



The French Campaign and Western Colonial Orients (Analytical Study)

Mahmoud Ahmed Darwish

Professor of Archaeology

Faculty of Arts – Minia University – Egypt

prof.mdarwish@gmail.com

Abstract

The political conditions in Egypt, before the end of the eighteenth century, were summarized in a ruling administration whose primary concern was to squeeze more wealth at the expense of the Egyptians, and the hands of their owners quarrel and conspire among themselves, the partisanship between the Mamluks who exchange assassinations and attacks to the point of installing cannons on the minarets of the mosques in the heart of Cairo. Then, Ali Bey's dress and his separatist adventure and his fall at the hands of his Mamluk Muhammad Bey Abu Dahab, who did not last in power, then the struggle of the Mamluk camps Murad Bey and Ibrahim Bey on the one hand and his former companion Ismail Bey on the other hand, which the Ottomans exploited to try miserably to regain their hold on power. .

At this time, French spies were invading Egypt while recording their observations and reporting in the form of the project "Occupying Egypt to control the eastern trade." The reports mention: "The Egyptians are completely crushed, the Ottoman ruler is a plaything, the Mamluk princes are between a constant conflict and satiety with riches and surrender to luxury and indignation of duty." The Ottoman garrison is small in number, its weapons are primitive, and its personnel are not trained in the arts of modern warfare, in addition to their involvement in forcing the Egyptians and extorting their money, the castles are not fortified, the cannons are few and primitive, and gunpowder has become like dirt from its excessive neglect.

The occupation of Egypt was a strong desire of France despite the failure of its multiple campaigns, but its leaders were waiting for the opportunity to fulfill their hopes, and for that, they sent their messengers in the form of merchants and travelers, and their mission was to send reports that described the state of weakness and chaos that Egypt was experiencing during this period. , And these reports had a role in sending the campaign,



which had a major role in Western colonial trends, and the global conflict that reached its intensity between Britain, France and Russia, which ended with the occupation of Egypt.

Key words:

The French campaign, Western Colonial Trends, French spies, the project to occupy Egypt, Napoleon Bonaparte, the Jews, Egyptian nationalism

First: Striving to impose French influence and settle Jews in Palestine

The French campaign against Egypt in 1798 included all the western colonial trends towards the Arab East, for Bonaparte was seeking from behind this campaign to tear and weaken the Ottoman Empire in preparation for its elimination, and to impose French influence on the eastern shores of the Mediterranean, so that France would be able to impose its conditions on Britain . On the other hand, Napoleon carried two projects with him to the Arab East that had been talked a lot about in some French circles, and these two projects were the establishment of a state for European Jews in Palestine, and the other was the establishment of an entity for the Christians in the East, specifically the Maronites[1-2].

1. The role of the Jews in the campaign

The Jewish head monitored this reality, and - also - the unbridled French desire to implement the military campaign against Egypt in various ways, and at the same time it monitored the amount of difficulties facing Napoleon and his government, but it quickly intervened, and soon the series of exploitation of the event began, and the Jewish head began to approach From Napoleon, and soon all the difficulties that he faced, and many problems were solved for him, the Jewish millionaire Rothschild funded Napoleon's campaign against Egypt, and orders were issued to the Jewish shipbuilders in the port of Genoa in Italy to build the fleet pieces that Napoleon would need in his mission, and indeed he accompanied This fleet Napoleon in his campaign on Egypt.

The aim of all this was to persuade Napoleon Bonaparte to help the Jews in forming a national home for them in Palestine, and Rothschild hastened to persuade Napoleon to settle the Jews in Palestine if he succeeded in consolidating the pillars of his control over the eastern shores of the Mediterranean, and Napoleon appreciated this idea, as the promise was The French found the establishment of a national home for the Jews in Palestine in exchange for the Jewish financiers providing financial loans to the French government,



which was then going through severe financial hardship, and to contribute to financing the French campaign heading towards the East led by Bonaparte, and the idea of returning Jews to Palestine was at the forefront of the lofty social projects that were touring in Napoleon's imagination, and he aspires to achieve it regarding the Eastern question, when he began preparing his campaign for the conquest of Egypt and the Levant [3-4].

