



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# Jewish Refugees from Muslim Countries: Historical and Economic Analysis

## Executive Summary



**Presented at the  
United Nations Human Rights Council  
September 8, 2025**

---

### Disclaimer

This Executive Summary provides data on an 11-book series detailing the history and economic losses when Jews were displaced from Aden, Algeria, Egypt, Iran, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia and Yemen. Every attempt was made to collect testimonies and locate all relevant statistical data. Although archival research was conducted in six countries, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred, in some cases, more than 75 years ago and there is no central repository where records of these losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in these Report.



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# Jewish Refugees from Muslim Countries: Historical and Economic Analysis

## Executive Summary



This Report was produced by Justice for Jews from Arab Countries, LLC

Copyright © 2025 Justice for Jews from Arab Countries, LLC

## PREFACE

**Justice for Jews from Arab Countries (JJAC)** has completed a multi-year project to document the historical ethnic cleansing of Jews from Aden, Algeria, Egypt, Iran, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia, Yemen.

The eleven Country Reports portray the narrative of ancient Jewish communities indigenous to the Middle East and North Africa for thousands of years; from their plight under the Muslim conquest, to Ottoman rule; then colonial occupation; their persecution under Arab nationalism and Islamism, then their flight from the region. Their story is one of an oppressed minority that was uprooted from their countries of birth and who suffered extensive losses of both personal (homes, businesses, property, etc.) and Jewish communal assets (Synagogues, schools, cemeteries, etc.)

This report is based on extensive personal testimonies and exhaustive statistical data. This process included a thorough and comprehensive review of available documentation, discussions with community leaders and subject-matter experts, the collection of testimonial data, an analysis of each Jewish community's place within their respective country and a consideration of previous valuation attempts.

Extensive archival research was conducted in the following 22 archives in six countries:

**Israel:** Israel State Archives (ISA), Central Zionist Archives (CZA), Israeli Ministry of Justice archives, Israeli Ministry of Social Equality archives, Yad Ben Zvi Institute, Joint Distribution Committee (JDC), Museum of the Jewish People at Beit Hatfutsot, World Jewish Congress, Israel Archives

**Canada:** Library and Archives Canada, Ottawa

**France:** Alliance Israelite Universelle, Paris, Archives Nationale – France, Paris Branch, Pierrefitte Branch, Centre des Archives diplomatiques de la Courneuve

**Switzerland:** National Archives, Bern, United Nations High Commissioner for Refugees, Geneva

**UK:** London Metropolitan Archives, National Archives of the U.K.

**USA:** American Jewish Committee, New York, Joint Distribution Committee (JDC) – New York, National Archives & Records, College Park, Maryland, World Jewish Archives, New York

Research was adversely affected by the fact that records in Arab countries were inaccessible. Moreover, this mass displacement of Jews occurred, in some cases, more than 75 years ago and there is no central repository where records of these losses were maintained. Consequently, this Report should not be considered as definitive.

It is hoped that additional research will be conducted in the future which will expand upon and refine the projections contained in these Reports.

## Table of Contents

Preface.....	3
Introduction.....	5
Project Scope and Methodology.....	9
Aden.....	14
Algeria.....	19
Egypt.....	25
Iran.....	31
Iraq.....	37
Lebanon.....	43
Libya.....	49
Morocco.....	55
Syria.....	61
Tunisia.....	67
Yemen.....	73

## Introduction

For over 2,500 years - well before the rise of Islam - Jews and Jewish communities existed throughout the Middle East and North Africa. As one of the region's most ancient indigenous peoples, their continuous presence predates Arab conquests in some cases by more than 1,000 years.

Country/Region	Date of Jewish Community	Sources*
Iraq	6 <sup>th</sup> century BCE	Meir, Esther. Iraq and the Jews of Iraq - a General Survey. In Haim Saadoun (Ed.), <i>Iraq</i> (Ben-Zvi Institute, 2002), pp. 11-12. [Hebrew]
Egypt	6 <sup>th</sup> century BCE	Ehrlich, Haggai. Egypt and its Jews. In Nahem Ilan (ed.), <i>Egypt</i> (Ben Zvi Institute, 2008), pp. 9, 12-14. [Hebrew]
Iran	6 <sup>th</sup> century BCE	Sahim, Haideh. Iran and Afghanistan. In Reeva Spector Simon, Michael Menachem Laskier, and Sara Reguar (eds.), <i>The Jews of the Middle East and North Africa in modern times</i> (Columbia University Press, 2002), p. 368.
Libya	4 <sup>th</sup> century BCE	Goldberg, Harvey. Libya and the Jews of Libya. In Haim Saadoun (Ed.), <i>Libya</i> . Jerusalem: Ben-Zvi Institute, 2007, p. 11 [Hebrew]
Lebanon	2 <sup>nd</sup> century BCE	Schulze, Kirsten E. <i>The Jews of Lebanon: Between coexistence and conflict</i> (Sussex Academic Press, 2001), pp. 12-13.
Yemen	1 <sup>st</sup> century CE	Araqi Klorman, Bat-Zion. Introduction. In Haim Saadoun (ed.), <i>Yemen</i> (Ben-Zvi Institute, 2002), p. 17. [Hebrew]
Morocco	1 <sup>st</sup> century CE	Beshan, Eliezer. <i>The Jews of Morocco, their past and culture</i> (Hakibutz Hameuchad, 2000), pp. 15-16. [Hebrew]
Algeria	1 <sup>st</sup> century CE	Cohen, David. Algeria. In Reeva Spector Simon, Michael Menachem Laskier & Sara Reguar (Eds.), <i>The Jews of the Middle East and North Africa in modern times</i> (pp. 458-470). Columbia University Press, 2002.
Syria	1 <sup>st</sup> century CE	Harel, Yaron. <i>Syria</i> (Jerusalem, Ben-Zvi Institute, 2009), p. 11 [Hebrew]
Tunisia	2 <sup>nd</sup> century CE	Les Juifs de Tunisie: Quelques repères historiques. <i>Confluences Méditerranée</i> 10 (1994), pp. 149-154.

\*These time periods are conservative projections, based on archeological and academic sources. Biblical and traditional sources claim earlier presence of Jews in these countries.

After over a millennium of rooted presence in the region, the Arab-Islamic conquest marked the beginning of a period of more than one thousand years - this time of Jewish subjugation. Under the terms of the Pact of Umar, Jews were designated as "dhimmis", a legally tolerated but humiliated class. Though granted limited protection, they were systematically relegated to second-class status and subjected to social, legal, and economic discrimination.

As dhimmis, Jews were permitted to practice their faith only by paying a special tax known as the Jizya. Their religious, educational, and commercial activities were heavily restricted, and they lived under a framework of codified inferiority. Discriminatory rules barred them from holding public religious ceremonies, excluded them from positions of authority. Synagogues could not rise higher than mosques; Jews were forbidden to ride horses, only donkeys, and were required to dismount when passing a Muslim in the street. It was systemic degradation.

In the 19<sup>th</sup> and early 20<sup>th</sup> centuries, after centuries of systemic marginalization, the Dhimmi rules were abolished in the Ottoman empire in 1856, a dramatic turning point occurred with the arrival of the colonial powers in the Middle East and North Africa. Under European influence – particularly French, British, and Italian rule – Jews experienced a rise in civil status: they gained expanded legal protections, access to modern education systems, and entry into new socio-economic spheres. Jews, where permitted, played significant roles and contributed to the societies in which they lived in numerous fields, including scientific, medical, economic, academe, cultural, the arts, crafts, etc. However, the colonial powers did not always protect the Jewish minority in times of trouble.

Later in the 20<sup>th</sup> century, Jews became increasingly identified with the colonial powers. With the rise of Arab nationalism and growing opposition to Zionism, many regimes

enacted laws and policies to isolate Jews. Some leaders - most notably the Grand Mufti of Jerusalem - openly allied with Nazi Germany and spread antisemitic propaganda that deepened Jewish vulnerability across the region.

The marginalization of the Jews was not incidental or random. In 1947, the Political Committee of the Arab League drafted a law that was to govern the legal status of Jewish residents in all Arab League countries. It provided, among other measures, that "...all were to be considered members of the Jewish 'minority state of Palestine,'; that their bank accounts would be frozen and used to finance resistance to 'Zionist ambitions in Palestine'

Numerous methods were used to drive virtually all Jews out of the Middle East and North Africa: one was expulsion; the others were state sanctioned oppression, making life untenable for Jews to remain in their countries of birth including : denial of citizenship (e.g. Egypt, Iraq); Quarantine and Detention of People (e.g. Yemen, Tunisia, Syria, Iran); Legal Restrictions (e.g. Lebanon, Iran, Yemen, Syria, Morocco, Tunisia); Economic Sanctions (e.g. Iran, Morocco, Tunisia, Yemen, Syria, Libya, Iraq, Egypt) Socioeconomic discrimination (e.g. Iraq, Syria, Libya, Morocco, Tunisia, Egypt, Yemen); Violence and Pogroms (e.g. Egypt, Iraq, Libya, Iran, Lebanon, Algeria, Syria, Tunisia, Morocco, Yemen).

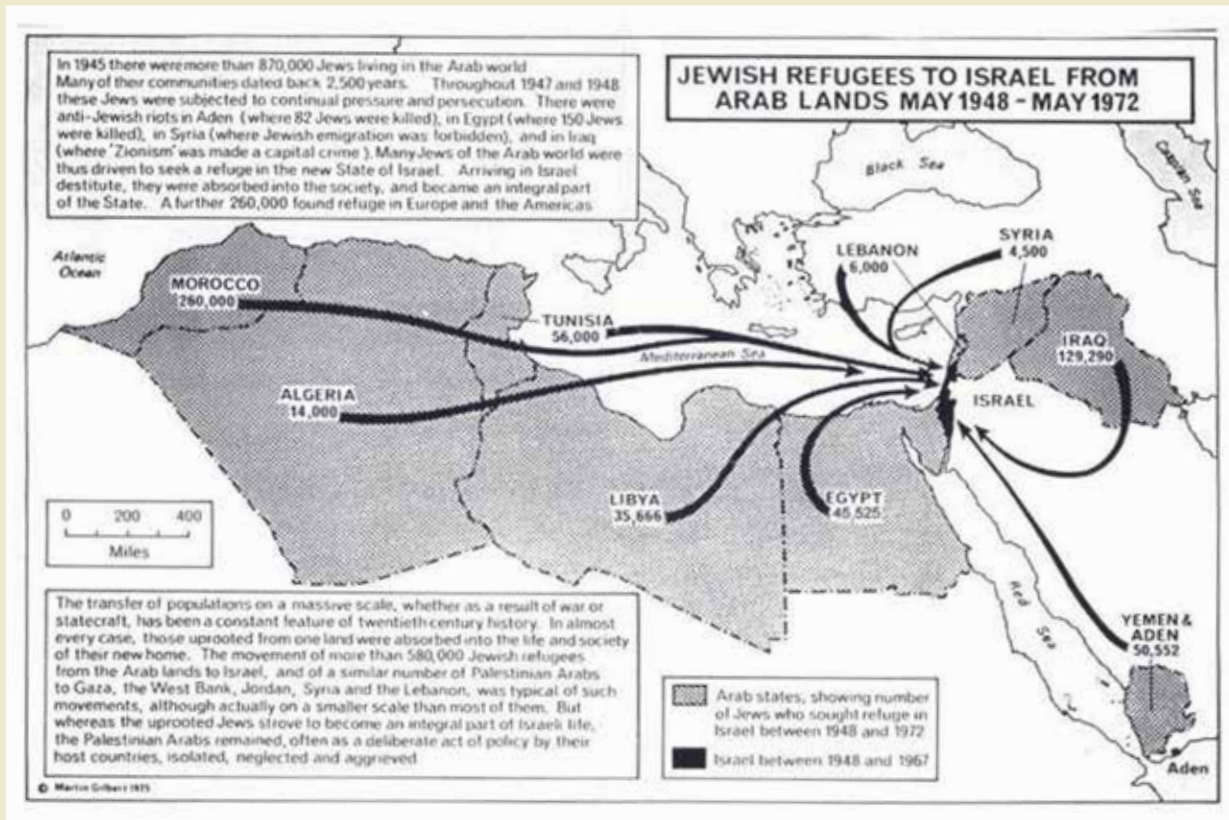
While Jews were sometimes victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel. By way of example: In Iraq, in 1941, a violent pogrom – the Farhud – resulted in the death of 180 Jews. Homes, businesses and synagogues were looted and burned. In Syria, anti-Jewish pogroms erupted in Aleppo in 1947. Of the town’s 10,000 Jews 7,000 fled in terror; After the 1947 United Nations General Assembly Resolution on the Partition Plan, Muslim rioters engaged in bloody pogrom in Aden which killed 87 Jews. In 1948, more than 70 Jews were killed by bombs in the Jewish Quarter of Cairo, Egypt. Continuing the tragedies outlined above, the 20th century witnessed the mass expulsion and flight of Jews from across the Middle East and North Africa.

	1948	1958	1968	1976	2001	(.est) 2025
<b>Aden</b>	<b>8,000</b>	800	0	0	0	<b>0</b>
<b>Algeria</b>	<b>140,000</b>	130,000	3,000	1,000	0	<b>0</b>
<b>Egypt</b>	<b>75,000</b>	40,000	2,500	400	100	<b>2</b>
<b>Iran</b>	<b>100,000</b>					<b>8,756</b>
<b>Iraq</b>	<b>135,000</b>	6,000	2,500	350	100	<b>5</b>
<b>Lebanon</b>	<b>5,000</b>	6,000	3,000	400	100	<b>50</b>
<b>Libya</b>	<b>38,000</b>	3,750	500	40	0	<b>0</b>
<b>Morocco</b>	<b>265,000</b>	200,000	50,000	18,000	5,700	<b>2,500</b>
<b>Syria</b>	<b>30,000</b>	5,000	4,000	4,500	100	<b>3</b>
<b>Tunisia</b>	<b>105,000</b>	80,000	10,000	7,000	1,500	<b>1,500</b>
<b>Yemen</b>	<b>55,000</b>	3,500	500	500	200	<b>1</b>
<b>TOTAL</b>	<b>956,000</b>	<b>475,050</b>	<b>76,000</b>	<b>32,190</b>	<b>7,800</b>	<b>12,817</b>

The scale of this forced displacement constitutes one of the most significant—and overlooked—cases of ethnic cleansing in modern history.

From a population of nearly one million Jews living in ten Arab countries and Iran in 1948, some 99% of them were uprooted and forced to resettle elsewhere.

From 1948 – 1972, as portrayed on the following map by Sir Martin Gilbert<sup>1</sup> some 70% of Jews from Arab countries resettled in Israel. The rest immigrated to Western countries such as Britain, France, USA and Canada.



