

Algeria and the Moorish Question 1492-1614 AD, a historical

Mobarek chouder¹

Research Center in Islamic Sciences and Civilization, Laghouat, Algeria

Mobarek.ch@gmail.com

Received: 29/04/2021 ; **Accepted:** 25/05/2021 ; **publication:** 07/06/2021

Abstract

Turn on the topic of the Moriscos Much interest Among the historians, whether Spanish or Arab, from several centuries up to now, the plight of the Moriscos and their suffering due to the issuance of expulsion decrees, then abuse them, confiscating their wealth, forcing them to forcibly Christianity and threatening them with the pain of death, and the history of the Moriscos in particular in the two kingdoms of Granada is a supreme example of the Moorish plight.

Our research comes to answer many of the problems raised in Moresque history and aims in particular to highlight the role of Algeria and its position on this human ordeal, which is a very positive role that Algeria played during the Ottoman era, as it showed its firm stance to help the Moriscos defying the Spanish will, especially during the first eras of the establishment of the Algerian governorate

Keywords Alonchrisi Al Maghraoui, Seville, Andalusia ,Maroc ,the Moorish war of recovery Barbarossa

*.Corresponding Author.

-Introduction:

I hide to you that my choice of the topic of the Algerian scholars' position on the Moriskyh tragedy and Algeria's position as a political entity from this historical event during the 16th and early 17th AD had many objective and subjective factors. Perhaps the main motivation for choosing this topic as a research session has been largely controlled by the data of nationalism, and that is when I was reading the book of Andalusians and their migrations to Morocco during the 16th and 17th centuries CE by the researcher Mohamed Razzouk, and I found in his introduction a recognition in which he praises the level of research on the Andalusian sect in both Morocco and Tunisia, another side admits its low level in Algeria and almost acknowledges that this issue is still unknown in our country.

Due to the scientific fact that both Tunisia and Morocco have been able to go a long way in the field of research in this topic due to its scientific, historical and cultural importance. Research centers have been established in Tunisia under the auspices and interest of the researcher Abdul Jalil Al-Tamimi, who was able to gain a great deal of knowledge of the aspects of the topic through his holding of many International and national forums (Proceedings of the International Conference of Moriskyh -Andalusian Studies) in this field, which enabled him to author and write many serious studies on the topic, and based on these many factors and in our belief in the importance of the topic, we decided to choose the topic of the causes of the Moriskyh immigration to Algeria.

The problematic of the search

Most researchers and historians agree that the fall of Granada in 1492 AD is a turning point in the Mediterranean relations between the European Christian West and the Islamic East, and given the repercussions and impact of this event, it was considered as an indication of the beginning of the modern era, whose most important features were that Spain launched many campaigns on the Maghreb ports in general and Algerian in particular, which culminated in what After the establishment of many garrisons on the Algerian coasts, and since we are restricted in this article in terms of time and place, our research will be limited to the repercussions of the fall of Granada, so our research will be an answer to the following problems:

-What are the repercussions of the fall of Granada on Algeria? Was the Moriskyh immigration to Algeria inevitable or optional?

-What is Algeria's position on it in light of the political changes it witnessed at the beginning of the sixteenth century AD?

-2The fall of Granada in 1492 AD:

Spain witnessed at the end of the 15th AD political changes and events, which had a great impact on the future of Spain as a whole, after the political marriage between Ferdinand and Isabella in 1469 AD and the unification of the two parts of the Kingdom (Aragon and Castile), where things went well between them at the beginning of the matter, then a dispute occurred between them about Exercising the powers of governance.

For the Queen to distract people and Castilian society from the chaos and corruption in her kingdom, she found the best way to do that is to preoccupy them with fighting the Muslims in Granada, and this goal was among her priorities because she had aspired to be associated with her name in history with the expulsion of Muslims from Spain (Homed, 1988, p. 127) and worked All she could do to achieve this goal, and among the measures that she worked with was pushing the Spaniards to take revenge against Muslims and provoking religious fervor to inflict defeats on the Muslims, and to implement this military plan Ferdinand marched in 1491 AD at the head of an army of fifty thousand to the meadow of Granada and began to burn villages and farms an implementation of the scorched earth policy, then the Queen came to transmit her enthusiasm and eloquence in the leaders and knights

The Knights of Granada used to go out to fight their enemies, but the Spaniards guided to the routes through which they complete Granada, and they blocked it with men and tightened the noose around the city in an attempt to force it to surrender and for the success of this project, the two(the king and queen) decided to establish a camp built with stones and named it Santa Fe (Homed, 1988, p. 146)

Due to several reasons and data, the conflict was settled in favor of the Christians and precipitated the end of Islamic rule in Andalusia, following the fall of the last stronghold of Andalusia, which is Granada, and this fall had several reasons, the most important of which are:

2-1External Pressure: It is represented in two basic elements, economic and political. The economic factor appears in the following matters:

- Cutting and burning of farms, cutting roads, lack of trade and security.
- Drain the energies of the Islamic State by imposing royalties on it by the Christians from time to time.
- Lack of Arab aid from Bani Marin and others due to internal conflicts and external attacks.

As for the political factor, it is represented in the union of the kingdoms of Castile and Aragon, as mentioned above, which led to the union of Christian

forces. This union corresponds to a bloody internal struggle for power in the state of Beni Al-Ahmar (Al-Shatthar, 2001, p.63).

