



ISLAMIC RELIGION AND ATTITUDE TO SLAVERY RELATIONS

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ABSTRACT

This article scientifically analyzes and draws conclusions about the specific causes and content of the existence of slavery in the Islamic world, the causes and consequences of the failure of Islam to eradicate slavery. At the same time, the article provides a scientific analysis of the issues of slavery in the Khiva khanate.

KEYWORDS: *Islam, slavery, the Karan, hadiths, sharia, Shiites, fatwas, mukotaba, Russian slaves, Iranian slaves*

DISCUSSION

The existence of slavery in the Islamic world has a specific cause and content. By the time Islam came into being, slavery was already deeply ingrained in society. Therefore, Islam, knowing that slavery could not be eradicated, tried to mitigate its consequences and change its essence. In particular, Islam has changed its view of the term slave, saying that all people are equal and that they are only meant as servants or slaves of Allah, and set that slaves should be treated not as slaves but as sons or daughters by their owners. In particular, the Prophet (peace and blessings of Allaah be upon him) said to the slaves, "None of you should call them as slave or a helot. However, it was recommended that he say, "My son and my daughter." [6]

In Islamic doctrine, it has been explained that the slaves were explained that the slaves in their hands are human beings also and they are their relatives.

For example, in a hadith narrated by Imam Bukhari, the Prophet Muhammad (peace and blessings of Allaah be upon him) said: "Your slaves are your brothers. God wanted them to be under your control. So whoever has a brother, let he give him the food he eats and the clothes he wear." [3]

There is a lot of information in the hadiths about the attitude towards the slaves. In particular, the Prophet (peace and blessings of Allaah be upon him) issued an order: "A slave is given food and clothing, and he is not forced to do a job that he cannot bear. [5] At the same time, the enslavement of

Muslims who professed Islam was completely forbidden.

One of the manifestations of the struggle against slavery in Islam was that the merit of freeing these slaves was emphasized and introduced as an unwritten law among the five basic fards of Islam. Muslims were encouraged to free slaves in various ways. In particular, it was proclaimed that whoever freed a slave would be saved from the torment of hell. As one of the most basic conditions for the atonement of sin, one should release of the slave under his control or if he doesn't have one he should buy one and then release the slave from slavery. This act is reflected in the Qur'an in the deed of "mukotaba." Although the word "mukotaba" originally meant "two-sided writing" in the dictionary, in the Shari'ah terminology it meant a contract made by a slave or maid with her master to be set free in exchange for a certain amount of money or service. It was also a way of fighting against slavery in Islam, an opportunity created for the liberation of slaves and maids. In short, this concept in Islam means that by addressing Muslims through the Qur'an, Allah has commanded them to make a deed with whomever if they want to make a contract for their freedom.

It is known that the slaves are the most right people to give the zakat tax. That is, spending a certain amount of zakat tax to free a slave is preferred in the holy Koran. [3]

Islam has honored the emancipation of slaves to the level of the greatest prayer and the most effective means of worshipping Allah.



It is clear from many verses and hadiths that in Islam, the beginning of the things that bring a person to paradise is the liberation of a slave or financial support for the liberation of a slave. The Islamic government was also recommended to contribute to the liberation of slaves from the wealth of the state [6.].

So, just as Islam gradually cured and eradicated the social diseases that people have become accustomed to evil, such as alcoholism, adultery, and usury, so did slavery. Islam began a systematic and gradual struggle against slavery. At first, it was explained to people that it is not good to enslave one another. Then it was explained through verses and hadiths that the liberation of a slave is a good deed and will lead to salvation and atonement in the Hereafter life. Then the release of slaves was included in prayers such as zakat and kaffarah. Most importantly, these cases did not remain as practice, but were obeyed by common in practice [1.].

The Prophet Muhammad (peace and blessings of Allah be upon him) himself freed sixty-three slaves. Aisha, the wife of the Prophet Muhammad (peace and blessings of Allaah be upon him), freed sixty-seven slaves. Abbas ibn Abdulmuttalib, the uncle of the Prophet Muhammad (peace and blessings of Allah be upon him), freed seventy slaves, one of his companions was Hakim ibn Hizam, one hundred, Abdullah ibn 'Umar, one thousand, Dzu'l-Kula' Humayri, eight thousand, and 'Abdur-Rahman ibn' Awf released thirty thousand slaves. Due to the large number of slaves freed by Abu Bakr and 'Usman, the historians were not able to quantify them.[1]

This practice was widespread among Muslims. The liberation of the old slaves was implemented. At the same time, Islam forbade the enslavement of free people. As an exception, only captives of war were allowed to be enslaved. This was a permit issued under the current situation at the time. That is, slavery was not completely abolished, given the plight of others.

In general, in Islamic society, family slavery has replaced the economic slavery, and the abomination of slavery in society does not apply to the rules of Sharia.

There is another sensitive issue, which is the fact that foreign sources have the misconception that the development of slavery among the peoples and states of Central Asia is supported by the Sharia. Such views are especially common in Russian sources. It is self-evident that in such a case, blaming Islam or the Shari'a is extremely wrong approach to the issue. We have already mentioned above how the attitude towards slavery is reflected in Islam. It is safe to say that the development of slavery stemmed from the shortsighted worldview of certain rulers,

groups or individuals, from the lack of understanding of the essence of Islam, or more precisely from the laziness of some people, and from the pursuit of wealth in any way. Islam, like all religions, is a religion that encourages humanity and glorifies universal values, and it is up to people and their conscience in general whether or not to follow its rules, violate the rules of the Shari'a, and whether or not to believe in religion.

As for the existence of slavery in the Khiva khanate, we see that the rules of Sharia were fully observed in the khanate as well. That is, first, the enslavement of Sunni Muslims was completely forbidden. There is almost no evidence in sources and even in Russian sources that this rule has been violated. Agahi's 'Shahid-ul-Iqbal' also condemns the capture of not only Muslims but also Russians from neighboring Russian villages near Khorezm and their sale at Khiva's slave markets. Although the author does not hide his hatred for "invaders", he does not approve of the "sale of man as a bad creature", regardless of his/her religion, and instills in the spirit of his work the fact that people of different religions must live in equal neighborhoods with equal rights. [4. 198, 203-204, 215].

We may sometimes find facts about selling own children to escape poverty or starvation. However, it should be noted that they also did not sell their children for slavery, of course. This is especially the case among the nomadic tribes, or more precisely among the so-called Khiva Kyrgyzians (Kazakhs and Kyrgyz) in Russian sources that they were sold to work for certain period of time and it is also a proof of our above mentioned opinion [2.279-285].

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