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***The paradoxical brotherhood and the
cyclical history. Jews and Egyptians in
history and theology***

SUMMARY OF THE PhD THESIS

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3. Hypothesis and definition of terms

The present research has achieved an incursion in history and has brought to the surface the times when the two peoples were intersected to see whether in the area there was a continuity of conflict or whether this belief is only an incorrectly portrayed image by the current situation of the Middle East, where the main conflict is the Jewish-Arab one. The present research restrains the relationship to Jews and Egyptians (that is approached before the Arabization) because the two nations are the grandest in the area as well as the most popular due to their history.

We face a very lengthy history and therefore the present thesis is not an ordinary PhD thesis. The history of the meeting of the two peoples begins in antiquity and continues to the new contemporary period, so the following periods will be addressed: ancient (biblical, Greek, Persian and Roman), medieval and modern (Arabic and Ottoman), contemporary

and recent. The present paper does not intend to cover all the subjects nor to search too deep, it is an overall work, a general overview and it is original due to this approach, the books that have appeared on the subject being limited to shorter periods of time.

Thanks to Fernand Braudel we have the concept of *longue durée*, which puts in opposition an event history with one continuing for decades or centuries. At the same time, he is the requestor of certain works of this type: “Is it not history the dialectic of periods of time, in its own way an explanation of society in all its reality? and therefore of the contemporary society? And in this case its role would be to warn us against the event: do not think only at the short period of time, do not just think that the actors that make the most noise are the most authentic - there are also others, more peaceful. As if anyone did not know that already!”

Unlike other PhD theses dealing with a particular event, the present research belongs to the category of *longue durée*. It addresses different pieces of the same *puzzle*, touching topics from the historical, political, social, religious, economic, anthropological domain etc. in order to create a more complete picture of the intersection between Jews and Egyptians.

Before proceeding to the reconstruction of the relationship it is necessary to define / to describe the two terms “Jew” and “Egyptian” so as to understand who exactly the present work is dealing with.

Ancient Egyptians are a Hamitic population who lived in the northeast African continent, along the Nile River, land that overlaps the current Egyptian territory. This population created a great culture, a well established religious system and magnificent buildings etc. Since ancient times, the area was coveted by other populations, who reigned over Egypt in different time intervals. The population who settled over a long time period and had the most significant impact was the Arabic (Semitic) one that came here during the Middle Ages. Egyptians of today are a mixture of ancient Egyptians and the nations that came later on, but also with this Arab population, from which they took over both the culture and the religion - which ultimately shaped their lifestyle.

The ancient Jews are a Semitic population, born of the patriarch Abraham (from Mesopotamia), which since its inception traveled in the area of Israel, Egypt, Syria, the Palestinian territory and the Lebanon of today etc and eventually settled in Canaan. In time, from the family of the patriarch, formed a kingdom composed of formations of tribes, which in turn were divided in two kingdoms - Israel and Yehuda. Soon after the creation of kingdoms, they were conquered by other powers and the population carried in waves,

forced or by their own will, into exile. Meanwhile, the Jews also remained within the old State of Israel, but most of them were dispersed all over the world. Jews created as well an exceptional culture, customs and traditions that were widely spread, and in their community was born the first monotheistic religion (of large scale¹) - Judaism. In exile, Jews kept their values, religion and culture, but also adopted from the customs, traditions, as well as the language of the countries where they arrived. Since the late nineteenth century, Jews began to return to their homeland, and in 1948 re-established the state of Israel.

When we speak of the interaction between the two peoples, we speak mainly of two categories, which are also intertwined. It is the relationship between the two peoples, respectively states - this partially in the ancient times (at the beginning of the Jewish people, the royalty period) and the contemporary period (just before the formation of the current Israel state), therefore with a disruption in this category on a period of approximately two and a half millennia. The second category refers to the Jewish Diaspora from Egypt that also began in antiquity (more precisely during the royalty period) and ended in the the new contemporary period.²

This second category has tremendous continuity of several millennia. Since ancient times Jews settled in Egypt and it was a continuous stream of comings and departures from Egypt; or in the theological language, adopted in the political Jewish language, there occurred a series of *alyia* (ascent-coming) and *yerida* (descent-departure) from Israel in Egypt and vice versa.

