

BRIDGE MILL
CORDOBA
IBN FIRNAS
GRANADA

ALGEBRA MOSQUES
WRITING PEN CARTOGRAPHY TRADE & COMMERCE
QAYRAWAN
MATHEMATICS ASTROLABE
TRADE
TIMBUKTU IBN BATTUTA IRRIGATION IBN AL-HAYTHAM
ARCHITECTURE PERFUME SILK BAYT AL-HIKMAH
CHEMISTRY MADINAT-AZ-ZAHRA ZERO INOCULATION SPICES
NEW DAWN ANCESTRY COFFEE

STORY OF ISLAMIC SPAIN

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QUICK ALMAGHRIB
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ASTRONOMY

MUHAMMAD AL-IDRISI
GOLDEN SOAP

FIRST
AGES HIJRA

CALIGRAPHY

TRADE & COMMERCE
NUMERICAL SYSTEM

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PART ONE | INTRODUCTION

History is usually regarded as a record of past events that are arranged in some semblance of order so as to be capable of interpretation. Historians select information and arrange it according to their understanding or their mandate. History is, therefore, never objective. In many instances, history is used to maintain the status quo or tell the story of the conqueror.

Euro-Centric thinking has had a profound impact on our perception of ourselves as humanity in the 21st century. Europe is always depicted as “up” or north and civilized and developed. Greenwich Mean Time is universally accepted as the base of all time zones.

However, based on a different vantage point in the cosmos, Cape Town could be the top of the Northern hemisphere and Timbuktu could be the basis of time.

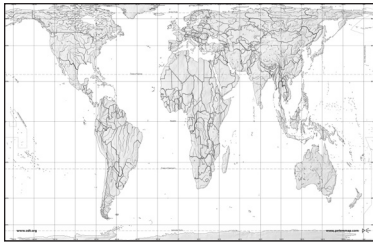
Muslims and non-European peoples need to deconstruct His-Story (history) and relate events from their own perspectives.

Even the size of Africa was distorted on the maps as in the case of the maps of Gerhard Mercator, the 16th century European cartographer. The modern map (based on the Mercator Projection) shows North America as 1½ times the size of Africa. In reality, Africa is 3½ times the size of the United States. Greenland, for Mercator, was almost as large as Africa, but in reality, Africa is 30 million square kilometers compared to Greenland’s two million.

**NAPOLEON BONAPARTE
ONCE SAID, “HISTORY IS
A MYTH THAT IS AGREED
UPON.”¹**



¹Thomson, Ahmad, *Making History*, Ta Ha Publishers Ltd, London, 1997, pg. 6.



Above: Peters Projection Map that is a more accurate representation of the size of the continents. He still, however, put Europe at the top of the world. The maps drawn by the famous Muslim cartographers of the past placed Europe at the bottom of the world.

**WHAT IS AFRICA AND
WHO ARE AFRICANS?
WHO IS AN ARAB?
THESE MAY BE SOME OF
THE MOST IMPORTANT
QUESTIONS OF THE NEW
CENTURY.**

Africa is larger than India and China put together and capable of absorbing many times over the acreage of all of the colonial powers that have ravished its land over the centuries.

In 1967, another German, Arno Peters, produced the Peters Projection Map that is a more accurate representation of the size of the continents. He still, however, put Europe at the top of the world. The maps drawn by the famous Muslim cartographers of the past placed Europe at the bottom of the world. Future mapmakers may want to return to the original format.

The name Africa can be traced back to ancient Berber, Roman, Greek and Arabic sources. It referred to a sunny place and was used by the Muslims to refer to their western base, *Ifriqīyya*, in present-day Tunisia. So Africa in a modern sense was derived from an Islamic/Arabic word!

European conquerors used the term Africa to mean a dark, backward place. Some historians tried to separate Ancient Egypt from Black Africa because of the technological achievements.

Definitions of Africa have been numerous; here are a few:

The Racial Definition: This understanding restricts Africa to the Black populated parts of the continent.

The Continental Definition: This is the basis of the African Union and tries to restrict Africa as a continent.

The Power Definition: This definition excluded parts of Africa that were under “non-African” control.

