Racial mixing in Islam (1)

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Jamaican historian, anthropologist, novelist and journalist, Joel A. Rogers (1883 – 1966) is considered the father of Afrocentrism. A specialist in black history, we owe him the first works on the Negroid presence on the European continent from antiquity to the 18th century and on the contribution of blacks to the development of modern so-called "Western" civilization, two taboo subjects which , despite an anti-racism that, unsurprisingly, leads him to equate racial consciousness with a "prejudice", have earned him the ignorance of an academic community responsible for maintaining the dogma of the white intellectual origin of modern civilization and the myth of the determining, even exclusive, role of the white man in the formation of this monstrosity. On the contrary,

The text that we present below sheds light, a contrario and involuntarily, on one of the essential reasons for which the scum from above, a fanatic propagator of miscegenation and themselves mixed-race, began to bring back into fashion Islam among the rabble below, from the end of the 1970s. Like all universalist projects, Islam was born of a melting pot and naturally tends to widen the melting pot as much as possible, to as it expands.

One of the main characteristics of Islam over the centuries has been its almost total indifference to race and class; the opportunity he gave to any capable and ambitious disciple to rise to the highest rank possible, regardless of color or social status. Slaves became sultans, female slaves favorites of the ruler and mothers of heirs to the throne. At times, the slave himself held great power and was feared by wealthy and powerful freemen.

Christianity, which was also an Eastern religion, had the same attitude in its beginnings. “God, says Saint Paul, made all men of one blood”. Racial distinctions were unknown to early Christianity. The first great leaders of Christianity, next to St. Paul, were all born in parts of Africa where black stock was abundant in the population and were most likely black themselves. This is true of Saint Augustine, Tertullian, Origen, Cyprian and Clement of Alexandria. Tertullian and Saint Athanasius (296-373), were certainly blacks.

Who was Muhammad?

Was Muhammad, the founder of Islam, an Arab? What is an Arab?

The Encyclopaedia Britannica (11th edition) says of the present inhabitants of Arabia: "Arabia has a very large free black population, and there again, by intermarriage with the whites of the surrounding regions, they have filled the country with a mulatto race of all shades, so much so that in the east and southern provinces especially white skin is almost an exception. In Arabia, there is no prejudice against alliances with blacks; no social or political line separates the African from the Arab.

There is every reason to believe that the photo above represents the Arab as he has been for several thousand years. Arabia is just an extension of Africa, where black people from the southwest and white, or almost white people, from the northwest met and intermingled their culture and their blood.

Muhammad himself, by all accounts, was black. One of his contemporaries described him as having “a wide mouth” “of a bluish color”, “hair (…) neither straight nor curly”, that is to say hair that was probably frizzy. “It turns out that some natives with strongly Negroid features in the Sudan have precisely bluish skin. Muhammad's mother was African. His grandfather, Abd al Muttalib, had "very dark" skin. He could have been a slave, "Abd" or "Aabd" originally meant "slave". Therefore, when Dermengham (1b) says that the Negro strain "seemed barely perceptible" in Mohamed, he is obviously wrong.

Most of Muhammad's early followers were black slaves. His second convert and closest and most esteemed friend until his death was Bilal, a former Ethiopian slave. Muhammad had so much regard for Bilal that he confided to him that he had “heard the sound of [his] sandals in front of [him] in Paradise. Muhammad also adopted as his own son another black, Zayd Ibn Harithat, his third convert, who became one of his greatest generals (2). Later, to show his respect for Zayd, he took as his wife one of Zayd's, the beautiful Zainab... also has the Creation of the heavens and the Earth, the diversity of your colors and your languages. ( Quran , XXX, 21).

Arabia, at the time of Mahomet, was, as it still is today, a land of mulattoes. These mulattoes considered themselves superior to both whites and blacks. This characteristic was not unique to the mulattoes of Arabia and it does not belong to the past. Some ancient mulatto families in the West Indies, West Africa and Ethiopia still feel superior to whites and blacks. The Arab considered those with white skin as inferior, perhaps it would be better to say that he had a certain aversion to white skin, as is the case today in practically all of Africa and the 'South Asia. Gobineau says that Muhammad "was naturally too favored to show white skin to his disciples" (3). Professor Toynbee also says: "The Arabs,

The Zenghs, or Zends, very dark-skinned natives of Africa who were imported in large numbers as slaves into Arab lands, were also despised, probably for the same reason. A work by al-Jahiz, a black writer whom Christopher Dawson calls “the greatest scholar and stylist of the ninth century” (5) leaves little doubt about this. This book is entitled Wa al Kitab Soudan l-Bidan, or “The superiority in dignity of the black race over the white race”, a title that speaks for itself. By "white race" is not meant here whites with light skin, but whites with dark skin and mulattoes.

In some parts of the East, such as Ethiopia, the light-skinned white man is called "the red-haired man". Furthermore, Jahiz, in his essay, includes Indians among blacks.

