

A History Of Modern Morocco **Cambridge University Press**

Beginning with Morocco's incorporation into the Roman Empire, this book charts the country's uneasy passage to the 21st century and reflects on the nation of citizens that is emerging from a diverse population of Arabs, Berbers, and Africans. This history of Morocco provides a glimpse of an imperial world, from which only the architectural treasures remain, and a profound insight into the economic, political, and cultural influences that will shape this country's future.

In *Morocco*, Marvine Howe, a former correspondent for *The New York Times*, presents an incisive account of the Moroccan kingdom and its people, past and present. She provides a frank portrait of the late King Hassan, whom she credits with laying the foundations of a modern state, and she highlights the pressures his successor King Mohammed VI has come under to transform the monarchy into a modern democracy. Howe addresses emerging issues--equal rights for women, the correction of glaring economic disparities--and asks the question: can this ancient Muslim kingdom embrace democracy in an era of deepening divisions between Islam and the West?

Jews and Muslims of Morocco collects accounts of the intersecting worlds and emergent shared

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customs and culture, suggesting that the unique atmosphere in Morocco allowed for Rabbinic empowerment and a more practical approach to halakhah.

Screening Morocco: Contemporary Film in a Changing Society focuses on Moroccan films produced and distributed from 1999 to the present. Valérie K. Orlando will introduce American readers to the richness in theme and scope of the cinematic production of Morocco. Moroccan cinema serves as an all-inclusive medium that provides a sounding board for a society that is remaking itself. Male and female directors present the face of an engaged, multiethnic and multilingual society. Their cinematography promotes a country that is dynamic and connected to the global sociocultural economy of the twenty-first century. At the same time, they seek to represent the closed, obscure past of a nation's history that has rarely been told, drawing on themes such as human rights abuse, the former incarceration of thousands during the Lead Years, women's emancipation, poverty, and claims for social justice.

Discussions of the unsettled political and social landscapes in the Middle East and North Africa frequently point to Morocco as an exception. An Arab League member-state, Morocco enjoys a favorable image in the West, seemingly combining a healthy and balanced mix of tradition and modernity,

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authenticity with openness to foreign cultures, political stability and evolution towards greater pluralism, and a marked improvement in the legal and social status of women. This book offers a comprehensive and detailed scholarly examination of Morocco's political, social and cultural evolution under King Mohammed VI. Contributions from an international lineup of experts on Moroccan history, politics, economy, society and culture explain the tension and dynamics between the state authorities and competing social actors, and highlight the durability of the monarchical institution while also pointing to the continued challenges it faces from a variety of directions. The analysis touches on a number of issues, notably youth, and women and religious reform to investigate how the country has become significantly more open and less repressive, and how any unrest Morocco experienced during the recent 'Arab Spring' has been controlled. Employing various disciplines and theoretical perspectives, the result is an analytically rich portrayal which sheds important light on the country's prospects and the challenges it confronts in an era of steadily accelerating globalization. As such, it will be of interest to students and scholars who focus on modern Morocco, North Africa and the Middle East, as well as researchers in the fields of Comparative Politics and International Relations.

The Oxford Handbook of Contemporary Middle-

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Eastern and North African History critically examines the defining processes and structures of historical developments in North Africa and the Middle East over the past two centuries. The Handbook pays particular attention to countries that have leapt out of the political shadows of dominant and better-studied neighbours in the course of the unfolding uprisings in the Middle East and North Africa. These dramatic and interconnected developments have exposed the dearth of informative analysis available in surveys and textbooks, particularly on Tunisia, Libya, Yemen, Bahrain and Syria.

From the Rif War to the rebellion of 1958, the Berbers (Imazighen) have played a central role in the history of Moroccan resistance to colonialism in the twentieth century. This book provides an in-depth overview of Berber resistance to the French campaigns of 'Pacification', and the subsequent struggle over Berber identity in the independence era. Deeply steeped in Berber history and culture, the author traces the major and minor engagements between French forces and the Berbers in revealing detail, using previously unavailable sources. Relying on a wealth of oral sources and extensive field work, it provides the most complete history to date of one of the most important Berber communities in North Africa.

