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The Greeks regarded Egypt as one of the great centres of learning and built their famous library at Alexandria. Greek geographer Strabo (64 BC-25 A.C.) said: 'The Egyptian priests are supreme in the science of the sky. Mysterious and reluctant to communicate, they eventually let themselves be persuaded, after much soliciting, to impart some of their precepts; although they conceal the greater part. They revealed to the Greeks the secrets of the full year, whom the latter ignored as with many other things...'. Dion Chrystomenos (30 A.C.) also pointed out : 'The Egyptian priests much mocked the Greeks because, on many things, they have never known the truth...'.

Religion was an extremely important aspect of these pagan empires. The Greeks called themselves 'Hellenes' and their country 'Hellas' but the Romans called them Greeks and Greece respectively. For the Greeks to be a Hellene was to be of the same stock and the same speech but Greek historian Herodotus wrote 'to worship the same gods and keep the same customs'.

Virtually all ideas on religion, that is classical mythology originated from Egypt including the story about the lost continent of Atlantis (same priesthood!).

Amon-Ra was the first diety worshipped in the early kingdoms of the Nile Valley. The Greeks called him Zeus. Alexander of Macedonia invoked Amon's name to maintain control over Egypt during his occupation. There is even a myth about the origins of Alexander. His mother, Olympias claimed that Zeus- Ammon had made love to her, making her son the ultimate contender to the throne of Macedonia and Greece.

Neatnaebus, King of Egypt was both a great sorcerer and a great astrologer. It is said that he stood beside his daughter Olympias when she was about to give birth to Alexander of Macedon. Having cast a horoscope for the day and hour, he persuaded her to withold the birth until he gave the word. At the most propitious moment, he gave it, then told her that her child would become master of the world.

Another folklore even maintained that he had been fathered by Nectanebo 2nd, the last native pharaoh.

"Alexander depicted as Egyptian Pharaoh"



On displacing the Persians from Turkey (333 BC) and parts of the Middle East (Tyre), Alexander invaded Egypt in 332 BC. He worshipped Egyptian gods at Heliopolis and Memphis. At Memphis, he sacrificed to Apis, the Greek term for Hapi, the sacred Egyptian bull, and was crowned with the traditional double crown of the pharaohs (Egyptian Pharaohs were known as Bull rulers); the native priests were placated and their religion encouraged. He visited the oracle of Zeus Ammon at Siwa. Here he was hailed as son of Ammon and Pharaoh [116].

Alexander adopted the dress, religion and conduct of a pharaoh just like his Persian predecessors Cambyses (525-521 BC) and Darius (521-485 BC) who were frequently represented in traditional pharaohnic iconography. Cambyses, it was widely rumoured, was the son of an Egyptian princess, and Darius was inclined to spend as much time as possible in Egypt.

Alexander conquered the rest of the Persian Empire going up to its eastern flank - the Indus region. Throughout the empire, seventy cities were built bearing Alexander's name, Alexandria. For example, Ghazni, Herat, Kabul and Kandahar in Afghanistan were once called Alexandria. The aim was to impose pagan beliefs throughout and assistance was provided by the Children of Israel translating their books into Greek.

The last year of Alexander's life was marked by an ever-increasing belief in his own power and infallibility, which culminated in the demand that his dominions should recognise him as a god. Compare with Pharaoh who when confronted by Prophet Musa (pbuh) proclaimed: 'I am your lord Most High' [Quran 79:24] i.e. same Pharaohnic system.

Alexander was planning to attack Arabia when he died in Babylon (where the Children of Israel had staying having being led into captivity by Nubecadnezzar). His body was taken to Egypt, first to Memphis and then to Alexandria. There is a detail from the temple of Amun-Ra at Luxor depicting Alexander in the presence of Horus.

During all this period, Rome had been little more than a village. Its power did not reach the Mediterranean until some 200 years after Alexander. In the 140s BC, Greece became a province of the Roman empire. A New Order.

The Romans adopted Greek myths and identified with Greek gods (same priesthood!), and simply changed their names, adding one new one for themselves, Janus - a two-faced god, from where the name January is derived. Julius Caesar adopted the Egyptian solar calendar which survived till the Middle Ages. Roman legend claimed that Julius Caesar's real mother become pregnant by a snake, probably symbolising, like Alexander before him, Zeus-Ammon in his snake form. Emperor Hadrian brought obelisks from Egypt; and Augustus erected an enormous sundial, the Horologium, with an obelisk brought from Egypt as a pointer.

When Hannibal from Carthage in North Africa crossed the Alps with elephants to attack Rome (218-201 BC) in the Punic Wars, he was out to destroy the Pharaohnic power behind the emerging Roman Empire. Thereafter, the Romans colonised a strip of the North African coast deploying a legion, to prevent further attacks from Africa and continued with expanding their pagan empire to North-West Europe, reaching as far as Scotland. During the second Punic War, a black stone of the cult of Cybele was brought from Anatolia and installed in a temple on the Palatine (imperial Palace complex that overlooked the Circus Maximus) in obedience to a prophecy which foretold she would help the Romans against Hannibal. (The Circus Maximus housed at least one obelisk.

The Egyptians believed in the existence of a great bull in the sky represented by the constellation Taurus (the Egyptians believed in the sacred Apis bulls at Memphis). This celestial bull is connected with Orion the Hunter in Greek mythology and in Persian mythology, this bull was slain by their leading deity, Mithra. Indeed Mithraism was the dominant religion of the Roman Empire before 'Christianity' became the 'state' religion, where Mithras was a warrior god introduced from Persia. There was one ritual in which the Roman adherent stepped down into a pit where he or she was bathed in the blood of a bull sacrificed above, as the blood was perceived to be the source of life; in some cases this ceremony was performed on behalf of the emperor and state.

Around 0 AC, Allah (swt) sent the penultimate Prophet (saw) of Islam, namely Isa / Jesus (pbuh)

to the Children of Israel [Quran 2:136, 3:49, 3:84]. The Children of Israel had a habit of slaying their prophets, including Prophet Isa (pbuh) [Quran 2:81, 2:91, 12:9, 4:157]. After Prophet Isa (pbuh) departed, Saul of Tarsus (6 BC-67 AC (also known as St.Paul) began persecuting some of the true followers of Prophet Isa (pbuh) for there were some [Quran 3:52, 5:111-112, 61:14]. When Saul realised that he was failing, he concocted a story in 33 AC claiming that he had a vision in which Prophet Isa (pbuh) spoke to him!

Thereafter, Saul took the teachings of Prophet Isa (pbuh) in a corrupted form to the Romans / Europeans and mixed them up with existing pagan rituals, including retaining their foreskins, accustomed diets and solar worship (Christmas, Easter, Sunday, etc); notwithstanding that Prophet Isa (pbuh), was a Prophet of Islam and a Muslim [Quran 3:52], who came from the tribe of the Children of Israel and ONLY FOR the Children of Israel [Quran 3:49, 43:59], to confirm what had come before i.e. Prophet Moses (pbuh) and the Torah / Old Testament [Quran 3:48, 3:50, 5:46, 61:6]. Prophet Isa (pbuh) was NOT a Christian, did not preach Christianity, nor did he come for the Romans / Europeans or for the whole of mankind. The faith that Paul preached could as well take the name Paulianity [74]. As truth stands clear from error [Quran 2:109], this fact is even acknowledged by enlightened Europeans, in particular ex-Anglican, A. N. Wilson, who in his book 'Paul: the mind of the Apostle', claims that Paul was a Temple policeman; paid by the Chief Priests; co-operated with the Romans; who 'invented Christianity' by borrowing largely from Greek and other pagan religious traditions such as Mytharism.

In any case, the Islamic teachings of Prophet Isa (pbuh) undermined the pagan Roman Empire. In 284 AC the Empire divided into two, ruled from two capitals just as the Islamic teachings of Prophet Moses (pbuh) led to the collapse of the Pharaohnic Egyptian Empire. In an attempt to unite the divided empire, the illiterate Roman Emperor Constantine, through an interpreter and in the presence of Pope Melchiades (a Black African!) converted to 'Christianity' in 312 AC, based on the corrupt teachings of Saul of Tarsus [21].

There were other African Popes such as Victor 1st (189-199 AC) and Gelasius 1st (March, 492-496 AC). Gelasius was the son of a Nubian called Valerius. Gelasius laid the basis for the modern Catholic theory of church and state when he evolved the notion that the world is divided into two spheres, one to be controlled by the Church and other by the civil power.

There were also many African saints such as St.Augustine of Hippo (345-430 AC). These Christian Africans had a gigantic influence on the development of 'Christian' theology, religion and 'civilisation' in Europe. For example, Augustine wrote many books in which he supports the combining of temporal / secular with spiritual power, the application of which was partly responsible for the Crusades waged on behalf of the church and the development of Europe in later centuries [14]. He also introduced infant baptism and developed the doctrine that of the fall and original sin, as both corruption and guilt. Augustine's ideas are followed to this day by monks, nuns, priests, canons, friars and hermits. His writings influenced individuals like Martin Luther who went on to form his own sect in Augsburg, Germany. However, the foreign policy of the 'enlightened and progressive' Protestants was exactly the same as the Catholics, namely the slavery, genocide, theft, Christianisation of non-white, non-Western, non-Christian people, but at increased levels of magnitude and efficiency!

Racism against Africans and the destruction of Africa and its Muslim population was a systematic

attempt to conceal the African origins and organisers of mischief, corruption on the earth and pagan empire- building starting with Pharaohic Egypt. See pyramid on US dollar Bill and obelisk in front of White House and Vatican.

Web page <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous> shows that African Royalty were actually marrying European Royalty during the brutal Atlantic Slave Trade.

Slavery was NOT about economics or racism. Slavery did not start with European politicians or merchants but with The Church. In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of Africans for the purpose of their conversion to Christianity and exploitation in the labour market as chattel property. This satanic scheme speedily gained the sanctimonious blessing of the Pharaoh (Pope) and became a standard policy of the Vatican, and later of the Protestant churches. [3].

A bull of Pharaoh Nicholas 5th instructed his followers to `attack, subject, and reduce to perpetual slavery the Saracens, Pagans and other enemies of Christ, southward from Cape Bojador and including all the coast of Guinea'.

Why ?

Following the destruction of Baghdad in 1258 by Christian-backed Mongols, the only remaining intellectual Islamic states were in Africa. Africa was home to several Islamic universities, namely Fez, Timbuktu, Jenne and Al-Azhar, with many Faculties including Law, Medicine, Grammar, Building, Crafts, Manufacturing and Geography, and they attracted scholars from all over the Muslim world. Even though, two-thirds of the world's supply of gold came from West Africa during the Middle Ages, more profit was made from the sale of books. Arabic was not only the language of religion and learning, but it was also the language of trade and commerce. On his way to Mecca in the 1320s, Mansa Musa of Mali stated that his brother, Abu Bukhari, had sent two expeditions, one of four hundred ships and the other of two thousand, across the Atlantic. Various writers have pointed out, of West African traders in the Americas prior to the Europeans, even Columbus in his diaries [2 & 3].

This is not surprising because Islam is a universal religion. Allah (swt) is the Lord of the East, and the West [73:9]. Furthermore, the Last Prophet (saw) had come for the whole of mankind, the Last Message had been delivered and Islam had been completed [5:4]. Muslims were inclined to do: trade, missionary work to the whole of mankind, defend borders; expand the Islamic State, migrate (the Islamic calendar reminds of Migration), etc.

In addition, Muslims were sailors, geographers, astronomers, scientists. For example, it was reported in part 3 of the Weekend Section of Financial Times November 16 / November 17 1996, that in 793 AC, Al- Biruni, an Afghan scientist in the Punjab had calculated the earth's circumference [54]. Thus, Muslims had already ascertained that the earth was round, 700 years before the Europeans. More importantly, Muslims travelled using the stars and the winds as the following ayats from the Holy Quran reveal:

6:97. It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea. We detail Our Signs for people who know.

10:22. He it is Who enabled you to traverse through land and sea; so that ye even board ships they

sail with them with a favourable wind...

30 46. Among His Signs is this that He sends the Winds as heralds of Glad Tidings giving you a taste of His (Grace and) Mercy that the ships may sail by His Command and that ye may seek of His Bounty in order that ye may be grateful.

Furthermore, Ancient Egyptians knew the world was round and one of the first countries that the Arabs brought the Last Message to, was Egypt in 641/2 AC. One of the first Islamic universities was built in Egypt, namely Al-Azhar. Furthermore, it is alleged that Muslims studied Greek works including Ptolemy who wrote the world was round. Unlike Christians then, Muslims faced few obstacles to trade and spreading Islam throughout the world. When the Church discovered that Muslims from West Africa were actually doing so, they launched the Naval Crusade and the brutal slavery of West Africans.

If slavery was about economics then Britain - the largest slave dealing nation would be in far better economic shape than the twice-defeated Germany. Not so. Britain was reduced to living on rations at the end of the Second World War. Indeed the colonies represented only a third of British foreign commercial interests. Only by the second world war, when the empire was in terminal decline, did trade between Britain and the colonies reach a peak of 35% of all British trade. So much for imperialism being the handmaid of mercantilist capitalism [98].

Anyway, in 312 AC, through Constantine's 'conversion', the Roman Catholic Church was born and Church and State became ONE.

Pagan temple treasures were then used to support a major church-building programme that included the first St. Peter's in Rome and churches over the holy places of Bethlehem and Jerusalem.

Constantine then founded the city of Constantinople in 3?? AC. - a highly strategic location - the gateway between the East and West, from where to spread Kufr (paganism) under the guise of a new ideology, Christianity.

Constantine retained the pagan high priest's title of Pontifex Maximus. This is an interesting title because the Greek god, Hermes* also known as Thoth was the leader of the Egyptian priesthood and its first Pontifex Maximus. This title, survives today and applies to the Pope. Also, the pontiff is usually surrounded with ceremonial flabella - giant ostrich feather fans, which derived, via the court of Byzantium, from the Pharaohs [68].

*Thoth / Hermes was reputed to be imbued with infinite wisdom; invented numbers and calculation; geometry and astronomy; science; the alphabet and hieroglyphic writing; and built the pyramids.

Islamically though, Allah (swt) had taught man to read and write.

For a decade Constantine's coins continued to feature some of the pagan gods, notably his own favourite diety, the Unconquered Sun. Constantine continued to identify the sun with the Christian God in some way - a belief made easier by the tendency of Christian writers and artists to use sun imagery in portraying Christ. For them Christ is the source of light and salvation and a mosaic from a third-century tomb found under St. Peter's, Rome, even shows him as the sun God

in a chariot. In 321 A.C., Constantine made the first day of the week a holiday, he called it 'the venerable day of the Sun' (Sunday).

The Christian church took over many pagan ideas and images. In Rome, the Emperor Nero had an image of Zeus / Jupiter painted on the domed ceiling of the throne room of his palace. Later, in Constantinople, another portrait was similarly placed above the imperial throne but by this time, the face was called the face of Christ. In the time of Archbishop Gennadius, who was the patriarch of Constantinople from 458 to 471 A.C., a certain painter made an icon, at the instigation of a pagan, portraying Christ in the likeness of Zeus.

The birthday of Mithras on the twenty-fifth of December became the celebration of Christ's birth. Saturnalia, the Roman winter festival of 17-21 of December, provided the merriment, gift-giving and candles typical of later Christmas holidays. Some pagan customs, were later Christianised, for example the use of candles, incense and garlands.

The cult of saints and martyrs grew rapidly in the 4th century, another example of the blending of the old paganism with Christianity. The Christian historian Theodoret boasts that in many places saints and martyrs took the place of pagan gods, and their shrines the place of pagan temples. For example, Vatican City has been the papal residence since 5th century A.C. The city is named after Mons Vaticanus, the Roman hill on which it stands, and the hill's name comes from the Latin Vaticina, meaning a place of divination. It was the site of a pre-Christian shrine! [23]

The Egyptians also believed in the Trinity consisting of Osiris, his wife Isis (Great Virgin / Mother of God) and their son Horus. The Hindu Trinity comprised of Vishnu (the preserver), Shiva (the destroyer) and Brahma (soul and origin of the universe). The cult of Isis even flourished in Imperial Rome.