Napoleon wrote addressing the Jews of the world saying: From Bonaparte, the first commander in the armies of the French Republic in Africa and Asia, to the legitimate heirs of the Land of Israel, the Israelis are the unique nation that thousands of years and the lust of conquest and tyranny could only strip them of their lands, but not of their name and national entity. . Were they not to revolt against shame, O homeless, and declare it a war like no other in human history, a war waged by a nation whose land - with a stroke of a pen by rulers - was considered the spoil of its enemies who crudely want to share it among themselves as they please. France avenges its disgrace and the shame of the most distant nations that have been left forgotten for a long time under the shackles of slavery, and avenges the shame that has afflicted you for two thousand years. The great nation that does not trade in honor, as did those who sold your ancestors to all nations, is calling you now in order to receive from it what it has occupied so far and with immunity and assistance to this nation, in order to remain the masters of the country, and to defend it against all who want to conquer it.

The small army that Divine Providence sent me here made Jerusalem its main headquarters. This army led by justice and accompanied by victory will in a few days move to Damascus, the neighboring city that threatens the City of David. Here the opportunity has arisen, which may not be repeated again within two thousand years, to demand the restoration of your civil rights among the inhabitants of the planet that you have been shamefully deprived of for two thousand years, and in order to demand the restoration of your political entity as a nation among nations and your natural right to worship Jehovah[5-6] ¹ according to your faith publicly and without Doubt, forever[2].

¹It is the name of God mentioned in the Torah and in the Old Testament in the Bible. And in the Book of Exodus: "So Moses said to God," Behold, I come to the children of Israel and say to them the God of your fathers has sent me to you. If they say to me what is his name, what should I say to them. And God also said to Moses. This is my name forever... "According to the Jewish tradition, it is the name of God, the science with which the Prophet of the Prophets called Abraham.



Bonaparte's speech appears to this day to be unjustified and historically incomprehensible, if the interests of France as a colonial state require the tearing apart of the Ottoman Empire and the occupation of the eastern shores of the Mediterranean, and it also requires spreading sectarian, sectarian and regional discrimination in the countries of the Arab East and finding local allies to support its policies. But what is the interest of Napoleon and France in proposing such a project, which seemed impossible to the Jews themselves at that time, this project which as soon as Bonaparte lost the possibility of implementing it until it was adopted by the British and carried out and achieved it on the ground, to receive it after that to the United States of America.

It is proven historically that this sermon delivered by Napoleon was not directed at the Jews of Palestine only, but was an appeal to the Jews of the world. This appeal was not distributed in Palestine alone, but was distributed at the same time in France, Italy, the German Emirates, and even in Spain. This indicates that the issue was bigger and wider than facing Napoleon when the walls of Jerusalem eluded him, and what confirms this statement is that during the siege of Acre, the French Official Gazette published a statement from Napoleon calling on the Jews to support France, and to seize the opportunity of his presence in Palestine to fulfill their hopes for concentration. Between Acre and Alexandria.

Napoleon's sermon was full of words that stimulate the emotions of the Jews, sharpen their anxiety, motivate and excite them, and even invite them to join his army in order to enter Jerusalem as part of the French campaign towards the East. And the establishment of a national home for the Jews in Palestine, and historians mention that Napoleon Bonaparte did not write this speech himself, but his advisors from the leaders of world Zionism were the ones who prepared it for him to sign it before it was broadcast.

As for the position of the Jews of Egypt on the campaign of Napoleon. It is proven historically that the Jews of Egypt supported the French campaign with full force, performing the function of an eye and an ear for it, and did what they could to weaken the home front in Egypt at the time. They were not satisfied with that, but they walked with the French campaign to Palestine to see and watch Napoleon Bonaparte implement the teachings of the gods of Israel to annihilate the Muslims and establish the national homeland of the Jews, but what we said came the winds that did not desire the ships.

The Jews paid the bill for the French campaign against Egypt[8], and Napoleon failed to



fulfill the promises he made to the leaders of the Jews in France to occupy Palestine and establish a national home for the Jews there. Then, the Jews got angry at Napoleon and tried to assassinate him, but their first attempt was unsuccessful, so they followed it with a second attempt by a Jewish man named Snape, who had decided to assassinate him in the city of Schoneron, and the attempt failed and they attributed it with attempts. The public and secret terrorist crimes were revenge against Napoleon after they turned against him countless, and the revenge of the Jewish leaders against Napoleon was terrible because he failed to implement the promise he made to them to occupy Palestine and hand it over to them to make it a national home for the Jews[9-10].

