

Foreign communities in Rosetta and its economic and political role during the Ottoman rule

Mahmoud Ahmed Darwish

Professor of Islamic Archaeology

Faculty of Arts – Minia University

prof.mdarwish@gmail.com

Abstract

The Ottomans made great strides in the state's openness policy in its relations with the European state, especially with regard to commercial activity. The Ottoman Sultans, including Sultan Selim I and Sultan Suleiman the Magnificent, concluded several treaties to regulate these commercial relations. This helped the flow of foreign communities into the Egyptian gaps, including, of course, a rational loophole.

These agreements between the Ottoman Empire and the European countries in the sixteenth and seventeenth centuries were called the concessions. In fact, they were the backbone of foreign communities in the Ottoman Empire. These agreements generally stipulated that Europeans would be allowed to enter the Ottoman lands and settle in any part of their parts and trade in its cities and ports are absolutely free. The foreigners were not subject to the authority of the local rulers, as ambassadors and consuls represented their citizens before the Ottoman authorities on the one hand and they were authorized by their government.

It has settled in Rashid foreign communities, the most important of which are the Venetians, the French and the English, alongside the Jews.

The research deals with these communities and their economic and political role in the period leading up to the French campaign against Egypt.

Key words: foreign communities, Rosetta, Venetian community, English community, French community, Jews, political conflict.



1. The Ottoman Empire and the emergence of foreign concessions and communities

The Ottomans made great strides in the policy of opening the state in its relations with the European state, especially with regard to commercial activity. This helped the flow of foreign communities into the Egyptian stomata, of course Rosetta stomata.

When talking about the historical development of concessions in the Ottoman Empireⁱ: there is no doubt that the agreements between the Ottoman Empire and the European countries in the sixteenth and seventeenth centuries that were called the concessions were in fact the backbone of foreign communities in the Ottoman Empire, which are the documents and historical origins that depended on them Those communities in residence and trade.

These covenants generally stipulated that Europeans would be permitted to enter the Ottoman lands and settle in any part of their parts and trade in their cities and ports freely, and organized the conditions of that trade and allowed the merchants to import all goods and export what is permitted and specified customs fees, and prevented their employees from using violence against merchants Aliens or seize their goods or charge additional irregular taxes (Khoury, 1959-1960, 1, p. 19).

On the personal level, the state guaranteed the personal freedom of the foreign residents on its lands (the Dhimmis), so it exempted them from paying the tribute and granted them freedom of religion and the practice of their religious rituals. It also approved the conditions of inheritance without the intervention of the Ottoman officials in this regard. These agreements allowed the states contracted with to establish their representatives in Constantinople under the name of an ambassador or bill, and consuls in other cities, and they allowed these people to supervise their citizens and resolve disputes and disputes between them or defend them and therefore foreigners were not subject to the authority of local rulers, so ambassadors and consuls represented their citizens before the authorities on the one hand, the Ottomans are empowered by their governmentⁱⁱ (Saban, 2000, p. 63. Al-Boudi, 2015, p. 329).

Thus the diplomatic representation arose between the Ottoman Empire and the Christian European countries, as this representation took a commercial character in its beginning, because the relations between the two parties carried this content. So the main objective of the ambassadors and consuls was the interests of their citizens and the application of the privileges granted to them and obtaining from time to time the confirmation or renewal of it, or the addition of other items that commercial and life practice proved necessary, but this goal has been mixed with since the sixteenth century political maneuvers, through which states intervened European affairs in the internal and external affairs of the Ottoman Empire (Salat, 2018, p. 439).



The agreements between the Ottoman Empire and the European countries, and in particular the 1536ⁱⁱⁱ (Millerr, 1966, p.20.Matuz, 1977, p. 967). Agreement with France, have raised many questions and discussions that have, over time, generated huge historical and human rights literature in all languages, all revolving around these agreements and covenants, their content and the views of historians in them. Many of them were surprised that the Ottoman Empire granted the consuls of the European state and its ambassadors almost complete independence in determining the affairs of their citizens and organizing them in all respects, and that this was done according to their own laws, and without that being followed by reciprocity by those countries, they are merely their opinion - actual privileges - and they are a waiver From the Sultan for his rights and sovereignty in the interest of foreign countries (Khoury, 1959-1960, p. 19). The natural situation for foreigners in various countries is that they are generally, like the indigenous people, subject to the laws of the countries in which they reside, and this is a natural result of the sovereignty of the state over its lands, as the Ottoman state did not retain under this sovereignty, such as legislation and the judiciary regarding foreigners residing in its lands (Brown, 1914, Introduction).

The most surprising of the jurists was the acceptance of the Ottoman Empire, which is at the height of its power in this situation, which is called in international law (Exterritorialité), that is, the exemption of foreigners from the issues of the state in which they reside, and this undermines the sovereignty and independence of the state. Some historians have attempted to find a justification for this by saying that the Ottoman Empire - the powerful state - granted such privileges with generosity (Mantran, 1962, p. 551).

Others interpreted it as a pure and pure economic factor as it showed that the anxiety caused by the shift of Far Eastern trade from the possessions of the Ottoman Empire to the path of Cape of Good Hope and European interest in America instead of the East, and the need of the Ottoman state for the money that was coming through it through trade and the import of cash silver and the proceeds of customs and its sense that Its foreign trade can only be carried out well by foreign merchants, because the Ottomans do not master much of this type of business and they do not have its main ingredients. All this pushed the Ottoman state to be more flexible and tolerant in looking at its relations. Exclusive with foreigners (Salat, 2018, p. 439).

A third team added that the weakness of the Ottoman sultans after Sultan Suleiman and the desire of some of them to win the favor of some foreign countries were the reason for the expansion and consolidation of advanced privileges granted to foreigners (Khoury, 1959-1960, p. 19). A fourth category said that the difference in religious customs and beliefs between Muslims and European Christians, and the benefit accruing to the Ottoman Empire from establishing commercial relations with other countries, created the specificity of relations between the Ottoman Empire and foreigners.



The most common possibility is that trade is the main driver for establishing friendship and peace relations between countries and peoples, and to this end, trade agreements are usually signed between countries. According to the principle when there are very large differences between two peoples, in terms of religion, such as customs, laws and traditions, it is difficult to establish permanent, continuous and secure relations between them, unless one of the two peoples who are attracted by his activity towards the land of the other can find extraordinary guarantees, without which all reassurance and safety on people and property (Féraud, 1866, p. 29).

These rights or those guarantees that are called concessions - because they were granted to foreigners they did not enjoy in the past or because they are distinct from what citizens enjoy themselves - they are in fact similar to treaties and include certain commercial facilities, and these guarantees have become with countries over time laws and norms International. Upon studying some of the rights granted to foreigners in different times, it becomes clear to us that the covenants granted by the Ottoman Empire to the Arab states in most of its clauses and clauses - including the issue of a private judiciary - are not a new or innovative thing in the history of international relations, but rather a continuation of an international tradition and commercial norms that have been followed by various countries In ancient and medieval ages (Brown, 1959-1960, p. 14).

As an example of these guarantees provided by the Ottoman Empire to foreigners residing on its lands, we find the agreement signed by Sultan Mehmed II with the Venetians in 1454 after the conquest of Constantinople and this agreement was not in fact confirmation of the rights they enjoyed in the city under the Byzantine rule (Khoury, 1959-1960, p. 18-29), and it was provided It was not a model for the agreements that occurred between the Ottoman Empire and other countries in the sixteenth century (Khoury. 1959-1960, p. 31).

It can be said that the Ottoman concessions went through several stages aimed at strengthening relations between peoples:

In the period between 1536-1740 after the Ottoman rule in Egypt, which was called the stage of foreign concessions, stabilized, the French, through the concessions they obtained in 1536, were able to control the eastern trade despite the fact that the Ottoman Empire was in that period at the height of its strength during the reign of Sultan Suleiman the Magnificent, and this treaty has become a role model for all the treaties concluded between the Ottoman Empire and other countries such as Venice, Genoa, the Netherlands, Austria and Russia, where the privileges granted to these countries without exception were distinguished by focusing on commercial goals coupled with the protection of Christians (Abdul Rahim, Landmarks, pp. 86-18).

As for the period extending between 1740-1839, it was characterized by obtaining commercial and political privileges with the aim of settling foreigners in the Ottoman Empire, as it differed from previous ones in that previous concessions were granted by the Sultan and the privilege remains in effect as long as the granting authority is in the seat of



government, so if the Sultan changes due to Death or isolation These privileges were changed or renewed, and these privileges were marked by continuity regardless of the death or removal of the Sultan. At this stage, the economic structure of the Ottoman Empire began to change and collapse, as through concessions it became a colony and a market for the powerful commercial and industrial countries that achieved many economic, political and military interests (Sevket, 1987).

2. Foreign communities in Rosetta

1. 2. The Venetian

Venice suffered at the end of the fifteenth century two powerful strikes that were close to eliminating it commercially, namely the discovery of the Cape of Good Hope route on the one hand and the Ottoman Empire's seizure of many of its affiliated countries on the other hand (Diehl, 1979, pp. 152-153. Abd al-Nabi, 2001, pp. 1-2), so Venice was among the first countries that were eager to conclude treaties Trade with Turkey and obtain concessions through it to restore its commercial position in Egypt, and to protect its citizens in the states of the Ottoman Empire.

