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The Role of the Jewish House of Representatives inside and Outside Britain from 1837 to 1841

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ABSTRACT

This study aims to shed light on the role of the Jewish House of Representatives inside and outside Britain for the period from 1837 to 1841. And to indicate the most important activities of the Jewish's Parliament during that period to reduce the obstacles that faced the Jewish minority in Britain, and the most prominent Jewish personalities who actively participated in strengthening the Jewish presence there. This research reached many results, the most important of which are that Moses Montefiore played a crucial role in the Jewish House of Representatives, which led to success in its mission for which it was established, it was able to serve the Jews inside and outside Britain, and raise the status of Jews in it.

Introduction

Britain witnessed in the thirties of the nineteenth century a turning point in its political history, after the British middle class emerged and took control of the political opposition, and adopted the slogan of civil and religious freedom to save ethnic and religious minorities from legal and religious obstacles that prevented them from practicing their normal lives and their integration into British society. Britain began Issuing legislation and laws that reduce these obstacles, such as the Emancipation of Slaves Act and the General Reform Act, which allowed minorities in Britain to move more to demand their rights, so the activity of the Jewish Parliament in Britain increased significantly towards the Jewish minority obtaining its political and social rights, Synagogues and synagogues supported the activity of this council by supporting it economically and socially. The reason for choosing the topic is because it sheds light on one of the most important Jewish institutions in Britain that played a role in the Jewish minority's access to some of their rights and enabled them to practice their normal lives in Britain, and the council's activity

did not It is confined to the demand for the rights of Jews inside Britain, but rather exceeds it abroad, which has a positive impact on the situation The research relied on a number of sources, including documentary books such as Charles HL Emanuel, MA, A Century and a Half of Jewish History, which the research reported providing with the text of the firman Muhammad Ali Pasha about the release of Jews accused of killing a Christian cleric and his servant. The research also used theses and university theses, such as Rabie Haider Taher al-Mousawi's thesis (The Development of the British Parliament 1911-1949), which provided the research with information about Queen Victoria, and a master's thesis (Henry Pelham and his political role in Britain). 1696-1754) by researcher Zuhair Kati' Khudair al-Husseinawi, who provided the research with information about the British House of Commons, as well as books in Arabic such as Samuel Ettinger's book (The Jews in Islamic Countries 1850-1950), from which we learned about the activities of the Jewish Parliament in Britain, and books in English Such as James Winston's book: Sir Moses Montefiore: The Story of Big Life. As for the research published in journals, the research used was (Victorian Entente and its Impact on Britain's Greatness 1837-1901: A Study In compromise solutions in Britain during the Victorian era) by researcher Haider Sabri Shaker Al-Khiqani, who benefited the research by defining the characters, and encyclopedias and dictionaries were used, such as (Encyclopedia of Jews, Judaism and Zionism: Jewish Groups - Problems) by Abdel Wahab Al-Mesiri, which provided us with definitions of the terms contained in the research.

Literature review

1. The role of Moses Montefiore in the British Jewish Parliament

Moses Montefiore, a handsome man, enjoyed the love and respect of his relatives, was lighthearted when he was a guest of his friends and relatives who lived in sumptuous homes, such as Arthur Gold Schmidt, and had a very strong relationship with Gold, son of Arthur Smead, who had talents and intelligence that made him a very strong personality, was successful in the field of banking and the stock market (DR Loewe, 1890).

Moses Montefiore occupied his thinking about the struggle that the Jews could endure in order to obtain the right of legal and social equality with Christian citizens, after the successes that proved that the Jews possess the energies and skills that qualify them for that, and in this regard he said (The difference and difference in the bosom of Judaism is My greatest sadness), Moses Montefiore has always wanted to see the Holy Land and its archaeological landmarks since his childhood, and he was one of the most extremist Jews who strictly obey the Jewish teachings literally, and he was always looking forward to visiting Jerusalem again after his first visit, and he made an effort and made plans for that, but circumstances did not allow him to do so Only in 1836 (Jams, 1848). After a short tour of the East, he decided to return to Britain to take a more active role in the public life of the Anglo-Jewish community, as he was assured that it was impossible for the Jews to do something positive for the oppressed in his community without first having their freedom. And his view on Jewish liberation did not call for the use of violence and force, but rather to achieve this with intelligence and diligent work, and that he was constantly stating that he did not like sudden changes, and that the Jew should He fulfills his desires by walking according to a fixed rule, saying, "Let him advance slowly but surely, and let him gradually get used to his fellow Christians, and that what cannot be obtained through hard struggle will, after a certain time, fall into his bosom like a ripe fruit." 1848). In the thirties of the nineteenth century, Britain witnessed a turning point in its political history. During this period, the era of liberation of slaves and the General Reform Law began, in which dissidents from the English Church, Catholics and Protestants, gained the right to political equality, and the hope of

