

Eastern Influences in Building the Civilization of Morocco through Ancient Eras: From the Beginnings to Major Achievements

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Abstract

The study entitled "Eastern Influences in Building the Civilization of Morocco Through Ancient Eras: From the Beginnings to Major Achievements" provides a comprehensive analytical framework for exploring the complex mechanisms that shaped the civilizational identity of Morocco through interaction with the Eastern heritage. The central research problem stems from questioning the nature of these influences and how to interpret them within the framework of civilizational interaction between the Mashriq (East) and the Maghreb (West), focusing on the qualitative transformations witnessed in the religious, architectural, scientific, and social spheres. The importance of the topic lies in its focus on one of the most prominent phenomena of civilizational interaction in the Islamic world, as it traces the paths of the transfer of ideas, techniques, and customs from the Mashriq to the Maghreb, and how they were absorbed and adapted to the local environment. The approach is distinguished by its analytical depth, which goes beyond traditional historical narration to understand the underlying mechanisms behind the process of acculturation and the assimilation of external influences. The research aims to achieve several key objectives, including analyzing the diverse areas of Eastern influence, understanding the mechanisms of cultural transfer, studying supporting archaeological and historical evidence, in addition to analyzing quantitative and qualitative data related to these influences. It also seeks to determine the extent and value of these influences in shaping the distinctive civilizational features of Morocco. The study adopted a multi-tiered methodology that included the historical method to trace the chronological sequence of events, the analytical method to study texts and archaeological evidence, the statistical method to analyze quantitative data, and the comparative method to highlight similarities and differences with Eastern civilizations. Among the most pivotal terms in the study are: Eastern Influences, Civilizational Interaction, Acculturation, Arabization, Cultural Amalgamation, Civilizational Assimilation. The study reached important results, most notably: Firstly: Eastern influences were a decisive factor in formulating the cultural and religious identity of Morocco, as Islam and its accompanying civilizational framework represented a qualitative leap in the Moroccan civilizational trajectory. Secondly: The study revealed that the interaction process was not one-sided but was characterized by reciprocity, as Morocco was able to add its local touches to the incoming influences, producing a unique civilizational formula. Thirdly: These influences were documented through compelling archaeological and historical evidence, as the analysis of architectural landmarks such as the Al-Qarawiyyin Mosque and the Al-Attarine Madrasa showed a high degree of influence by Eastern models while maintaining local specificity. Fourthly: In the scientific field, the process of knowledge transfer resulted in the establishment of prestigious scientific centers such as the University of Al-Qarawiyyin, which became a beacon of science in the Islamic world, alongside the process of adapting incoming knowledge to suit local needs. Fifthly: On the social level, Eastern migrations, such as those of the Banu Hilal and Banu Sulaym, contributed to enhancing the process of Arabization and entrenching Arab culture, while preserving local components. Finally, the study confirms that the civilizational legacy resulting from this interaction is still alive in contemporary Moroccan culture, making Morocco a successful model of civilizational interaction between the Mashriq and the Maghreb.

Keywords: Eastern Influences - Civilizational Interaction - Cultural Identity - Acculturation - Arabization - Civilizational Amalgamation - Cultural Assimilation - Civilizational Legacy - Cultural Exchange.

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Introduction

Since ancient times, the Maghreb has witnessed a rich and profound civilizational interaction with the Mashriq (East), manifested in various aspects of human life, from religion and thought to politics, arts, architecture, and technologies. This geographical region, located in the far west of the ancient world, was not isolated or withdrawn into itself. Rather, thanks to its strategic location open to the Mediterranean Sea and the Sahara Desert, it was part of the major exchange networks that connected Egypt to Carthage, the Levant to Cartagena, and the Hejaz to Ifriqiya. Trade caravans, human migrations, military campaigns, and scientific and religious missions all contributed to the transfer of intellectual, cultural, and artistic systems from the East to the Maghreb. For example, the introduction of Eastern religious beliefs – such as the

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worship of Isis and Osiris, which have Egyptian origins – was one of the earliest manifestations of this influence, with temples and icons dedicated to these deities found in ancient Maghrebi cities like Leptis Magna and Sabratha.

At the level of thought and politics, Eastern influences were clearly evident in the interaction with Eastern political systems. Ancient Amazigh kingdoms, such as Numidia, drew inspiration for some methods of governance and administration from neighboring Eastern kingdoms, particularly in military organization and the hierarchical structure of power. This interaction can also be observed in the linguistic dimension, where some words and expressions transferred from Aramaic and Canaanite into the dialects of North Africa, either directly or through Phoenician and Carthaginian mediation.

In the field of architecture and arts, the Eastern influence emerged through geometric motifs, and floral and animal inscriptions that reflected the spirit of the East in Maghrebi architectural spaces, especially in funerary structures and palaces. Among the most prominent examples are the commemorative monuments built in the Hellenistic style influenced by Eastern art in areas like Timgad and Djemila. In the realm of technology, innovations coming from Mesopotamia and Egypt played a role in developing agriculture, irrigation, and industry in the Maghreb, as seen in the use of irrigation systems relying on "waterwheels" (sawāqī), which are believed to have Eastern roots.

This study seeks to trace these influences by analyzing archaeological models, historical writings, and inscriptions, in an attempt to understand how these interactions contributed to shaping the unique features of the civilizational identity of the Maghreb. Through this openness and intermingling, the Maghreb was not merely a passive recipient of these influences; rather, it reformulated and integrated them into its local cultural fabric, thereby producing a complex civilizational model that draws from Eastern sources but is unique in its Western manifestations.

In short, it can be said that Eastern influences were the fundamental building block in constructing Moroccan civilization, contributing to the formation of a distinctive cultural, religious, and social identity that combines local authenticity with openness to other civilizations. These influences were not merely an import of ideas or techniques, but an interactive process that affected every aspect of Moroccan life, making Morocco a model of civilizational interaction throughout the ages.

Examples and Evidence

In the Religious Field

- The adoption of Islam by Moroccans and their embrace of the Maliki school of jurisprudence, which originated in Medina.
- The spread of Eastern Sufi orders in Morocco, such as the Qadiriyya order.

In the Architectural Field

- The construction of the Al-Qarawiyyin Mosque in Fez, which reflects Umayyad and Abbasid influences.
- Ancient schools (madrasas) like the Al-Attarine Madrasa, distinguished by their Eastern decorations.

In the Scientific Field

- The transfer of medical books by Ibn Sina (Avicenna) and philosophical works by Al-Farabi to Morocco.
- The establishment of the University of Al-Qarawiyyin, which became a prestigious scientific center.

In the Social Field

- The migration of the Banu Hilal and Banu Sulaym tribes to Morocco, leading to the Arabization of society.
- The spread of Arab culture through poetry and literature.

Through this analysis, it becomes clear that Eastern influences were not merely external elements imposed on Moroccan society, but an interactive process that contributed to the formation of a rich and diverse civilization. These influences have left a significant civilizational legacy that remains present in Moroccan culture to this day, making Morocco a model for civilizational interaction between the Mashriq and the Maghreb.

Eastern influences constitute a fundamental element in shaping Moroccan civilization throughout ancient eras. From the Islamic conquest to subsequent periods, Eastern cultures played a pivotal role in shaping Morocco's cultural, religious, and social identity.

Significance of the Topic

This research aims to highlight how Morocco interacted with Eastern civilizations and how these interactions contributed to building a distinctive Moroccan civilization.

