



An Exploitation Study of Al-Fustat Area for Designing a Brand to Promote the Egyptian Tourism Product

Ramadan Ahmed Mohammed El-Sayed¹ Hany Ahmed Aly Ibrahim Khattab²

Noha Hany Gerges Salama³

¹Tourism Guidance Department, Faculty of Tourism and Hotels, October 6 University, Giza, Egypt

²Tourism Studies Department, Faculty of Tourism and Hotels, October 6 University, Giza, Egypt

³Tourism Guidance Department, Faculty of Tourism and Hotels, Suez Canal University, Ismailia, Egypt

ARTICLE INFO	Abstract
<p>Keywords:</p> <p><i>Al-Fustat Area, Designing Brand, Promote, Egyptian Tourism Product, Exploitation.</i></p> <p>(IJTHS), O6U</p> <p>Vol. 8, No.2, April 2025, pp. 208-222</p> <p>Received: 8/ 4/2025 Accepted:29/4/2025 Published: 22/5/2025</p>	<p>This study includes al-Fustat area as a cultural and historical tourist destination, despite its significant cultural and history in Egyptian tourism, although al-Fustat contains valuable Coptic Jewish and Islamic cultural heritage sites, it did not receive sufficient attention in terms of tourism development and effective marketing. The research redefines how to design an effective branding strategy that contributes to promoting the area and enhancing its appeal for both local and international tourists. The challenge also lies in integrating the region's cultural and historical identity with the requirements of the contemporary tourism market, which necessitates lots of improving services, providing modern amenities, and organizing recreational and educational programs that innovate in enhancing the tourist experience and increasing visitor satisfaction. This research aims to analyze the cultural and historical identity of al-Fustat area and its impact on attracting tourism to the region, to analyze the role of archaeological landmarks and tourist activities in increasing the area's visitation rate and enhancing the tourist experience, and to propose innovative solutions to develop al-Fustat as a global tourist destination that can compete internationally.</p>

Introduction

Al-Fustat:

The earliest known name of **مصر القديمة**. Various Coptic, Greek, or Arab historians and writers have used the names *Misr*, *Memphis*, the Old Capital, *Letopolis*, and al-Fustat interchangeably with Babylon at different points in history (Butler, 1914; Kubiak, 1989). The location also features a collection of Coptic churches in "Masr al-Qadima," or ancient Cairo.

The oldest portion of Cairo is located here; it predates the modern city. This area may have been inhabited as early as the sixth century BC. Later thereafter, the Romans constructed a stronghold that is now known as "Babylon". These Roman walls still stand in parts today. Following the Christianization of Egypt, up to twenty churches were constructed in a one square mile region, making Egypt a Christian stronghold. There are currently just five left, together with the oldest mosque ever constructed in Egypt. The region experienced a Jewish inflow following the fall of Jerusalem in approximately 70 A.D, and this is where Egypt's oldest synagogue, Ben Ezra is located (Sheehan, 2010; Kubiak, 1989). Diodorus affirms the custom that this Babylon was founded by a Babylonian uprising, and he even refers to the local populace as Babylonians (Butler, 1914; Butler, 2008; Atiya, 1991).

Remnants of the Memphite region's Pharaonic period temples, which were then modified for Roman temples, Christian churches, and ultimately rebuilt during the Middle Ages. On the surface, there are also elaborate column capitals. Vast quantities of ceramics are strewn all over the place and heaped near the guardhouse. Even clay pipes can be seen amidst the debris. The sheer quantity of wells scattered across al-Fustat is the site's most notable feature and most likely its most hazardous one. The city's homes were said to be many stories high and to have wells or cistern systems in almost every one of them. After growing accustomed to falling columns in one area of the site; for example, there were complex columns next to mud-brick ruins, a row of red granite millstones that were all still in place, and eventually an oil press (<https://heritage-key.com>). Al-Fustat ruins are made up of several aqueduct remains that have been partially excavated, buried under rising groundwater, or hidden in the ruins of centuries-old pottery kilns. An effort is being made to preserve the old remains, and the location has been fenced off and evacuated (Kubiak, 1989). The site now houses an exceptionally significant collection of mediaeval ecclesiastical structures both inside and outside the striking remnants of the Roman fortification of Babylon (Sheehan, 2010):

1. Babylon Roman Fortress
2. Monastery of St. Mercurius (Abu Sayfayn).
3. Monastery of St. Menas (Mar Mina).
4. Dayr al-Malak (Church of the Archangel Michael).
5. Churches of Haret Zuwayla.
6. Church of St. George.
7. Roman Tower.
8. Abu Serga Church.
9. Hanging Church.
10. Ben Ezra Synagogue.
11. Church of St. Barbara.
12. Convent of St. George.
13. Wedding Hall of St. George.
14. Church of Virgin, Qasriyat al-Rihan.
15. Coptic Museum.
16. South Gate of Babylon.