As with other pagan beliefs, the concept of Trinity found its way into the Greco-Roman 'civilisation' several centuries later, where the Trinity eventually became 'The Father, The Son and The Holy Ghost'. The veneration of the Virgin Mary was probably stimulated by parallels in pagan religion. Some scholars believe that the worship of Artemis (Diana) was transferred to Mary. Ephesus, a city which belonged to Artemis until the end of the pagan era, was also associated with Mary from an early date. Many people connected Mary with Isis, the Egyptian goddess whose worship had spread throughout the empire in the Christian era. Isis in her travels became identified with many other goddesses, including Artemis, and was the 'universal mother' of later pagan religion. The devotees of Isis, herself called 'the Great Virgin' and 'Mother of the God', naturally tended to look to Mary for comfort. Some surviving images of Isis holding the child Horus are in a pose remarkably similar to that of some early Christian madonnas. However, the original aim of titles such as 'bearer of God' for Mary was to honour the divine Son.

The monastic way of life also originated in Egypt in the early centuries A.C., where some men adopted a solitary, wandering life as recluses or hermits. The word monastery derives from Greek. Even Crucifixion - allegedly a 'Roman' form of torture / death has its origins from Egypt [Quran 7:124, 20:71, 26:49].

Days of the week in European languages are still designated by the pagan planets' names as they were known in Rome two thousand years ago:

Sunday (Sun) - dimanche, domenica, domingo

Monday (Moon) - lundi, lunedì, lunes

Tuesday (Mars) - mardi, martedì, martes

Wednesday (Mercury) - mercredi, mercoledì, miercoles

Thursday (Jupiter) - jeudi, giovedì, jueves

Friday (Venus) - vendredi, venerdì, viernes

Saturday (Saturn) - samedi, sabato, sabado

When the Roman Catholic Church became fused with the Roman Empire, religion was (ab)used to bind the Europeans. All knowledge built up during the Egyptian and Greco-Roman empires was suppressed by the Church to de-educate the Europeans and mislead them with false ideas such as: the earth being flat and at the centre of the universe; the Trinity, cannibalism i.e. bread and wine being the flesh and blood of Christ, etc. Anyone who resisted these pagan ideas was labelled a heretic or witch and burned at the stake. Hence millions of Europeans were killed resisting the Church during the Crusades, Inquisitions and Witch-hunts.

The other purpose of 'Christianising' the European population was to spiritually de-educate them and (ab)use them to fight Islam at some point in the future as human fodder was needed. For example, in 638 A.C., Palestine fell to the Muslims. 457 years later, in 1095, the First Crusade was launched by the Vatican to recapture the Holy Land (Palestine). They failed, but in 1492, Columbus set sail to combat the religion of Mahomet and gain enough wealth to re-capture Jerusalem. He failed, but 425 years later, in 1917 the Protestant based British Empire colonised it and in 1948 gave it to the present occupiers. Thereafter, freely democratically-elected secular governments of the West and in particular America, have been supporting the occupation of Palestine in the secular 20th century, i.e. they are carrying out the same foreign policy as the Vatican from the Dark Ages of Europe i.e. NO REAL PROGRESS from the Dark Ages of Europe through to the Renaissance, Protestantism, Nationalism, Industrial Revolution, Democracy and Secularism. The European Dark Ages 'ended' in 1453 with the beginning of the Renaissance. 39 years later, the Voyages of Discovery - Naval Crusade started with the 'Discovery' of the Americas. 1517 saw the start of the Protestant Revolution - an ideology taken up by Henry 8th of England when in 1534, he broke away from the Church (allegedly) and started building ships to sail to North America.

When America was being colonised by the Europeans - it was called the New Rome i.e. a colony of the Vatican and many of its first buildings were based on classical Greco-Roman architectural styles. The White House is a replica of St.Peter's Basilica in Rome, complete with obelisk. The same Pharaohnic system is behind America. Indeed Americans, perhaps even more than Europeans, like to dwell on their cultural links with Greece. The founding fathers considered, though briefly, making Greek the official language [110].

Symbols of the Pharaohnic System can be seen everywhere. For example, see the naming of leading-edge American space technology after Greek and Roman Gods (Apollo, Gemini, Jupiter, Saturn, Trident rockets, etc). Since when did leading-edge science and technology mix with ancient mythology of several thousand years ago ? America is supposed to be a secular country where religion and mythology are supposed to have been separated from state and science. Evidently not!

The world's oldest obelisks are to be found in Egypt. The world's largest is in front of the White House ('Washington Monument'). Following America's terrorist attack on Afghanistan and Sudan in August 1998, extra security in the form of concrete blocks was placed around the 'Washington Monument'. The fact that the obelisk needs protecting implies that the Pharaohic priesthood is aware that there are individuals out there who are conscious of who exactly is the ORGANISER of mischief and corruption on the earth.

St. Peter's Basilica in Rome has an obelisk and one existed in the Pre-Christian Rome. Several European churches and city centres have them. Istanbul the capital of the Byzantium Empire for over a thousand years had several. The American Dollar Bill has a picture of an incomplete pyramid below the image of an Eye which is a symbol of Egyptian god, Atum Re. The Star of David is actually two pyramids superimposed on each another-the second pyramid being upside down. They have nothing to do with Freemasonry - how can people who wear aprons, roll up their trouser legs, do funny handshakes and write and sell hundreds of books exposing themselves be the real controllers of the World ? The real organisers do not reveal themselves, for they are cowards.



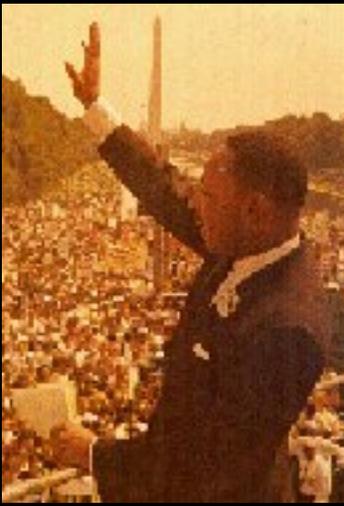
Egypt



Egypt



Vatican



Martin Luther



Washington

The world has inherited this Pharaohnic Egyptian symbolism. Herodas Mides 1, 26-35

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Africa's Islamic Legacy



Working for the Pharaoh

Pharaoh he sits in his tower of steel
The dogs of money are at his heel
Magicians cry "Oh truth! Oh real!"
We're all working for the pharaoh.

A thousand eyes, a thousand ears,
He feeds us all, he feeds our fears,
Don't stir in your sleep tonight my dears,
We're all working for the pharaoh.

Egypt land, Egypt land,
We're all living in Egypt land,
Tell me brother don't you understand,
We're all working for the pharaoh.

Hidden from the eye of chance,
The men of shadow dance the dance,
And we're all struck in to a trance
We're all working for the pharaoh.

Idols rise in to the sky,
Pyramids soar,
Sphinxes lie,
Head of dog, Osiris eye,
We're all working for the pharaoh.

I dig a ditch, I shape a stone,
Another battlement for his throne,
Another day on Earth is flown,
We're all working for the pharaoh.

Call it England, call it Spain,
Egypt pulls with a whip and chain,
Moses free my people again,

We're all working for the pharaoh.

**Pharaoh he sits in his tower of steel
Around his feet the princes kneel,
Far beneath we shoulder the wheel,
We're all working for the pharaoh.**

By Richard Thompson 1988 - *a folk singer who converted to islam*



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Prior to secularism, religion played a dominant role in all civilisations, for example the Ancient Egyptians, Persians, Greeks, Romans, Arabs, Indians, etc. The concept of secularism is approximately two hundred years old. It is more appropriate to interpret historical events using the religious reference frame, and not the secular, economic, or even geo-political reference frame.

One has to question how did Europeans travel to the Dark Continent to enslave Africans when:

1. African people are probably the physically strongest of all the races - see how many Caucasian policemen it takes just to restrain ONE Afro-Caribbean in a police cell
2. Europeans did not have access to high-energy foods like sugar and potato at the time to physically enslave Africans
3. Europeans had been brought up to believe that the earth was flat and if they sailed too far they would fall into the hell-fire
4. Europeans were oppressed by the Church as millions were persecuted as heretics and witches.
5. Europeans were mostly illiterate peasants serving the gentry, who in turn served the Church.

The only source of information came from the clergy who were highly trained and organised, that is, the Church and NOT from television, radio, newspapers, magazines, books, etc.

Lerone Bennet Junior, an African-American historian, in his treatise on this issue, 'Before the Mayflower', grimly expresses how bishops of the Catholic Church helped promote the unchristian institution of slavery by accompanying the European invaders to Africa for the purpose of 'blessing...the human cargoes' and other spoils of their dastardly intervention in Africa. Bennet also talks of how a 'pious' Christian captain 'holding prayer services twice a day on his slave ship, wrote the famous Christian hymn, 'How Sweet the Name of Jesus Sounds!'

Another notable African-American and victim of African slavery, David Walker, in his 'Appeal to the Colored Citizens of the World', makes a heart-rendering appeal to his African brethren to be aware of Christianity's guilty role in the unchristian enslavement of the African peoples. He attributes the beginning of African slavery, not to the 16th century European politicians, nor plantation owners, but to the much celebrated 'father of the Indians', the Spanish Bishop Bartholomew Las Casas, who advised Ferdinand of Spain in the 1400s to replace the more physically delicate Indians (who could not withstand the rigours of Spain's greedy plunder of gold in the mines of the Spanish mainland of America) with more capable human labourers, the Africans. As a result of the Christian Bishop's promptings, 'in 1503...the first blacks had been imported into the new world...elated with his success...Las Casas importuned Charles 5th in 1511, to grant permission to a Flemish merchant, to import 4000 blacks at one time.

The following web page exposes how African royalty married into European royalty during the Slave trade. Racism against Africans only concealed the fact that slavery and the Scramble for Africa was about destroying Islam and Muslims in Africa:

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous>



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Africa's Islamic Legacy



North Africa - what was it like before Slavery and Colonisation ?

Muslim Arabs first arrived in Africa in 641/2 AC, when they displaced the tyrannical rule of the Byzantium Empire in Egypt and north Africa. Under Islamic rule, Egypt was regarded as major source of wealth for Muslims as they replaced the competitive taxation of Greeks and Romans with a fairer tax system. With the emergence of new and stable systems of Islamic law and order in the Near East and North Africa, the arteries of economic growth regained their health. In the Mediterranean, as in all the seas surrounding Arabia, trade recovered and was steadily enlarged. Responding to their new opportunities, as well as to the challenge of their new unity and faith in themselves, Muslim merchants pushed their ships and enterprise far across the seas. They established themselves little trading settlements along the coasts of India, Ceylon, Malaya, down the eastern coast of Africa, and in the ports of southern China. They multiplied the old Phoenician links between southern Spain, soon to be the seat of material prosperity and soaring intellectual achievements under a succession of Muslim dynasties. They re-opened large channels of inter-continental communications. Old markets were expanded and new ones founded, helping to shape the course of political change. Large regions of Africa benefited particularly from this recovery and expansion, creating long-enduring networks of commerce, that penetrated far into the continent [24].



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in the centre of West Africa while the traders of all North Africa march sturdily towards his markets. West African gold became a staple export to Europe with at least two-thirds of the world's supply of gold coming from West Africa. Monarchs as far away as England struck their coins in the precious metal of West Africa.

Mansa Musa encouraged the development of learning and expansion of Islam. In the early years of his reign, Musa sent Sudanese scholars to the Moroccan university of Fez. By the end of his reign, Sudanese scholars were setting up their own centres of learning and Quranic learning, particularly in Timbuktu, later to become an important centre for Muslim traders and scholars, Sudanese as well as Berber.

Less than twenty years after Musa's death the globe-trotting Berber, Ibn Battuta still restlessly wandering after nearly thirty years of eager observation up and down the Muslim world visited Mali. He wrote: 'the Negroes possess some admirable qualities. They are seldom unjust, and have a greater abhorrence of injustice than any other people...There is complete security in their country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence'. From E.W.Bovill, 'The Golden Trade of the Moors'.

Timbuktu, the capital of Mali reached the height of its wealth and fame in the 16th century. Writing for an Italian audience early in the sixteenth century, Leo Africanus described Timbuktu, as a city of learning and letters where the king, besides disposing of an army of three thousand cavalry and 'countless infantry', supported from his treasury 'many magistrates, learned doctors and men of religion. 'Here in Timbuktu', he noted, 'there is a big market for manuscript books from the Berber countries, and more profit is made from the sale of books than from any other merchandise'. The reputation of their schools of theology and law spread far into Muslim Asia. This central age of Mali was afterwards remembered as a golden age of prosperity and peace.

The world renowned University of Sankore at Timbuktu - north of Ghana and in West Africa which drew students from all West Africa and scholars from different foreign countries. It was especially known for its high standard of scholarship and, therefore, exacting admission requirements about which there were some complaints. The university consisted of a Faculty of Law, Medicine and surgery, Letters, Grammar, Geography and Art (here art had to do with such practical training as manufacturing, building and other allied crafts). After the basic training the expertise required was through the traditional apprenticeship in the various craft guilds. There were thousands of students from all parts of West Africa and other regions with large numbers of scientists, doctors, lawyers and other scholars at the University. Also elementary school system and secondary school system without which there could not have been a University of Sankore with such high standards for admission.

The Arabic language, unlike any other in the world, had a three-way advantage in its spread. Like Latin in Europe at the time, it was the language of religion and learning; but unlike Latin, Arabic was also the language of trade and commerce. But the study of the Islamic Quran, law and literature was at the core of the University's curriculum. It was at Timbuktu that two of the great African writers of the period wrote their famous histories in Arabic, Tarikh al Fat-tash by Mahmud Kati, and Tarikh Al Sudan by Rahman as Sadi. The most famous African scholar during this period of Songhay's intellectual flowering was the biographer and lexicographer, Ahmad Babo born in 1526 who was the last president of the University of Sankore [pg. 218, 40].

Unfortunately, a series of his biographies were destroyed along with forty other works of which he was the author. There seems to be no question at all about Babo being the greatest and most prolific writer and scholar in the 16th century. His fame as a school educator spread to distant lands .

In 1464 one of Africa's most renowned kings and military heroes, Sunni Ali, became ruler of the Songhay people who lived around the city of Gao - east of Timbuktu. Sunni Ali's conquest built up a huge Songhay Empire, but his son was deposed as ruler by an even greater leader, Askia the Great, who reigned from 1493 to 1528. Trade flourished - especially across the Sahara - and the Songhay Empire incorporated a number of great commercial cities, including Timbuktu, Jenne and Gao, which had become centres of learning of Muslim piety.

Note: Most of the Africans who were caught up in the Atlantic slave trade came from West Africa, an area roughly from Senegal River in the north to the Congo River in the South.



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Africa's Islamic Legacy



East Africa - What was it like before Slavery and Colonisation ?

Islam had given a sense of unity, at least against their non-muslim rivals if seldom among themselves, to all those Muslim trading interests and enterprises which had spread along the coastal countries of the Indian ocean. Many of these countries meanwhile began to flourish in a new way, forming among themselves a wide community of commerce and production. At the same time, the Arab sailors whose exploits were vividly embodied in 'The Thousand and One Nights', Sinbad, etc took their new faith far down the East African coast trading with Somalia, Kenya and Tanzania. They converted some of the coastal people, or at any rate some of the coastal rulers. They established themselves in settlements that were wealthier, stronger, more ambitious than before, intermarrying with local women as predecessors had done. Islamic in their faith, strongly conscious of their membership in the Muslim world, the peoples of these ports and city states were nonetheless African, being of various origins in the north and mainly Swahili in the centre and south. They drew these ports and settlements into the community of the Indian ocean trade, and thereby laid the foundations of an Islamic civilisation. By the tenth century there were markets of importance as far south as Mozambique, building their wealth and power on trade with ivory and gold producers of the interior. They traded with all the peripheral countries of the Indian ocean, exporting metals, ivory, tortoiseshell, a few slaves, and buying cottons and luxury goods from as far afield as China. The discovery of 240 Chinese coins in east Africa ranging from the T'ang emperors (618-906) to much later times of the Sung period (960-1279) reveal the existence of this trade. In addition pottery and porcelain has been discovered on east African shores, indicating imports from China and Iranian Gulf States. Mosques and pillar tombs are decorated with such porcelain too.

