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ARTISTIC IMAGE SOURCES IN MOORISH LITERATURE

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ABSTRACT

The Andalusian poets and writers, after violating the agreement in the Spanish government, took responsibility for religious, linguistic and intellectual identity, and after tension and attraction between the Andalusian society and the men of the Inquisition, to confiscate and burn all the books that They find it among the Andalusians, with the exception of medical books, and poets began to organize as much as they could and what was left in their pocket of simple knowledge of the Arabic language and the Islamic religion, as if they wanted to write down everything that goes on in their memory about the Arabic language and the Islamic religion, and they invented a new writing to preserve their heritage, which is the language of the Alkhamidwa The Frustian language of the Spaniards, but in Arabic letters, and I tried to introduce the pioneers of "Al-Khamidi" literature, and they are mostly anonymous poets, as well as writers who are not known by their names.

INTRODUCTION

The shock suffered by the Andalusians after the handover of the Kingdom of Granada was a severe blow to the heart of Andalusian society, man and people, or in all its hopes that he had promised with the two Catholic kings Fernando and his wife Elisabella, who were crushed after they were signed in the treaty of handing over the Kingdom of Granada 827 AH - 1492 AD. The years that constituted the "Diwan of the Inquisition," which is one of the most terrifying throughout history. The Andalusian poets and writers, after violating the agreement in the Spanish government, took responsibility for religious, linguistic and intellectual identity, and after tension and attraction between the Andalusian society and the men of the Inquisition, to confiscate and burn all the books that They find it among the Andalusians, with the exception of medical books, and poets began to organize as much as they could and what was left in their pocket of simple knowledge of the Arabic language and the

Islamic religion, as if they wanted to write down everything that goes on in their memory about the Arabic language and the Islamic religion, and they invented a new writing to preserve their heritage, which is the language of the Alkhamidwa The Frustian language of the Spaniards, but in Arabic letters, and I tried to introduce the pioneers of "Al-Khamidi" literature, and they are mostly anonymous poets, as well as writers who are not known by their names. They do not know themselves the fear of the Inquisition, such as Muhammad Ramadan, who is the most famous Andalusian poet after the surrender, and Issa bin Jaber al-Shaqoubi, a mufti and jurist who gathers Shaqobi, and his nickname is Abu al-Hasan, who is the first to translate the Holy Qur'an. And Isa bin Jaber, as seen by (Ari Balo), is the first inventor of the writing of "Aljamiado", and who was much more anonymous than those whom I mentioned.

The Image of The Moriscos in Spanish Society:

The Moriscos who lived on the land of the Iberian Peninsula (Spain), after Granada was handed over in 1492 AD, are among the social strata heterogeneous with the general framework that was then called Christian Spain, and this is what many historians and scholars of sociology and races agreed upon; This heterogeneity has contributed to the emergence of the Moriscos with aspects of life that contradict the comprehensive social framework, as social relations are practiced in an Arabic language, as well as belonging to a cultural stock that does not, in fact, have any framework to represent it. Its effectiveness and strength are from a general and comprehensive framework. Rather, it depends on internal fluctuations that are mostly scattered by unconscious fragments, represented by belonging to a golden past that shrank from the rug of reality and left them facing a fate marked by the struggle for survival. The Moriscos were subjected to many campaigns of liquidation, including This includes the religious, cultural and social movements that were achieved by preventing them from publishing Islamic names and forcing them to change their names, and preventing them from wearing Islamic clothes, especially the veil of women; In the year 1567 AD, Isabella, Queen of Granada, issued a series of regulations and orders, the most important of which were (preventing men and women from wearing Moorish clothes, obligating women to show their faces and preventing the use of Islamic names and titles).

These orders and decisions coincided with other decisions regarding the Christianization of the Moriscos, which included the elimination of all Islamic rituals performed by the Moriscos by prohibiting naming their children with Islamic names. .

Thus, the Moorish poet embodied this tragedy, and revealed its goal, which wants to eliminate the Moorish Muslim community, by saying:

**Our names have been changed
*** Without our consent and against our will**

And oh, on our names where you changed

***** With the names of the most foolish people**

And oh, our sons and daughters

***** They mourn for falsehood every morning**

He teaches them unbelief, falsehood, and blasphemy

***** And they can't stop them with a trick**

However, these orders issued against the Moriscos, especially those prohibiting the use of Islamic names, prompted most of the Moriscos to use various means; To memorize the Islamic names of their children, including the use of two names for the children, one of which is secret Islamic and the other is openly Christian!