After the end of the French campaign against Egypt, three forces of different interests fought for power in the country and united for a short time against the French occupation, and these powers were the Turks, the English and the Mamluks. Turkey looked forward to extending its absolute rule over Egypt and making it a state governing it as the Ottoman Sultanate ruled it. As for England, it sought to extend its influence in The Nile Valley occupies some important sites in the Mediterranean and the Red Sea, to guarantee itself sovereignty in the seas.

As for the Mamelukes, they were greedy after the end of the French campaign to restore their rule in Egypt and their pretext that they were the oldest rulers, so they began to win over the English, seeking their protection, but in the meantime a fourth force appeared on the stage of the Egyptian political struggle, and it is the strength of the Egyptian people, represented by the leaders and leaders of the people who decided Getting rid of the foreign occupation, and in the political events, the emergence of Muhammad Ali Pasha began to change the political and historical course of Egypt.

The period of the French campaign against Egypt witnessed a moral collapse represented in the large number of traitors and agents from the Mamluks, the Ottomans and some Egyptians, as well as the filthy role of the Jews in colluding with Napoleon to achieve the Jewish dream of establishing a state for the Jews, who each sought to achieve gains on the blood of the Egyptians, and this is the nature of Colonialism, as Napoleon carried with him to the Arab East the project to establish a state for European Jews in Palestine.



2. French colonial trends

The colonial school sees the French campaign as a phenomenon linked to the French Revolution and not to French colonialism. The French Revolution expressed itself in Napoleon, who scattered its principles wherever his horses were. Hence, the occupation army, not only in Europe but also in the East, was not a traditional colonial army, but rather a revolutionary army, a liberation army, cooperation with it is cooperation with the revolution or its affiliation with it, cooperation with the trend of the times and riding the locomotive of history. Consequently, the rejection of the French presence or resistance to this presence is a reactionary stance and a rejection of liberation and progress and clinging to the Middle Ages.

Of course, this colonial school nonsense is like trading in cheap words. It is evident that any historian who respects himself, but the simplest intellectual who stands before these nonsense, does not believe what he arrived at from lies and reverses the facts. What it aims at the future, that is, to instil in us the capacity for colonialism and to instil in us not to resist it, but rather to cooperate with it. We will present here a set of facts - to refute this very fragile saying - and it is clear that we are greatly pained by our being evidenced by the axioms, but as long as the colonial school now owns or controls most newspapers and the media, its toxins are to some extent widespread among a sector of intellectuals. No, it is painful to discuss axioms, but the matter is for God. If the colonial school had reached this level, then the colonialists in their discourse to each other were not at this level, but surely the truth or part of it will appear through their messages[11].

So let us listen to Bonaparte himself to define for us the nature of the French campaign. Bonaparte wrote a letter to the dictatorial government from Milan on August 16, 1797 saying: The sites that we occupy on the shores of the Mediterranean Sea give us sovereignty over this sea, and now we have to watch the developments of the Ottoman Empire that its foundations are collapsing from all sides, to take what we can of its loot We can deprive England of the advantages of its sovereignty in the greater oceans. The great ocean or superocean ocean is the ocean that surrounds the supercontinent. And the uncommon definition is that like any ocean is larger than the present Pacific Ocean[12].It is called the Great Global Ocean, in which surface waters move undisturbed from east to west around the continents. If we are quarreling with the Cape of Good Hope in negotiations in Leil, let us bypass it and occupy Egypt. Egypt. Therefore, Napoleon was



fully convinced that, by seizing Egypt, he would become in his hands the key to the world after controlling the earth's ocean.

Napoleon wanted to colonize Egypt, as he said in his memoirs: I will colonize Egypt and import artists and workers of all kinds, women and actors, and six years are enough for me to go to India, and Napoleon understands colonialism as suppressing the population, as he did not leave a city or a village that he did not bomb or burn by his soldiers, but rather It is usual to find historians 'comments on Napoleon's atrocities as follows: At MitGhamr, the city was destroyed and burned until there was no stone left on the stone. One of the soldiers says in his memoirs, for example: "A village refused to supply the French with the goods they requested, so its people were struck with the edge of the sword and burned with fire, and 900 men, women and children were slaughtered and burned, to serve as an example to a half-brutal people[11].