the Jews increased that they would obtain their rights, and in fact the matter The thirties are considered a decisive decade, in which the British middle class emerged, which took on the political opposition not to be underestimated and adopted the slogan of civil and religious freedom in its battle in those years to get rid of slavery (Bredan, 2011). The Council of Representatives of British Jews is a representative body established in 1760, It is the second largest organization of the Jewish community in Britain. It was preceded by the founding of the first assembly of the Jews in 1745. The House of Representatives includes seven Sephardic Jews from the Spanish and Portuguese Jews by appointment, and leaves three of them to think about what they should done to deal with matters most important, with regard to the Jewish nation, and these three do not receive special privileges, and the Council is not an official organisation, but rather that it presents itself as a forum that adopts the views of most of the British Jewish community, and communicates with the British Government on this basis, and the main objective One of its formation is to protect the interests of British Jews inside Britain or its colonies, and it has become widely recognized, and in the nineteenth century the Council's activity emerged in serving the cause of political emancipation, protecting persecuted Jews abroad, and the government's pursuit of exempting Jews from negative economic legislation that affects on their interests (Todd, 2002). But the Jewish Parliament during the reign of King William IV (1830-1837) began to take its role in a greater way after the election of Moses Montefiore as its president in 1835, and the parliament obtained the approval of the government to practice its work officially in 1836 (William, 2011), after If the council became an official entity, deliberations took place in its corridors to set the general formula for the council's work. The council members unanimously agreed on the following (Johan, 1828):

First. That all assembled are convinced that the principal interest of the political interests of the British Jews lies in their representation in one body, and that this body shall be the plenary body of the Jewish House of Representatives, and that all Jews should recognize it, provided that it includes all Jewish groups without exception, to ensure the achievement of their goals.

Second. That the name of this body be the representatives of the British Jews, consisting of seven representatives of the Portuguese Synagogue, seven representatives of the Great Synagogue, four representatives of the Hambro Synagogue, and four representatives of the New Synagogue, and in all cases the object is to protect and promote the welfare of the Jews, and the representatives are allowed To take the measures they deem appropriate to achieve this, and the Speaker of the Jewish House of Representatives invites the members to a meeting at any time or in the event of a request signed by five Jewish representatives.

Third. The Chairman shall call for a meeting and specify the desired objective of this meeting, and he must hold this meeting within seven days from the date of receiving the request.

Fourth. Sending summons in all meetings to each deputy at least three days before the meeting, with the exception of emergency cases, and the purpose of the meeting must be mentioned when submitting the request.

Fifth: The quorum for meetings is achieved with the attendance of seven deputies. All issues are decided by a show of hands, and in the event of equal numbers only the president must vote (Marcus, 2007).

Sixth. The expenses of running the affairs of Representatives shall be paid in the following manner:

1. A third by the Portuguese congregation.
2. A third by the Great Council.
3. Sixths by Hambros Complex.

4. One-sixth by the new compound.

vii. In the event that any Jewish congregation in the kingdom desires to send its representatives for the purpose of union with the House of Representatives, such representatives shall be admitted as part of the British Jewish representatives, and they shall be required to make such fair proportions of expenditures.

Eighth. Provide deputies representing a temple, synagogue or synagogue mentioned above copies of the form of this Constitution to be presented to the synagogues they represent for approval and ratification in writing by the authority of the temple or synagogue and signed by the secretary of each synagogue, and any notification shall be transmitted to the deputies on behalf of their representatives.

Ninth. Every synagogue must send deputies to hold new elections for deputies every five years, and the trustees of the synagogues send the names of those elected to the council (Constantin, 2019).