A fourth definition connects Africa with Arabia and does not stop at the colonial borders. (See Mazrui - *The Africans, A Triple Heritage*).

African people regardless of their color, hair texture, or origin will have to come up with broad, all-inclusive definitions to facilitate a rebirth of culture and technology.

Muslims need to benefit from the lessons of those who lived in earlier times. “A people who do not know their history will be lost in the present and unable to plan properly for the future!”

Almighty Allāh has revealed in the Qur’ān:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٦﴾

“And we certainly sent to into every nation a messenger, (saying) ‘Worship Allāh and avoid false deities.’ Of the people were some whom Allāh guided, and of them were those upon whom error was decreed. So travel through the earth and see what was the end of those who denied the truth.” (Sūrat’l-Nahl: 36)

**MUSLIMS SHOULD NOT
BE EURO-CENTRIC,
AFRO-CENTRIC OR
INDO-CENTRIC BUT
“MAKKAH-CENTRIC”**

**HISTORY NEEDS
TO BE “OUR STORY”
NOT “HIS-STORY”**



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FURTHER READING**

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2

PART TWO | BACKGROUND

The true followers of Jesus (*'alayhi'l-salām*) spread the teachings of *tawhīd* to the East and the South of Palestine after his demise. They were known as the Nazarenes for they maintained the Law of Moses, confirmed the Oneness of Allāh and the prophethood of Jesus, the son of Mary. For this, they were persecuted by the Roman Empire.

Another group of the followers of Jesus (*'alayhi'l-salām*) adopted the teachings of Paul who had not been a follower of Jesus yet claimed he witnessed Christ on the Damascus road. Paul claimed that the teachings were not exclusive to Jews and that it was not necessary to follow the Law of Moses. His followers were called Christians and his doctrine led to the divinity of Christ and the crucifixion concept.

By 312 A.D., when the power of Rome was centered in Constantinople, Constantine became Emperor and set out to unify Christianity and extend the power of the empire. He united the Sabbath of the church with the pagan day of worship “Sun-Day” and adopted the “cross,” a pagan symbol, as the official symbol of Christendom.

The teachings of Jesus as preserved by the Nazarenes had spread far and wide and by the 4th Century were led by Arius, a Lybian priest.



Arius, a Lybian priest, refused to accept the innovations of Paul and declared openly that Jesus (*'alayhi'l-salām*) was a prophet and a human being. He was poisoned and died in Constantinople in 336 A.D.

He refused to accept the innovations of Paul and declared openly that Jesus (‘alayhi’l-salām) was a prophet and a human being.

These views were not acceptable to the official Roman church that still maintained the divinity of Christ, the Trinity, the original sin and the crucifixion.

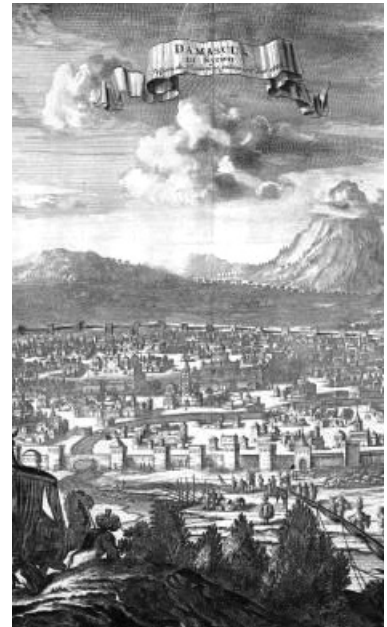
Constantine tried to unite the two divisions of Christianity but to no avail. He called a council of all of the bishops of Christendom in 325 A.D. It resulted in the acceptance of the doctrine of the trinity as the “true doctrine of ‘orthodox Christianity’.” The four gospels of the New Testament, none of them eyewitness accounts, were given official status. All other accounts of Jesus (‘alayhi’l-salām) were either banned or put into hiding.

After the Council of Nicaea, possession of any other Gospel was officially considered an offense. The Unitarians were labeled as “heretics” and over one and a half million were killed. Arius himself was poisoned and died in Constantinople in 336 A.D. The official Roman Catholic Church had become subservient to the Roman Emperor and the imperial designs of the Empire.

