

THE DOCTRINE OF SLAVERY

AN ISLAMIC INSTITUTION

BILL WARNER, PHD

CENTER FOR THE STUDY OF
POLITICAL ISLAM

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This book is dedicated to the millions
of victims of jihad over the past 1400 years.
May you read this and become a voice for the voiceless.

PREFACE

THE CSPI TEACHING METHOD

The Center for the Study of Political Islam, CSPI, teaching method is the easiest and quickest way to learn about Islam.

Authoritative

There are only two ultimate authorities about Islam—Allah and Mohammed. All of the curriculum in the CSPI method is from the Koran and the Sunna (the words and deeds of Mohammed). The knowledge you get in CSPI is powerful, authoritative and irrefutable. You learn the facts about the ideology of Islam from its ultimate sources.

Story-telling

Facts are hard to remember, stories are easy to remember. The most important story in Islam is the life of Mohammed. Once you know the story of Mohammed, all of Islam is easy to understand.

Systemic Knowledge

The easiest way to study Islam is to first see the whole picture. The perfect example of this is the Koran. The Koran alone cannot be understood, but when the life of Mohammed is added, the Koran is straight forward.

There is no way to understand Islam one idea at the time, because there is no context. Context, like story-telling, makes the facts and ideas simple to understand. The best analogy is that when the jig saw puzzle is assembled, the image on the puzzle is easy to see. But looking at the various pieces, it is difficult to see the picture.

Levels of Learning

The ideas of Islam are very foreign to our civilization. It takes repetition to grasp the new ideas. The CSPI method uses four levels of training to teach the doctrine in depth. The first level is designed for a beginner. Each level repeats the basics for in depth learning.

When you finish the first level you will have seen the entire scope of Islam, The in depth knowledge will come from the next levels.

Political Islam, Not Religious Islam

Islam has a political doctrine and a religious doctrine. Its political doctrine is of concern for everyone, while religious Islam is of concern only for Muslims.

Books Designed for Learning

Each CSPI book fits into a teaching system. Most of the paragraphs have an index number which means that you can confirm for yourself how factual the books are by verifying from the original source texts.

LEVEL 1

INTRODUCTION TO THE TRILOGY AND SHARIA

The Life of Mohammed, The Hadith, Lectures on the Foundations of Islam, The Two Hour Koran, Sharia Law for Non-Muslims, Self Study on Political Islam, Level 1

After Level 1, you will know more about political Islam than the vast majority of people, including experts.

LEVEL 2

APPLIED DOCTRINE, SPECIAL TOPICS

The Doctrine of Women, The Doctrine of Christians and Jews, The Doctrine of Slavery, Self-Study on Political Islam, Level 2, Psychology of the Muslim, Factual Persuasion