Metalwork was widespread with smelted iron of East Africa acquiring international reputation in India. Collecting reports of Africa in 12th century, al-Idrisi was informed that the best steel came from India, but that India had its best iron from south-east Africa. This East African iron, he wrote, was supplied to all the lands of India ...[and] at a good price [because it is] most superior in quality and most malleable.

Many Swahili cities on the east coast of Africa, such as Kilwa, Mogadishu, Mafia, Mombassa and Zanzibar had grown rich from trading with both India and China. By the 13th century, Kilwa and Zanzibar and probably Mogadishu on the Somali coast, had acquired mints of their own, their kings struck copper coins in fair quantity, usefully inscribing their names. Archaeologists working in the locality of Zanzibar recovered a horde of some three thousand silver coins of local minting.

These finds indicate that the burgeoning economy of the East African seaboard moved into a local coin-minting stage soon after 1050. Long after he had travelled through east African Kilwa in 1331, the Moroccan scholar Ibn Batuta could still remember it as 'one of the most beautiful and best constructed towns in the world, and he had by that time, had seen the cities of India, China and his own Moorish countries. Ibn Batuta was not exaggerating the comparative comfort of the fourteenth century Kilwa.



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Africa's Islamic Legacy



African Muslims in South Asia before Colonialism

Introduction

The disbelievers have gone out of their way to denigrate African people. This can be seen in the case of the famous boxer Muhammed Ali and the infamous pop star turned child abuser, Michael Jackson. If one ever watches documentaries of the life and times of Muhammed Ali, one will be pleased to see a real man / warrior who was not only proud to be Black but a Muslim as well. He made millions of Afro-Americans to be proud of themselves. As a result, the disbelievers used the media and Vietnam War to portray him in a bad light. But this was an active, direct and outward form of discrimination. They also used a psychological weapon in the form of Michael Jackson to change the nature of Afro-Americans. Here was an individual who started off as an Afro-American and ended up as a Caucasian with feminine characteristics. Now what effect has Michael Jackson had on the Afro-American youngsters who worship him as an idol ? We now see Africans changing their hair, so it is straight. As Allah (swt) says: they (the disbelievers) will not be happy until you (the believers) become like them.

Another example, is when British colonialists populated parts of Africa such as Uganda, Kenya and South Africa with people from India. These Indians were allocated jobs in administrative capacities to oversee indigenous Africans who occupied the lowest rungs of the colonial social order. The Indian was delegated by the colonialists to be cruel, harsh and unjust to the African. The African would then protest to the colonial master who would then reduce but not eliminate the injustice. In this way the African was misled into thinking that the British were just and honest people. Resentment would grow between the Indians and the Africans, notwithstanding that prior to colonialism, Africans and Indians were trading amongst themselves on a large scale.

The Indian words for Africans are Hubshee or Shidi. Hubshee is derived from Habasha which is Arabic for Ethiopia/Abyssinia and Shidi is derived from the word Sayyid meaning master or ruler because parts of India were ruled by Africans at one time and there are suggestions that the ancestors of south India were indeed from Africa. But what do we have ignorant Muslims from the Indian subcontinent calling Africans today ? Kaala which means Black. In other words, the colonialists concept of dividing mankind by colour has now crept into the Indian culture. This subtle form of discrimination can have a devastating effect on relations between the believers who have little knowledge.

But no worries because whilst the first generation of immigrants who came to Britain from the Indian sub-continent, Africa and the Carribean did not mix and remained as isolated communities, the second and third generation descendents of these immigrants intermingle quite freely.

But why is this ?

Is it because of race relation legislation that was introduced in Britain in the 60s and 70s, that was more geared towards establishing equality in employment opportunities in relation to the indigenous British population ?

No, this is not the reason. It is because of Islam.

An African Christian perceives a Carribean Christian as inferior, savage and aggressive. This is the effects of Christianity on black people. On the other hand, an African Muslim treats the Carribean Muslim as an equal and in fact marriages between the two are commonplace. This is how Islam works when one has faith in Allah (swt) and in belief. No legislation was required for this to happen.

Only the second and third generation Muslims from different races from all over the world are mixing and all are united by Islam and belief, be they African, Carribean, Arab, Middle Eastern, Indian, Pakistani, Bengali, Bosnian, English, Turkish, Kazak, even Red Indian/Native American. The disbelievers concept of dividing mankind by colour, race, ethnic origin, country, nationalism, passports, patriotism, geography and geo-political terms such as East, West, North, South, Middle Eastern, south Asia, south east Asia, etc is failing. They plan but Allah's (swt) plan is (even) better. No-one has the right to come from put imaginary and artificial borders anywhere.

When Islamic rule was at the height of its splendour in India there was a considerable influx of Ethiopians, some coming as traders in the 1300s, but the majority as mercenaries and slaves. In time they emerged from the mass to become prime ministers, great military and naval commanders, hereditary admirals, and in several instances sultans. As late at 1833 three of the ruling princes of India were Africans [2].

The first of the Indian rulers to use Ethiopian soldiers was Barbek Shah who found them faithful and promoted them to high rank and important situations. His example was afterwards followed by the sovereigns of Guzerat and Deccan; and many of these people, who, if they had fallen into the hands of Europeans, would have been condemned to servile drudgery became the associates of princes and governors of provinces. Among other Africans who distinguished themselves in this region of India were Mawla, who was thrown under the feet of an elephant by Sultan Jalalu-Din because the people wanted to make him sultan; Admiral Sambal, who defeated the Portuguese in several naval battles: Admirals Masud and Ali Kasam; Generals Kafur, Abudullah, Rahim Khan, Abdul Rahman, Battla, Belal, Forts, Hillol, Ibrahim Khan, Jauhar, Johar, Kasim Sabaun, Sambal, Sat, and the eminent military commander, Yakut Khan. Ekhaz Khan was a noted prime minister.

Another African people who played a prominent role in India were the Moors. The latter practically dominated Indian trade until 1600.

Malik Ambar - brilliant African Military Leader and Statesman of India 1548-1628.

When Islamic rule was at the height of its splendour in India there was a considerable influx of Ethiopians, some coming as traders, but the majority as mercenaries and slaves. In time they emerged from the mass to become prime ministers, great military and naval commanders, hereditary admirals, and in several instances sultans. As late as 1833 three of the ruling princes of India were Africans.

These Ethiopians or Shidis, as they are better known, first appeared in India about 1300, when a force of them seized the island fort of Janijira, the site of Bombay or Mumbai as it is known now. Legend has it that one of their number, disguised as a merchant, obtained permission to land 300 boxes supposed to contain imported wares but in which armed soldiers were actually concealed. Once ashore, the soldiers took the garrison by surprise and captured the island.

Finding commerce unprofitable, the Ethiopians engaged themselves as soldiers in the armies of the Brahmans. They brought tens of thousands of their women and their slaves to settle there, and in time they became the backbone of the armies. Under their own commanders, they eventually became the source of central power, as did the Mazois under the Pharaohs, the Zenghis under the caliphs, and the Bokkharas in Morocco.

Ethiopian industry, skill and statesmanship helped greatly in making India rich and prosperous country which the Portuguese, English and French later found it. The principal regions in which they settled were Bombay, Gujarat and the Deccan to the West and Bengal to the East.

(Incidentally, Bengal and India were extremely rich states prior to European colonisation. In 1787 a former British army officer wrote: In former times the Bengal countries were the granary of nations, and the repository of commerce, wealth and manufacture in the East. Jawarharlal Nehru wrote that those parts of India which had been longest under British rule were the poorest: Bengal once so rich and flourishing after 187 years of British rule is a miserable mass of poverty-stricken, starving and dying people).

A most distinguished of the African rulers of western India was Malik Ambar, who beginning as a slave under Queen Chand Bibi, the Queen Elizabeth of India, rose to the top, becoming commander-in-chief of the armies of the Bombar empire.

When Queen Chand was slain by rebels in her palace in July, 1600, Malik Ambar remained loyal to the ruling dynasty. By a brilliant coup he captured Ahmadnagar, the principal fort, from the rebels, and proceeding to the city of Aurangabad, which he himself had built, he proclaimed Mustaza, grandson of Nizan Shah, ruler with himself as regent. Seven years later, however, Malik Ambar deposed the king and seized the throne.

Malik Ambar's kingdom lay in the vast tableland of the Deccan, which lies to the east of Bombay. His nominal overlord was Jahangir, the great Mughal Emperor. Soon after he took the throne, however, there was an outburst of dissension among the Mughals, and Malik Ambar, taking advantage of it, took much of their territory and even threatened Jahangir's power.

In a long war between Malik Ambar and Jahangir, fortunes shifted. No one was victorious, than

the other. Jahangir's wrath was not confined to military operations - he even took up the pen against Malik Ambar. Sometimes Malik Ambar, beaten, was forced to pay large sums in tribute; at other times Jahangir's throne hung by a thread. His Ethiopian compatriots stood behind Malik Ambar to a man. On one occasion he defeated, by sheer strategy, Jahangir's force of 40,000 against which he moved with only 10,000 men. Invading the coast, Malik Ambar seized the ships of the emperor and forced the city of Bijapur, in which he started his life as a slave, to pay him tribute. Golconda, a city whose name was once synonymous all over the world with wealth, was similarly dealt with.

When in 1628 the English came to India, their first contact was with Malik Ambar. He was then master of the island of Janjira, which the English, like the Ethiopians of three centuries before, wanted a base for commerce with the interior. With gifts, promises, flattery they tried to gain a foothold on the island, but Malik Ambar would not succumb to their blandishments.

When they tried to oust him by a conspiracy, Malik Ambar retaliated by seizing one of their caravans valued at 200,000 rupees. The English took one of his ships and demanded the return of their money. With characteristic humour, Malik Ambar sent word to the British asking if they were so absentminded as to have forgotten that they had his ship.

With rockets, cannon and armed elephants, Malik Ambar defeated Abdullah, an ally of Jahangir's, in a decisive battle in 1628, and it seemed as if Jahangir was doomed. But then Malik Ambar died at the age of 80.

Motamid Khan, an Indian historian says of Malik Ambar: 'This Ambar was a slave, but an able man. In warfare, in command, in sound judgement, in administration, he had no rival or equal. He well understood that predatory warfare which in the language of the Deccan, is called bargi-giru. He kept down the turbulent tribes and maintained his exalted position to the end of his life and closed his career in honour. History records no other instance of any Abyssinian slave at such eminence.'

Relics of this great ruler are still to be found in his city of Aurungabad. Ferishta, another Muslim historian says of him: 'such is the esteem in which his character is held that notwithstanding the lands dedicated to the support of the attendants of his tombs, are yet left incorporated for that purpose. He was the first general, politician and financier of his age, and his country was the best cultivated and his subjects the happiest of any in the Deccan. He founded Ghurkeh, now called Aurungabad, and ornamented it with a magnificent palace, gardens, and noble bodies of water, lined with stones, which yet remain. His charities and his justice are yet celebrated, and he was also eminent for pieties.'

Nawaz Khan, another Arab historian says similarly: 'in military acts and in statesmanship and right judgement, Malik Ambar was unique.'

A poet of the times compared him to Bilal, another African who was Prophet Muhammed's (saw) companion. He said: 'there was Bilal, the servant of the Apostle of God, After one thousand years, there came Malik Ambar'.

Malik Ambar - Benevolent African Sultan of Bengal, India (d.1494)

Among the many Ethiopians who attained to high power in eastern India was Malik Andeel, possibly the greatest of their number. Born a slave, he ultimately became commander-in-chief of the armies of the rich and potent kingdom of Bengal under the rule of Sultan Futteh Khan, and was later sultan himself.

He was elected sultan by the people of Bengal with the official title of Feroze Shah. He was an able ruler. His Ethiopian compatriots backed him so effectively that none of the white Turkish or Afghan chiefs dared to rebel against him.

Malik Andeel was noted for his generosity. On one occasion he ordered that a sum of money be distributed among the poor which his ministers thought to be far too much. To impress this upon him they heaped up the money in a room through which the sultan was bound to pass. Learning of intent, Malik Andeel said: when he saw it, `is that all ? Double it !'

After a peaceful reign of thirteen years Malik Andeel died in 1494 having ruled with strict justice and munificent liberality. He was succeeded by his son Mahmud. The remains of a mosque, a minaret, and a reservoir built by Malik Andeel were still in evidence in 1813.



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Africa's Islamic Legacy



What happened to Africa when Europeans arrived ?

The aim of the Portuguese was to make their tiny European state into a vast African-Indian empire. Portugal's eventual presence in West and Central Africa aimed at nothing less than building an empire across Africa from West to East - from the Atlantic Ocean to the Indian Ocean - a vast swath across the continent that would also serve directly as the imperial highway connection with the projected Indian empire. The African-Indian empire was Portugal's grand design.

The court of Lisbon had planned well. For such a mini-state as Portugal an ambition bigger than the continent of Europe, and then daring enough to operate the plan - this must compel a degree of organisation, admiration and uninhibited aggressiveness that enabled very small groups of men to go forth to conquer and dominate. The Vatican used two men of vision to inspire an all-out effort to realise the dream: Jao 1st (who was married to Philippa of Lancaster - an English bride) and his third son, Henry (the Navigator).

On the orders of the Vatican, the Portuguese sailed along the coast of West Africa seizing a number of ports along the coast. The early Portuguese were not traders or private adventurers, but admirals with a royal commission to conquer territory and promote the spread of Christianity.

In 1482, Gil Eanes dared to sail beyond the sea where the Atlantic Ocean was supposed to end and ships plunge into the void and in 1482 the Portuguese arrived at the mouth of the great Congo River in West Africa [Pg. 261, 40]. Portuguese sailing ships first reached the west African coast in 1482. They built a fort there called Elmina (the mine) to protect their trading post from rival European shipping. By the treaty of Alcacovas, Spain had recognised Portugal's rights to explore the African coast, and the Pharaoh (Pope) granted indulgences to those who sailed to take part in the building of the La Mina. It's full name, Sao Jorge Da Mina, St George of the Mine, embodies the religious and commercial nature of 15th century Europeans [12].

The destruction of the Islamic state in Spain was carefully planned, to ensure that Muslims from Africa would not be in a position to assist their co-religionists in Spain. With two year's preparation and a papal bull, a Crusade was launched on August 24, 1415 against Ceuta, a Muslim stronghold and trading centre in Morocco, opposite to Gibraltar. The Portuguese Armada, well armed and armoured, and supported by a contingent of English archers overwhelmed the Muslims, who were reduced to hurling rock. Within a day the Portuguese Crusaders had taken Cetua. Only eight Portuguese had been killed, while the city streets were piled with Muslim bodies. By afternoon the army had begun sacking the city.

The Portuguese got their first dazzling glimpse of the wealth that lay hidden in Africa. For the loot in Ceuta was freight delivered by caravans that had been arriving there from Saharan Africa in the south and from the Indies in the east. In addition to the prosaic essentials of life - wheat, rice, and salt - the Portuguese found exotic stores of pepper, cinnamon, cloves, ginger, and other spices. Ceutan houses were hung with rich tapestries and carpeted with Oriental rugs. All in addition to the usual booty of gold and silver and jewels.

Under the Muslims, Ceuta had been alive with some 24,000 shops selling the gold, silver, copper, brass, silks, and spices, all brought by caravan. When Ceuta became a Christian city, the caravans no longer arrived. The Portuguese possessed a profitless city of the dead.

Most of the Africans who were caught up in the Atlantic slave trade came from West Africa, an area roughly from Senegal River in the north to the Congo River in the South.