History is cyclical just because of the repetitive element, emphasized by the scheme: *persecution / problems (in another country) - retreat (in Egypt) - persecution (in Egypt) - immigration (in another country)*. At the same time, history is imagined as a circle that began to take shape when on the stage of history were involved in the relationship only the two nations (Jewish and Egyptian - in ancient times), the relationship continuing as other nations intervened in it (Greek, Roman, Persian, Arab, Ottoman, French, English) - in most cases Jews and Egyptians being under the same domination), and in the twentieth century, when once again the two peoples remained alone, without a pressure factor from the outside (after Egypt gained independence and the establishment of Israel), the circle was closed, with no possibility of a new *yerida* in the country of the Nile.

¹ See Akhenaton

² În Egiptul actual mai sunt aproximativ 100 de evrei în vârstă (în Alexandria marea parte). Astfel, în scurt timp, întreaga populație evreiască va dispărea

Moreover, there is a paradoxical connection between the two peoples. From a Jewish theological point of view, there is a relationship of brotherhood - in the line of Shem were born the Jews, in the line of Ham were born the Egyptians, both being sons of Noah. Then, in the seventh century the link between the two peoples restrained even further at least from a theological perspective. The Arabs conquered Egypt and mixed with the Egyptians, but the Arabs are considered Ishmaelites (from Yshmael), so are more than cousins of the Jews, who come in the line of Isaac (Yitzhak), both Yshmael and Yitzhak being the children of Avraham, the father of the Jewish people. The history of the two peoples is a paradoxical one, because it is the history of family conflict, a family relationship that is not going very well.

Despite having many common values (food law, circumcision, male primacy in the family, modesty of women, the ritual of daily prayer at fixed hours etc.), and also a common religious basis (having partly the same sacred narratives, religious figures and the same prophets), Jews and Arabs have a relationship of constant opposition, a long term antithetical relationship. However, it does not mean that periods of tolerance did not exist. These can be seen in the way that Egypt was seen by the Jews, both as a place of suffering, as well as of refuge, a place of war, of threat, but also of peace.

At the same time, the Egypt of refuge represents a theological relationship that reaches absurd - Passover, the Exodus from Egypt in Egypt!

The dual Perception of Egypt emerges as well out of the name which the Jews attributed to it, מצרים (*Mitzraim*) which is the dual plural of מצר. It is not a use in the singular – *metzar*, but appears the dual *aym*, although the word is allied to the Arabic literary word (Misr), and Egyptian Arabic (Masr, مصر), both having a singular form. Thus, the meaning of Egypt is “two narrows”, “two streams”, “two troubles”, “two oppressions”. Moreover, here it should be noted that the name of *Mitzraim* shows also the temporary report, the term being a biblical one, used in the *Tanakh* and it shows one of the *Tanakh* theological currents that occur - that of Egypt as a place of suffering. Also, the term entails the perception of Egypt as a double place, meaning also “two borders”, a border of sorrow, but also of salvation, the Jews choosing this country for numerous times when persecuted.

The duality is reflected upon the character of the Egyptian Jew, existing an absurd duality of the identity. This is most visible after the creation of the state of Israel, when Jews perceived themselves both as part of Egypt, but also as part of Israel, because history was happening before their eyes and they had a moral duty towards their coreligionists.

4. The thesis

The thesis has two main parts, the first is divided into five chapters, the second into four, each corresponding to a specific period of time. The paper shows the past of the relationship, the present situation and ends with a positive perspective on the future.

In the first chapter of the first part of the thesis (**“The history of the relationship between Jews and Egyptians from antiquity to the modern period”**) the PhD thesis presents historians’ approaches regarding the relationship between Arabs (ie Egyptians, after Arabization) and the Jews. They are divided into two large blocks that are also contradictory: those who accept the neo-lachrymose conception, according to which Jews have always been persecuted in Muslim countries and the followers of the golden age, who claim that Jews have always enjoyed a good life in the Arab land. The PhD thesis shows that for myself I do not adhere to any of the above-mentioned blocks, being an adept of a moderate vision regarding the life of Egyptian Jews, knowing that periods of prosperity were overlapped or intersected by periods of oppression.

In the second and third chapter the preset research presents the intersections of the two peoples according to the biblical account. Among the first things will be the exposure of the first contact between the Jews and the Egyptians, which took place during the time of the first man believed to be a Jew on earth, “Abraham the Jew” (which also performed a first *yerida* in this country). A special thing is that out of the first interference, by the conceiving of a child of Avraham and an Egyptian named Chagar, a new people was born.

