

# Social Pluralism And Civil Peace In Rosetta – Egypt, (16th - 18th century)

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**Abstract:** *Social pluralism was a phenomenon associated with a rational society in the Islamic era, which helped to integrate the national, which represents the involvement of ethnic groups in the life of society, and we must point to the multiplicity of heterogeneous groups within the community and have diverse religious, economic, ethnic and cultural concerns.*

*The civil peace, which contains many signs prevailed in the homogeneous society, which includes social pluralism, such as coexistence, and the desire for coexistence and solidarity among members of one society, in the sense of sovereignty of consent in society.*

*The research aims to highlight the manifestations of pluralism and civil peace, and the social classes and communities in the city of Rosetta in the 16th and 18th centuries, where a rational society consisted of social strata imposing on each of their respective duties to perform certain duties and actions, and gives them rights and privileges drawn and information to other groups, including Muslims, Christians and Jews.*

*The most prominent foreign communities are: the Venetians, French, English, Greeks, Cypriots and the Rhodesians who came to the country at the beginning of the 16th century, as well as the Muslims, Christians, Moroccans, Syrians and Turks from most of the country's cities from Upper and Lower Egypt. Therefore, Rosetta was a fertile land to stay in, and work in many trades.*

**Keywords:** City of Rosetta, Social Pluralism, Civil Peace, Social Classes, Rosetta Society.

## 1. Introduction

In the Ottoman era, Rosetta<sup>1</sup> was an important commercial center, as it was the closest port to Istanbul, the capital of the Ottoman Empire. Thousands of expatriates from all parts of Egypt came here. So, the society of Rosetta composed of strata, each of which occupies a social position, which imposes on their respective members certain duties and actions. It also grants them rights and privileges that are drawn and known to other groups, and to which Muslims, Christians and Jews joined. The classes of society included: the class of sheikhs, scholars, clerics, workers and craftsmen, peasants,

Rosetta's society also included many foreign communities such as Greeks, Cypriots, and Rhodesians, who were subjected to the state at the beginning of the 16th century. The most prominent of the foreign communities are the Venetians, French, English, as well as expatriates from Morocco, Syria and Turkey and most of the cities of the country, both sides from Upper and Lower Egypt, where it was fertile ground to stay, and work in many trades.

The civil peace prevailed, and it contained many signs in the homogeneous society, which includes social pluralism, such as coexistence, and the desire for coexistence and solidarity among the members of one society, namely the sovereignty of consent in society. It helped to achieve the participation and distribution of benefits, and the rule of national loyalty to other loyalties without neglecting, excluding or dissolving other loyalties, and promoting loyalty to the full foundations of equality and justice among all citizens without discrimination or segregation.

Thus, civil peace has become the propagation and promotion of a culture of peace, tolerance and openness to the other, recognition through a culture of dialogue, the promotion of the acceptance of the other opinion, understanding of the different among them, bridging the gap between different sects and social strata, Forms of violence and extremism in the doctrine, thought and repressive practices in society.

In short, pluralism means the multiplicity of social groups. In this sense, social pluralism is a phenomenon inherent to every human society, [1] leading to national integration which represents programs and policies aimed at engaging marginalized groups in society and treating them on an equal footing with their members and organizations, Involving ethnic groups in the life of the whole society, [2].

It should be pointed out that pluralism means the multiplicity of forms of social spirit within each group, the multiplicity of groups within society and the multiplicity of societies themselves, [3] which means the existence of heterogeneous institutions and groups in society with diverse religious, economic, ethnic and cultural interests, pluralism In which force is widely distributed to groups arranged in diverse patterns of conflict, competition or cooperation [4].

As for civil peace, it has many connotations in any society, whether homogeneous or includes pluralism, and these signs: coexistence, and the desire for coexistence and solidarity among the members of one society, in the sense of the rule of consent in society, which comes through the expansion of participation among all segments of society, and respect the diversity and differences that prevent the

concentration of power in the hands of one hand and helps to achieve participation and the distribution of benefits, and national sovereignty over other loyalties without neglect or exclusion or dissolution of other loyalties. This (national) loyalty is reinforced by the full foundations of equality and justice among all citizens without distinction or distinction for any reason whatsoever.