LEVEL 3

INTERMEDIATE TRILOGY AND SHARIA

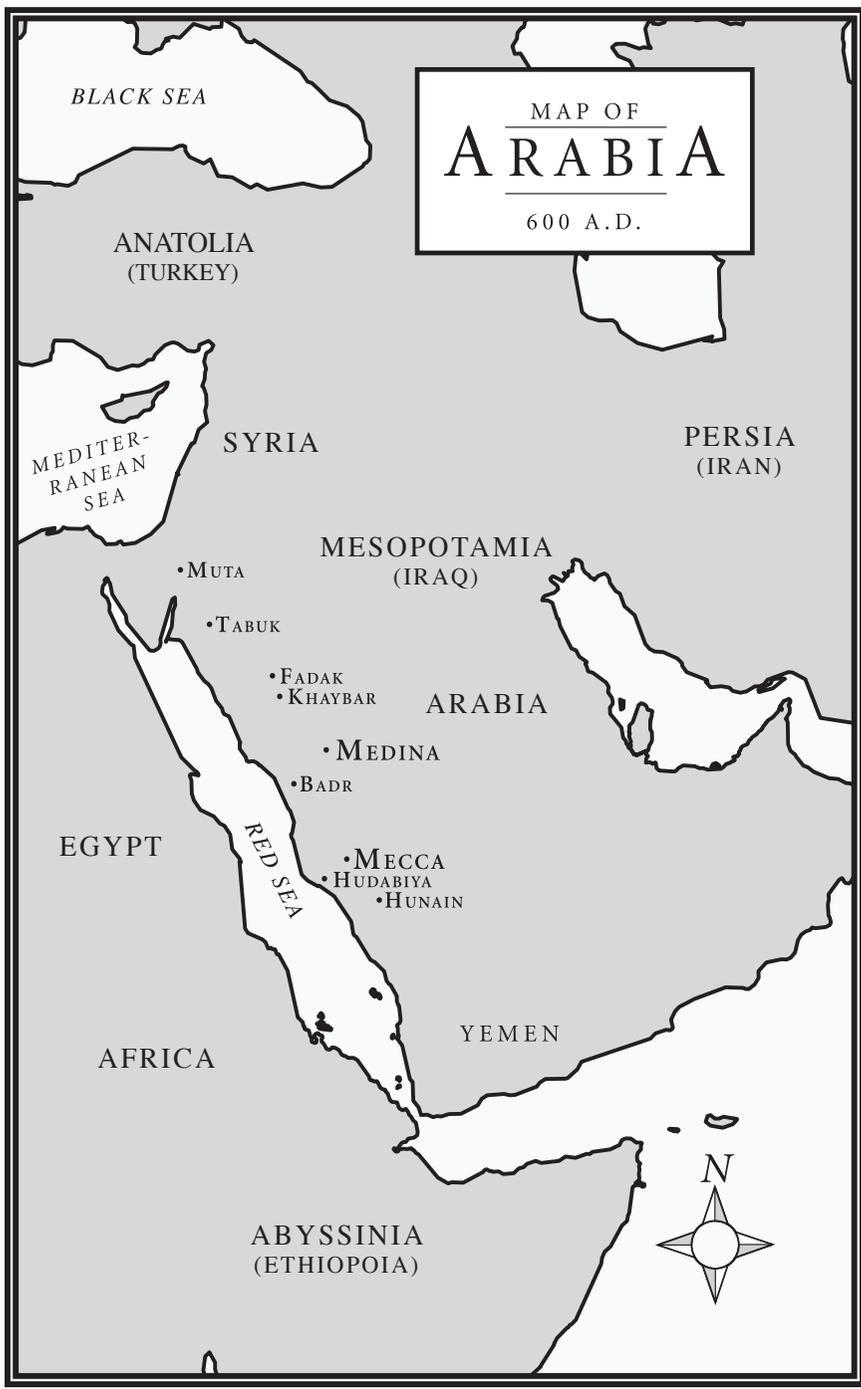
Mohammed and the Unbelievers, Political Traditions of Mohammed, Simple Koran, Self-Study of Political Islam, Level 3, Sources of the Koran, selected topics from Reliance of the Traveller

LEVEL 4

ORIGINAL SOURCE TEXTS

The Life of Muhammed, Guillaume; any Koran, Sahih Bukhari, selected topics, Mohammed and Charlemagne Revisited, Scott.

With the completion of Level 4 you are prepared to read both popular and academic texts.



OVERVIEW

CHAPTER 1

Most people view slavery as evil, but we must recognize that historically every culture has had some form of slavery to do the tough hard work that needs to be done. Americans see slavery as the sin of the past that all white people must acknowledge. However, there is a connection between Islam and American slavery. Every slave sold to the white slave trader was purchased from a Muslim wholesaler.

Indeed, Islam has been involved in the slave trade for 1400 years. The slave market in Mecca was not closed until the mid-twentieth century.

Islam has an explicit doctrine of slavery, but this book is the first time that its doctrine has been made available.

THE ISLAMIC BIBLE—THE TRILOGY

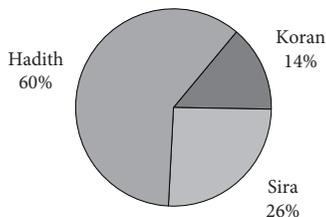
Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, called the *Sunna*.

The Sunna is found in two collections of texts—the Sira (Mohammed's life) and the Hadith. The Koran says 91 times that his words and actions are considered to be the divine pattern for humanity.

A hadith, or tradition, is a brief story about what Mohammed did or said. A collection of hadiths is called a Hadith. There are many collections of hadiths, but the most authoritative are those by Bukhari and Abu Muslim, the ones used in this book.

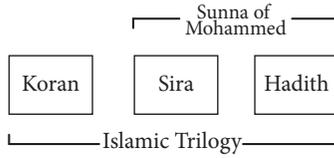
So the Trilogy is the Koran, the Sira and the Hadith. Most people think that the Koran is the bible of Islam, but it is only about 14% of the total textual doctrine. The Trilogy is the foundation and totality of Islam.

FIGURE 1.1: THE RELATIVE SIZES OF THE TRILOGY TEXTS



Islam is defined by the words of Allah in the Koran, and the words and actions of Mohammed, the *Sunna*.

FIGURE 1.2: AMOUNT OF TEXT DEVOTED TO KAFIR



No one text of the Trilogy can stand by itself; it is impossible to understand any one of the texts without the other supporting texts. The Koran, Sira, and Hadith are a seamless whole and speak with one voice. If it is in the Trilogy it is Islam.