The Hundred Years War for Morocco reinterprets early modern Moroccan history, focusing on evolving

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modes of warfare as the decisive force that structured and propelled revolutionary change in sixteenth-century Morocco. Enfeebled by revolts, invasions, and civil war, Moroccan society at first lay open to conquest by European and Ottoman armies wielding gunpowder weapons. Cook describes how Morocco overcame its tormentors through its own military revolution, a process that energized other domestic political, social, and religious transformations to produce a unified, independent Moroccan state. By centering his analysis on warfare and state-building, Cook's work departs from studies of the subject by other historians and offers important comparative insights on the "Military Revolution" thesis.

A richly documented survey of modern Moroccan history that will enthrall those searching for the background to present-day events in the region. The overthrow of the regime of President Ben Ali in Tunisia on 14 January 2011 took the world by surprise. The popular revolt in this small Arab country and the effect it had on the wider Arab world prompted questions as to why there had been so little awareness of it up until that point. It also revealed a more general lack of knowledge about the surrounding western part of the Arab world, or the Maghreb, which had long attracted a tiny fraction of the outside interest shown in the eastern Arab world of Egypt, the Levant and the Gulf. This book

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examines the politics of the three states of the central Maghreb--Algeria, Tunisia and Morocco--since their achievement of independence from European colonial rule in the 1950s and 1960s. It explains the political dynamics of the region by looking at the roles played by the military, political parties and Islamist movements and addresses factors such as Berber identity and economics, as well as how the states of the region interact with each other and with the wider world.

There is a Moroccan saying: A market without Jews is like bread without salt. Once a thriving community, by the late 1980s, 240,000 Jews had emigrated from Morocco. Today, fewer than 4,000 Jews remain. Despite a centuries-long presence, the Jewish narrative in Moroccan history has largely been suppressed through national historical amnesia, Jewish absence, and a growing dismay over the Palestinian conflict. *Memories of Absence* investigates how four successive generations remember the lost Jewish community. Moroccan attitudes toward the Jewish population have changed over the decades, and a new debate has emerged at the center of the Moroccan nation: Where does the Jew fit in the context of an Arab and Islamic monarchy? Can Jews simultaneously be Moroccans and Zionists? Drawing on oral testimony and stories, on rumor and humor, Aomar Boum examines the strong shift in opinion and attitude over

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the generations and increasingly anti-Semitic beliefs in younger people, whose only exposure to Jews has been through international media and national memory.

Morocco is notable for its stable and durable monarchy, its close ties with the West, its vibrant cultural life and its centrality to regional politics. This book, by distinguished historian Susan Gilson Miller, offers a richly documented survey of modern Moroccan history. Arguing that pragmatism rather than ideology has shaped the monarchy's response to crisis, the book begins with the French invasion of Algeria in 1830 and Morocco's abortive efforts at reform, the duel with colonial powers and the loss of independence in 1912, the burdens and benefits of France's forty-four year dominion and the stunning success of the nationalist movement leading to independence in 1956. In the post-independence era, the book traces the monarchy's gradual monopolization of power and the resulting political paralysis, with a postscript bringing events up to 2012. This concise, readable book will inform and enthral students and all those searching for the background to present-day events in the region. Kenneth Perkins's second edition of *A History of Modern Tunisia* carries the history of this country from 2004 to the present, with particular emphasis on the Tunisian revolution of 2011 - the first critical event of that year's Arab Spring and the inspiration

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for similar populist movements across the Arab world. After providing an overview of the country in the years preceding the inauguration of a French protectorate in 1881, the book examines the impact of colonialism on the country, with particular attention to the evolution of a nationalist movement that secured the termination of the protectorate in 1956. Its analysis of the first three decades of independence, during which the leaders of the anticolonial struggle consolidated political power, assesses the challenges that they faced and the degree of success they achieved. No other English-language study of Tunisia offers as sweeping a time frame or as comprehensive a history of this nation. Before the Arabs conquered northwest Africa in the seventh century, Ramzi Rouighi asserts, there were no Berbers. There were Moors (Mauri), Mauretanians, Africans, and many tribes and tribal federations such as the Leuathae or Musulami; and before the Arabs, no one thought that these groups shared a common ancestry, culture, or language. Certainly, there were groups considered barbarians by the Romans, but "Barbarian," or its cognate, "Berber" was not an ethnonym, nor was it exclusive to North Africa. Yet today, it is common to see studies of the Christianization or Romanization of the Berbers, or of their resistance to foreign conquerors like the Carthaginians, Vandals, or Arabs. Archaeologists and linguists routinely describe proto-

