# *Juifs En Terre D Islam*

This handbook, the first of its kind, includes descriptions of the ancient and modern Jewish languages other than Hebrew, including historical and linguistic overviews, numerous text samples, and comprehensive bibliographies.
This book offers an exciting new landscape in which to situate research on cultures and societies of the non-European world, with a road-map that leads us beyond the restrictive dichotomy of Occident/Orient.
"Shared" sites, where members of distinct, or factionally opposed, religious communities interact-or fail to interact-is the focus of this volume. Chapters based on fieldwork from such diverse sites as India, Nepal, Sri Lanka, China, Turkey, Morocco, Tunisia, and Vietnam demonstrate how sharing and tolerance are both more complex and multifaceted than they are often recognized to be. By including both historical processes (the development of Chinese funerals in late imperial Beijing or the refashioning of memorial commemoration in the wake of the Vietnam war) and particular events (the visit of Pope John Paul II to shared shrines in Sri Lanka or the Al-Qaeda bombing of an ancient Jewish synagogue on the Island of Djerba in Tunisia), the volume demonstrates the importance of understanding the wider contexts within which social interactions take place and shows that tolerance and intercommunalism are simultaneously possible and perpetually under threat.
A Semitic/Afrasian Gathering in Remembrance of Albert Ehrman
Languages in Jewish Communities, Past and Present
Des quartiers pluri-confessionnels dans la Cordoue du XIe si è cle
An Imaginary Racism
A Critical Reading of F ī ẓ il ā l al- Qur ’ ā n by Sayyid Qu ṭ b (1906-1966)
The Politics and Pragmatics of Intercommunal Relations around Holy Places

**This book studies the role of the Ottoman Empire and Republic of Turkey in providing refuge and prosperity for Jews fleeing from persecution in Europe and Byzantium in medieval times and from Russian pogroms and the Nazi holocaust in the nineteenth and twentieth centuries. It studies the religiously-based communities of Ottoman and Turkish Jews as well as their economic, cultural and religious lives and their relations with the Muslims and Christians among whom they lived.**
**La paix des religions est-elle possible ? L’histoire n’en offre-t-elle pas des exemples ? La période d’Al Andalus ne fut-elle pas en effet celle d’une coexistence harmonieuse entre juifs, musulmans et chrétiens ? Refusant légende dorée des uns et manichéisme des autres, Georges Bensoussan montre que le monde arabe fut pour les minorités, juives notamment, une terre de protection mais aussi de soumission. À l’appui d’archives de toutes provenances, militaires, diplomatiques et administratives, ce sont ces relations qui sont ainsi restituées. Mais, plus qu’une histoire d’émancipation et de domination, il s’agit ici de comprendre comment se noue, sur la longue durée, depuis les racines médiévales jusqu’à la période tourmentée de la décolonisation, le rapport du monde musulman à la modernité occidentale. Georges Bensoussan est historien, spécialiste d’histoire culturelle de l’Europe des XIXe et XXe siècles, et notamment des mondes juifs.**
**The acclaimed historian explores the myths and realities of life for Jews in the Arab world from the mid-nineteenth century through the twentieth. In the 1850s, it was widely believed that Jewish life in Arab lands was peaceful. Jews were protected by law and suffered much less violence, persecution, and inequality. But in this revelatory history, Georges Bensoussan takes a nuanced looks through the history of Jewish-Arab relations in Arab countries. He finds that there is little truth to the myth, and instead shows a history of interrelationship that is not only diverse, but deals with local differences in cultural, religious, and political practice. Bensoussan traces this complex history from 1850 through both world wars and on to the establishment of Israel and the Arab Wars. A new afterword continues the history of Jewish and Arab relations into the present day. Through this long-view analysis, Bensoussan has determined that the history of Jews in Arab countries is a history of slowly disintegrating relationships, increasing tension, violence, and persecution.**
**Critical Perspectives on Western Agency and Eastern Re-appropriations**
**Philosophy of Nonviolence**
**Jews in Arab Countries**
**Two Thousand Years of Jewish Life in Morocco**
**Modern Islam in the Maghrib**
**Un certain « vivre-ensemble »**