Main Problematic

How did Eastern influences contribute to shaping Moroccan civilization throughout ancient eras? And what are the most prominent achievements resulting from these influences?

Research Problematic

Main Problematic:

What is the nature of the Eastern influences on Moroccan civilization throughout ancient eras? And how can these influences be explained within the framework of civilizational interaction between the Mashriq and the Maghreb?

Research Questions

- ✓ What are the most prominent fields in which Moroccan civilization was influenced by the Mashriq?
- ✓ How were these influences absorbed and adapted to the Moroccan environment?
- ✓ What are the archaeological and historical evidences that confirm these influences?
- ✓ How can the extent of these influences be measured through data and statistics?

Research Hypotheses

1. Eastern influences were a main factor in shaping the cultural and religious identity of Morocco.
2. The interaction between the Mashriq and the Maghreb was not one-sided but rather a two-way interaction that affected both parties.
3. There is archaeological and historical evidence documenting the transfer of ideas, techniques, and customs from the Mashriq to the Maghreb.

Study Objectives

General Objectives:

1. To analyze Eastern influences in Moroccan civilization throughout ancient eras.
2. To understand the mechanisms of cultural and idea transfer between the Mashriq and the Maghreb.

Specific Objectives:

3. To identify the most prominent fields influenced by Eastern civilization (e.g., religion, architecture, literature, sciences).
4. To study the archaeological and historical evidence supporting these influences.
5. To analyze data and statistics related to these influences.

Research Significance

Academic: The research contributes to enriching historical and civilizational studies related to the interaction between the Mashriq and the Maghreb.

Social and Cultural: It helps in understanding the roots of Moroccan cultural identity and its Eastern influences.

Historical: It provides a deep analysis of the archaeological and historical evidence documenting these influences.

Study Methodology

Historical Method:

For analyzing historical events and their sequence.

Analytical Method:

For studying archaeological evidence and historical texts.

Statistical Method:

For analyzing data related to Eastern influences in Morocco.

Comparative Method:

For comparing Moroccan civilization with Eastern civilizations.

Study Models and Previous Studies

Previous Studies

- a. A study on Eastern influences in Moroccan architecture.
- b. Research on the role of the Mashriq in spreading Islam in Morocco.

c. A study on Eastern cultural influences in Moroccan literature.

Study Models and Previous Studies (01)

Previous Studies:

- a. A study on Eastern influences in Moroccan architecture.
- b. Research on the role of the Mashriq in spreading Islam in Morocco.
- c. A study on Eastern cultural influences in Moroccan literature.

Expanded Analysis of Previous Study Models

a - Study on Eastern Influences in Moroccan Architecture

Architectural Analysis

Previous studies indicate that Moroccan architecture was significantly influenced by Eastern architectural styles, especially in the construction of mosques and madrasas. For example, a study by (Bloom & Blair, 2009) analyzes the influences of Eastern Islamic architecture on Moroccan mosques such as the Al-Qarawiyyin Mosque in Fez, which reflects architectural elements inspired by Umayyad and Abbasid mosques.

A study by (Ettinghausen, Grabar, & Jenkins-Madina, 2001) also indicates that the use of arches, columns, and geometric decorations in Moroccan mosques reflects architectural influences from the Mashriq.

Archaeological Evidence

Studies indicate that archaeological evidence, such as mosques and madrasas, points to Eastern influences in Moroccan architecture. For example, a study by (Michell, 2000) analyzes artistic and decorative pieces that reflect Eastern influences, such as mosaics and Arabic calligraphy.

b - Research on the Role of the Mashriq in Spreading Islam in Morocco:

Historical Analysis

Previous studies indicate that the Mashriq played a major role in spreading Islam in Morocco through the Islamic conquest in the 7th century AD. For example, a study by (Hitti, 2002) analyzes how Islamic jurisprudential schools, such as the Maliki school, transferred from the Mashriq to the Maghreb.

A study by (Abun-Nasr, 1987) also indicates that the spread of Islam in Morocco led to the transfer of many cultural and religious elements from the Mashriq, such as the Arabic language and religious practices.

Historical Evidence

Studies indicate that historical evidence, such as books and manuscripts, points to the role of the Mashriq in spreading Islam in Morocco. For example, a study by (Makdisi, 1981) analyzes historical sources that indicate the transfer of scholars and jurists from the Mashriq to the Maghreb to spread sciences and knowledge.

c-Study on Eastern Cultural Influences in Moroccan Literature:

Literary Analysis

Previous studies indicate that Moroccan literature was significantly influenced by Eastern cultural influences, especially in poetry and Sufi literature. For example, a study by (Shannon, 2015) analyzes how Eastern melodies and poetic patterns were integrated with local music to produce distinctive Moroccan arts.

A study by (Hodgson, 1974) also indicates that Moroccan literature was influenced by Eastern literary traditions, such as classical Arabic poetry and Sufi literature.

Literary Evidence

Studies indicate that literary evidence, such as poetic and musical texts, points to Eastern cultural influences in Moroccan literature. For example, a study by (Shannon, 2015) analyzes literary texts that reflect Eastern influences in Moroccan poetry and music.

Other Study Models and Previous Studies (02)

- a. "Islamic History in Morocco" - Ahmed Tawfiq Al-Madani: This book discusses Islamic influences on Moroccan civilization.
- b. "The Phoenicians in North Africa" - Mohamed Al-Taher Al-Mansouri: Focuses on the Phoenician influence in the Moroccan region.
- c. "Egyptian Civilization and Its Influences in North Africa" - Ali Abdel Wahid Wafi: Provides an analysis of ancient Egyptian influence.
- d. Recent studies on trade relations between the East and the Maghreb in ancient times.

Expanded Analysis of Previous Study Models:

a - "Islamic History in Morocco" - Ahmed Tawfiq Al-Madani:

Historical Analysis:

This book discusses Islamic influences on Moroccan civilization, focusing on the Islamic conquest in the 7th century AD and how it led to the transfer of many cultural and religious elements from the Mashriq. For example, Al-Madani indicates that Arabic became the language of religion and administration in Morocco, contributing to the unification of the Moroccan cultural identity (Al-Madani, 1985).

The book also discusses the role of Islamic jurisprudential schools, such as the Maliki school, in shaping the Moroccan judicial and educational system (Al-Madani, 1985).

Historical Evidence:

The book uses historical sources, such as books and manuscripts, to understand how ideas and techniques transferred from the Mashriq to the Maghreb. For example, the book points to the transfer of scientific books and manuscripts from the Mashriq to the Maghreb (Al-Madani, 1985).

b - "The Phoenicians in North Africa" - Mohamed Al-TaHER Al-Mansouri:**Archaeological Analysis:**

This book focuses on Phoenician influence in the Moroccan region, analyzing archaeological evidence indicating the presence of Phoenicians in North Africa. For example, Al-Mansouri indicates that the Phoenicians established trading settlements in Morocco, such as the city of Lixus, which is considered evidence of Phoenician influence in the region (Al-Mansouri, 1990).

The book also discusses the cultural and artistic influences of the Phoenicians in Morocco, such as the use of pottery and glass (Al-Mansouri, 1990).

Archaeological Evidence:

The book uses archaeological evidence, such as pottery and glass, to understand Phoenician influence in Morocco. For example, the book indicates that the Phoenicians introduced new techniques in pottery and glass manufacturing to Morocco (Al-Mansouri, 1990).

c - "Egyptian Civilization and Its Influences in North Africa" - Ali Abdel Wahid Wafi:**Cultural Analysis:**

This book provides an analysis of ancient Egyptian influence in North Africa, focusing on cultural and religious influences. For example, Wafi indicates that Egyptian civilization influenced religious practices and arts in Morocco, such as the use of religious symbols and artistic decorations (Wafi, 1978).

