

THE IMMIGRATION OF MOROCCAN JEWS TO "ISRAEL" 1961-1964

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Abstract

This study conducts a comprehensive investigation into the migration of Moroccan Jews to Israel (the Zionist entity) during the years 1961 to 1964, emphasizing the political, social, and ideological forces that influenced this significant historical event. The primary objective is to elucidate the role of Zionist organizations and their impact on Jewish emigration from Morocco during a time characterized by pan Arab nationalism and escalating anti-Israel sentiment. Methodologically, the research employs a qualitative historical approach, drawing upon both Arab and foreign primary and secondary sources. The findings indicate that Zionist organizations, including clandestine groups such as Misgeret, orchestrated and facilitated Jewish emigration by manipulating political discourse, staging media campaigns particularly following the 1961 Yagur shipwreck and negotiating with Moroccan authorities in a discreet manner. The accession of King Hassan II represented a pivotal moment, as Morocco transitioned towards a more diplomatic and structured emigration policy, motivated by international pressure and the aspiration to enhance its global image. The study concludes that emigration was not merely a consequence of internal Moroccan conditions, but rather the outcome of coordinated international efforts that intertwined humanitarian, political, and strategic motives. Practically, this research illuminates the intersection of geopolitical narratives and covert operations in shaping demographic shifts, providing valuable insights for scholars of migration, Middle Eastern politics, and contemporary Jewish history.

Keywords: *Immigration, Moroccan Jews, Istiqlal, The Zionist entity.*

INTRODUCTION

Between 1961 and 1964, Morocco experienced a significant wave of immigration among Moroccan Jews to Israel (the Zionist entity), facilitated by the support and funding of Jewish organizations in the United States and Europe, including the World Jewish Congress and the World Jewish Association. In this context, these organizations dispatched several delegates to engage with the Jewish community in Morocco, encouraging them to immigrate to Israel (the Zionist entity) under the slogan "Save the Jews of Morocco." Zionist propaganda targeted the Moroccan government by disseminating leaflets that criticized its policies restricting Jewish immigration. Simultaneously, it urged Moroccan Jews, particularly those in Casablanca, to immigrate to Israel through both legal and illegal means, whether openly or covertly.

The leaders of "Israel" movement framed the migration of Jews from Arab countries to Israel. as a rescue mission, aimed at saving them from annihilation, destruction, and peril like the threats faced by European Jews during World War II under the Nazi regime. These leaders exerted considerable effort to amplify the perceived dangers confronting Jews worldwide, particularly in Arab nations, warning of the potential for a new genocidal catastrophe. This narrative was instrumental in persuading many to immigrate, as it was viewed as a crucial element of national security and military strength for the nascent state of Israel.

Although the migration of Moroccan Jews to "Israel" between 1961 and 1964 was officially attributed to internal Moroccan developments and regional political shifts, historical evidence reveals a concealed, yet influential role played by Zionist organizations. These groups strategically exploited the prevailing political and social conditions to advance their ideological and strategic goals. This calls for a critical examination of the extent to which these organizations influenced and directed the course of Jewish migration from Morocco, as well as how the Moroccan state navigated this issue amid international and media pressures.

This study poses the following central questions: What role did Zionist organizations play in facilitating the migration of Moroccan Jews to "Israel" between 1961 and 1964? How did Moroccan authorities respond to this involvement considering domestic and international political challenges?

The study hypothesizes that the large-scale migration of Moroccan Jews was not merely the result of internal pressures or personal aspirations to emigrate, but rather the outcome of strategic planning orchestrated by Zionist organizations in collaboration with both internal and external actors. These groups utilized covert diplomatic channels, media influence, and international pressure to soften the Moroccan state's position and enable a discreet yet organized management of the migration process.

Methodologically, the study adopts a historical-analytical approach, tracing relevant events, official documents, and political correspondences. It analyzes the positions of key actors including Zionist organizations, Moroccan authorities, and Western powers—while also examining the political transition in Morocco following the death of King Mohammed V and the ascension of King Hassan II. The research draws on both primary and secondary sources in Arabic and French, in addition to archival documents and contemporary media reports.

2. The role of Zionist organizations in the displacement of Moroccan Jews 1961-1962:

These perceptions significantly influenced Moroccan Jews following Morocco's independence, prompting serious contemplation about immigrating to Israel (The Zionist entity), especially considering the rise of Arab revolutionary ideologies during the 1960s and the prevailing hostility towards Israel (the Zionist entity). To underscore the significance of this topic, the focus of research has been placed on "the immigration of Moroccan Jews to Israel (the Zionist entity) from 1961 to 1964," drawing on various Arab and foreign sources that illuminate the numbers of immigrants, the motivations behind their immigration, and the outcomes of this migration.

The Role of Zionist Organizations in the Displacement of Moroccan Jews (1961-1962)

The clandestine Jewish emigration from Morocco experienced a significant escalation in the late 1950s, culminating in a critical turning point in early 1961. On January 11 of that year, the 'Yagoz' ship originally a British World War II warship that had been repurposed by the American 'Joint' organization for the smuggling of Moroccan Jews sank approximately 15 kilometers off the Moroccan coast due to severe storms and high waves. The vessel was carrying around 42 Jewish passengers, in addition to its crew and two members of the Joint organization (Omar Boum, 2017, pp. 205–206).

Tragically, only the captain and a few crew members survived, while 22 bodies were recovered and subsequently buried in Al Hoceima, a coastal city in Morocco.

A marine expert's report had previously warned against sailing with passengers due to the ship's deteriorating condition and overloading. Despite this forewarning, Israel (The Zionist entity) authorities exploited the incident for political gain. Following recommendations from Mossad, the Israel (the Zionist entity) government initiated a global media campaign aimed at pressuring Morocco, accusing its authorities of responsibility for the tragedy (Omar Boum, 2017, p. 206).

This campaign, spearheaded by the American media and influenced by the Jewish lobby, resonated within the French press as well. Both media outlets underscored the deteriorating situation of Moroccan Jews, particularly in the aftermath of the Arab League summit in Casablanca (1959), which imposed restrictions on Jewish communication with relatives in Israel (the Zionist entity) due to Morocco's membership in the Arab Postal Union and a general ban on Jewish emigration (Ibrahim Sarfaty, 2022, p. 53).

The media outcry, fueled by Jewish pressure groups in the United States and Europe, portrayed Morocco as a nation persecuting Jews—an accusation that carried significant weight in the context of the Holocaust. Consequently, Morocco began to gradually soften its previously rigid stance on Jewish emigration following 1961 (Ahmed AlShahat Heikal, 2007, p. 102).

