PalArch's Journal of Archaeology of Egypt / Egyptology

GLOBALIZATION IN EGYPT IN HISTORICAL CONTEXT: "GLOBALIZATION, ECONOMY AND TRANSNATIONAL MOBILITIES IN ISLAMIC EGYPT"

Hamed Abdelreheem Ead

Professor of Chemistry and Former Director of Science Heritage Center Cairo University,

Giza, Egypt

Email: profhamedead@gmail.com

Prof Hamed Abdelreheem Ead. Globalization In Egypt in Historical Context: "Globalization, Economy and Transnational Mobilities in Islamic Egypt" -- Palarch's Journal of Archaeology of Egypt/Egyptology 18(17), 1-16. ISSN 1567-214x

Keywords: Globalization, History, Islamic Egypt 640–1517, Economic Activities Population Mobilities

ABSTRACT

A thorough understanding of the significance and essence of migration flows is essential to effectively manage migrants and the communities they impact. Such insights are also crucial for creating the capacity to manage various policy areas linked to population mobility. In this context, the era of Egyptian history starting with Amr ibn al-'s in 639-642 AD and ending with the Ottoman Turks' conquest of Egypt in 1517 AD is worth examining. This is considered a period when Egypt threw off its past and embraced a new language, a new religion, and an entirely new civilization. While it is true that many aspects of Egyptian culture were abandoned in some ways, people's lives remained largely unchanged, especially in rural areas. This study focuses on the processes by which Egyptian Islamicate civilization developed, especially within the processes of Arabization and Islamization. However, to confine Egyptian history to internal developments is to distort it, given that Egypt was part of a great world empire for the entire period under consideration. Egypt's history, in this larger sense, is a record of its long struggle to conquer the empire, both in ancient and modern times. The history of Egypt in the Middle Ages is examined in this paper, from its opening by Arab powers in 640 ADS to its occupation by the Ottoman Empire in 1517 AD. This has required compressing almost nine centuries of history with several significant events summarized.

ACKNOWLEDGMENT:

I have no words to express my sincere thanks and gratitude to Professor Dr. Ayman Fu 'ad Sayyid, Professor of Islamic History, president of the Egyptian Society for Historical Studies and adviser to the Bibliotheca Alexandrina-Egypt, for reading the drafts of this article and suggesting serious improvements. I also

wish to thank him for his inspiring guidance, pertinent criticism, and pragmatic suggestions that helped me complete my article. Additionally, I would like to extend my gratitude to the Enago editing team and the EKB team for sharing their inputs with me during the course of this research. Their work and comments greatly improved the manuscript.

1. Historical Globalization

1. The global world emerged when stable relationships and systematic interactions among societies (territories) that encompass the majority of the world's population became established, and the definition of global world is close to that of the World-System—the largest "super societal system, "which originated in the Middle East approximately 9000–11,000 years ago as a result of the Agricultural (Neolithic) Revolution and came to encompass the entire world through numerous cycles of expansion and consolidation. (The Big History of Globalization, J. Zinkina, D. Christian, L. Grinin, I. Ilyin, A. Andreev, I. Aleshkovski, S. Shulgin and A. Korotayev, 2019)

2. Egypt, as a part of North African region, received the most important innovations in agriculture and craftsmanship from the Middle East, such as domesticated crops and cattle, horses, ploughs, wheels, and technologies of copper, bronze, and iron metallurgy.

3. The question of the "age "of globalization, obviously, will largely depend on our basic definition of globalization. Paul Hopper assumes that the history of globalization as a circulation of ideas, people (media culture), goods, and artifacts around the world is measured in thousands of years and has its roots in the emergence of the first civilizations. Hopper sees the manifestations of archaic globalization in the migration of people, emergence and spread of world religions, existence of empires and Trans regional trade networks (Hopper 2007: 14). While the pre-modern globalization began with the integration of the global world in the "long sixteenth century, "in other words about 500 years ago.

4. Modern globalization covers the period from the eighteenth to the early twentieth century with the spread of all the modernization transition which influences all spheres of social life, emerging of modern state model structures and institutions, economics including industrial production, technologies and new technological regimes and financial capital, besides the social sphere and culture including migration and diffusion of ideas.

5. Along with this, the newest period of globalization includes a set of essentially novel phenomena that are not connected with previous waves of integration in the global world. This is especially evident in the political and

sociocultural spheres—expansion of global governance institutions; voluntary limitation of national sovereignty in a range of issues; global market of short-term investments and currency speculation; radical change of mass culture and increasing access to information; and the formation of a single global information space.

6. We can say as Perraton (Perraton2011:62–63) points out: globalization as a multifaceted and multidimensional process encompassing all spheres of human life can hardly be expected to have a single end-point., single equilibrium models are inapplicable to studying globalization.

7. The five consecutive periods of the earliest history of globalization can be summarized in the following:

The archaic period (9th and 7th millennia BCE) of globalization history starts with the formation of loosely connected and very slow Afro-Eurasian networks, allowed for informational exchange and the diffusion of technologies and innovations emerged the Agricultural (Neolithic) Revolution in the Fertile Crescent.

Urban Revolution (4th to mid-3rd millennia BCE) involves a new level of complexity of human societies with the emergence and growth of cities. (V. Gordon Childe,1950)

A period of typo stasis (mid-3rd –2nd millennia BCE) when new forms of social organization (cities) diffused through the Afro-Eurasian space considered as a period of gradual preparation to a new phase transition including innovations, like iron metallurgy, bureaucratic governance, and alphabetic writing.