From the first moment of its occurrence, the Ottoman conquest of the Levant and Egypt in 1516-1517 was a disaster for the commercial Venetian interests, depriving them of one of the main sources of supply or import and of one of their important markets as well. It is also important to remember that the loss as a result of this must have been done to their local trading partners in the Levant and Egypt. In the following period, Ottoman relations with Venice continued to swing between peace and war treaties until Venice lost all of its foreign bases in the Levant. However, before that, it had lost its position as a first trading partner with the merchants of the Ottoman-ruled regions, as other European countries entered into various forms of arrangements with the Ottoman Empire, in order to preserve their commercial interests.

However, during his stay in Egypt after the Ottoman conquest of her in the year 923 AH / 1517AD, Sultan Selim I had concluded a commercial treaty with the Republic of Venice, to increase commercial activity in Egypt. Throughout the sixteenth and seventeenth centuries the Venetians were keen to obtain concessions from the Ottoman Empire, and were also keen to renew their treaties upon the assumption of any new sultan, and from these treaties (Treaty of 1517 AD) (Fahmy, 1973, pp. 1-10). Then it was renewed in the years 1521, 1534, 1573, and as a result of the deterioration of the relationship between the Venetian and the Ottoman Empire in the middle of the seventeenth century, the Venetian exercised its commercial activity in Egypt under the flags of other countries since 1645 (Al-Ghannam, 1988. p. 35).

In the context of talking about the Venetian concessions in the Arab Mashreq, the Treaty of 1517 between the Ottomans and the Venetians came to the fore. From the Venetians in Egypt, especially in Alexandria, and they had a neighborhood of their own that included

two hotels, a bathroom, a bakery, and a church. They also had a neighborhood in Cairo called the (Venetian Line), and the Mamluk government exempted them from some taxes.

The Venetians did not delay the assistance of the Mamluks, and they imported to Egypt all their needs, from foreign commodities to weapons, ammunition, iron, and wood, even though the Popes of Rome had been issuing leaflets since the thirteenth century to prevent the export of war material to Muslims in general and the Mamluks in particular, and the Popes were entrusting to knights Spartanism^{iv}(Boas, 2001, p. 26) and the Daoism^v(Archer, 1894, pp. 545–46) to monitor the seas and prevent the arrival of military materials to Muslims. However, the Venetians were carrying out smuggling operations through which the materials were sent to the Mamluk sultans of Egypt and the Levant (Abdul Rahim, 1960, pp. 119-121-369. El-Shennawy, 1969, pp. 105-108).

The trade of the East continued to meet the needs of the upper class in Europe, which made it retain its high value, and all that arrives in Europe makes a profit for the merchants in Europe, so they were keen to maintain contact with the kings of the East, the source of this popular and profitable trade. The Venetian merchants were the source of the information for the rest of Europe, as the Europeans derived their information about Asia and Africa from the Venetian merchants who went to the ports of Egypt and the Levant (Schure, 1926, pp. 177-183).

The Republic of Venice practiced a kind of monopoly in the transport of eastern trade from the ports of Egypt and the Levant to Aruba and this trade was achieving great profits for the Venetians since they arrived in the ports of Egypt and the Levant until they transported and distributed them in European markets, and the strength of these commodities was Arab spices and perfumes (king, amber and water Roses and incense), as there were oriental goods that were very popular in European consumer circles such as silk fabrics, coffee, carpets, precious stones, and ivory (El-Shennawy, 1969, pp. 102-105). According to that wide trade, there is a large gun presence in Egypt, where the Venetian communities have their agents and stores with Egyptian stomata, and it is mentioned that this trade has created a class of wealthy merchants, whose capital has increased with great wealth (Abdul Rahim, 1960, pp. 119-120).

Sultan Selim I was fully aware of and comprehending all of these facts, and therefore he gave the Venetians some advantages. As for Egypt, it was alert to the poor economic conditions and the desolation that Alexandria had attained during the reign of the Mamluk Sultan Qansuh al-Ghuri and some of his predecessors from the Mamluk sultans at the end of the fifteenth century and early The sixteenth century I review the situation of the stomata after the Venetian merchants refrained from entering these boxes as a result of the Mamluk Mamluk princes and their deputies, as well as after the Portuguese and their constant threats to Arab trade by imposing a severe naval blockade (Ozuta, 1988, pp. 226-227-232).



The first thing that Sultan Selim did during his eight-month stay in Egypt was that he concluded a treaty between the Ottoman Empire and the Republic of Venice on February 14, 1517, according to which he returned all the privileges that the Venetian merchants enjoyed in the Mamluk era (Ozuta, 1988, p. 233), in order to encourage them to come to Alexandria and the rest of Vulnerabilities in their ships and merchandise and conducting their commercial activities in an atmosphere of reassurance, stability and security(HuriIslamoglu, 1987, p. 333).

Therefore, it was the first thing that Sultan Selim I referred to in the commercial treaty granted to the Venetians to enjoy all the privileges granted to them during the Mamluk era, the most important of which was to treat the Venetians with justice and respect and not to subject their people and their stores to looting and aggression and that the consul of Venice in every loophole is the one that decides in affairs His subjects and their personal and financial disputes in accordance with the laws of Venice with the guarantee of special conditions to facilitate the docking of Venetian ships in Egyptian ports, and the Venetian pledge from their side that the subjects of the Sultan are safe in the ports and cities of Venice(Harraz, 1970, p. 70. Abdul Rahim, 1960, pp. 120-121).

All of this was embodied in the content of the texts of the treaty, and in the introduction stated that this treaty is directed specifically to the ruler of Alexandria and its public officials and police officers, in order to take note that the privileges granted to the citizens of the Republic of Venice by the Mamluk sultans continue to take effect after the approval of Sultan Selim.

Although the Ottoman rule had not been completely settled in Egypt, Sultan Selim I, during his stay in Egypt, entered into this commercial treaty with the Republic of Venice and the vast majority of its provisions were directed to Egypt, Alexandria Port, and other Egyptian ports bordering the Mediterranean. It aims to encourage Venetian citizens to intensify their commercial and economic activities with Egypt, which has become an Ottoman state.

During the stay of Sultan Selim I in Egypt, he attended a meeting with envoys sent to him by the Republic of Venice. Doubts were raised about the date on which this meeting took place and there are those who confirm that it took place on February 14, 1517, when the treaty was signed after that meeting.

This treaty is the first official document announced by the Ottoman Sultan who controlled Egypt after his victory over the Mamluks, as it is in terms of form and content clearly recognizing the privileges that the Mamluk sultans had granted to the Italian republics. Moreover, this treaty was intended to encourage Venetian nationals to intensify their commercial activity in Egypt, especially in Alexandria, the second illiteracy of it is manifested in the fact that many of its texts or texts similar to it have been included in the subsequent treaties and agreements concluded by the Ottoman Empire with European countries, as There was competition among nations to obtain the most concessions for their

nationals. Every European country was keen that the treaty it signed with the Ottoman Empire should be inclusive and inclusive of all the privileges that were insulted and given to others(Farid, History, p. 192).

The Treaty of 1517 with Venice had good and positive results, after the Ottomans had completed control of Egypt, and this treaty was a prelude to a great economic recovery witnessed by Egypt and in 1521 Venice obtained another treaty that dealt with its commercial dealings throughout the Ottoman Empire similar to what it was obtaining from the Byzantine state Before its fall, it is known that these concessions derive their origins from Byzantine history, as the Ottoman Empire inherited this tradition from the Byzantine state that was granting Venice such privileges within its kingdoms(Anis, 1981, p. 186).

When we take into account the totality of these aforementioned matters, the significance of the references in the important notebooks documents becomes clear to us. The reference to the island of Cyprus clearly indicates the gun that controlled the island until 1570. The commercial operations clearly indicate the continued commercial activity of the gun in the Levant, an activity that violates the Ottoman laws in at least two basic ways. Moreover, bearing in mind that the Venetians and the Ottomans fought several wars with each other, we can understand the Venetian attempts to destabilize the Ottoman authority in the context of this conflict.

After the wars between the Ottoman Empire and Venice ended, the Venetians signed a treaty or surrender instrument, between the Republic of Venice and the Ottoman Empire to end the war on October 2, 1540, to resume trade between the West and East after the war and revitalize trade between Venice and the Ottoman Empire. The agreement included concessions given to Venice after its surrender to the Ottoman Empire(Farid, History, pp. 235-234). The economy of the Venetian cities of Dalmatia was severely affected by the Ottoman takeover of remote areas in the previous war, but it recovered and remained steadfast even during this war(Raukar, 1977, pp. 218-221).

2. 2. The French

As for France, it was no less interested than the Venetians, but rather it was its strongest competitor in the East's trade. At a time when Venice was declining commercially in the East, France's conditions began to improve with it, and France entered into a treaty with the Ottoman Empire that is a confirmation of the Treaty of 1507, which It was concluded with Sultan al-Ghourri(Clément, 1960, p. 264), and one of the most important treaties concluded between the two countries is the Treaty of 1535(Hurewitz, 1956, p. 1. Mustafa, 1996, p. 39).

The importance of this treaty for French merchants in Egypt is due to the fact that its provisions included freedom of trade between the two parties, and freedom to transport goods.