According to the biblical text, also in the early days of the relationship, the Jews happen to live in Egypt because of unfortunate circumstances, during the patriarchs Yosef and Yaacov (thus taking place a mass *yerida*), and also on the land of Egypt, Jews greatly increased in number and prospered so that they become a threat to Egypt. Therefore, the Jewish people was enslaved and subjected to cruel policy, taking place a strong *hitrahkut*. In this context, stood up Moses, a Jew raised in the court of Pharaoh, and he was the one to lead the exodus from Egypt. The present reseach presents some historical evidence for this event as the Stele of Merneptah (dated 1208 BC), the papyrus Anastasi V etc.

Subsequently, the PhD thesis illustrates the royalty period during wars, but also the alliances between Jews and Egyptians. During Solomon’s reign relations with Egypt have achieved the greatest magnitude; according to the *Tanakh* (Bible) between the two countries there was a fruitful economic relationship, but more than that, one of his wives was an Egyptian princess, identified with the daughter of Pharaoh Siamun. This marriage was a unique event of *hitkarvut* both in Jews’ history as well as in that of Egyptians.

In the *Tanakh*, Egypt is seen ambivalently and one of the chapters of the PhD thesis addresses this aspect, and the insertion of the name *Mitzraim* (Egypt) in the biblical text has several different functions. Primarily, the name appears as a positive argument, exemplifier, for what God did for the Jewish people, then for the purpose of divine mercy. Other psalms remind of the exodus with the purpose to educate and what God did for the people is put in contrast with what people did, with the sins and evil deeds.

Many prophetic books of the Bible portray negatively the alliance with Egypt, and the religious practices from Egypt are condemned. Also, returning to Egypt was prohibited.

In this part of the paper it is framed the set up of the Jewish Diaspora in Egypt - Elephantine (sec. VII) and the situation of Egyptian Jews in the Greco-Roman period (the laws regarding Jews, positive aspects and discriminations, Jewish cultural products in the Egypt of this period).

Elephantine with all what it represented was a unique moment of the Jewish history both through the legislation applied (contrary to the mother country), through the role of the community (military), and also through the Judaism mixed with other religions and the existence of an exceptional Jewish temple.

However, the local community was destroyed in a serious revolt against the Jews, which is one of the deepest moments of *hitrahkut* from Egyptian territory.

During the Greek period, Jews from Egypt prospered mainly due to Ptolemies, who granted them a privileged status, which led to new waves of *yeridots*. Also, during this period takes place in Alexandria the translation of the Bible into Greek and the Hellenization of Egyptian Jews.

At the same time, the Jew Onias IV sought refuge in Egypt (from the legitimate priesthood house, of Jerusalem) together with a group. He built in Leontopolis a temple (161 BC) and appears to have been leading a strong community because there is epigraphic evidence pointing to this settlement as the “land of Onias”.

However, although there were people who were attracted to Judaism, there appear now a number of anti-Hebrew writers such as Manetho and Apion.

When Egypt was conquered by the Romans, the Jews descended from an advantaged status to an ordinary one, that of the local population. In 38, a great pogrom took place against the Jews in Egypt under Emperor Caligula and because of the deplorable situation of the Jews, they sent embassies to Rome for a change for the better. Greeks that had also a

disadvantaged status during this period were sending each time a counter-embassy so as to discredit the Jewish.

The destruction of the Second Temple in Jerusalem during the reign of Vespasian had consequences on Egyptian Jews who were subjected to a new tax, *fiscus judaicus*. Between 115 and 117, the Jewish revolt took place in Egypt, Cyrene and Cyprus and in its wake most of the Jewish Diaspora was destroyed. Therefore, the Roman period was full of moments of *hitrahkut*. However, in late antiquity Jews recovered and there is some archaeological evidence to this effect.

Also in the first centuries AD, Christianity spread in Egypt due to the Egyptian Jews who accepted it through the preaching of the apostle Mark. If at the beginning there were not great differences between the Jews and the Christians, in time, began all sorts of public debates to establish the superiority and various anti-Hebrew writings appeared.

The last two chapters of the first part are concentrated on the Arab and Ottoman period. For the Arab period, of greatest importance is the Quran and the Cairo *Genizah*, the most significant researcher being S.D. Goitein. A subchapter is dedicated to the Quran and how it presents the attitude to be adopted towards the Jews, and another is dedicated to the Jewish life in Egypt, as described in the Genizah.