Era of the agricultural empires (1200BCE–150CE) saw the appearance of a well-interconnected Afro-Eurasian world-system encompassing the majority of the world's population. This world-system was interconnected not only through information flows, but also through a network of regular trade in luxury goods. The main artery of this world-system was the Great Silk Road (Chase-Dunn and Hall1997: 149).

The "lost millennium "(150–1000CE) was a period of typostasis of the agrarian empires. The development of the Afro-Eurasian world-system slowed down, the network of regular trade routes transferred not only goods, but also diseases (first and foremost, bubonic plague).

The "Lost Millennium "(150–1000CE) and Green Revolution

1. The period from 150 to 1000CE can be viewed as yet another period of World-System typo stasis. Various forms of agrarian empires, which came to exist during the Axial Age, continued to spread throughout the Afro-Eurasian world system. The largest agrarian empires were located in the Mediterranean (where the Roman Empire was succeeded by Byzantium), the Middle East (the Sassanid Empire followed by the Umayyad and Abbasid Caliphates), India, and China (under the Han, Tang, and Song dynasties) (Christian2004: 299).

2. The opening of the Middle East, Persia (now Iran), and North Africa by Islam in the seventh and eighth centuries brought a transformation in the economy and society of those regions. The remnants of the Roman imperial government were swept away, and a new faith and culture were adopted by the population. Rural estates were seized and distributed to the members of the victorious armies and their leaders. New land came under cultivation, and eventually, an entirely new system of agriculture was put into place. This "green revolution," in the phrase of some historians, had far-reaching effects both on the countries adopting Islam and on societies in Europe and Africa that did not adopt the Islamic religion.
3. Eventually the Islamic community, reached from India and central Asia in the east to the western coasts of North Africa, the island of Sicily, and the Iberian Peninsula (modern-day Portugal and Spain) in the west. The climate, soil, and agriculture of these regions varied. Generally, where settled agriculture was possible large cities and powerful states arose, and their governments collected harvests and built granaries to keep the population fed. In more arid regions, where growing crops was difficult, people tended to be migratory and more autonomous, and large clans were the basic unit of social organization.
4. The original home of Islam, the Arabian Peninsula, was a vast, poorly watered land of desert and mountains, crisscrossed by caravan trails and the site of a few permanent towns. The people of this region relied on trade, animal husbandry, and the growing of food crops in a few small oases. Herders kept sheep, goats, and camels, guiding them north in summer and returning in winter for grazing in sparse mountain pastures.
5. To the north the Fertile Crescent, an area of well-watered land, surrounded the valleys of the Tigris and Euphrates rivers. In Mesopotamia (a name that means "the land between the rivers") settled agriculture had been practiced for millennia. Annual snowmelt in Anatolia, where the rivers had their source, brought a spring flood that caused the streams and tributaries to overflow their banks and then retreat, leaving a thin layer of silt that enriched the soil for the cultivation of grains, legumes, and vegetables. Date palms, which required little rainfall, also flourished in the region.
6. To the west lay Syria and the coastal plains of the Levant, the region bordering the eastern shores of the Mediterranean Sea. As in Mesopotamia, irrigation systems had been in place since long before the Islamic conquest. In level areas, river water was diverted with a series of dams and canals to farming plots. In the mountains, farmers terraced the hillsides to secure the soil and create a level ground for cultivation. Surplus farming allowed large cities, such as Damascus, Aleppo, and Baghdad, to grow some distance from the coast and the main trade routes of the Mediterranean.
7. Before the Islamic opening to North Africa had been known as the granary of Rome. The Nile River valley was the productive heart of the ancient kingdom of Egypt. The valley surrounded the immense Nile, the world's longest river, which had its source in the highlands of eastern Africa. The Nile flooded its banks annually with spring runoff that originated in these mountains. The flood renewed the land and refilled the network of ponds, canals, and ditches that served to irrigate crops. The soil of the Nile Valley was so fertile that farmers could raise two crops every year.
8. Stretching west from Egypt was the Maghreb, a region that includes the northern provinces of what are now Libya, Tunisia, Algeria, and Morocco.

Lowlands along the coast rose to steep interior mountains, where the high-altitude plains were used for crops and pastures. The farmers of the Maghreb raised grain, olives, vegetables, and citrus fruits. The region enjoyed sparse but steady rainfall, lessening the need for artificial irrigation. To the south, the Sahara supported a few natural wells and oases, but it was largely a harsh and infertile region that saw minimal settlement of any kind.

9. Although the majority of Egypt's people were rural agriculturalists and pastoralists, the country had important transportation hubs. By the late sixth century, most rural adherents of native pagan religions had undoubtedly been converted to Christianity and the cities had few, if any, adherents of pre-Christian religions. Communication with travelers and traders from other parts of the Mediterranean was possible along Egypt's coasts and riverbanks. In the early seventh century, Egyptians were still making pilgrimages to Palestine to venerate relics and holy sites. Their visits brought a touch of cosmopolitanism to the region.

