

# THE UNKNOWN HISTORY OF MAGHREBIAN HOSTAGES IN GERMANY DURING THE WW I

التاريخ المجهول للأسرى المغاربة في ألمانيا أثناء الحرب العالمية الأولى

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**Abstract:** This study aims to highlight the pivotal role of prisoners from the Maghreb countries (Algeria, Tunisia, Morocco) in Germany during World War I, through an in-depth analysis of their political, propaganda, and social dimensions amidst this global conflict. The study relied on the analytical historical method with a particular focus on critical analysis of primary archival documents preserved in the German archives, especially at the German Institute for Eastern Studies, which is rich in hundreds of documents, images, articles, and propaganda magazines from that era. The study also employed a comparative method to analyze the German propaganda discourse directed at Muslim prisoners, through a precise comparison of German archival materials (such as the magazine "Jihad" produced by the German authorities) with available Arabic sources, aiming to understand the mechanisms of political and religious influence and manipulation exercised on the prisoners. The results of the study revealed the clear German exploitation of Moroccan prisoners as an influential propaganda tool in the course of the war, where their Islamic identity was systematically exploited to incite them against the Allied forces, particularly France and Britain. The study also shed light on the interactions and reactions of the prisoners themselves towards these attempts through the analysis of documents and personal correspondence they left behind.

**Key words:** Germany; Maghrebian; Hostages; WWI ; Al-Jihad.

**الملخص :** تهدف هذه الدراسة إلى إبراز الدور المحوري لأسرى دول المغرب العربي (الجزائر، تونس، المغرب) في ألمانيا خلال الحرب العالمية الأولى، وذلك عبر تحليل معمق لأبعادهم السياسية والدعائية والاجتماعية في خضم هذا الصراع العالمي، وقد اعتمدت الدراسة على المنهج التاريخي التحليلي مع تركيز خاص على التحليل النقدي للوثائق الأرشيفية الأولية المحفوظة في الأرشيف الألماني، لا سيما في المركز الألماني للدراسات (Zentrum Moderner Orient) الذي يركز على الوثائق والصور والمقالات والمجلات الدعائية التي تعود لتلك الحقبة، كما وظفت الدراسة منهج المقارنة لتحليل الخطاب الدعائي الألماني الموجه للأسرى المسلمين، وذلك من خلال مقارنة دقيقة للمواد الأرشيفية الألمانية (كمجلة "الجهاد" التي أنتجتها السلطات الألمانية) مع المصادر العربية المتاحة، بهدف فهم آليات التأثير والتلاعب السياسي والديني التي مورست على الأسرى، وقد أسفرت نتائج الدراسة عن الكشف عن الاستغلال الألماني الواضح للأسرى المغاربة كأداة دعائية مؤثرة في مسار الحرب، حيث تم استغلال هويتهم الإسلامية بشكل ممنهج لتحريضهم ضد قوات الحلفاء، وخاصة فرنسا وبريطانيا، كما ألقت الدراسة الضوء على تفاعلات وردود فعل الأسرى أنفسهم تجاه هذه المحاولات من خلال تحليل الوثائق والمراسلات الشخصية التي خلفوها.

**الكلمات المفتاحية:** -ألمانيا - الأسرى - المغاربة - الحرب العالمية الأولى - الجهاد .

## **1. INTRODUCTION**

Thousands of men from Maghreb, primarily Algeria, Tunisia, and Morocco, found themselves thrust into the horrors of World War I as prisoners of war or forced laborers in Nazi Germany. Often overlooked in historical narratives, their experiences were marked by discrimination, harsh treatment, and often worse conditions than their European counterparts. Many endured grueling forced labor, cultural clashes, and isolation, all while navigating a brutal reality far from home. Despite their shared hardship, individual experiences varied by nationality, social class, and even religion. Some demonstrated remarkable resilience, finding ways to resist their captors. Though largely forgotten, their stories offer crucial insights into colonialism, racism, and the impact of war on non-European populations. By delving deeper into the experiences of Maghrebi prisoners, we gain a richer understanding of World War I's global reach and the complexities of individual struggles for survival.