1. Al-Fustat Archaeological Remains

1.1 Babylon Roman Fortress:

The terms "Old Cairo" and "Babylon" refer to more than just the same location in ancient and medieval times. By attributing its founding to immigrants from the eponymous large Mesopotamian metropolis, Babylon was established in Egypt. Compared to the prior proposal for an etymological derivation for Babylon tied to the ancient Egyptian city of Heliopolis, they represent a more persuasive



Pl. (1): Babylon Roman Fortress (After:
[http://www.coptic-](http://www.coptic-cairo.com/oldcairo/babylon/babylon.html)
[cairo.com/oldcairo/babylon/babylon.html](http://www.coptic-cairo.com/oldcairo/babylon/babylon.html)
-Access on 1/5/2025,11:30 pm.)

picture of the foundation. According to this perspective, this interpretation of Babylon as the ancient Egyptian toponym *pr hap[y]* "The House of the Nile-God Hapi in Heliopolis" (Butler, 1914). Hapi, the Nile divinity, was the home place of the god in Heliopolis. Even into the seventeenth century, the fortress's surrounding area and even the entire city of Cairo were referred to by this name, Babylon. Since the country of Egypt and its capital have been called by the Arabic term "Misr al-Qadima" (Old Cairo) since at least the 17th century, it is more correct to say that this is the oldest part of the city (Sheehan, 2010; Butler, 1902).

Historians claim that the word Babylon was once used to refer to the capital of a nearby nation named Babylon. Because the fort's towers were lit with candles at the start of each month, people could track the sun's path from one tower to another, earning the fort the nickname "Qasr al-Shama," or the "Candles Palace". Between the end of Byzantine Egypt and the emergence of the Arab East's medieval and modern identities, Babylon serves as a crucial link (Kubiak, 1989).

The earliest known archeological evidence dates to Babylon's initial settlement in the Late Period, most likely in the 664-525 BC 26th Dynasty. Considering the early medieval developments that took place from the time of the Arab Conquest to the abandonment of the southern portion of the city at the end of the 11th century AD, Babylon is regarded as the core of al-Fustat and its role in the development of medieval Cairo. Moreover, the Babylon Roman Fortress was constructed primarily as a defensive structure due to its strategic location at the intersection of Upper and Lower Egypt and the north and south. The intention was to make it simple to put down any potential uprising or revolution in the nation. Around 110 A.D., under Trajan, the Romans turned Babylon into a vast stone harbor that encircled the canal's mouth; The Persian castle from Nebuchadnezzar's time is unquestionably the location of Trajan's fortress. Within the al-Fustat ruin fields, Old Cairo, shielded by the walls of the Roman fortification, endured as an island (Sheehan, 2010).

1.2 Six Coptic Churches Complex

Within the fortress' walls are six Coptic churches, a convent, and the Coptic Museum. Old Cairo's historic churches make it one of the main pilgrimage sites of Christian Egypt, and the existence of the St. George Coptic convent, home to more than sixty nuns, indicates the site's ongoing spiritual significance (Sheehan, 2010). The Roman fortress's repurposing, the

archeological proof of the founding dates of Old Cairo's early churches, and the ensuing repair cycles from the ninth to the eleventh centuries (Butler, 2008; Sheehan, 2010).

1.3 Hanging Church:

The Hanging Church, also known as al-Mu'allafa, dated back to the fourth century and is one of the old churches. Overlooking the southern gate of the Babylonian fortification stands the church hanging. Dedicated to the Virgin Mary, among its treasures is a wall painting of the Nativity from the fourteenth century (Kubaik, 1989).



Pl. (2): The Hanging Church from the outside (After: <https://egymonuments.gov.eg/en/monuments/the-hanging-church/>-Access on 1/5/2025, 11:35 pm.)