Another writer of this period, al-Mas'ûdî, wrote a lot about these blacks (6).

They were so badly treated by their masters, some of whom were black themselves, that they fomented what was arguably the largest slave revolt in history, larger even than that of Haiti. Under the leadership of their leader Al Burkhui (The Veiled Prophet), they captured Baghdad, the capital of the most powerful empire in the world at the time, and occupied it for thirteen years (870 – 883).

The Zenghs killed over half a million of their oppressors, a huge number for that time. They decapitated their masters and threw their heads into the channels of the Tigris, letting them drift to anxious parents who waited downstream to see whose turn it would be (7).

Several passages of Arabic literature also reveal a certain prejudice against non-mixed blacks. In the great classic of Arabic erotic literature, Er Roud el aater fi nezaha el khater (The perfumed garden), the Caliph's remarks on the sexual prowess of the black Al Durgham which he witnesses and the meticulous investigation he leads to discovering the cause of his powers leaves little doubt about it (8).

Furthermore, the poet An-Nami, whose gray hair was mocked by someone who told him that he only had one black hair left, replied: "A black African wife will not stay long in a house where the second wife is white. (Note that "white", in the Orient, as in Brazil, is sometimes synonymous with "mulatto").

Abu Ishak, a poet who wrote extensively in favor of his black slave Yumn, also says, "Dark-skinned Yumn said to a person whose color matched the white of his eye, 'Why does your face boast- it of his clear complexion? Do you think such a light shade makes it more dignified? A mole of my color would beautify it, but a trace of white on my cheek would disfigure it” (9).

Two of the greatest of all Eastern rulers, Antar and Kafur, initially suffered from racial prejudice. Antar, the son of an Ethiopian slave, was initially despised by the Bedouins, themselves Negroids, because of his Negritude. Kafur, “a soft, shiny, very dark-skinned black man” who, as a slave from the Sudan, later became ruler of Egypt and Syria, had at first been mocked by his fellow slaves and called “ the moon of darkness” by the famous poet al-Mutanabbi (10).

The expression "black but beautiful" also shows some opposition to black. This feeling still exists to some extent in the East. I remember seeing once in Cairo a very black man with short frizzy hair, but with an almost Greek profile. As this racial type was unknown to me, I asked my companion, a Bedouin, at least three-quarters black himself, if the man was Egyptian. 'No,' he replied, 'that's what the Egyptians call a goofball. He told me that his father had people like him as slaves, but quickly added that they were treated very well.

This prejudice against non-mixed whites and non-mixed blacks has long existed in Ethiopia as well (11).

Count Gleichen rightly observed that the Ethiopians “hate the white man” and do everything to keep him out of their country. The Amharas, who in general resemble black people more than most African Americans, despise the Chankalas, an archaic black people. A good number of great Ethiopians are of Chankala descent. So it was with the great Emperor Menelik, whose skin was as black as coal. His mother, Edgig-aiehou, was a Chankala slave. In Egypt too, dark-skinned blacks, some of them even sporting their tribal signs, hold high rank in the Egyptian army. The late King Fouad's chamberlain was a black, Sammi Bey, while the prime minister, Nahas Pasha, was a mulatto. In short, prejudice against people of color in the Orient is not explained in the same way as in the United States. It is cultural rather than racial. It makes one think of the prejudice which the Negroes of the North have for the majority of those of the South in the United States.

Color has never been a serious obstacle in Muslim countries, nor in the East. Many of the leaders of the Muslim Empire at the height of its glory were not only mulattoes, but blacks. One of them was Ibrahim al-Mahdi (Islam's most famous singer) and the half-brother of Haroun al-Rashid, the Caliph of One Thousand and One Nights . Ibrahim calls himself a "nigger" in his autobiography.

His uncle and rival to the throne, Mamoun the Great, also calls himself a "nigger". Ibrahim's mother was the daughter of a Persian king. Ibn Khallikan, a 13th century Arab historian, says of Ibrahim that, "Being of a dark complexion which he had inherited from his mother, Shikla or Shakla, a negress, he was given the name Al-Thinnin - the Dragon (in because of its size and the blackness of its skin). He was proclaimed caliph in Baghdad under the title of Al Mubarak (The Saint)” (12). At least two of the other caliphs, al-Muktafi and Rashid, had black mothers, according to Suyuti.

The renowned Kafur, ruler of Egypt, was a black-lipped slave of Chankala birth; Haroun al-Rashid made Khusabeb, another former black slave, the master of Egypt (13). Mahmud of Ghazni, the greatest of the Muslim conquerors, was the son of a slave.

The Mamluks, some of whom were white slaves from the Caucasus and others black slaves from the Sudan, ruled Egypt for three centuries (1250-1517) and still had a great deal of power when Napoleon invaded Egypt. Muslim India also had many great leaders of black origin, including Malik Ambar (14), – a former slave, who became Prime Minister of the Sultanate of Ahmadnagar – and Malik Andeel, another former slave, Sultan of Bengal ( 15).

