



## **NAPOLEON BONAPARTE'S DECLARATION FOR THE ESTABLISHMENT OF THE NATIONAL HOME FOR THE JEWS IN PALESTINE**

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### **Abstract**

The reign of Sultan Suleiman the Magnificent is considered the golden age of the Jews of the Ottoman Empire. Jerusalem and the Jewish people did not see Iranians and Romanians and all the occupiers except blood, injustice and torture, except that after the conquest of Jerusalem by Sultan Selim the First and the establishment of the rules for this conquest during the reign of the legal sultan, the Jewish people knew the meaning of human life and equality and tasted the taste of security and tranquility, and it was political and economic life. The Jews go in parallel steps with the different stages of the nature of life within the Ottoman Empire, and the fifteenth and sixteenth centuries in particular represent the golden age for the Jews of the Ottoman Empire, who occupied an important place in the Ottoman regimes, and the orders of the legal sultan to restore the walls of Jerusalem in particular resonated in The Jewish world, and for this reason all Jewish historians still acknowledge the gratitude of Sultan Suleiman the Magnificent, even sometimes likening him to the Prophet Solomon.

This research aims to highlight the role that the Jews played in preparing for the French campaign. The Jews had a major role in pushing France to invade Egypt and create a homeland for the Jews in Palestine to be a pillar for France in that part of the world. Napoleon issued a statement considered the first to include an acknowledgment of the national presence of the Jews in Palestine, the circumstances that accompanied the French invasion of the Levant, and the failure of this invasion, with the assurance that the French protectors were a colonial campaign, destined for a dismal failure.

The research deals with three axes, including: the role of the Jewish community in the economic movement and preparation for political conflict, Napoleon Bonaparte and the project to establish a national home for the Jews in Palestine, and the French campaign and Western colonial trends.

**Key words:** the French campaign, Napoleon Bonaparte, Egypt, the Levant, the Jews, Palestine, a national home.



## **1. Introduction: The role of the Jewish community in the economic movement and the preparation for political conflict**

Wall Durant[1] mentions that after the conquest of Egypt by Sultan Selim I and the establishment of the rules for this invasion during the reign of Sultan Suleiman the Magnificent[2], it is noticeable that the political and economic life of the Jews was going in parallel with the different stages of the nature of life within the Ottoman Empire, for example it was the period of growth and prosperity in the state The Ottoman Empire, which extended during the fifteenth and sixteenth centuries in particular, represents the golden age for the Jews of the Ottoman Empire, who occupied an important place in the Ottoman regimes, and as a result of the confidence that Sultan Selim felt towards the Jews, Joseph Hamon was assigned the position of chief physician, and Jews were allowed to occupy positions With the migration of the expelled Jews from the Iberian Peninsula to the Ottoman Empire, the number of Jews in Istanbul increased greatly, and an institution representing the Jewish community was formed at the palace, and Rabbi Saltel was appointed as its first president, and in 1518 all the powers of Rabbi Saltel were withdrawn and his sons claiming to have received a bribe, but was reinstated in 1520[3].

The reign of Sultan Suleiman the Magnificent is considered the golden age of the Jews of the Ottoman Empire[3]. Jerusalem and the Jewish people did not see Iranians and Romanians and all the occupiers except blood, injustice and torture, except that after the conquest of Jerusalem by Sultan Selim the First and the establishment of the rules for this conquest during the reign of the legal sultan, the Jewish people knew the meaning of human life and equality and tasted a taste of security and tranquility, and the engineer was appointed Architect Sinan Pasha for the restoration of the walls of Jerusalem and Tiberias and the expansion of water networks, and the orders of the Sultan al-Qanuni to restore the walls of Jerusalem in particular made an echo in the Jewish world, and for this reason all Jewish historians still acknowledge the gratitude of Sultan Suleiman the Magnificent that they sometimes liken him to the Prophet Solomon[4].

As for the period of stagnation that the Ottoman Empire suffered in the seventeenth century, the Jews of the Ottoman Empire were subjected to a state of collapse at the cultural and economic level[5], but, no matter how different the Ottoman periods, the Jews lived safe and secure in the shadow of the Muslim Ottoman Empire compared to the Jews



who lived under The rule of Christian Europe, and in return, the Jews always defended the national interests of the Turkish lands, and when the Ottoman Empire invaded Egypt, the Jews were allowed to occupy positions in the jobs of coinage, money exchange, and some financial jobs[3].

The English writer Lady Mary Wortley Montagu[6], the wife of the British ambassador, described, perhaps in some exaggeration, the situation in Turkey in 1717, and said: The Jews enjoy an incredible power in this country, and they have many privileges in which they excel all the Turkish people themselves, because they are judged according to Because of their laws, and they attracted all the empire's trade in their hands, thanks to the close unity that binds them, and each Pasha has his Jewish assistant who runs his business, and they are doctors, agents and translators for the largest people as a whole, and many of them are wealthy, and the Ottoman administration welcomed the spread of Jews and their immigration to the various ports of the state, including Rosetta and Alexandria[7], and as a result of the privileges they received, that their merchants were a commercial cash capital that they invested in loans with interest[8], and they had good coexistence experiences with former Ottoman sultans, who qualified them to enable them to learn medicine, languages and manufacture weapons, so they rushed towards the Ottoman lands, joining the rabbinic Jews who are already on the Ottoman lands they are the most important of the Jews[10].