2-2Internal Conflict:

At the time when Ferdinand and Isabella sat on the throne of a united Spain, the dispute began to creep in the ranks of the ruling Granada house, and women had a prominent role in fueling this dispute and hastening the fall of Granada. At the end of his reign, Abu Al-Hassan married a Christian girl from a noble family (Anan, 1985, P. 198), which he preferred over his first wife Aisha, and thanks to her wits, the Christian wife was able to make the king a plaything in her hand, so she was aspiring to have the king in the hand of her eldest son instead of Abi Abdullah the younger son of Aisha, so she worked to incite the king against the young and his mother And soon, the conflict began between the two wives, and each of them took their supporters to gather around them, so the Granada community split into two teams, one that supported the legitimate queen and her two sons, and a team that supported the Sultan and his wife, so the latter team prevailed for a certain period when the conflict became exposed when the Sultan imprisoned Aisha and her two sons (Al-Kamoun and Al-Siqali, 2010, p. 51), but she and her sons fled, and disappeared from view for a short time until their thorns became strong and the son led a revolt against his father with his supporters.

This revolution resulted in the independence of Abu Abdullah in the province of Granada and his rule, and his father fled to Malaga and its environs, but he did not stand up to the Spanish forces, so he fell into their hands, and his uncle Muhammad bin Saad, nicknamed Zghal, meaning the brave or the Bassel, took power after him (Al-Kamoun and Al-Saqali, 2010, p.52) The conflict was not limited to the son and his father, but extended to many parties that sought to reach power, among them the conflict that broke out between Abu Ubaid Allah and his uncle many times (Al-Shatthar, 2001, p.64).

The two Catholic monarchs took advantage of Abu Abdullah as a prisoner in their possession to achieve their goals and seize Granada, so they stipulated a set of conditions on Abu Abdullah al-Saghir in exchange for his release, which are conditions that enabled them in fact to implement their policy aimed at eliminating the influence of Muslims in Granada, especially since this prince was weak in character and his only illusion was to return to his throne. All these events precipitated the end of the Islamic presence in Andalusia, but that did not prevent the Muslims from defending their fortresses. Severe..... " (Author unknown, 2002, p. 37).

And the situation remained that way until the people of Granada declared their inability to defend the city and their desire to accept the terms of reconciliation offered by Ferdinand, so Abu Abdullah al-Saghir was forced to hand over the keys of Granada to Ferdinand, and the two kings became happy for this purpose, and they ordered a ceasefire on October 5, 1491, for ninety days (Homed, 1988, p. 146), to begin the formal negotiations on the handover of Granada.

-3Granada handover treaty:

The details of the negotiations were initially conducted in secret between the two sides. It took a long time during which the young king achieved special benefits for himself and his entourage as a result of the surrender, and on January 2 1492 Abu Abdullah al-Saghir left with a few of his followers outside Granada, and stood on the Genil River Bridge, waiting for the arrival of the royal procession; then he advanced from the king and ordered his minister Yusef bin Kamasha to hand over the Spaniards the keys to the Alhambra and the other forts.

Abu Abdullah Al-Saghir stopped at the Al-Rayhan Mountain to get his last look at Granada, and the narrations mentioned that his mother Aisha preceded him and then stopped and asked about him and was told that he was crying and she said:

Cry like women, a lost kingdom that you did not
preserve like men

(Homed, 1988, p. 147)

It is worth noting that the Treaty of Granada handover preserved the rights of Muslims, this treaty also took into account the respect of the Islamic faith, customs, and others, and the most important clauses of which we mention:

- 1- The King of Granada, the leaders, the jurists, the scholars, and all the people pledge to voluntarily and Optionally surrender within sixty days of the date of this treaty the Alhambra castles, forts, the gates and towers of the Alhambra, the gates of Granada and the Albaicín to the two Catholic kings, Or to those of their men they delegate to him, provided that a Christian is not allowed to go up to the walls between the Alcazaba and the Albaicín in order not to reveal the conditions of the Muslims and to punish the two kings who do so (Anan, 1985, p. 230)
- 2- The two kings and their successors pledge forever that the aforementioned king will leave Abu Abdullah and his entourage and the rest of the people under the rule of their Sharia, and that they will not be ordered to leave anything of their mosques and minarets and leave these

mosques their resources as they are and keep their traditions and customs.

- 3- All residents of Granada and Albaicín and others who want to cross to Morocco have the right to sell their transferred money to whomever they want.
- 4- The two kings assign to King Abi Ubayd Allah and the residents of Granada and Albaicín, for a period of three years, of all other rights that they must fulfill for Their homes and their livestock.
- 5- Christians are not allowed to enter the place of Muslim worship except with permission from the scholars, and those who contradict that are punished.
- 6- If a Christian enters the house of a Muslim forcibly, he will be punished for his action.
- 7- A Muslim man or woman is never forced to convert to Christianity. (Annan, 1985, p. 231).

These are some of the provisions of the surrender treaty, and I deliberately focused on mentioning what is related to freedom of belief, so that the honorable reader will later examine the extent of the monarchs' hatred of Islam and Muslims and how they worked to liquidate and fight it, smashing the articles of the treaty.