There are strong legal arguments for the legitimate rights, under international law, of Jewish refugees from Arab countries.

The international definition of a refugee, clearly applies to Jews displaced from Arab countries: Enshrined in the 1951 Convention relating to the Status of Refugees, a refugee is a person who:

*“owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country...”*

The United Nations High Commissioner for Refugees (UNHCR), on two occasions, in 1957 – referring to Egyptian Jews -and again in 1967 – referring to North African Jewry - determined that Jews fleeing from Arab countries were refugees who fell within the mandate of the UNHCR.

Even the United Nations, though never directly recognizing their plight, has alluded to Jewish refugees from Arab countries. On November 22nd, 1967, the Security Council unanimously adopted Resolution 242, laying down the principles for a peaceful settlement in the Middle East. Resolution 242 stipulates that a comprehensive peace settlement should necessarily include “a just settlement of the refugee problem.” No distinction is made between Arab refugees and Jewish refugees.

The rights of Jewish refugees from Arab countries have been recognized by government leaders (e.g. US Presidents Jimmy Carter and Bill Clinton; Canadian Prime Minister Paul Martin; UK Prime Minister Theresa May) through parliamentary resolutions (US Congress; Canadian Parliament) through public hearings in multilateral arenas (United Nations; UN Human Right Council; UNESCO; European Parliament) and in numerous countries (US; Canada; UK; France; Italy)

In reality, the longstanding conflict in the Middle East gave rise to two refugee populations—Palestinians and Jews from Arab countries. Yet the widespread violations of the rights of Jews, and their forced uprooting from countries of birth, have never been relevantly acknowledged by the international community.

Moreover, as Jews were forced to leave their homes, communities and countries of birth, they left behind assets now estimated at over \$263 billion. But the true loss goes far beyond wealth. It was the erasure of a civilization, a rich tapestry of language, faith and identity that helped shape the very fabric of the region.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab lands—on both moral and legal grounds—and to ensure their story is no longer forgotten.

There is no Statute of Limitations on seeking recognition and justice for Jewish refugees from Arab countries, nor is the intent to negate or diminish the narrative of Palestinian refugees. But peace cannot be built on half-truths. The Middle East conflict created two refugee populations –one Palestinian, one Jewish—and both deserve acknowledgment.

In an era of historic reconciliation, inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth, justice, and mutual recognition can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## Project Scope and Methodology

### Project Scope

This report documents the historical injustices suffered by the Jews, and the valuation of assets left behind by Jews displaced from Arab countries and Iran. The scope of this project encompasses the Jewish communities of the following ten Arab countries and territories: Aden, Algeria, Egypt, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia and Yemen. Also included is Iran.

The research, which was conducted over a period of over five years, was orchestrated by Sylvain Abitbol, Co-President of Justice for Jews from Arab Countries, working with economists, accountants, historians, academicians, Jewish community organizations and Mizrahi Jewish community leaders, utilizing testimonies submitted by Jews displaced from Arab countries.

This project considers losses suffered by Jews as individual members of Jewish households, as well as assets that belonged to each Jewish community. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. The project does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

### Research Methodology

Primary research included a preliminary audit of relevant data and visits to 22 archives in six countries to seek out relevant information. Discussions were held with Jewish community leaders from Arab countries and subject matter experts. In addition to research materials collected, information gleaned from first-hand testimonies by Jews displaced from Arab countries and Iran was utilized and analyzed. Though the testimonies cannot purport to serve as a representative sample of Jews leaving all Arab countries, they do provide informative and useful data in portraying an uprooted Jewish community and its lost wealth.

Reliable testimonial and historical data were not available for seven of the countries in the scope to make any conclusions as to the value of losses across the different asset categories. Therefore, this project utilized one valuation methodology for the first four countries where significant financial data was available (Egypt, Syria, Iran and Iraq) and another methodology for the remaining countries and territories (Aden, Algeria, Lebanon, Libya, Tunisia, Yemen and Morocco).

## Methodology for present day valuation

This project purports to document Jewish refugees' losses, which include the assets' market value at the relevant benchmark year, plus interest. The final figures should reflect the actualized, present day valuation of all assets under consideration, reflected in 2024 US dollars (USDs).

Due to the high number of countries under consideration, a preference emerged for a single standard with which to measure all principal amounts. In addition, the fact that the testimonial data had been converted into USDs for base year values and valuation start year values supports the decision to rely on a rate of interest measured in USDs. While there is no internationally recognized, risk-free rate, it was decided to use the 10-year US Treasury Yield Rate.

It was resolved that a compound interest formula is the most appropriate for calculating actualized value plus interest, to show the present market value of the assets under consideration in addition to compounded interest rates on those assets.  $FV = PV (1+i/n)^{nt}$ . This formula takes into account both inflationary and interest on value effects and thus reflects the most substantial actualized value of the original assets. The compound interest formula was applied on a yearly compounding basis, ending on December 31, 2024.

## Analysis of Testimonial Data

Because different testimonials were submitted at different times, individuals left their country of origin at different times, and values were listed using different currencies, a "base year" was identified and defined as the year in which the testimonial loss values are stated. A "valuation start year" was also identified, based on the circumstances governing each country. In each asset category, the relevant valuation start year is used as a benchmark. Testimonial data for each country was then converted to the valuation start year. Relevant population data and socioeconomic breakdowns of classes for each country were determined through primary and secondary research materials. Testimonial data was then divided into social classes based on the percent of population per socioeconomic breakdown, using the available data from relevant research materials. Social classes were consolidated into three groups: wealthy and upper middle, middle, and lower middle and poor.

The summary of each country-specific testimonial data yielded a series of values per socioeconomic class. The median of the data in each social class was then calculated and multiplied by the number of households per class to determine the total asset value per class.

Four reports have been published using this methodology, finding **\$166,239,520,930** of lost assets across Egypt, Syria, Iran and Iraq.

## Methodology for the Remaining 7 Country Reports

Due to the lack of reliable testimonial and historical data for the seven remaining countries, it was determined that the analysis for Egypt, Syria, and Iraq would be used to estimate financial losses for illustrative purposes. Iran was left out of this analysis due to its valuation start year being significantly different than the other three countries (1979). It was reasoned that the Jewish population’s circumstances across the ten countries were similar in many ways, and therefore the lost assets found in the first three countries, at 1948 values, was used to determine the value of lost property per person, as shown in the table below:

Range of Lost Assets for Egypt, Iraq, & Syria (\$, 1948)			
	Egypt	Iraq	Syria <sup>2</sup>
Total Value (\$, 1948)	1,147,100,811	656,611,052	215,562,196
Population <sup>3</sup>	75,000	135,000	30,000
(\$ Value per person)	15,295	4,864	7,185

This determined the range of lost assets across these Arab countries: Jews lost an estimated \$4,864 to \$15,295 per person. This range was then applied to the population of each remaining country and a mid-point was calculated.

We note that though this methodology is intended for informative and illustrative purposes only, it is still lacking in that it is based on values found in other countries and is not adjusted to reflect the exact situation of each jurisdiction. Additionally, this method does not consider country-specific considerations such as GDP, the Jews’ socio-economic status and their relative wealth as compared to non-Jews, plus their ability to take their assets with them when leaving the countries. It also does not reflect macro-economic conditions that might have impacted on the value of the property in question. Therefore, to generate conservative rather than inflated estimates, it was determined that a 50% discount factor should be applied to the range of values for each of the seven countries.

<sup>2</sup> Syria’s valuation start year is 1947, therefore it was decided to convert Syria’s total assets as of 1947 to 1948 values to properly calculate a range across the three countries (Egypt, Iraq, and Syria). The reported total assets for Syria as of 1947 (\$ 200,167,458) were converted to the 1948 USD value (\$ 215,562,196) using the Federal Reserve Bank of Minneapolis’ Inflation Calculator (<https://www.minneapolisfed.org/about-us/monetary-policy/inflation-calculator>).

<sup>3</sup> All population figures are based on Roumani population chart, for the year 1948.

Finally, using the previously discussed present valuation methodology, each of the seven countries estimated mid-point with discount were brought forward to a present-day value as of December 31, 2024. This led to a total present value of **\$96,556,730,734** across all seven countries. See the table below:

<b>Range of Lost Assets for Remaining Seven Countries (\$, 1948)</b>							
	<b>Aden</b>	<b>Algeria</b>	<b>Lebanon<sup>4</sup></b>	<b>Libya</b>	<b>Tunisia</b>	<b>Yemen</b>	<b>Morocco<sup>5</sup></b>
<b>Population</b>	8,000	140,000	6,000	38,000	105,000	55,000	265,000
<b>Estimated Low Range</b>	38,910,285	680,929,980	29,182,713	184,823,852	510,697,485	267,508,206	30,467,470
<b>Estimated High Range</b>	122,357,420	2,141,254,847	91,768,065	581,197,744	1,605,941,135	841,207,261	336,863,513
<b>Estimated Mid-Point</b>	80,633,852	1,411,092,414	60,475,389	383,010,798	1,058,319,310	554,357,734	183,665,491
<b>Discount</b>	50%	50%	50%	50%	50%	50%	50%
<b>Estimated Mid-Point (with Discount)</b>	40,316,926	705,546,207	30,237,695	191,505,399	529,159,655	277,178,867	91,832,746
<b>Estimated Present Value (\$, 2024)<sup>6</sup></b>	2,102,856,725	36,799,992,688	818,350,236	9,988,569,444	27,599,994,516	14,457,139,985	4,789,827,140

<sup>4</sup> We note Lebanon's population is based on estimates for 1958, as the base year valuation date for the country is 1967, and 1958 is the last population estimate available that predates 1967. We also note that the estimated present value is based on the start year of 1967 for Lebanon, while all other countries are based on 1948.

<sup>5</sup> As Morocco had no state-directed confiscation of Jewish-owned assets, and many Jews were able to divest themselves of their assets and/or bring them out of the country, it was deemed inappropriate to try and project wholesale losses of assets. Therefore, a range based on communal assets of the first four reports was used for Morocco instead.

<sup>6</sup> Rates from 2024 to 1954 are from "Interest Rates: Long-Term Government Bond Yields: 10-Year." Federal Reserve Economic Data. 2024 rate represents average interest rate through December 31, 2024 based on available data. Retrieved from <https://fred.stlouisfed.org/graph/?id=IRLTLT01USQ156N>; Rates from 1954 to 1948 are from "An Update of Data shown in Chapter 26 of Market Volatility." R. Shiller, Princeton 2015. Retrieved from <http://www.econ.yale.edu/~shiller/data.htm>. R. Shiller notes that pre-1953 rates are government bond yields from Sidney Homer A History of Interest Rates.

## Grand Summary Chart

<b>(\$)</b> Lost Assets Across All Countries		
Country	Base Year Value (\$, 1948) <sup>7</sup>	Estimated Present Value (\$, 2024)
<b>Egypt</b>	1,147,100,811	59,816,315,234
<b>Iran<sup>8</sup></b>	5,879,126,747	61,491,251,179
<b>Iraq</b>	656,611,052	34,239,408,861
<b>Syria<sup>9</sup></b>	200,167,458	10,692,545,656
<b>Subtotal of Comprehensive Reports</b>	<b>7,883,006,068</b>	<b>166,239,520,930</b>
<b>Aden</b>	40,316,926	2,102,856,725
<b>Algeria</b>	705,546,207	36,799,992,688
<b>Lebanon<sup>10</sup></b>	30,237,695	818,350,236
<b>Libya</b>	191,505,399	9,988,569,444
<b>Morocco</b>	91,832,746	4,789,827,140
<b>Tunisia</b>	529,159,655	27,599,994,516
<b>Yemen</b>	277,178,867	14,457,139,985
<b>Subtotal of Remaining Country Reports</b>	<b>1,865,777,495</b>	<b>96,556,730,734</b>
<b>GRAND TOTAL</b>	<b>9,748,783,563</b>	<b>262,796,251,664</b>

<sup>7</sup> All country base years are for 1948, except for Iran (1979), Syria (1947), and Lebanon (1967). Note for the remaining seven countries (Aden, Algeria, Lebanon, Libya, Morocco, Tunisia, and Yemen) the value is based on an estimated mid-point with discount, based on updated methodology discussed in detail within chapter 2.

<sup>8</sup> Note Iran's Base Year is 1979.

<sup>9</sup> Note Syria's Base Year is 1947.

<sup>10</sup> Note Lebanon's Base Year is 1967.



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

## The Jews of Aden: Historical and Economic Analysis



### Executive Summary



*Jewish Youth in Purim Costume at the Tikva Youth Movement. Source: Adeni Jewish Heritage*

---

#### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Aden. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews from Aden occurred decades ago and there is no central repository where records of losses were maintained.

It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jewish community of Aden was in a British protectorate and port city with a diverse population emanating from Yemen, Egypt, Turkey and India. It stands as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews enjoyed limited autonomy but were, at times, at the mercy of malign local governors. The dhimmi rules were abolished in 1856 and followed by limited reforms, but the Jews' status and security only improved dramatically in the colonial era. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by identification of Jews with colonialism and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Aden:

### **Displacement of Jews from Aden: 1948-2025**

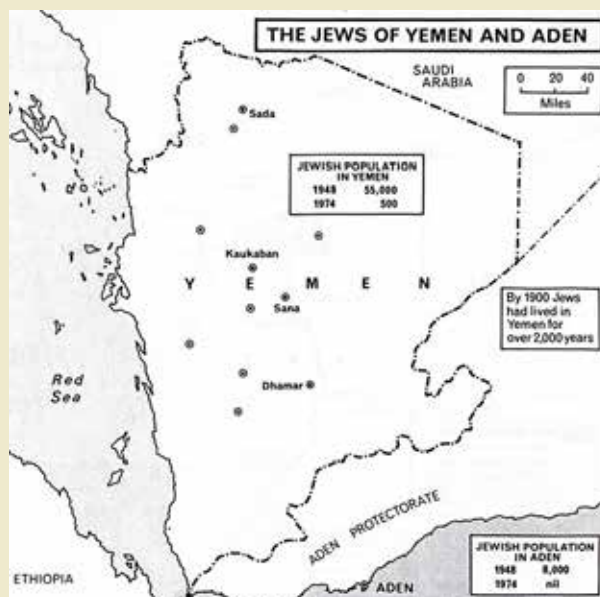
	1948	1958	1968	2025
ADEN	8,000	800	0	0

Today, some 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran- in Aden's case its 100% - no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community. This publication is a earnest call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Aden



Though Jews had lived in Yemen for millennia, the Jewish presence in Aden during the British period (1839-1967) constituted one of the youngest and most unique Jewish communities in the Middle East. Following British occupation, Aden developed into a cosmopolitan commercial hub, attracting migrants, including Jews, from across the region. The Jews of Aden enjoyed civil equality under British protection, a dramatic shift from the dhimmi restrictions that characterized Jewish life in the Arabian Peninsula.