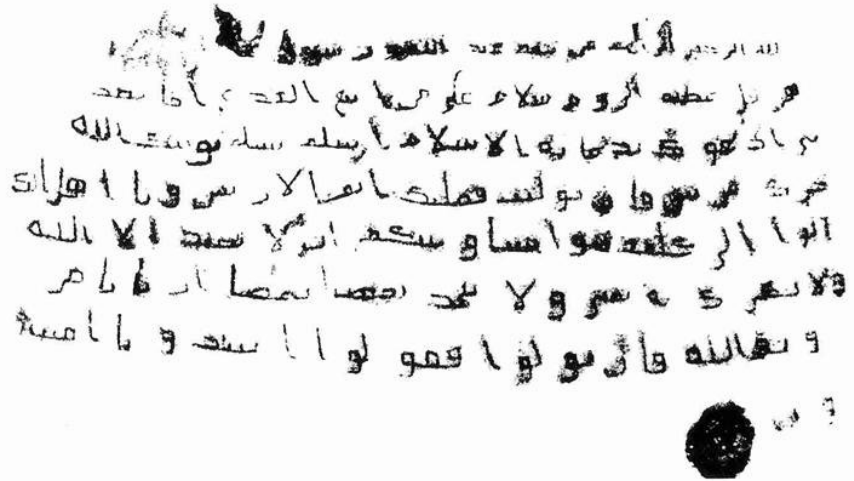
Despite the widespread persecution, the Unitarians (or Arians) were able to survive and permeate the populations of Syria, Palestine and North Africa.

According to the Chronicle of John, Bishop of Nikiu, there were three types of Christians in Egypt in the early 7th Century: the Roman Catholics, the Egyptian Coptics, and the Arians.

**THE UNITARIANS
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MILLION WERE KILLED.**



In 705, Hassān b. Nu'mān founded Tunisia and the area became known as "Ifriqiyya".



Original of Prophet's Letter to Emperor Heraclius

The Prophet's Letter to the Romans

In the Name of Allāh, the Beneficent, the Merciful

From Muḥammad, the Messenger of Allāh to Heraclius, the Emperor of Rome. Peace be upon he who follows the guidance.

As to what follows: Verily I invite you with the call of Islam. Accept Islam and you will be saved. Accept Islam and Allāh will give you two rewards. If you turn away, then you will be accountable for the sins of the Arīsiyīn (Arians).

“Oh People of the Book, come to common terms as between us and you: that we worship none but Allāh; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allāh. If they turn back, Say: Bear witness that we are Muslims.”
(Sūrah āle-‘Imrān, 3:64)

3

PART THREE | AFRICAN CONQUEST

Islam's first northern bridgehead in Africa was Egypt where a comparatively small Muslim force led by 'Amr b. al-'Āṣ was able to overthrow the unpopular and foreign Byzantine ruler. They were assisted by the local Christians (Coptic and Arian) who played a critical role in the victory. 'Amr was visited by representatives of the Berber people who wanted to enter Islam. They were sent to the *khalīfah* 'Umar b. al-Khaṭṭāb who welcomed them and shed tears when they described themselves.

'Umar declared that the Prophet had prophesied the opening of the lands of people of this description (i.e. the Berbers).

Under the Caliphate, Islam spread rapidly among the masses of the people and soon became the leading religion of the lower Nile.

The struggle against Roman oppression and domination continued and Muslim forces continued westward along the Mediterranean coast. They met stronger resistance as they advanced. Byzantine armies attacked from the coast and pagan Berber tribes descended from the mountains.

'Uqbah b. Nāfi', leader of the Muslim forces, established Qayrawān (Kairouan) in 670 A.D. as the spiritual and operational capital of Islam in North Africa. It was strategically located in the desert in order to prevent attacks from the mountains or the

'UMAR DECLARED THAT THE PROPHET HAD PROPHESED THE OPENING OF THE LANDS OF PEOPLE OF THIS DESCRIPTION (I.E. THE BERBERS).



