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The Role of Civil Society in Resisting Foreign Occupation:

“The French Campaign as a Model”

Introduction:

This study examines the role of Egyptian civil society in resisting foreign occupation, using the French campaign as a model. Throughout different stages of Egyptian history, Egyptians have made numerous sacrifices and heroic efforts to defend their beloved homeland against any aggressor or occupier. Their resistance to the French campaign serves as a testament to this resolve. Since the arrival of the French in Alexandria, they encountered a people unwilling to accept foreign occupation on their land, fiercely defending it with bravery and steadfastness. Egyptians never wavered in asserting their rights, regardless of the strength or tactics employed by the occupiers, thanks to their innate awareness that fueled their continuous resistance to the French campaign during the three years of its occupation of Egypt (1798-1801). From Alexandria to Aswan, every location the French army passed through was met with Egyptian resistance. They did not fear the deadly weapons or brutality of the French forces, nor did they surrender or retreat from defending their land, willingly sacrificing their lives for their nation.

From this perspective, we will explore the Egyptian persona and the role of civil society in opposing foreign occupation; has there been a change that impacted the Egyptian persona, and what are the components of Egyptian civil society? This will be clarified through our study.

Research Problem:

Undoubtedly, changes have affected the Egyptian landscape, extending their impact to the Egyptian persona. Internal and external factors have influenced the Egyptian persona, including the economic downturn. It led to the fact that the good of the land was no longer enough or reassured by the Egyptian, so it was no longer reassuring, prompting some to migrate abroad in search of

better opportunities. Upon their return from abroad, after years of migration and exile, their lives have been influenced by foreign cultures, resulting in a distorted culture that supports consumption rather than production ⁽¹⁾. Additionally, external factors aimed at conspiring against Egypt as a regional power have attempted to recruit Egyptian youth as agents for foreign countries to destabilize Egypt ⁽²⁾. These factors and others have weakened varying degrees of national belonging compared to before. The study aims to address the issue of belonging by clinging firmly to the roots.

Research Objectives:

1. To understand the extent of Egyptians' allegiance to defending their country.



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2. To highlight the national role of Egyptian sects and societal classes during the French campaign.
3. To shed light on the Egyptians' role in resisting the French campaign in Egypt.
4. To clarify to the current generation the glories of their ancestors' defense of their homeland.
5. To instill values of loyalty and belonging in the current generation.

Research Questions:

1. Did the French campaign achieve its objectives?
2. What were the elements of Egyptian resistance, and what motivated them?
3. What are the characteristics of the Egyptian persona?
4. What are the components of civil society?
5. Did Egyptian resistance achieve its objectives?

Methodology:

The methodology employed in this study is historical and analytical approach, aiming to observe and analyze historical events within the general historical context to reach historical truth as much as possible.

This study delves into the role of Egyptian civil society in resisting foreign occupation, using the French campaign as a case study.

Research Conceptual Framework:

Concept of Civil Society:

The term civil society appeared in human discourse in ancient times among the Romans, then re-emerged in the seventeenth and eighteenth centuries AD. Perhaps John Locke was the first to use it after the English Revolution in 1688 in his famous work “A Letter Concerning Toleration” in 1689. It was subsequently studied, critiqued, and explored in its various dimensions by philosophers, sociologists, and Western politicians such as Hobbes, Rousseau, Hegel, and others. Its birth coincided with the radical transformation that swept through Europe, transitioning from the Dark Ages to the era of modern state and new systems. It reappeared again with the beginnings of transformation in Eastern Europe, starting in Bologna in 1982 when the Solidarity trade union positioned itself as an organization of civil society⁽³⁾.

Civil society is defined as the society encompassing institutions and organizations that operate independently from state institutions, naturally aiming to serve the community in various fields, including raising awareness and enhancing capacities in sustainable development⁽⁴⁾.

Civil society in Egypt, as it is commonly understood in the West, emerged late, only reaching Egypt and the Arab world in the last two decades of the 20th century. This was when the term “civil society” began to enter the Arabic political dictionary.

