

Cairo of Naguib Mahfouz as a Destination for Literary Tourism

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Abstract:

Cairo has been the capital of Egypt throughout the Islamic era, from the time of the country's inception in the Fatimid era to the present, regardless of changes in the seat of government. However, Cairo never lost its natural beauty or distinctive qualities over time, and it remained a hub of civilizational radiation and cultural regeneration. Instead, Cairo continues to amaze and inspire travelers, writers, painters, poets, and historians due to its aesthetic, literary and cultural legacy. One writer who profited from Cairo's influence was Naguib Mahfouz. Mahfouz was able to create a realistic portrayal of the Egyptian popular milieu by using the neighborhoods of Al-Hussein, Khan Al-Khalili, Al-Gamalia, Al-Musky, and Al-Abbassia to illustrate Cairo's tangible and intangible heritage. Additionally, since locations connected to well-known individuals play a significant role in the heritage industry, the actual locations of writers' births, residences, and creations of well-known literary works are particularly valuable tourist attractions because they are components of cultural heritage. This research paper aims to promote Cairo as a destination for literary tourism by utilizing the heritage of Cairo that Naguib Mahfouz narrated in his novels.

Keywords

Heritage, Naguib Mahfouz, Literature tourism, Novels, Cairo.

Introduction:

Naguib Mahfouz was influenced by the heritage of Cairo indirectly as reflected in his choice of personalities, places, and events; perhaps the house, the neighborhood, and the school were the first elements that formed the environment he spent his childhood in. These places witnessed his playing while observing the demonstrations of the 1919 revolution. The neighborhood remained in the literature of Naguib Mahfouz and his imagination with its notables and merchants, as if it were the eye of a needle through which he sees the world."¹

Some writers have made space a major dimension in their work. Naguib Mahfouz is at the forefront of these authors. He is one of the city writers because he made the place the central location in most of his works like *Modern Cairo*, *Khan El- Khalili*, *Trilogy* and *Midaq Alley*- etc. Here, it is worth mentioning that the value of the place has made the artwork not just a fantasy. Hence, it has been mentioned that Mahfouz was pleased with the broad outlines and general features of the place."²

Naguib Mahfouz made Cairo the spirit of the novel by working to unleash the genius of the place. When he was dealing with places, he did not provide a geographical or topographical description of the place, but he kept on referring to the same places in Cairo in most of his works, such as *Khan Al-Khalili*, *Qasr Ash-Shouq* (Palace of Desire), *As-Sukaria* (Sugar Street), *Bain al-Qasserine* (Palac Walk), and *Midaq alley*. Specific spatial vocabulary has also received great attention to spatial detail in most of Mahfouz's works, such as the corridor, the ancient wall, the basement, the hospice, the house, the Coffe-house, and the *Mashrabiya* or balcony, etc.

Research Methodology:

The study involved two phases of data collection: primary and secondary. The primary phase involved two methods of qualitative data collection: observation and interviews. The observation method took place through a series of site visits to the places

1 Tariq At-Taher, Naguib Mahfouz bikhatam An-nasr (Sira kamla tūrā li'uwul mara), al-Hay' ah al-Misrya al-Amah lilkitab, Cairo, 2019, p 125,126,127.

2 Muhammed Jibril, *Misr Al-Makan* (Dirasa fi Alqisa u Elriwaya), Matba'at Dar al-kutub u Elwathaiqa Alqa'imia, Cairo, 2012, p 14,17,18.

mentioned in the novels of Naguib Mahfouz whereas; the interviews were conducted with a convenient purposive sample of 17 experts in the heritage and antiquities domain; contemporary writers; and craftsmen and owners of cafés from the alleys where Mahfouz was inspired to write his novels. other-hand, the secondary phase involved the collection of data from published scientific articles as well as other secondary sources including television interviews with Naguib Mahfouz.

Research problem:

Limited studies have been concerned with Egyptian literary heritage as a means of reviving Egyptian identity and promoting tourism. Moreover, the efforts paid by various Egyptian writers, especially Naguib Mahfouz – in describing Cairo’s cultural heritage have not been utilized properly to promote literary tourism in Egypt specifically in the city of Cairo.

Research Objectives:

- Highlighting the importance of Cairo’s tangible and intangible assets, as depicted in Naguib Mahfouz’s novels; for promoting literary tourism in Egypt.
- Restoring, preservation, and adaptive reusing of buildings and places that inspired the Egyptian Nobel laureate writer in his novels.
- Creating literary paths that explore the places that inspired Naguib Mahfouz.
- Making Cairo’s heritage in Naguib Mahfouz’s novels a popular tourist destination by holding international festivals and events.