1.4 Church of St. Sergius and St. Bacchus

The fifth-century basilica known as the Church of St. Sergius and St. Bacchus was constructed over a crypt that is thought to have been occupied by the Holy Family on their journey through Egypt (Kubaik, 1989).



Pl. (3): The Church of Abu Sarga from the inside (After: <https://egymonuments.gov.eg/en/monuments/church-of-saint-sergius-and-bacchus/>, Access on 1/5/2025, 11:40 pm.)

1.5 Coptic Museum

Marcos Smeika Pasha established the Coptic Museum in 1910 A.D. in response to the necessity to exhibit artifacts from that era so that it would be simple to follow the development of Christianity in Egypt. Under the direction of Pope Kerolos V and his successor, Abba Yuanis XIXth, the Christian Church voluntarily donated the property on which the Museum now stands. The Museum opened for visitors in 1984 AD after undergoing renovations and adding the two annexes, the ancient and modern aisles. The items on exhibit total up to 1600 pieces, which are divided into 12 groups and placed chronologically (Kubaik, 1989).

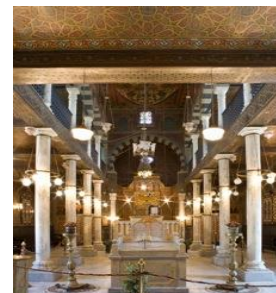


Pl. (4): The façade of the Coptic Museum (After: <https://egymonuments.gov.eg/en/museums/the-coptic-museum/>, Access on 1/5/2025, 11:45 pm.)

1.6 Ben Ezra Synagogue:

Recently, the Ben Ezra Synagogue has transformed Old Cairo into a powerful political emblem of the way in which Egypt's various communities have coexisted since the 7th century (Sheehan, 2010).

Pl. (5): The Synagogue of Ben Ezra from the inside (After: <http://www.coptic-cairo.com/oldcairo/synagogue/synagogue.html>, Access on 1/5/2025, 11:50 pm.)



Al-Fustat as the First Capital in the Islamic Era in Egypt

Al-Fustat was Founded in 642 A.D. (21 A.H.) and served as both the headquarters of the conquering Arab military garrison in Egypt and a staging area for impending wars against the enemy. Over thirteen centuries have passed since the town's establishment, and the al-Fustat area has experienced substantial transformations (Kubiak, 2016). Egypt's first capital following the Arab Islamic conquest was al-Fustat, chosen by Caliph Umar Ibn al Khattab, despite Alexandria being Egypt's capital throughout the invasion. The term "*Fossatum*" which means "an entrenched encampment," is the source of the name al-Fustat. Amr Ibn al-As had pitched his tent and camped there during the siege of the Babylonian stronghold. Situated strategically near the Roman garrison town of Babylon, further south on the east bank of the Nile, the new capital, al-Fustat, was at the point of the Nile Delta. The Fortress of Babylon guarded the northernmost point of the Nile bridge. This position at the meeting point of Lower and Upper Egypt made connection with the Arabian Peninsula simple. (Behrens-Abouseif, 1989; Petersen, 2002; Williams, 2018).

The original Islamic houses in al-Fustat were extremely basic due to historical circumstances rather than a lack of architectural ambition or a lack of building crafts and traditions. (Kubiak, 2016). Initially, the victorious army separated al-Fustat into district quarters populated by several tribes. Over time, this garrison expanded over a sizable town that encircled Babylon around the Roman stronghold. (Behrens-Abouseif, 1989). The tombs of Yayha al-Shabih and Sayyida Ruqayya are situated at al-Fustat cemetery. Even though Sayyida Ruqayya, an Ali descendant, never visited Egypt, the first one was built in her honor. The mausoleum of Yahya al-Shabih, located in Cairo's southern cemetery, has long been a popular pilgrimage site. It is the biggest dome chamber from the Fatimid era that is still in existence. (Petersen, 2002; O'Kane and Shehab, 2016). In 643, the country was settled permanently by the Muslim leader Amr Ibn Al-As. This ancient settlement appears to have been a sizable camp of tents split into tribal divisions by exposed ground. (Petersen, 2002).