A notable policy shift occurred with the accession of King Hassan II, who succeeded his father, King Mohammed V, on February 26, 1961. Born in Rabat in 1929, Hassan II received his education at Moulouya School and the Royal College before obtaining a law degree from Bordeaux University in 1952. He served in the French Navy and later played pivotal political and military roles in Morocco's journey to independence. As Crown Prince and political advisor, he was deeply engaged in state affairs prior to ascending to the throne, a position he held until his death in 1999 (Abdul Rahman Ibn Zidan, 1937; Huda Hassan AlKhafaji, 2005).

King Hassan II recognized that enhancing Morocco's international image, particularly in the West, necessitated addressing the global backlash that followed the Yagoz incident (Ahmed AlShahat Heikal, 2007, pp. 103–104). In response, Morocco adopted a 'legal' and diplomatic framework to regulate Jewish emigration. This approach involved negotiations with major Jewish organizations, politicians, and Moroccan officials, with the support from the United States and France. Both nations conditioned their aid to Morocco on the adoption of a more tolerant policy toward

Jews. The outcome was a mutually beneficial arrangement that facilitated organized emigration under politically and financially favorable terms (Ahmed Shahlan, 2009, p. 313).

Since the beginning of 1961, Jewish organizations in the United States and Europe have accused the Moroccan government of imposing restrictions on the Jews residing within its territory and limiting their movement. These organizations have presented a distorted portrayal of the conditions faced by Jews and the deterioration of their economic circumstances, attributing it to the influx of Arabs into fields of work that were previously dominated by Jews. This situation has emboldened advocates of immigration within Morocco to challenge the trend toward integrating diverse groups, Arabizing education, and unifying the curriculum, thereby creating a rift within the Jewish community and raising the Jewish issue, which had not previously been prominent, and calling for the establishment of a central Jewish body with centralized authority.

In March 1961, a significant transformation occurred in the emigration process from Morocco, marked by political concessions that followed the achievements of the leader of the Zionist organization known as 'AlMisgeret.' This clandestine group, established in 1955 by Isser Harel, the head of the Mossad, played a pivotal role in this shift. The organization, which also included Omer Harel, another prominent figure in the Mossad, became influential in the Greater Maghreb region, particularly in Morocco, Algeria, and Tunisia. Operating primarily from Paris, the organization-initiated communication with Jewish communities across the Maghreb (Bahaa alAmir, 2021, pp. 60). In collaboration with notable Moroccan Jewish leaders, the Misgeret organization facilitated a channel of communication with the royal court. Following several discreet meetings in Europe between these leaders and the Misgeret organization, an agreement was reached that eliminated barriers for Jews wishing to emigrate.

It was stipulated that they had the right to leave Morocco, provided that this was conducted within an official legal framework. Furthermore, the designated destination for these emigrants should not be Israel (the Zionist entity), and if it were, it must remain undisclosed (Ahmed Shahat Heikal, 2007, p. 104).

Since his arrival in Casablanca in 1961, Alex Gammon, one of the most prominent members of the World Jewish Congress, has made various friends within Moroccan Jewish circles and beyond. Presenting himself as an English Protestant businessperson, he succeeded in winning over the vice president of the Council of Jewish Communities, David Ammar, and businessperson Sam Bazraf, who belonged to the Shura Party and the World Jewish Association, to pursue dialogue with the country's highest authorities.

Sam Bazraf, a member of Minister of Labor Abdelkader Ben Jelloun's party, was a prominent Moroccan lawyer and politician. Born on April 11, 1908, in Tangier, he pursued his education at the Faculty of Law and the School of Political Science in Paris. After completing his studies, he entered the legal profession and held the position of Minister of Finance from December 7, 1955, to November 20, 1956, followed by his role as Minister of Justice from November 13, 1963, to August 20, 1964. Additionally, he served as the president of the Wydad Athletic Club from 1942 to 1944. Bazraf passed away on May 8, 1992, in Casablanca (Mohammed Rizwani and Ahmed Bou Jd Ad, 2007, p. 12). He had a deep affinity for Moroccan Jewish communities and, years prior, was assigned to defend a group of undocumented immigrants facing trial. The initial round of secret negotiations commenced in Geneva in May 1961, involving Abdelkader Ben Jelloun and Alex Gaimon. Gaimon consistently presented himself as a British citizen. Walter Eytan, Israel (The Zionist entity)'s ambassador in Paris, also participated in some of these meetings. Eytan, an Israel (The Zionist entity) diplomat born on July 24, 1910, in Munich, saw his family relocate to Switzerland during World War I before settling in Britain. He attended Oxford University and played a significant role in the establishment of the new State of Israel (the Zionist entity). Eytan became the spokesman for the political department of the Jewish Agency and was the first director of the Agency's Public Service College, founded in 1946. He served as the Director General of the Israel (the Zionist entity) Ministry of Foreign Affairs from 1948 to 1959 and as Israel (the Zionist entity)'s Ambassador to France from 1959 to 1970. He passed away in 2001 (Michael A. Jolles and William Rubinstein, 2011, p. 114).

In June of the same year, Minister Ben Jelloun presented the Jewish delegation with a preliminary draft agreement, developed in light of an extensive study by the Ministry of Interior and security services (Khairia Kassimia, 2015, p. 644), which was approved by the highest authority in the country, to allow the departure of 50,000 Jews provided that four conditions were met:

1. Absolute secrecy: All immigration trips are carried out from ports and airports outside normal working hours.
2. The official destination of the trips is Canada, America, and Europe, and not in any case towards Israel (The Zionist entity), and the tasks of organizing the departure are handled by an organization that has no official connection to the Hebrew state.
3. Paying financial compensation to cover the exceptional expenses of the Moroccan administration.
4. Commitment to put an end to all clandestine operations until the signing of the agreement. If the first three conditions were not objectionable, the fourth condition posed a moral issue for the Mossad and the Israel (the Zionist

entity) government, and given the historical nature of this opportunity, the Israel (the Zionist entity) authorities decided to abide by the requirements of the last condition (Robert Asraf, 2009, pp. 110-111).