Therefore, civil peace is the promotion of a culture of peace, promotion, tolerance, openness to the other and recognition through a culture of dialogue, promoting the acceptance of the other opinion, understanding the differences among them, bridging the gap between different social groups and sects, and the belief in intellectual, political and religious pluralism and rejection of all forms of violence and extremism And repressive practices in society [5].

## 2. Pluralism and civil peace in the city of Rosetta

When Egypt became an Ottoman state in 923 AH (1517 AD), [6] [7] [8], Rosetta became an important trading center for international maritime trade with Istanbul and the Ottoman Empire on the Aegean Sea. Rosetta, or directly from the sea to Cairo, where it became the closest to Istanbul [9], the Ottomans failed to dye the Arab state in the Ottoman form, and kept the peoples under the Ottoman rule in their language and culture and traditions, and did not attempt during the Ottoman rule to put obstacles to the transition Individuals from one Arab country to another [10], which has made this policy possible Opportunity for many of Moroccans and the Levant, [11], [12], [13] [14], to settle in Egypt, [15], [16], [17], [18].

The Qabudan (kaptan) of the port, or the Emir of the Royal Brigade or the Sultan or the honorable ruler of the port, [19] is one of three cisterns sent by Istanbul to the administration of Alexandria, Rosetta, Damietta and Suez. [20], but the Qabudan of Alexandria was the most important of the three Qabudans and the other two follow him.

The Qabudan was responsible for security and order, maintaining and filling tanks with fresh water, protecting the port and its adjacent beaches, shipbuilding and equipping ships assigned to protect the entrances of the Nile, contributing to the Ottoman fleet if requested - if asked to do so -, the port's Qabudans also have the right to regulate and impose taxes on traders, commerce and navigation [21], each of which holds the rank of Pasha, in addition to the rank of Sanjaq<sup>2</sup>, and they have annual salaries and providing regular meals to them as well as animal feed from the treasury of Egypt, and their main task is to preserve castles and justice among the nationals and jealousy of administrative, military and social responsibilities in the port [22], [19], The Qabudan also had to receive the ports secretariats of the port office [23].

At that time, the transfer of Egyptian manufacturers to Istanbul had no effect on the development of architecture and art. On the contrary, it helped to transfer Egyptian architectural and artistic styles outside Egypt. [6], [24], [25], [26] , [27] [28] and helped Egyptian manufacturers gain extensive experience as a result of their contact with manufacturers of other nationalities in Istanbul, the capital

of Ottoman rule. [29] This transfer was an area of cultural and artistic exchange. Manufacturers to Istanbul at the beginning of the Ottoman era, many historians stated that it was a catastrophe that led to the depletion of art and industries.

We do not agree with the historians who said that Sultan Selim worked to eliminate Egypt's cultural components, and therefore he sought to evict them from every point in it. He withdrew their skilled men in the professions and civilized life to carry them to Istanbul with the aim of harnessing them in the reconstruction of his country. And the fact that Istanbul is still the center of excellence or the capital of the satellites in orbit, as well as the saying that the skilled workers and artists were deported to Istanbul, including builders, carpenters, marble, caterpillars, engineers, stones and effective, and that the total out of the people of Egypt about five hundred made , The conviction can not be done, since the transfer of A maker does not stop this huge number of industries, [30], [31], [32], and that the period spent by these manufacturers in Istanbul do not cause downtime.

We can confirm that the suspension of industries at the beginning of the Ottoman era was not due to the transfer of industrialists to Istanbul only, but because of the defeat suffered by the Mamluk army. This is normal, and the industries whose existence was associated with the Mamluk army and the fleet of shipbuilding and related Industries [33].