Later, the Fatimids, Tulunids, and Abbasids grew northeast of al-Fustat. (Williams, 2018). Al-Fustat was not fortified during the Umayyad era until 684, when a ditch was erected around the camp to defend it from the Umayyad army under Marwan Ibn Al-Hakam. At this point, al-Fustat was not very important. Although it was no longer the administrative capital, al-Fustat remained the main commercial hub throughout the Abbasid era. Throughout the tenth century, al-Fustat was considered one of the richest towns on earth, and neither the Fatimid conquest nor the establishment of Cairo significantly altered this situation. A series of famines and fires that struck in the eleventh and first half of the twelfth centuries contributed to the city's demise. (Petersen, 2002). Under the ruling of the Ayyubids and Mamluks, the city of al-Fustat centered around the region between the Citadel and Bab al-Futuh (Williams, 2018).

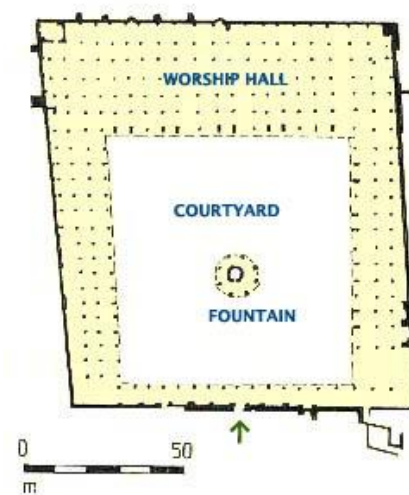
Salah al-Din wanted to connect the city during the Ayyubid era by enclosing both al-Fustat and al Qahira under a single, huge defensive wall. In 1168, one of the richest towns in the world, al-Fustat, was to be invaded by a Crusader force under the command of Amaury, King of Jerusalem. Because the city was undefended, the Fatimid Vizier Shawar ordered it to burn. The fire continued for fifty-four days and nights; most people either fled or died as a result of it. (Williams, 2018; Petersen, 2002; Meri and Bacharach 2006).

1.7 Amr Ibn Al-As Mosque

During the winter of 641-642 A.D. (20-21 A.H.), the mosque of Amr Ibn Al-As was constructed as a place of worship for the Arab soldiers based in al-Fustat, their garrison city. (Yeomans, 2006; Behrens-Abouseif, 1989). The existing structure is a large cage measuring about 120 meters on each side and nearly square in shape. (Petersen, 2002). The original mosque had no plaster, decorations, or a courtyard, making it unassuming. It had no minaret, no paved floor, and no clear indication of the qibla direction (Behrens-Abouseif, 1989). Throughout the entire African Continent and the country of Egypt, this mosque is the oldest Islamic structure ever constructed. There was an open courtyard with four riwaqs surrounding it in the mosque. An ablution fountain is located in the middle. The mosque currently has thirteen doors: one for the Khatib, or preacher, on the qibla side, three on the north side, four on the west side, and five on the east side. There are currently 378 columns in the mosque that were salvaged from churches and used for the qibla arcade. (Shiha 2001; Williams, 2018). The fact that Amr Ibn Al-As Mosque marks the location of al-Fustat's first settlement is its most significant characteristic. (Petersen, 2002). Amr Ibn Al-As's Mosque has undergone multiple renovations and additions. (Williams, 2018).



Pl. (6): Map of Al-Fustat Area
(From "the Art and Architecture of Islamic" by Richard Yeomans (ed.), 2006)



Pl. (7): Plan of the Amr Mosque
(From " Architecture of the Islamic World" by George Michell (ed.), 1978)

The National Museum of Egyptian Civilization (NMEC)

One of the most significant initiatives carried out in collaboration with UNESCO in Egypt is the National Museum of Egyptian Civilization (NMEC). Its concept and collections, which are connected to one of the world's oldest civilizations and one that had a significant impact on the evolution of humanity, give it relevance (Amin, 2022). The Churches Area in Egypt is



Pl. (8): National Museum of Egyptian Civilization (After:
<https://nmec.gov.eg/mission-vision/>, Access on 1/5/2025: 11:55 pm.)

connected geographically and historically to al-Fustat, which houses the National Museum of Egyptian Civilization (NMEC). It is the meeting point of various cultures. (Abdel Moniem, 2005).