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Berber groups and languages in even more ancient times, while biologists look for Berber DNA markers that go back thousands of years. Taking the pervasiveness of such anachronisms as a point of departure, *Inventing the Berbers* examines the emergence of the Berbers as a distinct category in early Arabic texts and probes the ways in which later Arabic sources, shaped by contemporary events, imagined the Berbers as a people and the Maghrib as their home. Key both to Rouighi's understanding of the medieval phenomenon of the "berberization" of North Africa and its reverberations in the modern world is the *Kitāb al-'ibar* of Ibn Khaldūn (d. 1406), the third book of which purports to provide the history of the Berbers and the dynasties that ruled in the Maghrib. As translated into French in 1858, Rouighi argues, the book served to establish a racialized conception of Berber indigenes for the French colonial powers who erected a fundamental opposition between the two groups thought to constitute the native populations of North Africa, Arabs and Berbers. *Inventing the Berbers* thus demonstrates the ways in which the nineteenth-century interpretation of a medieval text has not only served as the basis for modern historical scholarship but also has had an effect on colonial and postcolonial policies and communal identities throughout Europe and North Africa.

This book investigates the importance of waging

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jihad for legitimacy in pre-colonial Morocco. It counters colonial interpretations of the pre-colonial Moroccan sultanate as hopelessly divided into territories of 'obedience' and 'dissidence' by suggesting that state-society warfare was one aspect of a constant process of political negotiation. Detailed analysis of state and society interpretations of jihad during the critical period of the French conquest of Algeria clearly shows this process at play and its steady evolution in the context of increasing European pressure, which culminated in the imposition of the French protectorate in 1912. In 1910, al-Mahdi al-Wazzani, a prominent Moroccan Islamic scholar completed his massive compilation of Maliki fatwas. An eleven-volume set, it is the most extensive collection of fatwas written and published in the Arab Middle East during the late nineteenth and early twentieth centuries. Al-Wazzani's legal opinions addressed practical concerns and questions: What are the ethical and legal duties of Muslims residing under European rule? Is emigration from non-Muslim territory an absolute duty? Is it ethical for Muslim merchants to travel to Europe? Is it legal to consume European-manufactured goods? It was his expectation that these fatwas would help the Muslim community navigate the modern world. In considering al-Wazzani's work, this book explores the creative process of transforming Islamic law to guarantee the survival of a Muslim community in a

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changing world. It is the first study to treat Islamic revival and reform from discourses informed by the sociolegal concerns that shaped the daily lives of ordinary people. Etty Terem challenges conventional scholarship that presents Islamic tradition as inimical to modernity and, in so doing, provides a new framework for conceptualizing modern Islamic reform. Her innovative and insightful reorientation constructs the origins of modern Islam as firmly rooted in the messy complexity of everyday life. Provides a detailed overview of the place of the natural sciences in the scholarly and educational landscape of Early Modern Morocco, this study challenges previous negative depictions of the natural sciences in the Muslim world to demonstrate the vibrancy of an Early Modern Muslim society in seventeenth-century Morocco. The study of Muslim societies has been for a long time the appanage of western Orientalists and European ethnographers whose view from the outside rarely accounted for the complex reality of these societies. This Variorum volume by an eminent North African historian follows the development of Islam in Morocco as a social phenomenon over the last five centuries. During this period the nature of North African societies and political systems was profoundly changed and shaped by the emergence of a new form of Islamic religiosity based on the glorification of Prophet Muhammad and the veneration of popularly acclaimed saints. From being a purely religious phenomenon, the devotion shown to the Prophet and his lineage turned into a major principle of

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legitimacy, in both the religious and political fields. In fact, as legitimacy tended to center around the prophetic lineage, Moroccan society witnessed an intense rivalry between saints and sultans, or spiritual and temporal leaders, with the latter trying to keep the saints and the sufis within a strictly religious sphere. This rivalry between the two parties is crucial to the understanding of modern Maghribi history, as well as the present Moroccan political system. (CS1082).

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Covering a period of five hundred years, from the arrival of the Ottomans to the aftermath of the Arab uprisings, James McDougall presents an expansive new account of the modern history of Africa's largest country. Drawing on substantial new scholarship and over a decade of research, McDougall places Algerian society at the centre of the story, tracing the continuities and the resilience of Algeria's people and their cultures through the dramatic changes and crises that have marked the country. Whether examining the emergence of the Ottoman viceroyalty in the early modern Mediterranean, the 130 years of French colonial rule and the

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revolutionary war of independence, the Third World nation-building of the 1960s and 1970s, or the terrible violence of the 1990s, this book will appeal to a wide variety of readers in African and Middle Eastern history and politics, as well as those concerned with the wider affairs of the Mediterranean.