Many researchers believe that it is confirmation of the aforementioned Treaty of 1507, which was confirmed in 1028, and one of its most important provisions was freedom of movement for French nationals in all countries of the country as well as in gaps, the payment of the usual taxes, so that both parties pay the same taxes, France has the right to create consulates for it In various Ottoman provinces, including the stomata, with the granting of immunity to consuls and their employees, and other items, and the advantages of the Treaty of 1604 are among the most important privileges obtained by French merchants, this treaty surrounded most of the problems of the French and organized their conditions in the East. It was later renovated in 1609, 1614, 1618, and 1624.

The policy of the French Ottoman rapprochement prevailed, and the reign of Suleiman the Magnificent represented the head of the pyramid in relation to the power and position of the Ottoman Empire among the countries of the world at the time. This emergence had its impact on the contemporary countries of the world, especially on the countries of Europe that were living dangerous political and religious divisions, and for this the positions of European countries varied according to the circumstances of each country. Charles V, king of the Holy Roman Empire, was competing with François I, King of France, on the governing seat of the Roman Empire, and Pope Leo X was a rival to the German monk Martin Luther, leader of the Protestant resistance. Belgrade was suffering from internal disturbances due to the young age of its King Louis II, which led to the outbreak of conflict between the princes (Al-Thaqafi, 1990, p. 92).

For this reason, François I saw that he should take advantage of his place and the power of the Ottoman Empire and gain it as a friend to him, and he stood by his attitude of courtship and desire to compromise, believing that it was the Ottoman Empire that would limit Charles V's ambitions and stop him alone, and this French orientation proves what he mentioned to Ambassador Vince when he said: His Excellency the Ambassador I cannot To deny that I so desperately want to see the Turks as very strong and ready for war, not only in the self-interest of the Ottoman Sultan but to weaken the power of Emperor Charles V and cost him dearly, and to give all governments security and safety against a great enemy like this Emperor Charles (Al-Thaqafi, 2009, p. 47).

France began negotiations with the Ottoman Empire after the Battle of Pavia, in which the King of France Francois I was captured in 1525, so his mother and guardian sent her envoy John Frangipani with a letter from her and a letter from the captive king requesting that they attack the forces of the Habsburg family and release the prisoner.

Although the prisoner was released by a treaty concluded in Madrid between France and the Habsburg family in 1526, after his release, François sent his secretary Jean de la Foret to 1590 to Sultan Suleiman with the aim of forming an alliance in the form of a treaty (Al-Thaqafi, 2009, p. 47), later called With the Treaty of French-Ottoman Concessions, and given the great importance of this treaty after that, we present here the most important texts:

- Freedom of movement and navigation on fully armed and unarmed ships.
- The right to trade and commerce in all parts of the Ottoman Empire in relation to the subjects of the King of France.
- Customs fees and other taxes are paid once in the Ottoman Empire.
- The taxes paid by the French in the Ottoman Empire are the same as those paid by Turkish citizens.
- The right to consular representation, with the immunity of a consulate and his relatives and employees.
- The French consul has the right to consider civil and criminal cases whose parties are subjects of the King of France, and to rule on these issues. Rather, the consul has the right to seek the assistance of the local authorities to implement its provisions.
- In the various cases where one of its parties is a parish of the subjects of the Ottoman Sultan, he does not summon or interrogate the parish of the French king, and he cannot be tried without the presence of the French consulate.
- Testimonies of the King's subjects regarding the cases are admissible and taken into consideration when the judgment is issued.
- Freedom of worship for the subjects of the King.
- Preventing the enslavement of the parish of the king.

France benefited from its rapprochement with the Ottoman Empire militarily, economically, and politically. The results of this treaty were to increase cooperation between the French and Ottoman fleets, and took from the previous treaty a way to open the doors of trade with the East without submitting to the commercial monopoly imposed by Portugal after its discovery of the Cape of Good Hope, as it was done according to it. On the full right to protection under its flag, the parishes of other western countries, which made it a prominent place among the countries of the Western European.

Unfortunately, this treaty did not benefit from the citizens of the Ottoman Empire, as if it was only held to meet the Western demands, and to achieve the interests of the enemies without any remuneration. This treaty was the basis on which many of the treaties that were subsequently concluded between the Ottoman Empire and European countries in general were followed (Al-Thaqafi, 2009, p. 48).

The privileges that were given to the French state were the first wedge hammering in the coffin of the Ottoman Empire, and its distant effects later appeared. France took advantage of the policy of opening the Ottoman Empire commercially with some European countries and the agreement with Venice, and renewed the concessions granted to it during the Mamluk period. In 1528, it took the freedom to live and travel to its citizens by land and sea with the pledge not to subject their churches, and not impose real estate taxes on them. Friendship and Trade Treaty (1535), which includes customs and tax exemptions, the right to reciprocity, and active trade between Rosetta and Marseille (Suleiman, 1995. p. 295. 47. Zohni, 1995, pp. 11-27).



Sultan Suleiman also concluded a treaty with François I of France in 1528 in which the Ottoman Empire specified the privileges previously granted to the French by the Sultans of the Circassian Mamluks. And it gives them the right to move about freely by land and sea, and to do trade, without anyone harming them, or being harassed by the Ottoman authorities. The treaty regulated their residence and way of life in their own neighborhoods or khanates, stipulating that their churches would not be affected or taxed.

The success of the implementation of this treaty encouraged that the King of France, François I and Sultan Suleiman the Magnificent, rushed to conclude a new treaty, which strengthened the speedy conclusion of the friendly relations between the two great monarchs. This treaty was held in 1535 and was known as the Treaty of Friendship and Trade between the Ottoman Empire and France that was more comprehensive than The previous treaty, in which it was decided to grant France and all its nationals who went to the territories of the Ottoman Empire various concessions in exchange for granting the Ottoman nationals almost identical concessions.

Due to the good relations that linked Sultan Suleiman the Magnificent to France, he responded to the request of its king François I of military aid, during the war that flared between France and the Holy Roman Empire around the Duchy of Milan in northern Italy, so Khair al-Din Barbarossa sailed from Istanbul in May 1543 at the head of a naval force Great to southern France, to help her free the port of Nice from the grip of Charles V, and he succeeded, with the help of Pollan, the French naval commander in recovering the port of Nice in July 1543.

On the sixteenth of September 1543, a treaty was concluded between the Ottoman Empire and France, in which the latter left the port of Toulon with its consent to the administration of the Turks, and it is one of the unique events in history that rarely occur. Toulon, the military port of France, became a military base for the Ottoman Empire, which was in An urgent need for it, as the Ottoman fleet was relentlessly attacking the Spanish military targets that were threatening the Arab Maghreb countries and navigation in the Mediterranean.

In the period when he left the port of Toulon to the Ottoman Empire, the French port was evacuated from all its residents by order of the French government, and I asked them to take with them all their belongings and money, and I promised to refuse to emigrate from the city to disobey the French government. Toulon turned into an Ottoman city, and the Ottomans remained for eight months, during which they launched successful naval attacks on the coasts of Spain and Italy. This alliance between the Ottoman Empire and France increased the discontent in Europe over François I, who supported his alliance with the Ottomans, to the extent that he allowed the transformation of the port of Toulon into an Islamic naval base serving the Ottoman fleet, and the European public opinion on this cooperation called the defiled union between France The crescent.

After the death of François I, King of France, his son Henry II pursued his policy of supporting his relationship with the Ottoman Empire, strengthening friendship, and using its navy in time of need, so he concluded a treaty with the Ottoman Empire on 16 Safar 960 AH (February 1, 1553), according to which the Ottoman navy assisted France in opening an island Corsica^{vi}(Bertarelli, 1929, pp. 41:48), and that sixty warships equipped with individuals and equipment be provided to it, and the agreement stipulated that the spoils and prisoners be the share of the Ottomans, even if they were Christians, as the



agreement contained other texts to regulate cooperation between the two countries in this field, and the Ottoman and French fleet succeeded in opening the island of Crosica thanks to this alliance.

When the influence of the European state increased and its interference in the affairs of the Ottoman Empire increased during its weakening stage, it took from the treaties that it made with it in support of this penetration, and interfered in the state's policy more than those treaties that were established on the basis of the exchange of rights and duties between the Europeans in the Ottoman state and the subjects The Ottomans in European countries (Paul, 1993. Harb, 1994, Tammam, <https://archive.islamonline.net/>).

If France's relations with the Ottoman Empire during the 16th century were marked by strength, conciliation of interests, and political, economic, and military cooperation, then the matter differs in the 17th century, in which France pursued a policy of sending missionary missions to the east, along with expanding economic activity, and that coincided with France's preoccupation And the Ottoman Empire disordered internal conditions (Zohni, 1995, pp. 28-37). For many reasons, the relations between the two parties were strained. Over time, France's position in the city swelled and imposed on the boats coming to the gap, raising the French flag. In the mid-17th century, the matter came to the French community underestimating the Ottoman administration and its representatives in the city to the point of violating the express terms and contracts registered in the Sharia courts (Ibrahim, 2012, . 256-256).