The Jewish community of Aden, though small, played a key role in the city's growth as a major international port from the 19<sup>th</sup> to mid-20<sup>th</sup> century. Jewish merchants were vital intermediaries in trade between India, Arabia, Africa, and Europe, exporting goods like coffee and importing textiles and manufactured items. They also contributed through professions such as jewelry-making, and shopkeeping, and helped integrate Aden into global markets. Multilingual and culturally diverse, Aden's Jews served as important bridges between the British authorities and the local population.

Despite legal protections, tensions with the Muslim majority persisted. The Jews' enhanced legal status and relative success in commerce generated deep resentment among local Muslims. An outbreak of violence occurred in December 1947 following the UN partition resolution on Palestine. Over three days, 887 Jews were murdered, scores injured, and amounts of Jewish property destroyed. The local Muslim police, in some cases, were complicit, while British forces were late and insufficiently assertive in restoring order.

The cumulative effect of economic ruin, fear, and disillusionment with British protection led to mass emigration. Between 1948 and 1950, most of the community, some 8,000 people, left for Israel. By 1950, only a few hundred Jews remained. Continued instability, rising Arab nationalism, and worsening hostility in the 1960s prompted the final evacuation of the remaining Jews following the Six-Day War in 1967.

The Aden experience illustrates how legal emancipation under colonial rule could not erase entrenched societal hostility and historical value systems. Despite enjoying unprecedented legal equality under British administration, the Jews of Aden ultimately fell victim to a combination of ethnic tension, colonial retreat, and regional geopolitics, culminating in the complete disappearance of their community.

## Economic Analysis of The Jews of Aden

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish population of Aden's 8,000 Jews was estimated. The Jewish population was determined to be 100% urban, with urban areas widely recognized as larger metropolitan centers and their immediate environs/hinterlands. It was further determined that the average size of a Jewish family in Aden in and around the 1948 period was 5 people. Therefore, based on a population of 8,000 a total of 1,600 Jewish households was calculated.

By the mid-twentieth century, most Jews in Aden earned their living from commerce, as craftsmen, including goldsmiths, bookbinders, etc., and in the cigarette industry. It should be noted that Jews were active in Aden's fez (tarbush) industry and ostrich-feather trade as well. Overall, the Jewish community of Aden was perceived as an integral part of the Adeni economy.

The following table indicates the estimated socioeconomic distribution of Jewish households for Aden's Jewish community in 1948:

**Table X - Socioeconomic of Jewish Households in Aden, 1948**

Socioeconomic Class	Percentage of Jewish Households	No. of Households (Urban) per Class
Wealthy	5%	80
Lower-Middle	15%	240
Poor	80%	1,280
<b>Total</b>	<b>100%</b>	<b>1,600</b>

### Asset Categories & Types

This project considers losses suffered by Jews as individual members of Jewish households, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

As noted earlier, Aden's Jewish community was entirely urban and lived in the Jewish quarter. This urbanization has been linked to the fact that Aden was a port city and that it was reliant on trade and local business opposed to an agricultural economic base. Nearly the entire Jewish community, aside from a handful of families that resided in Steamer Point, lived in the Jewish quarter where they owned their own home and businesses. Historical sources indicate there were 391 Jewish owned properties in the Jewish Quarter of Aden.

## Summary of Findings

Reliable testimonial and historical data was not available for Aden to make any conclusions as to the value of losses across the different asset categories. Therefore, it was determined that the analysis for Egypt, Syria, and Iraq where extensive financial data was available, would be used for illustrative purposes.

Lost assets found in these three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values, and to provide conservative as opposed to inflated estimates, a ‘discount factor’ of 50% was determined based on precedent discounts and applied across the mid-point value for Aden. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Aden:

(\$ ) Range of Lost Assets		
Aden	1948	Estimated Present Value (\$, 2024)
Population	8,000	
Estimated – Low Range	38,910,285	
Estimated – High Range	122,357,420	
Estimated – Mid-Point	80,633,852	
Discount	50%	
Estimated – Mid-Point (with Discount)	40,316,926	2,102,856,725



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# The Jews of Algeria: Historical and Economic Analysis

## Executive Summary



*Great Synagogue of Oran. Source: Judaica Algeria*

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Algeria. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred decades ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Algeria stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Algeria:

### **Displacement of Jews from Algeria: 1948-2025**

	1948	1958	1968	1976	2001	2025
Algeria	140,000	130,000	3,000	1,000	0	0

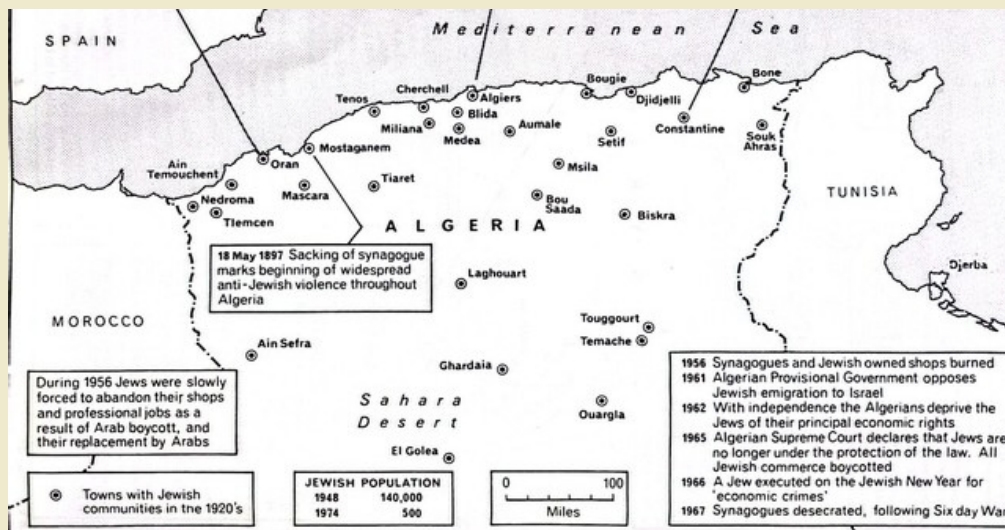
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice, for all can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Algeria



The Jewish presence in Algeria spans over two millennia, beginning with settlements along the Mediterranean coast in the Phoenician period and expanding through waves of migration from Judea, Arabia, and later Spain and Italy. This long-standing community flourished culturally and demographically in urban centers such as Algiers, Oran, and Constantine.

Following the Muslim conquest of Algeria in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but at the cost of being placed in a subordinate and humiliating social position. They were required to pay the jizya tax, a tax that marked their inferior status in society, and were subject to numerous legal and social restrictions. Jews could not hold public office, and their rights were limited compared to those of Muslims.

In Algeria, Jews maintained a significant role in commerce, especially in the urban centers along the coast, such as Algiers and Oran, where they were involved in trade and financial services. Despite their economic contributions, they faced social segregation and were treated as second-class subjects. The Jewish community in Algeria also preserved its unique cultural and religious traditions, including its distinct language, Judeo-Arabic, and its relationship with both Arab and Berber populations.

Under Ottoman rule (1525-1830), Jews in Algeria continued to live as dhimmis, subjected to numerous restrictions including discriminatory dress codes, movement constraints, and systemic humiliation. Though local enforcement varied, Jews were often vulnerable to violence and extortion, culminating in episodes such as the 1805 "Black Sabbath" massacre in Algiers.

French colonization (1830-1962) brought both integration and tension. In 1870, the Crémieux Decree granted French citizenship to Algerian Jews, uniquely positioning them apart from the indigenous Muslim majority. This elevated status created resentment among both French settlers and Muslim neighbors. The resulting social

friction, coupled with European antisemitism, triggered violent episodes, including the Constantine pogrom of 1934, which left 23 Jews dead.

Under French rule, Algerian Jews played a major role in society, particularly in trade, government, and liberal professions such as law, medicine, and education. From 1920 to 1962, they were active in local politics and civic life.

During World War II, the Vichy regime stripped Jews of their rights, deported many to labor camps, and barred them from education and professions. A Jewish-led resistance aided the Allied “Operation Torch” in 1942, leading to the liberation of Algeria and the reinstatement of the Crémieux Decree (granting French citizenship to Jews) in 1943.

By 1948, Algeria’s Jewish population numbered around 140,000. They were urban, French-speaking, and deeply integrated into society. Jews contributed significantly to Algerian culture, in music, in law, medicine, and education. However, the Algerian War of Independence (1954-1962) placed the community in an untenable position—caught between loyalty to France and the rising violence of the FLN nationalist movement.

The war’s progression saw mounting attacks against Jews. In 1957 Jews were murdered in Oran and Madonna; On December 12, 1960, a synagogue of Algeria was looted. In 1961 a cemetery was desecrated, the famous Jewish musician Raymond Leyris was assassinated in Constantine. On September 2 a Jew was murdered on Rosh Ha’Shana. On July 5, 1962, after independence, widespread killings and exterminations targeted Jews in Oran and other neighborhoods, including assassinations, desecration of synagogues, and extortion. Following independence in 1962, Algeria denied citizenship to non-Muslims, triggering a mass Jewish exodus, primarily to France. Most Algerian Jews chose France because they already held French citizenship under the 1870 Crémieux Decree, which had granted them full rights as French nationals.

By 2007, fewer than twenty Jews remained in Algeria. Today, there are reportedly no Jews remaining in Algeria.

## Economic Analysis of The Jews of Algeria

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Algerian population of 140,000 Jews was estimated. The Algerian Jewish population was determined to be 5% rural and 95% urban. It was further determined that the average size of a Jewish family in Algeria in and around the 1948 period was 5.5 people. Therefore, based on a population of 140,000 a total of 25,455 Jewish households was calculated.

Jews in Algeria had a long record of working in trades related to commerce. Relatively speaking, the Jews represented a disproportionately high percentage of educated

class and skilled workforce. They held a wide array of professions, mainly focused on the textile and skins trade. They also held positions as professionals in the arts, liberal professions, education, government, and the military. In addition, it was found that only 35% of Jews worked in unskilled labor, vs 65% who worked in skilled labour.

A specific breakdown of the socioeconomic structure and economic experience of Jews in Algeria is not available. However, the vast majority of Jews in Algeria lived in Northern Algeria, in and around the large urban areas.

## **Asset Categories & Types**

This project considers losses suffered by Jews as members of Jewish households, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

While records do not distinguish between land owned by Jews, and land owned by other Europeans, data indicates that the Jews comprised around 15% of the total European population in 1948. This suggests that the Jewish community of Algeria owned over 4 million dunams of rural land circa 1948. In accordance with the division between Civil and Saharan Algeria, the Jews of each zone had different land ownership practices. Wealthier Jews were often businessmen and owners of large areas of property within the city, while lower urban classes owned urban property but were not known to own rural assets. In comparison, rural Jews living in Saharan Algeria were not known as landowners, but they did own rural real estate. There is also evidence of a high standard of living in rural properties inhabited by Jews in Saharan Algeria.

Reliable testimonial and historical data was not available for Algeria to make any conclusions as to the value of losses. Moreover, many Jews were able to take out some of their assets and others were provided some compensation for their losses by the Government of France. Instead, of exact figures, summaries were carried out for each asset category to provide some historical context.

## **Summary of Findings**

Due to the lack of reliable testimonial and historical data for Algeria, it was determined that the analysis for Egypt, Syria, and Iraq would be used for illustrative purposes. Lost assets found in the first three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each

remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Algeria. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Algeria:

<b>(\$)</b> Range of Lost Assets		
<b>Algeria</b>	<b>1948</b>	<b>Estimated Present Value (2024, \$)</b>
<b>Population</b>	140,000	
<b>Estimated – Low Range</b>	680,929,980	
<b>Estimated – High Range</b>	2,141,254,847	
<b>Estimated – Mid-Point</b>	1,411,092,414	
<b>Discount</b>	50%	
<b>Estimated – Mid-Point (with Discount)</b>	<b>705,546,207</b>	<b>36,799,992,688</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

## The Jews of Egypt: Historical and Economic Analysis



### Executive Summary



*Egyptian friends (Jewish, Christian and Muslim) from high school in Cairo, visiting the Pyramids, May 1944 Source: Levana Zamir*

#### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Egypt. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred more than 75 years ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Egypt stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Egypt:

### **Displacement of Jews from Egypt: 1948-2025**

	<b>1948</b>	<b>1958</b>	<b>1968</b>	<b>1976</b>	<b>2001</b>	<b>2025 (.est)</b>
<b>Egypt</b>	<b>75,000</b>	<b>40,000</b>	<b>2,500</b>	<b>400</b>	<b>100</b>	<b>2</b>

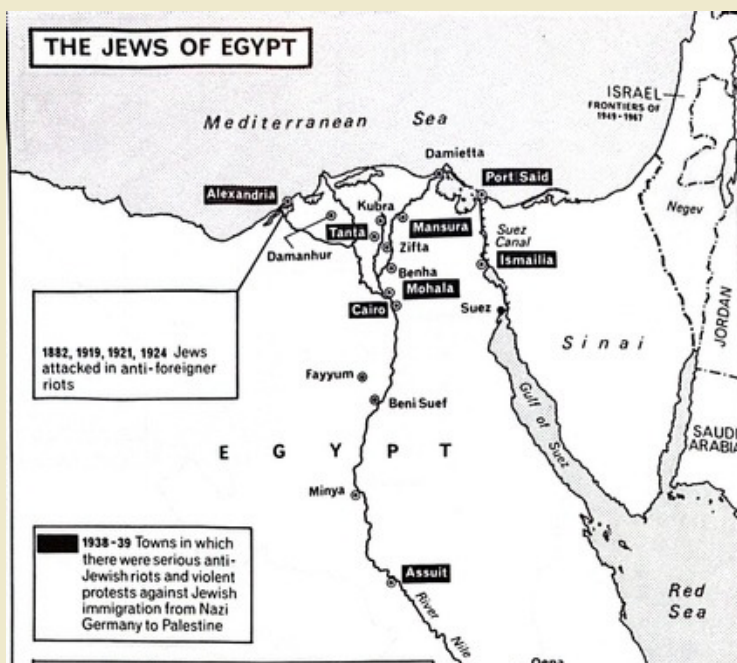
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Egypt



Egypt has played a significant role in Jewish history, with a continuous Jewish presence dating back to biblical times. Jewish communities thrived under Hellenistic, Roman, and early Islamic rule, particularly in Alexandria, which housed the largest urban Jewish population of antiquity.

Following the Muslim conquest of Egypt in the 7th century, Jews were classified as dhimmis. They were granted protection but were subjected to a subordinate humiliating social and legal status. They were required to pay the jizya (a tax), symbolizing their inferior position in society, and were prohibited from participating fully in political and social life. Despite these restrictions, Jews in Egypt were allowed to practice their religion and maintain their communities. They played an important role in trade, commerce, and administration, particularly in major urban centers like Cairo and Alexandria.