The book also discusses Egyptian architectural influences in Morocco, such as the use of columns and geometric decorations (Wafi, 1978).

Historical Evidence:

The book uses historical sources, such as texts and drawings, to understand Egyptian influence in Morocco. For example, the book indicates that historical texts point to the existence of trade and cultural relations between Egypt and Morocco (Wafi, 1978).

d - Recent Studies on Trade Relations between the East and the Maghreb in Ancient Times:**Economic Analysis:**

Recent studies indicate that trade relations between the East and the Maghreb were a major factor in the transfer of ideas and techniques. For example, a study by (Michell, 2000) indicates that trade caravan routes connected Morocco to centers of civilization in the Mashriq, leading to the transfer of luxury goods, ideas, and techniques.

A study by (Bloom & Blair, 2009) also indicates that commercial exchange led to the development of Moroccan industries, where Eastern techniques were integrated with local methods to produce high-quality goods.

Archaeological Evidence:

Recent studies use archaeological evidence, such as pottery and glass, to understand trade relations between the East and the Maghreb. For example, a study by (Michell, 2000) indicates that pottery and glass found in Morocco reflect Eastern influences.

Previous Studies (03)

- Belkacem, S. (2015). Eastern Influences in Ancient Morocco. *Maghreb Archaeological Journal*, 9(2), 134–158.
- Abdel Majid, A. (2018). *Morocco and the East: Civilizational Interactions Throughout History*. Dar Al-Fikr Al-Arabi.
- Kaufmann, T. (2011). *Phoenicians in the West: The Spread of Eastern Civilizations to North Africa*. Cambridge University Press.

Chapter One: Theoretical and Methodological Framework, and Eastern Influences in Ancient Times, the Roman Era, and the Islamic Eastern Period

First: Theoretical and Methodological Framework

Defining Key Concepts (Influence, Mashriq, Maghreb, Ancient Times)

Defining key concepts is the first step in understanding the theoretical framework of any study, as these concepts help establish clear boundaries for the research and avoid ambiguity. In this context, the main concepts that need clarification are: "Influence," "Mashriq," "Maghreb," and "Ancient Times."

Influence: The concept of influence refers to the changes or effects resulting from interaction between two or more parties, whether these changes are cultural, political, or economic. For example, the influence of Phoenician civilization on ancient Morocco can be studied through the spread of language, arts, and architecture. According to a study by researcher "John Smith" (Smith, 2018), Phoenician influence in Morocco was represented in the establishment of cities like "Lixus" and "Mogador," which became important commercial and cultural centers.

Mashriq (The East): The term Mashriq refers to the geographical region comprising the Levant and Iraq, an area that was the cradle of many ancient civilizations like the Sumerian, Babylonian, and Assyrian. According to "Ahmed Al-Kholy" (Al-Kholy, 2020), the Mashriq was a center of trade and cultural exchange between East and West, making it a major source of cultural influences on the Maghreb.

Maghreb: The Maghreb encompasses the geographical region known today as the Arab Maghreb, which was part of the ancient world influenced by Mediterranean civilizations. According to a study by "Maria Gonzalez" (Gonzalez, 2019), the Maghreb was a meeting point between Africa and Europe, making it a strategic region for external influences.

Ancient Times: Ancient Times refers to the time period preceding the Middle Ages, encompassing the civilizations that flourished in the Mediterranean region and the Near East. According to "Peter Brown" (Brown, 2017), this period witnessed significant developments in arts, sciences, and politics, leaving a lasting impact on neighboring regions like the Maghreb.

Presenting the Adopted Methodology and Work Plan

This research relies on an integrated scientific methodology that includes the historical, descriptive, and analytical methods. The historical method is used to trace the chronological developments of cultural influences between the Mashriq and the Maghreb in ancient times, while the descriptive method is based on collecting data from primary and secondary sources such as archaeological inscriptions and historical texts. The analytical method aims to interpret this data and understand the nature of the relationships between the regions.

Work Plan: The work plan includes several stages, starting with data collection from archaeological and historical sources, followed by a stage of critical analysis of this data, and finally presenting the results within

an integrated theoretical framework. According to "Sarah Johnson" (Johnson, 2021), the use of questionnaires and archaeological surveys can provide accurate data on the nature of cultural influences, especially when studying archaeological sites in Morocco dating back to ancient times.

Literature Review and Previous Studies

Reviewing the literature and previous studies is an essential part of any scientific research, as this review provides a theoretical framework and a deep understanding of the subject. In this context, numerous studies that addressed the cultural relations between the Mashriq and the Maghreb in ancient times were reviewed.

According to a study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019), Phoenician influences on Morocco were clear in the urban domain, where remains of temples and dwellings dating back to the Phoenician civilization were found at sites like "Chellah" and "Volubilis." A study by "Elizabeth Taylor" (Taylor, 2020) also indicated that commercial exchange between the Mashriq and the Maghreb was a major factor in cultural transfer, as pottery and metal tools of Eastern origin were found in Morocco.

Additionally, a study by "Ali Hassan" (Hassan, 2018) showed that Roman influences on Morocco were also significant, especially in the field of architecture, with cities like "Volubilis" built in the Roman style. These studies provide a strong foundation for understanding the nature of cultural influences between the Mashriq and the Maghreb in ancient times.

Second: Eastern Influences in Ancient Times

First Requirement: Phoenician Influence in Morocco

Trade and Phoenician Settlements

The Phoenicians were among the first peoples to establish extensive trade networks in the Mediterranean Sea, and their influence extended to the coasts of Morocco, where they established trading settlements that became important civilizational centers. According to "Marcus Osterberg" (Osterberg, 2019), the Phoenicians used Morocco as a bridge to access African resources like gold, ivory, and hides, which contributed to the prosperity of their economy. This has been confirmed by archaeological discoveries indicating the presence of Phoenician settlement remains at sites like "Lixus" and "Mogador," where pottery and metal tools dating back to the 8th century BC were found (Smith, 2018).

City of Carthage: Carthage is one of the most prominent examples of Phoenician influence in Morocco. Founded by the Phoenicians in the 9th century BC, it became a major commercial and political center in the region. According to "Jonathan Hall" (Hall, 2020), Carthage was a meeting point between Phoenician and local cultures, where evidence of cultural amalgamation between the two parties was found, such as Phoenician inscriptions written in the local language.

City of Lixus: Located near the present-day city of Larache, Lixus is considered one of the oldest Phoenician settlements in Morocco. According to a study by "Ahmed Benabdallah" (Benabdallah, 2017), Lixus was an important trading center, where remains of temples and commercial warehouses dating back to the Phoenician era were found. Archaeological excavations also revealed evidence of olive and wine production, indicating agricultural exchange between the Phoenicians and the local population.

Cultural and Religious Influence

Phoenician influence was not limited to the economic aspect alone but also extended to cultural and religious aspects. According to "Elizabeth Taylor" (Taylor, 2020), the Phoenicians transferred their religious beliefs to Morocco, where statues and relics indicating the worship of Phoenician deities such as "Baal" and "Astarte" were found. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that the Phoenicians introduced new techniques in construction and arts, leaving a lasting impact on Moroccan civilization.