On the same front, both Israel (the Zionist entity) and global public opinion advocating for Jewish migration from Morocco exerted pressure on the Israel (the Zionist entity) government to expedite the various stages of this migration, thereby drawing global attention to its significance. The rallying cry "Save the Jews of Morocco" emerged during this period. In this context, Israel (the Zionist entity) Foreign Minister Golda Meir, a prominent politician born on May 3, 1898, in Kiev, migrated with her father to the United States in 1903 in search of employment. She attended Fourth Street School from 1906 to 1912 in Milwaukee, Wisconsin, and later enrolled in high school at the age of 14. Continuing her education in Denver, she graduated in 1915. After her marriage, she left her job and migrated with her husband to Palestine in 1921. In 1948, she returned to the United States, where she raised funds from the American Jewish community to procure weapons for the nascent state of Israel (the Zionist entity). Golda Meir was one of the twentyfour signatories of the Israel (the Zionist entity) Declaration of Independence on May 14, 1948. Subsequently, she was appointed as Israel (the Zionist entity)'s ambassador to the Soviet Union from 1948 to 1949. Following this role, she was elected Minister of Labor in 1949, a position she held until 1956. In 1956, she ascended to the role of Israel (the Zionist entity)'s Foreign Minister. In 1969, she was elected as Israel (the Zionist entity)'s Prime Minister, serving from March 1969 until 1974. She passed away in 1978 (Frank N. Magill, 1999, pp. 2472–2479).

The Moroccan government faced criticism for allegedly making life unbearable for the Jewish community. This incident, along with a media campaign, elicited varied responses from different sectors. Some Moroccan Jews took a definitive stance against Zionist propaganda, cautioning the nation about divisive forces. Several political parties in Morocco expressed their strong commitment to resist Zionism, viewing it as a national threat, while also advocating for the democratic rights of Jews as equal citizens. They aimed to organize a media campaign to present Morocco's perspective to the public (Khayriya Qasimi, 2015, p. 644).

In retaliation, Zionist propaganda persisted, with leaflets denouncing the government being distributed by certain Moroccan Jews, particularly in cities like Casablanca. In response, the government and community leaders sought to unite against this campaign. A government statement accused certain officials of acting in the interests of a foreign entity, thereby jeopardizing national security. The Council of Communities condemned the distribution of leaflets and the influx of funds from unknown sources that aimed to incite division and conflict. They also protested the hostile media campaign targeting Morocco, reaffirming the commitment of Moroccan Jews to participate in the nation's rebuilding and to express their loyalty to their homeland (Khairia Qasimia, 2015, p. 644).

On the other hand, in July 1961, an agreement was reached between the Hebrew Section of the Jewish Agency and Isser Harel (Bernard Reich and David H. Goldberg, 2016, p. 208). The Mossad's Meseret, a subsidiary of the Mossad, was tasked with organizing covert operations aimed at demolishing parts of Jerusalem, Paris, and AdDar, as well as conducting displacement operations in these areas, in collaboration with the Israel (the Zionist entity). Occupation Forces (IOF) to take control of assembly camps in the Tarek mountains, Marseille, and Neapolitan. Meanwhile, the migration section of the Jewish Agency was receiving the Shabab, ensuring that the immigration process was completed by the time they reached Nablus (Baha alAmir, 2021, p. 61).

During the 25th World Zionist Congress held in Jerusalem on September 1, 1961, the Executive Committee adopted a resolution to take effective action to facilitate the emigration of Jews from North Africa, deeming this process one of the most important responsibilities of the Zionist movement. The conference participants also highlighted the plight of over 500,000 Jews in North Africa, primarily in Morocco, who faced severe persecution and were unable to emigrate to Israel (the Zionist entity). They emphasized the urgent need to save these individuals and bring them to Israel (the Zionist entity) (Khairiya Qasimiya, 2015, p. 643).

Accordingly, it was also agreed that a non-Zionist body would assume the task of supervising the organization of Jewish immigration operations, the choice fell on the HIAS organization (Hebrew Immigrant Assistance and Protection Society), founded in New York City in 1909 following the merger of the Hebrew Protection Bureau Association (1884) and the Hebrew Immigrant Assistance Society (1902), to provide for the growing needs of Jewish immigrants from Eastern Europe and North Africa, and to help them obtain employment and full citizenship. (1902), to provide for the growing needs of Jewish immigrants from Eastern Europe and North Africa, and to help them obtain employment and full citizenship, the association devoted its efforts to support and assist immigrants from Germany after the harassment they suffered under the Nazi regime (Encyclopedia Judaica, 1972, pp. 15391540).

The negotiations culminated in a Syrian economic displacement agreement, following the deaths of King Hussein II of Jordan and David BenGurion, the first Prime Minister of Israel (the Zionist entity). BenGurion, born in Plonsk, Poland in 1886, immigrated to Palestine in 1906 and served as Israel (The Zionist entity)'s first Prime Minister from 1948 to 1953. He played a crucial role in the establishment of the State of Israel (The Zionist entity), addressing significant challenges such as mass immigration, education reform, and the settlement of desert lands. After resigning

as Prime Minister, he continued to serve as a member of the Knesset and held the position of Minister of Defense in 1955. Later that year, he returned to the role of Prime Minister, stepping down after the 1955 elections and retiring from politics in 1970, before passing away in 1973 (Bernard Reich and David H. Goldberg, 2016, p. 108; Goldberg, 2016, p. 208). The Israel (the Zionist entity) government consented to allow Moroccan Jews to emigrate, providing \$500,000 to Morocco as a precautionary measure (Bahaa alAmir, 2021, p. 63). Additionally, they allocated \$100 for the first 50,000 immigrants and \$250 for each subsequent Jew. The immigration process was to occur through intermediary states rather than directly, with the selection based on the principle of freedom of movement. Furthermore, it was stipulated that all parties involved should take responsibility for organizing the immigration to Israel (the Zionist entity) (Bahaa Alamir, 2021, p. 63).

The money was not worth much to those who paid it, given the methods of collecting it and what they gained from it, and it was much less valuable to those who received it, because they sold a rich past with its civilizational values and the emotions of its victims from both sides, and the loss was great for an ancient country that cared for its children throughout the ages and equalized between them, and the loss was for the ancient Moroccan Jewish community that was uprooted from its base overnight as if it had not been and did not sing yesterday.

To enhance the professionalism of the document, it is essential to adopt a formal tone, utilize precise language, and ensure clarity in communication. This can be achieved by avoiding colloquialism, employing industry specific terminology, and structuring the content logically. Additionally, incorporating proper formatting, such as headings, bullet points, and consistent font styles, will contribute to a polished and professional appearance. By applying these strategies, you can significantly enhance your writing skills and communicate more effectively.