As for the commitment provinces in the port of Rosetta [11], it was linked financially and administratively to Alexandria, where she played a mediating role in the trade between Alexandria and the rest of Egypt, and therefore Rosetta became a warehouse for the trade of Alexandria and Cairo. It was annexed by the Office of the Alexandria Port, the Port of Rosetta, Abu Qir and its dependencies for more than a century and a half, during which the boycott remained a pure blessing for the Jews who were alone in managing it, collecting its will, and extracting its profits in exchange for the payment of the government money due to the treasury [12].

The Jews practiced money exchange and commercial activities, among them customs officers who are the wealthiest, as well as some craftsmen working in gold, silver and cotton textiles imported from Syria. They also worked in money exchange, and their homes and buildings increased in Egyptian outposts until it became more houses near the main street of the Jews, and they excelled in The profession of administration and translation for their keenness to learn foreign languages, which qualified them to work as



translators in the customs and city court, and enabled them to make contacts that helped them work outside Egypt through commercial agents, and they made huge fortunes that enabled them to compete with old merchants and get some of them out of the city, and it also gave them opportunities to deal with High-ranking foreign classes such as foreign countries' consuls[7].

As for Alexandria[13], the Jews had an ancient history, so they constituted one of the main sects in which they lived in the past, and they occupied two of the five neighborhoods of the city that Alexander established, especially the eastern neighborhoods, and their number became large until it reached about a third of the population in the Roman era[14], and they engaged in commercial business. And among them were a large number of artists, craftsmen and merchants, and the Jewish community became the heart of the Jewish communities in all of Egypt, and they ensured the appointment of the Chief Rabbi of the Jews, who has the right to appoint the rest of the Jewish rabbis in the country[15].

The number of Jews in the city increased in the early eighteenth century when a large number of Rosetta Jews immigrated to the port and settled in the eastern side of the modern city and established a colony of tents for fishermen along the coast. Then, their migration increased from Damietta, Rosetta, and Cairo to the port before the arrival of the campaign, which gathered them together in one neighborhood called the Jewish Quarter, south of the modern city, and the earthquake that occurred in the city in the late eighteenth century died in a large number of Jews in the port, leaving only a few of their homes. Of them, and their own temple, called the Eliyahu Hanabi Temple<sup>i</sup>[18], which lasted for a long time after that, as it was later demolished by the guns of General Bonaparte stationed in the fortress of Kom Dikka because it was located between this fort and the sea [19], and despite the pain of the Jews of the city did not exempt them from the fine imposed by the French commander on the merchants and notables of the port, then it was decided that they had to pay about fifty thousand talaris which is undoubtedly an exorbitant amount [17], compulsory loans, and fines for them, along with the rest of the port's sects and merchants [20].

It should be noted that the endowments of the rabbinic Jews in Rosetta, the endowments of the Jews were concentrated in their main gathering area in the sea side of the port on the Nile coast of Rosetta, and they took for themselves more than one temple, and it was nothing but small houses equipped for their prayers. Thevet<sup>ii</sup>[21] stated that large numbers



of Jews converted to Islam, in the desire to obtain commercial gains and more freedom of movement, but they soon turned away from Islam for their religion [10].

Foreign communities played a dangerous role in the economic movement and the preparation for the political conflict in the period from 1798 to 1807, especially the French, English and Jewish communities, which ended with the French and British campaigns, so the privileges granted by the Ottoman Sultan to the countries of Europe were in the terms of the treaties concluded by the Ottoman Empire with Russia and Britain And Venice, France and others, as it was the beginning of the economic penetration of the Islamic world, which subsequently prepared the way for the arrival of the European armies of occupation, under the pretext of protecting European economic interests in the region.

The foreign communities, especially the French and the English, had a great role in preparing for the upcoming struggle to control Egypt, as the consuls played a major role in studying the conditions of the country, as they were always among the former officers skilled in spying and recruiting agents, and we will see that both the French and England consul had a major role in the paving. The French and English campaigns against Egypt, and they were able to form the so-called fifth column of traitors and agents from the Mamluks and Ottomans, who played a major role in the two campaigns, when they received promises that they would rule Egypt [10].

Egypt was the focus of the military conflict between the two countries, France intended to direct the French campaign [22] (1798-1801) led by General Napoleon Bonaparte, and the campaign aimed to establish a base in Egypt that would form the nucleus of a French empire in the east on the one hand, and cut the road between Britain and its colonies in India. On the other hand, and also to exploit its resources in his conquests in Europe, the campaign lasted for three years and failed and resulted in the return of the French forces to their defeated countries, dragging the tails of disappointment and shame. It is known that the French desire to occupy Egypt was an old goal that shines and is renewed in the French memory, from time to time, until the conditions for this occupation began.

## **2. Napoleon Bonaparte and the project to establish a national home for the 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[23].

What encouraged France to invade Egypt was that Thomas Coubert, the prominent Irish Jewish capitalist, had sent a letter to his friend Barras, a member of the French Directoire government, in which he advised the French in it to occupy the East and take advantage of the Jews whom he described as providing you with a reliable component in the East, and creating a homeland For the Jews in Palestine to be a pillar for France in that part of the world. He also advised him to place the proposal in front of Napoleon, who met with a number of Jewish personalities who called him to establish a Jewish homeland in agreement with France, in the Lower Egypt region, while preserving a wide area extending from the city of Acre to the Dead Sea and from there to the Red Sea.