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sea. Qayrawān later became the seat of Islamic authority in the region and the educational centre of learning. Great scholars, especially of the Mālikī school of thought, formulated their ideas in this spacious masjid. Important decisions were made by the Western leaders of Islam in these courtyards.

The spread of Islam in Africa was independent of the military confrontations and a result of migration, trade, and the wandering of scholars and holy men. Non-Arab peoples who adopted or came in contact with Islam became familiar with Arabic as a language of religion and trade and scholarship.

4

PART FOUR | ISLAM ENTERS AL-ANDALUS

In 708 A.D., Mūsa b. Nusayr was appointed governor of the Western lands of Islam (North Africa). He succeeded in consolidating Islamic rule throughout the region and presented Islam to the Berber people. As a result, the Berbers, especially the former Arians, entered Islam in droves and the teachings of monotheism reigned supreme.

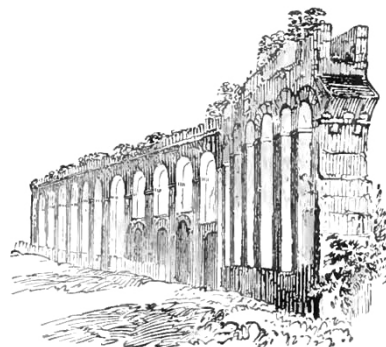
Qayrawān remained the capital of Western Muslims and the seat of Islamic educational and spiritual authority.

In contrast, across the Mediterranean Sea, the Iberian Peninsula (Spain and Portugal) lay in the darkness of tyranny and oppression. The reigning Visigoth ruler, Roderick, subjugated the masses, enriched the elite and spread Trinitarianism throughout the land. King Roderick ruthlessly punished the Jewish population with the approval and support of the Catholic Church.

The people of Iberia began to call for land reform and an equal distribution of wealth. As this call for liberation from the despotic rule of the Trinitarians intensified, Mūsa b. Nusayr pondered the idea of launching an assault from the south.

Ilyan (Julian), the Christian governor of Ceuta (in Morocco), who had accepted Islamic sovereignty, met with Mūsa in Qayrawān and encouraged him to liberate the Iberian Peninsula from Visigoth rule. Ilyan's daughter had been violated by King Roderick in the Visigoth capital, Toledo, during her stay in Spain.

At its height around 1000 A.D., Cordoba had over 200,000 houses, 600 mosques, 900 public baths, 50 hospitals, and several large markets that catered for all branches of trade and commerce, including 15,000 weavers! The streets were lit for 10 miles in any direction, an innovation that took London and Paris 700 years to achieve!



In 711 A.D, Mūsa sent his general Ṭāriq b. Ziyād, using boats provided by Ilyan and motivating his small force with promises of the help of Allāh, to assault the armies of Roderick and begin the liberation of the peninsula. Ṭāriq landed at Gibraltar that now takes his name (Jabal Ṭariq) and succeeded in defeating Roderick's huge army of over 100,000 men with only 12,000 soldiers. This victory opened the door for the rest of the peninsula and Ṭāriq swiftly conquered a large part of Iberia before retiring to Toledo.

In 712 A.D., Mūsa crossed the straits with a large army and opened up a number of major cities.

Wherever the Muslim armies went, they treated the locals as equals and ruled with justice, fairness. As a result of their exemplary behavior, large numbers of people entered into Islam.

Mūsa and Ṭāriq stayed in al-Andalus for three years, liberating the cities and spreading Islam far and wide. All but the mountainous corner of the northwest remained out of their reach. They would have continued on to Damascus via Europe if the caliph had not halted their march.

For the next forty years, the people of al-Andalus enjoyed their new freedom and lived under leadership chosen by Damascus, Qayrawān, and sometimes themselves. They needed a force to unite their lands and consolidate their identity.



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5

PART FIVE | FALCON OF QURAYSH

In 755 A.D, ‘Abd’l-Raḥmān b. Mu‘āwiyah arrived in al-Andalus fleeing ‘Abbāsīd persecution. The people rallied behind his leadership and appointed him amīr. The Falcon of al-Andalus united the country and ruled for 32 years.

