

Attempts to preserve the Andalusian Islamic identity following the fall of Granada Mousse ibn Abi al-Ghassan and Mohammed bin Ummayya, a model.

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Abstract:

After the fall of Granada in 1492A.D. -879H., the city was handed by its last rulers ABI Abdullah Mohamed XII, who was known as Abu Abdullah Al-Saghir 1460-1527A.D., to the Catholic Kings, Ferdinand II. Fernando the second 1452 – 1516A.D and Isabella Isabel, La Catolica 1 first 1469-1504 A.D., during such dark conditions, many collective and individual tournaments were stricken among the defeated people of Granada, two names of the city sons topped these tournaments, they were Musa Ibn ABI Alghassan, Mohamed Bin Ummaya, despite the time difference between the two men, where Moses role emerged during the events of the fall of the city itself, while Mohamed was the last to lead a war against the new masters of the city from the Catholic, Christians monarchs.

Despite the time difference between them, they were gathered by courage and defending their homeland, religion, Islamic identity, and breaking down promises which Catholic monarchs were competing at, and victimizing the weakened people of Granada, who couldn't survive all that whether young or elderly, man or woman.

As for the role of Musa Ibn ABI Alghassan (died in 897H.-1492 A.D.), despite the severe mystery surrounded his character, particularly in the Islamic version of the story, which was normal given the momentous events of that period, but the Spanish Christian version of the story that highlighted the role of that Commander in defending his town and gave us a fascinating idea about his prowess, courage, farsightedness and his defense, preferring death on the battlefield to negotiate or to live in the shadow of the new state.

The role of Mohamed ibn Umayya, 1520 – 1569 A.D, was largely different than Moses' role, as he was born and lived and killed in the shadow of the new state and under its flag, which was known historically as the Morisco era, who were the remnants of the defeated Muslims under the rolling of the Catholic Christians, and he was forced to be baptized for Baptism as the sons of other Muslims, and he carried a Christian name which was Fernando de Valor, despite all that, he publicly announced his Islam, and was inaugurated as King of the Morisco Muslims and he led the last Islamic war against the Christian kingdom of Granada.

Keywords:

preserve, the Islamic identity, fall of Granada

المخلص:

عقب سقوط مدينة غرناطة سنة 879 هـ - 1492م، وتسليم المدينة من قبل آخر حكامها أبي عبدالله محمد الثاني عشر، والمعروف بأبي عبدالله الصغير 1460 – 1527 م، إلى الملكين الكاثوليكين، فرديناند الثاني – 1452 – 1516 م، وإيزابيلا الأولى 1469 – 1504 م، Isabel 1 La Catolica 1504 – 1516 م، وفي تلك الظروف الحالية، ظهرت العديد من

البطولات الجماعية والفردية بين أبناء الشعب الغرناطي المنكوب، وتصدرت هذه البطولات أسماء إثنين من أبناء المدينة، وهم موسى بن أبي الغسان، ومحمد بن أمية، ورغم الفارق الزمني بين الرجلين، حيث برز دور موسى في أحداث سقوط المدينة نفسها، أما محمد فقد كان آخر من قاد حرباً ضد سادة المدينة الجدد من الملوك الكاثوليك النصارى. ورغم الفارق الزمني بينهم، إلا أنه جمعهم الحمية والدفاع عن الوطن، والدين والهوية الإسلامية، والنكث بالعهود التي تبارى فيها الملوك الكاثوليك، والتتكيل بالشعب الغرناطي المستضعف، والذي لم ينجو منه صغيراً ولا كبيراً، رجلاً أو امرأة.

أما عن دور موسى بن أبي الغسان (ت 897 هـ - 1492 م)، ورغم الغموض الشديد الذي أحاط بشخصيته، وبخاصة في الرواية الإسلامية، والذي كان طبيعياً نظراً للأحداث الجسام في تلك الفترة، إلا أن الرواية المسيحية الإسبانية أبرزت دور هذا القائد الفذ في الدفاع عن مدينته، وقدمت لنا صورة رائعة عن بسالته وجسارته وإقدامه دفاعه، مفضلاً الموت في ساحة القتال على التفاوض أو العيش في ظل الدولة الجديدة.

وأما دور محمد بن أمية، 1520 - 1569م، فقد اختلف إلى حد بعيد عن موسى، حيث ولد وعاش وقتل في ظل الدولة الجديدة وتحت رايته، فيما عرف تاريخياً بحقبة الموريسكيين، وهم بقايا الشعب الإسلامي المغلوب تحت الحكم المسيحي الكاثوليكى، وقد خضع كغيره من أبناء المسلمين المعمدين قسرياً للتعميد، وحمل إسماً مسيحياً وهو Fernando de Valor، ورغم ذلك فقد جهر بإسلامه، وتم تنصيبه ملكاً على المسلمين الموريسكيين، وقاد آخر حرباً إسلامية ضد مملكة غرناطة المسيحية.