The History of Islamic Egypt 640–1517

1. The Arab-Muslim conquest of Egypt in 640 AD was an important turning point in the region's long history, following its annexation to the Byzantine Empire that created a break between two eras of different faiths, culture, and society, hence generating a completely new situation. From the Arab-Muslim conquest to the Ottoman invasion in 1517 AD, many governments and dynasties passed through Egypt. Between 641 and 868 AD, Egypt was a minor province of the Islamic Caliphate, whether ruled from Medina, Damascus, and Baghdad .
2. Egypt gained partial autonomy and formal independence from the Islamic Caliphate based in Baghdad when the Turkish leader Ahmed ibn Tulun took control in 868 AD. He founded the short-lived Ṭūlūnid dynasty. In 904 AD, the 'Abbāsid leader Muhammad ibn Sulayman al-Katib, destroyed the Ṭūlūnid capital al-Qata'i'and established an 'Abbāsid state in Egypt in 909 AD. Muhammad ibn Tughg Al-Akhshidi (al-Ikhshīd), governor of al-Sham, took over Egypt's affairs in 934 AD, establishing the Ikhshidid Dynasty under the politically experienced vizier Kafur al-Ikhshidi, who delayed the arrival of the Fātimid Caliphate, which had been preparing for the conquest of Egypt since Imam Al-Fatimi Al-Mu'izz Lidin Allah had risen to power in 956 AD. The Ikhshidid Dynasty dominated in the years after 946 A, but DKafur Al-Ikhshidi's death in 968 AD opened the way for the Fātimid Caliphate to conquer Egypt.
3. Egypt was ruled by the Fātimids for more than two centuries (969–1171 AD), and made great achievements, ensuring their place in Islamic and Egyptian history. In 969 AD, the general Jawhar al-Saqlabi invaded Egypt and, in 973 AD, Imam Al-Mu'izz Lidin Allah established the Fatimid Caliphate in Egypt. The Fātimids Caliphate founded a strong state in Egypt, claiming descent from the Prophet Mohammed (PBUH) through his daughter Fatimah, whose husband 'Ali ibn Ab Tlib. Jawhar al-Saqlabi founded Cairo, with the al-Azhar Mosque, completed in 972 ADS, becoming the world center of the Ismaili call.
4. In the mid-eleventh century, during the reign of al-Mustansir Billah (1036–1094 AD), the Imams' role waned and real power passed to the mandate ministers, who merged the executive, judiciary, and propaganda arms of government, including the military command. Al-Mustansir Billah used

Armenian general Badr al-Jamali to put down revolts, extending the Fātimids Egyptian state's existence by another hundred years. Nur Al-Din Mahmud and his uncle Asad al-Din Shirkuh dispatched al-Nasir Salah Al-Din Yusuf ibn Ayyub, the last minister of the Fatimid Dynasty, to fight the armies of the crusader kingdom of Jerusalem, which had entered the outskirts of Cairo in 1171 AD. Salah al-Din led a peaceful overthrow of the Fatimid Caliph in 1171 AD.

5. In Egypt, Salah al-Din founded a new ruling family—the Ayybid Dynasty (1171–1250 AD). Salah al-Din's successors—Bilad Al-Sham, Yemen, and Diyar Bakr—controlled Egypt under a federal structure they implemented. The Sultan, who was the supreme authority of the Egyptian center of governance, sat in the citadel of Al-Jabal, which Salah al-Din had built.

6. After the fall of Beit al-Maqdis in 1099 AD, which Salah al-Din recaptured after the Battle of Hattin in 1187 AD, the Ayyūbid led the Muslim world in repelling the Crusaders who had challenged the Muslim world.

7. Later, Sultan al-Salih Nagm al-Din Ayub increased the number of Turkic Mamluks in his army, stationing a large contingent on the Nile Island of Al-Rawdah, west of Cairo. At the battle of Mansoura in 1250 AD, the Mamlūk played a key role in the defeat of Louis IX's Seventh Crusade (1249–1254 AD). The Mamlūk became the most powerful force in the Muslim world after their sweeping victory over the Mongol armies at Ayn Jalut in 1260 AD. After the Mongols toppled the 'Abbsid Caliphate in Baghdad in 1258 AD, this position was improved. In 1262 AD, the Caliphate was re-established in Cairo. Mansur Qalawun, the Mamluk Sultan, and his son Khal were assassinated in 1293 AD.

8. While scholars typically divide the Mamlūk state's history in Egypt and the Levant into two periods, the Turkish (1250–1382 AD) and the Circassian (1382–1519 AD), this distinction only applies to the army and mainly involves the army's numerically superior category at any given time. Except for what was required by expansion, there was no fundamental change in the Sultanate's organization.

9. In the 15th century, significant shifts in the Mediterranean basin, Asia, Egypt, and the Middle East paved the way for the end of the Mamlūk sultanate by upending the region's general political situation. The Ottoman Emirate in Asia Minor started to challenge the Mamlūk Sultanate during the Renaissance. Moreover, during Mu'ayyad Shaykh's reign in the late 1410s, the Mongols returned to the Levant. A series of economic transformations occurred during the reign of Mamlūk Sultan Ashraf Barsbay (1422–1430 AD), including monopolization of trade to the east. These monopoly policies wreaked havoc on Egypt, forcing European traders to seek a route to India without crossing the Red Sea.

10. The Mamlūk Sultan Dynasty in Egypt and the Levant came to an end as a result of foreign developments. The discovery of the Cape of Good Hope by Portuguese explorers, their arrival in the Indian Ocean, and the transformation of the Ottoman Empire were all part of these changes. Following the opening of Constantinople, Islamic civilization evolved from a regional force to a global power. After the Battle of Marj Dabiq in 1516 AD, the East's desire to expand its influence over what became known as the western lands (Iraq, Syria, Egypt, Hejaz, Yemen, and North Africa) was realized during the period of Ottoman Sultan Selim I.