Also, the King of Spain (Philip II) issued between the years (1556 AD - 1598 AD), decisions with strict measures against the Moriscos, forcing them to leave the doors of their homes open on Fridays and holidays, and forbidding women to marry according to Islamic law, as well as forcing them to bring children to religious and Christian parties in churches and others.

The acts of persecution and torture against the Moriscos continued, until a group of them preferred to stay with this suffering, while the other group chose to migrate to other Islamic countries to preserve their religion, and the other section did not survive and those who were forced to change their name and religion - types of oppression, humiliation, torture and imprisonment for the most trivial accusations ! For example, he indicates his lack of sincerity and loyalty to the new religion! Although Islam surrounds all aspects of a Muslim's life, there are specific relationships in which the Islamic faith becomes clear, and these relationships are what distinguished the Moriscos from others in Spanish society.

Noting that we must bear in mind an important matter, which is the uniqueness of the behavior of these secretive Muslims from Christian customs in terms of (food, clothing, language, holidays and occasions), and all these forms of customs, nature and language will be interpreted as an expression of Islam, and then all violators will be punished In addition, Islamic relations work to strengthen the Islamic identity, and root it in the hearts of the Moriscos, so that it becomes clear orally through speaking and narration.

Religious And Cultural Situation:

The first attempt to convert to Christianity took more than a century ago, until the moment of the last expulsion in 1609 AD. As for the expulsion of the Jews in 1492 AD; The decision to expel Muslims was also included by public opinion, because in that year it was transferred to the Christians, which is the angle in which the Spanish Muslims asked for help, and after the two Catholic kings (Fernando - and Isabella) achieved the unity of the country at the political level, but they were not satisfied with that. Rather, they wanted to unify social and Spanish life. The powerful powers exercised by a number of priests, according to their influence in the royal councils, participated, and the

rebellious Muslims had the choice between converting to Christianity or leaving the peninsula; Because she knows that the nobles work for them and support them greatly.

The Moriscos have preserved all the duties of Islamic duties and rites such as (fasting, prayer and purification), and the rest of the teachings of the Islamic religion. This was of great importance to them, and the obligation of Hajj was one of the most difficult obligations. Because he imposed the condition of being able to visit the holy places in the Hijaz, he found in (Aragon) a manuscript entitled (The Poems of the Pilgrimage of Boy Monthon), a trip to Mecca in the sixteenth century, and this means that the pilgrimage - although it was rare - but it was not Anonymous, and this is a sample of the songs of Haji Boy Monthon:

**If you came out cheerful
leaving all my family
To go to the land of Islam
Performing the rites of Hajj
Which is the cornerstone
Because whoever does
All sins are erased from him.**

Morisco Culture of Literature:

The cultural life of the Moriscos is no less important than the social life and religious life; According to their exposure to persecution, injustice and cases of enforced abuse that they have always suffered. When talking about the culture of the Moriscos, it comes to mind that we are limited to the religious aspect, and what the authorities and the Catholic Church wanted with regard to the religious problem; Therefore, the Moorish culture includes customs, traditions, spirit, Sharia, law, literature and civilization, and the Spanish Catholic authorities have tried to reduce its importance and detract from its value.

Based on this, a person familiar with culture and Islam finds that they constitute one unit and one thing in the region extending from Spain to Persia, one of the writers in Granada says: (They close their shops and homes with simple wooden doors that look like a nail, as happens in Egypt and Africa, because all Muslims are equal, in terms of customs, rituals, tools, places of residence, and everything).

And some of them confirm the same information in talking about the city (Goa): (The windows have the same shape that we see in the houses of ancient Spain and in the old forts, wherever they go. expelled them from the Kingdom of Granada).

Features Of the Moorish Culture:

The Spaniards see that the Moriscos were insisting on their customs, and it was difficult to isolate the Arabs from their history and religion, and to get rid

of the Arabic language and sources of Islamic legislation, such as the Holy Qur'an, the honorable Sunnah and other heritage books; Therefore, they burned and destroyed Arabic books in order to sever the connection between the Arabs and their past.