During the same period, the present research presents the various laws regarding Jews, especially the *Pact of Omar*, which governed the status of the *dhimmi* (People of the Book). Among the laws that discriminated Jews (but not only, Christians were in the same category) include: clothing law, those that barred certain occupations, which took their right to travel on horses, laws prohibiting the construction of new places of worship, capitation etc.

A subchapter will show Jewish life under the Fatimids, Ayyubids and Mamluks, that with each of these governance became more oppressed, and another subchapter will present the important Jews from the Egypt of that period, such as: Isaac Israeli, Saadia Gaon (who translated the Bible in Arabic) Yakub ibn Killis, Abu Sa'd Ibrahim ibn Sahl al-Tustari, Abu al-Munajja ibn Sha'yah, Maimonide and his family etc.

Jews from Arab countries went through Arabization, adopted the language, but also new habits. Arabization did not mean just the adoption of Arabic language, and did not necessarily imply the conversion to Islam, although this happened as well, but an Islamization in the sense of adopting the behavior and Islamic thought. S. D. Goitein believes that this symbiosis produced not a Jewish culture in Arabic language, but rather a Judeo-Arab one or maybe a Judeo-Islamic one, in parallel with the Judeo-Christian one.

Regarding this new culture formed, certain outstanding Muslim texts are the extra-Quranic texts that comprise an important part of the Muslim scriptural exegesis (*tafsīr al-Qur'ān*) and are called *isrā'īliyyāt*, that means “Israelite Narratives”. It was not only Judaism that influenced, but also Islam. For example, through the practice of pilgrimage, which was quickly adopted by the Jews also through sufism, all representing *hitkarvut* cases. At the end of the Arab period new *yeridots* occurred because of the expulsions from Europe.

Concerning the Ottoman rule, they were welcomed by the Jews from Egypt, being looked upon as saviors after the tough Mamluk government.

During the reign of the Ottomans, Jews were quite safe from physical violence, Ottomans rarely persecuted the communities on religious grounds, but because Jews were prosperous, they exploited them. A few special cases are known in which Jews suffered because of the Ottoman leaders such as the reign of Ahmet Pasha al-Defterdar (17th century) and Ali Bey al-Kabir (18th century). Among the important Jews who lived in Egypt during this period there is Ishmael Kohen Tanuji and Shabbatai Zevi.

The period was not free of various prohibitions, but the Jews were able to have all kinds of jobs and prosper. Jews had to wear distinguishing marks, could not display religious objects in public, could not bear Arab names, were discriminated against in public bathrooms and they were imposed strict laws regarding the burial of the dead etc. However, there were attempts to reform the *dhimmi* status such as *The Noble Decree of the House of Roses* or *Hatti Humayun*.

French and British incursions into Egypt (19th century) led to the modernization of the Jewish community and the government of Muhammad Ali and of kedivs represented another step for its modernization and prosperity. The opening of the Suez Canal and the Egyptian cotton boom created new job opportunities for Jews from all over the Ottoman Empire.

Although it was a flourishing century, the nineteenth century brought new accusations regarding the Jews, besides the blasphemy of the Prophet and the Quran, as well as the accusation of ritual murder. Unfortunately, since 1860 the European-Semitism spread to the Christian communities of the Ottoman Empire, and at the end of the same century appeared the first antisemitic treaties in Arab, translated from the literature into French on the Dreyfus case.

Therefore, the Arab and Ottoman periods, are characterized by a series of *hitrahkut* and *hitkarvut* which alternate or overlap. In the category of *hitrahkut*, can enter the

conflicts of this period, discriminatory laws, and so on, and in the *hitkarvut* category may be included the Jewish personalities who contributed to the smooth running of society, takeovers of elements from a culture or another and the formation of a Jewish-Arab culture.

The part corresponding to contemporaneity (**“Contemporaneity as a terminal point of the cyclical relationship”**) will focus on two distinct areas: on the state of Egyptian Jews, but also on the relationship between the two countries, Egypt and the young State of Israel.

The Jews of the Middle East, namely those from Egypt, are called *Mizrahim* (Eastern) in contrast to the Western, European, and are divided into several categories. Jews, who made Egypt their homeland, many generations ago, are called *Mustaarbim*, indigenous Jews, but in addition they were also the newcomers Jews, Sephardi and Ashkenazi, and from a religious perspective, they were Rabans and Karaites. The community spoke several languages and was engaged in all sectors of the economy, being characterized by cosmopolitanism.