The Life and Works of Naguib Mahfouz:

Naguib Mahfouz (1911- 2006), was born in Al-Gamaliya, the crowded neighborhood in Cairo. The prolific author wrote 35 novel-length works, hundreds of short stories and plays, and 25 screenplays, besides holding a day job as an Egyptian civil servant from 1934 until his retirement in 1971. In 1988, the Swedish Academy awarded Naguib Mahfouz the Nobel Prize for Literature, noting that the writer, “through works rich in nuance—now clear-sightedly realistic, now evocatively ambiguous—has formed an Arabian narrative art that applies to all mankind”³

The biography of Naguib Mahfouz has been derived from the insights of a number of authors, critics and men of letters who were close to him. These insights include Gamal Al-Ghitani’s, the author of “Cairo of Naguib Mahfouz” and “Al Majalis Mahfuzia”. Raga’i An-Naqqash, the literary critic equally contributes his perspective in Naguib Mahfouz: “(Safahat Min Mudhakirat Naguib Mahfouz), (Pages from his Diaries, and New Highlights on his Literature and Life), Additionally, Ghali Shukri’s book, “Naguib Mahfouz: From Al-Gamaliya to the Nobel Prize”, provides valuable insights, as well as Ibrahim Abdul Aziz’s book “I am Naguib Mahfouz”, Sirat Hayat Kamila or (A Complete Biography).

In a TV interview that was held in 1993 titled “Hiwar ma’ e Naguib Mahfouz” (“Dialogue with Naguib Mahfouz”). Mahfouz attributes his disinterest in writing autobiography for two reasons. The first one was his belief that he had previously discussed much of his life experience through TV and radio interviews. In addition to his collaboration with Gamal Al- Ghitani. He also participated in a year-long Q&A project with critic Raja’a Al-Naqqash, which resulted in a biographical work. Mahfouz elaborated on the second reason for his disinterest, stating that he believed autobiographies were best suited for those who have clearly significant impact on the world, such as scientists or military leaders. In his view, writers, through their creative work, leave a lasting legacy that speaks for itself.”⁴

Throughout his life, Mahfouz lived in three neighborhoods. The first one was Al-Gamaliya, specifically in 8 Beit Al-Qadi Street, opposite Al-Gamaliya, police station and overlooking Beit Al-Qadi Square and Darb Qarmuz lane. Unfortunately, the original house was demolished and had been replaced with a modern three-story building, which now houses a coffee-house on the ground floor. “⁵ Mahfouz described his house to Raja’i An-Naqqash as being calm and spacious and having many trees. “⁶

3 (“Naguib Mahfouz,”2019).

4 Hiwar ma’ Al’adib Naguib Mahfouz 1992, Maspero zaman, 20 / 7 /2022m, 4:50 p.m.

5 Gamal El- Ghitani, Naguib Mahfouz, Yatadhakar, Dar al- Mayasara, Beirut, 1980, p. 10

6 Raja’An-Naqqash, Safahat Min Mudhakirat Naguib Mahfouz, Cairo, 1997, p.15.

Beit Al-Qadi square translates to “House of the Judge.” This name refers to “Arcades”, a large house with a distinct architectural style, where the judge was said to make judgment.⁷

Following the revolution of 1919, specifically in 1920, Mahfouz moved from Al-Husseini district to Al-Abbassia; Critic Raja’An-Naqqash explained this move to the changing demographics of Darb Qarmuz, his childhood neighborhood. As prominent families in Darb Qarmuz began to leave the area; one family after another, and after the notables had moved out, the neighborhood lost its joy and spirit. Mahfouz’s family settled at 9 Radwan Shukri Street in Al-Abbassia where they owned a new house; However, following his father’s death, they sold it and moved to an apartment building. According to Tariq At-Taher’s book *Naguib Mahfouz Bikhatam Al-nasr* (with Eagle Seal), (Sira Kamla Tūrwā Li’awal Mara) (A full Biography Told for the First Time), while collecting official documents, At-Taher discovered an alternative address listed at 12 Radwan Shukri Street. This suggests Mahfouz might have moved after his father’s death and the sale of their original house. Mahfouz confirmed to Gamal Al-Ghitani that the reason for the sale was related to some financial spending.⁸

Through his conversations with critic Raja’a An-Naqqash, Mahfouz described his Al-Abbassia residence. The western side of the neighborhood consisted of houses that are small, and identical, with one floor, and a small garden in the background. Next to these houses, there used to be green fields with gardens extending all the way to Hadeek El- Kuba and Ahmed Saeed Street, which is currently crowded and urbanized.⁹ After his marriage, Mahfouz settled in Al-Agouza neighborhood; specifically at 172 Nile Street, Apartment No. 1, where he stayed until his passing.¹⁰

Concerning writings, Mahfouz produced a vast body of work, including 60 novels and 127 short stories published in periodicals. His first published work, a short story titled “Kings Underground,” was published in Al-Shabab magazine in 1930. In an interview on the literary program “Kat-ḥ ū Qisa,” (writer and a Story) Mahfouz described the story as focusing on a young woman living a miserable life in a constricted and oppressive environment.¹¹

The writings of Naguib Mahfouz were profoundly shaped by the people around him, who embodied the essence of Cairo’s rich cultural heritage. His mother, in particular, held a prominent place among these influences. Naguib Mahfouz, according to his account to Raja’a An-Naqqash, grew up in a household included women who had been educated in foreign schools, fluent in other languages, and musically accomplished. However, he found his mother’s cultural depth and appreciation for antiquities unmatched. He described her to An-Naqqash as possessing more originality and authenticity than the ladies of this generation.¹² According to Gamal Al-Ghitani, Mahfouz himself stated that; “his father always spoke at home about Saad Zaghloul, and followed his news with great interest.” That undoubtedly shaped his political awareness and social concern, themes that permeate his writing.¹³