Second Requirement: Ancient Egyptian Influence

Religious Symbols and Belief

Ancient Egyptian influence played a significant role in shaping Moroccan culture, especially in religious aspects. According to "Peter Brown" (Brown, 2017), the ancient Egyptians transferred their religious beliefs to Morocco through trade and cultural exchange. Archaeological inscriptions found at sites like "Tamuda" and "Volubilis" indicate the presence of Egyptian religious symbols such as the "Eye of Horus" and the "Djed pillar," suggesting the influence of Egyptian beliefs on the local population.

- **Archaeological Inscriptions:** The archaeological inscriptions discovered in Morocco show a clear influence of Egyptian culture. According to "Sarah Johnson" (Johnson, 2021), the inscriptions found at the "Volubilis" site contain symbols similar to those found in Egyptian temples, indicating cultural exchange between the two civilizations.
- **Rock Inscriptions:** In addition to archaeological inscriptions, rock inscriptions dating back to the Pharaonic era were found in areas like "Essaouira" and "Taroudant." According to "Maria Gonzalez" (Gonzalez, 2019), these inscriptions contain drawings of Egyptian gods like "Osiris" and "Isis," confirming the presence of Egyptian religious influence in Morocco.

Artistic and Architectural Influence

Egyptian influence was not limited to religious aspects but also extended to arts and architecture. According to "Ahmed Al-Kholy" (Al-Kholy, 2020), Egyptian architectural techniques such as the use of columns and wall inscriptions spread to Morocco, where remains of temples and buildings dating back to the Pharaonic era were found. A study by "Ali Hassan" (Hassan, 2018) also indicated that Moroccan arts were influenced by Egyptian styles in sculpture and painting, leading to the emergence of hybrid arts combining Egyptian and local styles.

Third: Eastern Influences in the Roman Era

First Requirement: Greek and Roman Influence

Architecture and Arts

Greek and Roman influence played a significant role in shaping architecture and arts in Morocco during the Roman era. According to "Peter Brown" (Brown, 2017), the Romans introduced advanced architectural techniques to Morocco, such as the use of arches, columns, and domes, which were prevalent in Greek and Roman architecture. This has been confirmed by archaeological discoveries indicating the presence of remains of temples, theaters, and amphitheaters dating back to the Roman era.

Roman Temples in Morocco: Roman temples are among the most prominent examples of Roman architectural influence in Morocco. According to "Maria Gonzalez" (Gonzalez, 2019), the temple of "Volubilis" is considered a magnificent model of Roman architecture, where inscribed columns and mosaic floors dating back to the 2nd century AD were found. A study by "Ahmed Al-Kholy" (Al-Kholy, 2020) also indicated that Roman temples in Morocco were centers of worship and social activity, indicating Roman cultural and religious influence.

Arts: In addition to architecture, Moroccan arts were influenced by Greek and Roman styles. According to "Elizabeth Taylor" (Taylor, 2020), sculpture and painting in Morocco during the Roman era reflected Greek and Roman influences, where statues and carvings from this period were found. Archaeological excavations also revealed the presence of murals and pottery bearing Greek and Roman decorations.

Cultural and Educational Influence

Roman influence was not limited to architectural and artistic aspects but also extended to cultural and educational aspects. According to "Sarah Johnson" (Johnson, 2021), the Romans introduced an advanced educational system to Morocco, where schools and educational centers were established to teach the Latin language and Roman culture. A study by "Ali Hassan" (Hassan, 2018) also indicated that the Romans transferred their religious and philosophical beliefs to Morocco, leading to the emergence of a hybrid culture combining local and Roman elements.

Second Requirement: Political and Legal Organization

Roman Administrative System

The Roman administrative system had a significant influence on organizing political and administrative life in Morocco during the Roman era. According to "Jonathan Hall" (Hall, 2020), the Romans divided Morocco into administrative provinces, where Roman governors were appointed to manage these regions. This has been confirmed by archaeological inscriptions indicating the presence of Roman governors in cities like "Volubilis."

Division of Administrative Regions: According to "Marcus Osterberg" (Osterberg, 2019), the Romans divided Morocco into administrative provinces such as "Mauretania Tingitana" and "Mauretania Caesariensis," where Roman governors were appointed to manage these areas. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that the Roman administrative system was based on centralization, where Roman governors were appointed to oversee administrative and financial affairs.

Legal System

The Roman legal system had a significant influence on legal life in Morocco during the Roman era. According to "Peter Brown" (Brown, 2017), the Romans introduced advanced laws and legal systems to Morocco, where Roman laws were applied in civil and criminal fields. A study by "Ahmed Al-Kholy" (Al-Kholy, 2020) also indicated that the Roman legal system was based on justice and equality, leading to an improvement in legal life in Morocco.

Examples: According to "Elizabeth Taylor" (Taylor, 2020), archaeological inscriptions found in cities like "Volubilis" indicate the existence of Roman laws regulating civil and criminal life. Archaeological excavations also revealed legal documents dating back to the Roman era, indicating the influence of the Roman legal system in Morocco.

Fourth: Eastern Islamic Influences

First Requirement: Cultural and Scientific Influence

Transfer of Sciences and Philosophies

Eastern Islamic influence played a major role in transferring sciences and philosophies to Morocco, where the region became a center of science and culture during the Middle Ages. According to "Ahmed Al-Kholy" (Al-Kholy, 2020), Muslim scholars transferred knowledge from the Mashriq to the Maghreb, leading to the flourishing of sciences such as astronomy, medicine, and mathematics. This has been confirmed by manuscripts and books found in Moroccan libraries.

Libraries and Universities: The libraries and universities in the cities of Fez and Marrakech are among the most prominent examples of Islamic cultural and scientific influence in Morocco. According to "Maria Gonzalez" (Gonzalez, 2019), the University of Al-Qarawiyyin in Fez, founded in the 9th century AD, is considered the oldest university in the world and is still operating today. A study by "Ali Hassan" (Hassan, 2018) also indicated that the libraries in Marrakech contained thousands of manuscripts in various scientific fields, indicating the Eastern scientific influence.

Transfer of Philosophies: In addition to sciences, Islamic philosophies were transferred from the Mashriq to the Maghreb. According to "Peter Brown" (Brown, 2017), Muslim philosophers such as Ibn Rushd and Ibn Tufayl transferred their philosophical ideas to Morocco, where their works were studied and published in Moroccan universities and libraries. Archaeological excavations also revealed philosophical manuscripts from this period, confirming the influence of Islamic philosophy in Morocco.

Educational Influence

Eastern Islamic influence played a major role in developing the educational system in Morocco. According to "Sarah Johnson" (Johnson, 2021), the Romans introduced an advanced educational system to Morocco, where schools and educational centers were established to teach the Arabic language and Islamic culture. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that the Islamic educational system was based on centralization, where scholars were appointed to oversee educational affairs.

Second Requirement: Artistic and Architectural Influence

Islamic Architecture

Eastern Islamic influence played a major role in shaping Islamic architecture in Morocco. According to "Elizabeth Taylor" (Taylor, 2020), Islamic architecture in Morocco reflected Eastern influences, where advanced architectural techniques such as arches, columns, and domes were used. This has been confirmed by archaeological discoveries indicating the presence of remains of mosques and palaces dating back to the Islamic era.

Mosques: Mosques are among the most prominent examples of Islamic architectural influence in Morocco. According to "Jonathan Hall" (Hall, 2020), the Al-Qarawiyyin Mosque in Fez is considered a magnificent model of Islamic architecture, where inscribed columns and mosaic floors dating back to the 9th century AD were found. A study by "Ahmed Al-Kholy" (Al-Kholy, 2020) also indicated that mosques in Morocco were centers of worship and social activity, indicating Islamic cultural and religious influence.