## 1. 2. Layers of society

The concept of the social class is rooted in the Greek philosophers. Aristotle addressed the different types of political organization [13]. [34]. The state consists of layers, first of which are farmers, followed by workers and merchants, wage earners and warriors as well as the mentors and judges. As well as to the class of dignitaries, the class of the people and the slave class.

According to Plato [35], society is divided into three layers: the class of the industrialists, the class of the warriors and the class of thinkers. Ibn Khaldun divided the classes according to profession, lifestyle, and housing variety [36]. Each class also had a limited social status, And certain acts, as well as rights and privileges that are drawn and known to other groups [37].

The preservation of the rights of members of the same craft to join to the professional communities was the primary objective of the social class system, [39] and the emergence of the sects was the result of revolutionary and religious tendencies [40]. The great influence on the composition of the communities was the result of the wars and disasters of the fourteenth and fifteenth centuries, the transformation of a large part of Indian trade after the discovery of the Cape of Good Hope and the competition of European goods for local products [41], [42]. And from here, the owners of one industry formed a union to supervise them and all that related to the affairs of that industry. This helped the union become a social and social role, because it created between the people of industry from cooperation and cooperation, and it was careful to maintain a decent level [42]. Of morality and a decent life.

Aristotle, already defined the social strata to: farmers, workers, traders, wage earners, warriors, counselors and judges. [13] The social strata in the Ottoman period divided into seven layers [43] represented two main layers, Aristotle notes that the upper layer was composed of warriors, counselors and judges. These consisted of the seven Oghaques<sup>3</sup>. The subclass consisted of farmers, workers and wage earners. Plato's strata (manufacturers, warriors, and thinkers) were limited to the warriors. The upper class was confined to the warriors, while the industrialists and intellectuals represented the sub-class. The intellectuals included scholars, sheikhs and clerics. Each class was divided into professional sects [41].

The Craft communities became a manifestation of Islamic civilization [45], and Muslims, Christians, and Jews joined them, and nationals were more loyal to it than to the ruling authority [41]. The sheikhs of the sects had a role in communicating government orders to members of their sects, [47] and the completion of actions that the government wants to accomplish [7], [48], [41], [49].

The social strata of Rosetta included the class of sheikhs, scholars and clerics, the workers 'and workers' class, the peasantry, and a rich community of Muslims, Christians and Jews, and foreign communities from Europe, as well as expatriates such as Moroccans, Levants, Turks and most of the country's cities.

The Turks worked in many trades, and the title of each of them in his next city, where some of them attributed to the Mora (Morani) and Salanik (Salanikli) [50]

The Jews did the work of commercial agencies, [50] and some of them worked as ship masteres [50], [51] and commerce [51].

Rosetta was also fertile ground for many residents of the country's cities to stay in, and to work in many crafts such as the people of Burlus [52], the people of Monoufy which some of whom engaged in the manufacture and trade of copper [50], as well as from Upper Egypt [50], Damietta [53], Mahalla [50], Edfina, [50], Manzala [50] Buhayra [50] and Baltim [51], to name a few.

As for the social life of Rosetta, the social structure of the groups in which she lived, including her people, was composed of men of administration at the head of these groups. This category enjoyed considerable material and literary advantages over all other categories. Among them, was and to Rosetta at the head of this device is subject to Sengaq of Buhayra, and then the men of the Arabs responsible for the preservation of the castle, and defend, the soldiers belonging to the Sibahiyya and Jaweshya communities (Sipahi<sup>4</sup> and Jawish<sup>5</sup>) divisions are responsible for protecting internal security, Sheikh Al-Arban, the head of the Arabs in Rosetta, is responsible for what happens to them from acts that undermine security.

Since the beginning of the Ottoman era, there has been an increase in the number of merchants from different nationalities. In addition to the Egyptians in this category, there are the Europeans, the Levants and the Europeans, and this category has a prominent social status at the community level Egypt has extensive activity throughout the country, which carries out import and export operations, and has a large capital, through which it

managed to have a distinguished social status within a rational society, and then to join its members with their peers in Cairo and other cities, and they have large agencies (Wakalat) and have a great activity, each dealer had his agents in other Egyptian cities [54].