الكلمات المفتاحية:

الحفاظ، الهوية الإسلامية، سقوط غرناطة

Introduction:

Following the fall of Granada in 897 Ah - 1492, the city was handed over by its last rulers, Abu Abdullah Mohammed XII, known as Abu Abdullah Al-Saghir 1460-1527 (1), to the Catholic kings, Ferdinand II Fernando 11 1452 -1516 AD, and Isabela I Isabel 1 La Catolica 1469-1 504 A.D., in these dark circumstances, there were many collective and individual championships among the afflicted Grenadians, and these tournaments topped the names of two sons of the city, Musa ibn Abi al-Ghasan (T. 897 Ah - 1491 AD) and Mohammed bin Ammaya (927-977 Ah / 1520-1569AD).

Despite the time difference between the two men, which extends to seventy-seven years, they were combined by the circumstances of the Andalusian Nakba, by their courage, jealousy, defense of the Islamic religion, the Andalusian Islamic identity, and the only homeland that they knew and where they were born and lived their entire lives, the role of Moses ibn Abi al-Ghasan has emerged in the events during the fall of the city itself, as for the role of Muhammad ibn Umayya, he was destined to participate in the leadership in the last revolutions of the Moorish Muslims (3), against the new masters of the city of the Christian Catholic kings, who excelled in reneging on the covenants and abuse of the vulnerable Grenadian people, from which neither a young or an elderly, man or a woman has survived.

As for the role of Mousse ibn Abi al-Ghasan, despite the great ambiguity that surrounded his character, especially in the Islamic version of the tale, which was natural due to the great events of that period, which I completely ignored, but the Spanish Christian version of the tale highlighted a great role for this distinguished leader in defending his city, and gave us a

wonderful image of his valor, courage, boldness and defense, preferring to die on the battlefield than to negotiate or live under the shadow of the new state.

What is strange here is that the contemporary or subsequent Islamic version of the tale completely ignored him as he did not exist, so here is Moses ibn Abi al-Ghassan, who was admired even in later times, after the situation calmed down completely and the matter was settled for the new Spanish rulers, and they began historical works, especially in the Maghreb, and at the head of the great works, such as, Al-Megras Tlemceni (986-104) 1/1578-1631 A.D.), Salawi Nasserist (1250-1314 Ah/ 1835-1897 A.D.), we did not find even a reference to this Grunt knight who provoked the heroic salvo, eating and codifying his enemies, so to speak, which didn't help us to find him, or even the date of his birth, we only know the date of his death and the year, i.e. not in detail but only by day and month.

As for Muhammad ibn Ummayya, he was better off than him, and also through what was mentioned in the Spanish Christian version of the tale, where I mentioned his history of birth and death, he was born, lived and killed under the shadow of the new state and under its banner, in what is historically known as the Moriskein era, the remnants of the Defeated Islamic people under the Catholic Christian rule, he was like other sons of Muslims who were forcibly baptized, carried a Christian name, Fernando de Valor, and yet he professed his Islam, was inaugurated as king of the Moorish Muslims, and participated in the leadership of the last Islamic war against the Christian kingdom of Granada.

In fact, most of these unique tournaments only stand out at the time of great adversity, and there is no more severe and even greater ordeal than the end of the states, especially the State of Islam in Andalusia, where many symbols that were full of sight fell, led by the ruler of the city and the last rulers of Andalusia ever, Abu Abdullah. Al-Saghir, despite the many opinions around him between a critic and a fair man, but the historical truth immortalized by most Arabic and Spanish books, has addressed this harsh blame by his free mother Aisha, who was severely reproached, immortalized by history, when she looked at him with eyes full of sorrow and regret for the loss of this past, with tittering, she told him, ' I cried like a woman king who was not saved by keeping men.

Although the scientific material that dealt with the two heroes in question was very scarce to a large extent, and represents one point of view, which is the point of view of the other, and the other here is the winning enemy and victory gave them a rare championship, and with rare neutrality also, it was difficult to find in many history books, these tales have been gathered. They refused to negotiate, as many of the city's top men did on their modernity, as well as preferring death for the sake of Islam than to live under the shadow of the new state, and they did not seek, as others did, to obtain special privileges, and they were always with the very few, who preferred equestrianism and the desperate defense of religion, homeland and identity. Islamism, therefore, we have seen that the lives of these two heroes need further study and research, and I hope in the coming days some other documents that make the revelations more clearly about their lives and their heroism may appear.

First, Mousi ibn Abi al-Ghassan. Musa Bin Abi Al Ghesi (C 897 Ah - 1491 AD).

Mousse ibn Abi al-Ghassan witnessed the last days of the fall of the Kingdom of Granada, he had witnessed the great ordeal and the suffocating siege, with the people of the city, and suffered with them the pain of hunger, and he was happy to defend with them their beautiful city, and the author of the book of the book of the era in the end of the state of Bani Nasr, described a

bloody and gloomy picture of that stage, we do not wish to the details of which are known and written a lot, but we can see through them, that high spirit of the people of the city and their attachment to patience and hope, and their determination not to hand over their city, despite the painful forecast that predicted the end ⁽⁴⁾.