Egypt, along with other Arab and Islamic countries, witnessed a growing wave of interest in civil society institutions, including the associated bodies, organizations, and diverse activities that cover a wide range of areas in contemporary society. These are led by giant international non-governmental organizations that aspire to create a kind of unity among the world's peoples and societies in matters related to public freedoms, human rights, sustainable human development, and improving the conditions of marginalized, impoverished, and deprived groups around the world⁽⁵⁾.

However, what we mean by civil society in Egypt in the late 18th and 19th centuries - if that term can be used - are non-governmental groups such as merchants, artisans, neighborhood leaders, students, sheikhs, residents, and ordinary people. These groups played a major role in organizing themselves to resist the foreign occupier (the French) after the defeat of the Mamluk forces, the official force tasked with defending Egypt against the French.⁽⁶⁾ The Egyptians acquitted themselves well, as will become clear through this study.

Linguistic Definition:

Society in Arabic is derived from the verb “جمع” (jam'a), meaning “to gather,” which is the opposite of the word “فَرَقَ” (farrāqa), meaning “to separate.” It also follows the pattern “مفتعل” (muft'al), and its literal meaning is “a place of gathering.” The intended meaning of this word is a group of people⁽⁷⁾.

According to the “Comprehensive Dictionary of Meanings,” society (mujtama') in Arabic refers to a group of people who form a community that relies on each other, living together, connected by shared bonds and interests, governed by common customs, traditions, and laws⁽⁸⁾.

Technical Definition:

Civil society is defined as “a group of voluntary, independent organizations that fill the public space between the family and the state, to achieve the interests of their members, adhering to the values and standards of respect, consensus, tolerance, and peaceful management of diversity and disagreement”⁽⁹⁾.

Civil society organizations include associations, unions, syndicates, parties, clubs, and cooperatives, in other words, anything that is non-governmental, non-familial, or non-hereditary. We will focus on the concept of civil society by examining the non-governmental groups that played a national role in resisting the French occupation.

The Concept of Personality:

Personality is an expression of the environment and society surrounding the individual. There are certain traits or characteristics that distinguish individuals in a particular environment or society. In Egyptian society, for instance, the personality of individuals is characterized by certain traits, as well as customs and traditions instilled through socialization and interaction with members of society⁽¹⁰⁾.

The Egyptian personality is a reflection of the political, economic, and social reality, and it is not detached from this reality nor does it change without it changing. Therefore, the traits and features of the Egyptian personality are not stable or fixed, like any national personality, characterized by both positive and negative characteristics⁽¹¹⁾.

Thus, the Egyptian personality is the harvest of continuous and renewed historical interaction between a group of components or common pillars of the Egyptian personality, whether Muslim or Christian by religion, rural or urban, merchant or craftsman according to social class, and according to social diversity, male or female, and according to generations, young or old. Therefore, we will find that the components of the pillars of the Egyptian personality do not differ much from the pillars and foundations of the national personality.

However, it was the specific political and economic history that gave the Egyptian personality its common general character, especially with regard to the concentration of wealth and power or their distribution, and the relationships associated with them, especially the absence or presence of participation, justice, and equal opportunities.

Therefore, the Egyptian personality is deeply rooted in history and is characterized by flexibility and the constant ability to adapt and coexist with civilizational changes, which has made it capable and strong in facing the challenges and difficulties imposed by this era and every era.

The Characteristics of the Egyptian Personality:

1. Egyptians are a conservative nation seeking development.
2. The flexibility of the Egyptian personality is the reason for Egypt’s continuity.
3. Returning to our ancient history is a necessity.