The paragraphs of the constitution were approved on March 7, 1836 by the four synagogues and determined the amounts to be paid by each party. Each of the Portuguese Synagogue and the Great Synagogue was signed by one hundred pounds. As for the new Synagogue and the Hambro Synagogue, the share of each of them was fifty pounds, and the Synagogue of St. Alban Place in London and the Liverpool Synagogue to elect its deputies, and authorized the Speaker of the Jewish House of Representatives to issue similar invitations to other qualified synagogues in terms of the representation of the Jews belonging to them (Jams, 1848). In accordance with the provisions of the constitution, the Jewish House of Representatives, in its session held in May 1836, approved the accession of the Synagogue of Saint Alban to it, and nominated two members for it, and at the same meeting it was decided to inform the British Government that the Jewish House of Representatives represents the only official channel of communication with regard to public interests. This year, a number of laws were issued that granted the Council the first official recognition that allows it to exercise its legal rights, including the Marriage Registration Act, Article 30 of which stipulates that the British General Registrar grants approval for the registration of marriages approved by the President The Jewish House of Representatives in London, after the confirmation of the Secretary of the Jewish Synagogue in Britain that the spouses embrace the Jewish religion, and Article (31) of it stipulates that the secretary of each synagogue immediately after every official marriage between two people professing the Jewish religion and belonging to the synagogue whose secretary of the synagogue was honest He may enter the details of that marriage in the marriage records in two copies, after verifying the procedures related to this marriage and ensuring their compatibility with Jewish customs (Maurice, 2010). Despite the positive achievements of the Council British Jewish representatives, but some Jews did not abide by its decisions. In June 1836, a decision was issued by a Jewish group that held a meeting in David Salomon's house, calling on all Jews to provide effective support for the passage of the Jews Relief Bill. Jewish representatives to cooperate with them in this matter, and this call offended the members of the Jewish House of Representatives, because they had already taken serious steps in this matter many years ago, which cost the members of their synagogues a lot, so the Jewish House of Representatives asked David Salomon not to submit their demand to pass any law to the government until the council convenes to deliberate with them in this regard. The Jews who held their meeting in David Salomon's house responded to the request of the Jewish Parliament, and attended the parliament conference that was held in the same year, so a subcommittee of parliament representatives was formed to cooperate with six people from outside the House of Representatives, provided that the representatives would not

be responsible for the additional expenses to support the Jewish relief bill. A number of Representatives present at the meeting donated an amount of (100) pounds for this purpose (William, 2010). In December of 1836, the Speaker of the Jewish House of Representatives Moses Montefiore was formally informed by the British Registrar General, of his powers and duties under the Registration Act. Act), the council circulated the provisions of the law to all synagogues, and called them to entrust their political interests to the deputies of the council after them, their officially recognized representatives and to the Jewish community as well. In the same month, the council decided to accept the membership of the Maiden Lane Synagogue to the council. He rejected a proposal made by a number of council members to expand the electoral district of the council, and the council considered that the time was not appropriate for such a procedure, because it required dissolving the council and holding new elections, and this would obstruct the work of the council. It has and will affect its activity towards the adoption of a number of important laws that serve the interest of the Jewish community, including the draft law to remove obstacles that prevent Jews from assuming civil and military positions (C. Schwartz, 1866). Among the most important activities of the Jewish Parliament in 1837, it decided to allocate an amount of (50) pounds sterling annually to pay the salary of a secretary or secretary of the Council, and he showed great interest and followed a bill presented by the representative in the British House of Commons Buxton to amend The Prohibited Degrees Act (C. Schwartz, 1866), to clarify whether Jewish marriages are subject to it or not (Zuhair, 2020).