**This third edition of Historical Dictionary of Morocco contains a chronology, an introduction, a glossary, and an extensive bibliography. The dictionary section has over 600 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture.**
**‘Islamophobia’ is a term that has existed since the nineteenth century. But in recent decades, argues Pascal Bruckner in his controversial new book, it has become a weapon used to silence criticism of Islam. The term allows those who brandish it in the name of Islam to ‘freeze’ the latter, making reform difficult. Whereas Christianity and Judaism have been rejuvenated over the centuries by external criticism, Islam has been shielded from critical examination and has remained impervious to change. This tendency is exacerbated by the hypocrisy of those Western defenders of Islam who, in the name of the principles of the Enlightenment, seek to muzzle its critics while at the same time demanding the right to chastise and criticize other religions. These developments, argues Bruckner, are counter-productive for Western democracies as they struggle with the twin challenges of immigration and terrorism. The return of religion in those democracies must not be equated with the defence of fanaticism, and the right to religious freedom must go hand in hand with freedom of expression, an openness to criticism, and a rejection of all forms of extremism. There are already more than enough forms of racism; there is no need to imagine more. While all violence directed against Muslims is to be strongly condemned and punished, defining these acts as ‘Islamophobic’ rather than criminal does more to damage Islam and weaken the position of Muslims than to strengthen them.**
**This first critical study and selected translation from Arabic of an influential book provides precise information about current radical Islamic thought (in line with extreme unorthodox minor traditions) and also about current official Islamic orthodoxy, both compared to the spiritual, social and political main tradition.**
**Juifs en terre d'Islam**
**La question interdite**
**Juifs et musulmans au Yémen**
**Histories of the Middle East**
**UN CHRETIEN EN TERRE D'ISLAM**
**New Perspectives on Peripatetic Peoples in the Middle East, Africa, and Asia**

The origins of the Jewish community of Morocco are buried in history, but they date back to ancient times, and perhaps to the biblical period. The first Jews in the country migrated there from Israel. Over the centuries, their numbers were increased by converts and then by Jews expelled from Spain and Portugal. After the Muslim conquest, Morocco's Jews, as "people of the book," had dhimmi status, which entailed many restrictions but allowed them to exercise their religion freely. In the mellahs (Jewish quarters) of Morocco's cities and towns, and in the mountainous rural areas, a distinct Jewish culture developed and thrived, unquestionably traditional and Orthodox, yet unique because of the many areas in which it assimilated elements of the local culture and lifestyle, making them its own as it did so. Most of Morocco's Jews settled in Israel after 1948, and many others went to other countries. Wherever they went, their rich cultural heritage went with them, as exemplified by the Maimuna festival, just after Passover, which is now a major occasion on the Israeli calender.
Traduit de l’hébreu par Jean-Luc Allouche
This work includes international secondary literature on anti-Semitism published throughout the world, from the earliest times to the present. It lists books, dissertations, and articles from periodicals and collections from a diverse range of disciplines. Written accounts are included among the recorded titles, as are manifestations of anti-Semitism in the visual arts (e.g. painting, caricatures or film), action taken against Jews and Judaism by discriminating judiciaries, pogroms, massacres and the systematic extermination during the Nazi period. The bibliography also covers works dealing with philo-Semitism or Jewish reactions to anti-Semitism and Jewish self-hate. An informative abstract in English is provided for each entry, and Hebrew titles are provided with English translations.
Musulmans et juifs dans le monde arabe
les communautés de Djerba
The Jews of the Ottoman Empire and the Turkish Republic
Juifs en Terre d'Islam
Historical Dictionary of Morocco
Colonizer and Colonized

***This is a memorial volume for Albert Ehrman. The contributions of this Gedenkschrift testify to his scholarly excellence in the field of Judaic-Semitic lexicography and etymology, and do full justice to the richness and thought inspiring qualities of his publications. Besides the papers in honour of Ehrman the volume contains four reprints of the Aramaic 'Fucus, Red Lichen', and a full bibliography of the works of Albert Ehrman.***
***How are issues related to identity representation negotiated in Middle Eastern and North African museums? Can museums provide a suitable canvas for minorities to express their voice? Can narratives change and stereotypes be broken and, if so, what kind of identities are being deployed? Against the backdrop of the revolutionary upheavals that have shaken the region in recent years, the contributors to this volume interrogate a range of case studies from across the region - examining how museums engage inclusion, diversity and the politics of minority identities. They bring to the fore the region's diversity and sketches a 'museology of disaster' in which minoritised political subjects regain visibility.***
***Si l'opinion publique n'ignore rien du drame des réfugiés palestiniens maintenus volontairement dans cet état de précarité et de misère tant par les régimes arabes que par une Autorité palestinienne corrompue, celui des réfugiés juifs des pays arabes a été occulté durant plus de cinquante ans. Depuis des temps immémoriaux - plus de deux mille ans - des Juifs vivent au Moyen-Orient. Leur présence est antérieure à l'arrivée de l'Islam au VIIe siècle. En 1948, ils sont près d'un million qui devraient jouir de droits identiques à ceux des autres. Cela a donné naissance au mythe de la co-existence pacifique entre Juifs et Arabes. La déclaration d'indépendance d'Israël, le 15 mai 1948, voit déferler sur les communautés juives des pays arabes une vague de violence entraînant un début d'exode. Meurtres, arrestations, saisies des biens, expulsions... Par dizaines de milliers ils quittent cette terre d'Islam devenue inhospitalière. Chaque conflit entre Israël et ses voisins entraîne une nouvelle fuite des Juifs qui s'accrochent encore : 1956, 1967, 1973. 2003 : les communautés juives, jadis prospères, sont exsangues. Aujourd'hui, moins de quatre mille trois cents Juifs vivent, toujours menacés, dans les pays arabo-musulmans. Cinquante ans ont passé, les souvenirs affleurent. Leurs enfants, le monde doivent connaître enfin la vérité. Par le biais de souvenirs personnels de l'auteur et à travers des témoignages, souvent poignants, sans complaisance mais sans haine ni amertume, voici les heurs et malheurs des Juifs des pays arabes.***
***Cultural Representation in Museums of the Middle East and North Africa***
***Juifs des pays arabes***
***Les Juifs du monde arabe***
***Mysticism and Politics***
***After Orientalism***
***L'islam des interdits***