Furthermore, an active migration operation has been initiated in accordance with the provisions of the agreement. The first collective passport, which registers all members of an immigrant family together, was signed for Jewish families in Morocco on November 27, 1961. This initiative enabled the Moroccan authorities to prevent any attempts at classification that would leave behind the sick and elderly. It was explicitly stated in the passport that its holders can travel anywhere in the world, except for Israel (the Zionist entity) (Bahaa AlAmir, 2021, p. 63).

The mass migration of Moroccan Jews was called Operation Yachin (Ahmad Shahlan, 2009, p. 313). Yachin is the name of one of the two pillars erected by Hiram Abiff, a symbolic figure in Freemasonry, whose architectural tools are found in all Masonic symbols. According to Jewish sources, Hiram Abiff was an architect who began his work in Jerusalem. The prophet Solomon appointed him as the chief architect and head of the construction of the Temple. The character became famous in Masonic traditions as Hiram Abiff, the architect who dies defending the secret of architecture, symbolizing his loyalty (Christopher Powell, 2011, p. 1–26).

According to Jewish religious sources, Prophet David (peace be upon him) purchased land to build a central temple, but he did not begin construction. The Bible justifies this by stating that God prevented him due to his sin of killing one of his army leaders, Uriah the Hittite. The task thus fell upon his son, Solomon, who completed it between 960 and 953 BCE. This temple is called "Solomon's Temple" or "the First Temple." According to Jewish belief, Solomon built the temple on Mount Moriah, which is the site of the AlAqsa Mosque and the Dome of the Rock in Jerusalem. This mountain is referred to in Hebrew writings as "Mount of the Temple" or "Temple Mount" (Har HaBayit), meaning "the mountain of the house" (the house of God). Solomon's Temple was part of a royal architectural complex that included the king's palace and other buildings such as workshops, a meeting hall, a throne hall, a supreme court hall, a large harem building, and a house for Solomon's wife. The temple's structure was surrounded by a wide courtyard. Solomon's Temple stood on the small altar site, enclosed by a courtyard higher than the outer courtyard, separating it from the larger architectural complex. The people (the Hebrews) gathered in this courtyard during religious festivals and other occasions. Several gates allowed access to the temple's courtyard. The dimensions of Solomon's Temple were 90 feet long, 30 feet wide, and 45 feet high. Its layout, with its three parts (entrance, the temple or holy hall, and the Holy of Holies), was not significantly different from Canaanite temples (abed alWahab alMisiri, Volume 4, p. 160–161).

Some contend that this term encompasses multiple connotations. It signifies a pivotal era in Jewish history—the period of the united monarchy, which reached its zenith during the reign of the Prophet Solomon (peace be upon him). This was a time when the divine promise of land and salvation was realized. This period served as a model for Zionism, exemplifying power, prosperity, and dominance. Notably, this is not the first instance in which those facilitating the migration of Moroccan Jews have employed such religious terminology with Zionist implications; this tactic has been used to leverage the religious sentiments of Moroccan Jews and ignite their enthusiasm (Bahaa alAmir, 2021, p. 63–64).

The deportations by sea and air began at night from the port and airport of Casablanca, after the end of normal working hours and under the utmost conditions of secrecy. However, the matter was exposed, as The New York Times published in its December 8, 1961, issue the news of the departure of 120 Moroccan Jews under a program supervised by an

American Jewish charitable organization specializing in immigration to the United States. The Jewish Chronicle, for its part, confirmed the news in its December 15, 1961 edition, while the Israel (The Zionist entity) press, contrary to its usual practice, adhered to the government's instructions stressing the need for restraint and secrecy due to the extreme sensitivity of the subject, as it concerns the departure of Jews from an Arab country to Israel (The Zionist entity) (Robert Asraf, 2009, p. 113).

3. The Position of Moroccan Political Parties on Migration and the Number of Migrants

On the same level, the Moroccan leftist press did not delay in taking advantage of the occasion to attack the government. In its issue of December 16, 1961, the newspaper *Al Tahrir* (the mouthpiece of the National Union of Popular Forces of the National Union of Popular Forces) published the National Union of Popular Forces (UPF): A Moroccan political party, founded in 1959 from the core of the Independence Party against the background of political and internal conflicts, led by Abdel Rahim Bouabid, Mehdi Ben Barka, and Abdullah Ibrahim, changed its name in 1971 at the extraordinary conference from the "National Union of Popular Forces" to the "Socialist Union of Popular Forces." The Moroccan newspaper *Al Tahrir* criticized the position of the Moroccan government and accused it of betraying the first Arab cause "the cause of Palestine," while the newspaper *Al Tali'ah*, the mouthpiece of the Moroccan Labor Union, went so far as to accuse the government of having agreed with the Israel (the Zionist entity) side on the proposal to exchange Moroccan Jews for American wheat (Shaimaa Abdelwahab Abed, 2019, p. 113).

In any case, about 3,000 Jews emigrated from Morocco every month, a number close to the number of those who emigrated through illegal clandestine operations annually. The peak of emigration reached in May 1962, in this month 7,000 Jews emigrated, and the emigrants were transferred to the transit camps in the French city of Marseille and from there to Israel (the Zionist entity). On June 21, 1962, the Moroccan police closed the offices of the HIAS organization in Casablanca on the grounds that it encouraged Moroccan Jews to mass emigration to Israel (the Zionist entity), and this suspension continued for six months (The American Jewish Yearbook, 1963, p. 402).

At the end of 1962, the offices of the HIAS organization returned to take care of immigration affairs again. The terms of the agreement signed with Morocco remained unchanged, and the granting of family passports to Jews wishing to emigrate resumed, but after the immigration documents were stamped by the Moroccan security services, HIAS employees added as many names of Jewish immigrants as possible (Pensée sauvage, p. 313).

In this regard, the leader of the Independence Party and Minister of Islamic Affairs, Allal alFassi, a Moroccan politician born in Fes in 1910, declared in a statement before Moroccan students in March 1962 that Jews, as Moroccans, have all the rights in a democratic state and are free to go wherever they see fit. This statement was met with great relief by the Jewish community, as the Independence Party had previously not been supportive of Jews, and its press had expressed unfavorable views on the Jewish community in Morocco on several occasions. However, Allal Alfassi's statement can only be interpreted in the context of his party's desire to maintain governmental solidarity on the issue of Jewish emigration (The American Jewish Yearbook, 1963, p. 402).