3. 2. The English

By the middle of the century (16 AD) an increase in the number of English appeared in the city, as England followed France in concluding treaties with the Ottoman Empire, such as the Treaty (1553), in which its citizens were granted the same privileges as French citizens, including freedom of residence in ports including Alexandria and Rosetta, And facilitating entry and exit of the port in exchange for paying customs. England obtained from the Ottoman Sultan commercial privileges for the merchants, their citizens, and their consuls in 1579 (Samad, 1983, La Question D' Egypt), and in the first half of the century (17 AD), the numbers of the British increased greatly, and with the time, the growing English presence in the city and the size of their work in it (Suleiman, 1995, pp. 296-298).

The high gate closed the Red Sea in the face of all Christian ships for more than two centuries - and this road was called the ancient trade route to the east - and European merchants could not cross this road for such a long time, so the Cape of Good Hope road replaced this road, as a road It is key to contact with India and the Far East, but the ongoing conflict between the English and French in both India and Egypt in the eighteenth century led to the revival of the Red Sea route that was shorter, faster than the route of circling around Africa, and it became possible for ships coming from the Indian Ocean to sleep It surpassed the port of Mocha, and ships were allowed The British East India Company - ignoring the Sheriff of Mecca who found benefit from crossing these ships - went further from Jeddah^{vii}.

When the war erupted between England and France in 1793, crossing the Mediterranean became a threat to merchant ships due to the French military presence in the Mediterranean, but the worst period began in 1769 when Spain declared war on England in

solidarity with France, all of which forced the English to withdraw from the Mediterranean for a period Two years - while Napoleon established his authority in Italy - so it was not possible to give protection to the English merchants at this sea.

But in general, in the last quarter of the eighteenth century the French trade with Egypt was significantly superior to the English trade, due to the popularity of the textile trade that was controlling the Egyptian market during this period due to the demand of the people, and during the French campaign against Egypt the English fleet was able to impose its control On the Mediterranean (after the site of Abi Qir Navy 1798, and English merchants resumed their activities, due to an increase in demand for English goods required to equip the (Egyptian Ottoman) military forces against the invaders.

4. 2. The Jews

After the invasion of Egypt by Sultan Selim I and the establishment of the rules for this invasion during the reign of the legal sultan, the Jewish people knew the meaning of human life, equality, and the taste of security and tranquility (Durant, 41, p. 370).

It is noted that the political and economic life of the Jews was proceeding in parallel with the various stages of the nature of life within the Ottoman Empire, for example the period of growth and prosperity in the Ottoman Empire that spanned during the fifteenth and sixteenth centuries in particular represented the golden age for the Jews of the Ottoman Empire, who They occupied an important place in the systems of Ottoman rule.

As for the period of stagnation experienced by the Ottoman Empire in the seventeenth century AD, the Jews of the Ottoman Empire were also subjected to a state of collapse on the cultural and economic level, but whatever the Ottoman eras differed, the Jews lived in safety and comfort in the shadow of the Muslim Ottoman Empire compared to the Jews who lived under the rule of Christian Europe, in contrast, the Jews have always been defending the national interests of Turkish lands (Von Grunebaum, 1971, p. 369. Show, 1992, p. 182).

When the Ottoman Empire invaded Egypt, Jews were allowed to occupy positions in minting and exchange jobs and some financial jobs (Güteryüz, 2012, p. 98). The reign of Sultan Suleiman the Magnificent is also the golden age of the Jews of the Ottoman Empire (Güteryüz, 2012, pp. 47-48). The English writer, Lady Mary Wortley Montague (Prescott, 2000, pp. 300-303), the wife of the British ambassador, described, perhaps in a bit of an exaggeration, the situation in Turkey in 1717, and she said: The Jews have incredible power in this country, so they have many privileges over which all the Turkish people themselves, because they are judged according to Because of their laws, they have attracted all the empire's trade into their hands, thanks to what binds them to close unity ... and every pasha has his Jewish assistant who runs his work, and they are doctors, agents, and translators for all the great people, and many of them are rich. The Ottoman administration welcomed the spread of Jews and their immigration to various state ports, including Rosetta, and as a result of the concessions they found, the fact that their merchants were commercial cash and invested them in loans with interest (Show, 1964, p.94. Raymond, 1974, pp. 683-686-687).

The Jews found in the shadow of the Ottoman Empire what they could not persecute from the Christian world in Europe, and they had good experiences of coexistence with the former Ottoman sultans, their families enabling them to medicine, languages and manufacture of weapons, so they rushed towards the Ottoman lands joined to the Jews who



are already on the Ottoman lands. The most important sects of the Jews.

As for the provinces of commitment in the Rosetta (Suleiman, 1995, pp. 9-355-360), was linked financially and administratively to Alexandria, as it played a mediating role in the trade between Alexandria and the other districts of Egypt, and therefore Rosetta became a warehouse for the trade of Alexandria and Cairo, and it was managed by its Jews as committed until the late sixteenth century, when it seized it Men of Awjas of Janissaries, and the Jews continued as committed from within them until he succeeded on Big Beak in ruling alone in Egypt so he took possession of all the customs districts and committed Joseph Levy to the Jews from inside of Alexandria and Rosetta, then isolated him on Beek and confiscated his money when he wanted to liquidate the victory of the Jews in Egypt, and managed boycotts T. Alexandria and Rosetta for Ali Bey on the Christians of the Levant who were replaced by Jews, including Elias Pharaoh, then Youssef Kassab managed it for Mohamed Beek Abu El DahabKhalifa on Beck, and Ismail Bake removed him in 1786, and when the customs provinces came back again during the time of Murad Bey for Antoine Pharaoh and Youssef Kassab 1790 he managed Alexandria and Rosetta By Youssef Arfaji, then Murad Bey appointed him and appointed by him to manage Elias Aida 1793, in order to collect the funds of the province of Alexandria and Rosetta for his account, then the matter continued until the advent of the French campaign in 1798, which divided the customs provinces into pens and obligations for their subcontractors within the framework of the French control over resources Egypt.

As for the Jews and the commitment of customs in Rosetta, since the vulnerabilities deal financially as individual stand-alone entities, imitating their commitment to persons from the Rabbinic Jews, names such as: Ibrahim bin Yusuf, the Jewish master, emerged as a partner in commitment to Alexandria with the headmaster of the gap, Muhammad Shamsi bin Al-Sagheer and his brother, the teacher Benjamin As committed to the Rosetta stomata during the year 1525, Jewish control of the Alexandria and Rosetta customs group and its smaller provinces that were annexed to the Alexandrian Stomile Court and the Rosetta stomata and Aboqir and its dependencies for more than a century and a half, have remained during the boycott a pure boon for Jews who have been alone She saw her, collecting her will, and extracting her profits in return for paying the Miri money set for her to the treasury, so that only two Muslims were found among its obligors.

The first is: Al-JamaliYusef bin Abdullah Al-Jawhari, a merchant in the jewels from the men of separation, who was a partner to the teacher David bin Yehuda in the commitment of the Alexandrian port in the years 1592-1597, then a partner to the teacher Shoa'a bin Rahmin Al-Rabban 1599-1600.

Second: Prince Mustafa Bey Gerks, who combined commitment to the provinces of Alexandria and Rosetta, Bulaq and Ancient Egypt 1640-1641.

Among the direct writers of Rosetta(Rosetta Court Records. Record No. 100, p. 48), was the DhimmiYusefOuldHabib Al-Rabban, famous for Cohan al-Mubasher in Rosetta.



Customs Rosetta. He was a service worker for the Jewish obligator of Rosetta (Rosetta Court Records. Record No. 102, p. 89) and was entrusted with matters relating to managing district affairs and accomplishing some of his interests.

The Jews practiced money exchange and commercial activities, among them the wealthy customs, and some of them worked as craftsmen. Their homes and buildings increased in Rosetta, so it became the most close to the main street for the Jews. They excelled in management and translation for their eagerness to learn foreign languages, which enabled them to work as translators in customs and in the city court and enabled them to make connections that helped them work outside Egypt through commercial agents, and thus they created tremendous fortunes that enabled them to compete with old merchants and remove some of them from the city, as they gave them opportunities Dealing with high-ranking foreign categories such as consuls of foreign countries.

The status of the Jews did not continue as they are, as the administration buzzed at them for their many disadvantages and started limiting their influence, and with the deterioration of the status of the Jews in the two centuries (17-18 AD), decisions were issued by the consuls of states to appoint non-Jews and translators to replace the Jews in this position, Which is a decline of the position of the Jews.

As for the city of Alexandria (Al-Hinnawi, 1995), the Jews had an ancient history in the city of Alexandria. They were one of the basic denominations in which they lived in ancient times, and they occupied two of the five neighborhoods of the city that Alexander created, especially the eastern ones, and their number became large until it reached about a third of the population in the Roman era (Faraj, 1942, p. 28).

The Jews worked in commercial businesses and among them were a large number of artists, manufacturers, and crowns, and the Jewish community in Alexandria became the heart of the Jewish sects in all of Egypt, and they guaranteed the appointment of the Chief Rabbi of the Jews who had the right to appoint the rest of the Jewish rabbis in the country, and the first to assume the position of the rabbi For this sect in the gap is Eliyahu Israel in 1773, while Rabbi Moshe Israel occupied this position when the French came to the hole, and the Jews practiced their religious rites completely freely in the city's temples after they established their large temple just south of the Cleopatra two obelisks (Taragan, 1932, pp. 6-7-9-14-23-26-30-51. Jondet, 1921, pl. XVII).