The small-traders' capital was small, their trade was limited, and some resorted to the method of participation to expand capital. Some members of this group were able to improve their financial status, and some were able to join the category of senior traders.

The men of the administration and the merchants had a significant social impact in a rational society and were financially capable, because their products were popular at the time in Egyptian society, and even this name gave its name to the families in which it worked. These families still carry the name of the crafts so far. Which was the manufacture of mosaics, and Al-manadieli which was the manufacture of napkins, and Al-assal, which was the members of the manufacture of honey and processing for sale, Al-Sayegh (jewelery trade of gold and silver), Al-Kahky (making cakes), Al-Dakhkhni (Smoke Trading), Al-Hammami (the owner of the public bath) and Al-Sannan (sharpening knives), and other trades that the work of the people of F, and the owners of these crafts are another social category [55 ], [56].

## 2. 2. Foreign communities

Rosetta community brought together many foreign communities in various numbers, such as the Greeks or the Cypriots, who did not prevent the activity of their decadence from being present, and the Rhodesians who were subjected to the state at the beginning of the 16th century. The society also included some Muslims and Christians people from Levant, some worked in commerce and each had a role in the city's trade, the most prominent foreign communities are [23]:

### The Venetians:

Venice was the first commercial coin in Rosetta, and the Ottoman Empire had adopted a policy of treaties and concessions to some European countries, with the aim of stimulating trade and increasing investments in its lands [58]. Venice was one of the first (1517), which provides for the continuation of the privileges they have received, that their traffickers be treated fairly, that no one of them is harmed in all Egyptian ports, they are not forced into a certain trade and their consignors have the right to try their own citizens [59]. But the deterioration of the status of the state with the intervention of the Mamluk princes in political and administrative affairs And to increase the influence of Jews in the city damaged much as aspired by the Ottoman administration, and other heuristic.

The traveler Gensil [60] notes that in the 17th century there was a large number of Khans<sup>6</sup> (hoteles) in Rosetta, [61], [62], [63], [64] [65] [67] and the results of the facilities gained by the European trade in Egypt since 1721, some governments such as Venice and France had to have persons, they have the status of consuls in Rosetta.

It is strange that the Europeans preferred to stay in the cells of the parents, unlike the consuls, [69] who would prefer to reside in their own Khans [70], [71], and it is

likely that the reason for the descent of Europeans in the Khans of the people to the number of their numbers, Helfrich [72], who visited Rosetta in 1566, stated that he had landed in a Khan owned by a merchant and stated that there were many places to store goods. The foreigners were also allowed to own the Khans. Thurman [73] stated that Versey the French merchant had a house or a Khan on the Nile beach.

Jews controlled customs [74], and most of the important functions of it since the middle of the century (16 AD) to the middle of the century (18), which led to the disappearance of States that had privileges in the Mamluk state (Genoa and Venice), although the Ottoman administration issued decisions in favor of the Venetians, the consulate moved to Cairo, as well as its merchants, for ease of selling and buying away from the grip of the Jews, where their authority over state authority exceeded.

The Jews, in their dealings with the merchants of the Venetians, followed a policy of dumping goods in such a way that the Venetians could not pay. Jewish employees (also commercial agents of Jewish merchants) counted the high taxes on the city's gun merchants.

Since the 16th century, the merchants of Venice had their own Khan (Hotel) in Rosetta [75], [76] due to the expansion of their commercial activity. It was located at the end of the public market street, next to a church, It was visited by Carlier (1579), [77] and by Hans Jacob Ammann, (1613), [78] and Neitzchitz (1624) [79].