11. While the population of Egypt in the early seventh century AD cannot be known with certainty, it was most likely much less than the five million

people assigned to the province of Egypt during the Roman Empire's peak. The population had fallen to three million by 600 AD, although the death toll from the Justinian Plague (541–549 AD) is impossible to estimate. 1 Many Egyptians were designated as Chalcedonians or Monophysites, but this distinction did not indicate an actual cleavage of ethnic identity in Egyptian society. 2 It is a common misconception that "Chalcedonian" refers to Greeks rather than native Egyptians. Greek remained an important spoken and written language in Egypt, though Coptic was largely used in written documents by the early seventh century. The earliest Coptic sub-literary texts date from the early third century.

12. During Late Antiquity, many other elements of Egypt's economy, social system, and spiritual outlook persisted into the early seventh century. From the fourth century onwards, owners of large estates began to privatize public functions, a phase that significantly altered institutional structures throughout the remaining era of Byzantine administration. During the Egyptian revolt, there were a variety of theatrical performances in Alexandria.

13. Despite the limited intellectual landscape of the rural populace, Egypt had formed intimate relations with the outside world long before the seventh century. Egypt had well-known pilgrimage sites that drew travelers, and the Mediterranean ports of Alexandria and Pelusium thrived, enabling residents of coastal towns and river ports to keep up with news from across the Muslim empire, even if it was delayed by slow travel and communications.

14. The conquest of Egypt in 969 ADS by Jawhar, the prominent general of the Fatimid caliph al-Mu 'izz (935–975 AD), was more than a simple change of regime—it was a religious, political, and social coup d'état. Egypt was now ruled by a dynasty that did not acknowledge the caliph of Baghdad, even nominally, and actively tried to depose him. The new government was both colonial and revolutionary at the same time. The Fatimid rulers were the founders of a great religious movement whose aim was to bring all of Islam under their authority. On the basis of divine right, they considered themselves to be the true imams.

15. Egypt remained a governorship of the greater Caliphate from the time of the Arab conquest in 640 ADS, ruled successively from Medina, Damascus, and Baghdad. Although governors were sent or named by the Caliphs, the Byzantine elements of administration, which used Greek as the official language, were gradually replaced by new institutions and offices, with the Arabic language being used more frequently. By the end of the eighth century, the wujh (elite) had replaced the Copts in the more powerful positions in tax administration and, under the 'Abbsid Caliphs, many Khursnid officials were also sent to Egypt. The number of Egyptians who converted to Islam gradually increased and, with the spread of Islam, came the spread of the Arabic language. There was also some nomadic Arab migration. However, it is important to note that, by the ninth century, a significant number of Egyptians were still Christians and Coptic was probably still the dominant language. Ahmad bin Tulun (d. 884 AD), the governor of the 'Abbsid Caliphs, succeeded in founding Egypt's first independent state in 868. But his aspirations were limited to establishing a hereditary dynasty in Egypt that acknowledged the 'Abbsid caliphate's sovereignty. The lnid dynasty was overthrown by an Abbsid army in 905. When the Ikhshdids took power in 935 ADS, this renewal of direct rule from Baghdad came to an end, signaling a return to autonomous rule. The real power was exercised by Kafur, an able Nubian eunuch who managed the administration of

the realm during the Ikhshdid era (935–969 AD), following the rule of its founder Muhammad ibn Tughj (935–946 AD). The Fatimid Caliphs now ruled over most of the Maghreb and they dispatched missionaries convert many locals. The death of Kafur in 968 ADS eliminated the final obstacle to the Fatimid conquest of Egypt.

16. Egypt's Fatimid state gained power from its unparalleled ability to benefit from the various social and ethnic groups that constituted the Egyptian people. Foreign elements, especially Maghreb, Turks, Daylamites, and Armenians, were used to the Fatimid's advantage. They also relied on Copts and other non-Muslims by placing them in charge of administrative and financial affairs and appointing them to lead government offices barred to Sunni Muslims. The Fatimid's religious adherents, however, remained a small minority. As a result, the Fatimid rulers lost most of the population's support. They had long dominated largely because of the population's passive acceptance of their rule, but this apparent passivity was largely due to the thriving economy and general stability produced by the Fatimid's political victories. Except for the persecution they faced under al-Caliphate Hkim's (996–1021 AD), the Fatimid received support from non-Muslims by following a policy of religious tolerance. Non-Muslims concomitantly enjoyed a period of stability and tolerance under the Fatimid. Sunni Muslims, on the other hand, were not viewed as liberally. During the late tenth and eleventh centuries, the Fatimid gained significant naval and military power, especially under the Caliphs Al-Azz (975–996 AD), al-Hakim, al-Zahir (1021–1036 AD), and al-Mustansir Billah (1036–1094 AD), who are three of the most important figures in Islamic history. These military capabilities allowed them to operate in the Mediterranean and keep a firm grip on Syria. In 1051 AD, the Zirids took only the initial North African territories. Because of the lucrative Indian spice trade, the Fatimid gained control of Yemen in 1047 AD, which was an important source of their revenues. Sudanese gold was also regulated by the Fatimid. There was also a significant trade in woolen garments, linen, and glassware from Egypt to Europe, particularly Genoa and Venice. As a result, the Fatimid regime in its heyday was an undoubted economic success. The regime's political collapse started in the second half of the eleventh century when their power was weakened by the Seljuk invasion of Syria (1069–1070 AD) and the crusader principalities. The powerful administration of Badr al-Jamli (d. 1094 AD) and his son Al-Afdal Shahanshah (d. 1121 AD), two Armenian viziers and commanders, could not stem the decline. The last vizier, Salah Al-Din, the famous Saladin, overthrew the dynasty in 1171 and founded the 'Ayyūbid dynasty.