2. Activity of the British Jewish Parliament during the reign of Queen Victoria

After the death of King William IV in 1837 and the inauguration of Queen Alexandrina Victoria in the same year, she gathered the representatives of the Jewish Council and asked them to submit their necessary petitions (Spring, 2007), which, contrary to the custom of previous British monarchs, their petitions were submitted through The minister, not the king, and in the same year the House of Representatives of British Jews petitioned the Archbishop of Dublin to obtain his support in the House of Lords to legislate the Emancipation of the Jews Act, stating that only Jews in the United Kingdom were still subject to religious disabilities, that they were loyal subjects and worthy of the Queen's trust, and in In the fall of the same year, David Salomon was chosen as a member of the subcommittee set up by the council to deal with the Municipal Offices Declaration Bill, which contained provisions under which Jews were allowed to run for municipal office in the manner of the Quakers. The Jews (Walter, 1988). After Victoria assumed the throne of Britain on June 20, 1837, Moses Montefiore was knighted, and this coincided with his achievement of various successes, and he was able to strengthen his position in the Anglo-Jewish society, and became one of the very few Jews members of the Royal Society (Royal Society) after him A gentleman and active in using science correctly (Abigal, 2010). Moses Montefiore received Queen Victoria at the opening of Christ Hospital in 1837, which he had run since 1836 as Mayor of the City of London, and handed her the keys of the city and the sword that she returned to him to keep, and presented him with a medal The honor was in the midst of a crowd of city residents who sang for it the national anthem, in the presence of princes and nobles, to be the first Jewish man to receive this honor from a British king, contrary to what British kings used to oppose placing a Christian sword on a Jew's shoulder (Grace, 1884). In January 1838. The Speaker of the Jewish House of Representatives Moses Montefiore presented the Civil Offices Declaration Bill to Lord John Russel, and the British House of Commons had previously approved this bill, and its importance for the Jews lies in their inclusion of privileges To take office like Quakers (Thomes, 2018), a delegation from the Jewish Parliament met Lord Melbourne, to obtain his support regarding the required amendment to the Municipal Offices

Declaration Bill (The Metropolitan Magazine, 1835). On appointing attorney Nathaneel Lindo to petition the British Parliament to exempt the Jews from the Law of Consanguineous Marriage and the Marriage Registration Law, and that the members of the delegation bear the costs of the case and attorney amounting to (270) pounds sterling, sixteen pence and four shillings, representatives of the Portuguese temple paid (25.7) pounds, and the Great Temple paid the same amount, while the Hambro Synagogue and the New Synagogue (25.4) pounds, the Western Temple (25.2 pounds), and the Maiden Lane Synagogue (25.1) pounds (Albert M, 1908)). In January 1838, the members of the Jewish House of Representatives agreed by a majority of one vote to submit their resignation from their synagogues, with the aim of these synagogues holding new elections to elect new members in them who would work in the best interests of the Jews in accordance with the new stage the Jewish community is going through. The representatives recommended their synagogues to allow all Jewish citizens to vote In the upcoming elections, the synagogues will be submitted a semi-annual report to the Jewish Parliament (Henry, 2015). The House of Representatives of British Jews received a strong objection from the Great Synagogue in November 1838 regarding the clause in the Council's constitution in which it was declared that the House was the only means of communication with the British Government in matters relating to the political interests of the Jews, and the Synagogue promised that the Council was unable to implement this clause Practical in number, especially with no authority to delegate their powers to a subcommittee, to handle urgent matters (WN Clare, 1881). The Supreme Synagogue's objection came in a lengthy letter sent by its representative, Isac Lyon Gold Smid, in which he referred to The Council's work is very slow, and it was often forced to submit corrections to bills instead of discussing them extensively before submitting them to the competent authorities. It does not request the amendment before the bills are approved, but rather waits until the laws are issued and become effective, when they feel that they do not serve the Jewish community. So he moves to request that it be amended, and that most of the beneficial results that have been achieved were not by the efforts of the council, but by personal efforts by prominent Jewish personalities (Thomas, 1837). Yitzhak Lyon gave an example of the council's failure when he referred to the financial aid given to the council in order to pass the Jewish Emancipation Bill, which the British House of Commons passed on three separate occasions, as well as acting on behalf of the Jews in general and forbidding the Jews from taking any unofficial action in support of their cause with They are elected members in many synagogues, and the reliance in the decisions of the council on the opinion of the representative who represents them in the council only, prevents the rest of the elected members of the synagogues from exercising their right to independent work (Moses, 1851). He discussed the issues he raised with the council, and then took a decision not to prevent any member of the synagogue or the council from exercising his influence with the government in order to enhance civil rights and privileges, but Isaac Cold Semeed was not convinced by these measures, and considered them to be deficient measures (Great Britain, 1852). A number of administrative and financial factors affected the work of the Jewish Parliament. In January 1839, the Maiden Lane Synagogue suspended its representation in the Council, and in April of the same year the Sunderland Synagogue suspended its representation in the Council because of the expenses, but he offered to cooperate with the council in any other way possible, and in July of the same year the council received a letter from Mr. David Salomon announcing that the decision of the Court Queens Bench forbade him, as a Jew, from the position of president of the municipal council, and suggested that the council should take Appealing the ruling to the British House of Lords, because the issue in principle relates to a larger issue, which is the liberation of the Jews, and after studying his proposal, the House