-4The oppressive and inclusive politics of the right of Andalusians:

The first work done by the two kings when they entered the city of Granada was to convert its mosque into a cathedral and enter it to pray in it, based on their giving thanks to the Lord, accompanied by their church parish that sang the songs of victory over Islam, where a group of knights accompanied them to the celebration (Irving, 2000, p. 409).

It was not long after Ferdinand and Isabella entered the city of Granada until they began to violate the Treaty of surrender. An example of this breakthrough was that Count Tandela, who was appointed by the King as Commander-in-Chief of Granada, selected the most beautiful houses in the Casbah neighborhood, the affluent neighborhood of Granada, and evacuated it from the population to be the seat of the princes of the Spanish army (Homed, 1988, p. 210).

The church's interference in the war events against the Muslims in Andalusia also continued to lie in wait for them in circles without tiring or boredom and taking on the characteristic of despondency and violence, believing in the necessity of exterminating the Muslims and dropping them out regardless of the cost, and all methods were used in that. Christian schemes began to be implemented when they realized that the Muslims were determined to stay and be established, Ferdinand began to rescind the articles of the treaty, and thus the sanctity of the Muslims disappeared and so disgrace and humiliation overtook them. The Christians attacked them and imposed heavy adversaries on them, and cut off the ears from them in the silos, and they ordered to leave Granada to the lands and villages, Then after that Ferdinand called for Christianity and forced them against it (Al-Shatthat, 2001, p. 96).

To ensure the success of this latest project, which aims to Christianize Muslims in Andalusia, they established what is known as the Inquisition, whose role was based on interrogating the Muslim and revealing his secrets under torture and given the ugliness of these bureaus and inquisition courts in the right of Andalusian society, one of the French researchers devoted an entire chapter to his thesis (Cardiac, 1983, P).

The Inquisition distributed a detailed list of all the manifestations that indicate the followers of Islam on the part of the Moriscos, The door to informing about them was opened by the Spanish officers (Hillayli, 2010, p. 94), the Spanish publishing house recognized this suffering, and the most important thing in its confession is the following: (... After the fall of Granada at the hands of the Catholic Monarchs, a phase of life full of difficulties and troubles began for Muslims, as the tolerance, they enjoyed in the beginning soon changed into hostile and racist positions, this treatment appeared in the form of laws that imposed compulsory apostasy on them and ruled against those who did not wish to be expelled from the country ...) (Dominique Hertz & Bennet, 1988, p. 04). Among the aspects that the Church has taken care of and has fought against are the following:

If Friday is celebrated, if they respect the five teachings of Islam, if they marry according to the approach of Muhammad, and if they wash their dead and wrap them in a shroud (Halaili, 2010, p.95).

All these measures are to compel Muslims to convert to Christianity and restrict their faith, especially after the issuance of the Christianization decision issued by the Spanish authorities at the beginning of the 16th, which forbids the Moriscos from practicing any work related to their faith or language, this prompted many of them to join their brothers in the rugged mountain regions, and to eliminate every attempt at rebellion or Moresque's

reaction, the Spanish authorities issued a law prohibiting Muslims from obtaining weapons publicly or secretly (Thanoun Taha, 2004, p. 413) and with this Spanish strategy and plan, the Spaniards wanted to convert the Andalusians, to slaves who submit to their sovereignty and acknowledge their authority.

The Inquisition aimed, through its heinous work, to cut the Moriscos away from their roots and their cultural identity by eliminating their social system from the top of the pyramid, that is, to crush the leaders and those involved in the affairs of the Islamic religion, and because of the intransigence of the Moriscos, their adherence to the Islamic identity and their rejection of all attempts at integration, which is what made the French historian Braudel admit in His writings that the Moresque problem is a religious conflict, and in other words, it is a civilizational conflict that is difficult to solve, so it is called to continue (Hallayley, 2010, p.95).

Those treaties between Andalusians and Christians were nothing but scraps of paper, for they had repudiated the Muslims who committed to them, and broke their vows after a short time because the Crusader ideas prevailed over the sentiments of the Catholic Church that provoked those brutal wars, centuries before that. Muslims have imagined that if they enter Christianity and convert to Catholicism, they will be saved from suffering and will avoid harm. Therefore, some historical writings acknowledge that fifty thousand (50,000) Muslims had become victorious for the first time in 1499 CE when Priests abused them, and as a result, great strife occurred in Granada, and many of them were arrested. Therefore, they announced that they might support them outwardly to ward off their evil. Although they declared their Christianity outwardly, they remained a subject of suspicion and always a source of doubt, and Spain was afraid of the Muslims of Granada, who are many, and their proximity to North Africa, so they were always constantly being monitored (Mazhar, 1947, p.81).

Spain showed great capabilities to get Andalusians to Christianize, so the Comenes did everything in their power to get people to Christianize and urge priests to influence people by all means. An example of this is what was done to the people of Granada, and upon his instructions to its Archbishop Duke Talavera, and that was the year 1494 AD, He gathered the scholars of City and its jurists, and he began inviting them to convert to Catholicism and courtship to them with gifts and presents. Some pretended to embrace it, fearing persecution or seeking a desire; some tried to protest against the actions of churchmen, saying that these actions contradict what was taken from the covenant and without the charter and treaties upon the

handover of Granada, but Comenes was indifferent to their protests but rather branded them with violence and persecution.