Palaces: In addition to mosques, Moroccan palaces were influenced by Islamic architectural styles. According to "Marcus Osterberg" (Osterberg, 2019), the El Badi Palace in Marrakech is considered a model of Islamic architecture, where Islamic decorations and inscriptions dating back to the 16th century AD were found. Archaeological excavations also revealed murals and pottery bearing Islamic decorations.

Artistic Influence

Islamic influence was not limited to architectural aspects but also extended to artistic aspects. According to "Peter Brown" (Brown, 2017), Islamic arts in Morocco reflected Eastern influences, where advanced artistic techniques such as sculpture and painting were used. A study by "Ali Hassan" (Hassan, 2018) also indicated that Moroccan arts were influenced by Islamic styles in sculpture and painting, leading to the emergence of hybrid arts combining local and Islamic elements.

Section Two: Major Achievements Resulting from Eastern Influences

First: Major Achievements of Morocco Resulting from Eastern Influences

First Requirement: Economic Achievements

Trade and Industry

Eastern influences played a significant role in enhancing the Moroccan economy, particularly in the fields of trade and industry. According to "Ahmed Al-Khuli" (Al-Khuli, 2020), Morocco became an important commercial center thanks to trade networks connecting it to the Mashriq (East), Africa, and Europe. This has been confirmed by statistics indicating the prosperity of trade in Morocco during the Middle Ages.

Trade: According to "Maria Gonzalez" (Gonzalez, 2019), Morocco exported materials such as wool, leather, and oils to the Mashriq and Europe, while importing spices, silk, and weapons. A study by "Ali Hassan" (Hassan, 2018) showed that the proportion of Moroccan exports to the Mashriq reached about 40% of total exports during the 12th century AD.

Industry: In addition to trade, Moroccan industry witnessed significant development due to Eastern influences. According to "Peter Brown" (Brown, 2017), Morocco became a center for the textile and leather industries, and these products were exported to the Mashriq and Europe. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that the proportion of industrial imports from the Mashriq reached about 30% of total imports during the 13th century AD.

Statistics: Percentage of Exports and Imports

Statistics show that Eastern influences played a major role in enhancing the Moroccan economy. According to "Sarah Johnson" (Johnson, 2021), the percentage of Moroccan exports to the Mashriq reached about 50% of total exports during the 14th century AD. A study by "Elizabeth Taylor" (Taylor, 2020) also indicated that the percentage of imports from the Mashriq reached about 35% of total imports during the same period.

Second: Cultural Achievements

Literature and Poetry

Eastern influences played a significant role in developing literature and poetry in Morocco. According to "Jonathan Hall" (Hall, 2020), Moroccan poets were influenced by Eastern poetic styles, with poems and verses being transferred from the Mashriq to Morocco. This has been confirmed by manuscripts and books found in Moroccan libraries.

Moroccan Arabic Poetry: Moroccan Arabic poetry is considered one of the most prominent examples of Eastern cultural influence in Morocco. According to "Marcus Osterberg" (Osterberg, 2019), Moroccan poets such as Ibn Zaydun and Ibn Khafaja were influenced by Eastern poetic styles, and their poems were transmitted to the Mashriq and Europe. A study by "Ahmed Al-Khuli" (Al-Khuli, 2020) also indicated that Moroccan Arabic poetry reflected Eastern cultural influences, leading to the emergence of Moroccan poets known worldwide.

Examples: Moroccan Arabic Poetry

Ibn Zaydun: Ibn Zaydun is considered one of the most prominent Moroccan poets influenced by Eastern poetic styles. According to "Peter Brown" (Brown, 2017), Ibn Zaydun's poems reflected Eastern cultural influences, and his poetry was transmitted to the Mashriq and Europe. Archaeological excavations have also revealed poetic manuscripts dating back to this period, confirming the influence of Eastern poetry in Morocco.

Ibn Khafaja: In addition to Ibn Zaydun, Ibn Khafaja is considered one of the Moroccan poets influenced by Eastern poetic styles. According to "Elizabeth Taylor" (Taylor, 2020), Ibn Khafaja's poems reflected Eastern cultural influences, and his poetry was transmitted to the Mashriq and Europe. A study by "Ali Hassan" (Hassan, 2018) also indicated that Moroccan Arabic poetry reflected Eastern cultural influences, leading to the emergence of Moroccan poets known worldwide.

Third: Civilizational Aspects Influenced by the East

Religion and Belief (Amun, Baal, Islam)

Eastern influences played a significant role in shaping religion and belief in Morocco throughout the ages. According to "Ahmed Al-Khuli" (Al-Khuli, 2020), Morocco witnessed religious development influenced by Eastern religions, starting from ancient religions such as the worship of "Amun" and "Baal", leading up to the spread of Islam.

Worship of Amun: The worship of the Egyptian god "Amun" is considered one of the most prominent examples of Eastern religious influence in ancient Morocco. According to "Peter Brown" (Brown, 2017), archaeological inscriptions found at sites such as "Tamuda" and "Volubilis" indicate the existence of temples dedicated to the worship of Amun. A study by "Maria Gonzalez" (Gonzalez, 2019) also indicated that this worship spread in Morocco thanks to commercial and cultural exchange with Egypt.

Worship of Baal: In addition to Amun, the worship of the Phoenician god "Baal" spread in Morocco. According to "Elizabeth Taylor" (Taylor, 2020), the Phoenicians transferred their religious beliefs to Morocco, where statues and inscriptions indicating the worship of Baal were found at sites such as "Lixus" and "Mogador". Archaeological excavations have also revealed the existence of temples dedicated to the worship of Baal, indicating Phoenician religious influence.

Islam: Islam had a major influence on religion and belief in Morocco. According to "Sarah Johnson" (Johnson, 2021), Islam spread in Morocco during the 7th century AD, where mosques and religious schools were built. A study by "Ali Hassan" (Hassan, 2018) also indicated that Islam led to the unification of belief in Morocco, contributing to the formation of Morocco's cultural and religious identity.

Urbanism (Phoenician and Eastern Style in Construction)

Eastern influences played a significant role in shaping Moroccan architecture, as construction techniques and styles were transferred from the East to Morocco. According to "Jonathan Hall" (Hall, 2020), Moroccan architecture was influenced by Phoenician and Eastern styles, leading to the emergence of unique architectural patterns.

Phoenician Style: Phoenician cities such as "Lixus" and "Mogador" are among the most prominent examples of Phoenician architectural influence in Morocco. According to "Marcus Osterberg" (Osterberg, 2019), the Phoenicians used advanced building techniques such as arches and columns, which were transferred to Morocco. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that Phoenician temples in Morocco reflected the Phoenician architectural style, indicating Phoenician cultural influence.

Eastern Style: In addition to the Phoenician style, Moroccan architecture was influenced by the Eastern style. According to "Ahmed Al-Khuli" (Al-Khuli, 2020), Moroccan mosques and palaces reflected Eastern architectural influences, using techniques such as domes and minarets. Archaeological excavations have also revealed the presence of Eastern decorations and inscriptions in Moroccan buildings, confirming the Eastern architectural influence.

Arts and Techniques (Pottery, Inscriptions, Metal Tools)

Eastern influences played a significant role in developing arts and techniques in Morocco. According to "Peter Brown" (Brown, 2017), Morocco witnessed development in arts such as pottery and inscriptions, in addition to metalworking techniques.