In West Africa, the Portuguese missionaries began their work on kings and notables. There was nothing new in this approach. The Africans were so anxious for the new education and its vehicle, Christianity, that the priests found their tasks easy. First of all, to become a Christian one had to be baptised and given a 'Christian' name. Christian names were western names, and they all took the form used in the conquering country. The first Kongolese king to become a Christian was Nzinga Kuwu in 1492, taking the Portuguese name of Joao I. Hundreds of other Africans followed his example - princes, chiefs, ministers and some of the masses. Overbearing Jesuit fathers were installed as councillors to the king, one functioning as a prime minister. This move at once destroyed the traditional council that controlled chiefs and kings, and with such councils no European power could operate. With this Portuguese wedge between the king and the people, the African king started to make important decisions without reference to his own local African councillors. The African kings then became absolute monarchs insofar as their own people were concerned, in the hands of Europeans.

The arrival of Da Gama in 1498 marked the beginning of European encroachment in the lucrative system of oceanic trade between East Africa and India. With Da Gama were men of the Catholic renaissance and their successors were under the influence of the Counter-Reformation. Culture and religion for them were inextricably mixed [15].

When the Portuguese saw the wealth of these Swahili cities and the extent of their trade, they were determined to seize control of it, if necessary by force. The tactic they adopted was to sail with heavily-armed ships into the harbours of the more important towns. They then demanded that the ruler of the town become a Portuguese subject and pay a heavy annual tribute to the king of Portugal. If these demands were not met, the town was attacked, all its possessions were seized and any Muslims who resisted were killed. The whole process was justified in the name of a holy Christian war against the Moors. (Moor was the name used by European Christians at this time to refer specifically to the Muslims of North Africa. They also used it more generally to refer to all Muslims, whether African or Arab) [7].

Zanzibar was the first Swahili city to come under serious Portuguese attack. In 1503 a Portuguese sea captain, Ruy Luourenco Ravasco, blasted at the townspeople with his ship's cannon until the sultan of Zanzibar agreed to pay an annual tribute of 100 miticals. It set the pattern for things to come. During 1503 Ravasco and his companions sailed up and down the Swahili coast, seizing ships and ransoming them for payment in gold. This was followed in 1505 by a more determined

and official Portuguese assault. Francisco d'Almedia, who went on to become a governor of the Indian island of Goa, was sent with a fleet of eleven heavily armed ships to seize control of the more important towns. Ferdinand Magellan was aboard one of Almedia's ships a supernumerary.

The following is a Portuguese eye witness account of what happened: "From our ships the fine houses, terraces, and minarets with the palms and trees in the orchards, made the city [Kilwa] look so beautiful that our men were eager to land and overcome the pride of this barbarian, who spent all that night in bringing into the island archers from the mainland...

After some hand to hand fighting the following day the sultan fled and the Portuguese took the town. Then the Vicar-General and some of the Franciscan fathers came ashore carrying two crosses in procession and singing the Te Deum. They went to the palace, and there the cross was put down and the Grand-Captain [d'Almeida] prayed. Then everyone started to plunder the town of all its merchandise and provisions.

After two weeks spent securing the town, building a fortress and appointing a new puppet sultan, the Portuguese fleet sailed up the coast to Mombassa. The Grand Captain met with other captains and decided to burn the town that evening and to enter it the following morning...Once the fire started it raged all night long, and many houses collapsed and a large quantity of goods were destroyed....

The Grand Captain ordered that the town should be sacked and that each man should carry off to his ship whatever he found, so that at the end there would be a division of the spoil, each man to receive a twentieth of what he found. The same rule was made for gold, silver and pearls. Then everyone started to plunder the town and to search the houses, forcing open the doors with axes and iron bars. A large quantity of rich silk and gold embroidered clothes was seized, and carpets also; one of these, which was without equal for beauty, was sent to the King of Portugal together with many other valuables." [Adapted from eyewitness accounts of Joao de Barros and Hans Mayr printed in GSP Freeman-Grenvill, "The East African Coast", Oxford, 1962, pg. 86, 102, 108-110].

The sultan of Mombassa refused to pay tribute to the Portuguese and continued to maintain direct trading contacts with Arabia and the Persian Gulf. As a result of this defiance, Mombassa suffered two further Portuguese sackings in 1528 and 1589. After the third and final sacking of Mombassa the Portuguese realised that to dominate the trade of western Indian ocean they needed to control the northern cities as well. In order to do this they built a huge fortress at Mombassa which they called Fort Jesus. Completed in 1599, Fort Jesus became the main centre of Portuguese authority in eastern Africa for the next 100 years. Its massive threatening walls aptly symbolised the violence with which Portuguese domination of the trade of the east African coast was maintained for much of the 16th and 17th century.

Leo Africanus

Leo Africanus mentions in his 'Geographical Historie of Africa' the existence of magnificent stately temples in various African countries, prior to European intervention. He laments the destruction of ancient African texts by invading Europeans, and in most cases Leo emphasises that those destroying Africa and its people are 'Christians', particularly the 'Portugals.' He also refers to the abundance of fertile soil and crops in the Niger delta '...no places can be devised to be more

fruitful'.

He boasts of temples, hospital inns to be found throughout the teeming cities of Africa. He mentions the abundance of precious metals - gold, silver and also iron. He talks also of the `excellent leather' produced in his country, along with the most cunning goldsmiths, carpenters and such like artificers.

Leo describes Morocco as a thriving noble city...accounted to be one of the greatest ...in the world. He talks of the colleges, bookstores and temples that match and even surpass many palaces of Italy. Leo describes the magnificent city of Rebat, built at the top of a hill as a fortress against `Christian' invasion. He boasts of that city's colleges, palaces, temples, and a water-system conducted by pipes and canals, quite similar to those of the modern-day western world.

Leo boasts of the elaborate city of Fez: its colleges, its fifty stately and sumptuously built temples, made of marble and other excellent stones unknown to the Italians.

Leo boasts of roofs adorned with gold, rich carpets in residences, an intricate water and sewer system, also similar to that of the previously-mentioned city of Rebat and the modern Western world. Still referring to Fez, he talks of a public assistance system for the destitute, of free colleges and hospitals and an elaborate legal system.

He talks of heated water baths, the corn mills, notaries, books shops, stationers, scriveners, children's shoe stores, fruit markets, dairy shops, restaurants and cafes, linen stores, meat stores, fish stores, liquid soap stores, fourteen leather shops, a hundred and fifty tailor shops, laundromats, silk merchants, haberdashers, lingerie shops, bedding stores, wool stores, carpet and embroidery stores, every trading place that one could expect to find in modern-day New York city - grocers, apothecaries, physicians.

He even talks of water-proof shoes that were manufactured for `foul weather'. Leo goes on to state how the architecture of Fez surpassed those of Persia in beauty and adornment. Leo describes Fez also as a thriving tourist centre, `a Paradise' from April to September. He also talks of its strongly built house of detention and its sophisticated legal system, whereby criminal, civil and religious disputes were all handled separately.

Leo describes the pomp with which marriage and circumcision ceremonies were held and the solemnity of funeral services. Fez fell to greedy clutches of the Christian European plunderers, the Portuguese in particular. Ancient cities over a hundred years old (of which Ansa was a classic example), were known to be laid to complete waste within one single day.



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Africa's Islamic Legacy

Christian Ethiopia

Christian areas of Africa e.g. Sierra Leone, Liberia and in particular Ethiopia escaped European colonisation. Ethiopia was left untouched for almost 400 years indicating African Christians were partners in crime with European enslavers.



The Christian community in Ethiopia provided a nurse maid for the young Prophet Muhammad (saw). In 622, during the persecution of his followers, he sent them, including his daughter to the King of Axum. Two of those who returned became his wives. Infact he also married an Ethiopian Christian called Maryam. Her cousin, Bilal was known for the Muslim call to prayer (Adhan).

As a result the Prophet (saw) declared a prohibition against any offensive against Ethiopia. This edict was obeyed until tension arose following the spread of Islam in the region, through the maintenance of favourable relations between Muslims settlers and Sudanese Christians. This eventually led to intermarriages of royal Nubian families with the Muslim Fatimads and the birth of the Funj kingdom near Ethiopia's border. Christian Ethiopia saw this as a threat. Following the breakdown of several treaties, including the historic decree of non aggression declared by Prophet Muhammad (saw), Muslims and Ethiopia went to war.

It is believed that **Christian Ethiopia** played a controversial role in facilitating European intervention into Africa. **Amde Tseyon (1314-1434)** as Ethiopian emperor halted Islamic expansion and widened the borders of his empire. **Dawit (1380-1412)** was a controversial Ethiopian leader who provoked the Muslim Egyptians by launching lightning attacks on Islamic centres in Egypt. He also threatened to divert the course of the Blue Nile river (Gihon/Abbay).



Elleni was Ethiopian Empress between 1438 and 1468 and the favoured of her two co-wives to **Zera Yaqub**. She remained in power during the reign of her stepson **Be'eda Maryam (1468-1478)** and manoeuvred her son **Lebna Dengel** as emperor (1508-1540). A Muslim princess from **Hadeya**, she converted to Christianity and commissioned several religious texts. **Elleni** rebuilt many churches. While her knowledge of scriptures, Arabic and Amharic is well recorded in the **Be'eda**. She supported Ethiopia against attacks from Muslims and requested assistance from the King of Portugal who responded after she passed away.

Lebna Dengel (1508-1540) was born during a difficult period of history of Ethiopia. **Elleni** advised him when he assumed the mantle of leadership. Though he was a competent soldier, after **Elleni's** death he was without erudite guidance and felt a false sense of security as Islamic influence grew in the region. He became unpopular with his own subjects due to his temperament.

In 1526, a Muslim general called **Ahmad Ibn Ibrahim** also known as 'Gran the left handed' became leader and saw Christian Ethiopia as a constant threat to Muslim security in the region. Jihad was declared by local Muslims against Ethiopia in which **Lebna** was defeated in battle and Ethiopia occupied by the Muslims. **Gelawdewos Claudius (1540-1559)** then became Ethiopian emperor at the age of 18. His mother, **Seble Wengel** was his chief advisor. Ethiopia responded by appealing to the Christian Emperor in Europe for assistance against the Muslims.

Ethiopian kings had been in touch with the Portuguese for a number of years and Portuguese ambassadors had been present since at least 1520. The Portuguese responded by landing a small but well-equipped force in the north of the country. The combination of Portuguese and Ethiopians and with the Tigray army, they managed to save the Christian kingdom by inflicting a

sharp defeat upon the Muslim army in 1543. Ahmad was killed and his state collapsed [7].

Roman Catholic missionaries from Portugal followed the early Portuguese coastal penetration of tropical Africa to convert a number of African rulers so that they would become allies. But once African rulers realised the strong political motivation behind their presence, the missionaries initiative was doomed to failure. In one African state after another Portuguese missionaries were expelled or even killed. African rulers were interested in contact with Europeans, but they wanted new trading openings, technical assistance and firearms.

They did not want new ideas that threatened to undermine the `traditional' religious basis of their authority. With the growth of the slave trade the Portuguese soon gave up the pretence of treating converted Christians as fellow believers. Even Christian Ethiopia did not respond to converting to the Roman Catholic version of the faith and in mid-17th century, missionaries were expelled for political interference.

When Fasiles (1632-1667) was enthroned as emperor, he re-established the Ethiopian Orthodox Church and eradicated ruthlessly the Catholic adherents. He banished the Jesuits and all ports were closed to Europeans. The emperor described them as dangerous. He was active in foreign affairs and dispatched diplomatic missions to Yemen, Istanbul, India and China.



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Africa's Islamic Legacy



Did Arabs Enslave Africans?

It is ridiculous to believe that Arabs enslaved Africans. Kaffir conceals the truth and speaks with forked tongue. To believe this is like believing in Father Christmas i.e. fiction.

The increasing incidence by those who reject faith of publically accusing Arabs of enslaving Africans must be in response to the fact that reversion to Islam is highest amongst the African communities in America and Europe. In other words, the Kaffir's devious strategy of enslaving Africans, taking them away from Islam and Arabic - the religion and language of their enslaved ancestors; brainwashing them into cannibalism e.g. bread and wine being the flesh and blood of Christ; and making them superstitious and backwards with mumbo jumbo superstition beliefs in Father Christmas, Easter eggs, etc has FAILED after 500 years of trying. And what a spectacular failure!

If we use this stupid logic that Arabs were slave-dealers, then the first Africans the Arabs would have enslaved would have been Falashas - the African Jews! But instead we find that the Falashas have been largely unmolested by anyone unlike their Jewish co-religionists in Europe, which also undermines Western claims that Africa is tribalistic and barbaric and European intervention saved them from barbarism.

So Who did Enslave Africans ?

Africans are physically the strongest of all the nations / tribes on the earth. The Arabs are NOT. SEE how the oil-rich Arab countries are totally dependent on military personnel (mercenaries) from Europe, America and Pakistan for their defence from fellow Muslims in Iraq and Iran!

The only people who had the strength to take on Africans and enslave Africans were Africans themselves - NOT the Arabs and NOT the Europeans.

The Africans who were enslaved were Muslim Africans.

The Africans who did the enslaving were Christian Africans. During European slavery, 'Scramble for Africa' and colonisation, Christian Ethiopia was the only African state that was left virtually untouched by European colonisation. In fact its empire doubled in size during the 'Scramble for Africa'!

On page 442 of 'The Triumph of the West' by J.M. Roberts, there is a map of the world showing

those parts of the globe that came under Western domination by 1914. Ethiopia stands out like a sore thumb and so does Liberia and Sierra Leone which were Christian states created by Britain and America for the settlement of intellectually, morally and spiritually 'weak' Africans who had been Christianised!

Africans are physically the strongest nation on earth. The Arabs are NOT. Famous Islamic scholar Al-Jihaz (778-868) wrote of the physical superiority of the Africans nations over all other nations. For example, he states:

"We Blacks have conquered the country of the Arabs as far as Mecca and governed them. The desert swarm with the number of our men who married your women and who became chiefs and defended you against your enemies. You even have sayings in your language which vaunt the deeds of our kings - deeds which you often placed above your own; this you would not have done had you not considered them superior to your own. We defeated Dhu Nowas (Jewish ruler of Yemen) and killed all the Himyarite princes, but the Arabs and Whites (from Europe) have never conquered our country. Our people, the Zenghs (an African race), revolted forty times in the Euphrates, driving the inhabitants from their homes...Blacks are physically stronger. A single one of them can lift stones of great weight and carry burdens such as several whites could not lift nor carry between them. They are brave, strong...- these good traits are the gifts of God."

When the last Prophet (saw) was born - in the 'Year of the Elephant', Abraha Al-Arsham - the self styled emperor of Ethiopia and Yemen tried to attack the Kaaba at Mecca with a force of 40,000 men, cavalry and armoured elephants. The Arabs could not fight the Ethiopians nor could they even defend their own territory. The Arabs fled on their camels to the top of the mountains. It was only through divine intervention that the Arabs were saved. Allah (swt) sent thousands of little birds from the sea each with a stone on which was graven the name of an Ethiopian soldier to bombard the enemy.

SEE how millions of Arabs are unable to fight a handful of Zionists in Palestine today even though the Arabs have a numerical (population) and financial (oil wealth / petro-dollars) advantage. So how can Arabs have enslaved a physically stronger nation when they cannot even fight and displace an occupier who is described in the Quran as people who turns their back on you i.e. cowards when it comes to fighting ?

SEE how the Iraqis 'fought' and surrendered in the Gulf War and compare with how the Afghans and Vietnamese fought to the death or until victory was achieved against Russia and America respectively. Yet, HIS story books tell us that Arabs are the people who enslaved Africans! What a load of rubbish!

Soon after the Last Prophet (saw) passed away, the Arabs broke out of the Arabian Peninsula and went into Egypt to free the indigenous Egyptian population from the tyrannical rule of the Romans. In 643 A.C., Abdullah the new Arab governor-general (viceroy) of Egypt, decided to go into the Heartland of Africa against Ethiopia with a larger and better equipped army. However, the Arabs suffered a major and massive military defeat at the hands of the Ethiopians where the whole Arab army was wiped out. An Arab historian of the period felt compelled to admit that it was the most devastating defeat ever suffered by an Arab army. Thereafter, the Arabs became more cautious, changed direction and proceeded with revealing the Last Message along the North African coast, crossing into Spain in 711 A.C. However, Ethiopia remained the ONLY christian state in Africa

until the arrival of the European colonialists. Read 'The Destruction of Black Civilisation' by Chancellor Williams, Third World Press, Chicago, Illinois, 1976.