Besides, Islamic works and Qur'ans were collected and set on fire, some historians estimate the number of books and others burned at eighty thousand volumes, and others raise the number to a thousand thousand works in various sciences and literature (Mazhar, 1947, p. 82). And what added to the suffering of Andalusians ,they were subjected to compulsory Christianization ,according to a decree issued by Isabella in 1502 AD, which favored all Andalusians between Christianization and deportation, And this decree was applied to the cities of Castile and Lyon, and it is imposed on Andalusians in these two cities who have not yet intended to leave to become Christians. The aforementioned decree allowed those who wish to leave the Andalusians to sell real estate and property, but the decree did not allow them to take gold and silver from Castile and Lyon, and the ecclesiastical authority has placed all its men in Granada to ensure the implementation of the provisions of this decree (Thanoun Taha, 2004, p. 414).

In the following years, the Castilian Church and the civil and military authorities tightened the pressure on the Andalusians, so King Fernand in 1508 AD issued another decree prohibiting Andalusians from using the Arabic language, wearing traditional clothing, and practicing any Islamic or Arab customs or rituals, This statement caused the trial of thousands of defendants who had fallen into the trap of slander, hatred, and revenge, and were sentenced to imprisonment, flogging, slavery and deportation. Among the manifestations of the tragedy of the Andalusians Moriscos, they were forced to change their Arabic names with Christian ones (Halayli, 2010, p.94).

Spanish religious personalities have contributed to stressing the Andalusian-Moriscos after these people have demonstrated an extraordinary ability to continue and preserve their identity under all circumstances; they launched a revolution against the arbitrary measures (1568-1570) in the mountains of the South, which was known as the Rebellion of the Alpujarras, however, the Spanish authorities managed to quell it after killing at least twenty thousand (20,000) people and exiled about ninety thousand (90,000) Andalusians to convert large numbers into slaves. (Bishtawi, 1983, p. 173). To confront these arbitrary projects, Andalusian Moriscos worked on the principle of Taqiya to avoid the persecution of the Catholic Church. Andalusian women also recorded their presence in Spanish projects, and

some studies praised their effective and honorable role in facing the Inquisition, as they represented the faithful guardian of social and religious values and traditions (Hallayli, 2010, p.95) And the sixteenth century was a century of Andalusian suffering, as it was not resolved in 1572 AD until Philip II issued a decree in which it forbade the Andalusian-Moriscos to communicate in or write in Arabic, and the decree set strict penalties against violators, and the decree stipulated that no person should leave his place of residence. The decree approved the death sentence for every fugitive if he exceeded the age of seventeen, and other orders and prohibitions (Thanoun Taha, 2004, p. 417).

The Spanish policy behind this strategy aimed against the Andalusians to divert them from their religion and beliefs in addition to trying to integrate them into the Christian community, but their efforts were unsuccessful to use Andalusians to use the principle of Taqiya in their daily dealings, especially religious and related rituals, as a result of these circumstances, Andalusians thought about migrating to Islamic countries, to preserve their lives and religion, after consulting scholars and jurisprudence, and despite the sympathy of jurists and scholars with Andalusians and their sense of their cultural, political and civilized suffering, they differed in their jurisprudential fatwa between supporters of staying in their homeland and the land that they inherited from their ancestors, they advised them of the necessity to follow taqiyya as a way to confront the Spanish plans and missionary projects. However, some have denied them staying and issued a fatwa to them about the necessity of immigration to Islamic countries, and each party has its arguments in that.

Perhaps the most prominent of the jurists who paid attention to the Moresque file and issued fatwas about the Andalusians, the jurists Abu Jumah al-Maghrawi and Al-Wonsharisi, and we will talk about each of them separately :

-5 Fatwa Al-Wonsharisi Regarding Andalusian Immigration:

5.1. The First Fatwa:

Al-Wonsharisi wrote the first fatwa before the fall of Granada in the year 1484 AD regarding the Andalusians who immigrated to Morocco and the living conditions did not satisfy them, and his response to these allegations was by saying <... that migration from the land of unbelief to the land of Islam is an obligation until the Day of Judgement, and this obligatory migration does not fall on those who have seized the tyrant, may Allah curse him, on their strongholds and their country, except to imagine impotence in every way and the state of the homeland and money> (Al-Wancharisi, The

Arabized Standard and Al-Maghrib collector, on the Fatwas of the Scholars of Africa, Andalusia, and Morocco, 1981, p. 119) And he quoted what God Almighty said <... Except helpless men, women, and children who cannot afford a way out> (Surah An-Nisa', Verse 98)

Al-Wancharisi was strict when he declared what was said about these immigrants from the ugly words and insulting the abode of Islam, and wishing to return to the house of polytheism, idols and other reprehensible abominations, and because of the strict position of Alonchrisi in the right of some Andalusians who wished to return and reside in Andalusia after its humiliation; which made the Egyptian historian Hussein Monis criticize Al-Wonsherissi in his position and legitimate rule, the most important thing in his statement is the following: <This sheikh, who tried to express his opinion on the fate of the backward Muslims in Andalusia, did not bother looking for the conditions of those who fatwas among them; and inquire about their news and find out the reasons that compel them to stay in Andalusia and prevent them from immigration to Morocco, and he did not mention that they are weak human beings who have difficulty leaving their homelands and long life institutes in which fathers and grandparents turned long centuries> (Hillayli, 2010, p. 107. Also see: Al-Wonsherissi, The most radiant stores in a statement of the whom his homeland dominated by the Christians and did not immigrate, and the consequent penalties and restrains, 1981, pp. 135-138).