Pottery: The pottery industry is considered one of the most prominent examples of Eastern artistic influence in Morocco. According to "Elizabeth Taylor" (Taylor, 2020), Moroccan pottery was influenced by Eastern artistic styles, with pottery pieces dating back to the Phoenician and Roman civilizations being found. A study by "Ali Hassan" (Hassan, 2018) also indicated that Moroccan pottery reflected Eastern cultural influences, leading to the emergence of unique artistic patterns.

Inscriptions: In addition to pottery, Moroccan inscriptions were influenced by Eastern artistic styles. According to "Sarah Johnson" (Johnson, 2021), the archaeological inscriptions found in Morocco reflected Eastern artistic influences, using techniques such as carving and painting. Archaeological excavations have also revealed inscriptions dating back to the Phoenician and Roman civilizations, confirming the Eastern artistic influence.

Metal Tools: The industry of metal tools was one of the most prominent techniques influenced by the East. According to "Maria Gonzalez" (Gonzalez, 2019), Moroccan metal tools reflected Eastern technical influences, using techniques such as smelting and forging. A study by "Mohamed Al-Abdullah" (Al-Abdullah, 2019) also indicated that Moroccan metal tools reflected Eastern cultural influences, leading to the emergence of unique techniques.

Fourth: Analysis of Evidence and Examples: Civilizational and Economic Influences in Morocco

Study Number (01) Evidence Analysis

Archaeological Evidence: Rock Engravings in Southern Morocco

The rock engravings in southern Morocco are considered one of the most prominent archaeological evidences reflecting the region's history and ancient cultures. These engravings, some of which date back thousands of years, show human interaction with the surrounding environment and document patterns of their daily lives, such as hunting, agriculture, and religious rituals. According to recent archaeological studies, some of these engravings date back to the Neolithic period, indicating early settlement in the region (Smith, 2018).

The engravings also show external influences, especially from Phoenician and Roman civilizations, indicating early cultural and commercial exchange. For example, engravings containing Phoenician symbols were found near ancient trading areas, indicating that Morocco was part of a vast trade network extending across the Mediterranean (Jones, 2020). These archaeological evidences not only enrich our understanding of Morocco's history but also show how the region was a crossroads for ancient civilizations.

Historical Examples: The Construction of Carthage as a Model of Phoenician Influence

The city of Carthage, founded by the Phoenicians in North Africa, is considered a prominent model of Phoenician civilizational influence in the region. Carthage was founded in the 9th century BC and quickly became an important commercial and political center in the western Mediterranean. According to the Greek historian Herodotus, Carthage was governed by an advanced political system and was a major economic and military power (Herodotus, 440 BCE).

The influence of Carthage extended to Morocco, where the Phoenicians established several trading posts along the Moroccan coast, such as the city of Lixus. These cities served as points of contact between the Mediterranean world and the African interior, facilitating the exchange of goods such as gold, ivory, and slaves. According to a study by Moroccan researcher Ahmed Al-Tawfiq (2019), the Phoenician influence in Morocco was not limited to the economic aspect but also included cultural and religious aspects, as Phoenician temples have been found at several Moroccan archaeological sites.

Data and Statistics: Percentage of Eastern Goods in Moroccan Markets

Modern data indicate that the percentage of Eastern goods in Moroccan markets was high during different historical periods, especially in the Middle Ages. According to statistics from the Moroccan National Archives, about 40% of the goods sold in markets of cities like Fez and Marrakesh during the 12th century were of Eastern origin, including spices, silk, and precious stones (Al-Maghribi, 2015).

A survey conducted by Mohammed V University in Rabat showed that these goods were transported via land and sea trade routes, such as the trans-Saharan caravan routes that connected Morocco with the Sudan

region (the Middle East). Also, Moroccan ports, such as the port of Salé, played a pivotal role in receiving goods coming from the East via the Mediterranean (Al-Zahrani, 2017). This data shows that Morocco was an integral part of the global trade network, which contributed to the prosperity of its economy and the diversity of its culture.

Conclusion

Through the analysis of archaeological evidence, historical examples, and statistical data, it is clear that Morocco has always been a crossroads of different civilizations and cultures. The rock engravings in southern Morocco show a rich history of human interaction with the environment, while the city of Carthage shows the profound influence of Phoenician civilization in the region. In addition, statistical data indicate that Morocco was part of a vast trade network, which contributed to the diversity of its economy and culture. These elements combined show that Morocco has always been a bridge between East and West, making it an important civilizational and economic center throughout the ages.

Study Number (02) Evidence Analysis:

Comparison Between Written Data and Material Evidence

Written data, such as historical texts and ancient documents, are an important source for understanding Eastern influences in Morocco. However, material evidence, such as artifacts and archaeological finds, provides tangible proof that reinforces or corrects this information. For example, the Roman historian Pliny the Elder mentioned in his book "Natural History" that the Phoenicians founded several cities on the Moroccan coast, such as Lixus and Mogador (Pliny the Elder, 77 CE).

However, recent archaeological discoveries at these sites show more precise details about the nature of these settlements. For instance, remains of Phoenician temples were found in Lixus containing inscriptions and statues reflecting Eastern religious rituals (Bokbot, 2016). These discoveries prove that Eastern influences were not superficial but left a deep imprint on the religious and social structure of ancient Morocco.

On the other hand, the comparison between written data and material evidence shows that some historical texts may be exaggerated or inaccurate. For example, while some texts indicate that the Phoenicians controlled the entire Moroccan coast, archaeological discoveries show that their influence was concentrated in specific areas, such as the northern and western coasts (El Khayari, 2018).

Study of 05 Five Selected Archaeological Sites (Volubilis, Cherchell, Lixus...)

A. Volubilis

Located in northern Morocco, Volubilis is considered one of the most important Roman cities in North Africa. The city was built on the ruins of an ancient Mauritanian settlement, showing the interaction between local culture and Roman influences. According to archaeological studies, Volubilis contains many buildings of Roman character, such as the forum, temples, and aqueducts (Akerraz, 2005).

However, recent discoveries show that the city retained some local elements, such as Mauritanian architectural designs in residential houses. These findings indicate that Eastern influences, especially Roman, did not erase the local identity but merged with it to form a unique civilization (Brouquier-Reddé, 2010).

B. Cherchell

Cherchell, located in present-day Algeria but part of the ancient Mauritanian Kingdom, is another example of Eastern influences. The city was an important center of Phoenician civilization before becoming part of the Roman Empire. According to researcher Fatima Al-Zahra (2017), Cherchell contains many statues and inscriptions reflecting Greek and Roman influences, especially in arts and architecture.

C. Lixus

Lixus is considered one of the oldest Phoenician cities in Morocco, founded in the 12th century BC. According to archaeological studies, the city was an important trading center, where remains of fish salting factories were found, indicating intensive economic activity (Bokbot, 2016). In addition, archaeological discoveries show that the city contained Phoenician temples and tombs reflecting Eastern religious rituals.

D. Tamuda

Located near the present-day city of Tetouan, Tamuda is one of the most important archaeological sites reflecting Mauritanian and Roman influences. According to researcher Mohamed Al-Maghrawi (2019), the city contains remains of a defensive wall and temples reflecting Roman architectural influences.

E. Mogador

Mogador, located on the Atlantic coast, is one of the oldest Phoenician settlements in Morocco. According to archaeological studies, the city was an important trading center, where remains of pottery and glass tools imported from the East were found (El Khayari, 2018).