It suffices what the campaign did, who said and plundered the village of Bani Adi, one of the villages of Manfalut Center in Assiut Governorate [12], which is one of the villages of Manfalut Center in Assiut Governorate, when the people resisted the French occupation. On April 18, 1799, more than three thousand people gathered, and 450 Egyptian Arabs joined them, and 300 of them The Mamelukes, and Major General Dafoe walked to them with his soldiers to seize it, and when he arrived, he found the people all carrying weapons. The two teams clashed in a fierce battle that took place in the streets of Bani Adi and its homes, which the people had fortified and made fortresses from them, and the battle ended with the French inability to take over the village, so they set fire to the village's houses, occupied what remained of it and plundered and plundered everything that their hands reached. And this battle killed 3000 people[13-14], it is reported that Muhammad Ali built in the village in 1823 camps to train his soldiers, which were the first modern military school in Egypt.

This is the one who came to liberate us - according to the colonial school - ordering the killing of 3000 soldiers in Jaffa after he promised them to guarantee their lives, and after they surrendered their weapons under the pretext that he could not find a place to shelter them. Of course, the advocates of la Francophonie make the French campaign an awakening of national feeling"[11].



Second: Striking Egyptian nationalism and consolidating betrayal

And if the French campaign was the dawn of the national awakening, then there must be pioneers of this nationalism, then they must search in their notebooks for those like them, i.e. traitors and agents, to make them the first pioneers of Egyptian nationalism, and they found only the Al-Moallem Yaqoub bin Hanna[15] who was transferring his loyalty from master to master. He served the Mamluks for 40 years, and then he is serving the French, and he undertakes the operations of repression and looting, especially in Upper Egypt.

If the colonial school made the campaign a dawn for nationalism, and the spy Yaakoub was the first pioneer of this nationalism, then the comic colonial institutions must be made the first national institutions. And if the matter has reached the point of considering the spy a pioneer of nationalism, then there is no objection to making Bonaparte the one who established the first cabinet that Egypt knew: the Diwan or the first Egyptian parliament consisting of sixty members, and that the man's statement is the first political theory of governance that the Egyptians extracted. Of course, these traditional colonial tactics were far from this. This so-called parliament, its first mission one day after its formation, was to collect taxes. As for the condition of its members, who are in the hands of captives, according to al-Jabarti, it was miserable for the occupation authorities that gathered them and released them at their will.

The colonial school wanted to strike the positivity of the masses at the core, and since jihad is the real danger to colonialism, the colonial school had to stab it against the value and feasibility of resistance, and the colonial school raised many suspicions. If the colonial school considered the French campaign as a call for liberation and its agents were pioneers of nationalism, then it is natural for the resistance movement to be a backward movement that rejects the French message of liberation, and if the masses had not resisted, it would have allowed the scholars of the campaign to modernize Egypt and transfer it from the Middle Ages to modern times. The strange thing about this saying is that it contradicts all the rules of reason, logic and history. No nation has advanced through the occupier, and no occupier has come with the aim of modernizing a nation.

1. Clients of the French Colonial

Despite the presence of many French clients, some of them were agents of the French and the English together, including Murad Bey[14-16-17-18], the agent of the English and the



French, who took over the rule of Egypt in conjunction with Ibrahim Bey, before the coming of the French campaign. In boldness with lack of courage, and was one of the greatest causes in the devastation of the Egyptian territories.

A. Murad Bey

Murad Bey lived a strange life, and one of the reasons for the devastation of the Egyptian region, including the regeneration of it and its Mamelukes and followers of injustice and palaces, he lived in the well of betrayal from the beginning, since he began his life as one of the Mamelukes of Ali the Great, and he was one of the leaders of Ali Bey's armies that went to the Levant To annex it to the Egyptian state, but he betrayed his master, and he fought the great Ali Bey until he died at the hands of the forces of Muhammad Bey Abu al-Dahab, who became the ruler of Egypt and sought to establish Ottoman rule and appease the Ottoman Sultan, but he only stayed for three years after which he died suddenly, then Ibrahim Bey assumed power He shared some of his powers with Murad Bey (1790-1798) without going under the obedience of the pasha, who was appointed by the Ottoman Sultan.