5.2. The Second fatwa:

Al-Wancharisi issued a second fatwa regarding an Andalusian who wanted to stay in Andalusia to support his Muslim brothers with the Spanish authorities (Hillayli, 2010, p. 108). The Al-Wancharisi jurist has issued a fatwa on the necessity of emigration from the land of unbelief to the land of Islam and considers it a religious duty dictated by the circumstances that the Iberian Peninsula has devised, and the inability of the Muslim to perform Islamic rituals in light of the intransigence of the Christian authorities, headed by the fanatic and malevolent Church against Islam and Muslims. This is what Al-Wonsherissi expressed when he said <... The duty of every believer who believes in Allah and the Last Day is to strive to lower the head of faith in the distance and flee from the cohabitation of the enemies of Habib Al-Rahman ...> (Al-Wancharisi, The Standard, 1981, p. 138).

Then he added his saying, <... that emigration from the land of unbelief to the land of Islam is an obligation until the Day of Resurrection, as well as emigration from the land of the forbidden and falsehood through injustice or sedition ...> (Al-Wancharisi, Asna Al-Matjar, 1981, p. 121).

In this fatwa, we see firmness from the mufti and not tolerating the necessity of immigration from the Iberian Peninsula to Islamic countries and not staying in these countries in which there is no supremacy of the word of Allah and Islam. Al-Wonsharisi inferred pieces of evidence from the Holy Quran and noble prophetic hadiths that prophesied the qualification of Al-Wonchrisi in the fatwa, we can justify this firm position of Al-Wanchrisi for his knowledge of the inability of Muslims to practice their religious rituals in the new Christian environment, which marked the Iberian Peninsula after the fall of Granada, and this ruling is not a strictness of Al-Wanchrisi, as Hussein Monis went, but this fatwa predicted the extent of the suffering. And the tragedies that the Moriscos are exposed to, and the impossibility of establishing the pillars of Islamic law in those circumstances.

Here we must stand at two important points. The first is why Al-Wonsharisi did not cite the immigration of Muslims to Abyssinia in their first stage, and the prophetic migration to Medina in the second phase of the migration, As for the second point, which we will justify in the form of a question as follows: How to apply the order of Sharia in light of incapacity and impotence?

Al-Wonsherissi's fatwa on the necessity of immigration can be responded by those who are able, financially and physically, to it; But this fatwa, on the other hand, did not take into account the elderly about this matter, and this is what Hussein Monis expressed in his writings about Al-Wanchrisi and his fatwa <..and he missed that the weak people are more than the strong and that those who are unable to travel and immigrate are the vast majority ..., P. 108>. Therefore, some incapable parties and some groups sought to obtain other fatwas indicating the permits of Sharia and adapting it to the current events and the surrounding circumstances to give some licenses to the disabled, the elderly, and others, and for this purpose, Abu Jumaa al-Maghrawi al-Wahrani issued a fatwa contrary to Al-Wonsherissi and adapted in its content to the new political and cultural conditions that prevailed on the peninsula Iberia after the fall of Granada was as follows:

6. Al -Maghrawi 's fatwa:

The Mufti of Oran, Abu Jumah al-Maghrawi, sent his fatwa to the Muslims of Granada, who were obliged to Christianize and were prevented from performing the rituals of Islam, as his fatwa included a comprehensive speech of the rules of Islam, in which he explicitly encouraged the Moriscos to adhere to the pillars of Islam and act upon them. <... so prayer, even by nodding, and zakat, even as if it is a gift to your poor or hypocrisy ... and washing from impurity, even floating in the seas, and if they prevent you from praying make up the missed prayers for the right of the day at night

instead., and the ruling on the purification of waterfalls, and you have to do Tayammum even if you wipe your hands on the walls. If it is not possible, then it is well-known that prayer and make it up should fall due to the lack of water and Tayammum, unless you can point to it with hands and face to pure soil or stone or trees from what is completed with it, so mean it by nodding and if at the time of prayer, they compel you to prostrate to idols or attend their prayers, then forbid the intention and intend your legitimate prayer and refer to what they refer to as the idol and your intention is Allah, and if it is for other than the qiblah, it falls to your right as a prayer of fear when engagement (of two armies), and if they force you to drink alcohol, then drink it with no intention of using it, and if they charge you Eating pork, so eat it, denying it in your hearts and believing that it is forbidden> (Hallayley, 2010, p. 111. See also: Annan, 1985, pp. 342-344).