By the time slavery had started in the 1400s, the Arabs had become significantly weakened as a military force by the time of the Western Crusades (1095-1250s) and the Eastern Crusades, namely the Christian-backed Mongol invasion that culminated in the sacking of Baghdad in 1258. Their military response to these successive invasions can best be described as pathetic. The Arabs were 'saved' only by the intervention non-arab muslims e.g. Saladin Ayubi - from Kurdistan, the Mamelukes (Muslim kinsmen to the non-muslim Mongols and Tartars) and then the Ottomans who TOOK over the Caliphate. The Arabs were in no position to enslave other people after suffering such bruising attacks from Central Asia.

When Islamic rule was at the height of its splendour in India there was a considerable influx of African Muslims from east Africa, coming as traders and mercenaries, and settling in the Deccan (east of Bombay) and Bengal region (Barbek Shah, Malik Amber, Malik Andeel, Mawla, Admiral Sambal, Admirals Masud and Ali Kasam; Generals Kafur, Abudullah, Rahim Khan, Abdul Rahman, Battla, Belal, Forts, Hillol, Ibrahim Khan, Jauhar, Johar, Kasim Sabaun, Sambal, Sat, and the eminent military commander, Yakut Khan. Ekhaz Khan was a noted prime minister). In time they emerged from the mass to form the backbone of armies and become: prime ministers, great military and naval commanders, hereditary admirals, and in several instances, sultans. Under their own commanders, they eventually became the source of central power. Their presence brought them into conflict with the Afghan, Turkish and Mughal rulers of North, Central and East India. The Afghans, who have a fiercesome reputation for fighting, being the only Muslim country to have successfully fought off colonialism by beating Britain an imperial power three times and then a perceived superpower, Russia - the first time Russia steps outside the Warsaw Pact. However, even Afghan chiefs were unable to beat the African Muslims in south India and Bengal, even when they outnumbered them four-to-one. [2].

Did Europeans Enslave Africans ?

Relatively speaking European and American armies are physically weak and cowards, and are totally deperdent on heavy protection (armour-plating, helmets, bullet-proof equipment, etc) because they FEAR death and their hypocritical chattering classes FEAR body-bags. Their soldiers even have to get drunk just to pluck up enough courage to chat up loose woman in a bar.

They don't like fighting man-to-man in a field and away from built-up areas and so resort to attacking civilian infrastructure such as roads, bridges, power stations, women, children (collateral damage) because these `targets' can't and don't hit back. Their technology is 'stand-off' where they can fire projectiles without even seeing the enemies' eyes.

Whenever there is TV / video footage of an American / British policemen beating up an Afro-American / Afro-Caribbean - the African is always outnumbered by his attackers because his attackers are too scared to take him on - man-to-man / on a one-to-one basis.

Some of the cities in which Africans have a large prescence in America and Europe, are known as NO GO AREAS because the indigenous population FEAR them. So if white man FEARS walking through his own land, how could he have travelled to the DARK CONTINENT to enslave Africans, having only just discovered the world is not flat and monsters do not inhabit the sea ?

Britain could not fight the Chinese and so introduced opium as a way of weakening them. In order to rule and maintain its empire, Britain created the two million strong British Indian army - the largest all volunteer army ever created in the history of mankind consisting of the so called martial races of South Asia. This army was deployed against the Muslims of Africa, the Ottomans, even fellow Asians - the Chinese in the Opium Wars. In world war 1, Britain had to resort to conscription because not enough men came forward to fight, whilst in its colonies, the natives of India VOLUNTEERED. Now they are recruiting women to fight on the front-line.

Sitting Bull, the Leader of the Teton Sioux, c.1831 to 1890 said: "We have now to deal with another race - small and feeble when our fathers first met them, but now great and overbearing...". The Americans could not fight the Native American Indians man-to-man, and so fought them indirectly by wiping out the buffalo which the Red Indians were totally dependent on for food / meat, clothing, milk, transport, trade, etc. Another tactic was the use of germ warfare i.e. deliberately infecting the Native Americans with European diseases.

The debacle in Vietnam and Somalia is further evidence of their weakness and cowardice. In fact when stooges like Martin Luther King came on the scene it was at a time when the war in Vietnam was stepping up and men were needed to fight in Vietnam. They wanted Afro-Americans to fight their war in Vietnam because they themselves are cowards. People like Clinton fled to Europe to avoid the call-up or as he says because of his conscience towards the war, though his conscience does not extend to bombing defenceless Muslims in Iraq. Thus the head of the American armed forces is a coward. Stooges like Martin Luther King wanted equality for Afro-Americans and once achieved, they could then go and fight in Vietnam as equal citizens of America! Those Afro-American Muslims like Muhammed Ali - the famous boxer saw through this trick.

As to the Gulf War - the Arabs are not a formidable fighting force today and hence their reliance on mercenaries. Indeed they are so desperate they even rely on cowardly Kaffir mercenaries for their protection! Some of these kaffir armies are having to recruit women to fight on the front-line because their own men don't want to fight.

It took hundreds of years for mechanised European armies to colonise the whole of Africa. For example, in the Ashanti wars of the early nineteenth century, the British tried to occupy the hinterland of the Gold Coast (now called Ghana). There were eleven major wars in this conflict. The Ashanti won ALL of them, except the last. In these wars, Ashanti generals - and we should call them generals, because they were more than equal to the British generals who failed to conquer them - stopped the inland encroachment of the British. In 1896 the British exiled the Ashanti King Prempeh, but still were not able to take over completely the hinterland of the Gold Coast. The British still did not give up their desire to establish their authority in the interior of the country and avenge the many defeats they had suffered at the hands of Ashanti. It took the British nearly a century of fighting with the Ashanti before they gained total control of the region.

So if mechanised British troops had so much difficulty colonising a coastal region, how did Arabs manage to enslave millions of Africans and sell them into slavery ?

When Britain colonised Egypt they began fighting with Muhammad Ahmad ('Mahdi' of Sudan) - an African Muslim. The British organised three mechanised armies against the M. Ahmad, namely the Anglo-Egyptian Army, the British Indian Army and the Ottoman Army. M. Ahmad and his followers were only armed with swords and spears. In one encounter, M. Ahmad and the

African Muslims massacred all 10,000 Arabs of the Anglo-Egyptian Army. One of Britain's best generals, a coward by the name of Charles Gordon was killed. Britain then had to send another one of its elite generals of the British Army (a sodomite called Kitchner) to destroy the Sudanese Muslims. It took a MECHANISED army to destroy M.Ahmad and his followers. Winston Churchill was a reporter at the time and his despatches describe the sheer bravery of the African Muslims who fought to the death against the might of combined modern armies from Egypt, Britain and India, without fear or cowardice. Read 'Scramble for Africa'.

When America, a perceived superpower went into Somalia for so called peace-keeping duties, their military were forced out by young African Somalis. American soldiers armed to the teeth with all their sophisticated weaponry could not 'take on' African boys.

So whoever enslaved Africans had to be physically strong. Otherwise, as Mike Tyson has recently shown an angry African can easily bite your ear off!

When Britain fought against the 'Mad Mullah' in Somalia, they were joined by 10,000 Christians from Ethiopia.

No-one but Africans could have enslaved Africans and it was Christians Africans who were taking Muslim Africans captives and selling them to the Europeans at the coast.

There was a crusade / Jihad taking place between African Muslims and African Christians. It is unbelievable and illogical to believe that Muslims would sell prisoners of war to their enemies, particularly as the enemies are Christians from Europe who had recently ended the 700 year old Moorish civilisation in Spain, and are now conquering Muslim North and West Africa.

Moreover, in a Jihad, prisoners of war and their property are considered as lawful war booty and the property of the Amir and the Islamic State which the Amir distributes to enhance the power of the Islamic State and reward those who have given their resources and lives in Jihad. This is the Sunnah of the Prophet (saw). Did the Prophet (saw) ever sell the war booty to his enemies, thereby weakening his power and strengthening the enemies' power ? NO. Prisoners of war are valuable because there is reward for converting them to Islam, as marital partners, as servants, as ransom, etc. In each case the quantity and strength of Muslims increases.



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Africa's Islamic Legacy



Islamic Viewpoint on Slavery

Prostitution is said to be the oldest profession in the world but slave-dealing must be pretty close. The Slavery of Africans occupies an extremely shameful part of history to both non-muslims nations such as imperial European countries and America; as well as Muslim nations. In particular, the last three 'Islamic' states outside Africa namely the Ottoman, Mughal and Safavid States, which inspite of their alleged greatness, failed to help their co-religionists in West Africa from being enslaved by Christians.

Many people think that the primary reason for slavery and colonisation of the 'Dark' Continent' was economics. HIS story books openly talk about the evils of slavery, racism, economic exploitation, etc but this has been done to conceal the truth i.e. Kufr. Thus much of the material that has been written is illogical, contradictory or downright false and misleading.

For example, during the course of the 18th century Britain overtook all other European nations as the single largest exporter of Africans. By the end of the century more than half the captives transported from West Africa were carried across in British ships [7]. Yet the colonies of the British empire represented only a third of British foreign commercial interests. Only by the second world war, when the empire was in terminal decline, did trade between Britain and the colonies reach a peak of 35% of all British trade. So much for imperialism (slavery and colonisation) being the handmaid of mercantilist capitalism. [98].

So when so-called Islamic groups like the 'Nation of Islam' read these his story books, they end up believing and accusing White, Aryan, Europeans for being responsible for slavery. Some Africans even believe that the Arabs were responsible or involved in the slave trade, even though Africans are physically stronger. (See how Arabs responded to Abraha's attempt to attack Kaaba, Mahdi's destruction of 10,000 strong Egyptian army, major Arab defeat by Ethiopians ~640 A.C., etc).

Prior to secularism, religion played a dominant role in all civilisations, for example the Ancient Egyptians, Persians, Greeks, Romans, Arabs, Europeans, Indians, etc and right up to the present day infact. The concept of secularism is approximately two hundred years old. It is more appropriate to interpret historical events using the religious reference frame, and not the secular, economic, or even geo-political reference frame.

By critically analysing the kufr's so called scholarly writings using the Islamic / Quranic reference frame, because in shrewdly attempting to remove, hide or ridicule the role of Muslims in world history, they often reveal the very opposite of what was intended. These history books supply the very evidence they thought to suppress or recording facts the significance of which they were ignorant. Even Shaitan cannot write a book completely devoid of truth.

Religious Viewpoints of African / Black People

To understand who were the real perpetrators and beneficiaries of African slavery, one must critically appraise various religious viewpoints of Africans and Black people. The Islamic, Christian and Jewish viewpoints should be considered.

- **The Islamic / Arab Viewpoint**

The following are extracts from the Quran describing the creation of mankind and Adam.

49:13 O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another (not that you may despise each other). Verily, the most honourable of you in the sight of Allah (swt) is that believer who has At-Taqwa [i.e.pious and righteous persons who fear Allah (swt) much (abstain from all kinds of sins and evils deeds which He has forbidden), and love Allah (swt) much (perform all kinds of good deeds which He has ordained)]. Verily, Allah (swt) is All-Knowing, All-Aware.

15: 26 : Verily We created man of potter's clay of BLACK mud altered.

15:28 : And remember when thy Lord said unto the angels : Lo ! I am creating a mortal out of potter's clay of BLACK mud altered.

15:29 : So, when I have made him and have breathed into him of My spirit. Do ye fall down, prostrating yourselves unto him.

15:30. So the angels fell prostrate, all of them together.

15:31 Save Iblis. He refused to be among the prostrate

15:32 He said: O Iblis! What aileth thee that thou are not among the prostrate. ?

15:33 He said: Why should I prostrate myself unto a mortal whom Thou hath created out of potter's clay of BLACK mud altered ?

15:34. He said: Then go forth from hence, for verily thou art outcast.

Thus the Quranic viewpoint directly contradicts the Biblical story that Black people are the cursed descendants of Ham. Although, Arabs are a simple nomadic race, they excel in memorising the Quran by heart. The task is made all the more easier because Arabic is the mother tongue of the Arabs! So how is it possible for Arabs to have engaged in the slavery of Africans and Africans are physically stronger, on the grounds of racial superiority when the Quran infers three times that the first man, Adam was made out of Black mud (not white, not red, nor brown) ?

- **What of modern scientific evidence about the origins of mankind ? See following :**

Revising the history of man - We're African, no bones about it.

The Guardian Friday July 11 1997

After years of argument scientists can now claim with assurance that modern humans are not related to Neanderthals but are descendants of a common African ancestor. Man's true ancestor,

Homo erectus family of 200,000 years ago, reconstructed from remains found in Africa.

Dramatic new evidence published yesterday has helped resolve one of the hottest issues in human evolution: confirmation that modern humans are almost certainly descendants of a common African ancestor and are not related to Neanderthals.

The debate has split scientists into fiercely opposing camps. One group has for years claimed that modern humans contain Neanderthal genes. Another has maintained that the first Europeans were an evolutionary cul-de-sac.

But new DNA tests on the original Neanderthal man, found in the Neander Valley, near Dusseldorf, Germany, in 1856, have revealed genetic variations so great that there could not have been a common ancestry. The differences along one length of DNA between various humans was eight mutations - but the same length of Neanderthal DNA varied at 27 positions. This four-fold difference was so wide it proved humans had not descended from Neanderthals. The finding gives weight to a theory known as 'out of Africa', which holds that Homo Sapiens evolved from a common ancestor in Africa about 200,000 years ago.

The tests were carried out at the Zoological Institute at Munich University. Professor Paabo who conducted the tests said that the tests indicate Neanderthals had nothing to do with human history and we are all Africans in disguise. 'Neanderthals are distinct and are not our ancestors - I think we all children of Africa,' he said.

The Origin of the Aryan / White Race

The 'White Races' are also descended from Africans but have lost their pigmentation owing to a number of factors but mainly that of genetics. For example, if someone is extremely Black - they are extremely Black and healthy. But if someone is extremely white, then they are referred to as an Albino and this is a medical condition that arises as a result of the body's inability to produce melanin. Climate is not a satisfactory explanation for being white because the Eskimos who are related to the Red Indians of North America have not lost their pigmentation even though they live in an extremely cold environment.

Reference to 'White' is first made in the Quran with the story of Prophet Musa (pbuh) concerning a miracle that he performs for Pharaoh (who lived in Egypt, Africa). The miracle is one where he pulls out a WHITE hand from his armpit. This implies that Prophet Musa (pbuh) was Black (which is highly likely considering he was born in Egypt, Africa). The following Quranic verses describes this miracle:

20:22 And thrust thy hand within thine armpit, it shall come forth WHITE without harm (or stain) as another Sign.

26:33 And he drew out his hand and behold it was WHITE to all beholders!

27:12 Now put thy hand into thy bosom and it will come forth WHITE without stain (or harm)...

28:32 Move thy hand into thy bosom and it will come forth WHITE without stain (or harm)...

What is interesting is that the Aryan races make their first appearance in history approximately 1500 B.C. i.e. around about the same time as Prophet Musa (pbuh). The Aryans break out from

Central Asia (Caucus mountains) and invade: Dravidia (India's pre-Hindu name), establishing the Hindu Empire and subjugating the dark skinned indigenous Dravidian population to the status of low castes and untouchables (ancient apartheid), and the non-Brahman masses to a life of poverty and misery which survives to this very day; Persia (Ancient Persian Empire - Arya from where Aryan is derived is a city in Persia); and Europe (Greek Empire followed by the Roman Empire). And who engineered their breakout ?

The first kings of Greece were Egyptian. Greek historian, Herodotus says in the book, `The Histories, Book 6' (~5th century BC) that `if we trace the ancestry of Danae, the daughter of Akrisos, we find that the Dorian chieftains are genuine Egyptians...but there is no need to pursue the subject further. How it happened that Egyptians came to the Peloponnese, and what they did to make themselves kings in that part of Greece, has been chronicled by other writers'. [Pg. 12, 44]. Martin Bernal's book `Black Athena - The Afro-Asiatic Roots of Classical Civilisation - Volume 1' makes interesting reading.