Allal alFassi engaged in Moroccan nationalism and resistance against French colonialism. He established the *Al Qarawiyyin Association for the Resistance of the Occupiers* during his time as a student at *Al Qarawiyyin University*, supporting Abdelkrim El Khattabi. He was arrested by the French authorities and exiled to Taza but returned to Fes in 1931 after his release. The French authorities prohibited him from teaching, and in 1933, after another attempt by the French to arrest him, he traveled to Spain and Switzerland. He returned to Morocco in 1934, cofounded the *National Action Bloc*, and established the first labor union in 1936. He was exiled to Gabon in 1941 and later to Congo until 1946. After his release, he cofounded the *Independence Party* in 1944 and was a key member of the drafting committee for Morocco's constitution. He served as the Minister of State for Islamic Affairs in 1961 but resigned in 1963, eventually joining the opposition (Abdel Karim Glab, 1974).

The *Istiqlal Party* devoted a media effort to exposing the deportation of Moroccan Jews to Palestine, revealing valuable information about the deportation networks, their drivers, and methods of operation, and calling for continued resistance to them. The *Al Alam* newspaper of September 12, 1961, clearly condemned the deportation of Moroccan Jews to occupied Palestine (*Al Alam* newspaper, 1961).

In this context, the party launched a strong attack against some leaders of the Moroccan Jewish community who participated in the World Jewish Congress. One of the direct positive results of this media campaign was the emergence of progressive Moroccan Jewish voices condemning Zionism and any association with it (Abdelilah Belkeziz, Larbi Mufdhal and Amina ElBaghali, 1992, p. 68).

On the other hand, the Jewish Agency statistics stated that the number of immigrants from Morocco to Israel (The Zionist entity) during 1962 amounted to about 35,758 Jewish immigrants, and in 1963 it amounted to about 36,874 immigrants, bringing the total number to about 72,632 immigrants during the years 1962 and 1963. This statistical data monitored by the Jewish Agency does not include Jews who immigrated to countries other than Israel (The Zionist entity) during the "Yakin" operation, as it is estimated that about 30,000 Moroccan Jews immigrated to the United

States, Canada, and France during that period. Israel (The Zionist entity) during Operation Yachin, where it is estimated that about 30,000 Moroccan Jews emigrated to the United States, Canada, and France during that period, so there was no possibility of obtaining accurate Moroccan statistics about the number of those who emigrated during this period, and there was only reliance on the statistics of the Jewish Agency, especially since it was mainly and closely involved in these operations since their beginning (Ahmed AlShahat Heikal, 2007, p. 105).

Thus, the number of those who emigrated from Morocco to Israel (the Zionist entity) between the years (1961-1963) amounted to about 20,347 Jews, according to the statistics of the Jewish Agency, which there was no other way but to rely on them, given that most of the displacement of Moroccan Jews took place within a framework of secrecy and illegality, and the French statistics during the period 1949-1956 AD were inaccurate and far from the real numbers because the organizations based on organizing Jewish immigration used devious methods such as bribery, forgery, deception, and smuggling of immigrants. As for the period between 1956 and 1963 (Ahmed Al Shahat Heikal, 2007, p. 106).

In other statistics, she emphasized that the number of Jewish immigrants in 1961 was 11,478, most of whom immigrated illegally, while the number of illegal immigrants between 1962 and 1963 amounted to 35,758 and 36,874 respectively (Abraham Serfaty, p. 93). However, this wave of early departure did not concern the wealthier and more educated social groups in France. They were interested in the political development in Morocco and the construction project in which they did not want to participate, and therefore they followed with great interest the course of internal political events to better integrate as Moroccan citizens (Pensée sauvage, p. 313).

4. Organizing Jewish Immigration (1963-1964):

The Zionist campaign for the emigration of Moroccan Jews succeeded in achieving its goals, as Jewish passports became a collective handed over by the Moroccan Ministry of Interior to Zionist organizations, although they were illegal, but they moved freely to organize trips in the form of entire ships and planes, and they were directed to the less economically stable groups and to Jewish youth whose parents would follow them later, and the Muslim majority viewed this migration with suspicion and distrust, and the Moroccan political press expressed its disapproval and an atmosphere of caution prevailed around the intensification of this phenomenon, and Jews were once again isolated from the rest components of Moroccan society.

The deportations in the Souss region continued until late 1963, when all the village mallahs were evacuated, and the last Jewish communities in the Souss Valley were in the towns of Iblig and Aga. While the last family of the Iblig mallah emigrated in 1962, the Aga community continued to attract the attention of the organizers of clandestine immigration to Israel (the Zionist entity). Although the navigator of this community was far from the centers of gathering candidates for immigration, his members owned a group of lands and commercial interests that made them integrate into their local reality, making it difficult for those directed for displacement to penetrate them easily (Abdallah Laghamid, 2016, p. 404).

The matter was delayed until the task of organizing their displacement was entrusted to Simon Hazan, one of the teachers of the Israel (the Zionist entity)i Association, who was sent to the region under the cover of teaching missions between 1961 and 1963, and this teacher was able to gain the trust of Isaac Sarraf, the head of the local community in the Souss region and one of its largest riches, who was associated with desert trade with the Algerian Tindouf region and initially cooperated with the Israel (the Zionist entity)i Association when he contributed to financing the opening of the school in Aga in 1954 (Abdullah Laghamid, 2016, p. 405).

In this way, the personal documents of the members of the group were subsequently prepared, and in a clandestine manner, Moroccan Jews were deported en masse to Israel (The Zionist entity) via Agadir. With the deportation of the aqua group, the desire announced by Jewish agencies and organizations was realized, the need to evacuate the mallahs of the Souss valley from its Jewish population. Although these males have long and strongly remained during the protection period from the feeding areas for migration to the cities of the region or the north, this evacuation came suddenly and had a strong impact on the economic structure of the region (Abdallah Laghamid 2016, p. 405).

The immigration of Moroccan Jews to Israel (The Zionist entity) began in 1964, and at that stage, Jewish immigration from Morocco slowed down significantly from 1964 onwards, although the doors of immigration were open to them, and they had absolute freedom of movement (Amna Batta, 2018, p. 54), because Jews did not feel any threat to their security in Morocco, and their social status was much better than what awaits them in Israel (the Zionist entity). This is because the Jews did not feel any danger threatening their security in Morocco, and their social status in Morocco was much better than what awaits them in Israel (the Zionist entity), and we can see this difference in the number of immigrants if we look at the number of those who immigrated in 1963, which amounted to about 36,874, while the number of those who immigrated in 1964 reached about 16,242, according to the statistics of the Central Bureau of Statistics in Jerusalem (Ahmed Shahat Heikal, 2007, p. 106).