Accordingly, Al- Maghrawi presented a set of methods that can be followed by Muslims in Andalusia to confront the Spanish plans, which help them to implement the rulings of the Islamic religion in secret and by hiding and concealment, and the message of Al- Maghrawi came in harsh conditions for Andalusians, as it came after the issuance of the short Christianization decree in the year 1502, and the missionary operations launched by the Church and the Spanish authorities to divert the Muslims of Andalusia from their Islamic identity, therefore, Al- Maghrawi ordered the Muslims of Andalusia to follow the method of Taqiya and to exploit the licenses of their true religion in light of the new political and cultural facts. Based on this fatwa, these Andalusian people forcibly converted to Christianity combined with their forced conversion to Christianity and their eternal loyalty to Islam, so they lived as Christians on the surface and Muslims in the interior, and clung to this duality of the contract throughout the sixteenth century. It is worth noting that Al- Maghrawi was aware of the extent of the suffering that these Andalusians are going through, and this is what he expressed by saying; <... our brothers who hold on to their religion are like a catcher of hot coals...> and his saying <... the heirs of the path of the righteous ancestors to endure hardship ...> (Anan, 1985, p. 342)

Therefore, Al Maghrawi took advantage of the licenses of Islam and documented them in his fatwa and ordered them to be followed to avoid the ploy and suppression of the Spanish authorities and the Catholic Church, and relied in his fatwa on the necessity of evoking intention and belief in the heart as two necessary conditions for all issues that Andalusian is going through within the Christian environment, in general, Al- Maghrawi has succeeded in presenting a set of advice and methods that are in line with the

nature of the new conditions of Andalusians, and he presented a circumstantial solution to coexistence and adapt to the developments and advantages of the sixteenth century.

The one who studies this historical document will realize how keen Al-Maghrawi is to believe in the heart and the senses and to evoke them in all religious rites and rituals, and it requires the Andalusians to realize that everything they are forced to do was forbidden in Islamic law, and they took it as a result of weakness and impotence. It seems that Al-Maghraoui was lenient in his fatwa regarding Andalusians, who used this fatwa as a legal document that authorized them to remain in the Christian environment, relying on the method of Taqiya and concealment to face the ecclesiastical pressures and the Spanish authorities, and in fact, those who made this fatwa are unable to emigrate either due to illness or material disability or to Elderly people.

In general, this document remains one of the important sources that express the scale of the Andalusian tragedy during the sixteenth and seventeenth centuries, and this document also gave a vivid picture of the imitation of Islam as a religion that deals with all emerging data and in all circumstances.

7- The Moriscos seek help:

After the matter narrowed, the Andalusians directed their call to the Muslim rulers and princes in the form of an appeal, to rescue them from Spanish persecution, and to provide them with means of comfort, security, and stability in Islamic countries, the first call made was by Abu al-Tayyib Salih Ibn al-Sharif al-Rundi, as he rose to mourn Andalusia, sending purposefulness and moving it from the people of Islam to support the religion and save the country from the hands of the unbelievers. his poem The Lament of Al-Andalus is considered one of the finest books written on the Lament of Lost Glory (Al-Maqri, 1942, p. 47).

Despite this influential call, which expresses the tragedy that occurred in Andalusia, the position of the Islamic countries was not at the level of the event, and even their position did not respond to the help-seekers at the beginning; due to the political disintegration and the economic and cultural collapse, and the response to the call for help would be limited to the Ottoman state and its sailors.

The deposed Sultan Abu Abdullah Al-Saghir also wrote a book for Sultan of Fez Al-Wattassi, in preparation for his excuse and a precursor to his destination, the rhetoric was astonishing, but Al-Maqri admits that the author of the poem was not the Sultan, but the author of the literary jurist Abu Abdullah Muhammad bin Abdullah, who called him the perfumed

meadow breeze in begging to the Lord Sultan of Fez, (Al-Maqri, 1942, p. 72).

It is a poetic classification in which the deposed king complains about his condition and the state of the Islamic state in Andalusia, and explains the causes of its loss: and this classification has interceded for him as a guest of the Far Maghreb, and to reside in it for a while...

After this dramatic appeal, the people of Andalusia sought the help of the Ottoman Sultan Bayezid II, who was representing the Islamic pole and defending its borders against the Spanish at that time, and they excelled in depicting their new condition after the loss of Granada, and they succeeded in describing the arbitrary actions and the Spanish persecution of them and their religious freedom in a lengthy letter that is a poem which depicted the reality of their condition, (Al-Maqri, 1942, p. 109). These verses are considered the beginning of a long poem that was sought from behind it the provision of a helping hand by the Ottoman Sultan, because of his power and control in the Mediterranean, and because of his victories over European countries, so Andalusians preferred to seek the help of the Ottoman state because of its military and political power in that time, and after these verses addressed to the Ottoman Sultan Bayezid II, which are praise for him, the poet began to depict their lives in Andalusia and their suffering in it. (Yahyaoui, 2004, pp. Sun 252-253).

The Ottoman Sultan answered the call for help, and the Moriscos issue became one of his political and military priorities, as he was the commissioner for the matter of Muslims throughout the world, but the effective role and strict stance towards this issue was during the reign of Sultan Suleiman I the Magnificent when letters of distress came to him, which praised the role of Hayreddin Barbarossa on this issue, and here is the text of the message that these Andalusians sent to Sultan Suleiman I the Magnificent in 1541, and the most important thing that came on their words we mention: <... the enemies surrounded us from all sides, and they shot us with one bow with a aimed arrow, and the days dragged on us, and the hand of spite and pain fell on us, and our neighbors and brothers from the people of faith in the Maghreb failed us, next to us was the honorable minister, the Mujahid for the sake of God, Khair al-Din, Nasir al-Din, and Allah's sword over the unbelievers, he knew about our conditions, and what we find of our great horrors when he was in Algeria, the people of Islam gathered together with his obedience and love, our Master, with thoughts and consciences, ... so we sought help from him, so he helped us, and he was a

reason for the salvation of many Muslims from the hands of the disbelievers and their transfer to the land of Islam ...> (Tommy, 2015, p.64).