"This book offers a richly documented survey of modern Moroccan history. Concise and readable, it will enthrall all those searching for the background to present-day events in the region"--

Jonathan Wyrzten's *Making Morocco* is an extraordinary work of social science history. *Making Morocco's* historical coverage is remarkably thorough and sweeping; the author exhibits incredible scope in his research and mastery of an immensely rich set of materials from poetry to diplomatic messages in a variety of languages across a century of history. The monograph engages with the most important theorists of nationalism, colonialism, and state formation, and uses Pierre Bourdieu's field theory as a framework to orient and organize the socio-historical problems of the case and to make sense of the different types of problems various actors faced as they moved forward. His analysis makes constant reference to core categories of political sociology state, nation, political field, religious and political authority, identity and social boundaries, classification struggles, etc., and he does so in exceptionally clear and engaging prose. Rather than sidelining what might appear to be more tangential themes in the politics of identity formation in Morocco, Wyrzten examines deeply not only French colonialism

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but also the Spanish zone, and he makes central to his analysis the Jewish question and the role of gender. These areas of analysis allow Wyrzten to examine his outcome of interest—which is really a historical process of interest—from every conceivable analytical and empirical angle. The end-product is an absolutely exemplary study of colonialism, identity formation, and the classification struggles that accompany them. This is not a work of high-brow social theory, but a classic work of history, deeply influenced but not excessively burdened by social-theoretical baggage.

"Having begun my book with the statement that Morocco still lacks a guide-book, I should have wished to take a first step toward remedying that deficiency. But the conditions in which I travelled, though full of unexpected and picturesque opportunities, were not suited to leisurely study of the places visited. The time was limited by the approach of the rainy season, which puts an end to motoring over the treacherous trails of the Spanish zone. In 1918, owing to the watchfulness of German submarines in the Straits and along the northwest coast of Africa, the trip by sea from Marseilles to Casablanca, ordinarily so easy, was not to be made without much discomfort and loss of time. Once on board the steamer, passengers were often kept in port (without leave to land) for six or eight days; therefore for any one bound by a time-limit, as most war-workers were, it was necessary to travel across country, and to be back at Tangier before the November rains"--Pref.

Sultan Ahmad al-Mansur (1578-1603) was one of the most important rulers in the history of Morocco, which to

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this day bears the mark of his twenty-five year rule in the sixteenth century. Though famed for his cunning diplomacy in the power struggle over the Mediterranean, and his allegiance with Britain against Spain in the conquest for the newly discovered Americas, he was more than a political and military tactician. A descendent of the Prophet Muhammad himself, al-Mansur was a charismatic religious authority with ambitions to become Caliph and ruler of all Muslims. Spanning four continents, Dr. García-Arenal places this fascinating figure in a context of political intrigue, discovery and military conquest. With insightful analysis, a glossary and a guide to further reading, this book is the ideal introduction to a multifaceted figure who fully deserves the epithet "Maker of the Muslim World".

Herbert Ypma created an innovative approach to interior design in this series of visual sourcebooks for designers, architects, artists, travelers, and everyone interested in home decoration.

In 1894 a Muslim mystic named Mu?ammad al-Katt?n? abandoned his life of asceticism to preach Islamic revival and jihad against the French. Ten years later, he mobilized a Moroccan resistance against French colonization. This book narrates the story of al-Katt?n? and his virtual disappearance from accounts of modern Moroccan history.

The mythic figure of Malcolm X conjures up a variety of images--black nationalist, extremist, civil rights leader, hero. But how often is Malcolm X understood as a religious leader, a man profoundly affected by

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his relationship with Allah? During Malcolm's life and since, the press has focused on the Nation of Islam's rejection of integration, offering an extremely limited picture of its ideology and religious philosophy. Mainstream media have ignored the religious foundation at the heart of the Nation and failed to show it in light of other separatist religious movements. With the spirituality of cultic black Islam unexplored and the most controversial elements of the Nation exploited, its most famous member, Malcolm X, became one of the most misunderstood leaders in history. In *On the Side of My People*, Louis A. DeCaro, Jr. offers the first book length religious treatment of Malcolm X. Malcolm X was certainly a political man. Yet he was also a man of Allah, struggling with his salvation—as concerned with redemption as with revolution. Drawing on a wide variety of sources, including extensive interviews with Malcolm's oldest brother, FBI surveillance documents, the black press, and tape-recorded speeches and interviews, DeCaro examines the charismatic leader from the standpoint of his two conversion experiences--to the Nation while he was in jail and to traditional Islam climaxing in his pilgrimage to Mecca. Examining Malcolm beyond his well-known years as spokesman for the Nation, *On the Side My People* explores Malcolm's early religious training and the influence of his Garveyite parents, his relationship with Elijah

