala, and she was famous for her brave speech and her defense of the household.

Paragraph 6498

Vaporism is a famous prophetic collector, and the most famous of his books is true steamer, who is considered to be one of the most accurate books of speech.

Paragraph 6499

The names of the daughter of Abibakar contributed to the preparation of food and water for the prophet Muhammad and my father Bakir during the immigration.

[Paragraph 6500](#)

Tarek Benziad is a Muslim military leader who led the Islamic Fatah of Andalusia, and famous for the Battle of Wadi Lakka.

[Paragraph 6501](#)

The varabi was a philosopher and an Islamic scientist who contributed to the development of philosophy, logic and music.

[Paragraph 6502](#)

Abdullah bin Abbas was a prominent Sahabi and an interpreter of the Koran, and he played a major role in transmitting the flag of interpretation.

[Paragraph 6503](#)

Nouruddin Zinki was a Muslim ruler who led the jihad against the Crusaders and contributed to the unification of Muslims.

[Paragraph 6504](#)

Hafsah the daughter of Omar was the wife of the prophet Muhammad, and kept a copy of the Koran after the prophet's death.

[Paragraph 6505](#)

Zaid bin Thabit was the writer of the revelation of the prophet Muhammad and had a key role in

the collection of the Holy Koran.

Paragraph 6506

The son of Rashad was a philosopher and a Muslim doctor and has significant contributions to Islamic and Western philosophy.

Paragraph 6507

Abdelkader Gilani was a famous Sophie and has many followers throughout the Muslim world.

Paragraph 6508

Salahuddin Al-Aibi is a Muslim leader who freed Jerusalem from the Crusades and made great victories in the Crusades.

Paragraph 6509

Abdelrahman Bin Auf was a prominent Sahabi and one of the 10 missionaries of the paradise, and has a major role in supporting the Prophet Muhammad.

Paragraph 6510

The sister-in-law of the daughter of the heel was a mujahideen woman and took part in several invasions alongside the Prophet Muhammad.

[Paragraph 6511](#)

Imam Ahmed bin Hanbul was a scholar and a great novelist, the founder of the Hanbali faith.

[Paragraph 6512](#)

The son of Khaldoun was a historian and an Islamic philosopher, and has major contributions to sociology and history.

[Paragraph 6513](#)

Hassan Ben Ali took over the succession after the death of his father, Ali Bin Abu Taleb, and has a major role to play in the quest for peace.

[Paragraph 6514](#)

Selma's mother was the wife of the Prophet Muhammad and was involved in the transmission of many conversations.

[Paragraph 6515](#)

Abdullah Bin Omar was a prominent Sahabi who played a significant role in the dissemination of Islam and its teachings.

[Paragraph 6516](#)

Qaqa ' bin Amr was one of the Muslim leaders who took part in the battles of Islam 's conquests.

Paragraph 6517

Aisha, the daughter of Abu Bakr, was an interpreter of the Koran and a modernist, and had a great contribution to make to the spread of science.

Paragraph 6518

The son of Al-Haytham was a prominent Muslim scientist in the field of optics and physics, with significant contributions to science.

Paragraph 6519

Vapor is a famous modern scientist, and his right book is the most accurate one.

Paragraph 6520

Zainab, daughter of Khazima, was the wife of the prophet Muhammad and cared for the poor and needy.