Greek geographer Strabo (64 BC-25 AD) said: `The Egyptian priests are supreme in the science of the sky. Mysterious and reluctant to communicate, they eventually let themselves be persuaded, after much soliciting, to impart some of their precepts; although they conceal the greater part. They revealed to the Greeks the secrets of the full year, whom the latter ignored as with many other things...'. Dion Chrystomenos (30 AD) also pointed out : 'The Egyptian priests much mocked the Greeks because, on many things, they have never known the truth...'.

In other words, Egyptian (priests) from Africa were responsible for creating the Aryan Greek Empire by imparting their spiritual and technical knowledge to the Aryans. When Aryan king, Alexander of Macedonia died, he was buried in Africa (Egypt)!

These Africans were also influential in the Roman Empire and in the creation of the Roman Catholic Church. The oldest church in the Vatican City is the Abyssinian Church of Saint Stephen and the road leading to it is called Ethiopian Seminary Avenue[13].

The illiterate Roman Emperor Constantine, through an interpreter and in the presence of Pope Melchiades (a Black African!) converted to `Christianity' in 312 A.C., based on the corrupt teachings of Saul of Tarsus [21]. From this point onwards, Christianity became the state religion of Europe because the king (emperor) of Europe / Roman Empire was a Christian.

There were other African Popes such as Victor 1st (189-199AD) and Gelasius (492-496AD). There were also many African saints such as St. Augustine of Hippo (345-430AD). These Christian Africans had a gigantic influence on the development of `Christian' theology, religion and `civilisation' in Europe. For example, Augustine wrote many books in which he supports the combining of temporal / secular with spiritual power, the application of which was partly responsible for the Crusades waged on behalf of the church and the development of Europe in later centuries [14]. He also introduced infant baptism and developed the doctrine that of the fall and original sin, as both corruption and guilt. Augustine's ideas are followed to this day by monks, nuns, priests, canons, friars and hermits. His writings influenced individuals like Martin Luther who went on to form Protestantism. However, the foreign policy of the `enlightened and progressive' Protestants was exactly the same as the Catholics, namely the slavery, genocide, theft, Christianisation of non-white, non-Western, non-Christian people, but at increased levels of magnitude and efficiency!

It was this Church that initially ordered the slavery of Africans - the Africans who were enslaved were Muslims!

In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of Africans for the purpose of their conversion to Christianity and exploitation in the labour market as chattel property. This satanic scheme speedily gained the sanctimonious blessing of the Pharaoh (Pope) and became a standard policy of the Catholic Church, and later of the Protestant churches, enduring for three centuries: thus the ghastly traffic in human misery was annointed with the oil of pontifical righteousness in Jesus' name.

A bull of Pharaoh Nicholas 5th instructed his followers to `attack, subject, and reduce to perpetual slavery the Saracens, Pagans and other enemies of Christ, southward from Cape Bojador and including all the coast of Guinea'.

Infact, most of the Africans who were caught up in the Atlantic slave trade came from West Africa, an area roughly from Senegal River in the north to the Congo River in the South.

But why were West Africans specifically targetted ? Because they were Muslim.

Following the destruction of Baghdad in 1258 by Christian-backed Mongols, the only remaining intellectual Islamic states were in Africa. Africa was home to several Islamic universities, namely Fez, Timbuktu, Jenne and Al-Azhar, with many Faculties including Law, Medicine, Grammar, Building, Crafts, Manufacturing and Geography, and they attracted scholars from all over the Muslim world. Even though, two-thirds of the world's supply of gold came from West Africa during the Middle Ages, more profit was made from the sale of books [Pg. 73, 24]. Arabic was not only the language of religion and learning, but it was also the language of trade and commerce [pg.220, 40]. On his way to Mecca in the 1320s, Mansa Musa of Mali stated that his brother, Abu Bukhari, had sent two expeditions, one of four hundred ships and the other of two thousand, across the Atlantic.

This is not surprising because Islam is a universal religion. Allah (swt) is the Lord of the East, and the West [73:9]. Furthermore, the Last Prophet (saw) had come for the whole of mankind, the Last Message had been delivered and Islam had been completed [5:4]. Muslims were inclined to do: trade, missionary work to the whole of mankind, defend borders; expand the Islamic State, migrate (the Islamic calendar reminds of Migration), etc.

In addition, Muslims were sailors, geographers, astronomers, scientists. For example, it was reported in part 3 of the Weekend Section of Financial Times November 16 / November 17 1996, that in 793 AD, Al-Biruni, an Afghan scientist in the Punjab had calculated the earth's circumference [54]. Thus, Muslims had already ascertained that the earth was round, 700 years before the Europeans. More importantly, Muslims travelled using the stars and the winds as the following ayats from the Holy Quran reveal:

? 6:97. *It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea. We detail Our Signs for people who know.*

? 10:22. *He it is Who enabled you to traverse through land and sea; so that ye even board ships they sail with them with a favourable wind...*

? 30 46. Among His Signs is this that He sends the Winds as heralds of Glad Tidings giving you a taste of His (Grace and) Mercy that the ships may sail by His Command and that ye may seek of His Bounty in order that ye may be grateful.

Furthermore, Ancient Egyptians knew the world was round and one of the first countries that the Arabs brought the Last Message to, was Egypt in 641/2 AD. One of the first Islamic universities was built in Egypt, namely Al-Azhar. Furthermore, it is alleged that Muslims studied Greek works including Ptolemy who wrote the world was round.

Unlike Christians then, Muslims faced few obstacles to trade and spreading Islam throughout the world. When the Church discovered that Muslims from West Africa were actually doing so, they launched the Naval Crusade and the brutal slavery of West Africans.

We also find that during the Scramble for Africa / colonisation of Africa, two countries were totally unaffected - Liberia and Ethiopia. Infact Ethiopia doubled the size of its empire during European colonisation. Why ? They were CHRISTIAN countries!

The war between Christianity and Islam started in 579 A.C. i.e. in the year of the Elephant when the last Prophet (saw) was born. In that year Abraha Al-Arsham - the self-styled emporer of Ethiopia and Yemen tried to attack the Kaaba with a force of 40,000 men, cavalry and armoured elephants. This war has been ensuing ever since, involving Christian Europe at a later stage.

Racism against Africans and the destruction of Africa and its Muslim population was a systematic attempt to conceal the African origins and organisers of mischief, corruption on the earth and pagan empire-building starting with Pharaohnic Egypt. See pyramid on US dollar Bill and obelisk in front of White House and Vatican.

Web page <http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous> shows African Royalty were actually marrying European Royalty during the brutal Atlantic Slave Trade. Slavery was NOT about economics or racism. Slavery did not start with European politicians or merchants but with The Church.



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Africa's Islamic Legacy



Dark Heart of Africa

In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of black Africans for the purpose of their conversion to Christianity and to be exploited in the labour market as chattel property. This satanic scheme speedily gained the sanctimonious blessing of the Pharaoh (Pope) and became a standard policy of the Vatican, and later of the Protestant churches. [3].

The Dark Heart of Prejudice

Andrew Marshall

The Independent

Wednesday 20 November 1996

No one better described the encounter with Africa of European adventurers, explorers and colonialists (and now presidents and popes) than Joseph Conrad (whose novel - 'Heart of Darkness' formed the basis of Francis Ford Coppola's sprawling film about American involvement in Vietnam, 'Apocalypse Now', with Marlon Brando and Martin Sheen).

'And this...', said Marlow suddenly, 'has been one of the dark places of earth.'

Thus, on the River Thames, begins a story that is one of the most compelling and influential works of English literature in the last century: Joseph Conrad's 'Heart of Darkness'.

It is the story of Marlow's journey through the jungles of the Belgian Congo to find the mysterious Kurtz, a colonial figure of mythic status who has gone mad, acquiring power and influence over the natives while losing his own mind in the process. It is an account of the descent of a Westerner into savagery as he encounter Africa, of a man who has lost his moral bearings deep in the jungle.

A tale of colonial adventure in what is now Zaire has obvious relevance as foreign forces prepare to arrive in that benighted country to deliver humanitarian assistance. But it is not quite the message that a casual reading of the story would give us, the reading that is pressed upon us by those who see in central Africa's problems merely humanity gone mad. A message is being sent when the phrase 'heart of darkness' is casually bandied around: that Africa is irredeemably savage, the dark continent, a place where light and civilisation (a Western preserve) can never penetrate.

Conrad's work, and the casual use of its title to refer to bloodshed and war, has become an icon of

Western attitudes towards the Third World, and Africa in particular, a supporting argument from art for the thesis that parts of the Third World are mad, bad and dangerous to know, and irretrievably so.

But it is not so; and a careful look at Conrad, and the background to his novel, reveal far more than casual racism or careless perpetration of stereotypes. As Conrad knew, when we stare into the darkness we are looking into our own hearts.

The story was first printed in Blackwoods Magazine. It is about the hypocrisy inherent in colonialism, and the violence it begets.

Marlow, a sea-captain, is given the mission in the first place because his predecessor has been killed after he savagely attacked by an African chief in an argument over two hens.

Marlow is told that Kurtz is a prodigy, an emissary of pity, and science, and progress, and devils knows what else.' Kurtz has written an eloquent report for the International Society for the Suppression of Savage Customs. Yet this is also a man who can say: 'Exterminate all the Brutes!' And when he finds him, Kurtz is gone, dying, his soul already lost: 'The wilderness had found him out early.' He is no longer the mythic figure that Marlow has sought, just a sad and broken man dying from fever.

Conrad's story is about the clash between the colonial idea, the 'mission civilisatrice', and the reality: enslavement, murder, plunder and disaster. The subject is colonial hypocrisy, not African madness. He locates it in Africa, in the Congo, I suspect, both because he had been there and because Congo was not British, it was Belgian.

Conrad (Polish by birth) apparently did not wish to antagonise his British readers. For the book is at least partly about Britain, and British colonialism. (Kurtz is half English, half-French). Conrad softened his message but it is always there, nudging gently at our conscience.

At the centre of Conrad's book is the appalling spiritual contradiction faced by those who left Europe for Empire, taking with them the belief that they were going to do good. Nowhere was this belief more prevalent than among the Britons who set out for Africa, India or Asia. Yet the idealism was inevitably contradicted by the brutality that they found themselves indulging in, a brutality that they could not bear to counteract. Faced with their own descent into violence, they often took refuge in a belief that this was, somehow, not happening, or that they had no choice in the matter.

The men of empire, writes Kathryn Tidrick in her book 'Empire and the English Character', were forced into this denial of violence not only because they had moral reservations about physical coercion but because they believed that they were blessed with attributes of character which enabled them to prevail without it.

Out of this psychological contradiction, and its unsustainability, comes Kurtz's madness. Tidrick's book is full of good men who found this hypocrisy hard to bear and who were led as a result to brutality, madness, or both.

Conrad draws heavily upon the career of the journalist Henry Morton Stanley, author of 'In Darkest Africa', for whom the search for a story led to exploration, and then to involvement in the

events he described. After his famous meeting with Livingstone, Stanley moved on to the service of the Belgian King Leopold, who ran Congo as his personal fief under the cover of the International Association for the Exploration and Civilisation of Africa. Stanley was widely regarded in Britain as a freebooter and a thug. 'He has no concern with justice, no right to administer it; he comes with no sanction, no authority, no jurisdiction - nothing but explosive bullets and a copy of the Daily Telegraph', wrote The Saturday Review.

There are obvious modern parallels. Francis Ford Coppola's sprawling film, 'Apocalypse Now', is based on Conrad's novel. It expresses the yawning gap between the ideals behind American intervention in Vietnam and the reality, and the inability of either Marlow (now a young Special Forces captain played by Martin Sheen) or Kurtz (a colonel in the Green Berets played by Marlon Brando) to bridge that gap. This is a war where, as Kurtz puts it, young men may drop fire on people from helicopters, but they cannot write the word 'F**k' on their helmets; where, as Marlow puts it, soldiers can cut someone in half with a machine gun and then give them a Band-Aid.

But if Coppola associated Vietnam with Conrad, it is not hard to think of other areas of the world where the 'international community' has intervened, only to find itself condoning, or even supporting, brutality. Think of the Dutch marines, tasked to defend the people of Srebrenica in Bosnia, but in effect allowing the town to fall to Serbs who would massacre thousands. Think of the Canadian paratroopers in Somalia, torturing two of the people they had been sent to feed.

If, when we look at the tragedy in Zaire, we simply see a caricature of tribal clashes and jungle savagery, then we see false. The root's of today's struggles, deaths and disasters in central Africa lie in the deadly encounter of Europe with Africa. It was Belgium and France that created the state structures of Zaire, Burundi and Rwanda; emphasised the 'ethnic' differences that now fuel genocide; drew the boundaries; and decided who would rule whom.

In Zaire, it is not just the Hutu militias from Rwanda that bear the blame for the crisis: it is the Western dominated UN Security Council, for ignoring them until it was (almost) too late; and it is those who armed and supplied the forces on the ground (which appears to have been almost everyone). And in Zaire, crumbling rapidly now that the regime of Mobutu Sese Seko is all but over, who was it who provided the cash to prop up a corrupt regime ?

Who supplies the weapons to the rebels who seek to overthrow it ?

Who flies the transport planes, sells the rifles, feeds the constant wars for resources and influence throughout Africa ?

Is it any surprise that the French are seen as far from neutral, with their history of involvement in the Hutu-Tutsi antagonism, or the British suspect, with their background in the area ?

The darkness that Conrad saw was NOT in Africa; it was in the hearts of the colonialists themselves, those men who travelled from far away with their high hopes and saw them fade into their worst fears. Nor was it just colonialism; there is a fin de siecle pessimism, a sense of doubt about Europe itself and its 'civilised values' that pervades the book. This, too, is bound to strike a chord with us as we head towards the end of our bloody century.

Conrad was writing at the end of the 19th century, when the ideas of progress, faith in science and

rationality were being ebbing. A few years before, William Booth, founding the Salvation Army, had seen the human destruction wreaked by industrialisation and dared to pose the question: 'As there is a darkest Africa, is there not also a darkest England?'

Britain was about to plunge into the Boer War, where concentration camps were pioneered. Within 20 years, the whole of Europe was to be plunged into a savage and bloody war to rival anything the world had ever seen, barbed wire running from Belgium to Switzerland, poison gas drifting across the plains of northern France, the corpses piled up across the continent.

All of this is just below the surface as Marlow finishes his traveller's tale, and the boat drifts on the Thames. 'The offing was barred by a black bank of clouds,' the narrator says 'and the tranquil waterway leading to the uttermost ends of the earth flowed sombre under an overcast sky - seemed to lead into the heart of an immense darkness.'



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Africa's Islamic Legacy



Black Man's Burden

[The Guardian Weekend, February 15 1997]

In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of black Africans for the purpose of their conversion to Christianity and to be exploited in the labour market as chattel property. This devilish scheme speedily gained the sanctimonious blessing of the Pope & became a standard policy of the Roman Catholic Church, and later of Protestant churches. [3].

Basil Davidson (a former officer in military intelligence during WW2) may look like one of the eminent Victorians who built the British Empire, in fact, he has done everything in his power to help demolish it. At 82, he can look back on an extraordinary life where he has made his mark as an Africanist - activist, historian and analyst in an area of study he more or less created, as a journalist, novelist as well as scholar-adventurer and major radical figures of our time.

Little-known in his own country [Britain], his achievements have made him famous abroad. In America, his rediscovery and re-writing of Africa's pre-colonial past coincided with the Civil Rights Movement and the emergence of Black Power. His 1959 book, 'Old Africa Rediscovered', sold 200,000 copies - a huge figures for an academic work - and became a bible for young African-Americans learning about their roots. They flocked to Davidson's American lecture tours, expecting a cross between Martin Luther King Jr and Malcolm X, only to find that their hero was a white, middle-aged Englishman.