As for their graves, they occupied the area outside the walls of the Arab city, and in the same place where they lived from the old neighborhoods of Alexandria, the most important of which is the Delta District^{viii}, where the Jews who were displaced from Andalusia since the end of the fifteenth century participated with the Jews of the city in political and social life, and a number of them occupied jobs As important as the customs secretary (teacher), he is assisted by a group of clerks in his administration (Abdulaziz, 1975, p. 324).

The number of Jews in the city increased in the early eighteenth century when a large

number of Rosetta Jews migrated to the gap and settled on the eastern side of the modern city and established a colony of tents for fishermen along the coast, and this street of fishermen became named after the state of the fishermen and is the same first place where they resided. Then, their migration from Damietta, Rosetta, and Cairo to the gap increased, before the campaign came, uniting them with a single neighborhood called the Jewish Quarter south of the modern city. The earthquake that took place in the city in the late eighteenth century left a large number of Jews in the gap, and there is only a little left from their homes. From them, their temple, the so-called Eliyahu Hanabi temple, which lasted for a long time after that, was later demolished by General Bonaparte's cannons stationed in the Kom el-Dikka fort, because he fell between this fort and the sea (Jollois, 1821, pp. 419-420. Bensoin, 1932, pp. 6-7-9-14-23-26-30-51). They have to pay about fifty thousand Talari, which is undoubtedly an exorbitant amount.

The Jews acquired many properties in the loophole, especially in the Al-Manshiyya area, and the Alexandrians participated in their commercial lives, and their cases were brought before the judge of the breach for adjudication, and fines for them with the other sects and dealers in the port (Portfolio No. 32: 11/3/1801 AD, document No. 73- B6). It was clear that the Jews actively participated in the public life of the gap and their activities were clear.

The Jews acquired many properties in the loophole, especially in the Al-Manshiyya area, and the Alexandrians participated in their commercial lives, and their cases were brought before the judge of the port for adjudication (Alexandria Court Records. records 105, 75). It was clear that the Jews actively participated in the public life of the gap and their activities were clear.

It is worth noting the endowments of the rabbinic Jews in Rosetta, as the endowments of the Jews were concentrated in their main gathering area in the gaps on the Nile coast of Rosetta, and among the real estate of the area was a house of the sum of the endowments of Prince Muhammad Bey Abu Ali, a number of Jews traded to his inhabitants, before he turned to Yusef Ould Habib Mubasher Diwan al-Thaghr (Port), who paid the money of charity of the Jews for one hundred and twenty-eight piasters to his original lease in the late 1079 AH / 1669 AD, then the Jews prepared the place to be a church intended for the sitting of the poor Jews and their rabbi, before they turned it into a solo. And the appointment of a Jewish headmaster on it, to become five endowments for the poor to me. The inhabitants of Rosetta dug in the year 1105 AH / 1694 AD, and in the year 1111 AH / 1700 AD, three heads of missionaries at the Rosetta Customs Office bought a plot of area of eight thousand two hundred and eight cubits north of the gap near the soil of the Jews for the equivalent of five thousand and a half, and then stopped it as a cemetery to be buried in it from the dhimmis, who live in the loophole, die from the Jews. Charitable work was not confined to endowments, but other means were found to materially support the poor and socialize them through donations, donations and acts of righteousness.

The aid provided to the poor took two forms first: unorganized individual efforts, and some individual contributions played an important role in the life of the Rosetta community of Jews, both willingly provided by the wealthy of Cairo as the teacher Ibrahim OuldShmuel al-Roudsi al-Attar, who bought a Jewish detainee who came to the crack with his company One of the men preserved four thousand eight hundred and a half silver, and then emancipated, and among the wealthy Jews in Rosetta also the teacher IshaqOuldYusefQutaynah Bash, head of the direct clerks at Diwan Al-Thaghr, who bought a piece of land with fourteen thousand and five hundred half for himself and the community of the well-known Jews living in the gap.

As for the temples of the Jews in Rosetta, they took for themselves more than one temple that was never less than two, but in reality they were only small houses equipped for their prayers.

Thevet^{ix} stated that large numbers of Jews converted to Islam (**Thevet, (1554-1984)**), and that they wanted to gain more commercial and freedom gains in movement, but they quickly converted from Islam to their religion, and they have their own homes and shops and reside in the Jewish Quarter in Rosetta, and the traveler Samuel Dawood al-Qari said that he saw In the city of Rosetta are two temples for the divine group, and some Jewish references mention the names of two of those who were serving in these two temples in the middle of the seventeenth century, the first religion is Moses Abu Darham and the other religion Abraham bin Zor, and the Jews had their own celebration, and they sometimes use the Hebrew language inTo write, for the Jews is the head of a religious rabbi who sanctifies and preserves the laws of the Jews, and Jews working in the gold industry, silver, cotton and textiles received from Syria, and also worked to change the currency of any exchange.

3. The role of foreign communities in the economic movement

The plural societies played a dangerous role in the economic movement and paving the political struggle in the period from 1798 to 1807, especially the French and English communities and the Jews, which ended in the French and British campaigns. The privileges granted by the Ottoman sultan to the countries of Uria in the terms of treaties concluded by the Ottoman Empire with Russia and Britain Venice, France, and others, as the beginning of the economic penetration of the Islamic world, which later paved the arrival of the armies of the European-European occupation, under the pretext of protecting European economic interests in the region.

In the end of the days of the Ottoman Empire, it became until the countries of Europe interfered in their affairs, under the pretext of protecting concessions, and in defense of the Christians of the countries under the Ottoman authority, who had become counted in the late periods as nationals of foreign countries, especially in the Levant, the negative effects were Treaties in the long run are catastrophic by all accounts (**Farid, pp. 223-230**).

Many historians of the Ottoman Empire went from the Turks to the lack of denial of the positive effects of the French Ottoman Treaty, which was to thwart the Charles Quint project, which seeks to swallow France; with the aim of uniting Catholic Europe under his banner against the Ottoman Empire, France escaped from the grip that he wanted to tighten



around, and it Charles Quint's efforts to form a united Catholic front by losing. Sultan Suleiman did not leave a political opportunity by which he could split the Catholic European ranks except to take advantage of them, so that they would not unite all of them in exchange for the Ottoman Empire, and what he supported the Protestant doctrine, and his support for the rulers who adopted him in the face of the papacy, with all the power and charl From the effect of his support for the Reformed Protestants, some Protestant historians describe Sultan Suleiman as a great favor over them, and that all kings who adopted the Lutheran school owe a great credit to him.

Europe, which was trembling with its characteristics, due to the increasing expansion of Ottoman control over its lands, has sought a great deal to form a united Catholic front against the Ottoman Empire, hitting the Europeans with each other, through investing sectarian conflicts, and struggles for power between them, political skill demonstrated by the legal .

He had demonstrated this sophistication before at the highest level of Sultan Mehmed the Conqueror, who granted the Orthodox Church great privileges, and this was one of the things that was criticized most, but he wanted thus to cut off the formation of a united European Christian front against him from the Orthodox and Catholics, and Protestantism had not yet Appeared yet. Although France did not adhere to the covenants, and its many breaches of it, but its gain as an ally and continued to the Ottoman Empire, located between Spain and Germany hostile to it, can not be denied the benefit of the Ottomans politically, and information (Ozuta, 1988, p. 233).

But the problem of many treaties that include a kind of leniency and excess tolerance, that the strong party that tolerates today, and conferred privileges on the weak party is indifferent; for between the two parties of the great difference in the balance of power, it must not neglect the year of God Almighty in the decline of nations after their rise, And another ascension, so it is not safe for a grant granted today to a weak person to be a pretext for extending it to him if conditions change, even after a while.

Sultan Suleiman the Magnificent could have benefited as much as possible from France's hostility to the Habsburgs, without giving them excessive privileges, as were the Sultans of Bani Othman who saw the harbingers of the shifting balances of power in Europe, and witnessed with their own eyes the beginning of their negative effects in the region, to amend these texts Treaties, or ostracize the French and others who gained concessions after them. However, many factors are expected to have contributed to the continuation of the treaty as it is, with all the bad hopes it has brought, but similar treaties with other countries later; the capabilities of many European nations were going up, at the time that the energies of the Ottoman Empire were declining.

It was not easy for the Ottomans to remain without a European ally, in front of the powerful European nations lurking in the circles, which were creating alliances after alliances among themselves against the Ottoman Empire. Likewise, it is not easy for anyone who witnessed the rise of the Ottoman tide in the heart of Europe during the legal days and before that, to expect that conditions will go against that throughout all these centuries, without renewing the balance of power, so that the chasm widens all that terrible widening that appeared in the century. The nineteenth and early twentieth centuries, which saw the erosion of the states of the Ottoman Empire and the ingestion of European nations by them, especially England and France, as they witnessed the European states dominating the heart of the Ottoman Empire, and exercising the role of protector, or master of it.

One of the most important results of the rapprochement between the Ottoman Empire and the countries of Europe and the treaties concluded between it and these countries was that

Egypt became a fertile land to receive thousands of foreigners who worked in trade and spread in the Egyptian gap particularly, until they had a major role in the economic prosperity at that time, and from the gaps that had In large numbers of foreigners, the city of Rosetta, where the Rosetta community gathered many foreign communities in varying numbers such as the Greeks or Cypriots, Venetians, French, English, Jews and others of various European nationalities.