The nawabs, great Muslim princes of India, were of Ethiopian stock (16). They were extremely powerful until the beginning of the 19th century.

The black in the first rank for his sexual skills

When it came to sex, blacks weren't ostracized either. The blacks, some of whom were eunuchs, sometimes had large harems with women of various races. One of these, Sunbullu (the black hyacinth), presented one of his white wives to the sultan. In matters of sexual skills, which are much admired in the Arab world, the Arab gave first place to black and did so apparently without malice.

In the sexual orgy described in The Story of Zohra in Le Jardin Parfumé , the honor of opening hostilities is granted to Mimoun, a black man who alone could satisfy the nymphomaniac Mouna. Mimoun surpasses himself, in return for which Princess Zohra grants her favors to her master and he can marry Mouna (17).

In Arabic tales also blacks are usually reserved for "queens and high-ranking women." In the above-mentioned classic of erotic literature by Sheikh Nafzawi is The Story of the Black al-Durgham and the Beautiful al-Budoor, in which some of the greatest women of the empire, such as those of the Prime Minister, of the secretary of state, the treasurer of state and the caliph's own daughter meet, in scenes of oriental splendor, to enjoy the sexual embraces of vigorous blacks. Al Durgham had wives "that even the king did not have in his palace". In fact, the blacks in the harems were overworked in every respect. As al-Durgham sang,

“We blacks are blessed with women

We are not afraid of their tricks, however subtle they may be. »

Sir Richard Burton, in an English translation of this work, declares that these scenes are not singular. He adds: "Cairot society in the 1860s hastened to quell a great scandal over the sexual prowess of a black man who was in charge of a pasha's harem...he had supplanted his owner in his marital duties, at the profound satisfaction of the lascivious women of the household. The pasha, it seems, thought he had bought a black eunuch, but he had been duped by the slave trader.

Burton's translation of One Thousand and One Nightscontains several stories that are usually redacted, such as The Story of King Shahryar and His Brothers, The Story of the Eunuch Buhkayt, The Man from Al Yemen and His Six Slave Daughters, and The Story of the Bewitched Prince. In the first story, the queen's ladies-in-waiting, women who are white or nearly white, go into the garden and each chooses a man of the same color as themselves as their partner, but the queen chooses a black-skinned of ebony, on which she pours all her affection. But the queen, who "had been left alone cried out, 'Come here, draw near to me, Oh my lord Saeed' and that was when a tall drooling black man with rolling eyes sprang from one of the trees. , a truly abominable sight. He boldly advanced towards her and threw himself on her neck,

In a note to the second story, in which the master's daughter gives herself to a black man, Burton states: "This familiarity with young black slaves is common in the Orient and often ends as in the story. »

“In my time, no honest Indian Muslim would have taken his wives with him to Zanzibar because of the enormous temptations to which they were exposed on this island. (Burton is referring here to the muscular black men who roamed the streets naked) (18).

Napoleon on racial mixing in the Orient

When Napoleon invaded Egypt in 1798 and saw that the different races of humanity lived in harmony in Islam, while in Christian Haiti whites, mulattoes and blacks were killing each other, he was so impressed that he tried to make laws to introduce racial mixing. He wrote: “Asia and Africa are inhabited by several colors of men, polygamy is the only effective means of confusing them so that the white does not persecute the black, or the black, the white. Polygamy causes them to be born from the same mother or the same father. The black and the white being brothers, are seated and see each other at the same table. Also in the East, no color affects superiority over the other. »

“The legislators thought that so that the whites were not enemies of the blacks, the blacks of the whites, the coppers of each other, it was necessary to make them all members of the same family, and thus to fight against this inclination of the man, to hate everything that is not him. Muhammad thought that four wives were sufficient to achieve this goal, because each man could have a white, a black, a copper and a woman of another color. »

“When we want, in our colonies, to give freedom to the blacks, and to destroy the prejudices of the colors, it will be necessary that the legislator authorizes polygamy and allows to have at the same time a white woman, a black and a mulatto. Therefore the different colors belonging to the same family will be confused in the opinion of each; without this we will never obtain results. The blacks will either be more numerous or more skilful, and then they will keep the whites in abasement: and vice versa. »

“As a result of this general principle of equality of colors established by polygamy, there was no difference between the individuals composing the house of the Mamluks. A black slave whom a bey had bought from an African caravan became katchef and equal to the handsome white Mamluk, a native of Circassia; no one even suspected that it could be otherwise. »

“In the East, slavery has never had the same character as in the West. The slavery of the East is that which we see in the holy writing; the slave inherits from his master, he marries his daughter. Most pashas have been slaves; a great number of grand viziers, all the Mamluks, Ali-Bey, Mourad-Bey, have been such and have begun by fulfilling the lowest offices in the house of their master, and have risen by their merit or favour. In the West, on the contrary, the slave was always below the servant; he occupied the last rank” (19).