On February 17, 1799, Thomas Corbett, an officer in the French army, proposed to Paul Bararas, a member of Napoleon's government, a project in which he proposed to benefit from the Jews in Napoleon's movements in the Levant, so he invited him to contact the senior Jews, and to raise in their minds the fulfillment of that wish they were still They hope to achieve it, which is the meeting of their diaspora in Palestine, and then they are asked to collect money to buy lands there from France, as well as to equip sea vessels, and military training for young Jews to participate in Napoleon's wars of the Levant [24].

Then Corbett returns again in his speech, which carries the details of the project to Bararas, to emphasize the importance of using the Jews in Napoleon's plans in the East, as he sees that the interests of France are completely in line with the interests of the Jews in the region, so the money of the Jews - according to him - will stimulate trade between Europe and Asia, and that The Jews themselves will provide France with a loyal human element that will consolidate its colonization of Egypt and the Levant. Because it is not reasonable for the French to emigrate to those distant countries and evacuate their native France, but he indicated that the Jews would provide the most important guarantees to sow chaos and ignite strife in the Ottoman Empire [25].

Bararas took the initiative to deliver Corbett's project to Napoleon, who liked the idea, and



he sought help from Jewish scholars such as Ventur, a professor of oriental languages at the University of Paris and an expert in the Hebrew language, who formulated an appeal to the Jews inspired by Corbett's proposals, indicating in it that France, despite the difficulties it faces, is by virtue of its mission to repel injustice, peoples, they are determined to present the cradle of Israel to the Jews.

However, the occupation of Egypt was a strong desire of France, and it remained a hope for its policy and its leaders, waiting for the opportunity to achieve it whenever it became possible for them, and for the sake of that they send their men to Egypt in the form of merchants, tourists, students and scholars, and record the minutes of her life in reports they send to their leaders, and when the weakness began Seeping into the Ottoman Empire, France began to look to the Arab East again, and the reports of their men were inciting them that the right moment had come and must be seized [26]. The reports of Saint Priest, the French ambassador in Constantinople since 1768, and Baron de Tut Monsieur (Moore), the French consul in Alexandria, revealed the weakness of the Ottoman Empire, and that it was on its way to dissolving, and these reports called for the necessity to accelerate the occupation of Egypt, but the French government hesitated and did not take their advice. Preserving its policy, ostensibly based on the friendliness and friendship of the Ottoman Empire.

The thinkers of the Jews in the days and after the French Revolution used to have conversations among themselves about the future of their countrymen, and to exchange opinions and projects about their return to the land that they believed their prophets had promised them to return to, for example what was presented in this regard by Prince de Linnae in (1212 AH / 1797 AD) to the Emperor of Austria [25]. Then when Napoleon landed on the coast of Egypt in Muharram 1213 AH (July 1798 AD) and headed towards the Levant to occupy it in the month of Ramadan 1213 AH (February 1799 AD) [27], the Jews raised their heads and sought to exploit this French move in their favor.

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.

Before the campaign moved from France to Egypt, Paul Barabbas, a member of the administration government in Paris, received from his friend Thomas Courette, the Irish Jewish capitalist, a letter in which he advised him to take advantage of the Jews, whom he described as: They present you an element that can be relied upon in the East, and the proposal was put before Napoleon Who met with a number of Jewish personalities who called him to establish a Jewish homeland in agreement with France, in the Lower Egypt region, while preserving a wide area extending from the city of Acre to the Dead Sea and from there to the Red Sea.

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 government established 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 the Jews to Palestine was at the forefront of the lofty social projects that were roaming In the imagination of Napoleon and he aspires to achieve it regarding the eastern issue when he began preparing his campaign for the conquest of Egypt and the Levant [28].

When the French fleet was destroyed in the Gulf of Abu Qir, and instead of Napoleon dragging the trails of disappointment with the remnants of his soldiers and heading to France, he marched with the remnants of his army across the Sinai desert to Palestine, intending in himself to establish the Jewish state in it, in response to the request of the Parisian and Crusader-Zionist conventions, on the one hand. On the other hand, France does not wish to see the road to India and China more than it was inhabited by a people ready to follow it to death, for the sake of its interests, and there is no better than the Jewish people for this purpose.

But the will of God wanted the winds of the dreams of Rothschild and his people, as the Egyptian winds came to something that the French ships did not desire, which we can call





“Jewish ships”. The French forces in Egypt were present for a moment, and the Egyptians killed many of the French forces, and a recent French statistic stated that Napoleon's forces that came to Egypt and Palestine amounted to 13,000 dead in the battles, and there is another statistic that estimated the losses of the French army amounted to 28,000 soldiers, that is more than Half of his forces, and the number of French dead in front of the walls of Acre alone reached 5,000.

Napoleon adopted this advice in 1799 and set the goals of his campaign against Palestine with two goals: first, to cut India's route to England and establish a French colony on that road, and second, to turn the Mediterranean into a French lake. Napoleon's call on April 4, 1799, through the official French newspaper Le Monitor, called on the Jews to join under his banner to establish the old Jerusalem, calling them: Oh, the legitimate heirs of Palestine! Thus Napoleon was the first to promise the Jews of Palestine, but that promise soon faded with his defeat at the walls of Acre.