Abd’l-Raḥmān made Cordoba his capital and throughout his life embellished al-Andalus with aqueducts, gardens, hospitals, schools, public baths and a vast amount of public works. He purchased the cathedral of Cordoba for 100,000 *dīnārs* and began the building of the Grand Mosque of Cordoba, the largest house of worship in Western Europe.

6

PART SIX | THE HEIGHT OF AL-ANDALUS

The arrival of Muslims marked not only a fresh start for Spain but also for the whole of Europe. Through Islamic Spain, Muslims introduced concepts of tolerance, civil society, arts, sciences, mathematics, and philosophy that Europe had never seen before. It was the start of a new Renaissance in civilization that we are still benefitting from today.

In 912 A.D., ‘Abd’l-Raḥmān III took over the leadership of al-Andalus and ruled for 50 years. He abolished all of the taxes that were contrary to Islamic law, encouraged agriculture and trade, and laid the foundation of national prosperity. After securing the borders of the country, he began the project of building an amazing complex of palaces and gardens called *Madīnat’l-Zahrā’*. It was considered to be one of the wonders of world at that time.

In 976 A.D., Muḥammad b. ‘Āmir, known as al-Manṣūr, established his authority as caliph and built another incredible palace called *al-Zāhira* on the banks of the Guadalquivir river in Cordoba. Both palaces were eventually destroyed in civil wars. The body politic of the Muslims divided and divided again. Within fifteen years of al-Manṣūr’s death, the whole of al-Andalus was carved up into numerous small kingdoms, each with its own ruler. They fought amongst themselves, often enlisting the aid of the Trinitarian Christians, who were only too happy to oblige.



Called *al-Nasir li-Din Allah* (“the Defender of God’s Faith”), he ascended the throne in his early 20s, and reigned for half a century as the most powerful prince of Iberia.



PART SEVEN | DOWNFALL OF AN EMPIRE & THE RISE OF EMIRATES

An over abundance of wealth, squabbling over power, tribalism and abandonment of the Sunnah lead to internal corruption and an imminent attack by the forces of the Trinitarian north.

By 1072, Alfonso VI, leading the Trinitarian invasion, conquered Leon, Castile and Portugal. After a seven-year siege, Toledo fell and Alfonso declared himself “Emperor of all Spain”. Alfonso laid siege to Seville with its *amīr*, al-Mu’tamid, but suddenly retreated to safer territory.

In 1086, an Islamic Summit was convened, comprising of 22 *amīrs* and the ‘*ulamā*’. Decision was taken to bring in *al-Murābiṭūn*.



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8

PART EIGHT | ORIGINS OF MURABITUN

In 1048, Yaḥya b. Ibrāhīm al-Judāli sought advice from the scholars of Qayrawān after making pilgrimage to Makkah. His people had become corrupt and needed a revival in their Islamic outlook. Abu ‘Imrān al-Fāsi, shaykh of the Mālikiyyah, assigned him to Shaykh ‘Abdullāh b. Yāsīn to guide the Sanhaja (Judālah and Lamtuna) through this crisis.

Around 1049, ‘Abdullāh b. Yāsīn, a teacher from the Ṣouṣṣ region of Morocco took on the mission of uniting the Sanhaja and leading them to a strict form of Islamic practice. He was rejected and took refuge in Senegal with only 5 students. He focused on Qur’ān and *Sunnah*, calling to righteousness and forbidding evil, and economic justice. Within a short time the Judālah and Lamtuna filled his tents and his numbers swelled to 12,000 men. *Al-Murābiṭūn* movement was born.

Ibn Yāsīn went south and established *ribāṭs* on the rivers of West Africa. He was killed in battle in the southern Sahara but the movement continued to expand. The *Murābiṭūn* movement found support from the settled populations of North and West Africa. They took control of much of the Sahara region and, under the leadership of Abu Bakr b. ‘Umar, made Marrakesh as their capital.

In 1061, Yūsuf b. Tashfīn, of the Lamtuna, was appointed *amīr* by Shaykh Abu Bakr b. ‘Umar. He was a tireless, austere leader who gained the unshakeable allegiance of his followers. Ibn



Ibn Tashfīn succeeded in reviving Islam in North Africa and ridding his people of corruption and extreme practices. Soon he was leader of 100,000 horsemen.