He fought the French in the beginning, and when he was defeated, he made a peace agreement with him to help them suppress the Egyptian revolution, as correspondence between Klipper and Murad Bey began, and ended with their meeting in Fayoum, where they agreed that Murad Bey would rule Upper Egypt in the name of the French Republic. Klipper pledged to protect him if he was attacked by his enemies on him, and Murad you, on his part, pledged to provide the necessary help to help the French forces if they were subjected to a hostile attack of any kind, and to prevent any forces or fighters from coming to Cairo from Upper Egypt to fight the French, and for Murad to pay France the exclusion that He used to pay it to the Ottoman state, and then he would benefit from the income of these regions.

Rather, he was also quick to send gifts and supplies to the army of Clipper, which besieged Cairo, provided the French with supplies and ammunition, and the Ottomans handed them over to him, and sought to withdraw the Mamluks who were fighting the French inside Cairo next to him, to join him in his treaty and thus end the Cairo revolution. And when he failed to do so, he was the one who advised Clipper to burn Cairo to those in it, and it was he who provided the French with gunpowder and incendiary materials that were actually used in the destruction of Cairo's neighborhoods. Murad had previously bought this



gunpowder with the money of the Egyptians that he collected from them to defend Egypt against any danger it might be exposed to[19].

Indeed, the French soldiers set fires in homes, shops, and agencies, and fires broke out in the Bulaq neighborhood (the source of the revolution), and the houses fell on those in them, and the dead bodies were scattered, and the beating continued with cannons until the entire neighborhood was destroyed. Then the French continued to attack the rest of Cairo neighborhoods alive, and these horrors continued for eight days, during which blood flowed in the streets, and the neighborhoods of Cairo became in ruins. Murad Bey was rightfully betrayed during the second Cairo revolution, when he participated in the fighting operations against the Egyptians, and prevented from Cairo the food supplies that were coming from Upper Egypt and Giza, and it is reported that he confiscated a shipment of food and sheep estimated at four thousand heads that were coming from Upper Egypt to help the people of Cairo. He gave it as a gift to Kleber and the French army, and Cairo nearly fell into a real famine.

Al-Jabarti argues that had it not been for MuradBey's joining Clipper, the second Cairo revolution would not have ended with this overwhelming defeat of the Egyptians and the destruction of Cairo. Mourad then went to Upper Egypt and settled in Gerga, and the campaign leaders 'messages were to Meno - who took over the leadership of the French campaign after the assassination of Kléber by Soliman Al-Halabi, June 14, 1800, confirms Murad's sincerity and fervent loyalty to the French. He cooperated with the English army also during the campaign, because he could not live without betrayal. He contacted the English, and his negotiations with them were indeed successful, and the British announced that they would forgive all that Murad had committed if he joined the English in the battle that was being prepared to end the existence of the campaign in Egypt. Thus, Mourad showed his full readiness to join the British and fight the French[20]. After that, Murad Bey moved to support the British when they came to Egypt to expel the French campaign, and at the height of his happiness that he had successfully played on the French and English sides, a deadly disease was waiting for him. Before the outbreak of the final battle between the English and the French, Murad was struck by the plague, and he died on April 22, 1801.



B. Al-MoallemYaqoub

As for the Al-MoallemYaqoub[15], or General Jacob, an ally of the French, he is one of the figures around which a great controversy took place in Egyptian history, and this controversy is due to his cooperation with the French campaign that occupied Egypt led by Napoleon Bonaparte, and some historians see him as a traitor to Egypt, while others see him as a rebel against Ottoman oppression. A national hero, he tried to make Egypt independent with the help of France or England.

YaqoubYouhanna was born in Mallawi² around the year 1745, and during the reign of Ali the Great, he joined the service of Suleiman Agha, chief of the Janissaries, and through his supervision over the management of the property of the chief of the Janissaries, he was able to develop his own wealth, and he fought in the ranks of the Mamluks against the forces of Hassan Pasha that landed in Egypt to install the Ottoman rule before the campaign The French conquered Egypt shortly, and he was 53 years old when the French campaign led by Napoleon Bonaparte invaded Egypt in 1798.

The French wanted to establish their rule and their administration of Egypt, but they were facing difficulties in achieving that, as there was no data recording the revenues and expenditures of the country and taxes that must be imposed on the people, so Napoleon sought help from some Christians who were famous at that time as collectors of money and money changers, so Napoleon appointed Gerges the essential teacher to be Responsible for organizing the government's financial resources, and the teacher sought the help of GirgisYaqoub after Jacob offered him his services and Zakat to General Desaih, who used him in his campaign to subjugate Upper Egypt and hunt down MuradBey's army, as Jacob had experience with Upper Egypt methods and his financial and administrative conditions, as Jacob did By preparing what is needed for the campaign, securing its transportation, and also participating in the fighting in this campaign, and he had knowledge of the way of thinking of the Mamluks for his work with them for a long time and his participation in wars with their ranks.