First: Egyptians are a conservative nation seeking development:

When we discuss Egyptians and their national and general civilizational character, we cannot easily say that they are a nation solely focused on preserving the old. Such a judgment should not be applied exclusively to their faults; it is also a judgment that only covers part of the truth. Egyptians have preserved some of their ancient heritage, yet they have not remained rigid in the face of renewal disputes. Their long history has been enriched with many elements of progress, development, innovation, and adaptation, encompassing both their material and spiritual lives, as well as their civilizational and cultural heritage alike. It would not be fair to this ancient nation to accuse them of stagnation, claiming they are conservative to the extent that they lag behind the trends of development or fail to keep pace with the march of civilization. On the contrary, they are keen on progress, diligence, and innovation⁽¹²⁾.

Second, Flexibility of the Egyptian Personality: The Reason for Egypt’s Immortality

Had Egypt been rigid throughout its long and eventful history, other nations would have surpassed it, its life would have faded, and its nation would have perished, as did other nations. But if Egypt has lived through all these many centuries, it is only because it has not hesitated to embrace the causes of renewal⁽¹³⁾.

The Egyptian personality is characterized by numerous qualities, including resilience in adversity, courage, steadfastness in maintaining hope, and a determination to confront challenges no matter their magnitude. Additionally, it is marked



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by resilience, patience, strength, endurance, and the preservation of Egyptian identity.

Third, Returning to Our Ancient History is Essential:

It may be beneficial for the people of Egypt as they forge their paths and plan for the future to revisit their history. There, they can study the distinctive personality of their nation. Through this, they learn that they are conservators who excel in preservation and innovators adept at renewal. Moreover, they come to understand that their national character has fundamental qualities rooted in Egypt and nurtured by its environment ⁽¹⁴⁾.

Indeed, the Egyptian people have known how to adapt to the times throughout their history, renewing their lives, nourishing their civilization, facing challenges, and resisting aggression, drawing from their extensive cultural heritage across the centuries.

Research Outline:

First: Resistance to the French Campaign in Alexandria and Egyptian Awareness of French Ambitions.

Second: First Cairo Revolution.

Third: Second Cairo Revolution.

Fourth: Revolts in the Provinces.

1. Resistance to the French Campaign in the Northern Region.
2. Revolts in Upper Egypt and their Resistance to the French Campaign.

Firstly: Resistance to the French Campaign in Alexandria and Egyptian Awareness of French Ambitions:

The inhabitants of Alexandria fiercely resisted the French campaign from the moment the French landed on its shores on July 2, 1798. The people of Alexandria rose up to defend it, joined by the Araban and Kavaf (governor) of the Bahara. They rallied around Mohammed Kurim, a hero of popular resistance and the national leader of Alexandria at that time. He led the resistance against the French until they captured him on July 20, eighteen days after the French occupation of Egypt began. He was unjustly executed after a military trial by the French in an attempt to quash Egyptian resistance and terrorize the Egyptians ⁽¹⁵⁾. However, they did not realize that their decision fueled the resistance,

which began to ignite and spread throughout Egypt, revealing the true ambitions of the French and exposing the falsehoods of their grand slogans.

Napoleon Bonaparte aimed to win over the Egyptians, declaring that the French came as reformers, not conquerors. He attempted to portray himself as a benevolent leader seeking to improve the deteriorating conditions in Egypt at that time. However, the Egyptians understood Napoleon's true objectives and his campaign, which sought nothing but the occupation of Egyptian lands and the manipulation of affairs to serve French interests, disregarding the interests of the nation. Thus, Egyptians were fully aware of Napoleon's real intentions and goals, which neither respected the freedom of nations nor honored the rights of peoples to liberty, as he claimed. Consequently, Egyptians rejected everything French and aimed to expel the French from Egyptian territories and liberate them ⁽¹⁶⁾.

Thus, from the outset, Egyptians recognized the falsehood of the slogans used by Napoleon and the French. Their inherent hatred for any occupier prevailed, and their goal, as throughout history, was to defend their lands, even if it meant sacrificing their lives.

Secondly: The First Cairo Revolution:

After the French arrived in Cairo and occupied it on October 21, following their victory over the Mamluks, the people of Cairo, like those in Alexandria, rejected this French occupation of Egyptian territories. They were convinced of the impossibility of coexisting with the French, who differed from them in religion, language, customs, and traditions.