Sultan Suleiman the Magnificent was quick to send an edict to Hayreddin Barbarossa, ordering him to turn to Istanbul to consult and discuss the issue of establishing an Ottoman fleet, and the possibility of the Ottoman state's intervention in the western Mediterranean, and Suleiman I the Magnificent realized well the background and objectives of the Spanish policy in the Maghreb and the status of the Moriscos and the necessity of working to strengthen the Ottoman presence in the western Mediterranean, and this is according to the military strategy that Hayreddin seeks to implement and achieve (Halayli, 2010, p. 127).

It seems that in the Moriscos' letter an acknowledgment and recognition of the effective military effort made by Hayreddin Barbarossa and behind it the Ottoman State to help the vulnerable Moriscos in the Iberian Peninsula, the Algerian navy played a prominent role in rescuing the Moriscos and deporting them to Islamic countries, especially during the era of Beylerbey; Hayreddin Barbarossa, Salah Rais and AOcchiali who had military projects aimed at reopening Andalusia. It is not possible to address this topic in this paper, for fear that the search may be diverted from its true destination.

The final expulsion decision and the flow of the Moresque immigration to Algeria 1609-1614:

Hayreddin Barbarossa has played an effective role in attracting the Andalusian community to Algeria, and one of the historical writings mentioned, By order of Aidan Rais and Saleh Rais to equip a campaign to rescue and transfer about 600 Morski to the Eyalet of Algeria in 1529, and Other studies indicate that in 1529 he was able to save about 70,000 Moresque people (Hallayley, 2010, p.63), there is no doubt that these heroic acts, which were for the leadership of Andalusian, It made his image in the form of the Savior for Andalusians, which made them praise his deeds in their letter to Sultan Suleiman the Magnificent.

As happened during the previous migrations, Algeria was a haven for the Andalusian Moriscos, and the coastal regions of Algeria were the first and preferred destination for the Moriscos for several facts, including:

- The good reputation enjoyed by the rulers of Algeria with the Moriscos who passed it on from those who preceded them to Algeria.
- The aid that the rulers of Algeria provided to them during their revolutions, especially Hayreddin Barbarossa and AOcchiali.
- Tolerance that marked the inhabitants of Algeria.

- Religious and linguistic symmetry and features of Islamic identity are all factors that led to the Andalusian- Moriscos migration to Algeria, and those ships were able to return them to Algeria.

In the context of the efforts made by the Algerian sailors, Turks, and people, to rescue their Andalusian brothers and transport them to Algeria, we note that in 1569 Hayreddin Barbarossa sent a group of ships led by Saleh Rais to rescue the persecuted Valencian Muslims, and this war resulted in the transfer of 5,600 Andalusian Muslims who were waiting for help, and after the stability of the Ottoman rule in Algeria and the Spanish-Ottoman conflict assumed global dimensions, the migration flow continued strong towards Algeria, which in 1567 AD received a large number of Andalusian immigrants (Saidouni, 2013, p. 15), and the flow of Andalusian immigration continued, especially after the issuance of the final expulsion decision.

8- Final expulsion decision 1609 AD:

The Spanish king Philip III (1598-1621) issued a royal decree on September 22, 1609, to expel all Moriscos, and the king's justification for this expulsion came as follows: "For many years I have tried to Christianize the Moriscos of this kingdom and to issue successive pardon decisions regarding them and with the help of clerics in converting them to our holy religion, but they insisted on adhering to their religion" (Hallayley, 2010, p. 148), It is not surprising in this matter, it is the right of the Morisco society to confront everything that offends its civilization, values, and features of its identity, and this statement leads us to the firm belief that the essence of the dispute was between two civilizations with different values and principles, a civilization based on the philosophy of ethics, tolerance, dialogue and containing the other, and a civilization that wanted to extinguishes the light of God with its mouths, using all oppressive and restraining methods.

It is worth noting that the arrangements for the exclusion of the Moriscos from Spain and their expulsion were behind many factors, perhaps the most prominent of which is the continuous resistance that the Muslims demonstrated in Andalusia for a century and a quarter after the fall of Granada (1492-1609), and their non-neglect of their cultural features and their Islamic identity, therefore, the Spanish authorities rushed to issue a final expulsion order, after failing to do so.

After the implementation of the final expulsion decision (Tommy, 2015, p. 132), the flow of Moresque immigration flowed to Algeria and the rest of the Maghreb countries, and coastal areas were the first destination for this migration, such as Tlemcen, Cherchell, Algiers, Oran, Blida, and other Algerian cities and coasts, this community became a major factor in the composition of the Algerian society during the Ottoman era, and it became

an influential element in various political, urban, cultural, economic and social fields, to play a major role in the modern history of Algeria, and it left special effects in the artistic, urban and agricultural field as firm evidence for the visibility of the sophistication of Andalusian-Moresque culture and thought.

Conclusion

The Moriscos tragedy was a prominent event in modern history, and due to its significance and repercussions on the Mediterranean scene, the date of the fall of Granada was taken as an indication of the beginning of the modern era, and the fact that the fall of Granada is tantamount to a breakdown of the Islamic nation and a victory for Spain, and it is worth noting that since this date the countdown of the Mauritanian issue began to witness developments. It hastened the elimination of the Islamic presence in Andalusia. After Spain pledged to respect the basic features of the Islamic identity, it began to violate charters and covenants.