Maimonides (Rabbi Moses ben Maimon), one of the most famous Jewish scholars of the Middle Ages, was born in Córdoba but spent a significant part of his life in Egypt. As a philosopher, physician, and Torah scholar, Maimonides, as physician to Saladdin, ruler of Egypt, advanced medical knowledge and also bridged Jewish, Islamic, and Greek thought. His works, especially the "Guide for the Perplexed" and "Mishneh Torah," became central texts in both Jewish philosophy and medicine, influencing intellectual circles in both the Jewish and broader Arab worlds.

Under Ottoman rule, Jewish immigrants from Spain revitalized Egypt's Jewish community, playing key roles in commerce and administration. However, discriminatory policies, such as the requirement to wear distinctive clothing, continued. The 19th-century modernization of Egypt under Muhammad Ali and his successors improved the legal status of Jews, culminating in British rule which granted Jews full civil rights and fostered economic growth. By the early 20th century, Egypt's Jewish population expanded due to immigration, reaching nearly 60,000. Jews contributed significantly

to Egypt's economy, establishing businesses, banks, and infrastructure.

Prominent Jewish families such as the Suarès, Cattaoui, Mosseri, and Menasce helped establish Egyptian companies. They also developed new neighborhoods like Maadi and Smouha City. Key figures held senior political and administrative positions, including ministers, senators, and heads of national companies. Jewish contributions extended beyond economics. Daoud Hosni composed the first Arabic opera; Yaqub Sanu pioneered modern Egyptian theater and journalism; Togo Mizrahi directed foundational Egyptian films; and Leila Mourad became a legendary singer and actress. Jewish athletes excelled in sports and represented Egypt internationally.

Notwithstanding their contributions, Jews often faced discrimination and persecution. In 1927 and 1929, citizenship laws were adopted based on blood, origin, and religion - excluding Jews. From 1945 to 1948, Jews were expelled from government positions, and in November 1945, riots in several cities resulted in 10 Jews being killed and 350 injured. A synagogue, a Jewish hospital, and an old-age home were burned down.

The 1945 anti-Jewish riots and Egypt's participation in the 1948 Arab-Israeli war marked the beginning of the total subjugation of the Jewish community, leading to the ultimate displacement.

In June 1948 a military regime barred Jews from leaving for Israel. On November 2, 1948, riots and looting took place in Cairo, following the mass imprisonment in May of 1000 Jews accused of Zionism. In February of 1949, Jewish assets were foreclosed, whether the owners lived in Egypt or abroad.

On January 26, 1952, riots known as "Black Sabbath" erupted in violence, destroying property in Cairo. In the 1950s Jews were systematically stripped of their passports when leaving the country, and by 1950–1956 successive citizenship laws rendered forty thousand Jews stateless.

From 1956 onward, the Sinai/Suez Campaign marked a turning point: more than a thousand Jews were arrested, Jewish businesses and properties were confiscated or nationalized, and thousands were expelled with passports stamped "final departure," Everyone was forced to abandon their homes and assets. By the late 1950s, most Egyptian Jews had fled.

In the early 1960s, Nasser's regime further restricted Jewish life—economic decrees in 1961 stripped Jews of ownership in banks, factories, and commerce – all without compensation..

During the Six-Day War of 1967, some 400–500 Jews were imprisoned in camps under harsh conditions. The few thousand Jews still in Egypt faced constant harassment. By 1970, the once-vibrant community has been reduced to a remnant, surviving under surveillance with no functioning Jewish community.

Today, only a handful of elderly Jews remain, marking the near end of a centuries-long Jewish presence in Egypt.

## Economic Analysis of The Jews of Egypt

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Egyptian population of 75,000 Jews was estimated. The Egyptian Jewish population was determined to be 95% urban and 5% rural, with urban areas widely recognized as larger metropolitan centers and their immediate environs/hinterlands. In Egypt, most of the Jews lived in two major cities, Cairo and Alexandria. It was further determined that the average size of a Jewish family in Egypt in and around the 1948 period was 5 people. Therefore, based on a population of 75,000, a total of 15,000 Jewish households was reached.

Beginning in the nineteenth century, Egypt began on a path of economic modernization and expansion. The Jewish community was an early and significant contributor to Egyptian economic growth, though they were never a large component of Egyptian society.

The following table indicates the estimated socioeconomic distribution of Jewish households for the Egyptian Jewish community in 1948:

### **Socioeconomic of Jewish Households in Egypt, 1948**

Socioeconomic Class	Percentage of Jewish Households	Total No. of Households per Class	No. of Urban Households per Class	No. of Rural Households per Class
<b>Wealthy &amp; Upper-Middle</b>	30%	4,500	4,500	-
<b>Middle</b>	20%	3,000	3,000	-
<b>Lower-Middle &amp; Poor</b>	50%	7,500	6,750	750
<b>Total</b>	<b>100%</b>	<b>15,000</b>	<b>14,250</b>	<b>750</b>

### Asset Categories & Types

This project considers losses suffered by Jews as individual members of Jewish households (e.g. urban and rural land, moveable and immovable property; financial and business assets, etc); as well as assets that belonged to each Jewish community, respectively (e.g. land, Synagogues, cemeteries, schools, etc.). This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

Landownership trends and other historical sources indicate approximately 15% of wealthy Jews comprised the landed elite (11,500 holdings of 50 feddans or more). Furthermore, it was estimated that a total of 86,250 feddans were owned by the Jewish landowning elite in Egypt in 1948. Regarding urban assets, up until the mid-nineteenth century or so, most of the Jews who chose to live in the cities were concentrated

in the Jewish neighborhood. For this report the most relevant and comprehensive information regarding the scope and value of urban assets owned by Jews in 1948 was drawn from testimonial data collected from Jewish refugees from Egypt over a large number of years.

Furthermore, employment losses were calculated based on the premise that employed Jews in Egypt are entitled to compensation for lost income based on their yearly wages for a determinate amount of time after a baseline date. For the purposes of this report, personal property and moveable assets include cash, gold and silver, jewelry, private vehicles, commodity stocks, financial assts, clothing, household goods, and furniture.

In addition to private ownership by Jewish individuals throughout Egypt, the various Jewish communities in the country owned communal assets that belonged to the Jewish community. Such assets include synagogues, cemetery land, and other communal assets such as mikvahs, schools, hospitals, community centers, Zionist organizations, as well as holy books and other moveable assets. This project reviewed the best evidence of the scope of Jewish communal assets in Egypt, including compiled lists of communal property that belonged to the Jewish community of Egypt.

**Summary of Findings**

The result below is an aggregate valuation of Jewish individual and community losses from the Jewish community of Egypt. Using a detailed, multi-step methodology, the Jewish losses were actualized to show a present-day value of all assets under consideration, reflected in 2024 US dollars (USDs). Based on the combined total value of each asset category under consideration for Jews in Egypt and the application of the methodology, the total value for all assets as of December 31, 2024, was also included:

(\$ ) Egypt		
Asset Type	Total Value (1948 , \$)	Total Value (2024 , \$)
Rural Assets	135,872,213	
Urban Assets	55,444,290	
Employment Losses	142,703,685	
Moveable Assets & Private Property	366,354,053	
Business Losses	351,387,840	
Communal Losses	95,338,730	
<b>Total</b>	<b>1,147,100,811</b>	<b>59,816,315,234</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

## The Jews of Iran: Historical and Economic Analysis



### Executive Summary



*The current state of a synagogue in Urmia (undated photo). Source: Diarna.org*

---

#### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Iran. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred many years ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Iran stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social discrimination.

Iranian Jews were particularly oppressed under the 16th century Safavid dynasty and confined to ghettos. In 1839 the entire Jewish community of Mashad was converted to Islam. It was only in 1925, under Reza Shah Pahlavi, that Jews achieved equal rights. The situation for Jews in Iran changed dramatically for the worse with the Revolution in 1979, the ousting of the Shah and the establishment of an Islamic Republic.

What followed was not a mere exodus, but the erasure of an ancient Jewish community, through flight under duress, or systemic marginalization. With respect to Iran:

### **Displacement of Jews from Iran: 1948-2025**

	<b>1948</b>	<b>1979</b>	<b>2025</b>
<b>Iran</b>	<b>+ 100,000</b>	<b>80,000</b>	<b>13,000</b>

Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Iran



The Jewish presence in Iran dates back over 2,700 years, originating with the Assyrian exile (721 BC) and later the Babylonian destruction of the First Temple (586 BC). Jews flourished under Cyrus the Great, who allowed them to return to Jerusalem. They maintained vibrant communities through the Parthian and Sasanian periods.

Following the Muslim conquest of Persia (modern-day Iran) in the 7th century, Jews were classified as dhimmis. As dhimmis, Jews were granted protection but at the cost of being placed in a subordinate and humiliating social position. They were required to pay the jizya, a tax that symbolized their inferior status, and were subject to various legal restrictions. Jews were not allowed to hold public office or engage fully in the same social and economic activities as Muslims.

Despite periodic persecution, Jewish scholarship and cultural output, including Judeo-Persian literature, flourished in the medieval era. The Mongol period saw both devastation and renewal, including the rise of Jewish poets like Shahin and Imrani.

A significant deterioration began with the Safavid Empire's imposition of Shi'a Islam in the 16<sup>th</sup> century. Jews were labeled *najes* (impure), subjected to humiliation, violence, and legal discrimination. Pogroms, forced conversions, and economic marginalization were widespread. The most extreme example was in 1839 in Mashhad, where the entire Jewish community was forced to convert and live as crypto-Jews for over a century, like Jews in post-inquisition Spain and Portugal..

The early 20th century brought modest legal reforms with the establishment of a constitutional monarchy. The Pahlavi dynasty's secular nationalism improved conditions for Jews, enabling social and economic advancement, especially during the Shah's White Revolution (1963). Jews became disproportionately successful in

commerce, medicine, and academia, forming the largest Jewish community in Asia and Africa (outside South Africa) by the 1970s.

Jews played an outsized role in the country's 20<sup>th</sup>-century modernization, and were instrumental in developing key industries such as banking, insurance, textiles, plastics, pharmaceuticals, and paper, often founding or leading these sectors. Jews also made major contributions to academia, medicine, and culture. They held 2% of university faculty positions, made up 6% of Iran's doctors, and had 4,000 university students out of 100,000 nationwide. In the arts and media, Jewish scholars and journalists gained national prominence.

However, the 1979 Islamic Revolution reversed these gains. The regime conflated Jews with Zionism and the Shah's regime, leading to arrests and executions. Zionist activities were banned, Jewish assets and properties were confiscated, and prominent Jewish leaders were executed. That year Habib Elkanyan, head of the Jewish community, was executed on charges of Zionism

In 1980, the issuing of passports for Jews was further restricted. By 2000 Jews faced discrimination in universities, government jobs, and public companies, confirming their exclusion from the mainstream of Iranian society.

While Ayatollah Khomeini publicly distinguished between Jews and Zionists, Jews were disproportionately targeted, and antisemitic rhetoric escalated. Mass emigration followed, reducing the Jewish population from 80,000 in 1978 to an estimated 13,000 today.

Currently, the remaining Jews, mostly in Tehran, live under tight surveillance, largely isolated from other Jewish communities and the world at large. Their continued presence reflects a mix of cultural attachment, economic barriers to emigration, and efforts to survive through caution and quiet endurance.

## Economic Analysis of The Jews of Iran

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, 1979 was used as the baseline year for estimating a total Jewish Iranian population of 80,000 Jews. The Iranian Jewish population was determined to be 100% urban, with urban areas widely recognized as larger metropolitan centers. Teheran and Shiraz were centers of Jewish life during the Golden Age of Iranian Jewry. It was further determined that the average size of a Jewish family in Iran in and around the 1979 period was 5 people. Therefore, based on a population of 80,000, a total of 16,000 Jewish households was reached.

The urban Iranian Jewry had a relatively high socioeconomic standing, and Jews could be found in key positions in nearly every part of the Iranian economy.

<b>Wealthy &amp; Upper-Middle</b>	41%	6,900
<b>Middle</b>	25%	4,000
<b>Lower-Middle &amp; Poor<sup>12</sup></b>	34%	5,440
<b>Total</b>	<b>100%</b>	<b>16,000</b>

households for the Iranian Jewish community in 1979:

11 Wealth and upper middle are assumed to represent 1% and 40% of the Jewish population, respectively.

12 Lower middle and poor classes are assumed to represent 24% and 10% of the Jewish population, respectively.

## Summary of Findings

The result below is an aggregate valuation of Jewish individual and community losses from the Jewish community of Iran. Using a detailed, multi-step methodology, the Jewish losses were actualized to show a present-day value of all assets under consideration, reflected in 2024 US dollars (USDs). Based on the combined total value of each asset category and the application of the methodology, the total value for all assets as of December 31, 2024, was also included:

Asset Type	Iran	
	Total Value (1979, \$)	Total Value (2024, \$)
<b>Rural Assets</b>	-	
<b>Urban Assets</b>	1,916,800,830	
<b>Employment Losses</b>	384,000,000	
<b>Moveable Assets &amp; Private Property</b>	560,262,566	
<b>Business Losses</b>	2,989,825,726	
<b>Communal Losses</b>	28,237,625	
<b>Total</b>	<b>5,879,126,747</b>	<b>61,491,251,179</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# The Jews of Iraq: Historical and Economic Analysis

## Executive Summary



The Tomb of Prophet Ezekiel. Source – Jewish Holy Sites in Iraq

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Iraq. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred nearly 75 years ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Iraq stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Iraq:

### **Displacement of Jews from Iraq: 1948-2025**

	<b>1948</b>	<b>1958</b>	<b>1968</b>	<b>1976</b>	<b>2001</b>	<b>(.est) 2025</b>
<b>Iraq</b>	<b>135,000</b>	6,000	2,500	350	100	<b>5</b>

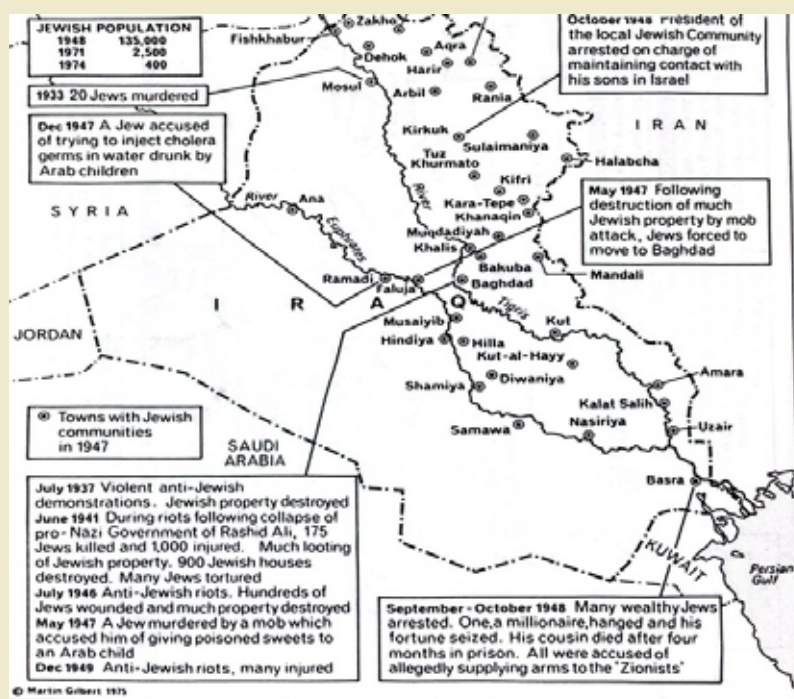
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Iraq



Jewish settlement in modern day Iraq dates back to 586 BCE, following the destruction of the First Temple in Jerusalem. Over centuries, Iraqi Jews played a central role in Judaism, producing the Babylonian Talmud and influencing Jewish communities worldwide.