Sous l'effet des sch é mas r é ducteurs et des clich é s, l'Islam fascine, inqui è te, suscite la controverse et des interrogations. Il se trouve au centre des grands enjeux diplomatiques. Comment se pr é sente la diplomtie engendr é e par l'Islam ? Quelle est l'application qui en a é t é faite ? Quels sont les facteurs qui ont jou é un r ô le fondamental dans le recul de la diplomatie musulmane ? A-t-elle fini par c é der sa place à celle en vigueur dans le monde occidental ? R é pondre à ces interrogations ne manquera pas d'aider à d é m ê ler l' é cheveau tiss é autour de la diplomatie en terre d'islam.
Dans les d é bats actuels sur l'Islam, la question des interdits et des blocages à l' é gard de la modernit é revient de mani è re permanente. Il est souvent de bon ton de distinguer un islam ouvert, pacifique et compatible avec la modernit é , d'un islamisme int é griste, mettant en valeur une approche intol é rante de la foi. Mais cette distinction est-elle pertinente ? Ne rel è ve-t-elle pas d'abord d'une attitude " politiquement correcte ", qui é vacue tout d é bat de fond, au d é triment des é volutions n é cessaires ? A travers un propos incisif, Anne-Marie Delcambre montre que nombre d'interdits ou de blocages actuels de la religion musulmane ne sont pas seulement des d é rives int é gristes mais font partie int é grante de l'Islam lui-m ê me. Bien des é l é ments de ces interdits se retrouvent en effet dans le Coran ou dans la tradition la plus é tablie. Ainsi du statut discriminatoire des juifs et des chr é tiens, de l'appel à la guerre sainte voire au meurtre, de la place des femmes, du regard non critique et non historique sur les textes fondateurs, de la place assign é e au Proph è te... Cet examen lucide est indispensable pour engager aujourd'hui un dialogue authentique avec l'Islam.
Pendant pr è s de treize si è cles, le monde arabe a eu dans son vaste territoire de fortes minorit é s juives ; cela a donn é lieu à un certain《 vivre-ensemble 》. Il importe de mieux savoir comment il s’est d é roul é , pour comprendre comment il a pu se conclure par un d é part massif des populations juives. D’autant plus qu’aujourd’hui le《 vivre-ensemble 》est devenu une ritournelle, non pas dans le monde arabe, o ù ce n’est pas à l’ordre du jour, mais dans les r é gions d’Europe à forte pr é sence islamique. Ce livre apporte les é l é ments n é cessaires afin d’appr é hender avec rigueur et profondeur l’un des probl è mes majeurs de l’islam, celui de son rapport à l’autre et, plus g é n é ralement, le rapport d’une majorit é à des é l é ments singuliers qui interrogent son origine. Da Sibony est psychanalyste et é crivain. Il est l’auteur d’une quarantaine d’ouvrages dont Don de soi ou partage de soi ?, Lectures bibliques, De l’identit é à l’existence et, plus r é cemment, Le Grand Malentendu. Islam, Isra ë l, Occident.
Bibliographie Internationale de L'histoire Des Religions
Handbook of Jewish Languages
Islamophobia and Guilt
Sous le joug du Croissant
Revised and Updated Edition
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*This book offers sociological and structural descriptions of language varieties used in over 2 dozen Jewish communities around the world, along with synthesizing and theoretical chapters. Language descriptions focus on historical development, contemporary use, regional and social variation, structural features, and Hebrew/Aramaic loanwords. The book covers commonly researched language varieties, like Yiddish, Judeo-Spanish, and Judeo-Arabic, as well as less commonly researched ones, like Judeo-Tat, Jewish Swedish, and Hebraized Amharic in Israel today.*
*Essays on peripatetic peoples that stress their roles as cultural brokers, entrepreneurial middlemen, and traders.*
*Georges Dumont, curé d'Aqaba de 1955 à 1987, incarne une forme particulière d'adaptation missionnaire à la culture locale. Au service d'une Église orientale – l'Église melkite – mais également en contact proche avec les populations musulmanes de Jordanie, il envisage à la fois l'œucuménisme, la réunion des différentes Églises dans une Église universelle, et l'ouverture aux autres religions, singulièrement l'islam. Condamnant le sionisme et défenseur de la cause palestinienne, il verra s'effondrer son rêve d'une cohabitation sereine entre Juifs et Arabes.*
*La philosophie juive medievale en terre d'Islam*
*Juifs, chrétiens et musulmans en terre d'Islam*
*La diplomatie en terre d'Islam*
*Juifs en terre d'islam*
*Fucus*
*2003*