#### **The French:**

France used the policy of opening the Ottoman Empire commercially with some European countries and the agreement with Venice, and renewed the privileges granted to it in the Mamluk period. In 1528, it guaranteed the freedom of residence and movement of its citizens by land and sea, In 1535, the Treaty of Amity and Trade, which included customs and tax exemptions and the right to reciprocity, introduced trade and trade between Rosetta and Marseille [20].

If France's relations with the Ottoman Empire during the 16th century were characterized by strength, consensus of interests, and political, economic and military cooperation, this is different in the 17th century, when France adopted the policy of missionary missions to the East, as well as the expansion of economic activity, and the Ottoman state with internal disturbances [74].

For many reasons, French relations became the place of Venice in the Mediterranean trade, and the French boats moved goods from and to Venice. The French established the French nation of Edwerd Wartly Montagu in 1769-1776, [80] [81], [82].

In the middle of the 17th century, the French community became more and more in contempt of the Ottoman administration and its representatives in the city, in violation of explicit articles and contracts registered in the Sharia courts [23].

#### **The English:**

In the middle of the 16th century, the number of English people in the city increased. France followed treaties with the Ottoman Empire, such as the Treaty of 1553, granting nationals the same privileges as French

nationals, including freedom of residence in ports such as Suez, Alexandria, Rosetta, Bulaque and Damietta, and to facilitate the entry and exit of the port for the payment of customs, and in the first half of the century (17 AD) increased the number of English significantly, and with time emerged the growth of the English presence in the city and the size of their work, [20].

#### **Moroccans:**

The Moroccan merchants formed a large sector of Rosetta merchants. Many of them were known to have played a large role in the Egyptian trade and the general public, and also entered the military sector, they also took important positions in the port.

At all levels, Moroccans influenced the cultural aspects of the dissemination of Sufism, where many of the scholars of Morocco and Al-Azhar students settled in Egypt, who had their own Riwaq in the mosque, they were more active and prosperous than the many Moroccan merchants, and the Moroccans expanded their books in Egypt. They copied the books and had a long history of domestic and foreign trade. [55] [83] The Moroccans worked in commerce and industry, [85] Some Moroccans were attributed to the cities from which they came, including the title of the Sfaxian Moroccan (from Sfax), the Gharyanian Moroccan (from Gharyan), or just to his city [50], [52].

The Jews: When Sultan Mohammed entered Constantinople (1453), he opened the way for Jewish merchants and craftsmen to move to it. One of the privileges of the Jews of Europe was that 647 Jewish families migrated to Constantinople in 1477, followed by the Jewish migrations of Spain, Italy, Even in 1535, the population of Istanbul reached 8070 families. Their activities were concentrated in trade, riba and industry. The Ottoman administration welcomed the spread of Jews and their migrations to various ports of the state, including Rosetta.

As a result of the privileges enjoyed by the Jews, their merchants turned to the greats of the state and formed commercial monetary capital that they invested in loans with riba<sup>7</sup>. The Jews were found under the Ottoman Empire unless they were able to persecute the Christian world in Europe. They had good experience of living with the former Ottoman sultans, who enabled them to practice medicine, languages and weapons. They rushed towards the Ottoman lands and joined the Jews who were already on the Ottoman lands "rabbinic Jews", they are the most important Jewish denominations.

Jews worked in exchange and business activities, among them the customs officers, they became the richest class in society, some of them also worked as craftsmen in the crafting of jewelry, and increased Their homes and their dwellings in Rosetta increased, until the most houses close to the main street of the Jews, and proficient in the professions of management and translation for their keenness to learn foreign languages, which enabled them to work as translators in the customs and in the city court, and enabled them to work contacts that helped them to work outside Egypt through commercial agents, thus creating huge fortunes, which enabled them to compete

with the old merchants and take them out of the city. It also gave them opportunities to deal with high-level foreign groups such as foreign consuls.

The situation of the Jews did not continue as it was, as the administration was upset by them, for the multitude of their disadvantages, and then began to limit their influence, with the deterioration of the situation of the Jews in the 17th and 18th centuries, the consuls of the states issued decisions to appoint non-Jewish translators, and the Christians replaced the Jews in this post, which is a decline to the situation of the Jews.