After the Muslim conquest of Iraq in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but at the cost of significant social and legal restrictions. They were required to pay the jizya, a tax, which symbolized their subjugation and inferior status in society. The dhimmi status imposed a system where Jews were treated as second-class subjects, forced to adhere to a set of laws that marked their humiliation and marginalization in the broader Muslim society. However, Jews did experience a 'golden age' under the Abbasid dynasty in the early middle ages.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms under the *Tanzimat* (period of reform). Despite some economic success, they remained vulnerable to discrimination and violence. British rule (1917-1932) brought economic prosperity and political inclusion, with Jews holding key roles in banking, commerce, and government.

Jews significantly influenced Iraqi public life in the first half of the 20<sup>th</sup> century, particularly in commerce, finance, administration, and culture. They were active in the Baghdad Chamber of Commerce, played a major role in import/wholesale trade,

and held numerous civil service positions due to their education. Sassoon Heskell was a prominent figure, serving as Iraq's first Minister of Finance and establishing its budgetary system. Other notable Jewish individuals made significant contributions across various fields, including politics, law, literature, and journalism, demonstrating their deep involvement in shaping modern Iraq.

Iraq's Jewish community still endured challenges and violence. During the 1930s, Jews were banned from teaching Jewish history or Hebrew in schools, and in the 1930s they were excluded from government jobs and teaching.

With Iraq's independence in 1932, Arab nationalism and Nazi influence intensified anti-Jewish sentiment. On June 1–2, 1941, the Farhud pogrom in Baghdad, incited by pro-Nazi Iraqi leaders and the Jerusalem mufti, resulted in widespread murder, rape, and looting, resulting in 800 Jews killed and more than 600 wounded.

Following Israel's establishment in 1948, systematic persecution, including arrests, economic restrictions, and executions, escalated. In July 1948 Jews had already been forbidden to leave Iraq and in September Shafiq Ades, one of the most prominent and influential Jews of Baghdad was stripped of his power and hung.

In 1949 members of the Zionist movement were persecuted, and by June 1950 Jews in Kurdistan were forced to abandon property and homes. In January of 1951, a synagogue in Baghdad was attacked, killing three and wounding twenty. On March 10, 1951 all Jewish assets were frozen, making forfeiture of citizenship a prerequisite for departure.

Between 1950–1951, over 100,000 Jews emigrated in *Operation Ezra and Nehemiah* after the Iraqi government allowed them to leave under the condition of renouncing citizenship. This state-organized exodus was not a voluntary migration, but rather one driven by political and security pressures, as the Jewish community faced increasing anti-Jewish sentiments and economic strangulation following the establishment of the State of Israel. Under the Baath regime, the remaining Jews faced increasing oppression and were prevented from leaving, culminating in public executions in 1969. By the early 1970s, nearly all Iraqi Jews had fled, marking the end of a 2,500-year-old Jewish presence.



affairs, including ownership of urban real estate. For this report the most relevant and comprehensive information regarding urban assets owned by Jews in 1948 was drawn from testimonial data collected from Jewish refugees from Iraq.

Employment losses were calculated based on the premise that employed Jews in Iraq are entitled to compensation for lost income based on their wages for a determinate amount of time. For this report, personal property and moveable assets include cash, gold and silver, jewelry, private vehicles, commodity stocks, financial assts, clothing, household goods, and furniture.

In addition to private ownership, Jewish communities in the country owned communal assets, including synagogues, cemetery land, and other communal assets such as mikvahs, schools, hospitals, community centers, Zionist organizations, as well as holy books and other moveable assets. The most comprehensive and detailed account of Jewish ownership comes from an Israeli Ministry of Foreign Affairs document which lists all known communal properties in Baghdad.

**Summary of Findings**

The result below is an aggregate valuation of Jewish individual and community losses from the Jewish community of Iraq. Using a detailed, multi-step methodology, the Jewish losses were actualized to show a present-day value of all assets under consideration, reflected in 2024 US dollars (USDs). Based on the combined total value of each asset category under consideration for Jews in Iraq and the application of the methodology, the total value for all assets as of December 31, 2024, was also included:

(\$ ) Iraq		
Asset Type	Total Value (1948 , \$)	Total Value (2024 , \$)
Rural Assets	2,906,148	
Urban Assets	302,179,511	
Employment Losses	23,218,650	
Moveable Assets & Private Property	139,486,354	
Business Losses	173,299,125	
Communal Losses	15,521,264	
<b>Total</b>	<b>656,611,052</b>	<b>34,239,408,861</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

## HISTORICAL AND ECONOMIC ANALYSIS

### Executive Summary



*The Alliance School in Beirut, Before and After the 1950 Bombing. Source - Zafrani*

#### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Lebanon. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred many years ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Lebanon stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Lebanon:

### **Displacement of Jews from Lebanon: 1948-2025**

	1948	1958	1968	1976	2001	2025 (.est)
Lebanon	5,000	6,000	3,000	400	100	50

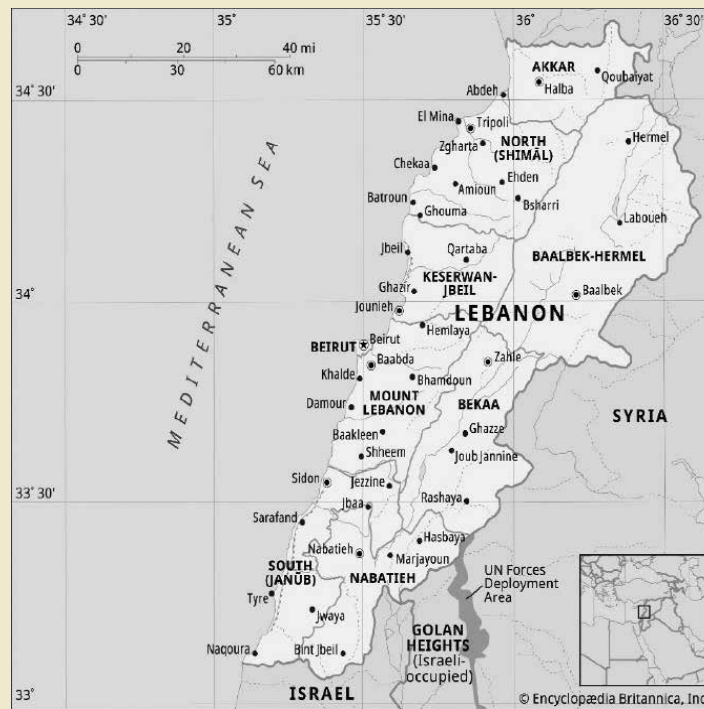
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Lebanon



The Jewish presence in Lebanon dates back to biblical times, with evidence of continuous settlement from the Hasmonean and Roman periods through to the modern era. Jewish communities developed in the Lebanese mountains, coastal cities like Sidon and Beirut, and inland centers such as Baalbek and Hasbaya.

After the Muslim conquest of Lebanon in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but were required to submit to a lower social status. They were obligated to pay the jizya tax, a tax that symbolized their subjugation and inferior position in society. Dhimmis were subject to numerous humiliating restrictions, including limitations on their ability to hold public office, engage in certain professions, or participate fully in society. They were often forced to wear distinctive clothing or markings to indicate their status. This system perpetuated their marginalization and subjugation within the broader Islamic society.

The Jews of Lebanon enjoyed cultural ties with Jewish centers across the region, and by the 19<sup>th</sup> century, Jewish migration increasingly concentrated around Beirut, transforming it into the community's primary hub. During the French Mandate (1920-1943), Lebanon's Jews were officially recognized as a religious community and governed their own affairs, though their political influence remained limited. Jewish life thrived in Beirut, and the community's numbers swelled in the 1950s, bolstered by migration from Syria and Iraq.

The Jewish community in Lebanon, though small, played a significant role in the

country's economic and cultural development, especially in Beirut during the late Ottoman and French Mandate periods. Jews were active in trade, finance, and industry, helping modernize Beirut's commercial life. Multilingual and cosmopolitan, they served as cultural intermediaries and contributed to journalism, literature, and the Arab cultural renaissance.

Despite their relative integration, Jews in Lebanon faced increasing hostility as the Arab-Israeli conflict intensified. Anti-Jewish violence broke out in the late 1930s. In 1947 Jews were expelled from Beirut University, Zionist clubs such as the Maccabi were banned, Jews were dismissed from government jobs, and Jewish youth movements prohibited.

Violence flared after the 1948 war. While some Christian factions protected the Jews, government policies increasingly discriminated against them. Jewish institutions were shut down, Zionism was criminalized, and the press promoted public shaming and extortion campaigns.

The Lebanese civil war of 1958, and especially the Six-Day War in 1967, marked turning points in the community's decline. As the power of Muslim and Palestinian forces rose, Jewish influence and safety eroded. Bombings, kidnappings, and assassinations followed.

During the Lebanese Civil War (1975-1990), the situation for the Jewish community in Lebanon deteriorated dramatically. As the conflict between various religious and political factions escalated, Jews found themselves increasingly marginalized and vulnerable. The war, which saw the rise of groups like Hezbollah, created an environment of intense sectarian violence. Jews, who had historically maintained a neutral position, became targeted due to their perceived association with the Israeli state.

The Jewish community faced harassment, forced displacement, and attacks on their properties. Between 1984 and 1987, eleven prominent Jews were kidnapped and murdered by the Shi'ite group linked to Hezbollah. Many Jews felt compelled to flee the country, with a significant portion leaving Lebanon permanently. By the end of the war, the Jewish population in Lebanon had dwindled to almost nothing, with few Jews remaining in the country. The war thus marked the end of a once-thriving Jewish presence in Lebanon. Today, less than 50 Jews remain in Lebanon.

## Economic Analysis of The Jews of Lebanon

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Lebanon population of 6,000 Jews was estimated. It should be noted that this population is based on estimates for 1958 as it was the last population estimate available predating 1967. The Lebanese Jewish population was determined to be 100% urban, with urban areas widely recognized as larger metropolitan centers. Furthermore, the average size of a Jewish family in Lebanon in and around the 1967 period was 5 people. Therefore, based on a population of 6,000 a total of 1,200 Jewish households was calculated.

The process of urbanization which the Lebanese Jewish community underwent starting at the turn of the twentieth century paid high dividends by the 1960s. Though estimates vary a bit, by all accounts the vast majority of Lebanese Jews were involved in business, commerce, and finance.

A specific breakdown of the socioeconomic structure and economic experience of Jews in Lebanon is not available, however sources note the Jewish community in Lebanon was predominantly middle and upper-middle class. As part of the urban population, the Jewish community also had access to education and social services that much of the rural population did not.

### Asset Categories & Types

This project considers losses suffered by Jews as individual members, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

As noted above, the Lebanese Jewish community was mostly urban and did not have any significant rural holdings. Descriptions of urban property note that typical upper-class homes were between 240-250 square meters in Sidon, while middle-class homes tended to be around 160-180 square meters. It should be noted that Lebanon represents a unique case, as unlike Jews who fled other Arab countries, According to Jewish communal leadership, Lebanese Jews were generally able to move their wealth out of the country in an organized fashion and sell their property before emigrating. However, it cannot be said that there were no lost assets, as historical evidence has made clear that not only were there in fact Jews who lost property and personal assets, but considerable communal assets were also left behind.

Reliable testimonial and historical data was not available for Lebanon to make any conclusions as to the value of losses across the different asset categories. Instead, discussions and summaries were carried out for each asset category to provide further historical context.

**Summary of Findings**

Due to the lack of reliable testimonial and historical data for Lebanon, it was determined that the analysis for Egypt, Syria, and Iraq would be used for illustrative purposes. Lost assets found in the first three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values, a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Lebanon,. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1968, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Lebanon:

<b>(\$)</b> Range of Lost Assets		
<b>Lebanon</b>	<b>1967</b>	<b>Estimated Present Value (\$, 2024)</b>
<b>Population</b>	6,000	
<b>Estimated – Low Range</b>	29,182,713	
<b>Estimated – High Range</b>	91,768,065	
<b>Estimated - Mid Point</b>	60,475,389	
<b>Discount</b>	50%	
<b>Estimated – Mid Point (with Discount)</b>	<b>30,237,695</b>	<b>818,350,236</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# The Jews of Libya: Historical and Economic Analysis



## Executive Summary



*Dar al-Bishi synagogue on the eve of the Jewish community's evacuation*

*Source: Ya'akov Hag'ag'-Liluf*

---

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Libya. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred decades ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Libya stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Libya:

### **Displacement of Jews from Libya: 1948-2025**

	1948	1958	1968	1976	2001	2025
Libya	38,000	3,750	500	40	0	0

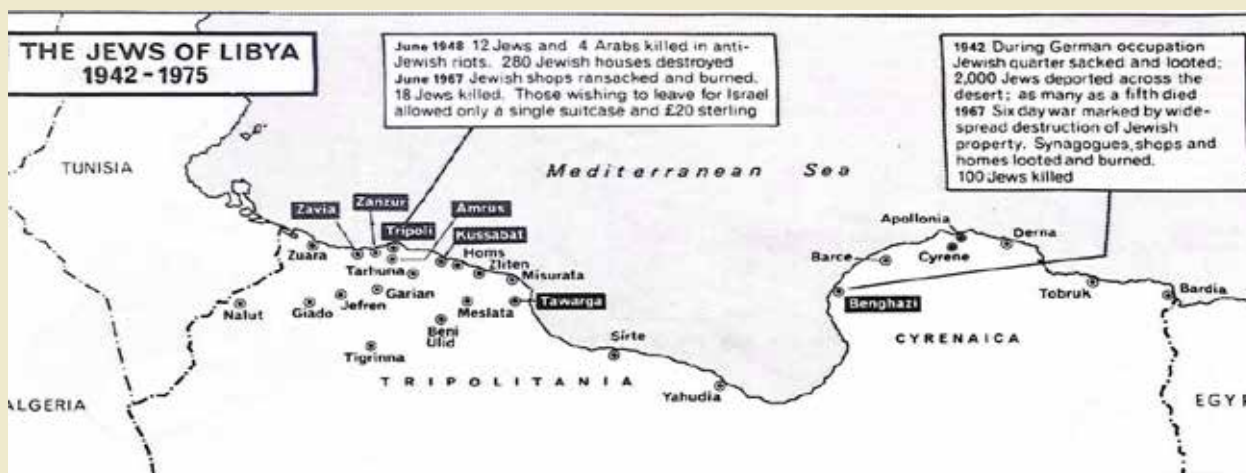
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Libya



The Jewish presence in Libya dates back over 2,500 years, with early communities established in Cyrenaica and Tripolitania during the Phoenician and Roman periods.