During the siege there were many clashes among the people of the city and the armies besieged by the Catholic kings, and despite the few possibilities of the people of the city who were exhausted by the siege and hunger, they sometimes suffered great losses to the enemy, they know their enemy well and the could predict the coming, and for this reason many of them preferred to sacrifice themselves or to die than being captured or to live under control of a ruthless enemy, as proved in the coming days ⁽⁵⁾.

At the head of those who preferred to defend the city, and before that, to defend their religion, heritage and Islamic identity, was the last Knight of Andalusia, the name given to him in the historical writings later on, a name that is only worthy of this man.

The Spanish Historian Conde Jose Antonio Conde mentions him. (1765-1820AD), in his book, which was published after his death, under the title "The Arab Occupation of Spain" ⁽⁶⁾, who is our main source in writing about the character of the Persian Son of Abu Al-Ghassan, Conde has drawn most of his scientific material from the old Spanish annals and documents that have lived through the events, we see him say: - Mousse ibn Abi al-Ghassan is one of the finest knights of Andalusia, and belongs to the house of the oldest houses of Granada, a descendant of an ancient family closely related to the royal family of Granada, he was a knight of a unique style, where his power and protection and authentic Arab nervousness emerged in those difficult moments, where it influenced him and about all members of his family with their deep hatred of the Christians (Nasara). ⁽⁷⁾.

That's why they preferred death a thousand times to hand over the homeland to the infidels of the Christians (Nasara), as they described it – and Moses distinguished all his fellow knights of Granada with his prowess in equestrianism and combat.

He has hated the king of the city, Abu Abdullah al-Saghir, since he ascended the throne of the Kingdom of Granada as ruler of the city, hated his inaction and weakness in the face of Catholic kings, and took it upon himself to instill a spirit of confrontation, enthusiasm and fighting in the weary Muslim soldiers and the Grenadines, and he himself organized and trained the knights of the army, and led it by himself with many other companies, to where the enemy army is hiding outside the walls of the besieged city, and we can call these quick attacks were a surprise to the enemy, and at the same time the painful wars of attrition – (8). Because the city has been unable to face directly on one hand, and on the other hand these operations of hit and run do not need a large number to face.

It was the beginning of the end of the defection of Moses ibn Abi al-Ghassan from obedience to the king of Abu Abdullah al-Saghir, when he felt the king's laxity in the face of the desire of the Catholic King Ferdinand V, to take over the city, where Moses was deeply offended by the dared of the Catholic king on this request, and took it upon himself to resist this In this regard, the Christian narrative provides us with a text that radiates enthusiasm, courage and patriotism, where he says: " To teach the King of Christians (Nassari), that Arabs were born only for horses and spears, and if he covets In earning our swords, he will earn them only preciously, and I prefer to have my grave under the ruins of Granada, and die in the place where I defend my

homeland, I have to live in the luxurious palaces, which I take by submission and humiliation to the enemies of my homeland" ⁽⁹⁾.

This is how Moses resolved his order, and announced it with a resounding scream, after it became a haven for the soldier sought and the people who rejected this slackness before the enemy, leading a war with soldiers and the people, the enemy suffered great losses, and the morale of the oppressed Grenade people was raised.

What's more, he forced the Catholic king Fernando V to play with him in the same way, where Fernando was sending his soldiers to wreak havoc on the farms and fields of Grenadian near the besieged city, and Moses in turn was lurking with these soldiers through his companies on the road, and cutting off the road They took over the supplies they had, and how much the city and its besieged people were in dire need of those looted supplies, but as the number of armies of the Blades, especially around the farms and fields, multiplied, by examining Chanel La Vega ⁽¹⁰⁾, it became impossible to deal with those huge crowds ⁽¹¹⁾. Moses committed himself to the people of Granada, within their city, patient, waiting for help from God, and the defense was organized from within the city among its most prominent knights, led by Moses ibn Abi al-Ghassan.

In fact, the Christian sources in particular went a long way in recounting the events of the last days of the fall of the Kingdom of Granada, and this is normal, always the victorious is proud and proud and records a lot about his victories, hence the fall of the son of Abu Al-Ghassan from the Islamic narration, but he never fell from the Christian version of the events, I addressed it in many details, and I singled out the long pages of all the Andalusian men who lived with him at that stage, and the strange thing is that he did not mention his name except when being associated with courage, enthusiasm and defending his homeland, and what makes this version more credible, that it was written by the victorious enemy, which had dealt with Moses.