Accordingly, the narrations differed about the number of books that were burned, and it was estimated at (five thousand) books, and others estimated it at (eighty thousand), and others said that it was (one million) books, and they relied on that on the fact that the destruction include what is in public and private libraries; Because Granada in the time of Bani al-Ahmar reached a high level in culture, and there were many libraries and schools. and the Spaniards issued decrees against the Moriscos, including: a decree banning Arabic books, after they were forced to hand over all their possessions of books and manuscripts, to the responsible authorities within a period not exceeding fifty days. Either in jurisprudence or belief. Then they return the books related to philosophy, medicine and science to their owners, and if it is known that someone has acquired a book or manuscript after the limited period, all his possessions will be confiscated, and this does not mean the books of the Islamic religion, but rather it is considered to be the books of the Arabic language. this resulted in consequences against the Moriscos, including: the elimination of the Arabic language and its replacement by Romance and Castilian. As a result, the two mentioned languages are written in Arabic letters, and it was called the "Khamidi language" used by the Moriscos; For fear of being exposed, they staged popular uprisings, or armed rebellion in the mountainous regions adjacent to the Spaniards, and used the Arabic language among themselves, and the policy of kindness to them did not last but a little, when they find them rejecting their policy and embracing their religion, they start forcibly forcing them to leave their language, and they have worked on Eliminate them so that they cannot read anything that strengthens their connection to their religion, and they find no escape from Christianization and they have to accept the new religion.

It is mentioned in this regard that (in 1526 AD a law was imposed stipulating that after three years the Moriscos had learned the Castilian language, and at the end of the specified period, no Morisco would be allowed to speak, read or write in Arabic publicly or in secret, and all fees or contracts written after the date The one mentioned in Arabic is considered null and does not work.

Moreover, the Muslims felt, through cunning, conspiracies and intrigues, that the Christians tried with all their might to obliterate the features of Islamic civilization, and intended their social, religious and cultural identity. They continued with uprisings that indicated the adherence of the Moriscos to their religion, identity and culture, from time to time, and they made unforgettable sacrifices that honor the face of Arab and Islamic history, and emulate them, but they failed due to the unjust decisions of the Spanish government and the Inquisition, and some of them said: (Spain was not satisfied with what it Grievances in the name of religion, burning people, killing them and torturing them. Rather, it thought that people were deluded that there were no ways to establish its unity except by the exile of the Jews in 1492 AD and the Arabs in 1609 AD. Hundreds of thousands of them left their country, and tens of

thousands of them perished on the roads, so Spain was deprived of its best workers and lost its skilled merchants and its clever doctors).

Thus, the Spaniards tried to eliminate everything that binds the Arabs to their religion and traditions, that is, to eliminate the entire Arab personality. They were also keen to work with their brutal policy in dealing with Muslims; In order to completely destroy cultural life.

Thus, eight centuries of Islam ended with the transformation of Arab-Islamic Andalusia into Christian European Spain. During this period, Muslims faced all kinds of oppression and persecution. In order to turn them away from Islam, and to make them master Christianity in various ways, by enticement or intimidation.

One Of the Manifestations of The Moorish Culture "Aljamiado"

The Genesis of The Alkhamidiyah (The Foreign Language):

We find the first beginnings of the emergence of "Aljamiado", in the fourteenth century between the Moriscos of Aragon and Castile, and it died out in the eighteenth century, and it was nearly 400 years old. Samira Fakhr El-Din: The Moorish writers who created this type of writing, a color in which the colors of tragedy are mixed, and many topics of the Islamic religious spiritual heritage and the historical and literary narrative were also added, and researcher Fakhr El-Din believes that these belong to the "Spanish Golden Age." Dr. Al-Husseini believes that the opinion of the researcher Fakhr Al-Din is politically correct for the divisions of the ages of literature, but he says, "This literature belongs to the Moorish era 897.1018 AH. 1492.1609 AD, which extends for about 120 years, after the handover of the Kingdom of Granada." And I With the opinion of Dr. Qusay Al-Husseini; In its narrow sense, it is one of the Romance languages of Castilian, and was written in Arabic letters, and therefore the literature that was written on this basis is the literature of "Aljamiado".

As for the context of its broad concept, it means the group of Romance languages, , including Arabized Spanish drawn in Arabic script, as well as their codification of this language in Arabic letters, contrary to the desire of these writers, to express their affiliation to the collective Islamic faith; The Moriscos who remained under Spanish rule realized that by losing their language they might lose their religion as well, , so the Moorish "Alkhamidian" language was used expressing the cultural connection with the Islamic nation, and this literature "Aljamiado literature" is still preserved in the libraries of Spain, and it is considered one of the Anecdotes, and received great attention from the study and analysis of documents and manuscripts at the end of the nineteenth century.