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Muhammad, his often overlooked journey to Africa in 1959, and his life as a traditional Muslim after the 1964 pilgrimage. In his critical analysis of *The Autobiography of Malcolm X*, DeCaro provides insight into the motivation behind Malcolm's own story, offering a key to understanding how and why Malcolm portrayed his life in his own autobiography as told to Alex Haley. Inspiring and necessary, *On the Side My People* presents readers with a Malcolm X few were privileged to know. By filling in the gaps of Malcolm's life, DeCaro paints a more complete portrait of one of the most powerful and relevant civil rights figures in American history.

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Exploring the concept of 'colonial cultures,' this book analyses how these cultures both transformed, and were transformed by, their various societies. Challenging both the colonial vulgate, and the nationalist paradigm, *Revisiting the Colonial Past in Morocco*, examines the lesser known specificities of particular moments, practices and institutions in

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Morocco, with the aim of uncovering a 'new colonial history.' By examining society on a micro-level, this book raises the profiles of the mass of Moroccans who were highly influential in the colonial period yet have been excluded from the historical record because of a lack of textual source material.

Introducing social and cultural history, gender studies and literary criticism to the more traditional economic, political and military studies, the book promotes a more complex and nuanced understanding of Moroccan colonial history.

Employing new theoretical and methodological approaches, this volume encourages a re-assessment of existing work and promotes a more interdisciplinary approach to the colonial history of Morocco. *Revisiting the Colonial Past in Morocco* is a highly topical and useful addition to literature on the subject and will be of interest to students and scholars of History, Imperialism and more generally, Middle Eastern Studies.

The Conquest of Morocco tells the story of France's last great colonial adventure. At the turn of the twentieth century, Morocco was a nation yet to emerge from the Middle Ages, ruled by local warlords and riven by religious fanaticism. But in the mad scramble for African colonies, Morocco had one great attraction for the Europeans: it was available. In 1903, France undertook to conquer the exotic and backward country. By the time World War I broke out

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the conquest was virtually complete. Based on extensive original research, *The Conquest of Morocco* is a splendid work of popular history. This book provides an introductory overview of contemporary politics in Morocco and its role in the region, and gives an up to date assessment of the economy and recent history. Drawing on key academic texts, the author provides a detailed analysis of Morocco, focusing on issues such as trade policies with Europe, Morocco's Western Sahara policy, and Political Islam.

Historians have long grappled with the question of how Islamic civilization - so clearly dominant during the medieval period - could fall completely under Western hegemony in the modern age? Many Western writers answer this question by referencing European ingenuity, initiative, and transformative energy in contrast with Islamic parochialism, passivity, and resistance to change. This book challenges such assumptions by studying the career of an aggressive sultan in early-modern Morocco, Muly Ahmad al-Mansur (r. 1578-1603), who dared to take on the international super-powers of his day and sought to redraw the map of Islamic Africa. Al-Mansur is best known for launching a bold invasion across the Sahara desert to conquer the West African Songhay Empire. Most historians ascribe strictly economic motives for this assault, stating that the sultan wished to capture the prosperous gold

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trade that had traveled for centuries from West Africa to the Mediterranean. Dr Cory argues instead that Mulay Ahmad was pursuing more expansive goals than simply stuffing his coffers with West African gold, as evidenced by audacious claims made on his behalf in numerous panegyric texts produced by the sultan's court. Through a detailed analysis of official histories, documents and correspondence, writings by European observers, and architectural evidence, he contends that the sultan sought to establish a Western caliphate that would eclipse the Ottoman Empire. Mulay Ahmad advanced this agenda through panegyric literature, elaborate court ceremonies, grand constructions, stunning military conquests, and astute diplomacy with European powers, Ottoman officials, and sub-Saharan rulers. Such assertions of universal caliphal authority had not been seriously promoted in Islam for over three hundred years before al-Mansur's reign. Thus al-Mansur sought to move his country forward into the modern age by returning to an institution that had governed Muslim lands during the fabled golden age of the Abbasid and Andalusian Umayyad caliphates. Through an investigation of the sultan's ambitions and achievements Dr Cory provides new insight into the history of relations between Muslim states and the West.