Rosetta was a city filled with foreigners of various nationalities, most of whom worked in commerce. Agencies and khanates were established as the consul agency that most of them were foreigners. Some foreigners have reached a degree of richness, Vivant Denon (Denon, 1807, pp.85-86-87) who visited the city indicated that a large number of houses parallel to the Nile, most of which are owned by foreign merchants, and that a large number of houses (quarters) were not the residence of their owners who had multiple real estate properties, But it was set up for material benefit from it, where travelers live, forcing the severity of the sea waves to spend the night in Rosetta, and foreign merchants hesitant to the city and long-term residents of it. And other countries that have been subject to states The Ottoman Empire and the Shawam from Tripoli, the French, and the Venetians (Rosetta Court Records. record 93).

The foreign communities in Rosetta (Ibrahim, 2012, pp. 250 ff) had a great role in the economic movement in the city, and among the most prominent of these communities: the Venetians who formed the first commercial category in Rosetta (Diehl, 1947, 151. Abdulaziz, 1975, pp. 322-323. Darwish, 2001, p. 174). and they had an Khan (hotel) in Rosetta (Combe, 1928, p.155. Inscription, 119). Due to the breadth of their commercial activity, and it was located at the end of the public market street and next to it a church, and the consul of Venice and its merchants resided in it (Darwish, 2017, 1, p. 414), and Carlier visited it (Pinan, 1579, p.169) in 1579 and Hans Jacob Ammann came down to it in 1613 AD and Neitzchitz (Neizchetz, 1686, p.119) in 1624 AD.

The traveler Jensei (Jensei, 1641, p.521), pointed out that in the seventeenth century AD there was a large number of khans in Rosetta, as it was a center for the establishment of European merchants who erected various buildings (Maillet, 1735, p.100), and the khans were equipped and people took a suitable residence for them (Thevenot, 1689, p.232. Bruyn, 1681, p. 100. Sonnini, 1800, p.141), and one of the results of the facilities that European trade has gained in Egypt since In 1721 some governments, such as Venice and France, sought to have consuls in Rosetta.

The strange thing is that Europeans preferred to reside in the khans of the people, unlike the consuls (Bonelli, 1910, p.1588), who preferred that their stay be in the khans of their own (Combe Inscription, p.119), and it is likely that the reason for the Europeans to go down in the khans of the people to the large number of them so that their khans did not allow their residency, so they had to reside outside it. Helffrich mentioned who visited Rosetta in 1566 (Helffrich, 1589, p. Aaij) that he landed in the Khan owned by a merchant and stated that it had many places to store goods. Foreigners were also allowed to own the khans. Thurman mentioned that the French merchant Versey owned a home or a khan on



the shore of the Nile (Thurnan, 1902, p.49). The French established the Khan of the French Nation, which Edward Wartyly Montagu established in 1769-1776 (Coppin, 1647, p.169. Binos, 1777, p.252. Irwin, 1787, p.359).

The liquor trade imported from Saloniki was promoted by virtue of being a port, and the presence of European and non-European communities in it, and this trade was often carried out through bartering for other commodities, especially linen. Their proxies in this trade are for the Jews (Abdul Rahim, 1960, 246-250).

These quarters are inhabited by some travelers, forcing the intensity of the sea wave to spend the night in Rosetta, and the foreign merchants hesitant to the city and those who live for long periods in it. It underwent the Ottoman Empire and the Levant from Tripoli, the French, and the Venetians (Rosetta Court Records. record 93, p. 228).

And in Alexandria, due to the important commercial location of the city, and being a meeting place and warehouse for foreign trade, this mall attracted a large number of foreign communities especially the French, the Romans, the Italians, and in particular the Venetians and the inhabitants, and there were many commercial houses for these communities whose interests take care of their consuls residing in Cairo, and their representatives in the Alexandrian stoma, and these commercial houses owned ships that made their trips from two to three hundred tons, and these ships make two trips each year from Marseille to Alexandria back and forth, and alongside nearly of the hundred ships operating between the French ports on the Mediterranean and the eastern ports, these ships reached at least once every two years (Jollois, 1821, p. 366).

Each of these commercial houses has its own ships, and its employees are located inside the gap, most of which have been concentrated around the eastern port near customs (Al Diwan) and have their own warehouses, examples of which are the house of Perd Company (French campaign documents at the Egyptian National Documentation House in Cairo. Portfolio without Number). pp. 20-42), and Joseph's commercial house (Rousseau, 1900, p. 18). These commercial houses had their role in supplying the French forces in Egypt with the necessary goods, and special products, the fennel needed for the French military uniform.

The consuls' agents assumed a significant role in the commercial activity, and they had the power to reject defective goods coming from any of the European ports after examining them, and to ensure their quality or not. The inspection offices of those ports stuck to a sign certifying their quality and integrity from defects (French campaign documents at the Egyptian National Documentation House in Cairo. Portfolio without Number. Jollois, 1821, pp. 365-366). And they had the authority to speak on behalf of foreign merchants (the legal agency) before the courts of stoma, and one of the most famous foreign consuls residing in the gap in the late eighteenth century, the French consul is a field (Magallon), and his annual salary was about 16-18 thousand francs paid to him by the Chamber of Commerce in Marseille (Alexandria Court Records. Record 20. Jollois, 1821, p.

273).

4. The role of foreign communities in preparing for political conflict

Foreign communities, especially the French and the British, had a major role in preparing the ground for a coming struggle to control Egypt. The pirates played a major role in studying the conditions of the country, as they were always ex-officers who were adept at spying and recruiting agents, and we will see that both the Consul of France and England had a major role in preparing For the French and English campaigns on Egypt, they managed to form the so-called fifth column of traitors and Mamluk and Ottoman agents, who played a major role in the two campaigns, when they received promises that they would take over the rule of Egypt.

Egypt has been at the center of the military conflict between the two countries. France has directed the French campaign led by General Bonaparte to take over Egypt, thus cutting the lifeline between England and India, and the campaign took off from Toulon to Alexandria(Herold, 1986, pp. 11-12).

The French campaign against Egypt and the Levant (1798-1801 AD) was aimed at establishing a base in Egypt that would be the nucleus of a French empire in the east on the one hand, and blocking the road between Britain and its colonies in India on the other hand, and also to exploit its resources in its conquests in Europe. The campaign lasted three years and failed and resulted in on the return of the French forces to their country, defeated by the tails of disappointment and disgrace.

It is known that the French desire to occupy Egypt was an ancient goal, which shines in memory of the French from time to time, and is renewed from time to time, until conditions permit with this occupation. The goals of the French campaign have multiplied and diversified. Among its goals were: revenge on the shame they inflicted upon them in the battle of Mansoura in 648 AH (1250 CE), in which their chief captive - the nineteenth - Louis, captured, as well as revenge for the failure of the Fifth Crusade in 618 AH (1221 AD) at the hands of the full king.

Also among its goals was the French desire to punish the Mamluks who had contributed to breaking the French vanity before, and also searching for another commercial route after the British seized the Cape of Good Hope and their narrowing of the French ships to sail in it, so a French desire was generated in the face of the growing British influence. In order to disrupt the British trade routes and eliminate their commercial centers in the Red Sea, one of the goals is also France's desire to work on the construction of the canal of the isthmus of Suez. Among the goals that the French set from their campaign against Egypt and the Levant was their desire for Egypt to be a strategic base and nucleus of the French empire in the east.

France was encouraged by this, that Thomas Cupert, the prominent Irish-Jewish capitalist, had sent a message to his friend Pararas, a member of the French government of the

Dictatorship (administration of government), in which he advised the French to occupy the East, and benefit from the Jews he described as providing you with a reliable element in the East And creating a homeland for Jews in Palestine to be a pillar of France in that part of the world. He also advised him to put the proposal in front of Napoleon, who met a number of Jewish personalities who called for the establishment of a Jewish homeland in agreement with France, in the Lower Egypt region of Egypt, while preserving a wide area to extend its line from the city of Acre to the Dead Sea and from there to the Red Sea.

Napoleon adopted this advice in 1799, and set the goals of his campaign against Palestine with two goals: first, he cut off the road to India on England and established a French colony on that road, and the second, transforming the Mediterranean into a French lake. Napoleon's appeal came on April 4, 1799, through the official French newspaper, *Lemonator*, in which he called on the Jews to rise under his banner to establish the old Jerusalem, calling on them: Oh the legal heirs of Palestine! Thus Napoleon would be the first to promise the Jews to Palestine, but that promise soon vanished with his defeat on the walls of Acre.

The coming of the French campaign against Egypt had many causes and motives, and it is important that the history of relations between Egypt and France be known, especially since Egypt was under Ottoman sovereignty, as many documents confirm the extent of France's interest in knowing the political, economic and social conditions in Egypt before the arrival of The French campaign long (Shmuel 1995, 27-33. Amini, 1999, p. 12. James, 2003, p.151).

It is worth noting that Egypt had been subjected to two French campaigns before that, but they were part of the Crusades, during the era of the Ayyubid state, the two campaigns were led by France, and the first was known as the Fifth Crusade, and it was led by Jean de Press, but it failed in the year 618 AH (1221AD), The other was known as the Seventh Crusade, and was led by King Louis IX and suffered a resounding defeat in 648 AH (1250 AD) and exited Egypt.