Tashfīn succeeded in reviving Islam in North Africa and ridding his people of corruption and extreme practices. Soon he was leader of 100,000 horsemen. In 1086, Yūsuf b. Tashfīn, responded to a call for aid from the Islamic Summit lead by al-Mu'tamid, the ruler of Seville, who had been forced to pay tribute to Trinitarian Christian rulers. When asked about the danger of bringing the *Murābiṭūn* to al-Andalus, he replied, “*Better to be a camel driver than a swine-herder.*” In response to al-Mu'tamid, Ibn Tashfīn sent a huge army to al-Andalus and decisively defeated the Christian ruler Alfonso IV at Sagrajas. He returned with his troops to Africa.

In 1088, Ibn Tashfīn was called again to repulse the Christian advance. The *Murābiṭūn* were victorious but after a third landing in 1090, they took control of the whole of Muslim Andalus themselves. The Muslim rulers had become corrupt, divided and treacherous. The *Murābiṭūn* gained control of Southern Spain, North Africa, and across the Sahara desert.

When the Murābiṭūn established justice and adhered to the Qur'ān and the Sunnah, they were successful and maintained control over a vast expanse of land. When they succumbed to the enjoyments of the world and became corrupt, their rule came to an end. The cycle of rule, spoken about by Ibn Khaldūn in his Muqaddimah, came to pass.

**THE CYCLE OF RULE,
SPOKEN ABOUT BY
IBN KHALDUN IN HIS
MUQADDIMAH, CAME
TO PASS.**

9

PART NINE | THE RISE AND FALL OF MURABITUN AND AL MUWAHHIDUN

In 1048, Yahya b. Ibrāhīm al-Judāli sought advice from the scholars of Qayrawān after making pilgrimage to Makkah. His people had become corrupt and needed a revival in their Islamic outlook. Abu ‘Imrān al-Fāsi, shaykh of the Mālikiyyah, assigned him to Shaykh ‘Abdullāh b. Yāsīn to guide the Sanhaja (Judālah and Lamtuna) through this crisis.

Around 1121, the *Muwaḥḥidūn* movement was formed in the Atlas Mountains of Morocco by Muḥammad b. Tumart. He was a Berber from the Masmuda tribe, who later became known as *al-Mahdi*. He based his movement on *tawḥīd* and sought to purify Islam in North Africa and al-Andalus. Ibn Tumart died in 1130, but his successor ‘Abdul-Mu’min b. ‘Alī conquered most of Muslim North Africa and al-Andalus. The dying *Murābiṭūn* empire was revived, and Islam was able to flourish once more among the population of Southern Spain and North Africa. *Al-Muwaḥḥidūn* ruled all of Southern Spain and North Africa until their decline around 1212 A.D. The south was gradually lost except Granada that held out as the stronghold of Andalusian Muslims till 1492 A.D. In 1492, *amīr* Abu ‘Abdullāh (known as Boabdil) surrendered Granada to the Trinitarians and the last foothold of Islamic rule in Western Europe was lost.

**AL-MUWAHHIDUN
RULED ALL OF
SOUTHERN SPAIN AND
NORTH AFRICA UNTIL
THEIR DECLINE AROUND
1212 A.D.**

Al-Andalus and the Islamic civilization that shone in its lands for over 700 years is one of the clearest examples of the importance of practicing Islam in all spheres of life. Even Muslims who establish Islamic societies are subject to the rise and fall of nations that has plagued society all over the planet.



10

PART TEN | SPANISH INQUISITION

During the Catholic conquest of al-Andalus, the Spanish Inquisition, an organized genocide began in 1478 A.D. Muslims were labeled Moors, from Maurus or dark-skinned in Latin. Those who submitted and became slaves and servants were known as Mudejares (servile, domesticated, or imposters). The Muslims who were baptized were known as Moriscos (Christian Moors) and the Jews were called Morenos.