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This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. We have represented this book in the same form as it was first published. Hence any marks seen are left intentionally to preserve its true nature.

This analysis of French colonial ideology and interest in Morocco delineates the manner in which the agents of the protectorate regime sought to conquer the country and control its indigenous inhabitants. Numerous comparative perspectives are offered, placing the French policy towards Morocco in a wider context, making this study relevant to not only North Africa, but also to other parts of the post-colonial world.

The history of Morocco cannot effectively be told without the history of its Jewish inhabitants. Their presence in Northwest Africa pre-dates the rise of Islam and continues to the present day, combining elements of Berber (Amazigh), Arab, Sephardi and European culture. Emily Gottreich examines the history of Jews in Morocco from the pre-Islamic period to post-colonial times, drawing on newly acquired evidence from archival materials in Rabat. Providing an important reassessment of the impact of the French protectorate over Morocco, the author overturns widely accepted views on Jews' participation in Moroccan nationalism - an issue

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often marginalized by both Zionist and Arab nationalist narratives - and breaks new ground in her analysis of Jewish involvement in the *istiqlal* and its aftermath. Fitting into a growing body of scholarship that consciously strives to integrate Jewish and Middle Eastern studies, Emily Gottreich here provides an original perspective by placing pressing issues in contemporary Moroccan society into their historical, and in their Jewish, contexts.

Black Morocco: A History of Slavery, Race, and Islam chronicles the experiences, identity and achievements of enslaved black people in Morocco from the sixteenth century to the beginning of the twentieth century. Chouki El Hamel argues that we cannot rely solely on Islamic ideology as the key to explain social relations and particularly the history of black slavery in the Muslim world, for this viewpoint yields an inaccurate historical record of the people, institutions and social practices of slavery in Northwest Africa. El Hamel focuses on black Moroccans' collective experience beginning with their enslavement to serve as the loyal army of the Sultan Isma'il. By the time the Sultan died in 1727, they had become a political force, making and unmaking rulers well into the nineteenth century. The emphasis on the political history of the black army is augmented by a close examination of the continuity of black Moroccan identity through the musical and cultural practices of the Gnawa.

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At a time when the situation of women in the Islamic world is of global interest, here is a study that unlocks the mystery of why women's fates vary so greatly from one country to another. Mounira M. Charrad analyzes the distinctive nature of Islamic legal codes by placing them in the larger context of state power in various societies. Charrad argues that many analysts miss what is going on in Islamic societies because they fail to recognize the logic of the kin-based model of social and political life, which she contrasts with the Western class-centered model. In a skillful synthesis, she shows how the logic of Islamic legal codes and kin-based political power affect the position of women. These provide the key to Charrad's empirical puzzle: why, after colonial rule, women in Tunisia gained broad legal rights (even in the absence of a feminist protest movement) while, despite similarities in culture and religion, women remained subordinated in post-independence Morocco and Algeria. Charrad's elegant theory, crisp writing, and solid scholarship make a unique contribution in developing a state-building paradigm to discuss women's rights. This book will interest readers in the fields of sociology, politics, law, women's studies, postcolonial studies, Middle Eastern studies, Middle Eastern history, French history, and Maghrib studies. Discusses the culture, customs and history of Morocco.

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Presenting a political history and sociology of Moroccan Sufism from colonialism to the modern day, this book studies the Sufi model of Master and Disciple in relation to social and political life, comparing the different eras of acquiescent versus dissident Sufism. This comparative fieldwork study offers new perspectives on the connection between the monarchy and mystic realms with a specific coverage of the Boutchichi order and Abdessalam Yassine's *Al Adl Wal Ihsane*, examining the myth of apolitical Sufism throughout the Middle East and North Africa. Drawing on Michel Foucault and James Scott, this book fuses thinking about the political dimension of Sufism, a "hidden transcript," involving power struggles, patronage and justice and its esoteric spiritual ethics of care. Addressing the lacuna in English language literature on the Boutchichi Sufi order in Morocco, this book will be of interest to students and scholars of Islamic Studies, Comparative Politics and the MENA region.

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