Economic Activities in Islamic Egypt

1. The Mamluk period was defined by the creation of a political structure based on Egypt's military might, resulting in a state of peace that lasted more than two centuries. Able to repel all enemies, including the Mongols and the Crusaders, Egypt saw a steady increase in population growth and prosperity, which continued until the 15th century. However, population changes were also driven by people fleeing the Mongols. According to some figures, Egypt's population in the middle of the 14th century was about three million people, with Cairo's population about 600,000.

2. Contemporary accounts describe Egypt's sprawling cities as representing many social and religious systems, full of activity, with thriving markets filled with various products. The markets of Akhmim, Asna, and others flourished from Alexandria to Aswan in Upper Egypt, with Mahalla and Qalyub in the Nile Delta supplying Cairo with vegetables, fruits, and milk. The market structure in Cairo and the surrounding regions was nearly centralized, but Cairo had more specialized markets for particular goods, such as a weapons market and a mhamzien market. Periodic markets, similar to those found today, were held in the countryside once or twice a week. Egyptian markets were often specialized. The Bourg wan area, for example, was known for its meat markets, as well as ornamental salons, bakers, chefs, barbers, perfumers, and other businesses. The poultry market sold chickens, geese, and ornamental animals. There was a fruit market, The House of Fruit, as well as several other markets. These markets had several entrances and exits, as well as specialty stores and shops where buyers could exchange currency. In addition to the markets, there were street vendors, who would sell their wares in groups. Al-Qasaba Street, Cairo's most important commercial street during the Fatimid period was congested at all hours of the day and night.
3. People didn't just go to the market to buy goods and services—they also went to share news and debate political, social, and economic issues. Markets have played an important role in the distribution of news and information and, in this way, served as forums for public opinion.

Architecture in Medieval Egypt

1. Architecture was basically an art in the medieval Islamic world, which was true of everywhere else at the time. Architects trained through apprenticeship rather than formal or abstract studies. The subject does not appear to have created any technological or theoretical literature nor inspired thinkers and writers to write about it.
2. Ibn Khaldun, a medieval scholar, called Cairo the umm aldunya ("Center [lit. Mother] of the World") because of its visual culture. Cities and their structures were recognized as significant forms in and of themselves, providing both a central emphasis and an underlying structure to other elements of the visual arts. This structure was emerging in the visual world defined by medieval writers. Ibn Khaldun was astounded by Cairo's artistic diversity, particularly in architecture and related crafts such as woodworking, gilding, and masonry. Textiles, fine glass, ceramics, expensive papers and books, and the working of precious metals were among the arts he described as promoting a comfortable lifestyle. Cairo was the epitome of "sedentary culture" to Ibn Khaldun, a phrase he coined to emphasize the importance of cities as the locus of civilization. He assumed that the luxury and diversity he discovered in early 15^{th}-century Cairo went hand in hand with the powerful dynasties that had held the city as Egypt's capital since the 10^{th} century. Khaldun also noted that travelers frequently brought Cairene luxuries back to their home towns, spreading the "sedentary culture" across the Mediterranean.
3. Almost nothing of note in pre-lnid art or architecture has survived. Among the few remnants is the Amr Mosque in al-Fustat, whose significance is more historical than archaeological, and the Nilometer, re-erected in 861 ADS on the isle of Al-Rawdah, the lnids are where the true history of Islamic

architecture in al-Fustat starts. Though the mosque of Ibn ln is all that remains, the certainty of its date of completion makes it one of Cairene architecture's most significant landmarks.

4. Egypt's first Fatimid Mosque, the al-Azhar mosque, was built in 970 AD and was most likely designed to emulate the Ibn ln's mosque. While much of the original structure has been lost, the original design is retained in the shape of the large central court (al-s'ahn), which is surrounded by porches with Persian arches, and the shape of the prayer hall, which has five bays running parallel to the Qibla wall (see Plate 204). The mosque of al-Hakim (990–1013) was influenced by Ibn ln's mosque, but the brick pillars are slenderer and include new features such as the monumental entrance, which was obviously inspired by the Fatimid Mosque of al-Mahdiyya in Tunisia.

5. This type of porch can also be found on a much smaller scale in the Fatimid Mosque of al-Aqmar (1125 AD) (see Plate 70) and the Mamluk mosque of al-Zahir Baybars (1266 AD), where it reaches an impressive size with three blind arcades on the lateral façades, compared to two in the al-Hkim mosque and only one at al-Mahdiyya (source: *Till the End of The Fātimids Rule).*

6. The façade of the al-Aqmar mosque is adorned with a rich covering of foliated ornaments and inscriptions, which was the first such design in Cairo. Muqarnas (stalactite corbels) are often used in a more nuanced and elaborate manner. In Egypt, the Fatimid created a new kind of sanctuary (see Plate 32), which included a memorial above the tombs of the main 'Alds buried there. The "Martyr Ground of al-Juysh," at the top of the Mokattam hills, is the oldest of these with its ground plan still intact.

7. The Mamluk sultanate's architecture is its most lasting legacy. Not only do Mamluk buildings represent one of the most illustrious medieval architectural traditions, but they also play an important role in the period's social history. Analyses of Mamluk reveal means of communication, documentation, and cultural features. Looking at history through the lens of architecture reveals how buildings represent Mamluk society's complex—and historically unique—military, political, social, and financial structures.