This research delves into a crucial, yet often overlooked chapter of World War I, enriching our understanding of the conflict's global reach and multifaceted impact. Beyond simply shedding light on these forgotten experiences, it delves into critical themes like colonialism, racism, and the exploitation faced by non-European populations. By doing so, it sparks important conversations about the legacies of colonialism and contributes to a more nuanced historical perspective. Furthermore, exploring the resilience and resistance demonstrated by these individuals offers valuable insights into human agency in the face of oppression, adding depth and complexity to our understanding of war experiences. Ultimately, this research not only reveals a hidden narrative, but also prompts reflection on historical injustices and contributes to building a more inclusive and empathetic future.

The study employed two main methodologies to analyze the data extracted from these sources: Historical-Analytical Method: Through this method, the documentary sources were examined in their historical context to understand the circumstances and events surrounding the World War I period and its impact on the Maghreb prisoners. The analysis also included a critical evaluation of the sources to assess their credibility and potential bias, especially concerning the German propaganda materials.

In Addition, Comparative Method: This method was specifically applied to analyze the German propaganda discourse. The German archival materials (such as the "Jihad" magazine) were compared with available Arabic sources (the nature of which was not specified in the summary but could include

contemporary writings, oral testimonies if available, or subsequent analyses). This comparison aimed to understand the mechanisms of political and religious influence and manipulation that Germany employed in its attempt to affect the Muslim prisoners.

Though marked by immense suffering, studying the captivity of Maghrebi prisoners in Nazi Germany serves several crucial purposes. Firstly, it unearths a hidden chapter of World War I, bringing to light the often-overlooked experiences of non-European populations caught in the conflict. These stories not only enrich our understanding of the war global impact, but also offer a more nuanced perspective on the human cost. Secondly, examining their captivity exposes the stark realities of colonial dynamics and entrenched racism. By illuminating the exploitation and prejudice these individuals faced, we can contribute to critical discussions about colonialism's lasting legacies. Furthermore, their stories reveal remarkable themes of resilience and resistance. Despite enduring extreme hardship, some Maghrebi prisoners found ways to defy their captors, offering powerful insights into human agency in the face of oppression. Finally, recognizing and understanding their experiences fosters empathy and contributes to broader efforts for memory and reconciliation. By ensuring these important stories are not forgotten, we can work towards a more just and inclusive future.

However, the communication with Muslim rulers in Africa weakened the Sultan's influence, causing Germany to discard its colonial aspirations in Africa. Germany turned its attention to another corner of the African continent, namely the farthest point in Morocco. Bismarck's goal was to keep the French away from the Alsace-Lorraine issue, while Germany sought to strengthen the ties of the Islamic Union between the Ottoman Sultan and the Sultan of Morocco. Germany believed that this would bother France. (SaadAllah, the Algerian national movement, (n.d), pp. 219-223)

However, France thwarted the reject by intimidating the Sultan of Morocco about the intentions of the Germans and the Ottomans towards his country. After Bismarck's departure , Germany continued to exploite the Sultan's position and the Islamic University. The first official German invitation to use Islam in the conflict with the major powers came during the Emperor's trip to the Levant in 1898. These diplomatic moves towards Islam were tricks by the Emperor to benefit from Islam in colonial competition. When they reached an agreement regarding their colonial policies in Morocco . they disregarded their claims of friendship towards Islam. (SaadAllah, (n.d), p. 26)

Since the beginning of World War I , a group of German orientalis has been active in formulating the scientific foundations for strategies aimed at

igniting popular revolutions in countries with Muslim majorities that are under British and French control. There were intense communications with the Ottoman Sultan, who welcomed the idea, and Turkey officially entered the war. In November 1914, the Ottoman Sultan declared the holy Jihad, considering it a powerful weapon to disrupt the enemy alliance forces. (Youcef, 2013, p. 13)

The Germans had no qualms about taking advantage of the conflict between the Islamic University and the Allied Powers, as it represented the only force capable of serving their country war goals by mobilizing Muslims behind its slogans and content. The declaration of Islamic Jihad was one of the German conditions for an alliance with the Ottoman Empire. One contemporary German observer described the holy Jihad as a powerful means turning the Allied Power into enemies of the Islamic world as a whole. (Sinou)

The countries of the friendly alliance did not stand idle, but sought to employ Islamic religious symbols in the countries they control, by exploiting Sharif Hussein as an Arab religious symbol to counter German and Turkish propaganda... Thus, Islam and its slogans became a toy in the hands of European Christian colonial powers. (Al-Tamimi, 1994, p. 59)