As for the situation of the city itself, which increased the heroism of the man, most of the sources that dealt with that period, on that the city has been subjected to a suffocating siege, where the unknown author of the novel witnessed and edited about the era: - The city was besieged by land and sea, and there was no way to reach the city, other than the path of humans Al Pujaris, to the south, on the side of Sierra Nevada, through which some supplies enter very hard ⁽¹²⁾.

The winter came, and the siege intensified, and historically it is known that Granada fell on the spring at the beginning of the year 897 Ah, 2nd of January 1492AD., after a siege that had lasted for nine months, and after the snow covered the city, and the hunger bit most of its inhabitants, and the morale inside it decreased, and maintaining the defense of the city became insane, but it remained. He maintained supporting his position in till the very end. ⁽¹³⁾.

He returned again to continue his cruel mission to instill the spirit of jihad and enthusiasm in those desperate souls, and declared that the continuation of the defense of the city is a sacred duty, and after attempts he was able to convince the king of the city Abu Abdullah al-Saghir, Abu Abdullah and senior leaders handed him the task of defending the city, and none of them did his best in defending it to all those who approached it, Moses always addressed his knights: "We have only the land on which we stand, if we lose it, we lose the homeland."

He adds -the author of the book- About the era, about the last days before the handover of the Kingdom of Granada, and says: - Despair began to heal in the souls, and the engagement reached its climax, and the martyrs of most of the knights of the city, and the displaced troops

and supplies, and the people of the city lost a glimmer of hope in helping the people of the Moroccan enemy, and everyone began to whisper sometimes, and rise His voice sometimes, on the subject of the handover of the city, otherwise death by siege or starvation, and also many obedience to the delivery. ⁽¹⁵⁾.

The Christian narrative also provides us with the quest of the last rulers of the city, Abu Abdullah al-Saghir to hand over the city to the two Catholic kings, where the Spanish orientalist Luis Marmol (1520-1600 AD): "Abu Abdullah's small opinion that Granada has become unable to defend itself, and there is no hope of the arrival of supplies from Al Maghreb, or from other countries, he was pleased by some of the great leaders, and the Grenadines, who could no longer bear more than they could, and sent a messenger to the Catholic kings, to request a truce, and to open the door for understanding, about the conditions of reconciliation and handover of the city" ⁽¹⁶⁾.

On the same subject and the extent of the impact of the siege on the city and its people, the Spanish orientalist Lavonte Al Cantara (1827-1879AD.), "bit the hungry residents of the city, and the masses of the angry people roamed the city, angry at the rich among them, threatened them, and that reached the ruler of the city's abu Abdullah al-Saghir, who immediately ordered the convening of his royal council, sought advice from its senior leaders and leaders, and the city's jurists and elders gave their respective opinions, which ultimately centered on, either surrender or death, and immediately after the convening of this council began negotiations with the Catholic monarchs". ⁽¹⁷⁾.

He was a unique voice, amid this gathering, in objecting to the need to hand over the city, and tried for the last time to dissuade these voices from its determination, and tried to draw everyone's attention to the people, put the weapon in his hand, and banish the idea of despair of resistance and defended the city, and he said his immortalized adage that, he wishes to be counted with those who died in defense of the city, than to be counted with those who witnessed its delivery. ⁽¹⁸⁾.

And how right Moses was in that outlook! history has forgotten everyone who participated in the handover of the city, and the history of the last ruler of the city has been difficult, but it was the first to account, the closest and most important person to him, his free mother Aisha, when he left the city as a head-on walk, and at the place where the victor immortalized him. He was named after the last Arab exhale, El Ultimo Suspiro del Moro, and she told him, "Cry like women as a king that was not preserved by men." As for Moses and the wonders of destiny, the one who immortalized him and preserved his heroism, are his enemies, whom he resisted until the last breath.

In the end, everything went wrong, and the negotiations took place, and what was historically known as the Granada Extradition Treaty was drafted on the 11th of The Forbidden Month, 897 Ah, November 25, 1491AD. ⁽¹⁹⁾.

The promise disbelief of all covenants, despite the long provisions of the treaty, occurred as if it were reading in the eyes of the unseen, as the dark phase of the history of this afflicted nation began, began by closing mosques, banning Muslims from practicing their religious rites, and they were psychologically and physically violated. ⁽²⁰⁾.

The end of the last Knight of Andalusia.

The real face of this knight has emerged in the recent extradition negotiations, and so the souls of men and humans generally appear at crucial moments, where the Christian version of him is

mentioned which says: After the meeting of the governor of the city with the senior statesmen, in the square of the Alhambra, to sign the treaty, they know very well that by the decisions of themselves are what awaits them and their state of a mysterious future, many of them are filled with tears and wailing, except Moses, tailed aside from the square of the red silent, sad, until he said: - Leave the crying and wailing for women and children, but men have created hearts that do not drip tears and I see only that the spirit of resistance has been in the hearts of the people, Granada was lost, and Granada still has one choice, which is to die bravely, if let us martyr freely in the defense of our freedom, belief and city, and in this dignified way of death, if we do not win a grave that collects our remains, we did not execute a sky that covers us, and god has shown us that the Knights of Granada, cowardly, facing death in the defense of their city" ⁽²¹⁾.