Foreign Policy Implications of Egyptian Rulers in Medieval Times

1. The Arab conquest of Egypt by Amr ibn al-, which was part of the Arab/Islamic expansion, was perhaps the most significant event in Egypt since King Menes' union of the Two Lands. It changed Egypt from a predominantly Christian nation to a Muslim one, with even Christians and Jews adopting the Arabic language and culture.

2. Muslim conquerors often offered their vanquished subjects three options: convert to Islam, keep their faith with freedom of worship in exchange for the payment of a poll tax, or fight. The Byzantines chose the second choice when they surrendered to the Arab armies. The Egyptian Copts were well-treated by the Arab conquerors. The Copts either remained neutral or actively supported the Arabs during the war for Egypt. Following the surrender, the Coptic Patriarch was restored, exiled bishops were summoned, and churches seized by the Byzantines were returned to the Copts. Amr allowed high-ranking Copts to retain their offices, as well as placing Copts in positions of power.

3. After the conquest, Egypt for two centuries remained a province governed by a line of governors appointed by Caliphs headquartered in large

cities to the east. Egypt provided abundant grain and tax revenue to these Caliphs. Most people eventually adopted Islam, and Arabic became the official language of government, culture, and trade. The continued settlement of Arab tribes in Egypt facilitated the country's Arabization.

4. Egypt's history has since been intertwined with the history of the Arab world. Thus, in the 8th century, Egypt was impacted by the Arab civil war, which saw the Umayyad Dynasty defeated, the 'Abbasid Caliphate established, and the empire's capital moved from Damascus to Baghdad. The power of Egypt central authority over the area diminished with the capital's relocation. Local autonomous dynasties emerged to dominate the country's political, economic, social, and cultural life as the 'Abbasid Caliphate began to decline in the 9th century.

5. The imamate, which challenged both the political and religious authority of the Sunni 'Abbasid Caliphate, was at the core of the Fatimid state. The Fatimid were a Shī'īs, sect, one of many groups that held that 'Al ibn Abi Talib should have succeeded Prophet Muhammad as head of the Islamic community of believers. These supporters of 'Ali (sh 'a, hence the name Sh') finally declared that all Muslims should be led by the descendants of 'Al and his wife Fatima, the Prophet's daughter. They also claimed that 'Ali and Fatima's descendants had inherited unique authority to interpret the Quran and religious law and belief. As a result, disputes between various groups of Shī 'īs often revolved around genealogy. The Fatimid traced their lineage back to Ism 'l, one of the early Sh'imams, and were thus given the name Ismā'īlī. 6. By the time the Fātimids arrived in Egypt, they had already fleshed out their genealogical claims, transformed from a hidden missionary community to a publicly proclaimed Caliphate, and created a state in Ifriqqiya (modern–day Tunisia). The accession of al-Mu 'izz li–dn Allh, the fourth Fātimids imm–caliph, in 342 AH/953 AD marked a turning point for the dynasty. After three failed attempts by his predecessors, he finally conquered Egypt in 358 AH/969 AD. The relatively bloodless campaign was led by al-Mu'izz's general, Jawhar, who established Cairo as the new capital city just two miles north of the original Arab capital, Fustat. After a few years, al-Mu 'izz relocated his court from Afriqqiya to Cairo, and Egypt remained the center of the Fātimid empire until the end of the dynasty in 1171 AD.

6. Egypt's pre-modern history reached a turning point during the Ayyūbid era, regaining the regional dominance during this period lost under the later Fātimid. Many of the structures that Egypt would retain until the beginning of the modern age (and, in some cases, well into it) first appeared during this period. Despite this, Ayyūbid rule lasted a mere eighty years, with rulers whose priorities were often elsewhere. Furthermore, considering the relevance of their institutional models for subsequent times, the Ayyūbid imposed new institutions haphazardly, with Ayyūbid politics' institutional frameworks largely avoiding scrutiny. So the question arises as to how a dictatorship that was both short-lived and distant from its subjects leaves such an indelible mark on Egypt, which is otherwise rightfully renowned for its consistency.

7. The Ayyūbid rose to power in the long aftermath of the Second Crusade (1147–48 AD). This crusade, which was undertaken to reclaim Edessa and fought in central Syria, had a minor but immediate effect on Egypt. Despite its indirect impact, this posed a significant threat to Fatimid law. The centralization of Muslim power in Syria and Mesopotamia was perhaps the most important

result. Nr al-Din Zeng, whose father's capture of Edessa had sparked the crusade, captured Damascus in 549 AH/1154 AD as a result of this power shift. He then founded a state dedicated to waging war against the kingdom of Jerusalem. Baldwin 8. III of Jerusalem exerted his influence over his nobles at the same time, rendering the realm more dangerous to its enemies. Baldwin conquered Ashkelon in 548 AH/1153 AD, acquiring a shorter route to the Nile Delta as a result of his newfound independence. Given the fractured nature of this specialized area of research, it is not surprising that, while many assumptions about different aspects of money in Islamic Egypt have made their way into the broader field of Egyptian history, other theories have remained the domain of numismatists. Additionally, while narrowly focused narratives of Egyptian monetary policy have been written (usually divided by dynastic time or form of coin), no coherent overview of Egyptian monetary developments from the Muslim conquest to the Ottoman takeover has been attempted. This should come as no surprise; such a project would not only be enormous, but also premature in light of the Fus publication.