In short, black was not discriminated against on the basis of skin color alone in any phase of Mohammedanism. Islam is the biggest and freest of all the great melting pots. And he carried racial mixing throughout the largest empire the world has ever known. At the height of its power, Islam extended from the center of France to the south of the Mediterranean, on both shores of this sea to the Levant and from there to India, China and the islands of the Pacific. as well as in Asian Russia.

The sultans in this vast region were of all colors, from blond to coal black and there were women of all colors in their harems. Islam took white prisoners of both sexes in Europe and dispersed them in North Africa and Asia and, simultaneously, it dispersed black captives of both sexes in Europe and Asia. Over time, color differences among Muslims have come to matter as little as the different colors of flowers in a flower garden (20).

Negroid blood, more or less predominant, flows in the veins of all Muslims. As Keane says, "All those who accepted the Koran mingled with the victors to form a population which had in common a Negroid blood (21). »

It was this empire founded by the black Muhammad with the help of brown, yellow and white bastards that roused proud Europe from the slumber of the Dark Ages and laid the foundations of its current culture. Modern science owes much to the great Arab chemists, architects, mathematicians, physicians and scientists.

Egypt today

The racial composition of the Egyptian population today can be summarized as follows: Alexandria and the delta are somewhat whiter than black due to European immigration; in Cairo there are also many Europeans, but the native population is mulatto; these mulattoes have dark skin; in Thebes most of the inhabitants are rather dark-skinned mulattoes, with a high percentage of blacks, and in the Anglo-Egyptian Sudan there are many more blacks than mulattos and very few whites, most of them between them Europeans. Some of these blacks do not have the general characteristics of West African blacks: their hair is woolly. A number of raven-skinned, frizzy-haired blacks have an almost Greek profile. A Levantine component is also visible in part of the population. Brief,

The inhabitants of southern Persia are still mostly Negroid. Some are pure blacks, like the Bombassis. The Susians in the lower Euphrates valley are also strongly Negroid. Throughout this region of the Near East, the slave trade has always provided large numbers of "pure" blacks and blacks continue to enter the harems. Blacks in this region also marry white women.

J. A. Rogers, Sex and Race, Negro-Caucasian Mixing in All Ages and All Lands, Volume I : The Old World. New York, J. A. Rogers, 1941, extrait, trad. de l’américain par B.K.

(1a) David Samuel, Margoliouth, Mohammed , London, 1927, p. 63.

(1b) Emile Dermenghem, The Life of Muhammad , p. 5, London, 1930.

(2) Islamic Review , vol. 20, p. 220, June-July 1932.

(3) A Study of History , vol. I, London, 1934, p. 226; here is the complete quotation: “The different races have not doubted that the ancient author of the species had precisely their characters. On this point, on this one alone, their traditions are unanimous. The whites made themselves an Adam and an Eve whom Blumenbach would have declared Caucasian; and a book, frivolous in appearance, but full of just observations and exact facts, The Thousand and One Nightss, says that certain negroes give Adam and his wife for blacks; that, these authors of mankind having been created in the image of God, God is also black, and the angels likewise, and that the prophet of God was naturally too favored to show white skin to his disciples. (

4) Intellectual Development of Europe , New York, 1863, p. 348. The ancient Norse had nothing to do with “culture” and its abstract knowledge and values, the development of which in a society is proportional to the importance of the feminine, lunar, aphrodisian element.

"When I hear the word 'culture', Baldur von Shirach rightly slapped in 1933, taking up Friederich Thiemann's point and suiting the action to the word, I take out my revolver".

(5)The Making of Europe , p. 152. New York, 1932 ; Philip Khuri Hitti, History of the Arabs , London, 1937, p. 382.

(6) Al-Mas'ûdî, The Golden Prairies , vol. I, p. 163-67 ; vol. Ill, chap. 33, Paris, 1863.

(7) Philip Khuri Hitti, op. cit. ., p. 467-6

(8) Nefzawi, The Perfumed Garden . History of the Negro , pp. 107-1 44-72, Paris, 1927.

(9) Ibn Khallikan, Biographical Dictionary , (trans. MacGuckin of Slane), Vol I no 32 111. Pans, 1842-71.

(10) lbn Khallikan, Biographical Dictionary , (McGuckin of Slane), Vol II, pp 524 et seq., Paris. 1842.

(11) Job Ludolphus.A New History of Ethiopia , book I, chap. 14, Samuel Smith, London, 1682.

(12) lbn Khallikan, op. cit. ., vol. 1, p. 17.

(13) Saadi, Golistan , ed. Sir Edward Arnold, p. 80-1, 1899.

(14) See note 39.

(15) See note 40.

(16) Morié, Louis-J., History of Ethiopia , Vol. II, p. 33, Paris, 1904.

(17) P. 281-297, Paris, 1927.

(18) Vol. 1, pp. 1-16, 6. 71 : Vol. II. p. 49: Vol. IV, p. 245-60, 253, 278.