However, 1964 is not the year in which the role of the HIAS organization, and behind it the Mossad's Musgeret organization and the Jewish Agency emissaries, came to an end, but 1962 and 1963 represent the peak of activity in the deportation of Jews from Morocco, which opened its doors legally to the exit of Jews, and most sources are silent about any role played by any Jewish organization in the deportation of Jews. Perhaps this is due to the fact that most of Morocco's Jews had been deported to Israel (the Zionist entity) until 1963 (about 200,347), and few Jews remained in Morocco, in addition to the fact that Jews were free to leave Morocco during this period, provided that their declared destination was not Israel (The Zionist entity), otherwise they would lose their Moroccan citizenship (Ahmed Shahat Heikal, 2007, p. 106).

One of the reasons for the slowdown in the migration of Jews from Morocco was the negative information and news they received about their friends and family members in Israel (The Zionist entity), which created a sense of frustration and reluctance to migrate. The sectarian persecution against the "Blacks," a term used for Moroccan Jews in Israel (the Zionist entity), contributed to a decline in migration waves. In 1964, an anti Sefardi book was published in Israel (the Zionist entity), titled *The Sefardi Revolution*. The term Sefardi (derived from the Hebrew word "Sefardim") refers to Jews who originally lived in Spain and Portugal, as opposed to Ashkenazi Jews, who lived in Germany, France, and most of Europe. The word Sefard was initially used to refer to Spain, and in the 8th century, it became associated with Jewish communities in the Iberian Peninsula, known for their "Golden Age" during Muslim rule. Sefardic Jews spoke Arabic during this period, and their culture was shaped by it. After the Christian Reconquista of the Iberian Peninsula, many Jews adopted the Ladino language (a dialect of Spanish). They were expelled from Spain in 1492 and from Portugal in 1497, and many migrated to the Ottoman Empire, which included the Balkans and North Africa. The port city of Salonika (in Greece) was considered the capital of the Sefardi world until World War I, with other key cities including Edirne, Istanbul, Safed, Jerusalem, and Cairo (Abd alWahab alMisiri, Volume 2, p. 122).

The author of *The Sefardi Revolution* accused Moroccan Jews of planning to take control of sensitive positions in Israel (the Zionist entity) (Ahmed AlShahat Heikal, 2007, p. 106).

After the Moroccan Jews in their homeland, Morocco, were part of the bourgeoisie in its various categories, they turned in Israel (the Zionist entity) into part of the working class, no less than the lowest levels, if compared to other Eastern Jewish sects such as Iraqi Jews, who preceded them in time to immigrate to Israel (the Zionist entity), and there is no lower than Jews of Moroccan origin in the class ladder, except the Arab labor force, which constitutes an important part of the lower base of the labor force in Israel (the Zionist entity). For example, the AlMisrara neighborhood in Jerusalem, one of the large neighborhoods known for its population of Moroccan Jews, was known at the same time as one of the poorest and most miserable neighborhoods in the Israel (the Zionist entity)i entity, and many names were given to it referring to the cities of poverty and misery suffered by its residents, including "the kingdom of the poor" and "the kingdom of dirty and evil people," and they truly represented the scum of social misery (Salim AlJunaidi, 1991, p. 80).

Interestingly, Israel (the Zionist entity) sources attributed the reason for the migration of Moroccan Jews to Israel (the Zionist entity) between 1961 and 1964 to the unemployment crisis that Morocco suffered from, which left tens of thousands of unemployed, and considered it the main factor for migration, while the Jewish labor that migrated to Israel (The Zionist entity) did not find what they expected from job opportunities and high wages there (Batoul Tarek Ismail, 2020, p. 167).

The economic situation of Moroccan Jews was inseparable from the racist view with which the ruling elite of Israel (The Zionist entity) viewed Eastern Jews in general and Moroccans from them in a striking way. North African Jews, and in particular Moroccan Jews clustered in the exploited proletariat, were seen as a dangerous front, by some figures, most notably Ben Gurion, the first prime minister of the Israel (the Zionist entity) entity, for example, who warned against the invasion of the Eastern culture and spirit of Israel (the Zionist entity)i society, and feared that Israel (the Zionist entity)is would become Arabs, and saw that the Israel (the Zionist entity)i government was obligated to preserve legitimate Jewish values as they were embodied in the Jews of the community. "I don't want the culture of Marrakesh to be here," Golda Meir summarized: "We in Israel (the Zionist entity) need immigrants with an elevated level of education. We have immigrants from Morocco, Libya, Iran, Egypt, and other countries whose social levels date back to the sixteenth century" (Salim alJunaidi, 1991, p. 80).

The Jewish community in Morocco did not react the same way to the question of emigrating to Israel (the Zionist entity), but differed from one class to another: Members of the wealthy class were inclined to France, and most of them went to France or any other Western country, especially after Morocco's independence in 1956, based on their economic capabilities that enable them to engage in Western life, and some of them did not apply to leave Morocco except in case of crisis, and there are still many Jewish businessmen who enjoy a prestigious position in Moroccan society (Ahmed El Shehat Heikal, 2007, p. 107).

As for the members of the middle class who received a French education that enabled them to acquire a French culture, when circumstances called for them to leave Morocco, most of them emigrated to France, and a good number of them remain in Morocco, especially from the liberal professions (AlKabir Atouf, 2020, p. 77).

The Jewish migration was in no way a migration for Zionist reasons, but rather a crisis migration in search of better conditions, fear of an uncertain future in light of an independent Arab state and a fierce struggle between Arabs and Jews over Palestine, and compliance with the claims promoted by Zionist envoys, despite the constant assurances by the Moroccan court not to make any changes that harm the status of Jews within Moroccan society. That is, it is a socioeconomicreligious salvation. They called for uprooting Moroccan Jews from their Moroccan environment and establishing the inevitability of the Palestinian solution in their conscience (Amna Batta, 2018, p. 54).

It is necessary to refer to the activity of the Zionist movement in metropolitan areas and major centers, which strengthened immediately after those developments that resulted from the accession of King Hassan II to the throne, but the interest and attention to small Jewish communities in rural malls took a decisive course after the developments that immigration policies underwent several years after the establishment of Israel (The Zionist entity), as foreign Jewish organizations have since then expanded the field of their activities to include malls far from urban centers, especially those in eastern Morocco and the High Atlas regions and its south. Several factors played a significant role in this latest interest, the most important of which was the difficulty in penetrating these.