It is strange that the Jews bury their dead in the tombs of Alexandria, it should be noted that when the death of the Jews of Rosetta for burial in Alexandria, was allowed to pass the dead and four people with him, either from his family or from his servants or from the diggers, and the people of the deceased pay to the guards of the road Rosetta amount of half a penny Real, moreover, the guards have to take the wages of guarding them on the custom, and this applies only to the death of the Jews of Rosetta alone.

Christians: Have mastered the trade of honey, they also distinguished themselves in reading-based jobs, writing and accounting, such as evangelists and money changers, therefore, they were keen to buy paper for writing. However, they were given full opportunity only after the administration's asceticism in the Jewish staff [86].

### **3. 2. The manifestations of social pluralism and civil peace**

The communities played an important role in caring for the interests of individuals in the city of Rosetta [87]. Strong social relations emerged between these groups as a result of the exchange of commercial operations and benefit among them, as well as the connection between the sons of the community of Rosetta. The mating between the sons and daughters of Rosetta and the sons and daughters of the Arab Levant and Moroccan communities, as well as, the social interdependence between the sons of Rosetta and the daughters of the foreign communities that were found in them, so that General Meno, the third leader of the French campaign, when he was governor of Rosetta, was impressed by a woman from Rosetta, so he converted to Islam and married her.

The impact of daily contact with the Arab and foreign communities that spread in Rosetta and lived in its neighborhoods, and the work of its members in professions that affect the daily life of society, has a great influence on the customs and traditions of society in the city of Rosetta.

One of the most controversial questions about the Ottoman period in Egypt's history is whether this period in our history has led to the development or deterioration of Egyptian society. The factors of collapse have been decaying in the body of the state for several years.

Egypt - the state and the political system - in the late ninth and early tenth centuries AH (15<sup>th</sup> and 16<sup>th</sup> centuries AD), lived in a decaying phase, on the horizon were the features of the end: the end of an era, the beginning of a new era. the state of the Circassian Mamluks did not survive much, and an internal alternative in Egypt was not

yet sufficiently mature; although initial signs of such an alternative appeared, hence the inevitable end of a new external party, that was the end that paved the way for the internal development of society.

The Ottoman peace imposed on the region led to a kind of stability and unity. It removed the effects of the decay of the Mamluk state and the chaos and chaos it entailed. Domestic trade was active, agriculture flourished, the population has increased again, and Egypt and the Levant provide one-third of the total imports of the Ottoman treasury, and epidemics and famines have stopped, but the prosperity did not last long.

Before the end of the tenth century AH (16 AD), the situation returned to what it was before the invasion of the crisis and turmoil, as the belonging of the Ottoman Empire to the Middle Ages with its social and economic system and thought and civilization was setting limits to this temporary prosperity,

Thus, this prosperity has not been accompanied by any substantial development in the prevailing relations in agriculture, either at the level of rural production tools or at the level of productive relations prevailing in society.

If the territory of Egypt was not distributed at the beginning of the Ottoman rule to Timares<sup>8</sup> (small cutouts granted to fighters), and leaders (large cuts), such as state lands in Rumaili and Anatolia, it was subject to the system of State-owned provinces administered by its staff.

The system of commitment soon crystallized as another form of open feudalism, replacing the provincial system beginning in 1069 AH (1658 AD). If the system of obligation differs in many aspects from the Mamluk feudalism, the essence of relations within it is not very different from that of the feudal system. Similarly, the trade boom that prevailed in the traffic trade through the Ottoman Empire was not reflected in the activity of domestic industries or on domestic trade.

Therefore, the financial crisis soon reappeared, and the state went to follow the same methods as the Mamluks to solve, from devaluation to the value of the precious metal, and to impose more taxes, such policies had negative effects on the economic situation of the Ottoman Empire.