(19) Memoirs , vol. III. p. 152-54, 259-7 Paris, 1904.

(20) It should be noted that the population of the Arabian Peninsula was already fairly mixed, according to an author quoted by Rogers himself, Margoliouth. (NdT)

(21) Augustus Henry Keane, Man, Past and Present , Cambridge, 1920, p. 64.

Racial mixing in Islam ( 2 )

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The racial mix in North Africa took a direction almost opposite to that which it followed in the United States. In the Maghreb, white people with fair skin were introduced as slaves and white women with fair skin as concubines of mulattos, dark-skinned whites and blacks.

In the 8th century, this process has probably been going on for thousands of years. From the time before Julius Caesar until the first part of the 19th century, the corsairs, who were mostly nigroids, pillaged Europe’s ships and coasts to the north of the British Isles.

With the invasion of Spain by the Moors in 711, the number of white prisoners in Africa increased ( ... ) For four centuries, from 1400 to 1800, European sovereigns had to pay the ransom of white Christians enslaved in Africa.

Holland, Sweden, Denmark, Spain and even the United States, once independent, had to pay ransoms to these nigga corsairs. American whites were captured on the high seas and taken as slaves to Sudan. The United States repeatedly sent warships to Africa to free them.

Father Busnot, sent by Louis XIV to negotiate with Moulay Ismaël, emperor of Morocco, the release of French prisoners, evokes their fate and their number with compassion. Pidou de Saint-Olon, another Frenchman who went to Morocco at that time, said de Moulay Ismaël: « [ Il ] made a sign to the French slaves to approach, and [ they all threw themselves ] belly on the ground at his feet ... » ( 22 ). Africans treated their white slaves as harshly as American settlers treated black people, except that Christians always had the opportunity to convert to Islam, a step that most of them were reluctant to take.

J. G. Jackson, another writer of the time, says: « They [ the Moors ] took Christian captives into the desert to sell them in the various markets that stood there, because they quickly realized that they were unusable, or much lower than the black slaves of Timbuktu. » After taking three days to get to a market, five, sometimes two weeks, to another, they are finally put up for sale and Jewish itinerant traders, who come from Wedinoon to sell their goods, manage to exchange them for tobacco, salt, fabrics or anything else, depending on the circumstances and return to Wedinoon with their purchases ( 23 ).

Frederick Moore says: « All historical sources agree that thousands of Christian slaves, mostly British, were sold to the white slave market in Salli. The features of many of the city's current residents are distinctly European. Here, there seems to be less mixing with black blood than in other cities [ in the region ]; many residents are as white as Europeans ( 24 ). »

Jackson adds, to the mestizos of this region: « The color of their skin, because of marriages or sexual relations with members of the Sudanese race, has a wide variety of shades ranging from black to white: every time people come across a Moorish with blue or gray eyes, he suspects her of being the descendant of a Christian renegade. »

Adolphe Bloch gave this precise description of the current race of the Moors: « Indeed, the race which gave birth to the Moroccans can only be that of the African Negroes, because the same black type, with more or less Caucasian features, is found up to Senegal, on the right bank of the river, not to mention that it has also been recognized in various parts of the Sahara, at Tafilett, at Touat, at Oued-Righ, at Nefzaouâ, at Fezzan, and from there comes that there are black Moors who still have thick lips, resulting from the nigga offspring and not from the mixture. »

« As for the White, swarthy or tanned Moors, they are none other ( apart from the Arabs ) than close relatives of the Black Moors with whom they form varieties of the same breed; and as well as among Europeans we can see blondes, browns and chestnuts in the middle of the same population, as well we can see Moroccans of all colors in the same agglomeration, without there being any need to look at them as real mulattoes ( 25 ). »

This is a fact that those who speak of « Hamites » neglect. « Hamite » and even Semite is just a given type of mulatto. My impression on the population of the indigenous districts of Moroccan cities is that, apart from clothing and customs, it is very similar to that of the black districts of the United States.

Voltaire too, a contemporary of Moulai Ismaël, wrote about white slaves in Morocco in the eleventh chapter of Candid. One of the characters in this news is the beautiful daughter of Pope Urban X and the Princess of Palestrine, who was captured by a Moorish corsair, an abominable « Negro » which makes it its mistress and « which [ coits ] again [ it ] do a lot of honor.