In 1915, an institution appeared in Berlin whose goals was to supervise German propaganda in the Eastern Islamic world, specifically under the name « headed by Oppenheim ». They assigned several Orientalists and German Islamic scholars to spread propaganda within the Ottoman Empire and Islamic countries in order to incite Muslims worldwide to revolt against the Allied powers. This was done through German envoys sent to those countries, who obtained economic, political, and military information about those regions and cultural countries, and convinced their populations of the goals of the German war, as well as supporting local newspaper. It also involved brainwashing prisoners (Arabs, Levantines, Moroccans, and Indians) who had been fighting with the Allied forces but fell into German captivity and were imprisoned in detention camps in Germany. (Sinou A. , (n.d), pp. 231-232)

In order to ensure greater effectiveness and impact of their propaganda in Islamic countries, especially among prisoners in camps and detention centers, the Germans sought to approach some Muslim political leaders and intellectuals who had collaborated with Germany; believing in its declared Islamic policy and amiance with the Ottoman Empire. These individuals include Prince Shakib Arslan, Sheikh AbdulAziz Jawish, Mohamed Farid, Sheikh Salah Al-Khudair Hussein, and the brothers Mohamed and Ali Pasha Hanbasha of Tunisia, and others. (Sinou A. , (n.d), pp. 231-232)

## **2. The Establishment of The Hostages Camp (Al-Hilal Camp) :**

The Maghrebi prisoners who were recruited by the Allies during the war initially scattered throughout Germany, along with other English, French, and Russian prisoners. It was decided to gather them in this camp, which was named « Al-Hilal Camp » and includes Arab Muslims, especially from North Africa- the Arab Maghreb countries. (Enda, 1977, p. 59)

In fact, Camp Al-Hilal could accommodate around 5000 prisoners, and in 1915 it housed approximately 3046 prisoners, most of whom were from Algeria and Tunisia, with a few from Morocco. (Farid, 1978, p. 219).The German treated them specially in a good way they built a large bathhouse for them in the eastern style for bathing, and provided them with well-organized and warm wooden residences. They appointed doctors to periodically check their conditions, and supplied them with three thousand copies of the Holy Quran for recitations. (Said, 1918, p. 18)

As well as, The cooks among the prisoners ensured that no pork or its fat was added to their food. They also received military exercises, supervised by officers among them and German officers who knew the Arabic language and other eastern languages. (Enda, 1977, p. 59)

In addition, It was reported that the Germans showed special care for these prisoners by building a mosque for them to pray in. This was the first mosque ever built in Germany and was inaugurated in Ramadan 1334AH-July 1915AD. In a special ceremony attended by representative from the German and Ottoman officers. The ceremony began with a speech by the camp's commander on behalf of the German Emperor, who ordered the construction of this mosque. Then, a representative of the prisoners delivered a speech thanking the German Emperor and the German government for treating them as guests, not as prisoners. (Al-jihad, 1915, p. 02)

## **3. The German Propaganda Towards The Hostages :**

The goal of the German behind the gathering of these Muslim prisoners in this camp and treating them with this special treatment was to spread propaganda among them to accept the German and Turkish goals, mainly to rehabilitate them and then send them back to their countries to ignite revolutions there. For this purpose, the newspaper « Al-Jihad » was not intended to be distributed on the frontlines in other eastern languages, including Arabic. (Enda, 1977, p. 60)

Its editorial headquarters was located in the East News Agency , and its first editor-in-chief was a German journalist named Ulrich, who did not understand Arabic. After months, a team of German and Arab collaborators took over the editorial management, working in collaboration with the East News Agency. It

appears that the German were primarily responsible for editing most of its content, while the Arab editors focused on translation. (Chabik, 1996, p. 249)

While the issue number one of Al-Jihad was published with a title that suggest its purpose, on Friday, March 5, 1915, as a weekly newspaper serving the Muslims who fought with their enemies by force against their German lovers. The opening article titled « About the Purposes of the Newspaper » addressed the prisoners, simultaneously explaining the intended objectives of establishing the magazine, summarized as follows :

-the newspaper addressed the prisoners, telling them that they are not enemies of the Germans, but rather their enemies are the English, Russians, and French who forced them into fighting by oppression. Therefore, they will treat the suffering of the guests , the prisoners.

