



Praise be to God

May peace and blessings be upon His Prophets and Messengers

***Excellencies,
Ladies and Gentlemen,***

What a choice and what a responsibility to call on Aladdin's myth to invite us to ponder collectively and differently on one of the most tragic and inexpressible stigmas of modern history.

It is indeed a responsibility and unusual choice because none of us, ladies and gentlemen, can claim to have an understanding of the Holocaust that is all-encompassing, absolute and without concession or compromise.

Such concession or compromise would be dictated by the speculations of the moment or by the frailties of a guilty memory because it is deliberately selective.

Amnesia has no effect on my understanding of the Holocaust, or that of my people.

In fact, we perceive it as a wound to the collective memory, which we know is engraved in one of the most painful chapters in the collective history of mankind.

People other than myself can rightly point out, in this respect, that when it comes to the Kingdom of Morocco, this assertion is not new, nor is it merely spoken words.

The reason I say this today is to make sure that Aladdin, your Reflection Group, sets for itself the priority objective of finally telling the rest of the world how Arab and Islamic countries, such as mine, resisted Nazism and said 'No' to the barbarity of the Nazis and to the villainous laws of the Vichy government.

The Community of Nations has for long accommodated itself with a selective reading of the history of this dark and regressive era. A reading that allowed all fantasies to flourish by default.

In what history or civic education textbooks used in the West is it taught that Morocco had opened its doors, as early as the 1930s, to European Jewish communities who had seen the peril looming on the horizon?

In what institutes or intellectual forums, in Europe or the United States, is the exemplary and historic attitude of my late grandfather His Majesty King Mohammed V - blessed be his soul - discussed? Notwithstanding the implacable realities of the French protectorate, which severely constrained his power, His Majesty managed to oppose the enforcement of the racist Vichy laws against Moroccan citizens of Jewish faith.

Each of you will understand that when I call for an exhaustive and faithful reading of the history of this period, I do not merely do justice to actual facts.

We live in a time that is not neutral. A time in which the collective imagination of all of our societies is also fuelled by the prospect of exclusion and failure when it comes to the promises of dialogue between our civilizations, our cultures and our religions.

Hence, we must together endeavour to re-assert reason and the values which underpin the legitimacy of a space of conviviality where the words of dignity, justice and freedom will express themselves in the same way and will coexist, with the same requirements, regardless of our origins, cultures or spiritualities.

This is our interpretation, in Morocco, of the duty of remembrance dictated by the Shoah.

In its depth as much as in its tragic specificity, this duty of remembrance strongly imposes ethical, moral and political standards which will, tomorrow, be the true guarantors of this peace - based on equally shared justice and dignity - and for which most Palestinians and Israelis yearn.

Thank you.

Mohammed VI
King of Morocco

The Royal Palace, Fez
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