decided that it was more appropriate to obtain exemption through direct legislation rather than appealing to the courts, as representatives of the synagogues felt that the shortcomings in the performance of the Council To serve the Jews, he faces some administrative difficulties, including that the Marriage Secretary cannot perform his duties properly unless he is accredited to the General Registrar through the Speaker of the Council (Henry, 1848), Despite all the objections of the Jews in general to the performance of the House of Representatives. The Jew and their resentment at his slow performance, but the council continued to perform its work to serve their interests. In 1841, he submitted to the British House of Commons a bill to relieve persons belonging to the Jewish religion to occupy municipal positions, and obtained the approval of the British Parliament. The House of Commons voted (113) members in its favour, but when the bill was presented to the House of Lords, it rejected it. The researcher believes that the behavior of the Jews towards the British Jewish Parliament, whether it is a collective act or the behavior of independent individuals, indicates the failure of the House to fully perform its mission, and believes That the main reason is the council members' fear of losing the gains obtained by the Jewish community in Britain, when dilemmas are constantly raised before the British Parliament, as well as their fear of the reactions of the British street against the Jews, and it seems that they preferred to obtain the few gains in long periods of time over losing The gains they achieved, however, were not limited to the work of the Jewish Parliament within Britain, but also transgressed to the areas of British influence, i.e. the protection of Jews in the Ottoman Empire.

3. Activities of the Jewish Parliament outside Britain

The efforts of the Jewish House of Representatives outside Britain were clearly evident in the impact of the deterioration of the conditions of the Jews of Damascus, which was under the rule of Muhammad Ali Pasha, the governor of Egypt for the period (1805-1848), and the appeal of its leaders in February 1840 to the heads of the synagogues in the world, and they described the situation of the Jews there as miserable. Especially after the disappearance of the French doctor, priest Thomas Capuchi and his Muslim servant Ibrahim, while they were vaccinating citizens against diseases in the Jewish quarter of Damascus on February 5, 1840, and a number of Jews were accused of killing them, and as a result many Jews were imprisoned with this accusation. And they were subjected to various types of cruel torture (Mohammed, 2012). At the meeting held by the Jewish House of Representatives in April 1840, to discuss the differences that emerged between its members in the wake of the protest and the objections to which it was exposed, the issue of persecution of the Jews of Damascus was raised, and it was decided to assign Montefiore and Adolf Cremio to travel to Egypt to intervene with Muhammad Ali Pasha to release the Jews imprisoned in Damascus on charges of killing the priest Capuchin and his Muslim servant (Lucien, 1894). The April 1840 meeting represented an important turning point in the activity of the political council on the external level, and the first important step to confront the attempts to revive the myth of blood libel again, to be a cause of persecution of the Jews, and to calm the discontent of British Jews because of what the Jews of the East are exposed to (Samuel, 1995). One of the most prominent measures in this regard was the intervention of Mr. Musa Montefiore with Muhammad Ali Pasha, the ruler of Egypt and the Levant at the time, where efforts culminated in obtaining a firman from him. Below is the textual translation of this firman ((The request submitted by Mr. Musa Montefiore and Mr. Adolf Cremo has been placed before our eyes, Which included their demands and hopes for justice for their compatriots after they were delegated by the Jews of Europe to meet us in order to release their detained brothers and to ensure the safety of their fugitives on the background of the investigation into the case of the