Beyond the prescribed curriculum, Mahfouz’s Arabic language teacher during his studies played a pivotal role in shaping his literary interests. This teacher instilled a love for literature and history in his students to read literature and history; and used to recite special poetry and literary tales, and encouraged students to cite their sources, and recommend them books about the rich heritage of the ancient world.¹⁴

At the university level, Dr. Mustafa Abdel Razek was influential on the literary personality of Naguib Mahfouz. His professor at the university had an approach and a way of thinking based on interpretation and keeping pace with the emergence of phenomena and following them historically. He was a student of Sheikh Muhammad Abdo, a prominent figure in Islamic reform. Beyond academia, other figures formed his literary personality like the great intellectual Salama Moussa, whom Naguib Mahfouz met

7 What is meant by this building is Maqa’ad Al’amir Mamay Al Sayfi (901A.H/ 1496AD), not much is known about him However, he was one of the Mamluks of Sultan Qaytbay al-Mahmoudi Maqa’ad is the remaining part of the palace, which was renovated by Al’amir Mamay Al Sayfi, after the palace was demolished in 1897 AD by the Organization Department, to open Beit al-Qadi Street, for more information see. Ghazwan Yaghi, *Manazil Al-Kahira ū Maqaciduha fi Al-Asrayn Al-mamlukii ū Al-uthmanii*, Maktabat zahra’ alsharq, Cairo,2004, P84,86.

8 Tariq At-Taher, *Naguib Mahfouz Bikhatam al-Nesr* (mida Kamla Tūrwā Li’awal Mara), Al-hayya Al-Misrya Aleamat Lil kitab, Cairo, 2019, p 40.

9 An-Naqqash, *Safahat Min Mudhakirat Naguib Mahfouz*, p 16.

10 At-Taher, *Naguib Mahfouz Bikhatam al-Nesr*, p 43.

11 katib Kat-ḥ ū Qisa (A Writer and a Story) program, Maspero Zaman,20/7/2022, 5.30 pm.

12 An-Naqqash, *Safahat Min Mudhakirat Naguib Mahfouz*, Cairo,1997, p.17,18.

13 El- Ghitani, *Naguib Mahfouz, Yatadhakar*, Dar Mayasara, Beirut, 1980. P. 15.

14 Abd El- Aziz, ‘Ana Naguib Mahfouz, (Sirat Hayat Kamila), Nfiru lilnashr ū ltawzi, Giza ,2006, P. 63, 73.

while working for the magazine “Al Majalla Al Jadeeda” (The New Magazine), and who used to write philosophical articles.”¹⁵

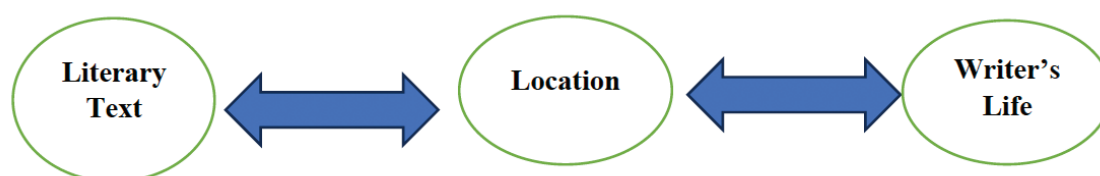
The definition of Literary Tourism:

Literary tourism, a concept studied since the 1980s, offers only a partial view of the phenomenon due to the diverse and scattered nature of existing research. At its core, literary tourism involves the mobility of people driven by their interest in a literary text, character, or writer.”¹⁶ For example, every reader of a text may see something others do not. So literary tourism is, axiomatically, about creativity and imagination; there is an emotional engagement and creation of special meaning for the individual.”¹⁷ As a result, there are various definitions of literary tourism some authors define it as visiting places connected to the author’s life. Others see it as exploring locations related to the fictional world created within a literary work. Additionally, literary tourism can encompass places that inspired the writer’s work, often holding significant value for visitors seeking to connect with the author’s creative process.”¹⁸

Literary tourism is a branch of cultural and heritage tourism that focuses on locations and experiences related to literature. It caters to travelers seeking to deepen their knowledge of famous poets, writers, and their works. Destinations typically include the homes, haunts, and creative spaces of literary figures, along with literary festivals, film adaptations, and other artistic interpretations. So literary tourism is an opportunity to travel to birthplaces, burial places, houses, property, and storage of the surviving objects of literary personalities. Such trips provide valuable cultural experiences, the opportunity to participate in literary ceremonies and festivals, and a platform for visualizing the formation space for creative thinking or creating magnificent literary works.”¹⁹

Literature and the city:

Literary cities, or more broadly, literary places, have existed in the same sense that literature has—that is, as the birthplaces, residences, and deaths of writers—or as the settings for literary action. Thus, the literary city is not a new phenomenon. The importance of the literary city, however, has been rising in recent years. Cities like Paris or London have been places of literary inspiration for a long time. Consequently, they became cities that attract readers, and became the first tourists would love to visit, especially the places mentioned in the novels or those places related to the author. These relationships are among the basics of literary tourism. As a result, the relationship between locations and literature can arise through two different directions, either through the literary text, or through the writer himself. Therefore, the writer’s real inspirational places are his starting point. As for imaginary places, they are those that are compatible with the literary text and that depend on the reader’s imagination.”²⁰ “See Fig. 1”



“Figure 1.” Major components of literary place configurations by Lénia Marques, *The Making of the literary city: Edinburgh,*

15 Abd El- Aziz, ‘Ana Naguib Mahfouz, p .111.

16 Lénia Marques, “The making of the literary city: Edinburgh, Barcelona and Óbidos.” *Literary tourism: Theories, practice and case studies*. Wallingford UK: CABI, 2019, p .4.