He led a platoon of the French army in charge of this campaign against a Mamluk force in Assiut, and was able to achieve victory and defeat the Mamluks, which prompted Desai to

²Malawi, an Egyptian city, belongs to the governorate of Minya administratively. It is located in the south of Minya Governorate, where it is bordered to the north by Abu Qurqas Center, and on the south by the Dermawas Center, 270 km south from Cairo, and 45 km from Minya, the capital of the region.



present to him a souvenir in the form of a sword inscribed on his handle: The Battle of Ain al-Qusiya December 24, 1798. The role of Al-MoallemYaqoubis highlighted in a letter he wrote General Jacques Francois Meno to Bonaparte, in which he says: I found a knowledgeable man named MaalemYaacoub who performs great services for us, including strengthening the French army with additional Coptic soldiers to help us[21]. After that, he collected taxes from the people of Upper Egypt and used the most hideous and violent means in the collection, whether with the people of Upper Egypt, Muslims or Christians, and the people of Upper Egypt were called the campaign of General Desaih (Army of Teacher Jacob), and Jacob returned to Cairo after the Upper Egypt campaign and the first Cairo revolution took place, and around He turned him to what looked like a military castle, and made it a fortified gate on which armed guards could stand by day and night, and this coincided with Napoleon's embarking on building several castles around Cairo, so that his defenses surrounded all of Cairo, and the castle of Master Jacob was considered one of the French fortresses in Cairo[21].

He also provided many services to help General Kleber to suppress the second Cairo revolution, for he was at that time an officer of Desaix, so Klipper rewarded him by appointing him to collect public funds from the people as he wished. It was not possible for Jacob's aides insulting them, beating and burning their property and attacking their honor. All this made Jacob a great favor with the French as it was one of their tools to punish the Egyptians for the second Cairo revolution, and his wealth increased and his influence increased. : "Even though he was working for us, he did not forget his private interests. General Clipper granted Jacob the rank of colonel and made him head a military squad of young Christians who were trained by French officers, and Jacob undertook, at his own expense, to supply them with weapons and equipment necessary for this squad"[24].

Some historians believe that the idea of this group goes back to the teacher Yacoub, while the majority of them see it as belonging to General Kleber, as he also formed a group of Greeks after the first Cairo revolution that was stationed on the island of Rawda.Including minorities, encouraging them and buying them with money. And he continued to provide his services to the French occupation after the assassination of Kleber and the appointment of General Jacques Meno, so Meno rewarded him by granting him the rank of general and that was in the year 1801. And when General Desaix, friend of the teacher Jacob the intimate one, left Egypt during the reign of Clipper with Bonaparte to join him in his war



with the Austrians and there he met He was killed, when he reached this news to Jacob, he was sad and wrote to General Meno offering to pay one-third of the costs of the monument to be erected in memory of his memory, and Jacob also commissioned Father Raphael, who was a friend of Jacob, to compose a poetic letter in which his friend mourns to send it to the government of Paris.

With the end of the French campaign against Egypt and General Menou standing besieged in Alexandria, Meno was forced to hold negotiations with the Ottomans and the English to evacuate from Egypt. And he boarded the English ship Palace to leave Cairo on August 10, 1801. Jacob was injured two days after boarding the ship with fever and died of severe diarrhea. His last will was to be buried next to his friend, General Desaix, and there is a suspicion that the French had carried out his will, as some narrated It was narrated that his body was thrown into the sea due to the long travel time and the lack of means to preserve the body.

Although there are some who defend Al-MoallemYaqoub, that he sought to support Western intervention to rid his country of rule that is neither Ottoman nor Mamluk, but rather a mixture of chaos, violence and extravagance. The Coptic history books record the repudiation of the Egyptian Church of the person who deviates from this ancient tradition, meaning loyalty to the homeland, represented by General Jacob who lived during the days of the French campaign and followed a plan that contradicts his own race. In addition to their disagreement with their dress and actions, he took a woman of a different sex for him illegally, and the clergy, especially the Patriarch, were not satisfied with his actions and conditions[23].