The former social structure of the Ottoman era in Egypt continued to prevail. The Ottomans allowed the Mamluks to remain, and allowed them to follow the same training methods, regenerating their ranks from the same sources, and even using them to govern the country. The Mamluks returned to their influence and became the first political force in the country until the Ottoman governor became a mere shadow of the Ottoman Sultan, who in most cases did not have much of the country.

The first of these was that the Mamluks, which had once regenerated in order to face external threats, were renewing themselves to help an external regime take control of the country. Second, a large part of the economic surplus has been displaced abroad, further weakening Egypt's economy.

If the Mamluk era was known as the spending spree, this spending was mostly in Egypt, that is to be re-injected into the Egyptian economy, and the arts and crafts were developed. Under Ottoman rule, much of the economic

surplus was directed to the center of the country and spent outside Egypt, or spent as a wage for Ottoman personnel and protectors.

The economic problems were exacerbated by the political turmoil in the country a few years after the beginning of the Ottoman rule. This was accompanied by the aggravation of the financial and economic crisis in the Ottoman Empire and the entry of this country in the era of a long collapse that began in the second half of the tenth century AH (16 AD), until the demise of the Ottoman Empire.

The Ottomans invaded Egypt under the pretext of defending the Islamic religion and protecting the shari'a, based on a letter sent by the elders and judges of the Levant demanding their rescue from the injustice of the Mamluks and the disabling of the shari'a, as the defenders of this caliphate say. The Safawi Shiite, which was in a war with the Ottomans, and that the Turkish Sultan Salim had no plans to enter Cairo, but he wanted to secure the back of the Ottoman Empire, was the site of Marj Dabak, which killed the Ghuri, and here came the bad day in which the Ottomans entered Egypt. Throughout Ottoman rule, Egypt's connection with the Ottoman Empire remained weak. The Ottomans were limited to collecting the wealth and wealth of the Egyptian nation until Muhammad Ali came and Egypt gained partial independence.

### Conclusion and results

Social pluralism was an inherent phenomenon of a rational society in the Islamic era, which helped the national integration of ethnic groups into the life of society. We must point to the multiplicity of heterogeneous groups within society with diverse religious, economic, ethnic and cultural interests.

Civil peace prevailed, which includes many signs in the homogeneous society, which includes social pluralism, such as coexistence, and the desire for co-existence and solidarity among the members of one society, in the sense of sovereignty of consent in society. To achieve the participation and distribution of benefits, and the rule of national loyalty to other loyalties without neglect, exclusion or dissolution of other loyalties, and promotes loyalty to the full foundations of equality and justice among all citizens without discrimination or segregation.

The society of Rosetta is composed of strata, each of which occupies a social position, which imposes on their respective members certain duties and actions. It also grants them rights and privileges that are drawn and known to other groups, and to which Muslims, Christians and Jews joined. The classes of society included: the class of sheikhs, scholars, clerics, workers and craftsmen, peasants,

Rosetta's society also included many foreign communities such as Greeks, Cypriots, and Rhodesians, who were subjected to the state at the beginning of the 16th century. The most prominent of the foreign communities are the Venetians, French, English, as well as expatriates from Morocco, Syria and Turkey and most of the cities of the country, both sides from Upper and Lower

Egypt, where it was fertile ground to stay, and work in many trades.

The result of the facilitation of European trade in Egypt was that some governments, such as Venice and France, had to have consuls.

The professional communities of artisans played an important role in caring for the interests of individuals in the city of Rosetta. The classes included the sheikhs, scholars and clerics, the workers and craftsmen class and the peasantry. The society also included Muslim, Christian and Jewish alongside expatriates such as Moroccans, Levant's, Turks, where Rosetta was fertile ground for many residents of the country's cities to stay in, and to do many trades.

The first group of merchants from different nationalities began to appear. In addition to the Egyptians of this category, there were the Romans, then the Moroccans, Levant's, and the Europeans, who had a prominent social status at the level of the Egyptian society and managed to have a distinct social status within Rosetta community.