These Moorish corsairs have dominated the northwestern coasts of Scotland for centuries. « Allan McRuari, the 15th century black-skinned pirate, writes David McRitchie in a book on these corsairs, is a remarkable example of these black invaders ». George Hardy said: « The Merindes ( Maures ) took advantage of their maritime situation to create a powerful fleet and wage fierce combat to the Christian countries of the Mediterranean. »

« From their ports left armed ships with a crew of proven bravery and equipped by municipal companies. These « corsairs » descended unexpectedly on the coasts or islands of the Mediterranean and sold as slaves the sailors and the passengers whom they captured along the way. A real terror reigned in the Mediterranean ... They ravaged the coasts of Portugal, Spain and the south of France. And they even pushed to Britain ( 26 ). »

George I of England in his Speech from the Throne of October 19, 1721 speaks of « many of my subjects delivered from slavery » under a treaty concluded with Moulay Ismaël According to C. B. Driscoll, these corsairs took the castle of Baltimore in 1631 and their black chief, A. H. Krussa, kidnapped Marie, daughter of Sir Fineen O’Driscoll, master of the castle ( 27 ).

Some of these white European women found themselves in the sultans' harems and reached important positions there. One of the best known was Shams Ed Douha ( The Sun of Morning ), the favorite wife of Abu Hassan Ali, the famous « Sultan noir ». Their common grave in Sheila is one of the architectural jewels of Morocco ( 28 ).

Moulay Ismaël, the « Louis XIV African », the most famous sovereign of Morocco and the son of a black slave with an ungrateful physique, had one of the greatest harems in history. Father Busnot who visited him said that his favorite wife was a huge woman as black as coal ; his second favorite, an Englishwoman who had been captured at the age of fifteen and the third a other black woman, whose son succeeded Moulay Ismaël.

Moulay Ismaël's greatest general was a Negro, Emsaël, whose favorite, Zoraide, was French. Bernardin de Saint-Pierre, the author of Paul and Virginia, was inspired by this mixed marriage to write a satire on the treatment of blacks in America and the conviction of whites that their color makes them superior. In his room Emsaël and Zoraide or the white slaves of black people in Morocco, two of the generals of Emsaël discuss the marriage of their leader with a white woman :

Annibal.

It is Zoraïde who is the cause of the disorders which arrive among ours. Every day she gets some new grace for them with Emsaël. I do not know why our great general married a woman of this color. She must have seduced him by some charm. Our black women are more beautiful, better made, more cheerful, more lively, stronger, and yet more subject to their husbands than white women.

Balabou.

Zoraïde should not be despised because she is white. God gave him a soul like me and you.

Annibal.

I don't despise her for that. It is enough that she is the wife of our general. But how can he have had so little taste ? We can see white people becoming in love with black people, but very few black people like white women.

Balabou.

You are right. The black color is the natural color of men and women. It’s the sun that gives it, and it never fades. The white color, on the contrary, is a sick color that can only be stored in the shade. All these white people in Europe have effeminate faces ( 29 ).

An West Indian by the name of Aimée also became very influential in the East. Captured on the high seas in 1789, when she returned to Martinique, she was sold as a slave. Later, it was bought by the sultan of Turkey and became sultana Validé and the mother of the heir to the throne. ( 30 )

Incidentally, Moulay Ismaël made an offer of marriage to the princess of Conti ( ... ), essentially, it seems, to seal his friendship with the king of France. The princess refused, arguing that the Moroccan leader already had enough women.

Morocco was the scene of a mixture of black blood and white blood as important as that which occurred in the south of the United States, except that it was the blacks who imposed their law. But, as has already been said, there were no unfortunate consequences for white people, except for those who refused to embrace Islam. Moulay Ismaël's grand admiral was a white man, Abdalla Ben Aicha who captured hundreds of European ships and was later appointed ambassador to the court of Louis XIV.

Moulay Ismaël also brought hundreds of thousands of unmixed blacks from the South through the desert and installed them in his empire. He made them a praetorian guard of 150,000 black ( the loyal Boukharis ), with whom he dominated his subjects and his neighbors. It was forbidden for these blacks to have relations with the population. After his death, they ruled the empire for a long time. Moulay Ismaël also had a smaller army of white slaves.

The brother of the last sultan, who is still alive, is black with coal.

Algeria and Tunis

What Flournoy says about the mixture of races in Morocco, namely that a considerable part of the population, in particular the aristocracy and the royal family, has black blood in the veins ( 31 ), is also true of Algeria and Tunis, although to a lesser extent.

A large number of white prisoners were also taken to Algiers, one of the great bastions of African corsairs. Algeria and Tunisia were once under Moroccan domination.

Morgan, in his History of Barbary and Algiers, evokes Hamida, a « mulatto », sovereign of Ténès, who conquered Tunis in 1544 and who was « handsome speaker, placid and fearless ( 32 ). » He also appoints other black leaders from North Africa. Blacks and nigroids still constitute the largest part of the Algerian population and in particular the soldiers. The proportion is slightly lower in Tunis, but it is also large or even greater in Tripoli ( Libya ). When the late Professor H. B. Moens showed the Bey of Tunis photographs of young Negro-American girls, he asked him: « How is it that they look like some of my subjects ? » This fact is confirmed by the 174 portraits of North Africans reproduced by Bertholon and Chantre ( 33 ).