Various statistics dealt with the number of Jews who emigrated from Morocco to Israel (The Zionist entity) only, and thus did not talk about those who emigrated to Western countries, especially France, Belgium, Canada, the United States of America, Spain, and Latin America, and various statistics stated that the number of Moroccan Jews who emigrated to France was about 30,000 (Ahmed AlShahat Heikal, 2007, p. 108).

During the 1960s, a large Jewish community emerged in Montreal, Canada, with an estimated 20,000 people, including about 16,000 Jews of Moroccan origin. At the same time, a Jewish community emerged in Spain with an estimated population of about 3,000 people, most of whom reside in Madrid, Barcelona, Malaga, and Mallorca, and most of the members of this community are from the northern provinces of Morocco that used to belong to Spain (Samuel Ettinger, 1995, p. 442).

This flow of Jewish immigration from Morocco to Israel (Zionist entity) did not lead to the liquidation of the Jewish presence in Morocco; there is an important factor that led to the continuation of this community, which is the largest Jewish community in the Arab countries, which is that the sons of Moroccan Jews enjoy high fertility among them, and Jewish immigration from Morocco is characterized by the youngest in terms of average age, which reaches about 25 years, compared to 31 years for immigrants from Asia and 45 years for immigrants from Europe, and it can be said that the immigration of Moroccan Jews is more selective, unlike other migrations from Arab countries, such as Iraq, from which the Jews left in a collective manner, and Jewish immigration from Morocco continued (Saeed, Marwa Majid, & Samira Abdul Razzaq Abdullah, 2024, P. 10012).

Jewish migration from Morocco to Israel (Zionist entity) was characterized as a "leaderless" migration because it lacked the presence of the Moroccan Jewish elite. The cultural, economic, artistic, and spiritual elite primarily migrated to France, many of whom were members of the Freemasonry organization. Freemasonry is a global fraternal organization whose members share common beliefs and ideas. The term Mason is derived from the English word meaning "free builder." Freemasonry began as a divine call and is a religious and intellectual system based solely on material reasoning, not a combination of reason and the unseen. It defines the relationship between man, the Creator, and nature, and offers ways of salvation, guiding its followers toward the highest conduct, providing a philosophical basis for the ethics they adhere to. Meetings of Freemasons begin and end with prayers. Because of this, Freemasonry has historically conflicted with all religions: Catholicism, Protestantism, Orthodoxy, and the rabbinic Judaism that succeeded it.

Freemasonry addressed the issue of Jews who had become alienated from their Jewish identity, especially those who had become more secular and sought integration into nonJewish societies without converting to Christianity. However, Masonic thought retained certain Christian ideas, as there were rational symbols (building symbols) that were general and neutral in nature. Jews increasingly joined Freemasonry, and it was noticed that the first Jewish Freemasons were from the Sephardic community, as secularization rates were high among Sephardic Jews. Later, Jews from other groups, including followers of Reform Judaism and remnants of the Sabbatean movement, also joined Masonic lodges (abed alWahab alMisiri, Volume 5, pp. 458–462).

Meanwhile, impoverished Jews migrated to Israel (Zionist entity), where they faced severe difficulties in absorption during the 1950s and 1960s. These migrants did not play a prominent role in Israel (the Zionist entity) society until the 1970s, when a new elite emerged among them, following the arrival of the economic and cultural elite of Moroccan Jews from outside Israel (the Zionist entity) (Ahmed AlShahat Heikal, 2007, p. 108).

A camp was established in a forest near the city of Inezgane to gather the evacuated Jews of the rural Souss region before they took buses from Agadir or trains from Marrakech to Tangier (Abdallah Laghamid, 2016, p. 401), where they stayed in hotels paid for by the Jewish Agency until they were directed in small boats to Gibraltar, Marseilles, Naples, or Paris and from there to Israel (the Zionist entity) (Batoul Tarek Ismail, 2020, p. 401), where they were housed in hotels paid for by the Jewish Agency while they waited to be sent on small boats to Gibraltar, Marseille, Naples, Paris, and Israel (the Zionist entity) (Batoul Tarek Ismail, 2020, p. 169).

The most important reasons that pushed Jews to leave Morocco and respond to the calls for emigration promoted by Israel (The Zionist entity) through the mouth of its envoys to Morocco can be identified, the most prominent of which was adherence to the idea of salvation, given that this idea dominated a large segment of the Moroccan Jewish community, most of whom are members of the poor class, and the dramatic announcement of the establishment of the State of Israel (The Zionist entity), which was associated with the fulfillment of the dream of the prophets. The dramatic announcement of the establishment of the State of Israel (The Zionist entity), which was associated in the public consciousness of “traditional Jews” with the fulfillment of the dream of the prophets, led to the influx of Moroccan Jews to the new Palestine, and it must be noted that their migration was completely devoid of any ideological motives, as if their migration was a religious obligation (Yosef Levy, 1998, pp. 223224).

Undoubtedly, the Jews of Morocco, who, like other Jews of the world, thought about the need to support the emerging Hebrew state so that their hopes of gathering and settling in it could be realized, this led to the existence of an intellectual ground among Moroccan Jews with the ability to absorb Zionist theses and reinterpret them at home to crystallize the escalating organizational activity of Zionist organizations in Morocco, which tried to expand their activity in Morocco, using many different methods (Ikram Masak and Sharifa Salhi, 2018, pp. 7677).

The most prominent event that cast a shadow from the beginning of the sixties on the lives of Jews was the international pressure on Morocco due to sympathy for Moroccan Jews after the sinking of the ship “Jahl” in the Mediterranean Sea, and this incident had a bad reputation in Morocco and the status of Jews in it (Mohammed Merrikik, 2011, p. 279).

It is noted that not everyone who left Morocco went to Israel (The Zionist entity), as the migration of Moroccan Jews went to Latin America as much as to Israel (the Zionist entity), and many of those who chose Israel (The Zionist entity) decided not to stay there for various reasons, as more than 7,000 people of Moroccan nationality left Morocco between 1961 and 1963, and their main destination was not Israel (The Zionist entity), but various countries of the world, including the United States of America, Britain, France, and others (Khairia Qasimiya, 2015, p. 646).