There are two tales about the end of Moses ibn Abi al-Ghassan, but the first narration, says: - Moses was very angry, and he rose from the council that had held in Alhambra Square, and then addressed his last words to the assembled, saying: " You are deceiving yourselves, neither the Christians nor their king will fulfill you with their covenants, death is now the best that awaits us. The next by the Christians and their kings, the destruction, looting and negative destruction of cities, the desecration of mosques, the destruction of houses, and the violation of our women and daughters, you will see with your eyes the ugly face of religious intolerance, they will put you in shackles, beat you with whips, I have made my decision to die, and I will not see what awaits you in the coming days". ⁽²²⁾ He then left Alhambra, left the city and was not seen thereafter.

This is the initial version, which in the end says Moses's decision to resist to death, and the second tale, which is more detailed and clear, was narrated by the American historian Washington Irving, Washington Irving, (1783-1859AD), was as follows: - After the angry exit of Moses, being angry from the city delivery council, in the Alhambra, after wearing the war clothes and snarled himself with a weapon, and his ether horse wore an iron robe to protect him in turn, he met in the path of death and confrontation that he chose for himself, a group of knights of the Blade, they were about fifteen knights, on the banks of the Channel River, and he was in a position ready to fight, saw his spear, and when he saw the Knights of the Blade sought to stand up and introduce himself, where he was mysterious steeped in his war clothes and weapon and did not know his identity, he did not answer them with a word and surprised them with a dress on their middle, and thickened him with a spear, and snatched it from his horse, and threw it on the ground, and then swooped in rare courage on the rest of them stabbed and then they exchanged fighting and stabbing among them, and in the midst of that he did not feel the stab wounds in turn, and his blows were fatal and impressive, as if he were hurting his last breath, and almost destroyed them from the reel of their fathers.

However, his many wounds caused the knight to step off his horse, and then he fell after his horse fell from a lot of stab wounds. The narration goes on that he continued to struggle kneeling on his knees until his powers were lost, and so as not to fall captive in the hands of his executioners, he gathered all the strength of his left and threw himself into the River Chanel, which embraced him very quickly for the weight of his clothes and his weapon, and the knight fell into the river forever. ⁽²³⁾.

That was the end of the last Andalusian knight Moses ibn Abi al-Ghassan, who was remembered at the Christian version, that he was identified after he threw himself into the river, through his

horse, who was killed with him in his last battles, and yet the character of this Andalusian knight still needs more research and study and perhaps in the coming days, with the revelations of the manuscripts of the last period of the fall of Andalusia, and in particular the fall of Granada, we know more about it.

Although this poet has forgotten his contemporaries, he still caresses the imagination of poets to this time, in which the poet Adnan Mardam Bey wrote a poem, **imagined it and said it on his tongue, saying-**

I'm not going to read a document that's been imposed and I'm going to be in enemy
I would not have excused if you went crazy and the reasons for replying were scared
And death is right in the necks of the longest or the palace of the meddi
I drew my end with my own hands, and I won't hesitate
I was the sword for my mother and today for the country
I will not live a lifetime a slave but I will spend a master. ⁽²⁴⁾.

Second: Muhammad bin Ummayyad Muhamed Aben Hummeiya, (927-977 Ah / 1520 -1569 AD).

Muhammad ibn Ummayya was born, in Granada, and like all Muslims' children, he was born under the rule of (Al-Nassari) the Christians, after the fall of the entire Andalusia, with the fall of its last city, Granada, they were forcibly converted, and were baptized according to the Catholic Christian faith, so he carried his first name, which he lived with most of his life, which is Fernando de Valor, his Islamic name, Mohamed Ben Ummya, which he carried him after being crowned the King of Moréquin, and he only lived there for less than two years.

The character of Prince Mohammed bin Umayyad appeared on the scene in Andalusia, during the outbreak of the events of the last Muslim or Moorish revolutions under the Christian rule of Andalusia, a revolution historically known as the Revolution of the Humans de Las Al pujarras, or the Revolt of the Moors rebellion de Los pujarras, ⁽²⁵⁾ a revolution that took place during the reign of King Philip II ⁽²⁶⁾.

We do not know much about the origins and life of this Andalusian prince, except his affiliation with the Umayyad House that ruled Andalusia in the modern period of the principality and the caliphate, in the city of Cordoba. Then he joined under the banner of the revolution and carried the burden of its officials, and they announced him as their king, and he is a partner in the lack of interest in writing about him in the Islamic story, where he did not receive any attention, which made the Christian story is the only source about him, as a result of his participation and bearing the burden of the Islamic revolution, the Christian narration spoke of him with such inappropriate adjectives, despite what they knew as being a noble Arab and an equestrian, who had courage and enthusiasm in the victory of the oppressed, and this confirms his bearing of the burden of the revolution at a crucial stage in its history, but the Christian pastor fanatic don Pasquale Boronat e Prachina, Pascual Purnanat Y Prachina, in his important book, Los Moriscos Espanoles Y Los Hechos de Su Expulsion, "The Spanish Moors and the facts about their expulsion", he says: "He was a bad man, his habits were bad, he didn't understand anyone, and appreciated no one, even though there was good blood in his veins, and they called him the king" ⁽²⁷⁾.