disappearance of Father Thomas and his servant Ibrahim. We believe that it is our duty to respond to these voices and therefore ordered us to release the detainees The Jews and for those who fled from the Jews and left their homes for fear of the Christian reactions towards them, we will provide them with the greatest degree of security and they can start their work and ensure that they are protected from any mistreatment from any party, and that they are safe.. This is our will, The second of Rajab in the year 1256 AH)) (Gerhard, 2006). Another foreign case in which the Jewish House of Representatives played a role was the Rhodes case, which coincided with the Damascus case in 1840, as a result of the disappearance of a Greek Christian boy, so the Jews were accused of killing him to obtain his blood, and the European consuls in Greece supported this accusation, who were acting as agent Al-Tijari, and in the Rhodes case, they took the initiative in accusing the Jews, after two Greek women filed a complaint against a Jew who was seen accompanying the boy, and he was arrested and the Jew was able to prove his innocence of the accusation against him, yet he was thrown in prison and subjected to cruel torture. Other Jews were accused of the same accusation, and they were tortured to force them to confess to the crime, and the repercussions of this incident were that the residents of Rhodes city laid siege to the Jewish neighborhood called the Ghetto for a period of time, after which they allowed the entry of bread, fish and salt for exorbitant prices (Edward, 1841). As a result of the repercussions of the incident, the Jews of Constantinople sympathized with them and wrote a letter on March 27, 1840 to the Jew de Rothschild in London asking him to provide assistance to the Jews of Rhodes, and to save them from the measures they are exposed to, and they asked him to intervene with the European consuls and Muhammad Ali Pasha to deal with the issue as the issue was dealt with The Damascus incident before, and they claimed that the case was fabricated by the enemies of the Jews, and that the defendants were subjected to the worst forms of torture. In the wake of this appeal, the Council of Representatives of British Jews showed a great response to the issue, so it published the facts contained in the letter of the Jews of Constantinople in about (30) foreign newspapers, and sent a delegation from the Council that met with the representative of the British Parliament appointed in the city of Jerusalem, Lord Palmerston, who In turn, he sought Britain's representatives in Constantinople and Alexandria to intervene in solving the issue (Gerhard, 2006), and Montefiore called for a meeting of senior men of the Jewish community in Britain, with all Christian parties, to consider the developments in the situation in Rhodes. A large meeting was held in the Mansion House.) The participants denounced accusing the Jews of the legend of blood libel (Statford, 2015), and as a result of the activity of this House of Representatives, there was great sympathy from the British people with the Jews in general (Hayyim, 1885), and the Council was not satisfied with this, but it was reporting news The delegation that traveled to Egypt to meet with Muhammad Ali Pasha, and the latest developments in the discussions between the two sides through the Communications Committee (Committee Corres Pondeece), which was formed to undertake the task of ensuring communication with the members of the delegation to know the latest developments in the case and present it to the Arab community British. In the context of the British Jews' campaign to support the causes of the Jews abroad, statements denouncing the myth of human sacrifice with which the Jews were accused were translated into many languages, signed by Chief Rabbi David Meldura and distributed widely inside and outside Britain, as they appeared in the Council of The British public voices defending the Jews, represented by Robert Peel (Haider, 2015), who defended the issue of the persecuted. The council was following the latest developments of the accused in the Rhodes case and conveying them to all the Jews in the various British provinces through the arrival of messages from Moses Montefiore, and in July 1840, the Council was informed that the accused

