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Abu al-Hajjaj Yusuf ibn Ismail was born on 29 June 1318 (28 Rabi al-Thani 718 AH) in the Alhambra, the fortified royal palace complex of the Nasrid dynasty of the Emirate of Granada.He was the third son of the reigning sultan, Ismail I, and a younger brother of the future Muhammad IV. Ismail had four sons and two daughters, but Yusuf was the only child of his mother, Bahar.

~~Yusuf I of Granada - Wikipedia~~
Yusuf ibn Tashfin, also Tashafin, Teshufin, was leader of the Berber Almoravid empire. He co-founded the city of Marrakesh and led the Muslim forces in the Battle of Sagrajas. Ibn Tashfin came to al-Andalus from Africa to help the Muslims fight against Alfonso VI, eventually achieving victory and promoting an Islamic system in the region. He was married to Zaynab an-Nafzawiyyah, whom he reportedly trusted politically.

~~Yusuf ibn Tashfin - Wikipedia~~
1912 - 1927 His Sharifian Majesty Mulay Yusuf bin Hasan, Sultan of Morocco, Sultan of Fez, Tafilalt, Marrakesh and Sus, Amir al-Mu'minin, GCMG (12.1.1917).

~~MOROCCO11 - Royal Ark~~
Taking Hamza Yusuf's point about Allah humiliating people, it is probably because of their cumulative brutality is why neither the progeny of Muhammad Ali Pasha or Mahmud II managed to maintain their rule for long. Abd Al Malik Bin Umayr once said, "I walked into the court of Ubaid Allah Bin Ziyad and I saw the head of Al Hussein.

~~Hamza Yusuf & The Sultan: Misreadings of History to ...~~
Ali ibn Yusuf (also known as "Ali Ben Youssef") (Arabic: ??? ?? ????? ?) (born 1084 died 26 January 1143) was the 5th Almoravid emir. He reigned from 1106-1143. He reigned from 1106-1143.

~~Ali ibn Yusuf - Wikipedia~~
File Type PDF Yusuf Bin Hasan The Sultan Who Gained His Revenge Makers he succeeded to the throne. He was a member of the Alaouite dynasty. On 20 August 1953, the French colonial authorities

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Mohammed V was one of the sons of Sultan Yusef, who was enthroned by the French in September 1912 and his wife Lalla Yaqut, who was of Turkish origin. On 18 November 1927, a "young and timid" 17-year-old Muhammad b. Yusuf was enthroned after the death of his father and the departure of Hubert Lyautey.. He married Lalla Hanila bint Mamoun in 1925 and in 1929, he married Lalla Abla bint Tahar ...

~~Mohammed V of Morocco - Wikipedia~~
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Uzun Hasan or Uzun Hassan was the 9th shahanshah of the Oghuz Turkic Aq Qoyunlu dynasty, also known as the White Sheep Turkomans, and generally considered to be its strongest ruler. Hasan ruled between 1453 and 1478, and would preside over the federations' territorial apex, when it included parts or all of present-day Iraq, Turkey, Azerbaijan, Iran, Transcaucasia and Syria. Uzun Hasan King of Kings of Iran Sultan of Sultans of Iran Shahanshah of Iran and Ruler of Persia Powerful like Jamshid, fl

~~Uzun Hasan - Wikipedia~~
Maudood Chishti (Urdu ????? ?????) (also known as Qutubuddin, Shams Sufiyaan and Chiraag Chishtiyaan) was an early day Sufi Saint, a successor to his father and master Abu Yusuf Bin Saamaan, twelfth link in the Sufi silsilah of Chishti Order, and the Master of Shareef Zandani. He was born around 430 Hijri in the city of Chisht. He initially received education from his father.

First Published in 1966. Routledge is an imprint of Taylor & Francis, an informa company.

Translations of documents from the National Archives of France and the Rhodes House Library at Oxford University, concerning the activities of a French shipowner, Monsieur Morice, in his attempt to establish a slave trading center at Kilwa, between 1776 and 1779.

The authors invite and incite the reader to a much closer and nuanced reading of Africa and its history, and the way in which that history, over time and space allows for a re-conceptualization of Africa's role and place in the world.

The book finds answers to the long-asked questions, why there are practically no Muslims in Spain today and why India is not a Muslim country leading to the consequenses in Spain the West and in India , that may explain the present Muslim unrest in the world. A brief suvey of future of Islam to explain why in spite of many critics, Islam is the fastest growing religion of the world today.

African Christianity is not an imported religion but rather one of the oldest forms of Christianity in the world. In The Kingdom of God in Africa, Mark Shaw and Wanjiru M. Gitau trace the development and spread of African Christianity through its two-thousand year history, demonstrating how the African church has faithfully testified to the power and diversity of God's kingdom. Both history students and casual readers will gain greater understanding of how key churches, figures and movements across the continent conceptualized the kingdom of God and manifested it through their actions. The only up-to- date, single-volume study of its kind, this book also includes maps and statistics that aid readers to absorb the rich history of African Christianity and discover its impact on the rest of the world.

This second volume details the continued spread of Muslim culture and peoples during the sixteenth, seventeenth and eighteenth centuries, a period that saw the height of the powerful Ottoman, Safavid and Mughal empires, followed by their precipitous decline. The contributions of Muslims to the development of Western civilization continue to be highlighted in this chronology, most notably the impact of the Ottoman Empire on Western art and literature and its role in creating an environment in which the Protestant Reformation could take root. This volume reveals the interconnectedness of the Muslim, Jewish, African and European diasporas during this period.

A unique, wide-ranging volume exploring the historical, religious, cultural, political, and social aspects of Christian martyrdom Although a well-studied and researched topic in early Christianity, martyrdom had become a relatively neglected subject of scholarship by the latter half of the 20th century. However, in the years following the attack on the Twin Towers on September 11, 2001, the study of martyrdom has experienced a remarkable resurgence. Heightened cultural, religious, and political debates about Islamic martyrdom have, in a large part, prompted increased interest in the role of martyrdom in the Christian tradition. The Wiley Blackwell Companion to Christian Martyrdom is a comprehensive examination of the phenomenon from its beginnings to its role in the present day. This timely volume presents essays written by 30 prominent scholars that explore the fundamental concepts, key questions, and contemporary debates surrounding martyrdom in Christianity. Broad in scope, this volume explores topics ranging from the origins, influences, and theology of martyrdom in the early church, with particular emphasis placed on the Martyr Acts, to contemporary issues of gender, identity construction, and the place of martyrdom in the modern church. Essays address the role of martyrdom after the establishment of Christendom, especially its crucial contribution during and after the Reformation period in the development of Christian and European national-building, as well as its role in forming Christian identities in Asia, Africa, and the Americas. This important

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contribution to Christian scholarship: Offers the first comprehensive reference work to examine the topic of martyrdom throughout Christian history Includes an exploration of martyrdom and its links to traditions in Judaism and Islam Covers extensive geographical zones, time periods, and perspectives Provides topical commentary on Islamic martyrdom and its parallels to the Christian church Discusses hotly debated topics such as the extent of the Roman persecution of early Christians The Wiley Blackwell Companion to Christian Martyrdom is an invaluable resource for scholars and students of religious studies, theology, and Christian history, as well as readers with interest in the topic of Christian martyrdom.

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