8. Egypt cannot be understood or analyzed in isolation during the Islamic era, nor in any other period of its long history. The country was often part of a larger complex, whether political, economic, or cultural in nature. The question of whether the entirety of these complexes should be referred to as a "world system" will be deferred until later in this chapter. Whatever they were called, these complexes, like Egypt's position within them, were always changing and evolving. This is quite typical, but also misleading since it marks one period as universal and compares all others to it. Focusing on Egypt in the half–century after 1300 AD, for example, would be severely misleading. This era was the nexus between two thriving trading zones in the Indian Ocean and the Mediterranean, and its centrality in the intellectual and religious life of the Arabic–speaking Sunni world was undeniable. By contrast, Egypt throughout its history saw many periods when it was a minor player in a relatively small arena.

9. Understanding Egypt's position in its Eurasian and African context must therefore begin with some periodization considerations. This essay's end dates, 641 and 1517 AD, are precise and unmistakable. The first represents the moment when Egypt was yanked out of Constantinople's political, economic, and religious orbit, while the second marks when it was pulled back in just as suddenly and unexpectedly.

10. The long conflict between the Mamluks and the Ottomans, which resulted in war and conquest, was a clash between two Muslim Sunni empires, both ruled by Turks. In the central Ottoman provinces, Turkish was the dominant language; the Mamlk state included Egypt and Syria, as well as the Hijz—the central Arab lands of the Middle East—within its sphere of influence. From a historical standpoint, the conflict was about the Sunni world's hegemony, which was challenged by the new Sh ‘Safavid state in Iran, as well as Portuguese naval and neo-crusading violence in the Indian Ocean and the Red Sea. The Mamluk state's military might was built on the strength of its cavalry and its auxiliary forces. Despite this, Mamluk pursued a defensive and static strategy; its borders were largely the same as when the empire was established in 1250 AD. The Ottoman Empire, on the other hand, was a combative and competitive state that focused all its efforts on conquest and expansion, expertly combining its economic and human capital for future

development. The fall of the Mamluk sultanate was the outcome of a decisive war that lasted from August 1516 to January 1517 AD.

11. A number of sources—Arabic, Turkish, European, and Hebrew—describe the Ottoman invasion of Syria and Egypt in great detail. Few accounts of an empire being occupied by another empire have been documented so meticulously, often day by day, explaining how the Ottoman government took over after the Mamluk sultanate was overthrown and providing a clear picture of clashes between various customs, mentalities, and behaviors.

Globalizing Islamic Movements in Medieval Egypt

1. It is no coincidence at all that the growing interest in globalization has promoted interest in the trend often denoted as 'historical dimension of globalization'.
2. According to Alexey I. Andreev and his coauthors, 'the "age" of global world does not equal to the "age" of human history from the perspective of Big History which is one of the most groundbreaking fields in historical research viewing the integrated history of Space, Earth, life and humanity on large-scale time spans using a multidisciplinary approach' (Andreev, Ilyin, and Zinkina 2015: 250).
3. As Grinin, L and Korotayev, assured that from the seventh to the fourteenth centuries has witness the world religions and world trade world-system move to a new level of development connected with the expansion and strength ening of communication links and networks. On the one hand, in this period the level of development of the world-system links reached the maximum limits. Also, within this phase the world-system developed as a super system of contacting and competing third generation civilizations, which created firm cultural-information links among the world-system centers.
4. Islam as a civilization arose from an innovative fusion. Islam became a doctrinal fusion of three religions: Judaism, Christianity, and Mohammed's message (PBUH).
5. Islamic culture showed a high potential for scientific and technological synthesis between the 9^{th} and 14^{th} centuries. In the same way Islam was receptive to Judaism and Christianity in terms of religious doctrine, it was receptive to ancient Greece in terms of secular doctrine. In the years 26–98 AD, people like Ibn Rushed appeared. Many consider Ibn Rushed to be not only a devout Muslim, but also an Aristotelian and an early Muslim convert to the belief that the world was round.
6. Ibn Sina (980–1037 AD) wrote extensive commentaries on Greek philosophers. In several ways, Ibn Sina has been viewed as neo-Platonic in many of his roles. He is credited with the single most influential medical work of medieval times, The Canon of Medicine, which was a widely used medical reference book at European universities well into the 17^{th} century and is itself a synthesis. As a result, Islam has drawn inspiration from ancient Greece while also educating medieval Europe. Civilization was revealed as an innovative cultural synthesis method.
7. Through cultures, philobiblia and philoscience have preserved more than a hundred of Ibn Sina's works. (Ali Mazrui, *Globalization and the Future of Islamic Civilization*, 2005). Philobiblia is a passion for books and philoscience is a passion for learning. The origins of Islamic philobiblia and

philoscience can be traced back to the first verses of the Quran. Prophet Mohammed may not have realized it at the time, but those first verses were the opening of what would become the Quran, which would go on to become the most widely read book in its original language in human history. (In translation, the Bible is the most widely read book.)

8. The stage was being set for a community of reading—a society of reverence for knowledge—when those first verses were proclaimed fourteen centuries ago. What were the origins of philoscience and philobiblia? Muslims claim that the Prophet Mohammed's first words were about wisdom, and that God's first command to him was the imperative iqra'a (read!). The earliest Quranic verses established a connection between biological and mental sciences. Furthermore, by declaring that all wisdom ultimately comes from God, he cautioned against human ignorance or pseudo-omissions. Science had a moral responsibility. So, we were told by Quran, "Proclaim! (Or read!) in the name of thy Lord and Cherisher, who created- Created man, out of a (mere) c He Who taught (the use of) the pen, - lot of congealed blood: Proclaim! And thy Lord is Most Bountiful, -" Taught man that which he knew not. (Al Alaq (96).