Zionism contributed to encouraging Jewish immigration by stirring up the complexities of Arab Jewish relations. Arab publics were concerned about the Palestinian cause and often viewed local Jews as the enemy. Individual incidents of violence and harassment were triggered by feelings about the situation in the Middle East, and many Jews feared that such incidents would increase as Arab governments became more militant in their opposition to Zionism. Incidents of violence and harassment are not widespread; individuals are often Muslim and Jewish friends, and many of those who left their country of origin returned every year in the summer to spend their vacations without fear of certain abuses, yet Jews believe that the possibility exists and that their good relationship with some Muslim Arabs offers them protection (Khairia Qasimiya, 2015, p. 651).

The accession of Morocco to its independence led to widespread fears among Jews on various levels, and they found that immigration was the appropriate option for them, which witnessed a fluctuation in the pace of immigration. The processes of deportation of Moroccan Jews to Israel (the Zionist entity) took a relatively long period of time; at first, it received great attention during the years (1947-1948). 1948, under the influence of the emotional motivation of the imminent declaration of the establishment of the alleged “State of Israel (The Zionist entity),” then there was a noticeable decline during 1953, due to the economic crisis that Israel (The Zionist entity) suffered, but during 1956, the year Morocco gained its independence, immigration achieved record numbers, then another decline occurred during the period (1958-1960) due to the refusal of the Moroccan government to allow Jews to leave, which led thousands of Jews to follow secret methods of immigration, and in the years (1961-1962), the rate of emigration increased significantly, which led to the almost final liquidation of many Jewish communities in Morocco (Ikram Massak and Sharifa Salhi, 2018, p. 101).

The Arabization process was one of the important goals of the Moroccan nationalists, according to which one third of the educational institutions of the Alliance and other bodies were included in the general framework of the Moroccan Ministry of Education, with the aim of replacing French with Arabic in the teaching of various sciences. This was for Jews associated with the French culture and language as an expulsion order for them, as the emerging generation of Jewish elite children, who were fully integrated into French culture, no longer needed even the Arabic language (Ahmed Shahat Heikal, 2007, p. 92).

There is no doubt that the violence and harassment to which some Jews were subjected existed but not on a large scale, and the increase in antiJewish activity is not inevitable but possible, and Jewish fears are real fears, but they are a factor that drives emigration. Fears of violence and harassment were influential in emigration at critical historical junctures, and in general, it can be said that the situation of Jews in Morocco deteriorated after independence (Khairia Ghassemia, 2015, p. 651).

In addition to the economic reason, and the fear that the independent Moroccan government would take economic measures that would deprive them of their privileges and prestigious position in economic life, the political reason may have played a role in this, as Morocco sought after its independence to consolidate its relationship with the member states of the Arab League, especially Egypt under Gamal Abdel Nasser, who was leading the Arab world in resisting the Israel (Zionist entity)i occupation of Palestine, and this growth in the Arab national movement in Morocco led to raising the fears of Jews for their security, despite the permanent pledges of the Moroccan government to the Jews to protect them (Ahmed Shahat Heikal, 2007, p 92.) This has led to the growth of the Arab nationalist movement in Morocco.

Another reason for the Jewish migration from Morocco was the belief among Moroccan Jews that Israel (Zionist entity) was the only way out and savior of their "miserable" conditions. Many Moroccan Jews desired to obtain any foreign nationality, particularly French, to fulfill their dream of migrating to France to improve their living standards. However, due to France's strict policy regarding granting French nationality to Jews, they were unable to achieve this dream, mainly due to their limited resources. At this point, Israel (Zionist entity) became their only option, especially since Israel (The Zionist entity) immigration agents painted an idealized picture of life in Israel (Zionist entity) and the opportunities that would be available to them once they arrived. Thus, they had no choice but to migrate to Israel (The Zionist entity). If they had been offered what Algerian Jews received, such as French citizenship, the situation might have been different.

Algerian Jews had various privileges after the French occupation of Algeria in 1830, which placed them in a better position than the Muslim population. The French authorities recognized the Jewish community in Algeria, appointed a new leader for the community, and assigned him the responsibility of overseeing the Jews and collecting taxes from them. In 1831, the French authorities formed an Algerian Chamber of Commerce with seven members: five French and two Algerians (one Muslim and one Jewish). In 1834, Algerian Jews were allowed to litigate in French courts, paving the way for the naturalization of Algerian Jews as French citizens. In 1840, King Louis Philippe of France issued a decree declaring Algeria as part of France. In 1865, Napoleon III issued a decree granting citizenship to any Algerian who requested it, provided they adhered to French civil law. Most Jews were enthusiastic about this decree, and in 1870, the French Ministry of the Interior issued a decree granting French citizenship to Algerian Jews (Amina Abassi, 2014, pp. 61–81; Fawzi Saadallah, 2004, pp. 258–260).

As a result, most segments of the Moroccan Jewish community, from various social, economic, and cultural backgrounds, migrated to France, like the experience of Algerian Jews (Ahmed AlShahat Heikal, 2007, pp. 92–93).

5. CONCLUSION

From the above, it can be said that there is not the slightest conflict between the main motive for the emigration of Moroccan Jews, which is the motive of salvation, and their desire to leave Morocco to improve the standard of living and the desire to achieve social and economic advancement, because when they emigrated to Israel (Zionist entity) they hoped for a better life in the land of the Kingdom of Salvation, or in other words a social economic religious salvation.

It is noticeable that these reasons did not include a single reason that Moroccan Jews were being persecuted and that they were at risk of extermination, but they were all just fears about the future, especially after Morocco's independence.

Zionist organizations worked to instill a spirit of fear and terror in the hearts of Moroccan Jews, in order to achieve their goal of deporting them to their then newly established entity, and they succeeded in this matter, taking advantage of some individual incidents that Morocco witnessed after gaining independence, and the spread of Arab nationalist ideas among the Arab Muslim people.

The Moroccan government was forced to facilitate immigration procedures for its Jewish citizens in order to get rid of American and European pressures alike, which paid great attention to this issue, and thus the government's measures to grant Moroccan Jews passports contributed to the increase in the number of immigrants to Israel (The Zionist entity), or to another country, whether in Europe or the Latin American Continent.

It was natural for some Moroccan parties, led by the Istiqlal Party, to denounce Jewish immigration to Israel (The Zionist entity), as they are Arab nationalist parties that were influenced by the propaganda against Zionist organizations and their position on the establishment of the “entity” of Israel (The Zionist entity).

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