2. Designing a Brand to Promote the Egyptian Tourism Product

This research holds significant importance; as it addresses the exploitation of al-Fustat area, which is rich in historical and cultural heritage, yet remains relatively untapped in the realm of tourism development. By focusing on creating a comprehensive branding strategy for this area, the study aims to highlight the potential of al-Fustat as a prominent cultural and historical destination in Egypt's tourism sector. This could be achieved through the following:

1. **Enhancing Tourism Potential:** By providing insights into how the unique cultural and historical attributes of al-Fustat can be effectively marketed, attracting more tourists, both locally and internationally.
2. **Cultural Preservation:** A well-designed tourism strategy can contribute to the preservation and promotion of Egypt's cultural heritage, ensuring that historical sites like al-Fustat are maintained for future generations.
3. **Economic Impact:** By strengthening the tourism sector in the region, the research can contribute to local economic growth through increased tourist spending, job creation, and sustainable development.
4. **Identity Promotion:** The research focuses on reinforcing the cultural identity of the area, which plays an essential role in distinguishing it from other tourist destinations in Egypt. It aims to create a brand that embodies the historical richness and cultural depth of the region.
5. **Visitor Satisfaction:** Understanding visitor needs and preferences, as the study does, is vital for improving the overall tourist experience, which in turn enhances satisfaction and encourages repeat visits.

2.1. Research Objectives

The research aims to:

- Analyze the cultural and historical identity of al-Fustat area and its impact on attracting tourism to the region.
- Analyze the role of archaeological landmarks and tourist activities in increasing the area's visitation rate and enhancing the tourist experience.
- Propose innovative solutions to develop al-Fustat as a global tourist destination that can compete internationally.

2.2. Research Methodology:

The study depends on a descriptive-analytical research methodology which aims to describe the characteristics of the studied phenomenon and analyze the relationships between different variables. The study was designed according to the following stages:

1. **Identifying the Research Problem:** The study focuses on how to leverage al-Fustat area as a distinctive feature of the Egyptian tourism product by assessing the factors affecting tourism attractions and tourist satisfaction.

2. Designing the Research Tool: A questionnaire consisting of 30 items was prepared, distributed over three main axes:
 - Cultural identity
 - Tourism attractions
 - Visitors' satisfaction
3. Selecting the Sample: A random sample was chosen from visitors of Al-Fustat area, including Egyptians, Arabs and foreign tourists.
4. Data Analysis: Statistical software AMOS V.24 was used to analyze the data through the following methods:
 - Reliability Test using Cronbach's Alpha coefficient.
 - Descriptive Analysis to clarify demographic characteristics.
 - Path Analysis to study the relationships between variables.
 - Bootstrap Test to determine the role of mediating variables.

2.3. Limits of Research

Spatial boundaries: The boundaries of spatial research included the design a brand to promote the Egyptian Tourism Product by selecting al-Fustat area as a model for its Exploitation as a cultural and historical tourist destination.

Time limits: The field study was conducted from November 2024 to December 2024

2.4. Study Hypothesis:

1. There is a statistically significant effect of cultural identity on tourism attractions in al-Fustat area.
2. Visitors' satisfaction plays a mediating role in the relationship between cultural identity and tourism attractions.

2.5. Study Variables Model:

The study model was designed to illustrate the relationships between the three main variables:

- Independent Variable: Cultural identity.
- Mediating Variable: Visitors' satisfaction.
- Dependent Variable: Tourism attractions.

2.6. Study Population and Sample Size:

The study population consists of visitors to al-Fustat area, both Egyptians, Arabs and foreign tourists, during 2024. The sample size was determined according to the selected data analysis method, Structural Equation Modeling (SEM). according to the number of items, the sample size was set between 400 and 450 valid questionnaires. The researchers distributed 450 questionnaires to a random sample of visitors from November 2024 to the end of December 2024. A total of 431 questionnaires were returned, and after review, 9 questionnaires were excluded due to incomplete responses. The final number of questionnaires analyzed was 422, representing a response rate of 93.7%.

2.7. Statistical Treatments:

The study relied on SPSS V.26 and AMOS V.24 for statistical analysis. The following methods were used:

1. Reliability Test using Cronbach's Alpha coefficient.
2. Descriptive Analysis for demographic characteristics and means.
3. Path Analysis to assess causal relationships between the variables.
4. Bootstrap Test for determining the role of mediating variables.