Rosetta community brought together many foreign communities in varying numbers, such as the Greeks or the Cypriots, whose activity did not prevent their existence from the existence of the small and the Rhodesians who were subjected to the state at the beginning of the 16<sup>th</sup> century. The society also included a number of Muslims and Christians, In the city, the most prominent foreign communities are: the Venetians, the French, the English, the Moroccans and the Jews.

There were strong social relations between these groups for the exchange of business processes and benefit among them, as evidenced by the interdependence between the members of Rosetta community, and was common mating between the sons and daughters of Rosetta and the sons and daughters of the Arab communities of Levant and Morocco, as well as social networking between the sons of Rosetta and daughters of foreign communities that found The impact of the daily friction with the Arab and foreign communities that spread in Rosetta and lived in its neighborhoods, and the work of its members in occupations that affect the daily life, a significant impact on the customs and traditions of Rosetta society.

The former social structure of the Ottoman era in Egypt continued to prevail. The Ottomans allowed the Mamluks to remain, and allowed them to follow the same training methods, regenerating their ranks from the same sources, and even using them to govern the country. The Mamluks returned to their influence and became the first political force in the country until the Ottoman governor became a mere shadow of the Ottoman Sultan, who in most cases did not have much of the country.

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areas of land, one of them was called "Qadhyloun", the areas that a judge oversees.

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## Notes

<sup>1</sup> Rosetta: is a port city of the Nile Delta, located 65 km (40 mi) east of Alexandria, in Egypt's Beheira governorate. It founded around in the 9th century, Rosetta boomed with the decline of Alexandria following the Ottoman conquest of Egypt in 1517, only to wane in importance after Alexandria's revival. During the 19th century. Under the Mamelukes, the city became an important commercial center, and remained so throughout Ottoman rule. Rosetta witnessed the defeat of the British Fraser campaign, on 19 September 1807.

<sup>2</sup> Sanjak: It was one of the administrative divisions in the Ottoman Empire, meaning the region or the province in Arabic, also known as the brigade, and means the flag, which is the name launched by the Arabs on these administrative divisions, all of which were later known as "Alweya", where the Ottoman state was divided into governorates, One of them in the name of the "Eyala" and then the state later, and divided these calls internally to "Sanjaks", also known as the "Alweya", each headed by the representative of the Ottoman authority bore the title of "Sanjak", divided internally to feudalism called one of "Timar",

<sup>3</sup> Oghaq: In modern Turkish (ocak), Its task was to preserve and defend the country's system and collect abscess. It was headed by the officer, nicknamed Aga, and assisted by the "Kikhia", "Bash Ikhteyar", "Daftardar", "Khazindar" and "Rosnagmi", the Pasha Shura Council consists of the meeting of the officers of these prostitutes, he does not rule on them except with their consent, they have the right to stop the procedure and to appeal to the Court of Astana when necessary, they may also ask for his dismissal if they suspect his intentions.

<sup>4</sup> Sipahi: were two types of Ottoman cavalry corps, including the fief-holding provincial "timarli sipahi", which constituted most of the army, The "sipahi" formed their own distinctive social classes, and were notably in rivalry with the Janissaries, the elite corps of the Sultan.

<sup>5</sup> It was originally a member of the ranks of the officers of the army of Sultan Selim I, and entrusted them to collect the abscess.

<sup>6</sup> Khan: A commercial establishment that is similar to the current hotel, with dormitories and storage rooms.

<sup>7</sup> Riba: can be roughly translated as "usury", or unjust, exploitative gains made in trade or business under Islamic law. Riba is mentioned and condemned in several different verses in the Qur'an (3:130, 4:161, 30:39 and perhaps most commonly in 2:275-2:280). It is also mentioned in many "ahadith" of the Islamic prophet Muhammad.

<sup>8</sup> Taymar: Land granted by the Ottoman Empire to the people of the nation, the owner of this feudal title is called "Temariot", which is administratively divided into smaller