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They even built sanctuations dedicated to housing the remains of the prophet, although their remains were never officially moved to the sanctuations. The dynasty encouraged the developments of the Fatimid's mausoleum still in the city of the dead today. During their reign over the area, they built were intended to be like fan houses for people to use while visiting the prophet's descendants. Courtesy: Casual Builder/Wiki Commons They also built a mesquitas, ribats (small military purposes. They also helped build infrastructure for water and other life needs. The area declined slightly close to the end of its reign the end of the fatal pernode, the political climate in the area has worsened significantly. After one of the Pernode began. By the time 1168 wrapped it, the decline was almost complete. Courtesy Photo: MD IET/Wiki Commons The city suffered a lot of the fall, and although the cemented and buildings remained intact, the area experienced a great declaen in importance. The sections of the city that were still not constructed became cemented later as part of the great Qarafa. The Pernode Ayyubid played Overonce the Pernode the revitalization of the resumption area, and began. Some previously built monuments were demolished, but new monuments were erected in their place. The idea was to remove all of the Fatimid Shi¢ÃÂÂa ¢ÃÂAs influences from the cemeteries, and they were highly successful in doing so, thanks to the destruction of a lot of the Fatimid buildings, tombs and mausoleums. Photo Courtesy: Robert Prazeres/Wiki Commons The Ayyubids built the very first Sunni madrasa, which is a widely recognized Islamic seminary in Egypt today. They changed the area greatly, turning it into a miniature district. Ayyubids Built Up the AreaPerhaps the most notable new build under Ayyubid reign was the dome built over the al-Shafi¢ÃÂÂi¢ÃÂÂs tomb. The beautiful structure is the largest detached mausoleum in Egypt, and it was built because al-Shafi was supposedly a great Muslim saint, although the Quran doesn¢ÃÂÂt mention that in its text. Photo Courtesy: Blazej Pindor/Wiki Commons The structure is still one of the most impressive buildings available to see in Cairo today, and it¢ÃÂs often regarded as a triumphant symbol of ¢ÃÂÂorthodoxy over heterodoxy over heterodo military training. The new cemetery was just east of the existing one, and the Mamluks built monuments there. Photo Courtesy: Wiki Commons In fact, the monuments they are still standing at the site today. One of the most notable structures is the Zawiya of Shaykh Zayn al-Din Yusuf. The structure served as the core of the new area and attracted new residents to the City of the Dead. Cairo¢ÃÂÂs Affluence Led to Revitalization During the time of the Mamluks¢Ã influence, Cairo¢ÃÂÂs prosperity was booming. Sultan al-Nasir Muhammad reigned over the area, and this led to an influx in usage of the Qarafa necropolis. At the height of its wealth, Cairo began using the City of the Dead for prestige. Photo Courtesy: ramonvermij/Pixabay The revitalization of the Smaller Qarafa, thus turning it into the Greater Qarafa was built around the Mausoleum of Imam al-Shafi¢ÃÂÂi. The Plague Hit the Population HardOnce the plague of the 14th century hit, the population of Cairo suffered some great losses. That didn¢ÃÂÂt stop the Mamluks from rebuilding the City of the Dead, however. They extensively built up all across Cairo and even expanded out into new areas surrounding the city. Photo Courtesy: Unknown/Wiki Commons The focus was on the Northern Cemetery, which is still standing today. It was built up, and they even built a roadway because of the area¢ÃÂS growing importance. The Mamluk military took over the region and used the road as a safe passage for pilgrims to migrate to the area. Play Came After the PlagueAfter the plague died down, the roadway that was built was surrounded by restaurants and stables, all of which were there for travelers who went through the area of sorts. Photo Courtesy: Yasser Elrasoul/Wiki Commons Sultan Baybars (also spelled Baibars) used his power to start an early equivalent of a large tourist attraction with equestrian games, horse training and even military parades. The area went from a development area to a well-built leisurely spot in no time at all. This was all while bodies lay in the tombs and graves around them. The Bahri Mamluks Continued New Construction Even while the area was turned into a leisure center, the building continued. The Mamluks continued to build funerary structures, and the Northern Cemetery eventually surpassed the Southern Cemetery in e soir; Anoicnuf, setnanrevog sotium, olpmexe ues s³ApA. ahsaB-la hsoH odamahc osomaf aroga u© Alosuam mu me adarretne iof onamoto etnanrevog od ailAmaf A a§ Anagniv amu moc uotlov anamoto argeR ragul ortuo me ratnetnoc es ed mahnit maiviv ¡Ãl euq seleuqa euq avacifingis ossl .edadic an recetnoca mairedop siarenuf e sorretne sanepa euq uonrevog elE .sotroM sod edadiC ad osu o rignirtser e aer¡Ã a razinredom uidiced ele ,aitsanid airp³Ãrp aus uecelebatse onamoto etnanrevog mu odnauQ .opmet ed odoÃrep otruc mu rop otigE o marapuco ³Ås sesecnarf sO snommoC ikiW/kcroY otejorP O :aisetroC otoF .avatser euq oir©Åtimec ocinºÃ o are afaraQ O .sodacolsed messof m©Åbmat edadic ad seconarf so e ele ,8971 me otigE o uidavni etrapanoB o£ÅelopaN odnauQ odut uodum asecnarf of Asavni A .setnanoisserpmi saruturtse sa ratisiv arap aer; A a arap marinuer es adnia soriegnartse satsirut sam ,redop on opmet ues etnarud maranilced m© Abmat soire arap marinuer es adnia soriegnartse satsirut sam ,redop on opmet ues etnarud maranilced m© Abmat soiregnartse satsirut sam ,redop on opmet ues etnarud maranilced mo op etnaruD segamI vtteG/INAGreV .A/AED :sotof ed aisetroC .odanier ues etnarud sotroM sod edadiC an otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto setnarud sotroM sod edadiC an otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto setnarud sotroM sod edadiC an otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto setnarud sotroM sod edadiC an otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto setnarud sotroM sod edadiC an otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto sod ocit\text{Alop odanier} o .ele moc otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto sod ocit\text{Alop odanier} o .ele moc otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto sod ocit\text{Alop odanier} o .ele moc otium uerroco of. a soifased sod asuac rop. omin\text{Am} o rezid arap ,osohcor are sonamoto sod ocit\text{Am} o rezid arap .osohcor are sonamoto sonamoto sonam ÃreP o e anamotO argeR A .saer¡Ã siam me elop³Ãrcen a rednetse a o£Ã§Ãisopo me adazinabru siam aer¡Ã amu erbos sotrom sod edadic a rednetse ©Ãta omoc meb ,riurtsnoc arap artxe o§Ãapse o e sedadilibah saus marasu selE .sodÃurtsnoc marof sassardam e satiugsem ,solumºÃt ,su®Ãlosuam siaM snommoC ikiW/spillihP eilrahC :aisetroC otoF .oir®Ãtimec on soir¡Ãrenuf sotsopmoc soirp³Ãrp sues riurtsnoc a mara§Ãemoc aer¡Ã an edadeicos ad etile ed Buss/Getty Images because of this, the city of the dead demanded the workers again, and the city was popular with workers and their fans with housing supplied to them. The population of the area began to grow constantly again, although urban planners tried to ban the housing of the area. Deemolations changed the area began to decrease, and more of its citizens were classified as housing problems The poor and experienced. When the modernization of the area led to a large demolition of history districts of the cemented rivers were very difficult to establish in the place. As a result, the numbers of the census to the residents living in the city of the dead are not a representation needs how many citizens actually lived in the place. The governments moved the poor to the city of the dead were not reinforced for a long time. In the early 1900s, people were encouraged to establish permanent residentials in the field of cemented. CEDITED PHOTO: MARCO LONGERA/GETTY IMAGES The government at © offered assistance to some people, helping them move there. He also created a tram line that connected the outskirts of the imam al-shafi neighborhood 'I as pyra ours pygon, as well as the rest of Cairo. When the innio of the 1940s, the city had almost 70,000 residents. The poor were pushed out of Cairo, the rich in the city wanted the poor in the city of the dead. Although the government was not equipped to deal with the mass migration to the area, this happened quickly as the SÃ © Culo CDIDIDA photos: fr. Fr. They received the nickname "the residents of Tomba" and the citizens who were pushed to this way of life were often excluded from government initiatives. This only fed the fire when it came to people who need housing, but they can not afford it. The city experienced an increase in living inhabitants than the 20 -year course - from 1956 - the city of the dead experienced an influx of the living, and the population began to grow. The urban development that was happening inside and around Cairo was the main culprit of the wave of people who move to the necron. QUITE: Michaã ¥ Â € šhuniewicz/Flickr because of industrialization in Cairo, it was difficult to take care of the poor population of the city. They could not afford to stay in town, so they migrated to the city of the dead finally stopped a little, but everything changed in the 90's use. An earthquake hit Cairo, literally shaking the city in its essence. The damage was large enough to make another influx of impoverished people moved to the city of CEMITÃO. CEDITED PHOTO: team sergeant. Jeffrey D. Anderson/US Marine Corps/USAID, with no other place and the inability to rebuild their lives in the Cairo after the earthquake devastation, these residents had no choice to be resorted to killed for refrais. It was not a solution they loved, but they saved them from everything that was happening around them in Cairo. There are now five five -way in the city The city of the dead is divided into five distinct cemented cemented ones that serve as a community of landscape organization in the middle of the desert. The five are the ceremony of the North, the cemented Bab El Nasr, the cemented South, the Bab El El and the Celério dos bigs. Photo Cedida: Casual/WIKIA MONTHEM Airea Airea Home of a different tribe when it was built, and now these are their own rich story that differs from cemented to cemented. Some serve as the final places of prominent Fanmy resting, while others are home to regular citizens that they needed a place to be buried. The residents caused their poor practices who were forced to migrate to the city of the dead by taking advantage of the mother and transformed the cemented into its own private community. It became an accessible alternative, and the mausoleum and structures that were built for over 1,500 years in the city of the dead were resistant enough to support natural elements. CEDITED Photo: Chris McGrath/Getty Images shortly after people migrate to the city, a community was formed. Some Famãias live in tons, and the neighborhood became a own entity, with the residents establishing their own business and establishing lives in the area. The area is now a cause of the vast population of Cairo, the city, the city of the dead has become a place where the living and dead coexist. The misplaced residents were formed by the circumstances living in the serious city, and more than 500,000 people call Necololis home today. CEDITED PHOTO: Matthias Feilauer/Wiki Commons Some people live in and around the tanks and mausoleum. There were plans for movan for the best to be, but the number of people who live there caused great delays in their relocation. Residents now reside in morbidity, without another place to go. Residents do not fear that Deadit is fanciful to assume that the city of the dead would be considered a dark and haunted place. After all, there are unlimited ways in supernatural ways that can become legend things in a giant cemented city. Surprisingly, the residents who live in a lot more afraid of each other than the dead people who sleep them. Photo Provided: DEA/G. 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