...Edward Said (a Palestinian Christian and) the most fashionable radical intellectual of the day, singles out Davidson among a handful of Western artists and thinkers who, 'in effect, crossed over to the other side'. Thanks to their efforts, Said says, the West can no longer look down on the 90 per cent of globe it once conquered and colonised. Instead, we in the West have to learn to see ourselves from their point of view.

In Britain, Davidson is the often-overlooked fourth man in the group that includes his contemporaries and fellow historians, Christopher Hill, Eric Hobsbawm and E P Thomson. These men's committed, left-wing approach to writing history opened up the stuffy, chauvinist world of British professional historians and reached a popular audience far beyond academia. But whereas the others wrote the British or European past, Davidson studied Africa and put his political energies into the struggle for Third World liberation. Hence his long neglect in the UK.

No sooner had Britain's colonies achieved their independence [from DIRECT colonial rule] - most of them by the early Sixties - than the Mother Country suffered a strange amnesia. It was if the

British wanted to pretend the Empire had never existed; or to pretend that it still did. Few people were interested in the former colonies, and those who were tended to be die-hard imperialists - they regarded Davidson as a troublemaker and a leftist, if not an outright traitor.

...The Right accused him of 'a romantic connoisseurship of struggle'. But Davidson was never like Franz Fanon, whose book, 'The Wretched Earth', suggested colonial peoples were mystically purged or made whole through violence.

In 1951, he visited Africa where he branded the notorious South African Suppression of Communism Act 'a law straight out of Mein Kampf'. In 1952, he was banned from South Africa for life and by 1956, he had been banned from seven other African countries, all of them British colonies. Davidson, then turned his attention to Portuguese Africa, the most secretive and backward-looking of all the colonial administrations, and virtually unknown to the outside world.

By 1973, Africa had begun its long slide into kleptocracies, dictatorships, 'tribalism' (a term Davidson has always vigorously attacked, pointing out that the struggles among African groups are no different from struggles among ethnic, religious, kinship or other groups in Europe or anywhere else), terror, starvation and poverty. Thereafter, many western radicals became disillusioned about Africa and abandoned their enthusiasm for it. Not Davidson.

Davidson recalls that when he began to write about Africa, it was a question of evoking interest in a subject which had no audience at all... He was taken up by American universities, but he still feels that he doesn't really exist in Britain outside specialist circles; Africanists, regimental circles. As far as the general public is concerned, he might never have put pen to paper. It used to annoy him. 'Britain is still a racist country. It's very clear to all the English that somehow they have an inherent superiority over others, and it must have something to do with the fact that we're white and they're not. This is a problem we have not solved - we haven't succeeded in shifting it.' As a result, 'when I'm not a target or under attack, people tend to think, 'he's not a bad old sort, but we don't have to take him seriously.' Words like 'sentimental' & 'idealist' are used. It's because I write about pre-colonial Africa as if it were real-which, of course, it was.

Africans in those centuries had their own cultures, their own forms of civilisation (Ancient Egypt, Ghana, etc), which on the whole worked rather well. Most people still think of pre-colonial Africa as a place before history began, full of savages living in trees.

...His latest book, 'The Black Man's Burden: Africa And The Curse Of The Nation States, eschews it entirely. Davidson criticises 'nationalism' and suggests 'popular participation' as part of the solution to Africa's crisis. He argues that the international debts accumulated in the Seventies and Eighties have to be cancelled. It is elementary and obvious. It may be painful, but it is not difficult. The colonial system dispossessed Africa, and it's the dispossession that matters. It's not that you knock people on the head and take their goods. It's that you dispossess them of their sense of person, their sense of value, their sense of history - everything (including religion). What the colonial systems put in place of old Africa were small dictatorial cliques, all modelled on the colonial services themselves. Now those cliques must be dispossessed, in favour of participation. The ordinary citizen needs to feel that he or she has a word to say which will somehow or other be listened to. We had that to some extent in this country before Mrs Thatcher got going. It's what they're (?) busy destroying in America right now due to lack of equity in wealth creation.'

He considers the study of history in Africa to be 'an indispensable approach to our understanding of our present realities'. Long before globalising talk became fashionable, he saw the problems for the Third World as inextricable from those of the Developed World, as two extremes along the same continuum, created by the same forces. On a more provincial level, he also made the clear connection between the loss of Empire and Britain's own, worsening identity crisis, its post imperial hangover.

'The most striking example, and the easiest way to see it, is in our relationship with India', he believes. We left India - where we'd been for 200 years; there's scarcely a middle-class family in this country that wasn't deeply affected by the British Raj - and hardly a word. It's as if it had never been. We have a situation in which the English no longer have an Empire and they're not willing to talk about it.

The critical point in this collective amnesia came in the early Seventies, when the so called Golden Years of post-war capitalism came to an abrupt end. It was pointed out at the time (1973) how economic downturn coincided with a sudden outbreak of imperial nostalgia, with films such as 'A Passage To India', television shows such as 'The Jewel In The Crown' and books such as 'Plain Tales From The Raj'. There was a hostile reaction to this insight.

Twenty years and a couple of recessions later, it's Africa's turn. Cecil Rhodes is the subject of a major TV series, and there is a steady trade in tales of imperial derring-do during the scramble for Africa. Right-wing writers such as Norman Stone now argue for the recolonisation of Africa - for its own good, naturally - but such absurdities say more about 'us' than they do about 'them'. The realities of the Third World offer different, less self-congratulatory lessons.

Back in the 60s, the Third World, and Davidson's beloved Africa in particular, became the focus for the hopes of many people who believed in social revolution....Davidson's fellow Africanist, Colin Leys, has accused him of being overly optimistic giving appalling statistics: 300 million out of 500 million Africans living in absolute poverty, and it's getting worse; per capita income down 2 per cent a year since the 80s; the highest international debt in the world; insanely, in some years, Africa repays more in interest to Western banks than it receives in Western aid.

And all of this, says Leys, is 'not a tragedy sui generis, but the effect of a global logic from which no region of the world is immune'. As Africa goes, so go the rest of us, sooner or later.

The global logic Leys refers to is the logic of capitalism. The modern history of Africa and the history of capitalism are bound together, beginning with the slave trade, which some scholars say put the 'capital' into 'capitalism', and ending, according to Leys, with 'a perhaps irreversible decline into barbarism'. Even in the fortunate societies of Europe and America, late capitalism is busy breaking down every bond between people, apart from Adam Smith's economic bond of barter or exchange.

As this process goes forward, it produces social resentments, racism, chauvinism and xenophobia hand in hand with a hunger for and admiration of political idealism. In Britain last summer (1996), the best illustrations of both tendencies concerned Africa. At the same time as politicians, press and public were lauding the achievements of Nelson Mandela during his state visit, the British press were demonising refugees and asylum seekers, many of them from Africa, in a blatant appeal to xenophobia and racism.



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Africa's Islamic Legacy



Looting of Benin

In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of black Africans for the purpose of their conversion to Christianity and to be exploited in the labour market as chattel property. This devilish scheme speedily gained the sanctimonious blessing of the Pope & became a standard policy of the Roman Catholic Church, and later of Protestant churches. [3].

A bull of Pharaoh (Pope) Nicholas 5th instructed his followers to 'attack, subject, and reduce to perpetual slavery the Saracens, Pagans and other enemies of Christ, southward from Cape Bojador and including all the coast of Guinea'.

Most of the Africans who were caught up in the Atlantic slave trade came from West Africa, an area roughly from Senegal River in the north to the Congo River in the South.

WHY ?

In West Africa, salt and food dominated trade in the Sahara desert (sahr means desert in Arabic [23]). The trade also included gold, ivory, ostrich feathers, tortoise shells and furs from sub-Saharan. When the Arabs arrived in Africa, trade increased because of the camel. Camels were crucial because they were able to travel up to 100 km or more a day, that is twice the distance of pack-oxen or horses. Camels could also withstand both daytime heat and night-time cold. Berbers engaged in long-distance trade. Arab traders bought west African gold from Ancient Ghana - the land of Gold and financed Berber caravans. In this way Islam spread very quickly and transactions became easier. The expansion of Muslim trans-desert trade after about 750 AD provided a new and major spur to West African state-formation and urbanism.

By 1067 the Andulasian chronicler al-Bakri, writing in the then brilliant Andulasian city of Cordoba in southern Spain, but drawing on first-hand information from trans-Saharan travellers and traders, described Ghana as a large and powerful state. Writing at the court of the Norman king Roger II of Sicily, al-Idrisi described how the rulers of Ghana would often feed thousands at a time, spreading banquets more lavish than any man had ever seen before.

By the late Dark Ages, with western Europe in crisis, the African interior kingdoms of the western and central Sudan flourished. A number of African kings, among them Mansa Musa and Sonni Ali, enjoyed renown throughout Islam and Christendom for their wealth, brilliance and the

artistic achievements of their subjects. Their capitals were large walled cities with many mosques and at least two, Timbuktu and Jenne, had universities that attracted scholars and poets from far and wide. Their power derived from a mixture of military force and diplomatic alliances with local leaders; their judges dispensed justice; their bureaucracies administered taxation and controlled trade, the life-blood of these states.

However, it was Mali in West Africa that was brought to attention of Muslim world by the ruler of Mali, Mansa Musa (d.1337), brother of Abu Bukhari (famous for sending thousands of trading ships to the Americas in the 1300s), with his famous pilgrimage to Mecca in 1324-5, arriving in Cairo with a huge caravan that included 100 camel-loads of gold. Musa showed his generosity by giving away quantities of gold in Egypt, depressing Egypt's currency. This created the European mythology of West Africa as a place of immeasurable wealth where even slaves wore gold [7]. Completing the Catalan World Atlas of Africa in 1375, the Majorcan cartographer Cresques showed the king of Mali seated on a throne, holding an orb (huge gold nugget [7]) and sceptre, in the centre of West Africa while the traders of all North Africa march sturdily towards his markets. West African gold became a staple export to Europe with at least two-thirds of the world's supply of gold coming from West Africa. Monarchs as far away as England struck their coins in the precious metal of West Africa.

Mansa Musa encouraged the development of learning and expansion of Islam. In the early years of his reign, Musa sent Sudanese scholars to the Moroccan university of Fez. By the end of his reign, Sudanese scholars were setting up their own centres of learning and Quranic learning, particularly in Timbuktu, later to become an important centre for Muslim traders and scholars, Sudanese as well as Berber.

Less than twenty years after Musa's death the globe-trotting Berber, Ibn Battuta still restlessly wandering after nearly thirty years of eager observation up and down the Muslim world visited Mali. He wrote: 'the Negroes possess some admirable qualities. They are seldom unjust, and have a greater abhorrence of injustice than any other people...There is complete security in their country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence'. From E.W.Bovill, 'The Golden Trade of the Moors'.

Timbuktu, the capital of Mali reached the height of its wealth and fame in the 16th century. Writing for an Italian audience early in the sixteenth century, Leo Africanus described Timbuktu, as a city of learning and letters where the king, besides disposing of an army of three thousand cavalry and 'countless infantry', supported from his treasury 'many magistrates, learned doctors and men of religion. 'Here in Timbuktu', he noted, 'there is a big market for manuscript books from the Berber countries, and more profit is made from the sale of books than from any other merchandise'. The reputation of their schools of theology and law spread far into Muslim Asia. This central age of Mali was afterwards remembered as a golden age of prosperity and peace .

The world renowned University of Sankore at Timbuktu - north of Ghana and in West Africa which drew students from all West Africa and scholars from different foreign countries. It was especially known for its high standard of scholarship and, therefore, exacting admission requirements about which there were some complaints. The university consisted of a Faculty of Law, Medicine and surgery, Letters, Grammar, Geography and Art (here art had to do with such practical training as manufacturing, building and other allied crafts). After the basic training the

expertise required was through the traditional apprenticeship in the various craft guilds. There were thousands of students from all parts of West Africa and other regions with large numbers of scientists, doctors, lawyers and other scholars at the University. Also elementary school system and secondary school system without which there could not have been a University of Sankore with such high standards for admission.

The Arabic language, unlike any other in the world, had a three-way advantage in its spread. Like Latin in Europe at the time, it was the language of religion and learning; but unlike Latin, Arabic was also the language of trade and commerce. But the study of the Islamic Quran, law and literature was at the core of the University's curriculum .

The Looting of Benin, West Africa by British Colonialists

Saturday 22 February 1997

The Independent

Richard Gott reappraises a British outrage against a tiny African fiefdom

On the half-landing of the main staircase of the British Museum hangs a unique display of 50 bronzes, depicting small groups of African soldiers in military gear. These are just a small percentage of the 900 magnificent bronze sculptures, dating from the 16th century, that were seized from the palace of Benin during a British imperial rampage in West Africa 100 years ago, in February 1897.

The campaign against Benin, a small city-state east of Lagos in what is now southern Nigeria, involved the invasion and destruction of the state, the show trial of its king, the execution of its leading chiefs, the torching of the royal palace, and the burning of innumerable villages. Throughout the fighting, in which 'friendly' black troops were put in the forward ranks, British forces were largely protected by the steady use of the Maxim machine-gun. These typical atrocities of the British colonial era go unmentioned in the museum's accompanying wall notice, a continuing indication of Britain's official reluctance to come to terms with the real cost of its imperial past. Now Bernie Grant, the Labour MP, is backing a campaign for the looted treasures held in museums in London and Scotland to be returned to the King of Benin.

The British 'punitive expedition' of 1897 did not just result in the seizure of the Benin bronzes. It also helped to inspire Joseph Conrad's great novel 'Heart of Darkness' (the Vietnam film, 'Apocalypse Now' was also based on this novel - instead of being set in Africa, it was set in Vietnam!).

Thanks to the researches of the Swedish writer Sven Lindqvist, we have a detailed knowledge of what Conrad had been reading when he started writing at the end of 1898. In a new book, 'Exterminate all the Brutes', to be published this spring by Granta, Lindqvist uses this fearsome phrase of Conrad's anti-hero Kurtz to illuminate the European origins of genocide.

1997 will mark the 50th anniversary of India's independence in 1947. There will be rather fewer memorial meetings recalling the centenary of the Empire's heyday, when the British advanced into Africa like Hitler into Ukraine.

The expedition against Benin was the culmination of several British assaults on the West African kingdoms that now form Nigeria. In 1897, it was turn of Oba Ovonramwen, king of Benin, to deliver up his land, his people, and his treasures to a British army. The 40 year old Oba had kept his kingdom isolated and independent, but the British were endlessly plotting to overcome his protectionist zeal. These were the years of the global rubber boom, consequent on John Dunlop's invention of rubber inner tube. The virgin forests of Benin looked especially attractive.

The man who encompassed the Oba's downfall, Ralph Moor, was effectively the governor of Britain's Niger Coast protectorate. Moor, 36, had long argued that Benin should be opened up to trade, 'if necessary by force'. Like so many other colonial policemen, he had earlier been an inspector with the Royal Irish Constabulary, stifling rebellion in Ireland. Translated to Africa, he was to become one of Conrad's Kurtz-like figures, bringing 'civilisation' to the natives.

Moor's henchmen were equally keen for action. With Moor away in London, his deputy, Lt James Phillips, requested permission from the Foreign Office in December 1896 'to depose and remove the King of Benin'. He sent a messenger to Oba announcing an impending 'visit' to Benin. Then, without waiting for a reply, he advanced on the Oba's kingdom - with a small force of 10 British officers, a column of 200 African porters, and a drum-and-fife band.

The Oba treated what seemed like an imminent British invasion as a national emergency. Later in the year, from eye-witnesses, the British pieced together an account of what went on, explaining why the British Museum's Benin bronzes, when first captured, were found to be heavily caked with blood.

'Twelve men were taken', with 12 cows, goats, sheep and chickens. 'The animals were killed near the altar, and the blood from them was sprinkled on the big ivories and the brass work.' The 12 prisoners, 'with gags tied in their mouths, and held each by four strong men', were led to a well where their heads were cut off.

This was portrayed as a form of human sacrifice, and the British used it to justify the seizure and destruction of Benin. Yet the eyewitness accounts also stressed that those sacrificed were criminals, already sentenced to death.