had been acquitted, and that Musa Montefiore had made efforts in Alexandria with Muhammad Ali to expedite the trial of the accused in the Damascus case as well as those who were still in detention, and that four of them died as a result of cruel torture, while six managed to escape, and Moses Montefiore made a great effort to change the place of the trial from Damascus to Alexandria to reduce the impact of the intervention of the French Consul on the course of the trial, and stressed his refusal to accept the release of prisoners because this procedure would be considered He pardoned them for committing a crime they did not actually commit, and Musa Montefiore indicated in his letters to the council that Muhammad Ali Pasha showed great humanitarian interest in the prisoners in negotiations with the mission, and ordered the relief of the detainees' suffering (K. Kohler, 1881). It is clear to us from Musa's correspondence Montefiore said that there is a clear acknowledgment of the French influence on the investigation into the case of the accused Jews, because France considers itself a sponsor and protector of the Catholic community from the attacks and bloody rituals of the Jews, and this is a clear indication of the inherent hostility of Europeans against the Jews, although the Jew Karimio is a statesman A Frenchman has great influence in it, but he could not influence the French consul in Egypt to abandon his intervention in the case of the Jewish accused. The last news that Moses Montefiore transmitted to Britain's Jews before his return to it was that the Jews were innocent of the charges against them in the Damascus case, and they were released on August 23, 1840, and they returned to their homes. On the way to Moses Montefiore's return to Britain, he visited Constantinople, and obtained a firman (decision). From the Ottoman Sultan Abdul Majeed I (Munir, 1992), according to which he abolished the measures of discrimination against the Jews, and they became in the eyes of the state on an equal footing with other subjects of the Ottoman Empire (David, 1840), and in the text of the firman: ((An old belief prevailed among the ignorant That the Jews used to sacrifice human blood for use in the feasts of Passover, and accordingly the subjects of our two empires, the Jews of Damascus and Rhodes, were subjected to harassment and persecution by Christians as a result of these slanders, and after it was proven that the Jews were innocent of these charges, and after examining the religious books of the Hebrews by specialized men with good knowledge of religions It has been proven that the Jewish religion strictly forbids the use of human blood, and even animal blood. Therefore, the accusations leveled against the Jews are nothing but mere slanders. Therefore, it is our duty to ensure the safety of our subjects after their innocence is clear, and they will enjoy N protect us without discrimination and be safe for themselves and their property .. Constantinople on the 12th of Ramadan 1256 AH on the 6th of November 1840)). The Jewish House of Representatives invested the firman to end measures against the Jews in its favor and obtain the support of the largest number of Jews in the world, and distributed it widely in the East and Europe, and in fact the House received donations from the Jews of the world, including (480) pounds sterling from Hamburg and (5529) francs From Amsterdam, (100) pounds from Spain, (115) dollars from Gibraltar, and (170) pounds sterling from Philadelphia (Ben, 1992). The Jewish groups also expressed their thanks and gratitude for the efforts made by the council delegation in order to save the lives of the Jews. He gave speeches and wrote articles expressing thanks to the delegation in all languages throughout Europe. In his memoirs, Musa Montefiore referred to his meeting with Queen Victoria and his presentation of the firman of Sultan Abdul Majid I to her, saying, "We attended at eleven thirty on Wednesday, March 24, 1941, to meet with Her Majesty the Queen, and we were honored to present the firman to Her Majesty, and I had no doubt that Her Majesty would be happy to receive a copy of Farman), and Queen Victoria thanked Moses Montefiore and expressed her appreciation for his efforts to serve his fellow countrymen and sect (Leonard, 2020). Other

problems arose in the remote areas of the island of Rhodes that the Sultan's firman had not yet reached, as two Jews were arrested on a malicious charge, and tortured to make them confess, and at the request of Moses Montefiore, the British ambassador intervened, which raised the astonishment of the ruler, who insisted that torture is the natural means to extract the truth. From a prisoner, however, the Jews were released in 1841 (Avigdor, 2002), and the success of British Jews in the case of Damascus and Rhodes, prompted the British government to think of making the Jews of the East under its protection, as France did by imposing its protection on the Catholics, and the British government obtained The Ottoman Sultan's approval of Britain's right to monitor the implementation of the terms of the Ottoman Sultan's firman for the Jews of the Ottoman Empire, and directed a circular to its consuls in the Levant and Syria to take upon themselves the protection of the Jews, and the dangers of the local authorities to Britain's interest in the welfare of the Jews (William, 1848).

Conclusion

It is clear from the foregoing that Moses Montefiore played a tangible role in the Council of Representatives of British Jews, and was able through his efforts inside and outside the Council to make the Council the recognition of the British government and become the only representative of the Jewish minority in Britain despite all the objections and difficulties it faced from within the Jewish community himself or the British Parliament, and his refusal to approve a number of projects he submitted. The Jewish minority gained more respect for the British government, after Queen Victoria assumed power in Britain, as a result of the activity of Council Chairman Moses Montefiore. The Council was able to submit a number of projects to obtain the approval of the House of Lords, including the Municipal Offices Declaration Bill and the Civil Offices Bill. The Nubian Jewish Council in Britain also succeeded in proving its presence on the British political arena, in the Victorian era, and in achieving its goals for which it was established, and was able to be a representative of the Jews of the whole world and not only the Jews of Britain, as it was able to employ the successes it achieved outside Britain for the benefit of British Jews in Inside to remove religious obstacles that prevent Jews from practicing their normal lives in British society.

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