Special badges, separate facilities and special clothes were assigned to these people. Moriscos remained tailors, silversmiths and artisans. In the conquered areas, any sign of Islam could lead to death at a burning stake. The famous case of Elvira, the Christian, who did not eat pork, changed her linens on Saturday and was burned at the stake, was a good example.

Some scholars estimate that 2 million Jews and 3 million Muslims were killed. Hundreds and thousands were also driven out of their homes and exiled. By 1412 A.D., over 100,000 books were burnt in Spain and a few million were destroyed by the time of the final conquest.

The Islamic response to this oppression was based on *jihād* (resistance) or *hijrah* (strategic migration to Islamic lands). Those who could not leave were encouraged to resist silently. A *fatwa*



Special badges, separate facilities and special clothes were assigned to these people. Moriscos remained tailors, silversmiths and artisans.

from the *mufti* of Wahran, Aḥmad Bu Jumu‘ah al-Maghrāwi in 1504 A.D. allowed Islamic compulsory acts to be done indirectly like *tayammum* done with a tap on the wall, *ṣalāh* made with the eyes, or *zakāh* given as a gift. He based his ruling on “compulsion” and even allowed *ghusl* to be done by swimming with the intention of *ghusl*.

After the conquest and subjugation of Granada, Cardinal Ximenes was sent to intensify the inquisition. Over a million books were burnt and thousands were forcibly converted to Christianity. An armed revolt broke out in Alpujarras mountain range. This led to an organized Inquisition in Granada in 1526.

**THESE MERCILESS
SOLDIERS WERE
LATER TO BECOME THE
CONQUISTADORS, SENT
TO THE AMERICAS
TO COLONIZE AND
SUPPRESS THE NATIVE
POPULATION.**



11

PART ELEVEN | REMNANTS OF RESISTANCE

In 1568, another rebellion led by Abu Humiya erupted in the same region. General Mondejar, who used a “scorched earth” policy and killed over 60,000 people, finally suppressed it. These merciless soldiers were later to become the Conquistadors, sent to the Americas to colonize and suppress the native population.

Eventually, all traces of open Islam were wiped out completely from Spanish society.

This did not destroy Islam in the hearts of the people and today, we are witnessing Spanish people, without force, embracing Islam again and becoming part of the growing Muslim World. Surely, Almighty Allāh has power over all things and guides whom He pleases to the straight path.

EVENTUALLY, ALL TRACES OF OPEN ISLAM WERE WIPED OUT COMPLETELY FROM SPANISH SOCIETY.



REFLECTING ON LESSONS

- History should be told from all perspectives and not just the perspective of the conqueror or the ruling elite.
 - The first contact with Africa in the time of the last Prophet Muḥammad (*ṣallallāhu ‘alayhi wa sallam*) was the first *hijrah* where Muslims entered the continent as refugees.
 - The Prophet (*ṣallallāhu ‘alayhi wa sallam*) was concerned with the well being of the monotheists in other lands and the safety of society from oppression.
 - Early Unitarian Christian people stood together with the Muslims in North Africa against the oppression of the Byzantine Romans.
 - Islam entered the Iberian Peninsula as a liberating force and not a manifestation of Moorish/Arab imperialism.
 - Muslims had a profound influence on Europe during its “Dark Ages”, keeping the light of knowledge burning and enabling Europeans to experience a Renaissance of knowledge.
 - Islam spread throughout Africa and much of the known world through contact made by merchants, mystics and pious people.
 - Islamic empires in West Africa were highly developed and provide a rich history of Islamization.
 - Qayrawān, Marrakesh, Cordoba, Toledo, Seville, Fez, Timbuktu, and other Islamic cities were great centers of learning during the “Golden Age” of Islam (622-1492 A.D.).
 - Powerful revivalist movements like *al-Murābiṭūn* and *al-Muwaḥḥidūn* revived Islamic teachings in Muslim lands at different points in history.
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MY.MINI.GEMBOARD

** To get you started: "The cause of pain is rarely the source of pain. Although Allah ta'ala may punish a nation, Allah ta'ala is NOT the source of the pain. Their actions are the source. So instead of whining about God, they should look into their hearts and deeds and wipe out the source." - cool quotes by ustadh*

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