2.8. Results of Data Analysis:

Reliability Test Coefficient:

Variables	Cronbach's Alpha Value	Commentary
Cultural Identity	0.911	The result reflects a high level of reliability, indicating that the items are highly consistent in measuring cultural identity.
Tourism Infrastructure	0.891	The result indicates strong internal consistency, reflecting the quality of the design of the measurement tools.
Digital Promotion	0.836	The result indicates reliability of the tool in measuring digital promotion, although there is a need to improve some items for better accuracy.
Archaeological Landmarks	0.888	The result indicates a high level of reliability, emphasizing the importance of archaeological landmarks in tourism attraction.
Tourist Activities	0.847	This result reflects the quality of the internal consistency of the items related to tourist activities, confirming their reliability in measuring this aspect.
Environmental Diversity	0.798	Although it is the lowest among the variables, it is still within the acceptable range.
Tourist Satisfaction	0.855	It reflects the strong internal consistency of the items used to measure visitor satisfaction.

The results indicate high levels of reliability for all the studied variables, which enhances the credibility of the measurement tools used in the study. The results showed high levels of reliability for all the studied variables, with Cronbach's Alpha values ranging from 0.798 to 0.911, indicating high reliability in the measurement tools used. The highest reliability was found in the variable "cultural identity" (0.911), reflecting the quality of the measurement for this concept, while the lowest reliability was found in the variable "environmental diversity" (0.798), although it remains within scientifically acceptable limits.

Demographic Analysis of the Sample's Elements

Demographic Category	Number (K)	Percentage (%)
(1) Age		
Under 30 years old	17	4%
30 – 39 years old	94	22.3%
40 – 49 years old	221	52.4%
50 – 59 years old	81	19.2%
Over 60 years old	9	2.1%
(2) Gender		
Male	379	89.8%
Female	43	10.2%
(3) Education		
Pre-university	81	19.2%
University-level	335	79.4%
Postgraduate studies	6	1.4%
(4) Number of visits to al-Fustat		
First time	48	11.4%
2 -3 times	97	23%
4 -6 times	199	47.2%
More than 6 times	78	18.4%
(4) Nationality		
Egyptians	250	59.2%
Arabs	95	22.5%
Foreigners	77	18.3%

The data shows that the majority of the visitors are between the ages of 40 and 49 (52.4%), indicating that al-Fustat area primarily attracts middle-aged groups, who may be interested in cultural and historical tourism. The vast majority of the visitors are male (89.8%), which requires studying the reasons that might prevent women from visiting the area frequently, such as the availability of services or security factors. It is also evident that a large percentage of tourists hold university degrees (79.4%), suggesting that the area may be attractive to an educated group interested in cultural and historical tourism.

The results show the number of visits to al-Fustat as follows:

- First time (11.4%): This group represents a relatively small percentage, indicating that the area attracts frequent visitors.
- 2 – 3 times (23%): A notable percentage of tourists return for a visit, reflecting their satisfaction with the experience.
- 4 – 6 times (47.2%): The largest percentage of visitors repeated their visits, which indicates the presence of strong attraction factors.
- More than 6 times (18.4%): This group suggests that the area has powerful attractions that make tourists return multiple times.

Regarding the Nationality of Tourists:

- **Egyptians (59.2%)** form the majority, indicating that the area enjoys strong local interest.
- **Arabs (22.5%)** represent a significant percentage, reflecting the importance of Arab tourism in Egypt.
- **Foreigners (18.3%)**, which is a good percentage, but it can be further enhanced through international promotional campaigns and increasing services dedicated to foreign tourists.

Descriptive Analysis of Study Variables

Variables	Standard deviation	Arithmetic mean	Commentary
Cultural Identity	0.805	4.01	The results indicate a positive perception of cultural identity as a main factor in attracting tourism.
Tourism Infrastructure	0.766	3.91	The result indicates moderate satisfaction with the infrastructure, with an opportunity for improvement.
Digital Promotion	0.732	3.82	The evaluation reflects a good perception of the role of digital promotion in highlighting al-Fustat area.
Archaeological Landmarks	0.901	4.00	The results indicate the importance of archaeological landmarks in enhancing tourist attraction.
Tourist Activities	0.684	3.98	The results reflect a positive level of diversity in tourism activities.
Environmental Diversity	0.734	4.07	The result indicates that environmental diversity is an important factor in attracting tourists.
Tourist Satisfaction	0.754	3.78	The result reflects moderate satisfaction, which requires the development of services to increase visitors' satisfaction.