The Byzantine Empire ( later the Turkish Empire )

The Byzantine Empire, or Eastern Roman Empire, included what is now Asian Turkey, European Turkey, Bulgaria, Greece, Romania, Albania, Yugoslavia, Sicily, the tip of the Italian boot and Sardinia, with Constantinople as capital.

This empire was also a great melting pot. Arabs, Greeks, Armenians, Jews, Nordics, blacks, all were gathered there and mingled there. Byzantium had close cultural and commercial ties with Ethiopia ( 34 ) Byzantine leaders borrowed their title of Basileus ( 35 ) from Ethiopia and took charge of the Christianization of the Empire. Later, at the request of Byzantium, Abrahama, emperor of Ethiopia, sent an army to Yemen across the Red Sea to the rescue of Christians persecuted by the Jewish sovereign Dhu Nowas. This intervention is at the origin of the war which has opposed Islam and Christianity ( 36 ) for over a thousand years.

Steven Runciman says of the Byzantine period that « Races throughout the Mediterranean world amalgamated there ... The Byzantines were almost devoid of racial prejudice. If it is true that Justinian II raised protests, when he married his black cook to a lady of the Roman nobility, it was, according to him, for reasons that were less racial than social ( 37 ).

The greatest sovereign of Byzantium, Nicéphore Phocas ( 912-969 ) was a black Arabic. Luitprand, bishop of Cremona, who met him, declared that he was « black » ( 38 ). As for the southern part of the Byzantine Empire, which went to Sicily, it was for a long time under the domination of African corsairs.

In 904, Leon the African invaded southern Greece with 54 ships and 10,800 blacks and occupied it, until Nicéphore Phocas chased it ( 39 ). Greek kings always bear the title of Basileus.

In 1453 Constantinople, the capital and the last bastion of Christianity in the East, was taken by the Turks. Under the Turks, blacks entered the highest positions. Some of their most valiant generals were blacks. He was a gigantic negro, Hassan, who was the first to climb the walls of Constantinople during the siege and to open the breach which allowed the Turks to take it. Later, the Turks entered Hungary, Switzerland and Austria to the gates of Vienna, mixing their blood with that of the vanquished in their advance. The nigga blood visible in a number of Hungarians and Austrians is probably due to the Turkish invasion.

Goethe's genealogical line, the largest of all German writers, dates back to this Turkish nigga stock. In addition, there are two Mohrs – « negroes » in German – in his family tree ( 39a ). Goethe was swarthy and had fleshy lips, as shown above all by his first portraits. As for Bulgarians, this word itself means « the black people ». Those who have traveled to this region of Eastern Europe could not help being struck by the negroids of a number of its inhabitants.

Black people, mainly women, were brought in large numbers from Sudan and Ethiopia to Turkish harems. Sultan Abdul-Hamid loved negroes so much that when the slavery of blacks in Egypt was condemned, he founded a Turkish village entirely made up of pure black « » from which he made his servants and his eunuchs.

Some of the Turkish negroes enjoyed almost royal power until 1907. Others lacked only the title to be sultans. This is explained by the fact that black people were very famous for their loyalty.

India

A large number of black Africans have also visited India as mercenaries, slaves or traders under Islam. Some of them became prime ministers, great generals, great admirals and, for several, great sultans. The Nababs, or nabobs, are of Ethiopian descent. The hard work, skill and political sense of the Ethiopians largely contributed to making India the rich and prosperous country that the Portuguese and, later, the French and the English found on their arrival in this part of the world ( 40 ).

One of India’s greatest black leaders was Malik Ambar ( 41 ), governor of Bombay and Deccan until his death in 1628. Another was Malik Andeel ( 42 ) who reigned in Bengal from 1481 to 1494. The Moors of Spain and Morocco were also powerful in India before the arrival of Europeans.

The Portuguese mixed so much with the natives that they soon became more Indian than European. According to Campos, « the number of marriages between Portuguese and Indians was enormous throughout India ( 43 ) ». The same was true, to a large extent, of the French. When the English arrived in India in 1628, they too, having left their wives behind, readily married natives. Thus, a large amount of European white blood spilled into the Indian population.

Today there are hundreds of thousands, if not millions, of half-blood, Eurasians, in India and Burma. Some Eurasian groups, such as the Ceylan Burghers, have their own castes.

Cedric Dover, an expert on the subject, gives an impressive list of great white Indians, known Europeans who married Indian and Eurasians who married white women of the upper classes. Lord Liverpool, Prime Minister of England for fifteen years in the fight against Napoleon, had a Eurasian mother. In the Acts of the Victoria Society, one of the speakers speaks of an extraordinary contemporary British genius « which » has oriental blood in the veins « » it does not give its name (. Certain ( e ) s English aristocrats ( es ) married families of moguls, who, as has been said, were at the origin of Negro-African descent. Dover says :« The history of these Euindian alliances could be the subject of a romantic book which would shed light on the history of many aristocratic families which no one suspects today of having been affected by the mixing ( 44 ). »

With regard to some of the most modern aspects of the mix of breeds in the East, in particular the white slave trade, we will deal with them in due course.