The direct French decision to this approach was to attract the Jews in the East to be an aid to them in supporting the French influence, controlling the Arab East, and at the same time, benefiting from the Jewish financial energy that characterized Jewish capitalism in France to support the French treasury, in exchange for encouraging Jews to settle in Palestine. In the face of British influence and interests [30].

The French administration government was the first to seriously propose the idea of settling Jews in Palestine in 1798 CE, if the French campaign succeeded in occupying Egypt and the Arab Levant, including Palestine. Napoleon Bonaparte is considered the first statesman to propose the establishment of a Jewish state in Palestine [31], 118 years before the Balfour Declaration, and he considered Bonaparte's statement to the Jews as an international recognition of the existence of a Jewish nation, and the resurrection of a Jewish nation in Palestine, to serve the interests of French colonialism in the East (the Levant) [32].

Immediately after Napoleon set foot on the land of Egypt and occupied Alexandria on July 2, 1798 AD, he issued a statement urging the Jews of Asia and Africa to join under his banner, in order to restore the "ancient kingdom of Jerusalem" [31]. This statement is considered the first promise that includes recognition of the national existence of the Jews and the right of the Jews to a national home in Palestine. Thus, Napoleon preceded the Balfour Declaration by more than a century. If the statement's references express a



converting Christianity, but in fact it was reflecting his personal interest in exploiting the Jews in his colonial plans, and there are - for example - indications in some sources that Napoleon was interested in gaining the approval and support of some influential Jews in the East, such as Haim Farahi. The Jewish minister and financial advisor to the governor of Acre, who had financial and economic influence in Acre, and was responsible for providing the city with its supply and food needs[33].

Napoleon Bonaparte was the first statesman to seriously propose the establishment of a Jewish state in Palestine, and it seems that he was aware of the contacts that were taking place between the leaders of the Jews of France and the French government on the eve of his assumption of power. The success of the French campaign in the occupation of Egypt and the Arab Levant, including Palestine, in exchange for Jewish financiers providing financial loans to the French government, which was at the time in stifling economic hardship, in addition to contributing to the financing of the French campaign heading eastward led by Napoleon Bonaparte, and that the Jews would pledge to sow chaos and igniting strife and creating crises in the areas frequented by the French army to facilitate its occupation.

Many leaders of the French Jews expressed their willingness to respond to the proposals of the French government, and one of them even called for the formation of a council that includes all Jewish sects and groups, with Paris as its headquarters, to work in coordination with the French government in order to rebuild a country that unites Jews and organizes their lives [34]. This Jewish leader went on in his call, which was contained in a leaflet he issued anonymously, saying: We now number six million and we are spread in various countries of the world, and we have enormous wealth, so we must invoke all our means to create a homeland for us, and this homeland that is We seek to achieve it in coordination with France, it includes Lower Egypt (Lower Egypt) and extends eastward, ending with a line that starts from the city of Acre to the Dead Sea and from the south of this sea to the Red Sea. The location of this country is one of the most useful sites in the world, and it allows us to control the navigation of the Red Sea, and to seize the corner of trade with India, the Arab countries, and southern and northern Africa. The neighborhood of Aleppo and Damascus facilitates and supports our trade, in addition to the fact that our country's location on the Mediterranean enables us to communicate easily with France, Italy and Spain [35].



Napoleon Bonaparte, upon assuming the leadership of the French campaign against Egypt, realized the extent of the services that the Jews in general, and the Jews of France and the East in particular, were able to provide to him. Therefore, upon his arrival in Egypt in 1798, he issued a statement urging all the Jews of Asia and Africa to rally around his banner in order to restore their past glory, and rebuilding the ancient kingdom of Jerusalem [36].

Addressing the Jews of the world, Napoleon wrote: From Napoleon Bonaparte, Supreme Commander of the Armed Forces of the French Republic in Africa and Asia, to the legitimate heirs of Palestine.

O Israelis, unique people, whose forces of conquest and tyranny could not rob them of their lineage and national existence, even if they only robbed them of the land of their ancestors.

Those observers of the destinies of conscious and neutral peoples - even if they did not have the power of prophets such as Isaiah and Joel - have realized what these predicted with their sublime belief that the servants of God (the word Israel in the Hebrew language means a prisoner of God or a servant of God) will return to Zion while they seek, and happiness will blind them, when they regain their kingdom without fear.

Get up hard, homeless people in the wilderness. There is before you a colossal war that your people are waging after its enemies considered that their land which they inherited from their ancestors is a spoil to be divided among them according to their desires .. It is necessary to forget that shame that placed you under the yoke of slavery, and that shame that paralyzed your will for two thousand years. The circumstances did not allow your demands to be declared or expressed, but rather these circumstances forced you to forcibly give up your right, and for this, France offers you its hand now, carrying the legacy of Israel, and it is doing so at this particular time, despite the signs of despair and helplessness.

The army with which God's providence sent me, walking victory before it and justice behind it has chosen Jerusalem as its headquarters, and within a few days it will move to neighboring Damascus, which has long underestimated and humiliated the city of David.

From what came in this appeal:

O legitimate heirs of Palestine [25].

The French nation that does not trade in men and homelands as others did, invites you to



your legacy with its guarantee and support against all outsiders.

Rise up and show that the force of the tyrants has not dampened the courage of the descendants of these heroes, whose fraternal alliance was an honor for Sparta and Rome, and that the treatment of slaves that lasted for two thousand years did not succeed in killing this courage.