The textual achievement that the Moorish writer accomplishes, he considers a victory after it is a victory, because it will be a reason for:

- Increasing his attachment to his land, declaring his right to live on the land of his fathers and grandfathers, and his constancy in the Andalusian space.

Pioneers Of Aljamiado Literature:

Issa bin Jaber al-Shaqoubi is considered one of the first to start this tradition. He is a mufti and jurist who is a mosque of Shaqoubia and his nickname is Abu al-Hasan. His writings spread throughout the sixteenth century. Al-Shaqoubi contributed to the advancement of translation and the development of jurisprudence in Spain. He was the first to translate the Qur'an into Castilian at the request of Cardinal John Al-Shaqoubi. Ari Ballou believes that Isa bin Jaber was the first to invent the system of transcribing Islamic texts in the Aljamiado language; The boy (Ari Ballou) occupied a prominent position in the writing "Aljamiado". He is a Morisco of great literary creativity, forced to convert to Christianity, as well as the second largest founder of "Aljamiado" literature.

A distinction must be made from the outset, between the works composed in the Iberian Peninsula (Spain and Portugal), before the expulsion of the Moriscos by Philip III, and other works composed by the Moorish groups who left for Tunisia. There are a number of writers and poets who appeared in the first group, including the author of Yusuf's poem, which is considered one of the most important and oldest foreign antiquities, as Professor Dr. Ali al-Kitani mentioned in his book. These are verses from the poem attributed to an unknown Morisco poet, in which he said:

**Praise be to God, the Most High, the Truth
Dear complete, just king
Lord of the Worlds, the One, the Eternal One
He is the greatest, his strength prevails over everything
And there is nothing hidden from him in the universe
Neither on land nor at sea
Neither in the black nor the white earth
Know and listen, my beloved
What happened in the adventurous days
For Jacob and Joseph and his ten brothers**

Among the works of the second group, which concern poetic products after the decision to expel the Moriscos from the Iberian Peninsula, the literary and poetic works of the Moorish poet (Mohamed Ramadan)* became famous, and he was famous for his praise in general of the life of the Prophet Muhammad (peace be upon him) and his poem he composed in the year (1603 AD) (The History of the Genealogy of Muhammad) in which Azrael describes the Angel of Death when God Almighty sent him; To warn Ibrahim Al-Khalil, he said in it:

**I who fear my name
 when they say it
 From the bottom of the two lands
 To the tallest towers
 I am the one who never escapes
 of my bitter desire
 I don't differentiate between everyone
 old and young
 From a simple peasant to an emperor
 Great and one of the simplest shepherds
 to the greatest kings
 I am the only vanguard
 He who does not lose sight of him is a creature that has a soul
 And nothing has life
 I am the one who destroys mighty armies
 annihilation, distraction and refraction
 I am the one who strips the bodies
 From her dear souls**

And another Moresky named (Ali Perez), one of the great foreign poets who immigrated to Tunisia in the early seventeenth century. He expressed this migration by saying: “God brought us out with His mighty power from the hands of the infidel pharaohs and the cursed Inquisition judges.” And Dr. Kettani adds, saying: (He realized The Moriscos say that the one who loses his Arabic language loses his religion as well.” (These are verses translated from the literature of “Aljamiado” and the poet is unknown, in which he wept in his hometown (Al-Hama), which was close to Granada after it fell into the hands of the Christians:

**Ah on the country of Hama
 Men, women and children
 They are all crying about this great loss
 As all the women of Granada cried
 Ah on my fever
 She does not see from the windows of her homes in her alleys
 Except for a big funeral
 And the king cries, what can he cry?
 Because so much is lost
 Ah on my fever.**

Islam has become tolerant of Muslims in the performance of some duties, especially in times of hardship and extreme necessities, and inflicted great harm on them. The source of this tolerance is the Holy Qur’an, and in order that they do not put their lives at risk, as in the Almighty’s saying: By faith, Whoever disbelieves in Allah after having believed –except one who is compelled while his heart is firm in faith – but those who embrace disbelief willingly, upon them will be the wrath of Allah, and for them there will be a great punishment.. This is what is called the principle of (taqiyya) that the Moriscos adhere to among themselves.

providing translations of the Holy Qur'an in this language; to be intelligible to all Moriscos; Because the Arabic language is on the verge of extinction in the names of the Moorish intellectual monuments, and on top of which is the Book of God Almighty, who was revealed to the Noble Prophet Muhammad (may God bless him and grant him peace), thus the Holy Qur'an became a spring, for the life of the Morisco, in which he found his safe haven, guide and place of stability.