The results indicate a positive perception of cultural identity and archaeological landmarks, while digital promotion and infrastructure need improvement to further support the visitor experience. According to, the results are as follows:

- **Cultural Identity:** Al-Fustat is one of the oldest areas in Egypt where it enjoys a rich cultural and historical heritage, enhancing its status as a prominent tourist destination. This variable recorded an arithmetic mean of (4.01), indicating widespread recognition of the importance of the region's cultural identity.
- **Tourism Infrastructure:** Despite it achieved an arithmetic mean of (3.91), there is a significant need to develop the infrastructure to make the area able to compete with global tourist destinations.
- **Digital Promotion:** The arithmetic mean was (3.82), indicating the need for more efficient online marketing strategies, such as using augmented reality (AR) technologies and influencer marketing in the travel field.
- **Archaeological Landmarks:** With an arithmetic mean of (4.00), the results reflect the importance of preserving and rehabilitating archaeological sites to provide a unique tourism experience that enhances al-Fustat's status.
- **Tourism Activities:** With an arithmetic mean of (3.98), the results indicate the presence of diverse tourism activities, but these can be improved, and cultural and entertainment events can be added that align with the region's historical character.
- **Environmental Diversity:** With the highest arithmetic mean of (4.07), this reflects a strong perception of the importance of the surrounding natural environment, enhancing the potential to promote al-Fustat as a destination for both environmental and cultural tourism.
- **Tourist Satisfaction:** Despite it achieved an arithmetic mean of (3.78), there is a need to develop services and offer customized tourism programs to improve the visitors' experience and increase satisfaction.

These results suggest that al-Fustat has all the ingredients to become a distinguished brand for Egyptian tourism, provided that some improvements are made in infrastructure, digital promotion, and the development of tourism activities.

Hypothesis Testing

The hypotheses were tested as follows:

Testing the First Hypothesis: The relationship between cultural identity and tourist attraction was analyzed, and the results were as follows:

- Standardized path coefficient = 0.572
- Standard error = 0.079
- T-value = 7.241
- Significance level = 0.000

These results indicate a strong and statistically significant positive impact of cultural identity on tourist attraction, confirming the validity of the first hypothesis. Applying this result to the potential of al-Fustat becoming a prominent brand for Egyptian tourism, it is clear that enhancing the cultural identity of al-Fustat, such as highlighting its Islamic and historical heritage, will significantly contribute to making it a major tourist attraction.

Testing the Second Hypothesis: The role of visitors' satisfaction as a mediating variable was verified through testing indirect effects, and the results were as follows:

- Indirect effect (Cultural Identity \rightarrow Visitors' Satisfaction \rightarrow Tourist Attraction) = 0.314
- Significance level = 0.018 (Statistically significant)

According to these results, it appears that visitor satisfaction plays a partial mediating role in the relationship between cultural identity and tourist attraction, supporting the second hypothesis. Applied to tourism in al-Fustat, it can be concluded that improving the visitors' experience through the development of services, providing more amenities, and enhancing entertainment and educational programs will help establish al-Fustat as a distinguished tourist destination.

3. Recommendations:

1. Enhancing Cultural and Heritage Identity: Establishing interactive cultural centers and organize international festivals that reflect Egyptian Islamic and Coptic heritage.
2. Encouraging Tourism Investment: Providing incentives for local and foreign investors to develop integrated tourism projects in al-Fustat area.
3. Global Tourism Promotion: Implementing international marketing campaigns targeting European and Asian markets and collaborate with global travel agencies.
4. Improving Tourist Experience: Offering smart tour guides, providing visitor-specific applications, and offering multilingual services.
5. Developing Innovative Tourism Activities: Offering light and sound shows, creating customized tourist routes, and adding interactive experiences that simulate life in different Islamic periods.