C. Malti and Antoine

Among those who cooperated with the French, Malti and Antoine, and Malati was one of the greatest Coptic leaders, and his star appeared in the days of the French occupation of Egypt, and during Napoleon's reign, he assumed the presidency of the Court of Cases; It is the first attempt to put aside Islamic law in Egypt. Because this body was made up of twelve merchants, half of whom were Muslims and the other half were Christians, and the position of president of the court was assigned to a Coptic judge, the Malti, who signed the previous petition of General Mino, who succeeded Kleber in the ruling, as well as his friend Antoine, who was called by ordinary Egyptians Abu Taqiya and was One of the oldest and richest Coptic leaders.



Malti and Antoine sent a petition on behalf of the Coptic leaders to General Menou, which reads it: Hazrat Sari Askar General: Your generosity before what you have in terms of justice, dream and discernment, you sent us asking us to explain to you what we are in terms of oppression, we before now did not intend to expose our wounds that were Every day it is expanding little by little; Firstly in recognition of the amounts and in the hope that each of us will return to himself and hold himself accountable, be patient for fear of being said about us that we love (injustice) and being blamed by the rulers. We have to go until we appeared from the group of disobedient to your orders, and you have told us for that, so it is necessary for us to seek help from your chair. Nevertheless, we ask you not to think that we are intending to present our case to the complaint or his punishment, but rather we are punished in particular if our words appear contrary to reality, and this matter is also perceived by your private servant, General Jacob, yet because of his gentle nature, I am confused about how to behave. In such a case, God Almighty preserves you. From your direct followers: Malti and Antoine.

2. Clerics and thought in Egyptian society

As for the position of the clerics and thought in the Egyptian society, they faced the French invaders with blatant hostility and did not obey the Napoleonic call, which is not without a social background to which the Muslim scholars with close links with the supervision of the Mamluks, who defended their interests with devotion and sincerity, formed the main pillars that were adopted It has the niches of the Mamelukes, especially those sheikhs who came from ancient, wealthy families[24].

The vast majority of the rational and virtuous men of Al-Azhar and the scholars whom Napoleon promised to occupy high positions and manage the country's affairs, in addition to enjoying the good, boycotted the leadership of the French campaign, and even raised the ire of the people against the interfering. However, a group of Azharites found favor with Napoleon, either because of force majeure or because of their narrow interests. At the head of these was the scholar Sheikh Abdullah al-Sharqawi, who took over the Sheikhdom of Al-Azhar, and focused all his efforts on ridding the country of the yoke of Turkish rule and the rule of the Mamluks. The French appointed him chief of the court to conduct judgments, and it benefited in their days. Among these sheikhs were Abd al-Hadi bin Muhammad al-Mahdi (Secretary of the Court), Khalil al-Bakri, Mustafa al-Damanhour, and



Ismail al-Zarqani, and others. Among them was also the famous historian Al-Jabarti, who wrote the Book of Wonders of Archeology in translations and news in four parts, and attributed to him the book The appearance of sanctification by the departure of the state of Francis. As for Al-Jabarti's friend, Sheikh Hassan bin Muhammad Al-Attar, he used to show his friends the vast knowledge in the stomachs of French books, and he was very passionate about repeating the following phrase: Our country must change, and we must quote new European sciences to us, and despite Attar's close contact with the French, he did not give up in reality About his dreams of expelling foreign interventionists from the country.

It is not at all excluded that some Egyptians who contacted the French, including some sheikhs who worked directly or in the future in administrative positions (such as Sheikh Al-Mahdi), or even some readers who were reading the Arab newspaper published at the time, would have known the principles of the Great French Revolution. (Republic - Freedom - Equality - Justice), and on new ideas, especially the emphasis on the idea of the modern nation that appeared for the first time in the Egyptian reality. However, historical data do not inform us of any news about the occurrence of any social movement in the Egyptian reality, even in the narrow sense of this term[25].

If the source of hatred was first and foremost in the blatant hostility to the French occupiers in defense of their religious beliefs and principles of patriotism, then it soon turned into an apparent challenge to the methods of violence and oppression practiced by the colonialists, in addition to the insults they were directing to the traditions, customs and moral values of the Egyptians. Therefore, the fair researcher finds the French campaign opened the door to trouble and colonialism in Egypt, as it drew the attention of the English to the importance of Egypt. This campaign also raised some awareness among a segment of intellectuals in the Arab countries - especially in Egypt and the Levant - and drew their attention to the unity of the occupiers' goals of all stripes, and that it boils down to obliterating its Islamic identity and thus absorbing the country's goods[26].