Following the Muslim conquest of Libya in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews in Libya were granted protection but were subjected to a subordinate and often humiliating social status. They were required to pay the jizya (a tax), which marked their inferior position in society, and were restricted in their rights and freedoms. Jews were prohibited from holding public office or engaging in certain professions.

Throughout antiquity and into the Middle Ages, the Jewish population endured cycles of coexistence and persecution under various regimes, including the Arab conquerors, the Almohads, and later the Ottomans. Despite intermittent stability, Jews were socially subordinated under Islamic law and occasionally subjected to violence and forced conversions. The influx of Jewish immigrants from Livorno (Italy), Spain, and Tunisia enriched the community, which became integral to Libya's trade and economic life.

In the 19<sup>th</sup> century, Ottoman reforms (Tanzimat) attempted to equalize the status of Jews, but resistance among local Muslim populations and inconsistent enforcement limited their effect. The Jewish community remained vulnerable, relying on protection from tribal leaders and foreign consuls.

The Jewish community in Libya played a key role in the country's economic development, especially from the 19<sup>th</sup> century. Jewish immigrants from Livorno strengthened ties with Italy, serving as commercial intermediaries, diplomats, and promoters of Western education and Italian-language media. Jewish families dominated trans-Saharan trade through Tripoli, with several prominent families excelling in textiles, leather, and cotton commerce.

The Italian colonial period (1911-1943) initially brought improved civil rights and economic opportunities for Jews. Under Italian rule, Jews held influential roles in

trade, industry, and administration, acting as bridges between Arab farmers and Italian industries. By 1928, they owned a quarter of Libya's manufacturing enterprises, far exceeding their share of the population. However, Jews' increasing integration into colonial structures and their perceived alignment with European powers exacerbated tensions with Arab neighbors.

Italian Fascist rule in the 1930s introduced racial laws, and during World War II, Jews faced deportation and internment, particularly at the Giado labor camp, where hundreds perished. After the war, in June 1945, riots in Tripoli destroyed 60% of Jewish assets, killed 135 Jews, and wounded ten. With the founding of Israel in 1948, riots resulted in fourteen deaths, as well as many injured, and the destruction of homes and synagogues. These pogroms, coupled with growing hostility and insecurity, prompted mass emigration. Between 1949 and 1951, over 30,000 Jews left Libya—mostly for Israel.

In 1951, just before independence, the Citizenship Act stripped Jews of political rights and their passports. The Jewish community faced legal discrimination, economic exclusion, and intense antisemitic propaganda. Restrictions intensified after Libya joined the Arab League and particularly after the 1956 Suez Crisis. In December 1958 the Tripoli community was dissolved and placed under government control.

Discrimination escalated in 1960: Jews were prohibited from acquiring assets and Alliance schools were closed. In 1961 Law No. 6 authorized seizure of Jewish properties. The 1967 Six Day War triggered another wave of violent riots in which 20 Jews were killed, prompting the near-total exodus of the remaining community. By the 1970s, under Gaddafi's regime, Jewish communal life had vanished entirely. Cemeteries were destroyed in 1970, and in 1978 sixty-four synagogues were demolished while seventy-eight were turned into mosques or churches

Today, no Jews live in Libya. The community's cemeteries, synagogues, and historical footprint have been desecrated or erased. This once-vibrant, ancient community, integral to Libyan history, was systematically dismantled through a century of violence, legal exclusion, and state-sanctioned persecution.

## Economic Analysis of The Jews of Libya

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Libyan population of 38,000 Jews was estimated. The Libyan Jewish population was determined to be 5% rural and 95% urban, with urban areas widely recognized as larger metropolitan centers and their immediate environs/hinterlands, while rural communities are characterized by their distance from urban centers, their relatively smaller numbers, and an agriculture-centric way of life. It was further determined that the average size of a Jewish family in Libya in and around the 1948 period was 5.5 people. Therefore, based on a population of 38,000 a total of 6,909 Jewish households was calculated.

The Libyan economy was not viewed as a strong one in 1948, as it was still recovering from the aftershocks of WWII and had yet to move past a large base of agricultural and commercial activity. However, a moderate portion of Libya's commercial and industrial base growth that occurred in the early to mid-20<sup>th</sup> century was attributed to the Jewish population in Libya. The Jewish community also constituted a significant proportion of Libya's industrial landscape, owning a quarter of the manufacturing plants and workshops.

A specific breakdown of the socioeconomic structure and economic experience of Jews in Libya is not available. However, sources estimate about half of the Jewish population to be categorized as lower-middle and poor class.

### Asset Categories & Types

This project considers losses suffered by Jews as individual members of Jewish households, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immoveable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

Different sources describe how Libyan Jews came to be almost singularly occupied in more urban professions, while demographic data also corroborates the depletion of the rural Jewish population in favour of more urban locales. The community also is known to have invested most of their capital in real estate, therefore a sizeable Jewish investment in urban property in Libya can be surmised.

Reliable testimonial and historical data was not available for Libya to make any conclusions as to the value of losses across the different asset categories. Instead, discussions and summaries were carried out for each asset category to provide further historical context.

## Summary of Findings

Due to the lack of reliable testimonial and historical data for Libya, it was determined that the analysis for Egypt, Syria, and Iraq would be used for illustrative purposes. Lost assets found in the first three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Libya. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Libya:

<b>(\$)</b> Range of Lost Assets		
<b>Libya</b>	<b>1948</b>	<b>Estimated Present Value (\$, 2024)</b>
<b>Population</b>	38,000	
<b>Estimated – Low Range</b>	184,823,852	
<b>Estimated – High Range</b>	581,197,744	
<b>Estimated – Mid-Point</b>	383,010,798	
<b>Discount</b>	50%	
<b>Estimated – Mid-Point (with Discount)</b>	<b>191,505,399</b>	<b>9,988,569,444</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# The Jews of Morocco: Historical and Economic Analysis

## Executive Summary



*Ben Sadoun Synagogue, Fez 2005. Source: Photo taken by David Bensoussan*

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Morocco. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred over many years and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

The rise of Arab nationalism, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed in many countries was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to the diminishing Jewish community of Morocco:

### Displacement of Jews from Morocco: 1948-2025

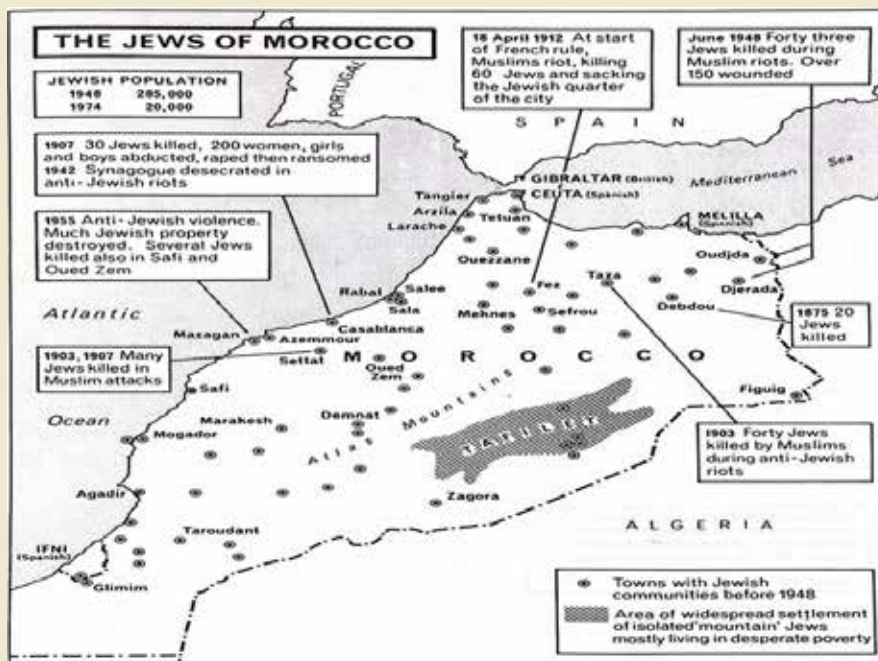
	1948	1958	1968	1976	2001	2025 (.est)
Morocco	265,000	200,000	50,000	18,000	5,700	2,500

Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions,

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

Morocco was different. It's treatment of the jews was less harsh - one of the more benevolent Muslim countries towards its Jews. The constitution of 2011 recognizes Jewish heritage as part of Moroccan identity. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life. Morocco's modern policies continue to promote coexistence and protect the remaining Jewish community and its heritage.

## History of the Jewish Community of Morocco



The Jewish presence in Morocco dates back to antiquity, with traditions tracing its origins to the First Temple period.

Following the Muslim conquest of Morocco in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but at the cost of living in a subordinate and humiliating social position. They were required to pay the jizya (a tax), which symbolized their inferior status, and were subject to various legal and social restrictions. Jews were not allowed to hold public office or participate fully in social or political life. They were also often forced to wear distinctive clothing to mark their status.

By the medieval period, significant Jewish communities had developed in cities like Fez and Marrakesh. Throughout Moroccan history, the Jewish population alternated between relative autonomy and periods of persecution. In 1033, a massacre occurred in Fez in which 6,000 Jews were murdered or injured. The Almohad dynasty (12<sup>th</sup>-13<sup>th</sup> centuries) marked a particularly brutal period, characterized by forced conversions and destruction of communities.

The creation of the *mellah* (Jewish quarter) in Fez in 1438 institutionalized segregation, and pogroms such as the 1465 massacre further demonstrated the precariousness of Jewish life. The influx of Iberian Jews in 1492 revitalized Moroccan Jewry culturally and economically, especially in the North, with many contributing as skilled artisans and court merchants. However, Jews remained second-class *dhimmi* under Islamic law, facing restrictions and recurrent violence.

In the 19<sup>th</sup> century, European influence, particularly from France and Britain, increased

Jewish opportunities through consular protection, but also inflamed local resentment. The French colonial period (1912-1956) intensified Muslim-Jewish tensions. While some Jews aligned with the French, gaining limited rights, they also became targets during uprisings, notably the 1912 Fez pogrom. The Vichy regime (1940-1942) imposed antisemitic laws in Morocco, though Sultan Muhammad V, unlike other Muslim leaders, offered protection to the Jews. “Nonetheless, discrimination persisted and the behavior of the Vichy government (France) inflamed the safety of Jews”

The Jewish community of Morocco played a vital role in the country’s economic, cultural, and political life. Jews were central to trade with Europe, West Africa, and the Ottoman Empire and were active as artisans, financiers, and tax collectors. Prominent merchant families, known as Tujjār al-Sultān, represented Morocco in international commerce. Culturally, Jews enriched Moroccan music – especially Andalusian, chaabi, and malhun – and served as court musicians and performers. Though they rarely held formal political power, many acted as advisors and envoys to the sultans, leveraging their linguistic and diplomatic skills. The Arab-Israeli conflict amplified tensions. The 1948 Oujda and Jerada pogroms, resulting in over 40 Jewish deaths, deepened fears. Violent riots between 1954 and 1955, especially in Sidi Kacem and Mazagan, triggered mass emigration. Between 1948 and 1956, more than 50,000 Jews left, primarily for Israel, ransomed from Morocco for \$250 a head.

After independence in 1956, restrictions on emigration intensified. Anti-Zionist policies, Arabization, and Morocco’s alignment with the Arab League marginalized Jews further. Despite some attempts at integration, growing insecurity and systemic discrimination led to clandestine departures. The 1961 sinking of the Egoz ship and death of King Muhammad V catalyzed mass migration. Between 1961 and 1962, twelve Jewish girls were abducted and forcibly converted

Operation Yachin (1961-1964), secretly coordinated between Morocco and Israel, facilitated the legal emigration of nearly 100,000 Jews. By the 1970s, Morocco’s Jewish population had dropped dramatically. Today, only around 2,500 Jews remain, primarily in Casablanca. This marks the near-total collapse of one of the world’s oldest and most vibrant Jewish communities.

## Economic Analysis of The Jews of Morocco

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Moroccan population of 265,000 Jews was estimated. The Moroccan Jewish population was determined to be 10% rural and 90% urban, with urban areas widely recognized as larger metropolitan centers and

their immediate environs/hinterlands, while rural communities are characterized by their distance from urban centers, their relatively smaller numbers, and an agriculture-centric way of life. It was further determined that the average size of a Jewish family in Morocco in and around the period of 1948 was 6 people. Therefore, based on a population of 265,000 a total of 44,167 Jewish households was calculated.

Jews in Morocco had a long record of working in positions of prominence in trade and other commercial activities in the country, as well as in diplomatic positions in service of the Sultan. Trade represented the largest source of income for Jews, with some of the largest commercial firms in the country owned by Jews, though most were overwhelmingly French.

A specific breakdown of the socioeconomic structure and economic experience of Jews in Morocco is not available, however it is noted by sources that the wealthy represented about 1% of the total Jewish community and that the economic elite together comprised about 15% of the Jewish community. The rest of the population fell into the lower-middle and poor classes.

### **Asset Categories & Types**

This project considers losses suffered by Jews as individual members, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

The anecdotal pattern that emerges from a variety of sources is that there were two groups of Jewish rural landowners: European Jews associated with the opening of the Moroccan economy to European trade, and rural Jews living in the interior of the country who either rented traditional rural holdings to neighbouring Muslim tenants and/or owned small holdings of their own for subsistence purposes. One source notes that poor Jewish families in the mellah tended to live together in one room. It is reported that many real estate assets, worth millions of dollars, were owned by the Jewish community.

Reliable testimonial and historical data was not available for Morocco to make any conclusions as to the value of losses across all asset categories. Moreover, many Jews were able to transfer their assets outside the country. Others retained their assets in Morocco, even though they may have left, and still do business today there. The summary below was carried out for illustrative purposes.