17 Graham Busby, CAB International 2018. *Special Interest Tourism: Concept, Contexts and Cases*, February 2018, p. 62.

18 Ahmed Jadir, *Literature Acting for Tourism*, Faculty of Sciences and Technologies, Cadi Ayyad University, Marrakech, p. 4.

19 Yazdan Shirmohammadi and Zeinab Hashemi Baghi, the Effect of Literary Tourism on Increasing Re-Visits to Tourism Destinations through Spirituality and Authenticity, *International Journal of Tourism, Culture and Spirituality*, Vol. 5, No. 1, 2021, p .15,16.

20 Lénia Marques, “The making of the literary city: Edinburgh, Barcelona and Óbidos.” *Literary tourism: Theories, practice and case studies*. Wallingford UK: CABI, 2019. 57-70., p. 2,3.

Erasmus University Rotterdam, Barcelona and Óbidos, 2019, p.3.

In tourism, authenticity means the value that tourists and hosts place on cultural events. Authenticity is the most critical factor in motivating tourists and developing literary tourism. Protecting the authenticity and identity of the literary place is another issue that should be considered during the planning and management of literary tourism. This is due to the fact that a place is beyond its objective and visible geographical space; since the meanings and symbols associated with places, values, feelings, and emotions hidden in the landscapes have an essential role in the formation of spatial identity. In the field of literary tourism, objective authenticity is mainly related to visiting museums or museum houses of authors, whereas visitors are able to see objects such as the author's favorite chair, the desk behind which he wrote his literary works, his pen, notebooks, photographs, and more."²¹

Personal interviews:

Personal meetings were held with specialists to gain their insights on leveraging Cairo's tangible and intangible heritage from Naguib Mahfouz's novels as a tourist attraction. These discussions focused on various aspects, including the role of bookstores and bookshops in promoting Egyptian literature as a tourist attraction. Interviews were conducted over a whole year with key experts like artist Farouk Hosni and Professor Dr. Emad Abu Ghazi, and aimed to cover the following themes:

Themes for heritage specialists:

The discussions focused on the aesthetics of urban heritage depicted in Naguib Mahfouz's novels. Specifically, they explored ways to utilize buildings that inspired Mahfouz's writing, such as:

- The Palace of Prince Bashtak, which served as the home of Sayyid Ahmed Abd al-Jawad in the Cairo Trilogy.
- Beit Al-Qayati or Al-Alili, the house of Al-Sukariyah in the Trilogy.
- The Al-Gamaleya Police Station.
- The Sabil of Ahmed Pasha Rifaat in front of the Al-Hussein shrine.
- Beit Al-Qadi Alley and Square.

Themes for the Board of Elders of the Naguib Mahfouz Museum and some current Egyptian writers:

The interviews covered several topics, including how to leverage Cairo's tangible and intangible heritage regarding Naguib Mahfouz's novels as a tourist attraction. Additionally, they explored the role of the Ministry of Education and Higher Education in integrating the literature and works of Naguib Mahfouz into different educational levels. Finally, the discussions addressed how Cairo's heritage would continue to inspire contemporary Egyptian writers in the tradition of Naguib Mahfouz.

Themes for café owners:

Coffee-house's owners in Khan Al-Khalili, Beit al-Qadi Square, Khan Jaafar, El-Fishway, and Midaq Alley coffee houses were interviewed about:

- Their knowledge of Naguib Mahfouz's relationship with these coffee house and any changes that may have occurred since that period of time.
- The heritage of popular storytelling performances that once took place within the coffee house.
- This revision focuses on the aspects most relevant to literary tourism and Mahfouz's connection to these coffee houses.

21 Shirmohammadi and Baghi, the Effect of Literary Tourism on Increasing Re-Visits to Tourism Destinations through Spirituality and Authenticity, p.17.

Analysis of interview questions:

First: opinions of contemporary writers:

All the opinions of the writers agreed that Cairo's tangible and intangible heritage in Naguib Mahfouz's novels are some of the important elements of tourist attraction in literary tourism because of the great historical values they carry throughout the ages. They suggested that this may be done by making a tourist map of the most important places mentioned in Mahfouz's literature, and working on it to determine the locations of important events in the novels, and to benefit from service points on that map, such as the most famous restaurants or coffee-houses that tourists can benefit from. The majority of contemporary writers report that Cairo's heritage is still an inspiration for Egyptian writers, despite the uniqueness of Mahfouz's experience with Cairo's heritage that made it difficult to be replicated in the same way. Furthermore, each generation has its creators who were influenced by the city of Cairo and were even associated with it and its dialogues and derived ideas and personalities from it, such as Alaa Farghaly and Reem Bassiouni. The authors also pointed out that the Ministries of Education and Higher Education play an important role in approving Egyptian and international literature in academic curricula. However, some writers expressed concern that international literature in general, and the literature of Naguib Mahfouz in particular, are not taught well at the pre-university level. All interviewees emphasized that promoting literature goes beyond the Ministry of Education. Initiatives like the "Reading for All" project, which aimed to make masterpieces of Arab and international literature widely available, are crucial efforts in fostering general cultural awareness.