They viewed the French -who evicted people from their homes under the pretext of fortifying Cairo as occupiers and usurpers of Egyptian lands. Consequently, the streets of Cairo filled with Egyptian revolutionaries eager to resist the French.

In October 1798, a revolution committee was formed, based at the revered Al-Azhar Mosque, marking the beginning of what became known as the First Cairo Revolution. Egyptian rebels moved towards French military centers, killing some of them, including General Dupuy, the French governor of Cairo and president of the French court that sentenced Mohammed Kurim to death. This increased the fervor of many other Egyptians who

joined the rebels, expanding the circle of revolution and resistance against the French. The French directed their cannons towards Cairo neighborhoods and the gathering places of the rebels, causing extensive destruction. They even entered Al-Azhar Mosque on horseback, considering it a center of the revolution, and pursued resistance leaders in an attempt to suppress Egyptian resistance to the French occupation, a goal they ultimately failed to achieve⁽¹⁷⁾.

At that time, the French did not anticipate the Egyptians rising up against them with such bravery in the First Cairo Revolution. They believed that Egyptians were intimidated by French weapons and severity. One officer of the French campaign admitted in his memoirs: “We imagined that the terror caused by our weapons and the severity with which we repeatedly deterred the rebels—referring to the Egyptians who resisted the French occupation—would always force the defeated to fear us, but our judgment was wrong”⁽¹⁸⁾. This officer was correct; indeed, Egyptians did not fear the more advanced and deadly French weapons. Instead, they were filled with courage and steadfastness, refusing to retreat from defending their land against this French occupier who regarded them with disdain, attempting to deprive them of their basic rights to defend their homeland.

The revolutionaries, including elders, Al-Azhar students, neighborhood militants, craftsmen, merchants, locals, and the general public, remained entrenched in the streets and behind barricades. Crowds of revolutionaries gathered in Al-Azhar district, with about fifteen thousand of the most fervent supporters reinforcing barricades in roads and alleys leading to it⁽¹⁹⁾.

Al-Jabarti depicted French soldiers striking Al-Azhar Mosque and surrounding areas like the markets of Al-Ghuriya and Alfahimin with cannons and bombs in an uneven battle. The French entered Al-Azhar Mosque mounted on horses⁽²⁰⁾. The French continued their pursuit of those responsible for organizing the revolution, arresting Sheikh Sulaiman Al-Gawsky of the Al-Amian sect, Sheikh Ahmed Al-Sharqawi, Sheikh Abdel Wahab Al-Shabrawi, Sheikh Youssef Al-Masilihi, and Sheikh Ismail Al-Barrawi, detaining them in the Bekri House. Others were accused of distributing weapons to the locals and were also apprehended. The French did not respond to requests from Sheikh Sadat and others

for their release. The French feared an uprising when news spread of the killings of the mentioned sheikhs, posting papers in the markets that included pardons and warnings against stirring up trouble. People seemed to comply temporarily in the face of military strength⁽²¹⁾.

Thirdly, the Second Cairo Revolution:

Cairo did not remain silent for long, as it rose against the French again on March 20, 1800. The Second Cairo Revolution represented a new phase of Egyptian resistance against the French campaign. This came after the agreement between the Ottomans and the French in January 1800 to evacuate the French from Egypt, which due to international circumstances at the time was not implemented, leading to clashes between the Ottomans and the French. This heightened the enthusiasm of many Egyptians, prompting them to rise against the French, cooperating with Ottoman soldiers to fortify Cairo and some of its neighborhoods.

Gradually, the majority of Egyptians in Cairo prepared to fight the French, with Al-Jabarti describing the situation at the time as: “Only the weak, cowardly, and fearful did not sleep in their homes”⁽²²⁾. While Egyptians prepared for battle, traders covered expenses and provided food and drink for the revolutionaries, reflecting the true nature of Egyptian character and spirit of cooperation in times of danger and crisis. Egyptians, across different social levels, sacrificed their lives and properties to defend and support their country⁽²³⁾.