Hurry up, this is the appropriate moment - which may not be repeated for thousands of years - to demand the restoration of your rights and your position among the peoples of the world, those rights that have been taken from you for thousands of years, which are your political presence as a nation among nations, and your absolute natural right to worship your God who loves him, according to your faith, and do so. In public and do it forever.

Signed: Napoleon Bonaparte

Napoleon's sermon was full of words that invoke the emotions of the Jews, sharpen their anxiety, motivate them 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 to establish a national home for the Jews in Palestine, and it was found that Napoleon Bonaparte did not write this sermon himself, but his advisors Among the leaders of World Zionism were those who prepared it for him to sign it before it was broadcast.

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.

Napoleon Bonaparte went to occupy the Levant, including Palestine, on February 10, 1799, where the campaign left Cairo on February 6, 1799, and Al-Arish was occupied on February 16 after the defeat of the Mamluks, and days later the French entered Khan Yunis and Rafah and Gaza. Napoleon headed north, away from the coast, to occupy Lod and Ramleh and to find supplies. Then he reached Jaffa on 3 March and began its siege and building barricades around it. The city was on a high hill with a strong wall with balconies and towers. The French entered the city on 3/7/1799, the first day of Eid al-Fitr in 1213 AH, after four days of heavy fighting.

The French soldiers committed the most heinous crimes against the garrison of the city and its inhabitants, including men, women and children, and practiced plunder, plunder and indecent assault for two days. Napoleon was surprised by his soldiers who lead about three thousand prisoners who found them in the city towers and provided them with security for their lives, so he became angry with their families and feared that if he released them, they would join the forces that fight him, and that he would keep them not finding sufficient supplies to feed them, and after the Egyptians and Shamans ordered them to kill them, contrary to all traditions and laws, and they were driven To the sand hills, south of the city, to be reaped by bullets and some were killed with white weapons. The toll of the massacre was (2,500) people added to two thousand people who were killed during the defense of the city, and the bodies were thrown on the sand to be eaten by lions and birds. And then the plague spread in the city.

On March 9, 1799 Bonaparte sent to the sheikhs of Nablus, giving them a choice between war and peace. And he wrote to Ahmed Pasha al-Jazzar calling on him to quit the fighting and live in peace with the French. He did not attempt to march to Jerusalem, and it seemed



that he feared that it would stir Islamic sentiments, and that his entry would take on the meaning of the Crusade, so he was satisfied with a message to its garrison.

Ahmed Pasha al-Jazzar fortified Acre, when news of the French campaign reached him, and he prevented ships coming from Egypt from mooring in his port for fear that they were French. And he sent a message (poem) to Sheikh Yusef Al-Jarar, Sheikh of Jabal Nablus, asking for help and standing in the face of the great danger that threatens the country and its people. At the same time, the Ottoman Sultanate's ceremonies urging jihad arrived to the Sheikh, so he sent a message (poem) to the tribal sheikhs on Mount Nablus, and other messages to the tribal sheikhs in Mount Jerusalem, Hebron, Al-Balqa, Karak and Ajloun, asking them to send help to defend the homeland, so they sent Groups of their knights to station in MarjIbn Amer. As for the mountains of Nablus, all those who were able to fight were mobilized, and their leaders met Sheikh Yusuf in the Sanur Castle, and they devised a plan to fight the enemy during his advance towards the seven thousand fighters to MarjIbnAmer, where the masses of JabalAjloun, the Balqa, the Arabs of the Falcon and the Al Madi joined him in addition to al-Jazzar's soldiers and others.

Napoleon advanced his army towards Acre, and thus with his soldiers a land road close to the coast, and the French fleet headed to the port of Acre. On March 18, 1799, Napoleon was in front of the walls of Acre, and he began preparing to storm them after he had occupied Haifa and Nazareth. He tried to break through the walls and blow up the towers more than once, but the butcher's soldiers stood in defense of their castle, and prevented Napoleon from entering it.

The rescue of Jabal Nablus to Jaffa was turned away by the star of the French army, which crawled to Acre and suspended it to Qaqun and then to the woods of Wadi al-Rasha near Azzun. There, the Arab masses surrounded and burned the bushes around them, so many of their soldiers were burned and killed, and some managed to flee and tell Napoleon what had happened, so Commander Dumas sent Dumas to subjugate Mount Nablus, but they managed to kill Dumas and defeat his forces in the Reef of Qaqun Valley, and Mount Nablus was named after that "Mountain of Fire".

During Napoleon's siege of Acre, he issued a statement on April 20, 1799, calling on the Jews of the world to join under his banner to restore "the lost glory of Israel in Jerusalem and become the true masters of your country" [37].

This appeal was announced in the French Official Gazette on April 20, 1799, and



coincidentally with Napoleon's siege of the city of Acre, which he had begun to besiege on March 16 [39], and in this proof that Napoleon's government at the time was convinced of what was offered to it in the matter of the Jews, and actually began to deal with them on The basis for granting them the land they have been looking forward to in order to establish a state for them in Palestine, especially since this includes a congruence in the interests of the two parties, and an agreement in viewpoints towards Muslims by tearing apart their Ottoman Empire, sowing the seeds of discord in its parts, and even working to shatter loyalty and innocence among Muslims [25].