Second: opinions of coffee house owners:

All interviewees identified that Al-Fishawy and Midaq Alley Coffee houses were among Naguib Mahfouz's favorite haunts. Also, Farid Café in Khan Jaafar emerged, which particularly attracted Mahfouz due to the gatherings of Sufis who frequented the Coffee house before heading to the Al-Hussein shrine for Dhikr ceremonies. Interestingly, the coffee house located beneath the building that now stands in place of Mahfouz's house in Beit al-Qadi Square was a favored spot for writer Gamal Al-Ghitani. Regarding the changes that have occurred in Coffee houses currently, all interviewees pointed out that all Coffee houses changed from the form of the municipal café to other forms represented in the form of chairs, some of which turned into arabesques or plastic chairs. New types of drinks have also been introduced after they were limited to tea, coffee, jujube, ginger, and anise, Radio and television were also replaced with CD songs, and the style of songs varied between old and new. As for the clothes, they changed from robes, aprons, and hats to pants and a shirt for greater ease of movement. Concerning reviving the heritage of popular biographies for which coffee houses were famous in the past, everyone agreed that there are no longer those who present this type of heritage in coffee houses, and that most young people are ignorant of this heritage.

Opinions of heritage specialists:

All interviewees noted that the places mentioned in Naguib Mahfouz's novels are characterized first by diversity. Neighborhoods, alleys, houses, lively squares, coffee houses, and shops play an important role, and many of them transform from distinctive city elements into cultural heritage sites. For example, Beshrak Palace has become a heritage site due to its unique architectural value and prominent location. Therefore, these places can be revitalized through restoration, maintenance, and appropriate reuse of each building or place. For example, the example of dealing with Beyt al-Qadi Square will differ from Midaq Alley in terms of the first, the nature of the place, and the nature of the activities that can be settled. Therefore, re-employment is the best way to retain them.

How Naguib Mahfouz's Cairo fascinates Tourists:

To make culture and art benefit from tourism, strategies and clearly defined goals should be put forward. Artistic and literary tourism should be granted the necessary funding, so that these agents can play an active role in destination branding and marketing. On the other hand, art and literature should provide more creative and participative experiences, instead of being

merely a static product, that provides passive experiences.”²²

Naguib Mahfouz's unique and evocative writing style brings Cairo's tangible and intangible heritage to life through his novels. These rich portrayals, encompassing historical details, the political landscape, and social customs, play a significant role in attracting tourists. Mahfouz masterfully captures the essence of Egyptian neighborhoods, their traditions, buildings, and the urban transformations that have shaped them, in addition to the aesthetic values that those places carry in their historical buildings, especially since literary tourism is a type of cultural tourism that deals with places and events that the author's imagination has created. It includes the path taken by the fictional character in the novel, or visiting a specific place associated with a particular novel or associated with the author, such as the homes of writers or poets.

Literary tourism delves into how places influence writers and how writers, in turn, bring fictional places to life. This evocative description for book lovers will motivate those interested in literary tourism around the world to visit the places that inspired Naguib Mahfouz in his novels, as well as the places where the Nobel laureate lived.

Unveiling Cairo's Literary Charm Through the Lens of Naguib Mahfouz:

Naguib Mahfouz's Cairo is steeped in history, heritage, literature, and culture. However, these attributes alone won't make it a hub for literary tourism. It takes great effort represented by a strategic plan executed by a dedicated team to achieve the desired goal. Effective implementation requires collaboration between the Ministry of Tourism and Antiquities (including the General Administration of Historic Cairo and the Tourism Promotion Authority) and other cultural and literary institutions. Efforts should focus on restoring, developing, and repurposing buildings and locations that inspired Mahfouz's novels, making them attractive to tourists. Additionally, organizing events and festivals celebrating Naguib Mahfouz's literature would further enhance the appeal.

Revitalizing Cairo's Literary Landscape: Places that Shaped Mahfouz's work:

The square and Beit Al-Qadi alley: It is one of the most important places affecting the literary personality of Naguib Mahfouz, as it is the place that witnessed his birth and childhood, as well as the struggle of the Egyptians against the British occupation, especially during the 1919 revolution. Therefore, it is necessary to rehabilitate and develop it in proportion to its historical value. For that reason, there are two proposals for its development: the first one is making a garden in the middle of which is a statue of the writer Naguib Mahfouz between the Al-Gamaliya, police station and the house that was built on the site of the house in which he was born.

