



1. *Third Visit to Gan Yisroel (15 Tammuz 5720)*, A Chassidisher Derher Tammuz 5779

<https://derher.org/wp-content/uploads/83-tammuz-5779-yoman-visit-to-gan-yisroel-15-tammuz-5720.pdf>

Following a short drive, the Rebbe arrived at Camp Emunah. Despite the late hour, the Rebbe held a short visit in the camp, inspecting only one bunkhouse. The Rebbe also spoke to the campers. Standing on the porch of the main building, with all the girls present, lined up by bunk, the Rebbe said: "Today is the yahrtzeit of the Ohr Hachaim Hakadosh, Rabbi Chaim ibn Attar. This has a special connection to Jewish girls, for as is known, he wrote his commentary on Chumash based on the lessons he gave his daughters (he only had daughters) every Friday night. He would then transcribe his commentary, from which the Pirush Ohr Hachaim al haTorah was published. Each of you must learn from this that it's not enough to educate yourselves in the proper way, rather, you should also try and influence others."

2. Story recorded by Yaakov Shlomo Levi in *B'or haChaim*

he.wikipedia.org/wiki/%D7%97%D7%99%D7%99%D7%9D_%D7%91%D7%9F_%D7%A2%D7%98%D7%A8

A widespread legend associated with his involvement in [tzedakah collection and distribution] tells that once, during a famine, he acquired a small amount of meat for distribution to young scholars, and he refused to sell some of the meat to a wealthy man who could not find meat for sale. This person bad-mouthed one of the young scholars. After the man's sudden death shortly after this time, Rabbi Chaim ibn Attar blamed the death on himself, and decreed personal exile upon himself.

History of Moroccan Jewry, 12th century to 18th century

3. Our 2019 class on Caliph Abd al-Mu'min

<https://www.yutorah.org/lectures/lecture.cfm/924117/>

<https://www.yutorah.org/lectures/lecture.cfm/924618/>

4. Amira Bennison, Maria Gallego, *Jewish Trading in Fes on the Eve of the Almohad Conquest* (2007)

Al-Baydhaq's eye-witness account of this part of Ibn Tūmart's life suggests that he began this journey as a reformist preacher and only gradually developed his religio-political mission to overthrow the Almoravids...

He was highly critical of customary practices not rooted in these sources, of jurists' lack of knowledge of them, and the emulative rather than rational-critical tendency predominant among Maghribi scholars. He had a puritanical strand and reacted strongly, sometimes violently, to men and women mixing in public, to wine-drinking, and to music and dancing but, aside from this, his extant works show that he was also an erudite scholar able to use philosophical and logical arguments to press his point home and impress and silence the Maghribi jurists and students with whom he debated.

5. Amira Bennison, *The Almoravid and Almohad Empires*, pg. 66

Central to this shift was Ibn Tumart's recognition as the *mahdi*, a messianic figure sent to restore true Islam and an era of peace and justice for its adherents. It was a fortuitous moment to make such a claim due to the eschatological expectations generated by the passing of the Islamic year 500 in 1106-7. Ibn Tumart heightened those expectations by asserting that the Almoravids were the decadent people alluded to in Hadith who would appear at the end of days and show their deviance by allowing their women to appear unveiled and thus parade what should be hidden. He also encouraged people to think that he might indeed be the *mahdi* by constantly alluding to Hadith about his own possession of the attributes of this messianic figure in conjunction with the 'signs' that his appearance was imminent.

6. David Corcos, *The Attitude of Almohad Leaders Toward the Jews*, Studies in the History of the Jews of Morocco

Ibn Tumart's heir, Abd al-Mu'min, executed his political-social vision, and was faithful to all of his ideas. During his conquests, acts of intimidation, exile, injustice, etc. were common. The wild soldiers who descended from the Atlas Mountains were more interested in despoiling the towns of the plains than in spreading a religious ideology they did not much understand. Hundreds of thousands of Muslims from North Africa and Spain lost their lives in these travels, and many Jews certainly shared their bitter fate...