On May 22, 1799, the official French newspaper "L'uminateur" published the following about this call: "Bonaparte announced a call in which he called on all the Jews of Asia and Africa to join under his banners in order to establish the old Jerusalem." Napoleon was the first to give a promise of a national homeland for the Jews in Palestine; he gave it on April 4, 1799, during his siege of Acre, but the Jews at that time, in Palestine and the Levant, were too weak to provide support to Napoleon, so they did not rush to fulfill his call.

Soon Napoleon made another call to the Jews during his siege of the city of Acre in 1799, and it was stated in it: The Divine Providence that sent me here at the head of this army has made justice my pioneer, guaranteed me victory, and made Jerusalem my general headquarters, and Divine Providence will help me to transfer this headquarters later to Damascus, the heart of the East. He continued his call to the Jews by saying, "Oh, the legitimate heirs of Palestine!", And called them to support him, asking them to work to re-occupy their homeland and support their nation and preserve it away from the ambitions of the greedy, so that they would become the true masters of their country, and went on in his statement, saying: Hurry !! This is the appropriate moment, which may not be repeated for thousands of years, to demand the restoration of your rights that have been robbed of you for thousands of years, which is your political presence as a nation among nations and your absolute natural right to worship Yahuwah, according to your faith, publicly and forever [38].

The reasons for Napoleon's issuance of this call are due to his desire to attract Jewish communities in the East, and to gather them under his banner to fight with him and be a help to him in supporting his influence and establishing his powers. In addition, Napoleon was interested in, behind this invitation, to gain the confidence of the Jews of France and support them financially in his conflict, which is imminent, with the government of the



French administration. Some historians add another goal to Napoleon's call, which is to encourage Jews to settle in Palestine in order to create a human physical barrier separating the Arab East from Morocco, and to use this to facilitate and support the French occupation in that part of the world, just as Napoleon aimed to threaten Britain's interests through the closure of its transportation route to India [35].

At the beginning of his siege of the Citadel of Acre, Napoleon had sent his assistant Clipper at the head of a force of "two thousand" of soldiers, to station at MarjIbnAmer, and fend off a possible attack from the east, and this attack actually came from the forces of the Ottoman Empire that came from the Levant, to that siege. From Acre, but the Kléber forces managed to repel them. When the masses of Mount Nablus, and the forces that had joined them, arrived at Al-Marj, they joined the Sultanate's forces, and began attacking Kliber's forces between the town of Al-Fula and Jabal Tabor on April 16, 1799, and tightened the noose on them, using the hit-and-run method. Clipper's forces almost surrendered after their ammunition ran out, but the news reached Napoleon quickly, and he rescued it, and the attackers bombed with cannons that they could not accept, so they fled to the mountains surrounding the city of Jenin, and Napoleon followed them, burned Jenin and the neighboring villages, and returned to Acre.

Napoleon felt the bitterness of the first defeat, and decided to withdraw from Palestine with the rest of his army, after a two-month siege of Acre, and the loss he incurred amounted to (1,200) dead in the war, a thousand soldiers who died from fever and plague, and (2,300) between the sick and the wounded. And before leaving, he ordered the bombing of Acre with all his cannons, for four consecutive days, and he withdrew to Jaffa on 05/24/1799, saying: "If Acre had opened its gates for me, I would have changed the face of the world, and made history go according to my will." On May 28, he ended his occupation of Jaffa, and before his departure, he blew up its fortresses, buried the cannons and equipment in them in the sand, threw four thousand rifles - which he had seized - into the sea, and burned boats anchored in the port. When he found hundreds of his soldiers had been afflicted with the plague, he asked the doctors to kill them with poison, and even though they refused, he killed the sick and wounded from his soldiers so as not to hinder him in his path. And when Bonaparte retreated from the city of Acre and withdrew to Egypt, on May 20, 1799, nothing remained of his promise except the historical memory.

However, this does not mean that Bonaparte's statement was meaningless, but rather





revealed later on the attempts to expand and Western ambitions in the Arab East that took the Jewish settlement projects in Palestine as a pretext to interfere in the fate of this part of the world, which enjoys an important geo-strategic position, with the aim of creating a human barrier separating Asia and Africa, to serve the interests of Western imperialism.

The idea of settling (colonizing) Palestine at the hands of the Jews attracted Bonaparte, who drew up a plan to realize his dream of establishing an empire in the East. However, Napoleon's defeat in front of the walls of Acre in 1799 quickly eradicated his expansionist dreams in the East, and consequently, his statement lost its relevance and its value faded, and what is striking in this regard is that the common Jews did not show serious interest in Napoleon's call, which included a promise to establish a state for the Jews in Palestine. This confirms that the Jewish thinking about settling Palestine had not yet crystallized, and that the bulk of the Jewish interest in this period was based on stabilizing their economic and social conditions in the countries in which they lived without being led into adventures that might endanger their lives.

Despite the disappearance of Napoleon's project, he clearly showed that any attempts at Western imperial expansion in the Arab East would take the projects of settling Jews in Palestine as a pretext to interfere in the fate of this part of the world, and would strive to achieve its great goal of creating an allied Jewish entity that would be harnessed to serve the interests of western imperialism.