## Summary of Findings

Due to the lack of reliable testimonial and historical data for Morocco, it was determined that the analysis for Egypt, Syria, and Iraq would be used for comparative purposes. Lost assets found in these three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Morocco. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Morocco:

<b>(\$)</b> Range of Lost Assets		
<b>Morocco</b>	<b>1948</b>	<b>Estimated Present Value (2024 , \$)</b>
<b>Population</b>	265,000	
<b>Estimated – Low Range</b>	30,467,470	
<b>Estimated – High Range</b>	336,863,513	
<b>Estimated – Mid-Point</b>	183,665,491	
<b>Discount</b>	50%	
<b>Estimated – Mid-Point (with Discount)</b>	<b>91,832,746</b>	<b>4,789,827,140</b>



العدالة لليهود من الدول العربية Justice Pour Les Juifs Des Pays Arabes צדק ליהודים יוצאי מדינות ערב

# The Jews of Syria: Historical and Economic Analysis

## Executive Summary



*Courtyard of the former Great Synagogue, Aleppo. Source – Julius, Uprooted*

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Syria. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred over many years and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

## Context

The Jews of Syria stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Syria:

### **Displacement of Jews from Syria: 1948-2025**

	1948	1958	1968	1976	2001	2025 (.est)
<b>Syria</b>	<b>30,000</b>	<b>5,000</b>	<b>4,000</b>	<b>4,500</b>	<b>100</b>	<b>3</b>

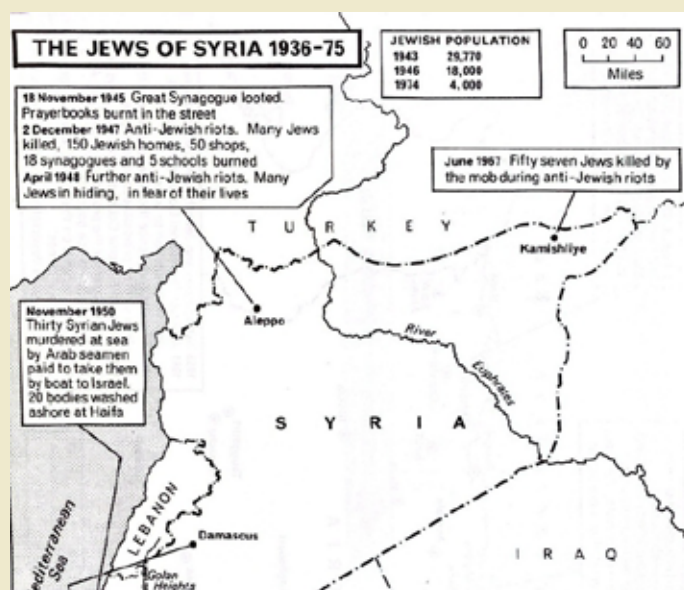
Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.

## History of the Jewish Community of Syria



Jewish communities lived in Syria for more than 2,500 years, representing one of the most ancient and enduring Jewish presences outside the Land of Israel. Jews settled in cities like Damascus and Aleppo, influencing the Jewish world and shaping the culture and economy around them.

The community was renowned for its substantial economic contributions. Jewish merchants were active in foreign trade on the Silk Road, involved in major banking networks, and played important roles in international commerce connecting Syria with Baghdad, Persia, and India.

Following the Muslim conquest of Syria in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but were placed in a subordinate and often humiliating social position. They were required to pay the jizya (a tax), which symbolized their inferior status, and were subject to various legal and social restrictions; such as being prohibited from holding public office.

Notwithstanding, Syrian Jews held important roles in trade, banking, and finance. Influential families, such as the Laniados, built considerable wealth and political connections. Yossef Laniado was the sole Jewish member of the Syrian parliament and led a key banking firm that provided vital financial services. By the 1840s, Jewish merchants were crucial to maintaining major trade routes, with their influence in Aleppo's trade with England growing to over 50% by the 1860s. Jewish bankers were financiers for local governments, businesses, and even the Ottoman Hajj pilgrimage, underscoring their critical contribution to the Syrian economy.

Jews in Syria maintained a strong presence in urban centers such as Damascus and

Aleppo, where they continued to thrive economically through trade, craftsmanship, and finance. While their legal and social status was restricted, the Jewish community in Syria managed to preserve its religious and cultural identity, while still contributing to the region's economic and intellectual life. However, their position remained one of inequality, as they retained their subordinate status within Muslim society.

The Ottoman Tanzimat Reforms in the mid-19th century promised legal equality but failed to meaningfully transform deeply entrenched social discriminatory attitudes, providing only superficial improvements to minority status.

The 1930s-1940s marked a particularly dangerous period, characterized by the rise of fascist-inspired nationalist movements, the emergence of Nazi-style youth groups, increasing physical attacks, and growing antisemitic rhetoric.

Post WW II pogroms became more frequent in Nov 1947. Synagogue bombings, hundreds of arrests, and confiscation of property became more routine. Jews were dismissed from government posts. On August 5, 1949, a synagogue in Damascus was attacked, killing thirteen and injuring thirty-two. In April of 1950 Jewish property in Aleppo and Kamishli was seized and handed to Palestinian refugees, with ransom imposed on departing Jews.

In 1973 communication with the outside world was forbidden and Jews became virtual hostages of the Syrian Government's struggle against the State of Israel.

Over the years, the Jewish population experienced a dramatic decrease: from approximately 50,000 Jews in the early 20th century, dropping to 29,770 by 1943, to around 5,000 in 1958. They fled or paid ransom for their freedom.

By 1992, the Syrian Jewish community was effectively eliminated, with most refugees settling in Israel and the United States, driven out by continuous state-sponsored persecution and discriminatory policies.

## Economic Analysis of The Jews of Syria

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Syrian population of 30,000 Jews was estimated. The Syrian Jewish population was determined to be 100% urban, with urban areas widely recognized as larger metropolitan centers. In Syria, the Jewish community was almost entirely concentrated in the country's two major cities: Damascus and Aleppo. It was further determined that the average size of a Jewish family in Syria in and around the 1947 period was 6 people. Therefore, based on a population of 30,000, a total of 5,000 Jewish households was reached, all urban.

The beginning of European economic influence supported the Jewish community to become an outsized economic presence in Syria by the late nineteenth and early twentieth centuries. In Syria, this was largely due to the French Mandatory period, with the country’s Jewish community seizing the economic opportunities the situation presented to them.

**The estimated socioeconomic distribution of Jewish households for the Syrian Jewish community in 1947:**

Socioeconomic Class	Percentage of Jewish Households	Total No. of Households (Urban) per Class
Wealthy & Upper Middle <sup>15</sup>	5%	250
Middle	15%	750
Lower-Middle & Poor <sup>16</sup>	80%	4,000
<b>Total</b>	<b>100%</b>	<b>5,000</b>

**Asset Categories & Types**

This project considers losses suffered by Jews as individual members of Jewish households, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

Jews in Syria were almost entirely concentrated in urban locations nevertheless; Jewish rural landholding of a different kind existed in Syria. Wealthy Jewish benefactors purchased land, including in areas of southwest Syria. The total land area was said to comprise around 70,000 dunams, with reports suggesting a purchase price of 5 French francs per dunam in 1891. In regard to urban assets, each Jewish community in Syria lived almost entirely within their respective Jewish quarters. These neighbourhoods tended to have crowded living conditions and relatively small residents, and there was likely not a wide variety of urban living spaces that differentiated the various socioeconomic classes of the Jewish community.

Furthermore, employment losses were calculated based on the premise that employed Jews in Syria are entitled to compensation for lost income based on their yearly wages for a determinate amount of time after a baseline date. For the purposes of this report, Wealthy and upper middle classes are assumed to represent 5 percent and 4 percent of the Jewish population respectively. Lower middle and poor classes are assumed to represent 40 percent of the total Jewish population.

personal property and moveable assets include cash, gold and silver, jewelry, private vehicles, commodity stocks, financial assets, clothing, household goods, and furniture.

In addition to private ownership by Jewish individuals throughout Syria, the various Jewish communities in the country owned communal assets that belonged to the Jewish community. Such assets include synagogues, cemetery land, and other communal assets such as schools, hospitals, community centers, Zionist organizations, as well as holy books and other moveable assets. This project reviewed the best evidence of Jewish communal assets in Syria, though sparse and not definitive, they are able to serve as a basis for a limited assessment of this type of property lost.

**Summary of Findings**

The result below is an aggregate valuation of Jewish individual and community losses from the Jewish community of Syria. Using a detailed, multi-step methodology, the Jewish losses were actualized to show a present-day value of all assets under consideration, reflected in 2024 US dollars (USDs). Based on the combined total value of each asset category under consideration for Jews in Syria and the application of the methodology, the total value for all assets As of December 31, 2024, was also included:

(\$) Syria		
Asset Type	Total Value (1947, \$)	Total Value (2024, \$)
Rural Assets	129,407	
Urban Assets	109,453,450	
Employment Losses	3,062,153	
Moveable Assets & Private Property	25,695,950	
Business Losses	53,209,388	
Communal Losses	8,617,110	
<b>Total</b>	<b>200,167,458</b>	<b>10,692,545,656</b>



العدالة لليهود من الدول العربية    Justice Pour Les Juifs Des Pays Arabes    צדק ליהודים יוצאי מדינות ערב

## Executive Summary



*A Jewish family in Tunisia, 1950 Source: JDC Archives*

### **Disclaimer**

This Executive Summary provides data on the history and economic losses when Jews were displaced from Tunisia. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred decades ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

### **Context**

The Jews of Tunisia stand as another illustration of a broader historic pattern that

unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Tunisia:

### **Displacement of Jews from Tunisia: 1948-2025**

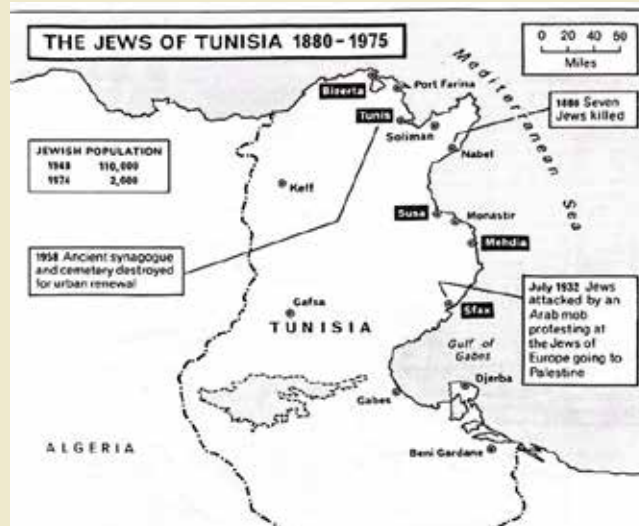
	1948	1958	1968	1976	2001	2025 (.est)
Tunisia	105,000	80,000	10,000	7,000	1,500	1,500

Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.



The Jewish presence in Tunisia spans about two millennia

Following the Muslim conquest of Tunisia in the 7th century, Jews were classified as dhimmis under Islamic rule. As dhimmis, Jews were granted protection but were subjected to a subordinate and humiliating social status. They were required to pay the jizya (a tax), which symbolized their inferior position in society, and faced various legal and social restrictions. Jews were prohibited from holding public office and were limited in their professions. They were also often required to wear distinctive clothing to mark their status as non-Muslims.

In Tunisia, Jews maintained a significant role in commerce, especially in the urban centers along the coast. While living under the dhimmi system, the community managed to preserve its traditions, maintain strong religious institutions, and even contribute to the broader society in areas like trade, craftsmanship, and medicine. An influx of Sephardi Jews, notably from Livorno, soon played a dominant role in the economy.

Despite long periods of discrimination and hardship, including during the Almohad and Ottoman periods, Jewish communities existed in urban centers like Tunis, Sousse, and Kairouan.

Under Ottoman rule, Jews played key roles in Tunisia's economy and bureaucracy but remained *dhimmis*, subject to legal and social restrictions. The 1857 execution of Batto Sfez, a Jew accused of blasphemy, triggered foreign pressure and liberal reforms granting Jews equal rights, though these reforms were externally imposed rather than internally motivated.

During the French protectorate (1881-1956), Jews welcomed colonial rule as a protector of civil rights. Many adopted French language and culture, gained citizenship, and advanced in professional fields. However, their alignment with France provoked resentment among Muslims, and antisemitic incidents persisted.

Jews contributed significantly to the country's modernization, excelling in law, medicine, the arts, commerce, and even in nationalist politics. Prominent figures include Albert Memmi, Albert Bessis, Habiba Messika, and Albert Samama Chikly. Their story is one of resilience, achievement, and eventual uprooting under the pressures of decolonization and Arab nationalism.

World War II intensified tensions. Tunisia came under pro-Nazi Vichy rule after 1940 and was briefly occupied by Nazi forces. Anti-Jewish riots followed Israel's establishment in 1948. Jews were increasingly seen as foreign and disloyal.

In the 1950s the main Jewish cemetery in Tunis was expropriated and turned into a park. Violence erupted in January 1952 with riots in the Hara of Tunis that killed one Jew. Independence in 1956 led to attacks targeting Jews, followed by the expropriation of the old cemetery in 1957. Despite early reassurances from nationalist leaders like Habib Bourguiba, official Arabization policies, antisemitic press, and violent incidents led to mass emigration.

In July 1958 Jewish community institutions were dissolved. By 1961–62 Jews were permitted to take out only one dinar on leaving the country. On July 6, 1967, rioters looted the Jewish quarter and the Great Synagogue was set on fire. Jews were murdered in Djerba in 1982, and on April 11, 2002, the Djerba synagogue was attacked again.

From a peak population of 105,000 in 1948, the Jewish community rapidly declined. Two major waves of emigration occurred: the first (1948-1956) motivated by Zionist aspirations and fear of marginalization; and the second (1956-1967) driven by political hostility, state pressure, and violent outbursts. By 1968, fewer than 10,000 Jews remained. Today, Tunisia's Jewish population is estimated at around 1,500, primarily in Djerba.

## Economic Analysis of The Jews of Tunisia

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Tunisian population of 105,000 Jews was estimated. The Tunisian Jewish population was determined to be 10% rural and 90% urban, with urban areas widely recognized as larger metropolitan centers and their immediate environs/hinterlands, while rural communities are characterized by their distance from urban centers, their relatively smaller numbers, and an agriculture-centric way of life. It was further determined that the average size of a Jewish family in Tunisia in and around the 1948 period was 7 people. Therefore, based on a population

of 105,000 a total of 15,000 Jewish households was calculated.

Approximately 61% of all Jews in Tunisia lived in Tunis and its surroundings, while the more rural, less developed communities were scattered in the interior and the south. Tunisia’s location on the Mediterranean coast, as well as the Jewish community’s proclivity to living in coastal settings, contributed to a pattern of Jewish economic participation concentrated in transnational commercial activity. The community gradually moved into other areas of economic activity such as industry, banking and other professions.