-The purpose of creating this magazine is to enlighten their minds and inform them about the news of the war, as well as to respond to the French and Russian propaganda that distorted the image of Germany.

-The newspaper announced the opening of its pages for the prisoners to write about what happened to them with their enemies, and the misfortunes that befell them, and how they were separated from their homeland, wives, children, and society.

-Finally, the newspaper explicitly explained to these prisoners what they should do upon their return to their countries,( and when you return to your homelands, you will find the appropriate time for that, and the voice of truth will accompany you to your beloved countries). (Al-jihad, 1915, p. 12)

The Germans did not overlook this aspect, which was also one of the propaganda methods. They organized continuous lectures for the prisoners, derived by scholars among those who were teaching and preaching to the prisoners on a permanent basis, according to a scheduled program, were Imam Mohammed Al-Khudair, Hussein, Abu Al-fadl Al-Madani, Sheikh Abdul Aziz Jawish, and Sheikh Saleh Al-Sharif.

The German propaganda did not only target the soldiers present on the front, as the German realized the value of influencing those soldiers who were very numerous. (SaadAllah, pp. 02/198-200)

They received speeches and leaflets calling them to join the enemies of France and reminding them of what the French did in Algeria , and that the scholars declared Jihad against France. (SaadAllah, (n.d), pp. 243-244)

Also because of the French army disrespect for the Islamic religion, these scholars informed people basically to object the conscription. As a result, France has not been able to pursue them after its military power collapsed... and the

opening speech for the recruitment of prisoners was one of these pamphlets. (Abdelmoula, 1987, pp. 35-36)

One of the means of addressing the Maghreb recruits on the fronts is through loudspeakers, as Sheikh Saleh Al-Sharif did, who directed an appeal to the Muslim officers and urged them to escape... (Enda, 1977, pp. 57-58). we do not know exactly the extent of the impact of such appeals and leaflets, but according to what was mentioned in some accounts. It is said that the prince Ali, son of Emir Abdelkader Al-jazairi, wrote one of the leaflets and personally dropped it from a German plane on the prisoners, which caused a revolution among the Algerian soldiers. Its details were reported by German and Swiss newspapers. (Enda, 1977, pp. 57-58)

Therefore, We do not know much about the extent of the response to these signs, appeals, and the escape from the French battlefronts. However, it happened, and one of the most famous people who fled from the front to Germany was the Algerian Mohammed Boukabouba, who was a lieutenant in the French army. He published a book titled « Islam in the French Army » in Switzerland in 1917. (Enda, 1977, p. 59)

#### **4. Islamic Figures who Cooperated with the Germans and their Activities in the Prisoner Camp :**

**4.1. Sheikh Saleh Al-Sharif :** who was the most important Arab figure after Prince Shakib Arslan, collaborated with the Germans during world war I and had significant activity during this period on the Berlin-Geneva axis.

Sheikh Saleh belongs to a well-known Algerian family known for their knowledge. They migrated to the city of Tunis after the French occupation of Algeria in 1830, where Sheikh Saleh was born and educated. He later became a teacher at the Zeitouna Mosque and was actively involved in reform with some scholars. In 1906, he decided to permanently migrate to Istanbul and settled there. Sheikh Saleh was known for his adoption of the idea of an Islamic university. He was assigned various political and scientific missions by the Ottoman government (High Gate) in Syria, Hijaz, and Tripoli, where he participated in defending them against the Italians. Later, he was appointed as an advisor in the Ministry of war in Istanbul. When World War I broke out, he was sent to Germany and tasked with propaganda duties in the prisoner-of-war camp, where he delivered lectures and sermons. (AL-Sahli, 1992, p. 106)

Sheikh Saleh wrote letters and memoirs that criticize colonial politics, while also highlighting the Ottoman policy of declaring Jihad and forming an alliance with Germany. He founded the Algerian independence Association in Toulouse in 1915, and continued his activities, moving between several European capitals, until he settled in Switzerland after the war. He remained there until 1920, when

he passed away. His body was then carried to Tunisia and buried there. (AL-Sahli, 1992, p. 108)