The second proposal focuses on dismantling the modern building located in front of Al-Gamaliya-Police station and the materials including stones, wood, and glasses, could be reused for future restoration projects. In its site, a reading garden can be created, displaying an assortment of trees to provide shade and lower temperatures. Fragrant Egyptian flower beds like those with jasmine, basil, and roses would enhance the aesthetics and fragrance. Benches inscribed with quotes from Naguib Mahfouz's novels would invite visitors to relax and connect with the author's work. At the middle of the reading garden, a statue of Naguib Mahfouz would be erected. Its design should take into account the historical context of the surrounding area and should complement the architectural style of nearby structures. The Diwan Publishing Library could relocate to Maqa'ad Mamayi Al-Seifi, which would be convenient considering their pioneering work in developing a cultural initiative honoring Naguib Mahfouz. A smooth transition from the Maqa'ad to the reading garden would promote cultural cohesion throughout the square. The café currently located below the building that replaced Naguib Mahfouz's house could be transformed into a literary-themed café. This café would serve to visitors to the reading garden and the Maqa'ad of Mamayi Al-Seifi, offering refreshments, with a focus on coffee, known to be Naguib Mahfouz's favorite drink.

Darb Qurmoz: Naguib Mahfouz's novels prominently feature Darb Qurmoz, encompassing the vault, the Tekke, and the residence of Mr. Ahmed Abdel Gawad. Therefore, it is proposed to maintain and restore the vault and make a guiding board in the direction of those coming from Beit Al- Qadi Square, on which there is an outline of the role of the vault during Naguib Mahfouz's childhood.

22 Inês Carvalho, Maria Manuel Baptista and Carlos Costa, *Binding Culture and Tourism Through Literature: The Potential OF Literary Tourism*, January 2012, p.10.

Shrine and Mosque of Al-Hussein: The reverence of Imam Al-Hussein played a significant role in the life of Naguib Mahfouz, and this appeared clearly in his literary works, in addition to some valuable features associated with Imam Al-Hussein, which made him attractive to visitors. To further explore the connection between Naguib Mahfouz and Imam Al-Hussein, a proposal suggests the creation of an integrated literary space in front of Al-Hussein Mosque. This space could feature a thoughtfully designed reading garden that complements the mosque's architectural character and offers a tranquil environment for visitors. Benches strategically placed within the garden could incorporate carefully chosen excerpts from Naguib Mahfouz's novels, in which the tomb of Al-Hussein is mentioned. Additionally, a well- designed information board, respecting the architectural style of the surroundings, could be installed. This board could present concise sections on the history of the square, the mosque itself, and most importantly the relationship between the shrine and Naguib Mahfouz and how it shaped his literary personality.

Midaq Alley: It holds significant importance within the historical fabric of Cairo. This narrow alleyway served as the evocative setting for Naguib Mahfouz's acclaimed novel of the same name. As the birthplace of the novel's characters and the stage for their intricate social interactions, Midaq Alley possesses a unique appeal for literary tourism enthusiasts. For this reason, it is proposed to completely restore the café and make an arabesque sofa, as it came in a description preserved in the novel, and make wooden chairs and tables based on the well-known Egyptian traditional style. Maintenance work will be done to raise the efficiency of the alley. Midaq Alley movie poster will be placed inside the coffee house, as well as pictures of the movie heroes in the sites where the real characters of the novel used to live, from whom Mahfouz inspired the characters. Additionally, an Islamic-style book stand could be placed inside the coffee house to showcase copies of the novel.

Sugar Street: Atfat Al-Hamam area, in which the Sukkariyya house is located in the novel of the trilogy, has a great architectural richness as it contains buildings of ancient artistic, historical and architectural value, which makes it one of the most attractive sites for literary tourism. Therefore, it is suggested that the Hamamm El- Sukkariyya be rebuilt while preserving the original part of it and reusing it as a spa. This repurposing could integrate elements that highlight the ongoing candle industry to light the Hamamm. As for the agency of Nafisa Al-Bayda, which was known at some times as the agency of sugar, from which the Hamam derives its name from this merchandise, it is suggested that it will be another branch of the Naguib Mahfouz project, which was established by Dar Diwan for publishing and a cafeteria for reading.

Qushtumr Coffee house: This coffee house located in the Al-Zaher neighborhood, has historical significance beyond being a favorite haunt of Naguib Mahfouz. This rich history, coupled with its role as the setting for Mahfouz's novel, make it a prime candidate for literary tourism development. Thus, it is proposed to make an indicative panel on the reason for naming the café and the square Qushtumr, and the café's relationship with Naguib Mahfouz. Some quotes from the novel that took place between the café and the Al-Abbassia neighborhood could also be written.

Curating the buildings that inspired Naguib Mahfouz in his novels:

Sabil Ahmed Pasha Refaat

It is the school in which the Nobel Prize- winning Egyptian author attended the primary school period. So, it is suggested that a comprehensive restoration and re-employment be done as the headquarters of an association established for lovers of Naguib Mahfouz's literature. Cultural salons could be held to talk about writers, including those who were influenced by Naguib Mahfouz's literature in their literary works.