However, the occupation of Egypt was a strong desire of France, and it remained a hope for its policy and its leaders awaiting the opportunity to achieve it whenever it had them, and for this they send their men to Egypt in the form of merchants, tourists, students and scholars, and they record the minutes of their lives in reports they send to their leaders, and when the weakness started Leaking to the Ottoman Empire, France began to look to the Arab Mashreq again, and the reports of their men were inciting them that the right moment had come and must be seized (Dwyer, 2008, p.342).

The reports of Saint Priest, the French ambassador to Astana since 1768, and the Baron de Tutu al-Monsieur (Moore), the French consul in Alexandria, revealed the weakness of the Ottoman state, and that it is on the way to dissolution, and those reports called for the need to accelerate the occupation of Egypt, but the French government hesitated and did not follow their advice In order to preserve its policy of apparent friendliness and friendship, the Ottoman Empire.

Conclusions

- The Ottomans made great strides in the policy of opening the state in its relations with the European state, especially with regard to commercial activity. This helped the flow of foreign communities into the Egyptian stomata, of course Rosetta stomata.
- One of the most important results of the rapprochement between the Ottoman Empire and the countries of Europe and the treaties concluded between it and these countries was that Egypt became a fertile land to receive thousands of foreigners who worked in trade and spread in the Egyptian ports in particular until they had a major role in the economic prosperity at that time, and from the ports that enjoyed In large numbers of foreigners the city of Rosetta, where the Rosetta community gathered many foreign communities in varying numbers such as Greeks or Cypriots, Venetians, French, Englishmen, Jews and others of various European nationalities.
- Rosetta has settled in foreign communities, the most important of which are the Venetians, French and English, along with the Jews.
- In 1528 foreign expatriates took the liberty of residing and moving their nationals by land and sea with the pledge not to subject their churches, and not imposing real estate taxes on them. The Treaty of Friendship and Trade added to it in (1535) and included customs and tax exemptions and the right to reciprocity and stimulated trade between Rosetta and Marseille.
- By the middle of the century (16 AD) an increase in the number of English appeared in the city, as England followed France in concluding treaties with the Ottoman Empire, such as the Treaty (1553), in which its citizens were granted the same privileges as French citizens, including freedom of residence in ports including Alexandria and Rosetta.
- England obtained from the Ottoman Sultan commercial privileges for the merchants, their citizens, and their consuls in 1579, and in the first half of the century (17 AD), the numbers of the English increased greatly, and with the time, the English presence in the city and the volume of their work there appeared.
- When the Ottoman Empire invaded Egypt, Jews were allowed to occupy positions in minting and exchange jobs and some financial jobs.
- Rosetta was financially and administratively linked to Alexandria, where she played a mediating role in the trade between Alexandria and the other districts of Egypt. Therefore, Rosetta became a warehouse for the trade of Alexandria and Cairo, and it was administered by its Jews as committed until the late sixteenth century.
- Jewish control over the Alexandria and Rosetta customs group, and its smaller provinces, which were annexed by the Alexandrian Divan, Rosetta and Abukir and its dependencies for more than a century and a half, during which the boycott remained a pure feed for the Jews who were alone in managing it, collecting its will, and extracting its profits in exchange for paying the money. Scheduled for treasury.
- It is worth noting the endowments of the rabbinic Jews in Rosetta, as the endowments of the Jews were concentrated in their main gathering area, rather than on the Nile coast of Rosetta.
- Agencies and khans were created as the consul's agency, most of whom were foreigners. Some foreigners have reached a degree of wealth, having owned a large number of homes parallel to the Nile, most of which are owned by foreign merchants,
- The foreign communities in Rosetta had a major role in the city's economic movement, and they had their own boxes.
- Rosetta had in the seventeenth century AD a large number of khans, as it was the center of residence for European merchants who erected various buildings.

- Foreign communities, especially the French and the British, had a major role in preparing the ground for a coming struggle to control Egypt. The pirates played a major role in studying the conditions of the country, as they were always ex-officers who were adept at spying and recruiting agents.

References

- Abd al-Nabi, Najla Muhammad (2001). *Egypt and Venice: Political and Economic Relations in the Era of the Circassian Mamluks (784-923 AH / 1382-1517 AD)*, Cairo: 'Ayn of Studies and Research
- Abdul Rahim, Abdul Rahim Abdul Rahman (1960). *Chapters from Egypt's Economic and Social History in the Ottoman Era*, Cairo.
- Abdul Rahim, Abdul Rahim Abdul Rahman. *Landmarks of Modern European History*, Cairo: Beirut Arab University.
- Abdulaziz, Omar. (1975). *The Society of Alexandria in the Ottoman Era, an essay in the book The Society of Alexandria through the Ages*, Alexandria: Alexandria University Press.
- Al-Boudi, Mazen. *Consuls in the Shadow of the Ottoman Empire and Their Role in the Levant*, Tishreen University Journal for Research and Scientific Studies - Series of Arts and Humanities Volume 37, No. 3, 2015.
- Alexandria Court Records. Record 20-75-105,
- Al-Ghannam, Zainab. *Foreign communities and their role in economic and social life in Egypt during the Ottoman period 1017-1798*, PhD thesis, College of Humanities, Al-Azhar University, Girls Branch in Cairo, 1988.
- Al-Hinnawi, Mohamed Abdel Hamid *Alexandria during the era of the French campaign (1798-1801 AD)*, Master Thesis, Faculty of Arts - Minia University, 1995.
- Al-Thaqafi, Youssef bin Ali (1990). *Distinguished studies in East-West relations throughout the ages*, Riyadh: Dar Al-Thiqa.
- Al-Thaqafi, Youssef bin Ali (2009). *Europe's position on the Ottoman Empire*, Riyadh: Dar Al-Harhi Printing and Publishing.
- Amini, Iradj (1999). *Napoleon and Persia: Franco-Persian Relations under the First Empire*, Mage.
- Anis, Muhammad (1981). *The Ottoman Empire and the Arab East, 1514-1914*, Cairo.
- Archer, Thomas Andrew; Kingsford, Charles Lethbridge (1894). The Crusades: The Story of the Latin Kingdom of Jerusalem. T. Fisher Unwin.*
- Belon (1588). *Observation*.
- Bertarelli, Luigi Vittorio (1929). *Corsica. Guida d'Italia* (in Italian). Rome: CTI.
- Binos, Abbe de (1777). *Voyage par Italie en Egypte au Mont-Liban et en Palestine*, Paris.
- Boas, Adrian J. (2001). *Jerusalem in the Time of the Crusades: Society, Landscape and Art in the Holy City under Frankish Rule*. Routledge.
- Bonelli, Luigi (1910). "Il trattato turco – veneto de 1540, della nascita di Michele Amari", Virzi, II.
- Brown, Philip Marshall (1914). *Foreigners in Turkey: their juridical Statut*, Princeton, Oxford university press, Introduction.

Bruyn, Le. (1681). Travel of corncible le Bruyn.

Burgtorf, Jochen (2008). The central convent of Hospitallers and Templars : history, organization, and personnel (1099/1120–1310). Leiden: Brill.

Clément, R., (1960). Les Français d'Egypte aux XVII et XVIII Siecles, Le Caire.

CombeEt. InscritionArabe d'un khan Ottoman a Rosette, InatituteFrancaisd'ArchaeologieOrientales.

Combe, Et. (1928). Alexandria musuleme, InatituteFrancaisd'ArchaeologieOrientales.

Coppin (1647).Bounclier de L'Europe, avec unrealetion des voyageursfaitsdants la Turquie, la barbarie, et l'Egypte.

Darwish, Mahmoud (2001). The Golden Dukes of Venice at the Greco-Roman Museum in Alexandria, studies and research on Islamic antiquities and civilization, Supreme Council of Antiquities, second book.

Darwish, Mahmoud Ahmed (2017).Encyclopedia of Rosetta, Part 1: History and Military Assassinations, the Arab Nation Foundation for Cultural Investments of Libraries, Printing and Publishing.

Denon, V. (1807). Voyagedans la basseet la haute Egypte pendant les campagnes du general bonaparte, Paris.

Diehl, Charles (1947). Venice is an aristocratic republic, Arabization of Ahmed Ezzat Abdel Karim, Dar Al-Maaref - Cairo.

Diehl, Charles (1979). Venice is an aristocratic republic, translated by Ahmed Ezzat Abdel Karim, TawfiqIskandar, Cairo: Dar Al-Maarif.

Durant, Wall and Ariel. The Story of Civilization, 41, Beirut: Arab Organization for Education, Culture and Science - Dar Al-Jeel for Printing, Publishing and Distribution.

Dwyer, Philip (2008). Remembering and Forgetting in Contemporary France: Napoleon, Slavery, and the French History Wars". French Politics, Culture & Society 26 (3):Dwyer.

El-Shennawy, Abdel Aziz Mohamed (1969). Europe at the Beginning of Modern Times, 1, Cairo: Dar Al-Maarif.

Fahmy, Na'imZaky (1973). International Trade Methods and Their Stations Between East and West in the Late Middle Ages, Cairo: The Egyptian General Book Authority, Cairo.