J. AT. Rogers, Sex and Race, Negro-Caucasian Mixing in All Ages and All Lands, Volume I: The Old World. New York, 1941, extract, trad. of American by B.K.

( 22 ) See J.A. Rogers, 100 Amazing Facts About The Negro, 18th ed, p. 37-45.

( 23 ) James Gray Jackson, An Account of the Empire of Morocco, London, 1809, p. 272-81.

( 24 ) Frederick Moore, The Passing of Morocco, Houghton Mifflin & co., London, 1908, p. 133-4.

( 25 ) <http://www.persee.fr/web/revues/home/prescript/article/bmsap_0037-8984_1903_num_4_1_6539>. [ N.d.T. ]

( 26 ) Georges Hardy and Paul Aurès, The Great Steps in the History of Morocco, Paris, 1921, p. 50-4.

( 27 ) Charles B. Driscoll, Dubloons, New York, 1930, p. 290-304.

( 28 ) V.C. Scott O’Connor, A Vision of Morocco, T. Butterworth, London, 1923, p. 99-100.

( 29 ) In Maurice Soumeau, Caen, 1905.

( 30 ) Morton, B. AT. The Veiled Empress, New York, 1923, p. 291.

( 31 ) Francis R. Flournoy, British Policy Towards Morocco in the Age of Palmerston ( 1830-1865 ), Baltimore, 1935, p. 17.

( 32 ) Ibid., p. 245. 345, 370, 384, 1728.

( 33 ) L.J. Bertholon, Anthropological research in eastern Berberia, flight. II. Lyon, 1913.

( 34 ) Frobenius, Voice of Africa ( chapter on Byzantium, Vol. II ), London, 1910-12.

( 35 ) Ibid.; Charles Diehl, Byzantine Africa, Paris, 1896.

( 36 ) W.B., Harris, Yemen, Edinburgh, 1843, p. 317-321; William Muir, Life of Muhammad, London, 1894.

( 37 ) Steven Runciman, Byzantine Civilization, London, 1933, p. 180-2.

( 38 ) Charles Diehl, Byzantine Portraits, ( trad. Harold Bell ), New York, 1927, p. 215; « This Nicéphore seemed to me a real monster. It has a size of Pygmy, a big head, small eyes, a short, wide, thick beard, intertwined with white & black, a very short collar, very long & very black hair, an Ethiopian complexion & capable of scaring anyone who meets him in the dark of the night, long thighs, short legs, a rubbed off & worn coat, a foreign shoe, a spicy & offensive language, a hidden & deceitful spirit. » <http://remacle.org/bloodwolf/historiens/liutprand/ambassade.htm>. [ N.d.T. ]

( 39 ) Gustave Schlumberger, A Byzantine Emperor in the 10th Century, Paris, 1911, p. 34.

( 39a ) Carl Knetsch, Goethes Ahnen, p. 19 and Table 12, Leipzig, 1908, p. 28-31; Robert Sommer, Familienforschung und Vererbungslehre, Leipzig, 1907, p. 107-206,. Other sources on the ancestry of Goethe in Nature Knows No Color-Line, p. 131.

( 40 ) D.R. Benaji, Bombay and the Sidis, London, 1932.

( 41 ) J.D.B. Gribble, History of the Deccan, Flight. I, p. 51, 100, 104-5, 125-6, 251-62.

London, 1896. Balfour, Encyclopedia of India ( see Negro Races); Ferishtah, Rise of the Mohammedan Power in India, flight. IV, p. 341.

( 42 ) Charles Stewart, History of Bengal, London, 1813, p. 100-8.

( 43 ) J.J.A. Campos, History of the Portuguese in Bengal, Calcutta, 1919, p. 171-2, 177-203 ( still it should be noted that the Portuguese were already masturbated with Semite at the time when Portugal embarked on the colonial adventure, following the invasion of the Iberian Peninsula by the Arab armies from 711; see « The Genetic Legacy of Religious Diversity and Intolerance: Paternal Lineages of Christians, Jews, and Muslims in the Iberian Peninsula », [http://www.cell.com/AJHG/abstract/S0002-9297(08)00592-2](http://www.cell.com/AJHG/abstract/S0002-9297%2808%2900592-2); similarly, as a flood of Semitic blood already flowed through the veins of the oldest families of the British aristocracy from the « Middle Ages », as Sir Burton recalls in The Jew, the Gypsy and El Islam, it is hardly surprising that, « When the English arrived in India in 1628, too, having left their wives behind, [ they ] willingly married natives… » Here is a list of families in question : <http://www.big-lies.org/jews/jews-thorkelson.html>. What about the French ? [ N.d.T. ] )

( 44 ) Cedric Dover, Half Caste, p. 117-120, 178-80, London, 1937. The famous Lord Fisher, admiral of the 1841-1920 Fleet, had Indian blood in his veins.