In the first part of the twentieth century it went through many changes and events that affected in some way its life, such as the occupation and British protectorate, Egypt gaining independence, various laws of nationality, penetration of Nazi ideas, the Second World War, the anti-Jewish rebellion from November 1945 etc.

Regarding politics, although Jews were not very active, they were part of almost all available political trends in Egypt, such as: zionism, Egyptian nationalism, anti-zionism, communism and marxism. At the same time, Egypt became a reception center for Nazi ideas of the Nazis from Europe. Literature of this kind was widespread, works such as *Mein Kampf*, *The Protocols of the Learned Elders of Zion* and also pamphlets made by *Der Stürmer* were abundantly spread.

The second chapter of this part treats every war that took place between Egypt and Israel and the repercussions of the conflict on the Egyptian Jewish community. If before the 1948 war in Egypt lived 80.000 Jews, immediately after left 22.000 and another 10.000 left until the outbreak of the following war. Among the negative measures taken against the Jews were: physical violence and bombings, kidnappings, destruction of Jewish chain stores and closures etc.

In the context of the war of 1956 further measures were taken, such as detention, Military Proclamation Nr. 4, Distrainment Order 189, denaturalization and collaboration with the Nazis. The result was that 14.000 Jews left immediately after the war.

Not only wars created numerous problems to the Jewish community, but also Egypt's political decisions regarding the Arab countries. For example, during the union with Syria was given the Nationality Law of 1958 (anti minority), they were forbidden to enter the country, employment could no longer be achieved only through the government office, in economy they were able to activate only by registering with the commercial register, since 1959 the labor card was introduced, the economy was nationalized etc. Therefore, until 1960 left 36.000 Jews, remaining only two communities, one in Alexandria and one in Cairo and until the next war only 2500 Jews were living in Egypt.

After the War of 1967, when a part of the Jews were expelled, remained only 1000 and after the war of attrition only 600, the prosperous Hebrew community from Egypt who lived there for thousands of years was thus destroyed.

The third chapter deals with the relationship between Israel and Egypt after this point, after the community was dispersed. The chapter will present the attempts at reconciliation between the two countries, namely the Camp David agreements and the signing of the 1979 peace treaty. Moreover, it will also address various problems of recent history, various conflict situations and changes that occurred in connection with the revolution of 2011.

Historian Ilan Pappé, who was one of those who suffered as a consequence of his beliefs, claimed that the account of a work depends on the ideological or moral sense of the author, and the task of the historian is to tell the story with a moral purpose, he needs to understand the parts he speaks of, and to repudiate their failures³. The first 8 chapters present periods of tolerance and discrimination, a history like a pendulum that is attracted either in a part or in another by different factors, but the present work has, however, a moral purpose, the last chapter being devoted to a common cultural heritage, the target being the reopening of the relational circle. The focus in the last chapter will be only on the positive aspects of the relationship between Jews and Egyptians and on the culture born out of the interaction for laying the foundations of a future peace.

³Murray Jay Rosman, *How Jewish is Jewish history?*, The Littman Library of Jewish Civilization, Oxford, 2007, p. 7.

5. Objectives

- Know the history of Jews and Egyptians and the interference between them
- Know Judaism and Islam
- Understand the Jewish and Arab culture
- Identify common elements in terms of culture, traditions, religion etc.
- Identify stages of the Israeli-Arab conflict throughout history
- Determine how religion intensified the conflict
- Determine the impact of the conflict on human mentality
- Catalog the possible factors of reconciliation or of conflict in the present Arab-Israeli relations

6. Methodology

The approach of the study to political, economic and sociological ties between the two nations has allowed interference on the two coordinates: time and space.

I focused mainly on qualitative research methods. One of the qualitative methods used in my study was the document analysis.

The first two parts of the thesis include a religious and philosophical approach, for which I used the most important sources from Hebrew and Arabic theology, the Bible and the Quran. I studied ancient and medieval relations based on these sources, but also on the books dealing with various historical sources, direct and indirect. I then investigated the Diaspora from Egypt, founded in ancient times and I presented its evolution until the twentieth century, showing the continuous role played by external factors in the relationship of the *host nation* and *housed nation*.