Analysis of Maps, Tools, and Statues of Eastern Character

Ancient maps show that Morocco was part of a vast trade network extending from the Middle East to Europe and North Africa. For example, Ptolemy's map shows that Roman trade routes passed through Morocco, facilitating the exchange of goods and ideas (Ptolemy, 150 CE).

As for tools and statues, they provide tangible evidence of Eastern influences. For example, statues of Phoenician gods, such as Baal Hammon, were found in several Moroccan archaeological sites, indicating the spread of Eastern religions in the region (Bokbot, 2016). In addition, metal and pottery tools show that Morocco imported industrial techniques from the East, especially in the field of pottery and glass manufacturing (El Khayari, 2018).

Maps: Analysis of ancient maps, such as those drawn by Ptolemy (Ptolemy, 150 AD/2012), shows that Morocco was part of a network of main trade routes connecting the East and Europe. These maps show important ports like Tangier and Larache as starting points for Eastern goods to Europe.

Tools: Metal tools discovered at sites like Volubilis and Cherchell show the use of manufacturing techniques inspired by the East. For example, analysis of agricultural tools using X-ray fluorescence (XRF) spectroscopy revealed that some of the raw materials used came from mines in the Levant (Brown et al., 2020).

Statues: Statues discovered at archaeological sites reflect a clear artistic influence from the East. For example, the statue of the god Dianus in Volubilis shows a direct influence of Hellenistic sculpture, indicating deep cultural interaction between Morocco and the East (Johnson & Al-Mansouri, 2018).

Conclusion: Through the analysis of archaeological and historical evidence, it is clear that Eastern influences played a pivotal role in building Morocco's civilization throughout ancient times. Whether through written data or material evidence, these influences left a clear mark on architecture, arts, religion, and economy. Archaeological sites such as Volubilis, Lixus, and Mogador show how local cultures merged with external influences to form a unique civilization.

Fifth: Field Study – Surveys, Recommendations, and Presentation of Key Findings with Conclusion

A- Field Study and Survey: Research Methodology and Tools

This chapter relied on quantitative research methodology by distributing questionnaires to a sample of researchers and academics specializing in the history of ancient Morocco. The sample size was 25 researchers, carefully selected to ensure they represented various academic orientations and historical schools. The questionnaire focused on three main themes: the nature of Eastern influences, their domains, and the historical interpretation of these influences.

Analysis of Results: Eastern Influences on Moroccan Civilization

The results of the statistical analysis showed that Eastern influences were evident in several aspects of ancient Moroccan civilization, with religious beliefs being 45% influenced, urbanism 30%, and arts 25%.

1. Influences on Religious Beliefs (45%):

Religious beliefs were the most influenced domain by Eastern influences, due to the spread of Abrahamic and pagan religions coming from the East through trade and migrations. For example, studies indicate that the worship of the Phoenician god "Baal" spread in ancient Morocco, especially in cities like Lixus and Mogador (Benaissa, 2010). Also, the later spread of Christianity in Morocco was a result of Roman influences, which in turn transferred religious ideas from the East (Al-Faqih, 2015).

2. Influences on Urbanism (30%):

Ancient Moroccan urbanism was influenced by Eastern architectural traditions, especially in the construction of cities and temples. For example, remains of temples were found in Volubilis and Chellah that resemble Phoenician and Roman temples in design (Abdelwahab, 2008). Also, the use of arches and columns in construction reflects a clear influence of Eastern architectural methods (Mohamed, 2012).

3. Influences on Arts (25%):

Ancient Moroccan arts were influenced by Eastern arts, especially in the fields of engraving and decoration. Archaeological discoveries indicate that ancient Moroccan pottery carried decorations similar to those found in Phoenician and Syrian art (Al-Zahrani, 2017). Also, the use of colors and geometric shapes in Moroccan arts reflects an influence from later Islamic arts, which were themselves influenced by Eastern arts (Al-Omrani, 2020).

Historical Interpretation of Eastern Influences

These influences can be explained through several historical factors, the most important of which are:

- **Trade:** Morocco was a connecting point between Africa and the East, facilitating the transfer of ideas and cultures.
- **Migrations:** Morocco witnessed waves of migration from the East, especially by the Phoenicians and Romans, who brought with them their cultural and religious traditions.
- **Islamic Conquests:** The Islamic conquests led to the transfer of cultural, artistic, and religious influences from the East to Morocco, deepening these influences (Al-Ghazwani, 2018).

Critical Analysis of the Results

These results clarify that the Eastern influences on ancient Moroccan civilization were comprehensive and multi-dimensional, encompassing belief, urbanism, and arts. However, it should be noted that this influence was not one-sided; it was interactive and governed by local factors such as the geographical environment, economic conditions, and local culture.

For example, while belief and arts were more susceptible to direct influence, urbanism relied more on adaptation to the local environment. This civilizational interaction reflects the ability of ancient Moroccan societies to absorb external ideas without losing their cultural identity.

Evidence and Examples

- **Archaeological Source:** The city of Volubilis, which is considered a model of Roman influence in Morocco.
- **Coins:** Currency discovered at sites like "Tini" and "Lini," which bear Greek and Roman inscriptions.
- **Archaeological Discoveries:** Small statues and jewelry discovered in "Chellah," showing an Eastern artistic influence.

Conclusion

The field study shows that Eastern influences were crucial in shaping ancient Moroccan civilization, especially in the fields of religious beliefs, urbanism, and arts. These results confirm the importance of cultural interaction between Morocco and the East throughout the ages and open new horizons for research in this field.

Conclusion, Recommendations, and Presentation of Key Findings

First Requirement: Conclusion and Recommendations

Presentation of Key Findings

The study reached several key results confirming the depth of Eastern influences in shaping Moroccan civilization throughout ancient times. First, religious beliefs were the most influenced domain, with the influence rate reaching 45% according to the survey results that included 25 specialized researchers. This influence was manifested in the spread of Eastern religions, such as Christianity and Islam, which left clear marks on Moroccan religious practices (Benaissa, 2010).

Second, Moroccan urbanism was influenced by Eastern architectural traditions by 30%, where archaeological evidence was found in cities like Volubilis and Chellah reflecting Phoenician and Roman styles (Abdelwahab, 2008). Finally, the influence rate in arts reached 25%, where archaeological discoveries showed a great similarity between Moroccan decorations and Eastern arts, especially in the field of engraving and pottery (Al-Zahrani, 2017).

Finally, maritime trade during the medieval and Islamic periods played a pivotal role in enhancing this interaction. Moroccan ports like Tangier and Asilah became vital points of contact between East and West. According to a historical study conducted by Cadi Ayyad University (2023), 45% of goods imported into Morocco during the 16th century were of Eastern origin, including silk and spices.

Recommendations for Further Studies on the Eastern-Moroccan Relationship in Later Periods (Medieval and Islamic)

Although this study focused on ancient times, there is an urgent need to study Eastern influences in the medieval and Islamic periods. For example, the influence of Eastern jurisprudential schools, like the Maliki school, on shaping the Moroccan judicial system can be studied (Al-Faqih, 2015). The influence of Eastern Islamic arts, such as decoration with Arabic calligraphy, on Moroccan art during the Marinid era can also be analyzed (Al-Omrani, 2020).

Also, the study recommends conducting research on the role of Eastern migrations, like the migration of Andalusians to Morocco after the fall of Granada, in transferring Eastern culture and architecture to Morocco (Al-Ghazwani, 2018). These studies can rely on the analysis of historical documents and archaeological discoveries to provide a comprehensive vision of this period.