9. Since the time of the Prophet Muhammad (d.632 AD) in the 7th century, Islam has had a powerful cosmopolitan impulse. In this regard, the tradition of Muslim transnationalism predates the modern era's formal establishment of nation-states. Muslims are encouraged to engage in international relations by the Quran: "O mankind, surely we created you of a male and a female, and we have made you races and tribes so that you may get mutually acquainted" and "Surely the most honorable among you in Allah's Providence are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant" (The Quran, 49:13). Prophet Mohammad himself made this claim in a popular hadith (prophetic tradition). In one or hadith, he encourages his followers to seek wisdom, even if it means traveling as far as China. As Islam spread rapidly from its modest beginnings in the western Arabian oasis town of Medina to encompass nearly the entire modern Middle East, Persia, Northern Africa, and even Spain, the Word became a social fact in the Muslim world. The religion would spread through West and East Africa, the Indian subcontinent, and the archipelagoes of Southeast Asia over the centuries. From the beginning, the concept of the Umma, or group of believers, which could be global in nature, was fundamental to Islamic philosophy and practice.

10. During the medieval era, Muslim-majority and Muslim-ruled societies underwent massive changes. They transitioned from being governed by centralized, Arab-dominated caliphates like the Umayyads and 'Abbasids to smaller, decentralized regional powers. Many of these regional authorities were non-Arab or had religious practices that differed from those of the Arab world. As a result, Muslim communities had radically different social structures. Residents' lives were dominated by complex social ties within each society. Religion, race, social class, gender, and legal status all shaped people's lives. Since there were so many variables at play, it is difficult to draw broad conclusions about life in general.

CONCLUSION

This essay attempts to review the history of Egypt in the Medieval Period since it was opened by the Arabs in 640 ADS until the Ottoman occupation in 1517 AD. The events of nearly nine centuries have been compressed; so many

important events necessarily had to be tightly summarized. Seven items are covered, including the history of Islamic Egypt between 640 and 1517 AD: the Economic Activities in Medieval Egypt, the Scientific Development in Medieval Egypt, the Archaeology and Globalization in Medieval Egypt, the foreign policy implications of Egyptian Rulers in Medieval Times and, lastly, the Globalization of Islamic Movements in Medieval Egypt .

Egypt contributed relatively little to Arabic literature and Islamic learning during the early 'Abbāsid period. But the Fāṭimids' intense interest in propagating Ismāʿīlī Shīʿism through a network of missionary propagandists made Egypt an important religious and intellectual center. The founding of the mosque-college of al-Azhar, as well as of other academies, drew Shīʿite scholars to Egypt from all over the Muslim world and stimulated the production of original contributions in literature, philosophy, and the Islamic sciences.

REFERENCES

"The Big History of Globalization", J. Zinkina, D. Christian, L. Grinin, I. Ilyin, A. Andreev, I. Aleshkovski, S. Shulgin and A. Korotayev, 2019.

Hopper, P. (2007). Understanding cultural globalization. Cambridge: Polity Press.

Perraton, J. 2011. The Scope and Implications of Globalization. In Michie, J. (ed.), the Handbook of Globalization (pp. 60–86). 2nd ed. Cheltenham; Northampton, MA: Edward Elgar.

Christian, D. 2004. Maps of Time: An Introduction to Big History. Berkeley, CA: University of California Press.

The Cambridge History of Egypt, volume 1, Cambridge University Press.

Stanly, Lane Pooles, A History of Egypt in the Middle Age, 1901, Arabic Version, 2014, by Ahmed Salem, and introduction by Ayman Fu 'ad Sayyid.

Helen Chapin Metz, ed. Egypt: A Country Study. Washington: GPO for the Library of Congress, 1990.

Streissguth, Tom. "Agriculture in the medieval Islamic World." In Crabtree, Pam J. Encyclopedia of Society and Culture in the Medieval World. New York: Facts on File, Inc., 2008.

Hamed A. Ead, Journal of Globalization Studies. Volume 11, Number 1 / May 2020.

https://en.wikipedia.org/wiki/Science_in_the_medieval_Islamic_world.

Dallal, Ahmad (2010). Islam, Science, and the Challenge of History. Yale University Press. pp. 38–39.

Il Kwang Sung Konkuk, (2017), Mamluks in the Modern Egyptian Mind, University Seoul, Korea.

Alleen R. Das, The Hippocratism of Abū'l Hasan Alī ibn Ridwān….and creation of Medical ISNAD, Journal of Islamic Studies, 28:2 (2017), pp.155-177.

Andreev, A. I., Ilyin, I. V., and Zinkina, J. V. 2015. Approaches and Paradigms in Defining the Essence of Globalization. In Grinin, L. E., Ilyin, I. V., Herrmann, P., and Korotayev, A. V. Globalistics and Globalization Studies (pp. 250–257). Volgograd: Uchitel.

Grinin, Leonid; Korotayev, Andrey, Journal of Globalization Studies. Volume 5, Number 1 / May 2014.

History of humanity: scientific and cultural development, v. IV: From the seventh to the sixteenth century, Al-Bakhit, Mohammad Adnan and others, 2000.

Irene Bierman, Art and architecture in the medieval period, online publication date: March 2008.

Design without Representation in Medieval Egypt, Nasser Rabbat, Mar 2008, Volume 25: Issue 1.

Muslims and Modernity Culture and Society since1800*Edited by ROBERT W. HEFNER, page 198.

Ali Mazrui, Globalization and the Future of Islamic Civilization, (2005).

Ahmed Ibrahim Abushouk, Globalization and Muslim Identity Challenges and Prospects, The Muslim World · June 2006