#### **4.2. Sheikh AbdulAzizi Jaweesh :**

Sheikh Jaweesh is no less important than Sheikh Saleh, as he is also known for his sympathy with the Ottoman Empire and his resentment towards English colonialism. He had also made trips to Egypt. when world war I broke out , he believed it was an opportunity for Muslims, so he contacted the German embassy in Astana at the beginning of the war and travelled to Germany in 1915. There, He worked with other Egyptian nationalists to provide advice to German experts regarding in the Islamic world and how to receive Muslims against the Allied powers. He also participated in the Ottoman campaign on the Suez Canal, seeing it as an opportunity to get rid of the British. (Sinou A. , (n.d), p. 29)

In Berlin , Sheikh Jaweesh formed the Islamic Union Association with Muhammed Farid and by the year of 1916, they published the monthly German-speaking magazine « the Islamic World » with the participation of Abdulmalik Hamza. The goal of the magazine was to introduce the German readers to the Islamic world, strengthen Germany relations with Islam and the Ottoman Empire, and enhance the Arab-Ottoman elations within the framework of the Islamic University. The Sheikh also praised the publication of the newspaper « Al-Hadad » and wrote in German magazines. He published articles in Germany , including « Egypt and the war » . He also delivered speeches to dispel the German fears regarding the issue of Islamic Jihad and warned Muslim prisoners in German detention camps against shedding their blood in wars led by the destructive Allied countries against Islam. (Sinou A. , (n.d), p. 30)

#### **4.3. The National Tunisian Leader Ali Pasha Hamba :**

He was considered as one of the prominent and influencetial Tunisian figures in the early 20<sup>th</sup> century in Tunisia . He was accused by the French authorities of inciting the famous tram boycott protests during that period . He denied the accusations in 1912 along with other nationalists and settled in Istanbul. The decision to deport him was later revoked, but he refused to return to Tunisia after realizing the failure of the policy of participation.

*Mr Ali Pash* held various positions in Istanbul until he rose to the position of advisor to the Turkis government. Alongside these responsibilities , he coordinated the activities of nationalists in exile as the head of the Arab Maghreb Liberation Communitte. It seems that he was considering exploiting the war and Turkey's entity into it against France to implement a military plan aimed at liberating North Africa by force. However, the circumstances did not help him achieve his aspirations, as he passed away in October 1918. Just few days before

his decision to lead Muslim prisoners who were being prepared in Germany to descend through German submarines in North Africa to ignite a revolution there. (Sinou A. , (n.d), pp. 105-106)

#### **4.4.Emir Algerian Ali :**

He is one of the sons of The prince Abdelkader Algerian (Emir Abdal-Kader Al-Jaza'iri), who settled in the Levant since 1853. He was one of those who declared their loyalty to the Ottoman state. He was appointed as a deputy to the Council of Envoys, with the aim of gaining the loyalty of Algerian immigrants and countering French propaganda targeting them. When the first World War broke out, he was one of those sent by the Ottoman to Germany. He was received with great reception , attended by Germany, Ottoman, and orientalist figures. The German accommodated him in a place and arranged for him to visit the prisoner camp. He delivered a speech to the maghrebi prisoners , promising them they would soon return to their homeland and fight there. He also distributed some publications inciting Maghrebi fighters to escape from the French army. (Al-theeker, n.d, pp. 135-140)

#### **4.5.Imam Muhammad Al-Khidher Hussein :**

He is the Imam *Mohammed Al-Khidher Hussein* from Algerian origin, he belonged to a well-known family known for their knowledge and Jihad, residing in southeast of Algeria. After its occupation by the French colonialism in 1913. He decided to migrate from Tunisia and settle in Damascus. He entered the service of the Ottoman authorities, who assigned him to counter French propaganda among Arabic Maghreb immigrants. When world war I broke out, he was among those chosen to travel to Germany, where he worked as a preacher and teacher of prisoners of war camp.

#### **5- The Fate of Maghrebi Hostages After the Defeat of The Germans :**

In winter of 1917, preparations began to send the prisoners who were prepared in Germany. In addition to another group prepared in Turkey under the sponsorship of Tunisian leader *Ali Pasha Hanba* , to North Africa to ignite a revolution there. This was to fulfill the promise made by the Germans to the fighters of North Africa to enable them to establish the North Africa Republic in case of victory in the war. (Menasria, 2002, p. 240)

The foreign leaders, led by *Pasha* , split from the internal leaders, led by *Abu Al-Yaqdhan AL-Jaza'iri* , who was one of the active men, tells us about this moment. He says that at the end of 1917, Sheikh Al-Tha'alibi established a secret revolutionary society with the aim of creating a liberation movement in North Africa, and the society had branches in Algeria, Libya, Tunisia, and Morocco.