Unaware of these fearsome rituals, Lt Phillips pressed on regardless, and in Benin, it was decided that Chief Ologboshi, the Oba's son-in-law, should be sent out with an armed group to check his advance.

On 4 January, 1897, on the road to Benin, the British force, was ambushed by Ologboshi. Many of the African carriers were captured, and many left dead. Lt Phillips himself and eight British officers were killed. Only two of the whites escaped. It was an unexpected and unusual victory. Claims were later made that Lt Phillips's expedition was unarmed. This was not so. The British officers took no machine-guns, but they had revolvers with them. In the African heat, they had been kept locked up in boxes carried by African porters.

A brutal British response was not long in coming. The deaths of so many officers provided the opportunity that Ralph Moor had been looking for. 'Force' could now be safely used against Benin. A 'punitive expedition' was organised under the command of Admiral Sir Harry Rawson, the commander-in-chief at Cape Town. Within a month, an elite force of 1,200 British soldiers, brought to the Benin from 4,000 miles away (from London, Cape Town and Malta), had landed on

the Nigerian coast, and teamed up with several hundred African troops, locally recruited. Thousands of African porters were brought from the British military base at Sierra Leone.

Admiral Rawson's three-pronged attack on Benin City in February 1897 was no pushover. Each of his advancing columns met strong resistance from the local African population. The first one was harassed by Benin soldiers for several days. The second one was attacked in its base camp and the commanding officer was killed.

The story of the third one is given in the diary of Felix Roth, a naval surgeon. He provides considerable evidence of the indiscriminate way in which British forces used their machine-guns to mow down Benin resistance. 'We shelled the village, and cleared it of the natives. As the launch and surfboats grounded, we jumped into the water...at once placed our Maxim and guns in position, firing so as to clear the bush where the natives might be hiding.' Luckily, Roth recorded, 'no white men were wounded; we all got off scot-free.' This providential protection was easily explained. 'Our African troops, with the scouts in front and a few Maxims, do all the fighting.'

Benin City was finally captured on 18 February. British marines put the palaces and compounds to torch. Worse was to come. After three days, the fires got out of control, burning up what was left of the city as well as the equipment of the invading British force. Much of the carved woodwork in the Oba's palace was lost.

Thus was destroyed the great city of Benin. Miraculously, its extraordinary collection of bronze sculptures, depicting chief events of the history of Benin's people, had survived. These treasures were removed by the British troops and subsequently auctioned by the Admiralty to defray the cost of the expedition. Most of the 900 bronzes were bought by museums in Germany. Only a handful found their way to the British Museum.

For a further six months, a small British force harried the countryside in search of Oba and his chiefs who had fled. Cattle were seized and villages destroyed. Not until August was the Oba cornered and brought back to his ruined city.

An immense throng was assembled to witness the ritual humiliation that the British imposed on their subjects. The Oba was required to kneel down in front of the British 'resident' of the town, and to literally bite the dust. Supported by two chiefs, the king made obeisance three times, rubbing his forehead on the ground three times. He was told that he had been deposed.

Some weeks later, Ralph Moor, the orchestrator of these events, arrived to prepare the final humiliation. 'Now this is white man's country,' Moor told Oba. 'There is only one king in the country, and that is the white man.' The Oba and his chiefs were then subjected to a show trial, charged with the murder of Lt Phillips. Moor was the judge.

While the life of the Oba himself was spared, six of his chiefs were condemned to death. One of them, Ologboshi, continued a guerrilla struggle against the British for another two years. But he too was eventually captured, and hanged. The Oba was exiled to Calabar, and replaced by Chief Obaseki, a controller of many villages with rubber-producing forests. These were soon sold off to European firms, to supply the rubber for Europe.

The British made much of the cruelties of the Benin kingdom in justifying their military action. In the jargon of the late 20th century, they would have claimed that they were acting to preserve

human rights. Yet later investigation showed that the cruelties practised in Benin were not as great as originally pictured. The idea of Benin rule `as one of bloodstained despotism', wrote one historian, `appears at variance with the truth.'

Years later, in January 1914, the exiled Oba died in Calabar. Ralph Moor committed suicide in September 1909, drinking the potassium that he had bought to kill wasps. Admiral Rawson became governor of New South Wales. And less than 20 years after the British had so recklessly turned their machine-guns on the Africans of Benin, they were to receive a taste of their own medicine in the First World War.

Meanwhile, museums are refusing to return the Benin treasures. As one curator put it: `We are not in the business of redressing historic wrongs.'



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Africa's Islamic Legacy



Chains of Shame

In 1457, the Council of Cardinals met in Holland where they sanctioned, as a righteous and progressive idea, the enslavement of black Africans for the purpose of their conversion to Christianity and to be exploited in the labour market as chattel property. This devilish scheme speedily gained the sanctimonious blessing of the Pope & became a standard policy of the Roman Catholic Church, and later of Protestant churches. [3].

A bull of Pharaoh (Pope) Nicholas 5th instructed his followers to 'attack, subject, and reduce to perpetual slavery the Saracens, Pagans and other enemies of Christ, southward from Cape Bojador and including all the coast of Guinea'.

The Chains of Shame

The Guardian Wednesday December 17 1997

Slavery Days - Ronald Segal looks at Britain's buried secret

Steven Spielberg's Amistad has ignited a national debate about slavery in the US which could end with a presidential apology. But what about Britain's role? Ronald Segal describes how slavery bankrolled the industrial revolution, fuelled the growth of cities like Liverpool, Bristol and Birmingham, and enriched such influential figures as Swift, Newton and George 1st.

South Africa's search for reconciliation and the simultaneous investigations into trading in gold from Holocaust victims are part of a line that reaches back, through all those babblings about race and blood and the white man's burden, to what became known as the Atlantic Trade.

This landed close to 11 million black slaves alive in the Americas, mainly for labour in commercial plantation agriculture, while at least as many blacks had lost their lives in the horrors of procurement, storage and transport. That it had African accomplices does not mitigate the deforming force of the trade. It was not analogous to the Holocaust, since its purpose was profit rather than extermination. But it involved, in the volume of victims, a holocaust nonetheless.

The importance of this trade to the developing economies of Western Europe can scarcely be exaggerated. In France, for instance, the value of sugar and coffee entering her parts from her colonies exceeded the cost of the slaves acquired to produce these commodities but through industrial enterprises related to the trade. Nantes, which provided a third of the ships that carried just over a million slaves to the Americas in the 18th century, developed an ancillary hardware industry for its ship-building one and factories for the printed cloth used as acceptable payment for slaves. Successful merchants in the slave trade invested in these industries, as local

industrialists invested in the slave-trading merchant companies.

The connection between slaving and industrialisation was even more marked in Britain. Bristol, the leading British port for the slave trade until Liverpool displaced it, became predominant in the manufacture of glass: as beads, sometimes strung into necklaces or bracelets, to be bartered for slaves, and as bottles for sale in the colonies. Liverpool, which came to account for three-sevenths of Europe's total slave trade in the late 18th century, had a large related ship-building industry, with the ancillary ones including 15 manufacturers of rope. Manchester became a centre for the manufacture of cotton cloth, much of its for the slave trade. And Birmingham boomed with metal-manufacturing: of fetters, chains, padlocks, branding irons and other implements of slavery, and copper wire, iron bars, brass pans and kettles, guns and other such trade goods to barter for slaves.

Postlethwayt, an 18th century writer on economic matters, described the British slave trade as the 'first principle and foundation of the rest, the mainspring of the machine which sets every wheel in motion'. And this involved transporting some 2,600,000 slaves overall. Indeed, Britain was second only to the combination of Portugal and Brazil, which transported 4,650,000, many of them only after Britain's withdrawal from the trade in the early 19th century.

It was a hugely enriching business. Certainly, investment in it was not without risk: a ship might be swallowed in a storm, or many in the cargo die from disease. But there were insurance companies to cover such risks, and large returns were common. A profit of 100 per cent was far from rare and sometimes well exceeded. The slaver Anne left Liverpool in 1751 with an outfit and cargo of trade goods costing ?1,604 and returned to record a net profit of ?3,287.

A craze for investment in the trade swept Britons who themselves chorused their vow never to be slaves. John Locke, the 17th century philosopher devoted to liberty, was a shareholder in the slaving Royal African Company. In the 18th century, the South Sea Company, whose prime purpose was profitably to supply Spain's American empire with slaves, counted Queen Anne and then George 1st among its major shareholders, as well as Swift, Defoe and Issac Newton among its minor ones. A new share subscription in 1720 netted most members of Parliament including the Speaker, and half the House of Lords including the Lord Chancellor. The mania peaked in June when the price of a share reached ?1,000, only to collapse and ruin many investors.

By then, few would have seen this as retribution. The slave had come to be depersonalised into a mere unit of labour. Indeed the standard measure in the trade was the 'piece' (strictly a 'piece of Indies'), which corresponded to a male in the prime of age and condition, with children, women and the elderly or less able-bodied defined as varying parts of a piece.

The translation of people to mere mechanisms for making money allowed any form of treatment that was not, in economic terms, detrimental. The market ruled. When replacement was cheaper than keeping slaves alive, they might be, and often were, overworked and under-nourished to an early death. In France's pirze possession of Saint Domingue (which would, with its slave revolution, become Haiti), some 317,000 slaves, roughly two-thirds of the total in the colony, were landed in merely 10 years, from 1779 to 1788, as replacements for those who had died.

Slaves might be treated as mechanisms but there remained an underlying recognition that they were also human. It reinforced by their disconcerting disposition, not shared by other forms of

property, to revolt. Some rationalisation for slavery was needed and this was found in a racism to which pseudo-science offered intellectual support. Blacks were held to be biologically inferior and accordingly designed by nature for servitude to whites. Even divine sanctions were adduced with specious references to the Scriptures. The results were sometimes hideously bizarre.

In Saint Domingue, there came to be specific names for the varying racial mix among the 128 parts into which blood was divided. The marabou, for instance, had from 40 to 48 parts of white blood; the mameluk from 113 to 120. In the free and independent United States, racism was less nice. A single drop of black blood tainted the whole.

...B aloney, distortions about slavery in I slam...

In the West, racism was not enough to sustain the slave trade and slavery itself. Britain was the first to withdraw from the trade and then press others to do so. It was undeniably a moral crusade, driven by religious and humanitarian revulsion (see apartheid in South Africa to see what a load of bullshit this guy is talking). But it was by no means wholly such. Britain's colonial sugar from over-exploited plantation land was increasingly uncompetitive and required protective subsidies of mounting costs. Her industrial predominance argued for an international regime of free trade and free labour, in which her competitors would be at a distinct disadvantage. Industrialists were much taken by the prospect of expanding markets in an Africa released from slavery.

Yet racism survived, resurgently accompanying the European scramble for Africa and informing the imperial vision. Even as the Royal Navy was patrolling the high seas to arrest slavers, a black rural rebellion on Jamaica in 1865 was met by a ferocious response from the Governor, Edward Eyre. Several hundred blacks were slaughtered. In Britain, a Jamaica Committee, supported by Darwin, demanded a full inquiry and the recall of Eyre. The Eyre Defence Committee counted among its supporters, from literature alone, not only such devout racists as Carlyle and Kingsley but Matthew Arnold, Dickens, Ruskin and Tennyson. The charges against Eyre were dismissed, in the comment of the Spectator, 'because his error of judgement involves only negro blood.'

In the US, after a civil war that freed the slaves and a short-lived engagement to Reconstruction in the South, there developed a system of racial segregation more elaborate and invasive than the Old South itself had ever known. In the Northern cities, swelling numbers of black migrants found themselves effectively confined to ghettos and only certain sectors of labour.

If much has changed, much has stayed the same. Recent surveys have found that the segregation of blacks in the US is as substantial today as it was at the start of the militant civil rights movement in 1955. And racism, however camouflaged, continues to deform politics.

To be sure, public discrimination of all kinds has been outlawed. There are high-profile blacks in the arts, entertainment and sports, business and government, along with growing numbers who have made it into the middle class. What has resulted is a form of physical segregation, by which individual blacks are acceptable for their success, while blacks in general are still seen as different and threatening.

Nor is this development impeded by the disposition of the successful to abandon the ghettos for the amenities and relative security of largely white neighbourhoods. In Britain too, sharply

disproportionate rates on unemployment, inadequate education, imprisonment, say more than any symbols of individual success about the nature of society.

The virus of racism is not made any less deadly because the victims themselves have been so infected by it. In the former colonies that now have black majorities, as among blacks in states with white majorities, the closeness of colouring and other features to white models retains its social superiority.

The West has yet to engage in its own form of South Africa's "Truth and Reconciliation" exercise, whether or not this is associated with some sort of restitution to Africa and to a diaspora derived from slavery. It must do so in order to undertake its own redemption, by recognising the course and consequences of a slave era which deformed not only Africa but itself. Recent events in the Balkans are not alone in pointing to the dangers of delay.



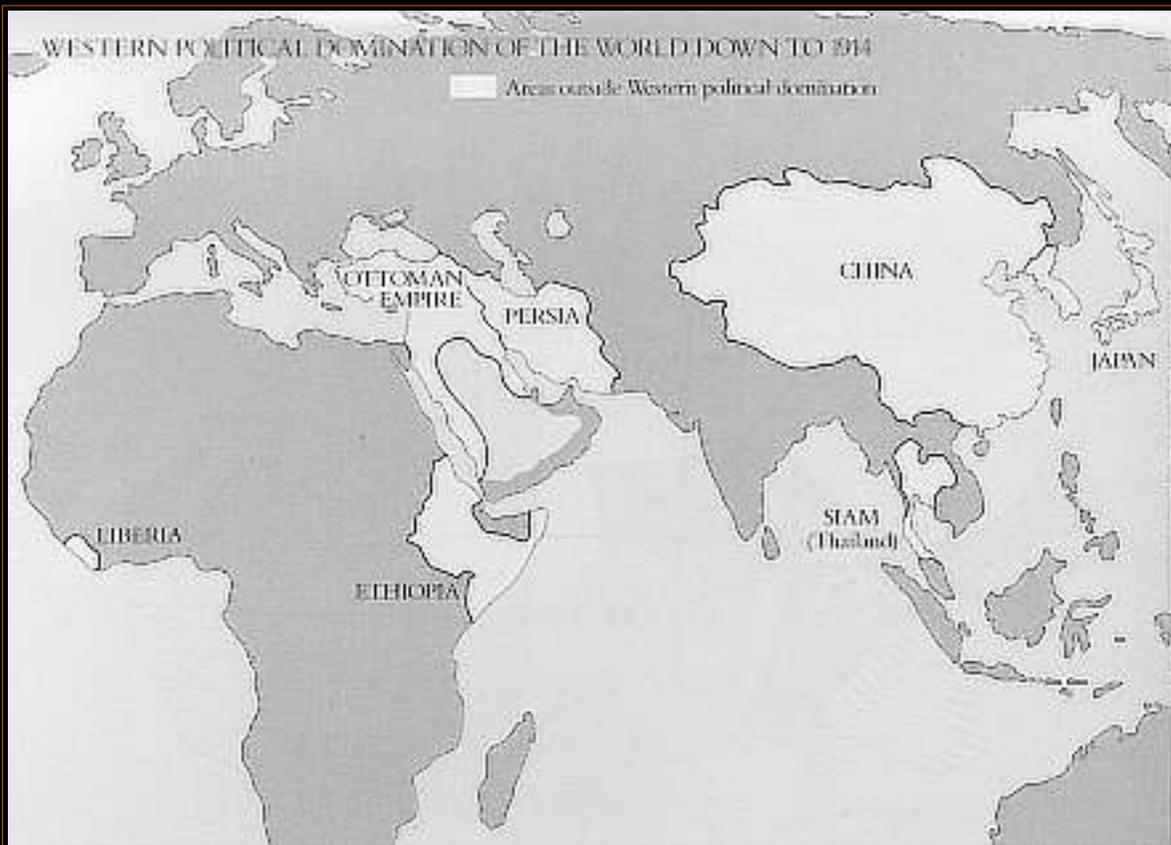
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Africa's Islamic Legacy



Maps of Colonisation





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