Egyptians attacked French soldiers in Azbakia Square, forcing them to retreat in a scene that demonstrated Egyptian bravery. One French campaign officer described it: “... we faced a resistance we had never seen in terms of ferocity and organization before. The streets were blocked with barricades that were difficult to overcome, and our forces were forced to retreat after the commander and several officers and soldiers were seriously injured. The rebels, emboldened by this withdrawal, quickly launched an attack and pounced on us like hawks as usual...” The officer continued to describe the Egyptians’ determination to pursue the French: “... they attacked us the next day in the same manner... and we were surprised by their renewed attack on the third day with pieces of artillery they had captured at Al-Matariya, which we had neglected and left behind us...” This contributed to the French’s subsequent



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brutality against the Egyptians, a brutality described by the officer himself: “Sometimes we would bombard the city, and sometimes we would seize some houses and immediately set them on fire” (24).

Bulaq was one of the main arenas where the Egyptian resistance and the bravery of Egyptians defending their lands stood out. Egyptians attacked French camps there and seized French cannons. However, lacking the necessary explosives to operate them, Egyptians resorted to a clever trick: using available iron balances in agencies and shops, they established a bomb factory and another factory to cast weapons, relying on volunteers from blacksmiths, plumbers, carpenters, and others to prepare for fighting the French. In contrast, Kléber, the French commander at the time, besieged and shelled Cairo, worsening conditions for the besieged Egyptians. They suffered from food shortages after shops and bakeries closed and trade halted. Despite this, the revolutionaries remained steadfast, and the people of Bulaq spared no effort or sacrifice in defending against the French, refusing to surrender or be defeated. The French eventually took control of Bulaq after burning and destroying it, concluding the Second Cairo Revolution after it lasted almost a full month (March 20 - April 20, 1800), making it longer and more intense than the First Cairo Revolution, which lasted only three days (October 21-23, 1798) (25).

Fourth: Revolution in the Provinces:

The Egyptian revolution was not confined to just Alexandria and Cairo and their neighborhoods. It extended to various Egyptian provinces, where its echoes resonated across different regions. The resistance of locals in these provinces against the French campaign began early during the French occupation. We will present images of resistance in the Lower and Upper regions.

1 - Resistance against the French Campaign in the Lower Region:

The French campaign forces faced intense resistance from locals as they marched through the provinces of the lower region on their way to Cairo and while French generals were managing these provinces. One such revolt was that of the villages of (Ghamreen) and (Tita), belonging to Minuf in August 13, 1798. The villagers took up arms and closed the doors in the face of soldiers. The French forces requested more supplies to subdue the villages after

the inhabitants fiercely defended them. The fighting intensified, especially in (Ghamreen), where the villagers, including women, resisted the occupation forces for two hours. Between 400 to 500 people from the village were martyred. After capturing (Ghamreen), they moved on to (Tita) and set fire to both villages as punishment for their rebellion (26).

In early October 1798, the people of Tanta revolted, collectively refusing to pay any taxes or fines imposed on them. Another campaign was dispatched to Sanbat in Gharbia to confront the rebels there. Another campaign headed to the village of Ashma in Menoufia. Attacks followed to punish its inhabitants according to Bonaparte’s orders, burning it on October 20. They besieged it at night to eliminate their leader, Abu Sha’ir, who fiercely resisted the French for three months. Eventually, they managed to kill him, along with his brothers and children. In Mansoura, many people from neighboring villages gathered during market day on August 10, 1798. They mingled with the city’s residents and agreed to eliminate the French garrison soldiers. They attacked them, and the city was filled with men and women involved in the revolution, besieging the soldiers in their camp, demolishing it, and setting it on fire. The soldiers were forced to flee to their ships, aiming to escape, but the sailors refused to carry them, so they turned to the ground and headed for Damietta. Still, the revolutionaries succeeded in capturing all of them, numbering between 120 and 160 individuals. Resistance spread to the villages of Dandiet, Mit Ghamr, and Al-Farmawi in Dakahlia. Bonaparte instructed his commanders to quell the rebellion in that area, but the rebels cut off irrigation canals and used guerrilla tactics, employing cannons. The campaign also faced significant disobedience from the people of Al-Bahr al-Saghir, including Menya Mahlet Dimna and Al-Qubab al-Kubra, who refused to pay taxes and fines imposed on them (27).