This was the view of the Christian version of Muhammad ibn Umayya, because, like other Mauritian Muslims, he opposed the unjust Qur'ans that deprived Muslims of their most basic rights, namely freedom of belief, and when they were forced to surrender, and defended their

religion, identity and belief with all forces they had got, but they were described by those untrue adjectives. We will not go into much of the causes, events and consequences of the human revolution, many have written about them, but what concerns us is the role of Muhammad bin Ummayya and how to build the cause of these afflicted.

Mohammed bin Ummayya entered the battle of the revolution after it had already been broken out, and despite the long life he enjoyed, where he worked in a prestigious job in Granada, but this Umayyad prince when he was invited to answer the call, he preferred to return to his heritage and Islamic identity, he didn't settle for resting at the status where he has reached in life, and joined the moors, the angry Yin, who was hurt badly, that was never believable to the mind, and it seems that by choosing this Umayyad prince by descent, they were looking for something from the genius of the past, and there was no one more appropriate than the princes of the aforementioned Umayyad son.

Muhammad ibn Umayya, who we prefer to call by his Arabic name, which he chose for himself at the last days of his life, was a young Biazine ⁽²⁸⁾, named Fernando de Valor, and was apparently A.K. Castilian, like most of Moorish people, but in the interior, he was hiding his Islam, but also hiding his Arab-Prince lineage, but it seems that his lineage was known, as he was chosen to lead the revolution when he was still young during his youth, as he was only twenty years old, and he was described by the contemporary Castilian narration, that he was handsome, good countenance, and was a wealthy man with a prestigious place in the city, where he worked in a high office in the municipality of Granada ⁽²⁹⁾.

When the Mauritians were chosen, he knew very well the arduous task that had been thrown upon him, where the revolution was at the height of its turmoil, and he was in turn longing to do this task, perhaps he was the reason for the return of life to this afflicted nation, which was forced to convert and leave its original language, religion, customs, traditions, heritage and identity, and the only thing they could do is to cry over their past, and they have been treated with cruelty that history has never known before.

He left Granada, and his high position, and accepted the new life among his family and supporters among the people of the mountains, and joined the raging, rebelling crowds, he was crowned the king of them, as they always did to the aforementioned princes and successors of Andalusia, and this was done on the 29th of December 1568AD, and according to the royal tradition, he Islamic royal flags were furnished, which were mediated by the people, so that the prince and his faithful followers could pray towards the qibla in Mecca, and his supporters announced their loyalty and obedience, and he took an oath to defend his religion and his family to death, then he dropped his Christian name and carried his new Arab name Mohammed bin Ummayya Timna. He chose one of his relatives as minister of defense, his uncle Fernando Zaggair, or Fernando Jr., who in turn carried an Arab Muslim name, ibn Jawhar, his teams invited people to join in and show loyalty to the new king and to support the revolution, and to take off the obedience of the King of the Blade Philip II, and ordered them to return to their Islamic religion, and their Arab identity ⁽³⁰⁾.

The revolution of the benefactors led by Mohamed Ben Ummayya didn't target the peaceful Christian Grenadian people, but was targeting primarily the priests and workers of the Spanish Government, who humiliated people by the bitterness of living, treated them like slaves, and burdened them with taxes and excise. The priests played a major role in inciting against Muslims, their religion, their language and their customs, and they did not have mercy on their

weakness, violated their cover, forced them to leave the doors of their homes open to facilitate their surveillance, and made sure that they did not secretly practice the rituals of their religion⁽³¹⁾.

That is why the Spanish Christian priests were the first targets of the revolution led by Muhammad ibn Ummayyad and the Moors, and although ibn Ummayya did not agree to the use of excessive force, especially with Christian Spanish civilians, including priests, the disasters that befell the Moors, and the rage and hatred shown by them, they couldn't differentiate among officials in the Spanish regime and civilians of Granada people⁽³²⁾.

In this sense, Muhammad ibn Ummayyad, along with his Moresque followers, led the revolution against the state itself, and against its arbitrary regime, which robbed the Moorish Muslims under its authority of their most basic rights to preserve what remained of their past of religion, language, heritage and identity. He and his followers barricaded themselves in the rugged mountainous areas, and there were many clashes between the two parties, especially the operations of the Kurds and the escape of ibn Ummayya and his followers, but these clashes did not result in a decisive victory for one of the parties, but at one of these battles the mother, wife and brothers of King Mohammed bin Umayyad were captured, the Spanish tried to find him but they failed.