It followed a phasic policy in achieving its strategy, after it tightened the noose on the Andalusians, it began to fight all that is Arab and Islamic, and the decision of the Forced Christianization issued by Isabella in 1502 came to embody the Spanish aspirations, and despite the Moriscos' Taqiya method of confronting this project, However, the investigation bureaus hastened to discover their truth and were punished with the ugliest forms of torture, and it is worth noting that although Andalusian-Moriscos expressed their rejection of arbitrary measures by declaring revolutions and rebellions in the Iberian Peninsula, they were unsuccessful in achieving their goals due to the lack of military and political support from the Maghreb governments, and even if there were no periods. Not at the level of the event.

Among the repercussions of the fall of the Islamic edifice in Andalusia was the flow of Andalusian immigration to the countries of the Maghreb in general and Algeria in particular, and Al-Wancharisi's fatwa contributed to raising and increasing the migration trend, and there is no doubt that this migration played an effective role in establishing Ottoman rule in Algeria, strongly contributed to various political, cultural and urban, and even the military fields sometimes. In conclusion, we say that history has preserved for us the honorable role that Algeria has shown when it formed land of attraction for this community and defended its cultural and civilizational peculiarity, and launched many naval raids against Spain in victory for these vulnerable Moriscos, This topic will remain the subject of a wide discussion that spills a lot of ink, especially as it is a recent topic in Algeria. Therefore, we hope to see new academic studies on this topic. May Allah grant us success in what is good for the country and the people.

List of Sources and References:

- 1- Bishtaawi, A .S. (1983). The Andalusian Marquesa: A study in the history of Andalusians after the fall of Granada. Cairo: Osama House Publications.
- 2- Homed, A. (1988). The Plight of the Arabs in Andalusia (2nd ed). Beirut: The Arab Foundation for Studies and Publishing.
- 3- De Mineguir Hertz, A, & Bennett, B. (1988). History of the Moorish Muslims of Andalusia: The life and tragedy of a minority (1st ed). Edited by Abdel-Al Salih, T. Presented by Mohamed Mohy El-Din Al-Asfar. Qatar: Dar Al-Ashraf for Printing and Publishing.
- 4- Dhanun, T. A. W. (2004). History of the Maghreb (1st ed).Lebanon: Dar Al Madar Al Islami.
- 5- Saidounim, N. D. (2013). Andalusian Studies, Manifestations of Iberian Influence and Andalusian Presence in Algeria (2nd ed). Algeria: Insights for Publishing and Distribution.
- 6- Al-Shatthath, A.H. (2001). The End of the Arab Presence in Andalusia. Cairo: Quba Publishing and Distribution House.
- 7- Toumi, T.(2015).Algerian-Spanish relations between the sixteenth and eighteenth centuries in light of local sources. Sidi Bel Abbas. Magister dissertation.
- 8- Al-Tamimi, A. J. (1991). Proceedings of the International Conference of Moresque-Andalusian Studies on the Application of the Andalusian Moriscos of Islamic Rituals-1492-1609, Tunis.
- 9- Anan,M. A. (1985). The End of Andalusia and the History of the Christianized Arabs (2nd ed). Egypt Press.
- 10- Cardiac, L. (1983). The Andalusian Moriscos and the Controversial Christians (1492-1640), Introduction and Arabization: Al-Tamimi A. J. Tunisia: Publications of the Historical Magazine of Morocco and the Office of University Press-Algeria.
- 11- Al-Kamoun, A., & AlSuqali, H. (2010). The Moresque Effect in Morocco(1st Ed). Oujda, Morocco: Research Center for Studies of Humanities and Social.
- 12- An unknown author. (2002). Brief of the times in the news of the kings of Bani Nasr(1st ed). Translation by Boustany , A. Egypt: Religious Culture Library.
- 13- Al-Maqri, A. (1942). Al-Riyadh Flowers in Akhbar Al-Qadi Ayyad (pt 1). Edited by: Al-Sakka, M., & Al-Abiari, I. Cairo.
- 14- Mazhar, A. (1947). The Inquisition in Spain, Portugal, and Other. Egypt: The Scientific Library.

- 15- Halayli, H. (2010). Researches and studies in Andalusian-Moresque history. Algeria: Dar Al-Hoda for Printing, Publishing and Distribution.
- 16- Washington, I. (2000) .News of the Fall of Granada(1st ed). Translated by Hellani Y. N. Arab Publishing Corporation.
- 17- Al-Wancharisi, A. (1981). The Arabized Standard and Al-Maghrib Collector: On the Fatwas of the Scholars of Africa, Andalusia and Morocco (Pt 2) .Supervised by Hajji, M. Beirut: Dar Al-Gharb Al-Islami.
- 18- Al-Wancharisi, A. The most radiant stores in a statement of the whom his homeland dominated by the Christians and did not immigrate: The consequent penalties and restrains (vol 5 N° 1-2.). Investigated by Monis, H. Madrid: Institute of Islamic Studies Newspaper.
- 19- Yahyaoui, J. (2004).The fall of Granada and the beginning of the tragedy of Andalusians 1492-1610. Algeria: Huma House for Printing, Publishing and Distribution.