Dedicated to their teacher, Abraham L. Udovitch, his students offer in this volume a chronologically, geographically and thematically wide range of papers united by an emphasis on a close reading of primary sources and the juxtaposition of different genres of narratives.
With only a small remnant of Jews still living in the Maghrib at the beginning of the 21st century, the vast majority of today's inhabitants of North Africa have never met a Jew. Yet as this volume reveals, Jews were an integral part of the North African landscape from antiquity. Scholars from Morocco, Algeria, Tunisia, Israel, and the United States shed new light on Jewish life and Muslim-Jewish relations in North Africa through the lenses of history, anthropology, language, and literature. The history and life stories told in this book illuminate the close cultural affinities and poignant relationships between Muslims and Jews, and the uneasy coexistence that both united and divided them throughout the history of the Maghrib.
In 2011, the Middle East saw more people peacefully protesting long entrenched dictatorships than at any time in its history. The dictators of Tunisia, Egypt, and Yemen were deposed in a matter of weeks by nonviolent marches. Imprecisely described as 'the Arab Spring', the revolution has been convulsing the whole region ever since. Beyond an uneven course in different countries, Philosophy of Nonviolence examines how 2011 may have ushered in a fundamental break in world history. The break, the book argues, is animated by nonviolence as the new spirit of the philosophy of history. Philosophy of Nonviolence maps out a system articulating nonviolence in the revolution, the rule of constitutional law it yearns for, and the demand for accountability that inspired the revolution in the first place. Part One--Revolution, provides modern context to the generational revolt, probes the depth of Middle Eastern-Islamic humanism, and addresses the paradox posed by nonviolence to the 'perpetual peace' ideal. Part Two--Constitutionalism, explores the reconfiguration of legal norms and power structures, mechanisms of institutional change and constitution-making processes in pursuit of the nonviolent anima. Part Three--Justice, covers the broadening concept of dictatorship as crime against humanity, an essential part of the philosophy of nonviolence. It follows its frustrated emergence in the French revolution, its development in the Middle East since 1860 through the trials of Arab dictators, the pyramid of accountability post-dictatorship, and the scope of foreign intervention in nonviolent revolutions. Throughout the text, Professor Mallat maintains thoroughly abstract and philosophical arguments, while substantiating those arguments in historical context enriched by a close participation in the ongoing Middle East revolution.
Studia Islamica. 79(1994)
Customary Strangers
Studies in Middle Eastern Society, Economy and Law in Honor of A.L. Udovitch
Sharing the Sacra
La fin du judaïsme en terres d'islam
De l'avènement de l'islam à nos jours

Over the last two decades, the experiences of colonization and decolonization, once safely relegated to the margins of what occupied students of history and literature, have shifted into the latter's center of attention, in the West as elsewhere. This attention does not restrict itself to the historical dimension of colonization and decolonization, but also focuses upon their impact upon the present, for both colonizers and colonized. The nearly fifty essays here gathered examine how literature, now and in the past, keeps and has kept alive the experiences - both individual and collective - of colonization and decolonization. The contributors to this volume hail from the four corners of the earth, East and West, North and South. The authors discussed range from international luminaries past and present such as Aphra Behn, Racine, Blaise Cendrars, Salman Rushdie, Graham Greene, Derek Walcott, Guimarães Rosa, J.M. Coetzee, André Brink, and Assia Djebar, to less known but certainly not lesser authors like Gioconda Belli, René Depestre, Amadou Koné, Elisa Chimenti, Sapho, Arthur Nortje, Es'kia Mphahlele, Mark Behr, Viktor Paskov, Evelyn Wilwert, and Leïla Houari. Issues addressed include the role of travel writing in forging images of foreign lands for domestic consumption, the reception and translation of Western classics in the East, the impact of contemporary Chinese cinema upon both native and Western audiences, and the use of Western generic novel conventions in modern Egyptian literature.
Revolution, Constitutionalism, and Justice beyond the Middle East
Jewish Culture and Society in North Africa
The Great Uprooting
Central Eurasian Reader
Juifs en Terre D'Islam Les Comminautes de Djerba
Art of Minorities