In Al-Manzala, Hassan Tobar was a fierce opponent not to be underestimated and organized the resistance movement in these areas. He was also in contact with Ibrahim Pasha to resist the French. The French regarded him as a symbol of resistance and defiance. The people of Gamaliya in Dakahlia faced the French campaign with heroic resistance for four hours, prompting the campaign commander to set fire to it (28). In Damietta, the inhabitants resisted the French forces headed towards them. The fight continued on the night

of September 16, 1798, but the French overcame the rebels. In the village of Azbat al-Burj, they rebelled against the French garrison, but after evacuating it, the French looted and burned it, and they eliminated the resistance of the people of Al-Sha'ara. The people of the village of Mit Al-Khawali participated more in the exposure to the French campaign and its ships, and that is why it was looted in retaliation for its people. The resistance continued against the French in Al-Manzala and Damietta, and in Damietta, the inhabitants resisted the French military garrison, and the volunteers in their ranks increased, and the French faced strong resistance in Sanhur, which belonged to the Shubra Khait center in Al-Buhaira, and the decisive battle ended with the withdrawal of the French to Al-Rahmania, A Frenchman, Mr. Repo, likened the revolution and resistance carried out by the Egyptians, saying: "It was like a hundred-headed serpent, whenever the sword and fire were sheathed in one direction, it appeared in another direction, stronger and more intense, as if it was growing and expanding its scope as it traveled from one country to another" (29).

Thus, the revolution spread throughout Lower Egypt as a whole, to the extent that the Egyptians were able to stop the French advance in Beheira and Damietta, attack them in multiple locations, and inflict heavy casualties on them. The French were not spared from the resistance of the Egyptians in Qalyubia, Sharqia, Gharbia, Menoufia, Tanta, Mansoura, Damietta, and other parts of Lower Egypt, where the spirit of resistance spread to every corner (30).

2- Upper Egypt Revolts and Its Resistance Against the French Campaign:

Napoleon Bonaparte launched a campaign led by Deasia to subjugate Upper Egypt under French control. However, his campaign was met with fierce and continuous resistance from the inhabitants of Upper Egypt, starting from Beni Suef, Fayoum, and Minya, passing through Assiut and Sohag, and reaching Qena and Aswan. Deasia's campaign encountered numerous uprisings and resistance movements along these areas, facing various adversaries. Each time the French forces gained ground, the locals regrouped and resumed fighting, igniting revolution everywhere. The resistance persisted without relent, as the people of Upper Egypt never retreated from defending their lands

against the French occupiers, despite the destruction and atrocities they committed, such as burning villages and crops, and engaging in inhumane acts like rape and violence against children (31).

The resistance of the inhabitants of Upper Egypt against the French campaign was more intense compared to other cities and villages in Egypt. The locals primarily used traditional weapons in battles, such as in the Battle of Samhud in the Qena region on January 22, 1799, and the direct confrontation in the Battle of Qift (32).

Thus, the spirit of resistance prevailed throughout most parts of Upper Egypt. The burden of combat fell largely on the shoulders of the locals, as the Mamluks often did not directly confront the French army and sometimes even sold their weapons and abandoned resistance efforts. Consequently, the people of Upper Egypt and their descendants took on this role with courage that impressed the French themselves, describing the battles as "full-scale military sites."⁽³³⁾ The Egyptians in Upper Egypt developed guerrilla warfare tactics, relying on surprise attacks following the Battle of Sedment on October 7, 1798, near Beni Suef. This tactic posed a significant threat to the French army, causing them to fear sudden ambushes by the locals (34).