Faraj, Fouad (1942). Alexandria, History of the Old City and the Guide to the Modern City, part 1, 2nd floor, Cairo: Al-Maarif Press.

Farid, Muhammad. History of the Attic of the Ottoman Empire, achievement by IhssanHakki, Beirut: Dar Al-Nafayes, p. 192.

Féraud, Girau (1866). De la JuridictionFrançaisedans les Echelles du Levant et de Barbarie, Paris, Bd. I.

French campaign documents at the Egyptian National Documentation House in Cairo. Portfolio without Number, dated 2/9/1799 to 1/12/1801, document No. 107, on 22 Farkidor 7.

French campaign documents at the Egyptian National Documentation House in Cairo. Portfolio without Number dated 2/9/1799 to 1/12/1801, document No. 107, on 22 Farkidor 7; see also:

Gülyeryüz, Naim (2012). Bizans'tan 20. yüzyıla Türk yahudileri, Gözlem.

- Harb, Muhammad (1994). *The Ottomans in History and Civilization*, Cairo: The Egyptian Center for Ottoman Studies.
- Harraz, Sayed Rajab (1970). *An Introduction to Modern History of Egypt from the Ottoman Conquest to the British Occupation 1517-1882*, Cairo.
- Helffrich (1589). *Reysnachs Hiursalem, Aegyptum – Verso*, p. Aajj.
- Herold, Christopher (1986). *Bonaparte in Egypt*, translated by Fouad Andrew, Cairo.
- Hinnawi, Mohamed Abdel Hamid. *French Campaign Documentation*. <http://www.kutubpdf.net/onlineread.html?rid=5536>
- Hurewitz, J.C. (1956). *Diplomacy in the Near and Middle East A documentary Record (1517-1914)*, New York, 1.
- HuriIslamoglu. Inan (1987). *the Ottoman Empire and the World Economy*, Cambridge.
- Ibrahim, Nasera Abdel Mutajlli (2012). *Alexandria in the Ottoman Era, Economic and Social Life*, Cairo: The Egyptian General Book Authority.
- Irwin, Eyles (1787). *A series of adventures in the course of a voyage up the Red-Sea*, Printed for J. Dodsley.
- James, T. G. H. (2003). *Napoleon and Egyptology: Britain's Debt to French Enterprise. Enlightening the British: Knowledge, Discovery and the Museum in the Eighteenth Century*. British Museum Press.
- Jensel (1641). *Itineraires en terresainte*, Carmolly.
- Jollois, M. (1821). *Notice sur la ville de Rosette, Comprenant la description de la traversée par mer d'Alexandrie dans Cette ville, et du voyage par le Nile de Rosette au Caire, Description de l'Egypte*, Panck, t. XVIII.
- Jondet, Gaston M. (1921). *Atlas Historique, Mémoire Présentés a la société Sultanieh de géographie*, T. II, Le Caire.
- Khoury, Emile Ismail Adel (1959-1960). *International Politics in the Arab East 1789-1958*, Beirut, 1.
- Maillet, Benott de (1735). *Description de l'Egypte*, Paris.
- Mantran, Robert (1962). *Istanbul dans la Seconde moitié du XVII^e siècle*, Paris.
- Millerr, Miller (1966). *The Ottoman Empire and its Successors*, Routledge, p.20.
- Matuz, Josef (1977). *Süleyman der Prächtige (Soliman)*, Zürich.
- Mustafa, Nadia Mahmoud (1996). *International relations in Islamic history in the Ottoman era from power and dominance to the beginning of the Eastern Question*, 1, Cairo: The Higher Institute of Islamic Thought.
- Neizchetz (1686). *Reisbeschreilung*.
- Ozuta, Yilmaz (1988). *History of the Ottoman Empire*, translation: Mahmoud Suleiman, investigation: Mahmoud Al-Ansari, Turkey: Faisal Foundation for Finance, 1.

- Paul, Coles (1993). *The Ottomans in Europe*, translated by Abd al-Rahman Abdullah al-Sheikh, Cairo: The Egyptian General Book Authority.
- Pinan, C. (1579). *De voyage*, Blochet.
- Portfolio No. 32: 11/3/1801 AD, document No. 73- B6 dated 6 February, the ninth year.
- Prescott, Sarah (May, 2000), *Lady Mary Wortley Montagu: Comet of the Enlightenment*, Isobel Grundy 1999. *Review of English Studies, New Series*, Vol. 51.
- Raukar, Tomislav (November 1977). "Venecija i ekonomskirazvojDalmacije u XV i XVI stoljeću". *Journal – Institute of Croatian History (in Croatian)*. Zagreb, Croatia: Faculty of Philosophy, Zagreb. 10 (1).
- Raymond, André (1974). *Chapters from the Social History of Ottoman Cairo*, translated by Zuhair Al-Shayeb, Cairo: Madbouly Library.
- Rosetta Court, Records 20-100-10.
- Rousseau, M. F. (1900). *KléberetMenou en Egyptedépuis le depart de Bonaparte*, paris.
- Saban, Suhail (2000). *Encyclopedic glossary of historical Ottoman terms*. Riyadh: King Fahd National Library Publications.
- Sallat, Ayman (2018). *The Venetian Excellence in the Arab Mashreq*, Tishreen University Journal for Research and Scientific Studies, Series of Arts and Humanities, Damascus: Tishreen University, Volume 40, No. 3.
- Samad, E.(1983). *La Question D' Egypt*, Paris.
- Schure, Edouard (1926). *Les Prophetes de la Renaissance*, Perrin.
- Sevket, Pamuk (1987). *The Ottoman Empire and European Capitalism 1820-1913: Trade, Investment and Production*, Cambridge University Press, Bd:2-3.
- Shmuel, Moreh (1995). *Napoleon in Egypt: Al-Jabarti's Chronicle of the French Occupation, 1798*. Markus Wiener Publishing.
- Show, Stanford (1964). *Ottoman Egypt in the Age of the French Revolution* ByHuseynEfendi, Editor and Translator Cambridge.
- Show, Stanford (1992). *The Jews of the Ottoman Empire and the Turkish Republic*. NYU Press.
- Sonnini, C. S. (1800). *Travels in Upper and Lower Egypt*, London.
- Suleiman, Abdul Hamid (1995). *History of Egyptian ports in the Ottoman era*, History of Egyptians Series, 89, Egyptian General Book Organization - Cairo.
- Tammam, Ahmed. *Suleiman the Magnificent and France*, Islam Online Archive, accessed date: 24/8/2019.<https://archive.islamonline.net/>
- Taragan, Bensoin (1932). *Les CommunautésIsraélites d' Aelxandrie, les éditionsjuives*, Alexandrie.
- Thevenot (1689). *Relation d'un voyage fait dansla levant*, Paris.
- Thevet, André &Chesneau, Jean (1984). *Voyages en Égypte, 1549-1552*, Institutfrançaisd'archéologie, Orientale,
- Thevet, André (1554). *Cosmographie de Levant*, A Lyon: Par Ian de TournesetGuil. Gazeau.
- Thurnan (1902).*Bonoparte en Egpte*, Paris.



- Von Grunebaum, G. E. (1971). *Eastern Jewry Under Islam*, U. S. A.: Viator, Medieval and Renaissance Studies.
- Zohni, Elham (1995). *Egypt in the writings of the French travelers*, Cairo: The Egyptian General Book Authority.

Notes

ⁱSallat, Ayman (2018). The Venetian Excellence in the Arab Mashreq, *Tishreen University Journal for Research and Scientific Studies*, Series of Arts and Humanities, Damascus: Tishreen University, Volume 40, No. 3, p. 438.

ⁱⁱConsul: An employee who represents his country in a foreign country, where he means the commercial interests of his citizens, and his work is concentrated in the gaps to control the goods of his country, whether exported or imported, there is no doubt that the appointment was commensurate with the size of the concessions and the percentage of the intervention of major countries in the affairs of the faltering Ottoman Sultanate. Over time, they added to this commercial jurisdiction other political duties.

ⁱⁱⁱThis agreement is known as the "French-Ottoman Alliance", which was concluded in 1536 between the King of France, François I and the Ottoman Sultan Suleiman the Magnificent. From two centuries until the French campaign against Egypt 1789.

^{iv} Spartanism: The philosopher of St. John and the Knights of Malta "a fighting Crusader religious military division that originated on the island of Malta and started its activity in 1070, founded by some Italians to care for Christian patients in Jerusalem, contributed significantly to the Crusades, erected the island of Rhodes, then occupied Tripoli in Libya.

^vThe Daoism: A Crusader organization founded in 1119, whose members were known in the Middle Ages as the "poor Knights of Christ" or "the philosopher of the temple" and the historians of the Arab Crusades called them "the Daoism".

^{vi}French island in the Mediterranean, located in western Italy, north of Sardinia, and southeastern France. And it is where Napoleon Bonaparte was born.

^{vii}Founded in 1600 to participate in the trade of East Indian spices, and this trade was restricted in the sixteenth century to Spain and Portugal. <https://www.alukah.net/culture/0/120413/#ixzz624sLQBJo>

^{viii}Delta district near the sea coast in the current Azarita region

^{ix}André Thévée is a French explorer and geographical writer. He was born in 1516 and died on November 23, 1590. On 1549-1552, he made a trip to the east during which he visited Egypt.