And he relied heavily on the success of *Djamel Pasha's* campaign in Egypt. (Bacha, 2013, pp. 254-255)

It seems that the eyes of the French were monitoring this operation, as a secret French report mentioned in June 1917, that *Muhammed Al-khidr Hussein* was exist in the Tunisian-Libyan borders, waiting for the opportunity to assist the Libyan forces in invading Tunisia. He received his information and revolutionary spirit from the majority of Tunisian dignitaries. Based on the same report, a tripolitanian descended in a hotel in Tunisia and visited some scholars and young people, bringing a message from Sheikh *Muhammed Al-khidr Hussein* . (Al-taalibi, 1995, pp. 429-431)

Perhaps we accept some of what was mentioned in the report about the existence of communication between the Imam and some scholars and dignitaries in Tunisia. But we believe that there is a significant exaggeration, because the Imam was present in Istanbul at that time . This report highlights the rumors that spread during this period, and perhaps they were spread by German spies. But the question is : To what extent did the prisoners respond to the German-Ottoman propaganda and accept to participate in the project of declaring evolution in their countries or joining the German-Turkish units ? (Enda, 1977, p. 60)

It should be noted that there were only 4000 prisoners in the camp, and we do not believe that armies, or the Ottomans, relied on making use of these small numbers of soldiers in the fields. This may make it difficult to determine the extent of their response to German-Ottoman propaganda , in addition to the conflicting opinions regarding whether German propaganda was accepted among the prisoners. In addition, it is argued by some that the nationalist in these camps succeeded in recruiting many people who joined later the Ottoman army. The Imam himself mentioned in one of the reports he wrote in Germany about his impression from visiting the prisoners. That they expressed their desire to fight alongside Turkey. This was also mentioned by Mohammed Farid and *Emir Ali* the son of *Emir Abdelkader*, after they visited the prisoners in their camp and spoke with them. (Zentrum, (n.d))

## **5. Conclusion :**

The results can be more directly linked to the study's objectives outlined in the introduction. For example, it can be reaffirmed how the study demonstrates the significance of prisoners from the Maghreb countries in Germany during World War I through the political, propaganda, and social roles revealed by the findings.

Additionally, the summary could include more specific points based on the results obtained. For instance: Regarding the political and propaganda role: it can be noted how Germany exploited Moroccan prisoners in attempts to influence

public opinion in French and British colonies, or the role some prisoners played in spreading certain ideas within the camps. Regarding the social role: it can summarize how the experience of captivity affected social ties among the prisoners themselves, or how they maintained their cultural and religious identity under captivity conditions.

While incomplete records and the complexities of history may shroud the full picture of Maghrebi prisoners' experiences in Nazi Germany, ongoing research reveals several significant outcomes. Firstly, it unearths hidden stories: personal accounts buried in archives and family memories come to light, illuminating individual struggles, coping mechanisms, and even acts of resistance. These stories challenge traditional narratives of WWII and highlight the conflict global reach. Secondly, studies expose colonial scars: they demonstrate how captivity amplified existing colonial hierarchies and racist ideologies, illuminating the exploitation and prejudice faced by Maghrebi individuals and sparking critical discussions about colonialism's lasting impact. Thirdly, research documents resilience and resistance: despite brutal conditions, evidence suggests some Maghrebi prisoners found ways to resist through cultural expression, sabotage, or escape attempts, showcasing human resilience and agency in the face of oppression. Finally, examining these experiences fosters empathy and understanding, contributing to ongoing efforts for memory and reconciliation. Recognizing the suffering of Maghrebi prisoners ensures their stories are not forgotten and contributes to building a more just and inclusive future.

Furthermore, the summary could point to the broader implications of these findings for our understanding of World War II history and the effects of colonialism. It can be emphasized that highlighting the experiences of this group of prisoners adds a new layer of complexity and inclusiveness to the historical narrative of the war. Finally, the summary could include suggestions for further future research, such as a comparative study of the experiences of prisoners from other regions, or an in-depth analysis of the forms of resistance demonstrated by Moroccan prisoners.

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