7. Rabbi Moses Maimonides, Letter to Moroccan Jewry (www.daat.ac.il/daat/mahshevt/mekorot/kidush-2.htm)
From Part I: We would respond to the body of this man's statement even though it is long, weak and burdensome, were it not for our pity upon the great kindness Gd performed with us, meaning the power of speech, as it is written, 'Who gave Man a mouth.' It is appropriate for a person to have greater pity upon his power of speech than upon his property, not increasing his speech, minimizing his discussion....

It is fitting to know that a person should not speak and orate before the nation's ears until he reviews that which he wishes to say once, twice, thrice and four times, studying it well, before speaking... This is regarding speech; when a person will engrave it by hand and write it on a book, it would be appropriate for him to review it one thousand times, were it possible...

8. Dr. Mohamed Chtatou, *Expulsion Of Sephardic Jews from Spain In 1492 And Their Relocation And Success In Morocco – Analysis*, Eurasia Review (2019) <https://www.eurasiareview.com/05092019-expulsion-of-sephardic-jews-from-spain-in-1492-and-their-relocation-and-success-in-morocco-analysis/>

Although the local *Tovashim* [*sic*], rural and urban, had flourished in Morocco since the fall of the Temple in 70 (CE), the Wattassid favored the new arrivals due to their education and sophistication. Animosity between the two Jewish communities grew, especially since the *Megorashim* spoke Hekitia (mixture of Spanish, Hebrew and Darija) and refused to speak Darija. (<http://www.sephardifolklit.org/flsj/OLSJ>) They initially settled in Fez and the southern regions, while the *Tovashim* remained in the northern cities and rural areas. The two communities lived separately until the 18th century.

9. Mohammed III

https://www.essaouira.nu/history_mohammed_III.htm

Mohammed III revived the city of Essaouira and invited Jews and English to trade there. Merchants from Europe arrived and the city began to enjoy its golden age.

The sultan decided to make it the most important port of the kingdom. He permitted different tribes to inhabit the city and consulates to be established: Denmark first, then France, Brasil and Portugal. This intelligent and tolerant sultan even welcomed an important Jewish community, which contributed greatly to the development of the city

10. Haim Zev Hirschberg, *Toldot haYehudim b'Alfrica haTzefonit* Vol. II pg. 295

Not long passed [after coronation] before news came that he had left the mountain and was going to Tetouan. The community of Tetouan came out with a gift for him, on the holy Shabbat. And he decreed that all Jews in his empire should be killed, and that anyone who would bring him the head of a Jew would be given the sum of ten *matkalim*. And he said, "Take the members of that community alive." And Gd awakened the spirit of a *cadi*, who fell before him... "Take and despoil their property, and they will be as dead." And Moulay El-Yazid said, "That is good."

11. Haim Zev Hirschberg, *Toldot haYehudim b'Alfrica haTzefonit* Vol. II pg. 298

And Moulay El-Yazid decreed to dig up our cemetery and to take the dirt and stones from upon the graves and to build a mosque...

The Ibn Attar Family

12. A helpful site, albeit with errors <https://www.jewishencyclopedia.com/articles/2096-attar-ibn>

13. Letter of Rabbi Moshe ibn Attar, tied to the peace deal he negotiated for Morocco with King George I of England
<https://inlibris.com/item/bn46825/>

Biography of Rabbi Chaim ibn Attar (1696-1743)

14. Rabbi Chaim Yosef Dovid Azulai, *Shem haGedolim* π #32

Our master the Rabbi Chaim ibn Attar, angel and holy man from the city of Sale, came to the holy city of Jerusalem, may it be built up and established, at the end of the year 5702. And I, a youth, merited to be in his great yeshiva, and my eyes saw the greatness of his Torah, uprooting mountains of mountains, and his wondrous, wondrous holiness. For our generation, the heart of the master was frightening in Talmud; he was like a burgeoning spring...