Morisco Religious Antiquities and Writings:

After the Christians took over Granada, and took control of all the countries of Andalusia, the Islamic rituals began to disappear in those countries, and since the early days in which it was written that Muslims were forced to convert to Christianity, and overnight their society turned into a large semi-secret association, and a sincere Muslim must be loyal to Catholicism, and whoever was unable to do so must leave the country, and the period in which the Granada Muslims lived can reach approximately (60 years), during which they administer the official authorities; Because the traditions, customs, and old ideas were dominated by them. The most important characteristic of the intellectual artifacts that were picked up from the inheritance of the Moriscos, is the brilliance of religious writings in them over the rest of the other types; Because religion has a common factor linking the various Moorish minorities, which they saw in it as one of the basic ingredients that highlight its outcome, which protects them from succumbing to the will of the unjust opponent; Therefore, religious writings emerged and shimmered.

The teacher (Juan Alonso), one of the prominent Moorish readers in the sixteenth century, who immigrated to North Africa, so the nickname of the teacher was only attached to the creators, so he knew the era of his poetic talent, and his cries were loud in the face of the fanatical Spaniards, who betrayed the covenants and addressed them in one of the pieces Poetics in the language (Al Khamidi), which is still preserved in a manuscript in the National Library. In one of his pieces, he said:

**Cursed crow, you Spaniard!
O publisher of the pestilence, you hateful jailer!
Here you stand with your three heads
Standing at the gate of hell
At the gates of hell.**

The Moorish writer, "whether a poet or a prose," tried to write down what he could write, bypassing in some of his words the correct origins of the rules of writing in the Arabic language, as he is at a crossroads, including:

Moriscos must prove their civilizational identity and human extension in religion, Arabic language and heritage.

- The linguistic, grammatical, Islamic, and spelling errors of the Morissian writer were not to blaspheme the origin of the subject or its content as much as it constitutes the achievement of a text in a circumstance dominated by the

smell of red death in all its forms of torture, absence and expulsion that did not occur to the heart of a renegade demon.

CONCLUSION

In conclusion, I say that whoever writes in the literature of the late Muslims of Andalusia, who were called the Morexians by the Spanish government, should read the history of this martyred nation, as Dr. Adel Said said: This nation was massacred from vein to vein, the nation that paid for the manuscripts and lines between Our hands are souls and blood, and many torments, meaning that when he reads the literature of this nation he remembers and harmonizes between this pain and the textual and poetic or prose texts.

When I wrote this topic, I tried to first collect in it a picture of the Moorish society of the late Muslims of Andalusia after the handover of the Kingdom of Granada 897 AH - 1492 AD, and I mentioned the number of decisions issued against these Muslims, especially since these decisions were unfair and fatal beyond the limits of description! I also reviewed the religious situation that this society was going through, as everything was calculated on it! He cannot perform acts of worship such as prayer or performing purity, as are the legitimate demands of an obligated Muslim. I also dealt with the cultural situation - in a simplified way - and its features that prevailed among members of the Andalusian society, and accordingly I recommend: that this literature be one of the pages of Andalusian literature, and that it be studied as a literary subject in the departments of the Arabic language, in the faculties of arts as well as in the faculties of education, in order to define the Islamic community, especially in our Arab Mashreq, and to inform it of the tragic situation experienced by the society of the late Muslims of Andalusia, which lasted for nearly a century and a quarter of a century, and in the meantime, he is acquainted with their cultures and their products. Literary poetry and prose, and to be armed with reading their history that was written throughout the Arab world, as well as reading translators written by Spanish researchers, and these translators have been translated from Spanish, French, or British, as well as for those who master the Spanish language, and I encourage the student specializing in Andalusian literature and literature The Murexian, to master the Spanish language in order to get acquainted with the writings of the Spaniards, and the Spanish researchers and what they wrote, in order to be able to know the other's point of view on the Spanish side.

I ask God to grant success to every researcher in this field.

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