Beit Al-Sukkariyya

Beit Al-Sukkariyya is the house that inspired Naguib Mahfouz to make it a new home for Khadija and Aisha, the daughters of Sayyid Ahmed Abd Al-Gawad in the novel *The Trilogy*, after their marriage to the Shawkat family. Therefore, it is suggested that a comprehensive restoration and transformation into a museum of Egyptian writers be carried out to include biographies of four Egyptian writers, who share thematic or stylistic connection with Naguib Mahfouz. First, the late novelist Usama Anwar Okasha, dean of Egyptian drama, is one of the writers who cared about heritage in his works, which were turned into TV series. Secondly, Youssef Al-Qa'ed, talked about Cairo in his literary works in the seventies, Gamal Al-Ghitani, cared about the heritage of Cairo throughout his life, which was reflected in his writings, and finally Dr. Yahya Haqqi, wrote novels that reveal his influence by the heritage of Cairo. This is evident in his famous novel, *Qandil Umm Hashem* which is considered his most

important literary work.

Hammam of Sultan Inal: It is one of the antiquities mentioned in the trilogy, and it is one of the important landmarks of Al-Muizz Street. So, it is suggested to restore the Hamam as a Spa and to make an indicative board about its history and quote from the novels in which it was mentioned.

Following Naguib Mahfouz's Footsteps: Exploring the Author's Neighborhoods and Inspirations

One of the factors that will help revitalize literary tourism in Mahfouz's Cairo is making tourist paths for the places where he lived as well as those that inspired him in his novels. In this section, Tourist paths will be suggested. Tourist paths are considered the roads that connect several basic tourist destinations and are often the destination that tourists travel to visit specifically. However, some tourists may be drawn solely to the path itself, neglecting the surrounding areas and other points of interest it connects. This highlights the importance of creating engaging experiences that encourage exploration beyond the designated route."²³.

The importance of tourist paths lies in the fact that they contribute to achieving many benefits for the tourist destination, such as including improving the image of the tourist destination, highlighting the cultural identity, preserving the heritage, achieving urban development along the tourist paths, expanding tourism services which can lead to provide job opportunities, providing a good tourism product, raising the level of tourism spending, and working to increase tourism awareness in the local community"²⁴. Thus, the paths will be as follows:

Starting Point: Beit Al-Qadi Square: the tour begins at Beit Al-Qadi Square, where Naguib Mahfouz's childhood home once stood. "See fig. 2

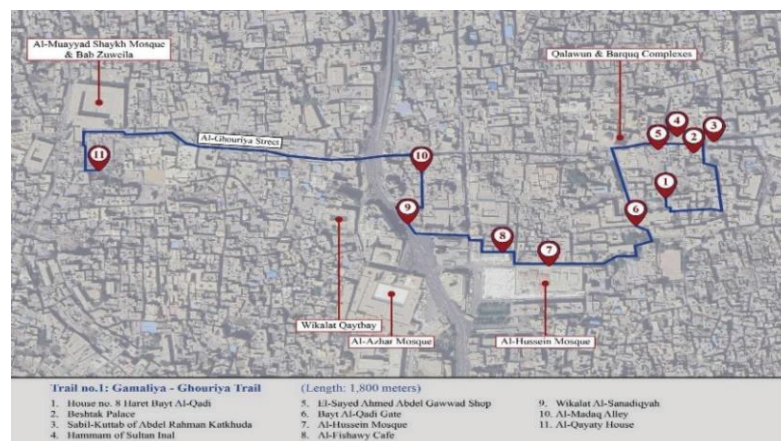


Figure 2. Map of Literary Cairo: Naguib Mahfouz Literary Path: Path 1 By the author.
The second Path: In light of Al-Abbassia 's urban transformation, the second route proposes beginning at Abdou Pasha Station and concluding at Qushtumr Café."

23 Muhammad Muhammad Shawqi and Muhannad Ali Fouda, Al-Masarat Al-Turathia ka'adaat litahqiq al-tanmyia al-Mustadama lil-mudni, Majalat Al'Azhar Lileulum Al-handasiati, Issue 21, January 2017. p.1.

24 Mufida Hassan Al-Wishahi, Asmaa Saced Salama, Marwa Hassan Abdel-Wahhab, Siahat Al-Masarat Al-Turathiat Bialtatbiq Ealaa Masar Al'iiskandar Al'akbar min Al'iiskandariat u hatā Ma'bad Amwn fi Wahat Siwa, Majalat 'Iithad Al-jamieat Al-earabia Lilsiyahat Waldiyafa, Volume 17, Issue 1, 2019 AD, p. 110.

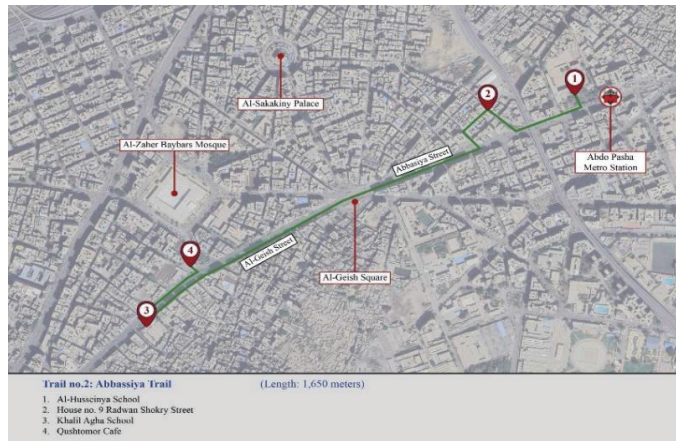


Figure 2. Map of Literary Cairo: Naguib Mahfouz Literary Path 2. By the author.