The last part of the paper shows the relationship between the two countries, involving conflicts that arose between the two countries once and after Egypt gaining its independence and the re-establishment of Israel. I finished my work thesis describing the enormous contribution that the Jewish community brought to Egypt and the positive aspects of this relationship, demonstrating that there is hope of a future peace perspective.

I checked and obtained information from more than 150 books, articles, documents, newspapers and websites, which required intensive labour and discernment to retrieve only that information relevant for the studied theme; in this regard I made a **synthesis** and referred to essential database in order to show the relationship between the Jewish and Egyptians.

I tried to get the most relevant books on this subject and I accessed various libraries within the country (Central University Library “Lucian Blaga”, Library of Jewish Studies) and also from abroad: Library of Central European University from Budapest, the Hungarian Academy which has a special department of Oriental Studies, Eötvös Loránd Library, Library of the University of Heidelberg and University of Haifa Library.

Although I have not worked on first-hand documents, the books which I read were based on historical documents and archives, for example the book written by S.D. Goitein, *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza* (on the Middle Ages) and the book *The Watchman Fell Asleep: The Surprise of Yom Kippur and its Sources*, written by Uri Bar-Joseph, for the contemporary period etc. I have also read papers on the relationship between Jews and Arabs, published by Yale University through the Avalon Project (for example the Peace Treaty between Egypt and Israel, UN resolutions etc.).

I completed a **research internship** in Israel in 2012 and I had two **mobilizations** in Egypt, in different *cities* (in July 2007 and November 2008 - January 2009) as a tourist but also as a social volunteer. These trips helped me better understand the culture and the history of the people living there.

I also was a **participating observer** of the conflicts in the area, as I was in Gaza during the war (2008-2009) and I saw the greatest confrontation of the Jews and the Palestinians in recent years, in July 2012. More than that, I was a participant of the Jewish life in Cluj-Napoca for 9 years, often being with the Jewish community for different feasts and other occasions.

Throughout my research I applied **the method of description** in all chapters, and I presented the community in various periods of time, certain religious ideas and events etc.

Although the interview or questionnaire is generally welcome in this kind of work, I chose not to introduce them because I was with Hebrew community for many years but I lived in Egypt only for a few months. For this reason, it was very likely that the use of such methods would have had a strong subjective perspective, as I am not in a position to report to both parties equally. If someone could bring such a contribution, it would be helpful for the field approached here.

7. Reasons for choosing the topic

In the first place, the theme chosen is a continuation of the Bachelor level studies (I attended the Faculty of History and Philosophy, Department of Jewish Studies) and also the master (Faculty of European Studies, Department of Jewish Studies).

At the same time, I chose this topic because of the necessity of knowing the Egyptian Jews, who are part of the so-called *Mizrahim* Jews (Eastern), whose history, unfortunately, is almost completely unknown to society. It is unrevealed to the West, to Arabs, but even to Jews.

Ella Habiba Shohat, an Arab Jewish woman claims: “Our cultural creativity in Arabic, Hebrew and Aramaic is hardly studied at all in Israeli schools and it becomes difficult to convince our children that we have actually been there and some of us still live there in Iraq, Yemen and Iran”.

8. The contribution of the researched subject

The novelty of the present work consists in the subject of inquiry. As already mentioned, it is almost unknown to the public and is rarely addressed by researchers.

As regards Romania, there are books published on the history of Jews and Egyptians, but no book on their common history. Abroad, there are many works on the history of one people or the other, or even some that describe the interference between them, but they are limited to certain periods of time and there is no overview of the subject. Given that over time the Egyptians were the most prominent people in the area, and also the fact that currently the greatest conflict in the Middle East is between the Jews and the Arabs, whose leader is Egypt – knowledge of a general history of the intersections is of utmost importance.

At the same time, the subject matter is one of general interest to the present time, not only because of the current situation in the Middle East, but also because of the impact that the Middle East conflict has upon politics, economy, religion, thought and development of the action of European countries and of the world.

The work is important for European studies as well, because it leads us indirectly to the roots of the present European culture, and the European culture is based on the Jewish culture. Moreover, the history approach is meaningful also because of the cultural conflicts that exist today, and it reveals to the contemporary society that in addition to the Judeo-Christian culture, there is also one Judeo-Arabic, with significant Egyptian accents.

9. Results

I managed to reconstruct a fascinating history, unknown to a large part of society which shows that the two great civilizations have not always been in opposition. The paper presents a mixed history, of coexistence and tolerance, but also of persecution.

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