While he was in his hideout, Mohammed bin Ummayya tried to write to many Islamic countries, asking for help and victory over the Spanish, as he was at the head of those who were sent by the Sultan of the Ottoman Empire, and the rulers of the Maghreb, but no one helped him with relief under these very complicated and delicate circumstances, because of the preoccupation of each country with its own problems so no one answered his call except for a group of African mujahedeen volunteers, and he was forced to return again to the maneuvers of hit and run with the army of the government of Granada, which began to prepare with all its strength and equipments to eliminate the last revolutions of the Muslim Moors in Andalusia, and the fate sought to be condemned when betrayal in the camp of Muhammad bin Ummayyad had occurred, and he was assassinated by one of his soldiers⁽³³⁾, and with his death the last page of the struggle of this afflicted nation was closed, and although there were those who carried the banner of jihad after him, but the descent of the Spanish government with all its weight led to the final elimination of that glorious revolution, and then new chapters of suffering for the Moors In Andalusia had begun.

Margins and footnotes:

(1) **Abu Abdullah Al-Saghir:** Abu Abdullah Muhammad II (1460–1527), the last king of Andalusia, handed the city to the Catholic kings Ferdinand and Isabella, dubbed by the Spanish Boabdil, and the title of Chico, he fled with his free mother Aisha from the Alhambra, then sat on the throne of Granada in 887 Ah / 1484 A.D., was at the age of twenty-five years, and was captured by the Christians in one of the battles. For more on his time in captivity and the resulting measure of the Catholic monarchs to seize the opportunity to take over the last cities of Andalusia, Granada, see: - Anonymous: An Overview of the Era in the End of the State of Beni Nasr, or the Book of the Last Days of Granada, published by The Orientalist Miller Gottingen, 1863, p. 12 till p. 22.

(2) **Ferdinand and Isabella:** Together they bore the title of catholic monarchs, they were named by Pope Alexander PP. V1, (1431 –1503 A.D.), the 20th and fourteenth Pope of the

Catholic Church, for their great role in the evangelization of Spain in what was historically known as the War of Recovery after the fall of the Kingdom of Granada, these two kings took on this task after they were married in 1469, in the city of Valladolid with this marriage, the kingdoms of Castile and Aragon united, and ruled together until Isabella's death in 1504, and then Ferdinand's death in 1516. The government's work on the "New Year."

(3) **The Morisco:** Here it is necessary to highlight the multiplicity of opinions about the origin and historical significance of the word Morisco, and in particular what is mentioned in the modern writings, which may differ from what we have already shed, in the past years where different definitions from those of what was told by historians, have been developed, especially scholars and historians of Morocco. There are those who express it in the sense of 'Muslims' and there are those who see it as 'Arabs', but what I see is true, as Hisham Zelim of Morocco put it, is what the Moroccan sign Taqi al-Din al-Hilali has inspired in his translation of the book 'The Civility of Muslims in Spain', when the Moors translated the meaning of 'Moroccans', and this is true. Because the people of the North Mediterranean used to call the people of North Africa Berber or Moor, this word has now been transformed into a holy description that all Muslims call Berber, Arab, or even the inhabitants of the Philippine islands occupied by Spain, where they called the inhabitants of that country Muslims 'Moor' and for more about this topic, it can be reviewed in: - Moroccan, Hisham Zelim : Minutes of the Spanish Inquisition Against The Moors Diego Diath, Islam in the Face of the Inquisition, P9, December 1, 2010. This interpretation of the Moroccan world is one of the most recent interpretations of this historical term, which is somewhat different from previous interpretations, which limited the term to the remnants of Muslims under Christian rule in Spain.

(4) **Anonymous:** The age profile of the state of Bani Nasr, p. 45

(5) **Anonymous:** Same source and page

(6) **For more on this subject, see Mekki, Mahmoud Ali:** Introduction to the Study of Geographical Sciences of Arab Origin in Spain, Arabic Language Complex Magazine, Cairo, Rajab 1417 Ah, Part 80, p. 51, till p. 151.

(7) **The Christians** are the followers and armies of the besieged Catholic kings and armies of the city, until its people are about to die as a result of this siege, because the historical adage that the Christians and Jews lived under the shadow and banner of the Islamic State in Andalusia at all stages, no one was harmed, but rather held the largest political, social, scientific and economic positions, without complaining about the state or its Muslim population.

(8) **conde (jose Antonio):** Historia de La Dominacion de Los Arabes en Espana Vol 111, Madrid 1820, P254.

(9) **conde:** Op, Cit, V 111, P 254.

(10) **Chanel La Vega:** One of Granada's most important rivers, it penetrates from north to south, and originates from the Sierra Nevada mountain range, or the Sierra Nevada Snow Mountains.