Conclusion

- The French campaign against Egypt in 1798 involved all Western colonial orientations towards the Arab East.
- Bonaparte was seeking from behind this campaign to tear and weaken the Ottoman



Empire in preparation for its elimination, and to impose French influence on the eastern shores of the Mediterranean, so that France would be able to impose its conditions on Britain.

- It was confirmed that Napoleon carried two projects with him to the Arab East: the establishment of a state for European Jews in Palestine, and the establishment of an entity for Christians in the East, specifically the Maronites.
- The role of the Jews in the campaign was represented by the Jewish millionaire Rothschild financing Napoleon's campaign against Egypt, and orders were issued to the Jewish shipbuilders in the port of Genoa in Italy to build the fleet pieces that Napoleon would need in his mission, and this fleet actually accompanied Napoleon in his campaign against Egypt.
- Rothschild hastened to persuade Napoleon to settle the Jews in Palestine if he succeeded in consolidating the pillars of his control over the eastern shores of the Mediterranean, and the French promise to establish a national home for the Jews in Palestine in exchange for Jewish financiers providing financial loans to the French government, and contributing to financing the French campaign to invade Egypt and the Levant. Then Napoleon made a promise to the Jews to establish a national home in Palestine
- Bonaparte's speech to the Jews was an unjustified and historically incomprehensible act, as the interests of France as a colonial state required the tearing apart of the Ottoman Empire and the occupation of the eastern shores of the Mediterranean, and this project, which as soon as Bonaparte lost the possibility of implementing it, was adopted by the British and implemented and achieved on the ground.
- Napoleon's speech was not only directed at the Palestinian Jew, it was also an appeal to the Jews of the world. Where it was distributed in France, Italy, the German Emirates, and even in Spain.
- It is historically proven that the Jews of Egypt supported the French campaign with full force, and did what they could to weaken the home front in Egypt at the time. And they marched with the French campaign to Palestine.
- Napoleon's promise to fulfill the promises that he made to the leaders of the Jews in France to occupy Palestine and establish a national home for the Jews there, while the Jews paid the bill for the French campaign against Egypt, and then, they got angry at Napoleon and tried to assassinate him.



- After the end of the French campaign against Egypt, three forces of different interests fought for power in the country and united for a short time against the French occupation. These powers are the Turks, the English and the Mamluks.
- The period of the French campaign against Egypt witnessed a moral collapse represented by the large number of traitors and agents from the Mamluks, the Ottomans and some Egyptians, as well as the filthy role of the Jews.
- The French colonial trends were confirmed, as Napoleon understood colonialism as an oppression of the population, as he did not leave a city or a village that he did not bomb or burn by his soldiers.
- One of the colonial goals of the campaign was to strike Egyptian nationalism and consolidate treason, while some consider that the French campaign was the dawn of national awakening, and there must be pioneers for this nationalism, and this justifies the search for likeminded traitors and agents to make them the first pioneers of Egyptian nationalism.
- One of the objectives of the French colonial school was to strike the positivity of the masses at the core, and since jihad is the real threat to colonialism, the colonial school had to inflict its stabs on the value and feasibility of resistance. It also considered that the resistance movement was a backward, reactionary movement that rejected the French message of liberation, and that if the masses had not resisted, they would have allowed the scholars of the campaign to modernize Egypt and transfer it from the Middle Ages to modern times. Although there were many clients for the French, some of them were clients of both the French and the English.
- The position of clerics and intellectuals emerged in Egyptian society who faced the French invaders with blatant hostility and did not obey the call of Napoleon, and the vast majority of the rational and virtuous men of Al-Azhar and the scholars whom Napoleon promised to occupy high positions and manage the country's affairs, boycotted the leadership of the French campaign, and even incited the people against the colonialists. However, some Al-Azharites found favor with Napoleon, and some called for the country to change, and to borrow new European science.
- The fair researcher finds that the French campaign opened the door to trouble and colonialism on Egypt, as it drew the attention of the English to the importance of Egypt. This campaign also raised some awareness among a segment of intellectuals in the Arab



countries - especially in Egypt and the Levant - and drew their attention to the unity of the occupiers' goals of all stripes, and that it boils down to obliterating its Islamic identity and thus absorbing the country's goods.

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