The resistance activities in Upper Egypt were characterized by relentless battles akin to vendettas, reflecting the severity of the conflicts and the events that transpired in these regions.

These battles serve as evidence of the effectiveness and intensity of the resistance, showcasing continuous resistance as proof of the French presence's weakness in Egypt and its lack of security and stability.

Thus, wherever the French campaign ventured on Egyptian land, the Egyptians declared their resistance, openly rejecting French presence. Therefore, the French suffered throughout the three years of their occupation of Egypt from Egyptian resistance, enduring significant human and material losses. Despite the adverse political, economic, and social conditions experienced by Egyptians, they never hesitated to defend their lands.



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Conclusion and Recommendations:

- It is evident from the foregoing that Egyptian civil society, encompassing all its sects and classes, constituted a significant factor in the failure of the French campaign to achieve its strategic objectives, foremost among them the establishment of a French colony in Egypt to serve as a base for a French empire akin to the British Empire.
- The multitude of forms and areas of Egyptian resistance against the French campaign became clear, with Egyptians from Alexandria, Cairo, and various regions in the Delta and Upper Egypt raising the banner of rebellion from the outset.
- Furthermore, the study illustrated the extent of cooperation and solidarity among all sects and classes of Egyptian society in confronting the French occupation. This was evidenced in the revolutions of both the lower and upper regions across cities, villages, and rural areas, involving senior merchants, dignitaries, craftsmen, students, scholars, women, men, children, carters, fishermen, and farmers. Every segment of Egyptian society participated in opposing the French campaign on Egypt.
- Women participated alongside men in resisting the French occupier and proved to be a strong support in achieving victory in the end.
- The study clarified that Egyptian resistance did not cease from the arrival of the French until their withdrawal. Revolutions persisted throughout Egypt's regions. Therefore, the French occupation is considered the shortest period of occupation due to Egyptians' resistance to the campaign. The campaign's occupation of Egypt lasted only three years, two months, and one day, from its arrival on July 2, 1798, until its withdrawal on September 2, 1801.
- The study also revealed that Egyptian resistance to the French campaign stemmed from Egyptians themselves, without direction from any external entity. It arose from their nationalistic sentiments, defending their land, honor, and dignity. This resistance caused psychological exhaustion among the invaders, who realized they were unwelcome on this land.

Recommendations:

- Learn from successful experiences of ancestors in resisting the French campaign.
- Unite all sects and classes of Egyptian society as one to confront any external conspiracy against Egypt.
- Avoid succumbing to malicious rumors, which are a new generation's warfare to destabilize nations.
- It is necessary to teach a course on “Egyptian National History through the Ages” to all students in universities and scientific and theoretical colleges so that everyone understands the importance of Egypt and the greatness of its history, as well as how to preserve its national security.
- The course on “Egyptian National History through the Ages” should also be taught to all pre-university students, taking into account individual differences according to the nature of the stage (primary - preparatory - secondary), so that everyone grasps the significance of Egypt, the greatness of its history, and how to preserve its national security.
- A national day should be established to commemorate the Egyptians' victory over the French campaign (September 2) every year, marking the date of the French campaign's withdrawal from Egypt. This should be celebrated in schools and through various media channels.
- Egyptian drama should focus on highlighting the national role of Egyptian resistance. For example, films should depict the role of Egyptians in the First Cairo Revolution, as well as the Second Cairo Revolution, and the roles of governors in cities like Bahira, Damietta, Mansoura, Menoufia, Fayoum, Beni Suef, Qena, Assiut, and others.
- Emphasizing the roles of certain figures in the resistance, such as Hassan Toubareh, the leader of fishermen in Lake Manzala, Abu Sha'ir, the leader of the resistance in the villages of Menoufia, and Mohamed Kurim in Alexandria, among others.
- It is essential to organize cultural and awareness-raising seminars and lectures in all state institutions to educate employees and workers about the challenges facing Egypt, enabling them to act as a bulwark against conspiracies aimed at destabilizing Egypt.