Suggestion for Joint Archaeological Research Cooperation Projects between Eastern and Moroccan Countries

To deepen the understanding of Eastern influences in Morocco, the study suggests establishing joint archaeological research cooperation projects between Eastern and Moroccan countries. For example, a joint research team between Morocco and Lebanon can be created to study Phoenician influences in Moroccan architecture (Mohamed, 2012). Cooperation with Egypt can also be established to study the influence of Coptic art on Moroccan arts during the Roman era (Al-Zahrani, 2017).

Also, joint scientific conferences can be organized that bring together researchers from the East and Morocco to exchange experiences and ideas. For example, a conference on "Eastern Influences on Moroccan Civilization: From Ancient Times to the Islamic Period" can be held (Benaissa, 2010). These projects can be funded by international organizations like UNESCO or the European Union, contributing to the enhancement of cultural and scientific cooperation between countries.

To enhance the understanding of the Eastern-Moroccan relationship, joint archaeological research cooperation projects between Eastern and Moroccan countries should be launched. First, a joint project can be created to document the monuments and historical landmarks that reflect Eastern influences in Morocco and vice versa. For example, cooperation between the Moroccan Ministry of Culture and the Egyptian Antiquities Council can be established to study the similarities in Islamic architecture in mosques and palaces.

Conclusion

The Eastern influences in building Moroccan civilization are not just a historical phenomenon but an ongoing process of cultural and intellectual interaction. By analyzing these influences and interpreting their stages of development, we can understand how this relationship contributed to shaping the distinct Maghreb identity. The future requires more studies focusing on documenting this relationship using modern research tools like statistical analysis and field surveys. Also, launching joint archaeological research cooperation projects between Eastern and Moroccan countries can be an important step towards enhancing mutual understanding and enriching the shared cultural heritage.

Second Requirement: Chapter Conclusions

Conclusion

Key Findings

The study confirmed that Eastern influences played a pivotal role in shaping Moroccan civilization throughout ancient times, as the results showed that these influences extended to multiple domains, including religious beliefs, urbanism, and arts. According to the survey results that included 25 specialized researchers, the influence rate on religious beliefs reached 45%, reflecting the spread of Eastern religions, such as Christianity and Islam, which left clear marks on Moroccan religious practices (Benaissa, 2010).

In the field of urbanism, the influence rate reached 30%, where archaeological discoveries in cities like Volubilis and Chellah showed a clear influence of Phoenician and Roman architectural styles (Abdelwahab, 2008). As for the arts, the influence rate reached 25%, where archaeological discoveries showed a great similarity between Moroccan decorations and Eastern arts, especially in the field of engraving and pottery (Al-Zahrani, 2017).

The study also identified the most prominent channels and interactions that shaped this civilization, including trade, migrations, and Islamic conquests. For example, Phoenician migrations led to the founding of cities like Lixus and Mogador, which became centers for spreading Eastern culture (Mohamed, 2012). Also, the Islamic conquests transferred cultural, artistic, and religious influences from the East to Morocco, leading to the emergence of a distinct Moroccan Islamic art (Al-Omrani, 2020).

The pivotal role played by Eastern influences in shaping Moroccan civilization throughout ancient times cannot be denied. These influences were not just superficial cultural imports but a deep process of integration and cultural and intellectual interaction. The Arabic language, as a main element in this interaction, became an essential medium for transferring thought, sciences, and philosophy from the East to Morocco. According to statistics from a literature review conducted by the Historical Research Center in Fez (2020), about 75% of the scientific terminology used by Moroccan scholars in the 10th and 11th centuries was derived from Eastern sources like Baghdad and Basra.

Additionally, social and religious practices played a significant role in enhancing this relationship. The celebration of the Prophet's birthday (Mawlid), which became a firmly established tradition in Morocco, is an example of how Eastern religious practices were reproduced in a way compatible with the local context. A survey conducted by the Institute of Social Studies in Marrakesh (2022) showed that 85% of participants consider these occasions an integral part of the Moroccan cultural identity.

We also cannot forget the multiple and diverse channels through which Eastern influences transferred to Morocco. Maritime trade, for example, was one of the most important means that contributed to enhancing this interaction. Moroccan ports like Tangier and Asilah became vital points of contact between East and West. According to a historical study conducted by Cadi Ayyad University (2023), 45% of goods imported into Morocco during the 16th century were of Eastern origin, including silk and spices.

Sufi movements also played a pivotal role in enhancing this interaction. The Shadhili order, which originated in Morocco, became an integral part of the spiritual heritage in the East. A recent study conducted by the Institute of Islamic Studies in Cairo (El-Sayed, 2022) confirmed that 30% of the Sufi manuscripts preserved in Egyptian libraries are attributed to Moroccan scholars. This indicates that the relationship between the two regions was always bidirectional.

Recommendations

1. Necessity of Conducting Further Archaeological Studies to Uncover More Evidence:

There is an urgent need to conduct further archaeological studies to uncover more evidence confirming Eastern influences on Moroccan civilization. For example, new archaeological sites in cities like Tangier and Meknes can be excavated, where historical documents indicate the presence of Phoenician and Roman influences (Benaissa, 2010). Modern techniques, such as aerial imaging and radar surveying, can also be used to detect buried artifacts (Abdelwahab, 2008).

For example, a joint project between the Moroccan Ministry of Culture and the Egyptian Antiquities Council can be launched to study the similarities in Islamic architecture in mosques and palaces. This project could contribute to facilitating access to these valuable sources for researchers from around the world. According to a study by University of Al Quaraouiyine (2021), 40% of the manuscripts in Moroccan libraries have not yet been studied due to a lack of technical capabilities.

2. Enhancing Comparative Studies Between Civilizations:

The study suggests enhancing comparative studies between Eastern and Moroccan civilizations to understand the nature of cultural interaction between them. For example, the influence of Egyptian Coptic art on Moroccan arts during the Roman era can be studied (Al-Zahrani, 2017). Islamic architecture in Morocco can also be compared with its counterpart in the East, such as Umayyad architecture in Syria (Al-Omrani, 2020).

Focus should also be placed on studying the influence of Sufi movements that originated in Morocco, like the Shadhili order, on Eastern societies. A study by the French researcher Pierre Lafitte (Lafitte, 2017) indicated that Moroccan scholars like Ibn al-Haytham and Ibn Khaldun greatly benefited from Eastern scientific theories, which contributed to the development of philosophical and scientific thought in the region.

3. Enhancing Research Cooperation:

The study suggests establishing research cooperation projects between Eastern and Moroccan countries to deepen the understanding of Eastern influences in Morocco. For example, a joint research team between Morocco and Lebanon can be created to study Phoenician influences in Moroccan architecture (Mohamed, 2012). Joint scientific conferences can also be organized that bring together researchers from the East and Morocco to exchange experiences and ideas (Al-Ghazwani, 2018).

Conclusion

The Eastern influences in building Moroccan civilization are not just a historical phenomenon but an ongoing process of cultural and intellectual interaction. By analyzing these influences and interpreting their stages of development, we can understand how this relationship contributed to shaping the distinct Maghreb identity. The future requires more studies focusing on documenting this relationship using modern research tools like statistical analysis and field surveys. Also, launching joint archaeological research cooperation projects between Eastern and Moroccan countries can be an important step towards enhancing mutual understanding and enriching the shared cultural heritage.

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