

Dysgenic Islamic Inbreeding



By Sidney Secular

During the KV-197 band C-130 pilot transition program run by Lockheed Corp. in Saudi Arabia, American instructors found that most Saudi trainees had very limited night vision, even on the brightest of moonlit nights. Also, the trainees had very poor retention rates from their training, including the mechanics and maintenance personnel as well. Many required constant reminders of material from the previous day's lesson. Indeed, it took Muslim pilots years before they could safely night-fly, and even then many were reluctant to venture beyond the lights emanating from a city.

It turns out that their poor retention rates and diminished capacity to learn is a consequence of 1,400 years of inbreeding! A Danish psychologist named Nikolai Sennels has researched the disastrous effects of 50 generations of first-cousin marriages. Although prohibited in the Judeo-Christian world since Moses, it has been permitted and commonly practiced in the Muslim world since Muhammad. Muhammad is the ultimate authority on all matters, including marriage, so the practice is not likely to disappear any time soon.

Inbreeding resulting from first-cousin marriages in Islam has worked profound changes on their gene pool, affecting intelligence levels as well as measures of mental and physical health. According to the research of Sennels, almost half the world's Muslim population are inbred. In Pakistan, inbreeding approaches 70%. Even in England, more than half of all Pakistani immigrants are married to first cousins, and in Denmark that figure is around 40%. The numbers are equally

devastating in in other Muslim countries: 67% in Saudi Arabia; 64% in Jordan and Kuwait; 63% in Sudan; 60% in Iraq; and 54% in the United Arab Emirates and Qatar.

According to the BBC, inbreeding by Pakistani Muslims explains why British Pakistani families are 13 times more likely to bear children with recessive genetic disorders. And while Pakistani births are only 3% of all births in the UK, they account for 33% of all children with genetic birth defects. The risks are 18 times higher of bearing offspring with cystic fibrosis and spinal muscular atrophy, and the risks are 10 times greater for deaths due to malformations. Other adverse negative consequences of inbreeding include a 100% increase in the risk of stillbirths and a 50% increase in the possibility that a child will die during the birth process.

Reduced intelligence is another consequence of Muslim marriage patterns. According to his research, Sennels demonstrates that offspring from inbreeding have IQs 10 to 16 points lower than offspring of other marriages, and they develop much slower socially. The risk of having an IQ lower than 70—the official standard for “retarded”—increases by an astonishing 400% among children of first cousin marriages. (These same effects were seen in the Pharaonic dynasties of ancient Egypt and in some of the royal families of Europe, where inbreeding—particularly among the Hapsburgs—was the norm at that time.)

In Denmark, Muslim immigrants are 300% more likely to fail the intelligence test required for entrance into the Danish army. According to Sennels, “The ability to enjoy and produce knowledge and abstract thinking is simply lower in the Islamic world.” He claims that the Arab world translates just 330 books every year, a total about 20% of that done by Greece alone! In the past 1,200 years of Islam, just 100,000 books have been translated into Arabic, nearly the number Spain completes in a single year. Seven of ten Turks have never read a book! Sennels explains the difficulties this creates for Muslims seeking success in the West. “A lower IQ together with

a religion that denounces critical thinking surely makes it harder for many Muslims to have success in our high-tech knowledge societies.”

Only 9 Muslims have ever won the Nobel Prize, and 5 recipients were awarded the “Peace Prize”. According to “Nature” magazine, Muslim countries produce just 10% of the world’s scientific research measured in articles per one million inhabitants. In Sennels’ native Denmark, Muslim children are grossly over-represented among those with special needs. One-third of the budget for Danish schools is consumed by Special Education, and between 51% and 70% of retarded children with physical handicaps in Copenhagen have an immigrant background. Learning ability is clearly affected: Studies indicate that 64% of schoolchildren with Muslim parents remain illiterate after 10 years in the Danish school system. The dropout rate among immigrants in Danish high schools is twice that of the native-born.

Mental illness is also a consequence. The closer the blood relative, the higher the risk of schizophrenia. The increased insanity may explain why more than 40% of patients in Denmark’s largest ward for the criminally insane have an immigrant background—and the U.S. is not immune. According to Sennels, “One study based on 300,000 Americans shows that the majority of Muslims in the USA have a lower income, are less educated, and have worse jobs than the population as a whole.” Of course, this contributes to the dubious allegations of Muslims of victimization and the desire for retribution against non-Muslims.

Sennels concludes: “There is no doubt the widespread tradition of first cousin marriages among Muslims has harmed their gene pool. Because the religious beliefs of Muslims prohibit marrying non-Muslims, this has prevented them from adding fresh genetic material to their population. The damage done to their gene pool is most likely massive since their prophet allowed first cousin marriages 1,400 years ago. This has

produced overwhelming direct and indirect human and societal consequences.”

Islam is not simply a benign moral equivalent to the West's Judeo-Christian cultural traditions! It is a malignancy in a culture in which the primary victims are Muslims themselves. Simple Christian compassion for Muslims and a common-sense desire to protect Western civilization from the ravages of Islam dictate a vigorous opposition to the spread of this dark and dangerous theocracy.

These stark realities must be taken into account when we establish public policies dealing with Muslim immigration into Western nations. They should also be considered when attempts are made by Muslims already in the West to demand the inclusion of Muslim laws and other cultural dictates into our legal systems and cultures.

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