The Third Path: The third and final path reflects the writer's daily routine. It begins at Naguib Mahfouz's house on Nile Street in Agouza (No. 172), following his route on foot along the Nile River until he reaches the El-Galaa Bridge. He then heads to the Nile Casino, followed by the Qasr El-Nil Bridge and Tahrir Square. The visit concludes at Rich coffee house. "See fig. 3"



Figure 3 Map of Literary Cairo: Naguib Mahfouz Literary Path: Path 3. By the author.

Marketing strategy

The city of Cairo has a wealth of opportunities to leverage Naguib Mahfouz's legacy and promote its literary identity. Following are some of the suggested strategies:

- Develop brand names for prominent Naguib Mahfouz novels. This creates a recognizable identity for literary tours, events, and merchandise. Palace Walk, Midaq Alley, Khan Al Khalili or the Harafish can serve as inspiring beginnings.
- Organize annual events tied to specific novels, such as, a "Sugar Street Festival" (inspired by Sugar Street).
- Develop high-quality merchandise that goes beyond just pictures of the writer-shirts, tote bags, notebooks, etc. featuring quotes or iconic imagery from the novels.
- Commission artwork or illustrations inspired by Mahfouz's novels for prints, postcards, or other merchandise.

Music and Cinema:

It is also feasible to capitalize on the musical and cinematic legacy that set apart Naguib Mahfouz's novels, many of which were adapted into motion pictures that are regarded as landmarks in Egyptian film history. This could include:

Showcasing these classic films alongside concerts featuring the soundtracks composed by the legendary Ali Ismail, who significantly contributed to the music of Mahfouz's film adaptations, such as the Cairo Trilogy.

The role of universities in literary tourism:

Two of Egypt's oldest universities, Ain Shams University and Cairo University, can play a significant role regarding promoting literary tourism. By collaborating with the Tourism Promotion Authority, they can offer seminars and cultural festivals celebrating Naguib Mahfouz's legacy. These events and festivals could feature visits to iconic landmarks within the universities, such as the dome of Cairo University, the Naguib Mahfouz Hall at the Faculty of Arts, and Al-Za'faran Palace Museum at Ain Shams University (the last remaining palace in Abbasiya), and getting to know the works of university professors on Egyptian literature in general and the literature of Naguib Mahfouz in particular.

Challenges:

Despite the richness of the places and neighborhoods that inspired Naguib Mahfouz in his writings from a historical, architectural, and artistic perspective, these locations require significant investment to become elements of a thriving tourist attraction for fans of Mahfouz's literature. Although Cairo has a rich literary history, there are a few major obstacles preventing it from being a popular destination for literary tourists; some of which are the following:

- Many historic buildings which inspired Naguib Mahfouz need to be fully developed, maintained, and restored. This investment is essential to building a literary tourist sector that is both sustainable and growth oriented.
- At the moment, these locations' development and restoration are not well-supported by specific financing sources.
- Higher levels of cooperation are required between cultural authorities and those in charge of maintaining historically significant buildings. Effective use and ongoing maintenance following restoration would be guaranteed by this coordinated strategy.
- To guarantee public safety and foster a friendly atmosphere for visitors, it is imperative that security measures in these locations be improved, through cooperation between the Ministry of Tourism and Antiquities and the Ministry of Interior

Recommendations:

- Create public-private partnerships to increase the amount of money invested in development and restoration initiatives by the private sector.
- Explore grant opportunities from cultural preservation organizations.
- To supervise the development and administration of literary tourism destinations, form a special committee of members from cultural authorities, tourism organizations, and law enforcement.

Conclusion:

Through the previous study, literary tourism allows readers to explore real-world locations depicted in novels, satisfying their curiosity and encouraging travel. This can attract both local and international visitors, ultimately contributing to the improvement of these destinations and making them more attractive tourist spots. Since Naguib Mahfouz's Cairo has many literary, historical and architectural values, which makes it attractive for this type of tourism by developing this sector, we can achieve several positive outcomes:

- Increased literary tourism can achieve powerful national income, contributing to economic development.
- Literary tourism promotes appreciation for Naguib Mahfouz's legacy and Cairo's rich cultural heritage within the community.
- Acknowledgment of these literary landmarks can spark creativity and inspire future generations of writers, keeping Cairo's literary legacy alive.

- Creating paths that explore the neighborhoods and places where Naguib Mahfouz lived and drew inspiration can significantly boost tourist visits to these locations. This, in turn, will increase national income.
- Egyptian universities can play a significant role in introducing tourists from all over the world to Egyptian studies. Egyptian universities, with their expertise in Egyptian and international literature, can be a valuable resource for tourists seeking to learn more about these subjects. This exchange fosters cultural understanding between countries. By offering programs in Egyptian and international literature, Egyptian universities can introduce tourists to these fields, promoting cultural exchange on a global level.

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