Napoleon was aware with his wit and cunning what was in the minds of the Jewish leaders, and therefore, we find that he does not hesitate to follow another method to appease the Jews and obtain their help when the need arises again, because Napoleon was confident that a clash between him and Tsarist Russia was inevitable. He began preparing his army to advance on Russia through the long distance separating it from France, and as a result, the need arose again for the Jewish contribution to finance his military campaign heading to Russia. Most of all, he was keen to gain the support and loyalty of the Russian Jews and use them as a fifth column during the war, as the bulk of the Russian Jews were of Polish origin, as when Poland was divided for the third time in 1795 between Russia, Prussia and Austria, Russia got Under this division, large areas of Poland, including the Duchy of Warsaw, were inhabited by Jews in large numbers.

The number of Jews who came to live under Russian rule at that time was estimated at about 1.4 million, and for that reason Napoleon called in September 1806 to convene the



Sanhedrin, the supreme judicial body for the Jews that had existed since ancient times, and its meeting continued until the end of February 1807. When Napoleon announced that the Jews had become an official entity within the state, and that the Jewish religion had become one of the official religions in France, and that the Jewish religious institutions in it had the right to be sponsored and protected by the state, this meeting included about 80 religious and secular Jewish figures headed by David Sinzheim This character represented the various Jews of the countries that were controlled by the French armies at the time of Napoleon Bonaparte, and Napoleon pledged to force the rulers of the European countries he occupied to grant the Jews from their inhabitants the rights granted to them by France, as happened in the Netherlands and Switzerland, but these promises and pledges soon faded, after the defeat of Napoleon at Waterloo in 1815 [40].

It is noted that France's adoption of the idea of settling Jews in Palestine had begun to fade away in the aftermath of the Napoleonic period, due to France's preoccupation with the East with its internal problems and directing its expansion projects towards other regions, and although the Napoleonic attempts to approach the Jews did not produce immediate political results, they The British Zionist Christian diet, which had the share of the embodiment of the Zionist dream, sparked on November 2, 1917 a national home for the Jews in Palestine.

Based on this vision, Palestine found itself suddenly revolving in the orbit of European colonial policy, falling under the influence of the conflicting powers of the colonial powers: Britain, France, and Russia, all of which was under the slogan of the "Eastern Question", and its focal point was the Ottoman Empire, the sick man of Europe, and it was Palestine is an integral part of the property of the sick man [30].

Ernst Laharan, Private Secretary to Napoleon III, issued his book in 1860 AD, in which he stated: "All of Europe should help to wrest Palestine from the Ottoman Empire, give it to the Jews, and rebuild the Jewish state in Palestine under French protection [30]. Laharan suggested that France settle the Jews in Palestine, supported by the support and effort of bank men and Jewish merchants in the world to "buy their ancient homeland" from the Ottoman Empire [30].

The Jewish bourgeoisie in France began to establish and finance Jewish agricultural colonies in Palestine with the aim of serving the colonial interests of the empire of Napoleon III, and the expansionist French ambitions in the eastern region by creating a



strong Jewish minority, allying with the Maronite minority loyal to France, to create strong centers of influence for French interests in the Arab region Levantine [30].

During the nineteenth century, France tried to use the Jews as a tool for colonial expansion in the Arab countries, and calls appeared in Paris to settle Jews in Palestine, and France opened its consulate in Jerusalem in 1843 [41]. Napoleon III's interest in the Jewish project in Palestine increased, especially when the idea of building the Suez Canal (1866-1869) appeared to reduce the commercial distance across the line that connects the Mediterranean with the Red Sea, and from here the importance of Palestine emerged in the French colonial scheme [42].

France, through its consulate in Jerusalem, served the Jews, as it provided services of great value, and helped them strongly to buy lands in the names of their consuls, under the pretext that a number of French subjects needed to buy lands to establish economic and religious interests, and the French consulates worked to infiltrate lands to the Jews. The French Consul in Jaffa (Flyeer) bought from Palestinian farmers a sixth of the village of Khadera, and sold it to the Jews in 1879, which became part of the settlement of Khadera [30].

In 1884, the son of the French consul in Jaffa sold an area of three thousand dunams of land from the village of Qatrah in the Ramle district, and at the end of 1884, a settlement known as Ghadera was built on it. France showed interest in the immigration of Jews to Palestine, and helped them establish Bases for them, and the purchase of lands for the benefit of Jewish immigrants, and France played through its diplomatic missions a role in which it established, through its political, economic and missionary activities, a Jewish presence that helped Jews start the immigration of Jews and enable them to settle in Palestine [41].

As for the position of the Jews of Egypt [43] on the Napoleon campaign, it is historically proven 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, 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 [45].

### **3. The French campaign and the Western colonial orientations**

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, so Turkey looked forward to extending its absolute rule over Egypt and making it a state governing it as the Ottoman Sultanate ruled it. 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, which began to grow and it is the strength of the Egyptian people represented by the leaders and leaders of the people who decided Getting rid of 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 fulfill 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 Colonialism, as Napoleon carried with him to the Arab East the project to establish a state for European Jews in Palestine.

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 self-respecting historian, but the simplest intellectual, stands before this nonsense, not believing what he arrived at from lies. Turning the facts, and it is clear that the colonial school aims here to claim that colonialism is liberation and that confronting it is backward, and therefore it does not intend the past or evaluate a specific historical event as much as it targets the future, that is, to cultivate in us the capacity for colonialism and to cultivate in us a lack of resistance but rather cooperation 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 emerge through their messages [47].