REFERENCES

- Abdel Moniem, A., (2005). The National Museum of Egyptian Civilization, Museum International, ISSN, 1350-0775, No. 225-226 (Vol. 57. No. 1-2, 2005). 24-30.
- Alfred J. Butler (1902), The Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion, Oxford: Clarendon Press, pp. 217.
- Alfred J. Butler (1914), Babylon of Egypt; A Study in the History of Old Cairo, Oxford, pp. 6-8, 104.
- Alfred J. Butler (2008), Ancient Coptic Churches, I, Oxford, pp. 172.
- Amin, M. M. (2022), The Social Impact of The National Museum of Egyptian Civilization (NMEC), Vol. 5 No. 1, (2022) pp. 33-46.
- Aziz S. Atiya (1991), The Coptic Encyclopedia, Volume 7, New York, 1991, vs. Babylon.
- Behrens-Abouseif. Doris. (1989). Islamic Architecture in Cairo. Leiden: E. J. Brill.
- Kubiak, Wladyslaw (1989), Fustat Expedition Final Report, Volume II, The American Research Center in Egypt, pp. 2-11.
- Kubiak, Wladyslaw (2016). Al-Fustat, its foundation and early urban development. Cairo, Egypt: American University in Cairo Press. pp. 11, 32, 74.
- Meri, Josef W.; Bacharach, Jere L. (2006). Medieval Islamic Civilization: An Encyclopedia. New York: Taylor & Francis.

Michell, George (2011), *Architecture of the Islamic World*, Thames and Hudson.

O’Kane, Bernard and Bahia Shehab (2016), *The Mausoleum of Yahya al-Shabih Revisited*, Art, Trade and Culture in the Islamic World and Beyond: From the Fatimids to the Mughals, ed. Alison Ohta, Michael Rogers, and Rosalind Wade Haddon (Ginkgo Library,), pp. 50-57.

Peter Sheehan (2010), *Babylon of Egypt: The Archaeology of Old Cairo and Origins of the City*, Cairo; New York: American University in Cairo Press, pp. 1-7.

Petersen, Andrew (2002). *Dictionary of Islamic architecture*. Routledge. pp. 42.

Shiha, Mostafa Abd Allah (2001), *the Islamic Architecture in Egypt*, Cairo.

Williams, Caroline (2018). *Islamic Monuments in Cairo: The Practical Guide* (7th ed.). Cairo: The American University in Cairo Press.

Yeomans, Richard (2006), *The Art and Architecture of Islamic Cairo*, London.

Electronic Sites:

- <https://heritage-key.com/blogs/garry-shaw/medieval-fustat-solitude-city/> (accessed on 31/12/2024)
- <https://nmec.gov.eg> (Access on 1/5/2025).
- <http://www.coptic-cairo.com> (Access on 1/5/2025).
- <https://egymonuments.gov.eg/en/> (Access on 1/5/2025).

دراسة استغلال منطقة الفسطاط لتصميم علامة تجارية للترويج للمنتج السياحي المصري

هاني أحمد على إبراهيم خطاب

رمضان أحمد محمد السيد¹

نهى هاني جرجس سلامة³

¹قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة 6 أكتوبر، الجيزة، جمهورية مصر العربية.
²قسم الدراسات السياحية، كلية السياحة والفنادق، جامعة 6 أكتوبر، الجيزة، جمهورية مصر العربية.
³قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس، الإسماعيلية، جمهورية مصر العربية.

الملخص باللغة العربية:

تتناول هذه الدراسة منطقة الفسطاط كوجهة سياحية ثقافية وتاريخية، على الرغم من أهميتها الدينية والتاريخية في السياحة المصرية، ورغم احتوائها على مواقع تراثية ثقافية قبطية ويهودية وإسلامية قيمة، إلا أنها لم تحظَ بالاهتمام الكافي من حيث التنمية السياحية والتسويق الفعال. يُعيد البحث تعريف كيفية تصميم استراتيجية فعالة للعلامة التجارية تُسهم في الترويج للمنطقة وتعزيز جاذبيتها للسياح المحليين والدوليين على حد سواء. ويمكن التحدي أيضًا في دمج الهوية الثقافية والتاريخية للمنطقة مع متطلبات سوق السياحة المعاصر، مما يستلزم الكثير من تحسين الخدمات وتوفير وسائل الراحة الحديثة وتنظيم برامج ترفيهية وتعليمية مبتكرة في تعزيز تجربة السائح وزيادة رضاه. يهدف هذا البحث إلى تحليل الهوية الثقافية والتاريخية لمنطقة الفسطاط وأثرها في جذب السياحة إلى المنطقة، وتحليل دور المعالم الأثرية والأنشطة السياحية في زيادة معدل زيارة المنطقة وتعزيز تجربة السائح، واقتراح حلول مبتكرة لتطوير الفسطاط كوجهة سياحية عالمية قادرة على المنافسة دوليًا.

الكلمات الدالة: منطقة الفسطاط، تصميم العلامة التجارية، الترويج، المنتج السياحي المصري، استغلال