A specific breakdown of the socioeconomic structure and economic experience of Jews in Tunisia is not available, however based on the employment distribution of urban Jews in Tunisia an estimated socioeconomic distribution can be assumed:

Socioeconomic Class	Percentage of Jewish Households
Wealthy / Upper-Middle	19%
Middle	20%
Lower-Middle	20%
Poor	41%
Total	100%

**Asset Categories & Types**

This project considers losses suffered by Jews as individual members, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

There is evidence of Jewish landownership of a sizeable parcel of land in Tunisia as early as 1880. However, there is little supporting primary evidence based on official registrations to draw conclusions on Jewish landownership in Tunisia from. Reliable testimonial and historical data was not available for Tunisia to make any conclusions as to the value of losses across the different asset categories. Instead, discussions and summaries were carried out for each asset category to provide historical and illustrative content and context.

**Summary of Findings**

Due to the lack of reliable testimonial and historical data for Tunisia, it was determined

that the analysis for Egypt, Syria, and Iraq would be used for illustrative purposes. Lost assets found in the first three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Tunisia. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Tunisia:

<b>(\$)</b> Range of Lost Assets		
<b>Tunisia</b>	<b>1948</b>	<b>Estimated Present Value (\$, 2024)</b>
<b>Population</b>	105,000	
<b>Estimated – Low Range</b>	510,697,485	
<b>Estimated – High Range</b>	1,605,941,135	
<b>Estimated – Mid-Point</b>	1,058,319,310	
<b>Discount</b>	50%	
<b>Estimated – Mid-Point (with Discount)</b>	<b>529,159,655</b>	<b>27,599,994,516</b>



צדק ליהודים יוצאי מדינות ערב Justice Pour Les Juifs Des Pays Arabes العدالة لليهود من الدول العربية

# The Jews of Yemen: Historical and Economic Analysis

## Executive Summary



Yemenite Jews waiting to board their flight to Israel  
Source: JDC Archives

### Disclaimer

This Executive Summary provides data on the history and economic losses when Jews were displaced from Yemen. Although every attempt was made to collect testimonies and locate all relevant statistical data, this Report should not be considered as definitive. Research was adversely affected by the fact that this mass displacement of Jews occurred more than 75 years ago and there is no central repository where records of losses were maintained. It is hoped that additional research will be conducted in the future which would expand upon and refine the financial projections contained in this Report.

### Context

The Jews of Yemen stand as another illustration of a broader historic pattern that unfolded across the Middle East and North Africa,

Jews are indigenous to the region, having lived there for thousands of years - roughly one thousand years before the birth of Islam in the seventh century C.E. For the next thousand years, Jews lived under Islamic rule as 'dhimmis', a subordinate class, marked by legal inferiority and social humiliation.

Under Ottoman rule, Jews faced fluctuating conditions, from oppression to limited reforms. The arrival of colonial powers to the Middle East and North Africa marked a dramatic turning point for indigenous Jewish communities. Many Jews gained access to education and the ability to contribute meaningfully to the cultural, economic, and professional life of their countries. But this chapter was short-lived.

The rise of Arab nationalism, at times fueled by fascist ideologies, and growing opposition to Zionism unleashed a wave of discriminatory laws, violence, and state-backed repression. While Jews were often victims of violence and pogroms throughout their time in Muslim countries, the situation worsened immediately before and after the founding of the State of Israel in 1948.

What followed was not a mere exodus, but the erasure of ancient Jewish communities, through forced expulsion, flight under duress, or systemic marginalization. With respect to Yemen:

**Displacement of Jews from Yemen: 1948-2025**

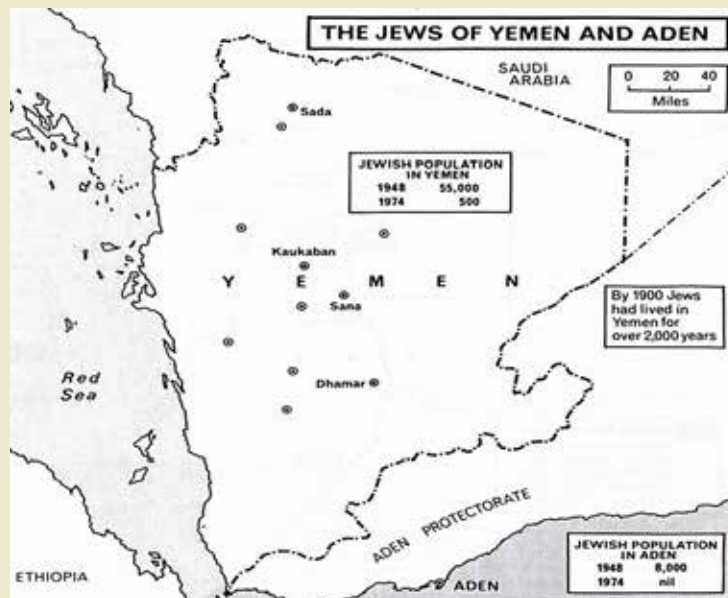
	1948	1958	1968	1976	2001	2025 (.est)
Yemen	55,000	3,500	500	500	200	1

Today, over 99% of the descendants of the historic Jewish communities in 10 Arab countries plus Iran no longer reside in these vast regions.

Neither the mass violations of the human rights of Jews in Arab countries, nor their uprooting from their countries of birth, has ever been addressed by the international community.

This publication is a sincere call to recognize the rights of Jewish refugees from Arab countries on both moral and legal grounds and to ensure their story is no longer forgotten.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth and justice can the peoples of the region move toward a future of dignity, healing, and lasting peace.



The Jewish presence in Yemen is one of the most ancient in the world, dating back to biblical and pre-Islamic times. Historical evidence suggests settlement from as early as the 1st century CE, with flourishing communities by the 3rd century. In the early centuries CE, the Himyarite Kingdom in southern Yemen embraced Judaism as a state religion, creating a rare Jewish kingdom that controlled key trade routes and left a lasting mark on the land's identity.

The Muslim conquest of Yemen in the 7th century had a significant impact on the Jewish community, as Jews in the region were classified as dhimmis, a status that granted them protection but subjected them to a subordinate and humiliating social position. As dhimmis, Jews were required to pay the jizya (a tax), which symbolized their inferior status. They were prohibited from holding public office, had limited legal recourse, and were often subjected to social segregation. However, Jews were allowed to practice their religion and maintain their communities, albeit under these significant constraints.

In 1172, amid forced conversion under a fanatical Muslim ruler who issued anti-Jewish decrees following the appearance of a false messiah, Yemenite leaders reached out to Maimonides in Egypt. His reply, known as the Epistle to Yemen, became a lifeline. It encouraged them to hold firm in their faith, refuted a false messiah, and strengthened their spiritual resilience for generations.

For many years, Yemeni Jews endured widespread persecution and humiliation. This included discriminatory clothing laws, restricted housing, prohibitions on riding animals like Muslims, and degrading forced labor laws such as the "Dung-Gatherers Decree." Most traumatic was the 1679 Expulsion of Mawza, where Jews were forcibly deported to harsh conditions in the Mawza desert, resulting in mass death and lasting communal trauma.

From the 19<sup>th</sup> century, Yemen's partial exposure to Ottoman and British influences brought limited modernization but also intensified resistance from the Muslim population to any relaxation of anti-Jewish restrictions. Ottoman reforms that aimed to lift Jewish legal inferiority were blocked by local opposition. Social hostility, including

routine insults and physical abuse, remained pervasive.

Notwithstanding, the Jewish community of Yemen played a key role in the country's economic and cultural life. Jews were renowned for their craftsmanship – especially in silversmithing, blacksmithing, and leatherwork. They also contributed significantly to local and regional trade, acting as intermediaries in markets and engaging in spice and textile trade.

However, discrimination against Jews was deeply rooted. In 1913 the enforcement of Sharia law worsened Jewish dhimmi status. A particularly devastating practice was the *Orphan Decree*, under which the Imam forcibly converted orphaned Jewish minors to Islam. Families responded with early marriages, concealment, or smuggling children to the British protectorate of Aden.

The emergence of Zionism and the Arab-Jewish conflict in Palestine further exacerbated tensions. Yemeni Jews were accused of supporting Zionism and were targeted in anti-Jewish violence, culminating in the 1947 Aden pogrom, which left 87 Jews dead and dozens of businesses and homes destroyed. In 1949, Jewish property was registered for ransom. While in that same year Jews were officially banned from emigrating, these conditions precipitated a mass exodus.

Operation “On Wings of Eagles” (1949-1950) brought over 49,000 Jews to Israel in a dramatic airlift. Although some Jews remained, further waves of immigration occurred into the 1990s. By the early 21<sup>st</sup> century, Yemen's Jewish community had been reduced to a handful of individuals, many of whom continued to face harassment and threats until their eventual evacuation. The story of Yemeni Jewry is one of profound endurance, identity preservation, and eventual rescue after millennia of marginalization and suffering.

## Economic Analysis of The Jews of Yemen

### Methodological Benchmarks & Economic Indicators

For the purposes of this report, a total Jewish Yemenite population of 55,000 Jews was estimated. The Yemenite Jewish population was determined to be 85% rural and 15% urban. The definition of ‘urban’ in the case of Yemenite Jewry is different from that of other countries in the region. In the case of Yemen, there is no correlation between the urban/rural divide and the socioeconomic distribution of the population. It was further determined that the average size of a Jewish family in Yemen in and around the 1948 period was 5 people. Therefore, based on a population of 55,000 a total of 11,000 Jewish households was calculated.

The population in Yemen circa 1948 was overwhelmingly rural and was not divided into urban cities and rural communities per se. Villages in Yemen were not regionally concentrated and instead were dispersed all throughout the countryside, with significant urbanization waves only beginning in the second half of the 20<sup>th</sup> century. The geographic distribution of the Jewish community of Yemen was similarly dispersed, with Jews settling mainly in the country's agricultural belt and living in thousands of different villages. Most of the 15% of urban Yemen Jews lived in Sana'a.

Yemen Jews were predominantly artisans, craftsmen, and traders, often participating in international commerce via the port of Hodeida. Despite the variance in occupations held by Jews, it appears that all the occupations represented a similar socioeconomic class and there was no significant distinction of wealth brackets based on types of occupation. The Jewish community of Yemen also had a few members who were extremely wealthy, usually merchants. Given the relative poverty of Yemen compared to other countries in the Middle East and North Africa in 1948, it can be assumed that the entire Jewish community of Yemen, aside from a wealthy class of 0.1% were poor.

### **Asset Categories & Types**

This project considers losses suffered by Jews as individual members of Jewish households, as well as assets that belonged to each Jewish community, respectively. These losses include urban and rural land, urban and rural immovable property, personal property and moveable assets, financial assets, employment losses, business losses, and communal losses. This report does not attempt to account for non-pecuniary damages, such as pain and suffering, nor personal injury or death.

Unlike other countries with stronger colonial influence, Yemen was not subject to the same kind of land administration. Jews in Yemen were not typically involved in agriculture, with experts suggesting they were not permitted to work in agriculture as a rule. Yemen Jews in the poor class typically lived in homes that were two or three stories tall and 200 sq meters in size. These homes were owned by the Jews themselves and usually housed a nuclear family together with their daughters in law and grandchildren. It is also noted that there is no distinction in the value of assets of rural vs urban Jews, and instead they are discussed according to class division (wealthy and poor).

Reliable testimonial and historical data was not available for Yemen to make any conclusions as to the value of losses across the different asset categories. Instead, discussions and summaries were carried out for each asset category to provide further historical context. In addition to private ownership by Jewish individuals throughout Yemen, the various Jewish communities in the country owned communal assets that belonged to the Jewish community. Jewish communal property did not exist in the immovable form in Yemen, however, Torah scrolls, and other holy books were owned

by the Jewish community.

**Summary of Findings**

Due to the lack of reliable testimonial and historical data for Yemen, it was determined that the analysis for Egypt, Syria, and Iraq would be used for illustrative purposes. Lost assets found in the first three countries at 1948 values were used to determine the value of lost property per person. This yielded a range, with Iraq providing the lowest value of lost property per person among the three countries, and Egypt being the highest. The low and high values were then multiplied with the population of each remaining country, and a mid-point was calculated from this range. In the absence of “best evidence” to reach accurate and verifiable country-specific values a discount factor of 50% was determined based on precedent discounts and applied across the mid-point value for Yemen. Finally, a compound interest formula which makes use of the principal amount and an average yearly rate based on the ten-year yields on US treasury bonds over a total compound period from January 1, 1949, through December 31, 2024, was applied to the mid-point value for each of the countries on a yearly compounding basis. As there is no internationally recognized, risk free rate, the 10-year US Treasury Yield rate was chosen, as it is an accepted benchmark for the time value of money over long horizons and aligns with established practices in historical asset valuation. The table below illustrates the calculated mid-point of lost assets for Yemen:

<b>Range of Lost Assets (\$)</b>		
<b>Yemen</b>	<b>1948</b>	<b>Estimated Present Value (\$, 2024)</b>
<b>Population</b>	55,000	
<b>Estimated – Low Range</b>	267,508,206	
<b>Estimated – High Range</b>	841,207,261	
<b>Estimated – Mid-Point</b>	554,357,734	
<b>Discount</b>	50%	
<b>Estimated – Mid-Point (with Discount)</b>	<b>277,178,867</b>	<b>14,457,139,985</b>

---

Justice for Jews from Arab Countries (JJAC) has completed a multi-year project to document the historical ethnic cleansing of Jews from Aden, Algeria, Egypt, Iran, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia, Yemen.

The eleven Country Reports portray the narrative of ancient Jewish communities indigenous to the Middle East and North Africa for thousands of years; from their plight under the Muslim conquest, to Ottoman rule; then colonial occupation; their persecution under Arab nationalism and Islamism, then their flight from the region. Their story is one of an oppressed minority that was uprooted from their countries of birth and who suffered extensive losses of both personal (homes, businesses, property, etc.) and Jewish communal assets (Synagogues, schools, cemeteries, etc.)

This report is based on extensive personal testimonies and exhaustive statistical data. This process included a thorough and comprehensive review of available documentation, discussions with community leaders and subject-matter experts, the collection of testimonial data, an analysis of each Jewish community's place within their respective country and a consideration of previous valuation attempts. Extensive archival research was conducted in 22 archives in six countries. It is hoped that additional research will be conducted in the future which will expand upon and refine the projections contained in these Reports.

Inspired by the spirit of the Abraham Accords, the time has come to face history with honesty and courage. Only through truth, justice, and mutual recognition can the peoples of the region move toward a future of dignity, healing, and lasting peace.