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<sup>iii</sup>[48-49]. If we are quarreling with the Cape of Good Hope in negotiations by Night, let us bypass it and occupy Egypt. Egypt, so Napoleon was fully convinced that by seizing Egypt, he would become in his hands the key to the world after controlling the watery ocean of the globe.

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 a repression of the population, as



he did not leave a city or village that he did not bomb or burn by his soldiers, but 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.

“A village refused to supply the French with the goods they requested, so its people were beaten 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 barbaric and half-wild people[47].

It suffices what the campaign did, who said and plundered the village of Bani Adeyat, one of the villages of Manfalut Center in Assiut Governorate[50-51], 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 residents gathered and joined them. 450 Egyptian Arabs, 300 Mamluks, and Major General Dafoe marched with his soldiers to seize it. 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 Adeyat 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[50-51].

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 nationalist sentiments"[47].

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 teacher Yaqoub bin Hanna[52] who was transferring his loyalty from master to master He served the Mamelukes for 40 years, and then here he is serving the



French, so he undertakes the operations of repression and looting, especially in Upper Egypt, and he is a guide who accompanies disciplinary campaigns, informs them of the hideouts and introduces them to matters, and he is the Copt who attacks the Church, and he is expelled from the Pope, but he is the objectionable of his family

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 usefulness of resistance. The colonial school raised many suspicions, and if the colonial school considered the French campaign as a call for liberation and its agents Pioneers of nationalism, it is natural for the resistance movement to be a backward, backward movement that rejects the French liberation message, 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. 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.



## **Conclusion**

- The political and economic life of the Jews was running in parallel with the different stages of the nature of life within the Ottoman Empire, since the era of Sultan Selim I and Suleiman the Magnificent.
- The reign of Sultan Suleiman the Magnificent is considered the golden age of the Jews of the Ottoman Empire. Jerusalem and the Jewish people did not see Iranians, Romanians and all the occupiers except blood, injustice and torture, except after the conquest of Jerusalem by Sultan Selim I and the establishment of the rules for this conquest during the reign of the legal sultan.
- Foreign communities played a dangerous role in the economic movement and the preparation for the political conflict in the period from 1798 to 1807, especially the French, English and Jewish communities, which ended with the French and British campaigns. The European Union, under the pretext of protecting European economic interests in the region.
- Each of the French and England consuls had a major role in preparing for the French and English campaigns against Egypt, and they were able to form the so-called fifth column of traitors and agents from the Mamluks and Ottomans, who played a major role in the two campaigns, when they received promises that they would rule Egypt.
- The French campaign against Egypt in 1798 involved all the Western colonial orientations towards the Arab East. Napoleon carried with him to the Arab East two projects that had been frequently talked about in some French circles, and these two projects were the creation of a state for European Jews in Palestine, and the other was the establishment of an entity for Christians in The East, specifically the Maronites.
- The occupation of Egypt represented a strong desire of France, and it remained a hope for its policy and its leaders, and for that purpose they send their men to Egypt in the form of merchants, tourists, students and scholars, and record the minutes of her life in reports they send to their leaders. The reports of their men were inciting them that the right moment had come and must be seized. And he called for the need to expedite the occupation of Egypt.
- The Jews monitored the unbridled French desire to implement the military campaign against Egypt in various ways, and quickly eradicated all the difficulties that faced him. The Jewish millionaire Rothschild funded the campaign, 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, indeed, this fleet accompanied Napoleon in his campaign on Egypt.

- The French promise to establish a national home for the Jews in Palestine in exchange for the Jewish financiers providing financial loans to the French government, which was at that time under severe financial difficulty, 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 Net wandered into Napoleon's imagination and aspired to investigate the Eastern question when he began preparing his campaign to invade Egypt and the Levant.
- The direct French decision to this approach was to attract the Jews in the East to be an aid to them in supporting the French influence, controlling the Arab East, and at the same time, benefiting from the Jewish financial energy that characterized Jewish capitalism in France to support the French treasury, in exchange for encouraging Jews to settle in Palestine. In the face of British influence and interests.
- Napoleon Bonaparte is considered the first statesman to propose the establishment of a Jewish state in Palestine, 118 years before the Balfour Declaration, and his statement to the Jews was considered as an international recognition of the existence of a Jewish nation, and the first promise to include recognition of a national existence for Jews, the right of the Jews to a national home in Palestine, and the resurrection of a Jewish nation to serve The interests of French colonialism in the East.
- Napoleon's defeat in front of the walls of Acre eliminated his dreams of expansion in the East, and consequently, his statement lost its relevance and its value faded.



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**Notes**

<sup>i</sup>The Prophet Eliyahu Synagogue or EliyahuHanabi Temple: It is a synagogue located in Nabi Daniel Street in the center of Alexandria, northern Egypt, and is one of the oldest and most famous synagogues of the Jews in Alexandria. It was built in 1354 AD and was bombed by the French campaign against Egypt when Napoleon ordered its bombardment to set up an artillery firing barrier between the Kom al-Dikka fort and the sea, and it was rebuilt again in 1850 with the guidance and contribution of the Muhammad Ali Pasha family.

<sup>ii</sup>André Thevier is a French explorer and geographer, born in 1516 and died on November 23, 1590. From 1549 to 1552, he undertook a trip to the East, during which he visited Egypt.

<sup>iii</sup>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. It is called the Great Global Ocean, in which surface waters move undisturbed from east to west around the continents.