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The Role of Civil Society in Resisting Foreign Occupation: “The French Campaign as a Model”

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Abstract:

In the context of the British-French conflict in Europe, a French campaign came in the late eighteenth-century AD, led by Napoleon Bonaparte, to occupy Egypt, with the aim of cutting the road between Britain and its colonies in India, and forming a French empire in the East with Egypt as its base.

Egyptian popular forces have played a significant part in challenging the French campaign since they arrived in Egypt, and the people of Alexandria faced it valiantly, while the people of Cairo launched two big revolutions that inflicted enormous casualties on the campaign.

When the campaign moved to other Egyptian regions, whether in northern or southern Egypt, all sects and classes of Egyptian society reacted to it, including merchants, notables, craftsmen, sheikhs, students, men and women, as well as fishermen and Arab nomads. And as a result of the valiant resistance of the Egyptian popular forces, (which are non-governmental groups and sects that we might refer to as the civil society), it forced the French campaign to flee Egypt after only three years, which is considered a short period of occupation.

In this study, we will discuss the conceptual framework of civil society, the Egyptian character and its most important elements, as well as pictures of the resistance to the French campaign in Alexandria, Cairo, and the Egyptian regions to the north and south.

The study aims to highlight the heroic role of the simple, defenseless Egyptians who opposed the French campaign and forced it to withdraw despite its use of the most advanced weapons of the time.

Keywords: The concept of civil society, the concept of the Egyptian character, the French campaign, the Egyptian popular resistance.

دور المجتمع المدني في مقاومة الاحتلال الأجنبي "الحملة الفرنسية أنموذجاً"

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المستخلص:

في إطار الصراع البريطاني الفرنسي في أوروبا، جاءت حملة فرنسية في أواخر القرن الثامن عشر الميلادي بقيادة نابليون بونابرت لاحتلال مصر، بهدف قطع الطريق بين بريطانيا ومستعمراتها في الهند، وتكوين إمبراطورية فرنسية في الشرق تكون مصر قاعدتها.

ولقد قامت القوى الشعبية المصرية بدور كبير في التصدي للحملة الفرنسية منذ أن وطئت أقدامها أرض مصر، وتصدى لها أهالي الإسكندرية ببسالة كبيرة، وكذلك قام أهالي القاهرة بثورتين كبيرتين كبدوا الحملة خسائر فادحة، وعندما انتقلت الحملة إلى الأقاليم المصرية سواء في الوجه البحري أو الوجه القبلي تصدت لها جميع طوائف وفتات المجتمع المصري من التجار والأعيان والحرفيين والمشايخ والطلاب والرجال والنساء، وكذلك الصيادون والعربان، مما أجبروا الحملة الفرنسية على الرحيل عن مصر بعد نحو ثلاث سنوات فقط، وهي تعد أقصر فترة احتلال نتيجة للمقاومة الباسلة للقوى الشعبية المصرية، التي يمكن أن نطلق عليها المجتمع المدني وهي طوائف وفتات غير حكومية.

وقد تم تناول الدراسة من خلال، الإطار المفاهيمي للمجتمع المدني، والشخصية المصرية وأهم سماتها، كما تم عرض صور المقاومة للحملة الفرنسية في الإسكندرية والقاهرة والأقاليم المصرية سواء في الوجه البحري أو القبلي.

وهدفت الدراسة إلى إبراز الدور البطولي للمصريين البسطاء العزل الذين تصدوا للحملة الفرنسية وأجبروها على الانسحاب رغم استخدامها أحدث أسلحة العصر آنذاك.

الكلمات المفتاحية: مفهوم المجتمع المدني، مفهوم الشخصية المصرية، الحملة الفرنسية، المقاومة الشعبية المصرية.