(11) **(Irving) Washington:** Chronicle of the Conquest of Granada from the of miss Fray Antonio Agapida, New York, 1867, P293.

(12) **Anonymous:** The age profile of the end of the state of Bani Nasr, p. 46

(13) **(Al Cantara) Miguel La Fuente:** Historia de Granada, Vol 111, Granada, 1904, P 67.

(14) **Washington Irving:** Op, Cit, P 293.

(15) **Anonymous:** Same source, p. 48, 49.

- (16) **(Carvajal) Luis del Marmol:** Historia del Rebelion Y Castigo de Los Moriscos de Granada, Libro 1, Cap XIX, Madrid, 1779, Tomo 1,
- (17) **Luis del Marmo:** Ibid, Vol 111, P 97.
- (18) **Conde:** Historia de La Dominacion de Los Arabes en Espana, V 111, P 254.
- (19) **Dr. Arenal, Merthydes García:** For more on the terms of this treaty, see: -Andalusian Mauritians, translated and presented / Jamal Abdel Rahman, Publication of the Supreme Council of Culture, Cairo, 2009, p. 99.
- (20) **Anonymous:** About the Times, p. 54.
- (21) **Conde:** Op, Cit, V 111, P 256, 257.
- (22) **Conde:** Ibid, P 257.
- (23) **(Irving) Washington:** Chronicle of The Conquest of Granada, P 97.
- (24) **For more on the poet Adnan Mardam Bey, author of this poem, see:** - Muhammad, Hussein Ali: In poetic theater, dialogues from a third of a century, with the poet Adnan Mardam Bey, (1917-1988), Al Faisal Magazine, issue 33, February 1980, p. 51, till p. 55. 25)) The Revolution of The Installs: Rebellion de Los Al pujarras, the main reason for the outbreak of this revolution, the Catholic kings reneged on all the covenants, especially in the treaty of the handover of the city of Granada, and forced the Muslims of Granada to surrender, they found no way other than the revolution and carrying weapons to preserve their religion and faith. For more information on this revolution, its causes, events and consequences, see: (J) Benjamin Kaplan: Religious Conflict and the Practice of Toleration in Early Modern Europe, Harvard University Press 2007, P 310, 311.
- (25) **The Revolution of the Installs:** Rebellion de Los Al pujarras, the main reason for the outbreak of this revolution, the Catholic kings reneged on all the covenants, especially in the treaty of the handover of the city of Granada, and forced the Muslims of Granada to surrender, they found no way other than the revolution and the carrying of arms. to preserve their religion and faith. For more information on this revolution, its causes, events and consequences, see: (J) Benjamin Kaplan: Religious Conflict and The Practice of Toleration in Early Modern Europe, Harvard University Press 2007, P 310, 311.
- (26) **King Philip II Felipe 11, (1556-1598), is the son of King Charlemagne or Charles V, (1519-1556), the orders he issued against the Moors were the direct cause of the revolution. Don Pascual Boronat:** The Spanish Moors and the Facts of Their Expulsion, Published / Al-Amoudi Translation Centre The manuscript was transferred, translated by Dr. KENZA al-Ghali, supervised by Dr. Mohammed Abdul Rahman al-Bashir, printing the House of Scientific Books, Lebanon, Beirut, the first book of the first part, the first edition 1433 Ah - 2012, p. 188. This is contrary to Arab-Islamic customs and traditions.
- (27) **Don Pascual Boronat e Prachina:** Same Reference, p. 189.
- (28) **Albaicin district is located northeast of Granada, near the Alhambra, the largest neighborhood in the city, and still retains the Andalusian style that was built nearly 800 years ago, and the reasons for this designation are numerous. For more:** - Annan, Mohammed Abdullah: The State of Islam in Andalusia, The Remaining Andalusian Antiquities in Spain and Portugal, Publisher.
- (29) **Luis del Marmol:** Historia del Rebelion, Vol 1V, Cap V11.
- (30) **Luis del Marmol:** Ibid, Vol 1V, Cap V11.

(31) **(Prescott) William Hickling:** History Of The Reign Ferdinand and Isabella The Catholic Of Spain, Southern Illinois University Press, Volume 111, London 1962, 697.

(32) **(Lea) Henry Charles:** The Moriscos of Spain, Their Conversion and Expulsion, London 1901, P 237.

(33) **For more on the end of the last kings of Andalusia,** Muhammad ibn Ammaya, and the preparations of the Government of Espatia to completely eliminate the Revolution of the Moors, see: (Lea) Henry Charles: Op, Cit, P 256, 258, 265.



The city of Granada was handed over to the Catholic kings by its last ruler, Abu Abdullah al-Saghir.



The last rulers of Granada, King Abu Abdullah al-Saghir.



An imaginary portrait of the last Knight of Andalusia, Moses ibn Abi al-Ghassan, painted for him through what was said in Castilian sources.



The King of the Morisco, Muhammad ibn Ummayya.

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