KAFIR

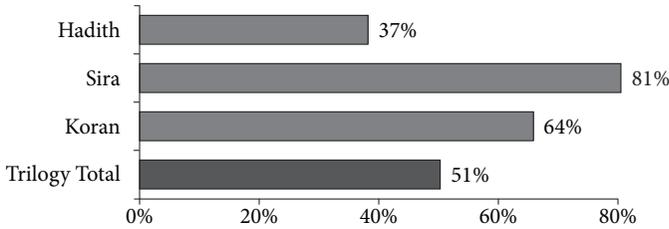
The word Kafir will be used in this book instead of “unbeliever”, the standard usage. Unbeliever is a neutral term. The Koran defines the Kafir and Kafir is not a neutral word. A Kafir is not merely someone who does not agree with Islam, but a Kafir is evil, disgusting, the lowest form of life. Kafirs can be deceived, hated, enslaved, tortured, killed, lied to and cheated. So the usual word “unbeliever” does not reflect the political reality of Islam.

There are many religious names for Kafirs: polytheists, idolaters, People of the Book (Christians and Jews), Buddhists, atheists, agnostics, and pagans. Kafir covers them all, because no matter what the religious name is, they can all be treated the same. What Mohammed said and did to polytheists can be done to any other category of Kafir.

Islam devotes a great amount of energy to the Kafir. The majority (64%) of the Koran is devoted to the Kafir, and nearly all of the Sira (81%) deals with Mohammed’s struggle with them. The Hadith (Traditions) devotes 37% of the text to Kafirs¹. Overall, the Trilogy devotes 51% of its content to the Kafir.

1—<http://cspipublishing.com/statistical/TrilogyStats/AmtTxtDevotedKafir.html>

FIGURE 1.3: AMOUNT OF TEXT DEVOTED TO KAFIR



Here are a few of the Koran references:

A Kafir can be mocked—

83:34 *On that day the faithful will mock the Kafirs, while they sit on bridal couches and watch them. Should not the Kafirs be paid back for what they did?*

A Kafir can be beheaded—

47:4 *When you encounter the Kafirs on the battlefield, cut off their heads until you have thoroughly defeated them and then take the prisoners and tie them up firmly.*

A Kafir can be plotted against—

86:15 *They plot and scheme against you [Mohammed], and I plot and scheme against them. Therefore, deal calmly with the Kafirs and leave them alone for a while.*

A Kafir can be terrorized—

8:12 *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the Kafirs' hearts, cut off their heads and even the tips of their fingers!"*

A Muslim is not the friend of a Kafir—

3:28 *Believers should not take Kafirs as friends in preference to other believers. Those who do this will have none of Allah's protection and will only have themselves as guards. Allah warns you to fear Him for all will return to Him.*

A Kafir is cursed—

33:61 *They [Kafirs] will be cursed, and wherever they are found, they will be seized and murdered. It was Allah's same practice with those who came before them, and you will find no change in Allah's ways.*

KAFIRS AND PEOPLE OF THE BOOK

Muslims tell Christians and Jews that they are special. They are “People of the Book” and are brothers in the Abrahamic faith. But in Islam you are a Christian, if and only if, you believe that Christ was a man who was a prophet of Allah; there is no Trinity; Jesus was not crucified nor resurrected and that He will return to establish Sharia law. Nothing in Christian doctrine agrees with the Islamic definition of what a Christian is.

Under Islam, to be a true Jew you must believe that the Torah is corrupt and Mohammed is the last in the line of Jewish prophets.

This verse can be seen as positive:

Koran 5:77 Say: Oh, People of the Book, do not step out of the bounds of truth in your religion, and do not follow the desires of those who have gone wrong and led many astray. They have themselves gone astray from the even way.

Islamic doctrine is dualistic, so there is an opposite view as well. Here is the last verse written about the People of the Book. [You cannot understand the Koran without knowing the principle of *abrogation*. The Koran has many contradictory verses. Abrogation says that the later verse is stronger or better than an earlier verse.] Since chapter 9 is the final chapter of the Koran, the last one written, it is the final word. It is stronger than all of the “peaceful” verses that precede it. It calls for Muslims to make war on the People of the Book who do not believe in the religion of truth, Islam.

Koran 9:29 Make war on those who have received the Scriptures [Jews and Christians] but do not believe in Allah or in the Last Day. They do not forbid what Allah and His Messenger have forbidden. The Christians and Jews do not follow the religion of truth until they submit and pay the poll tax [jizya] and they are humiliated.

The sentence “They do not forbid...” means that they do not accept Sharia law; “until they submit” means submission to Sharia law.

In Islam, Christians and Jews are called infidels and “People of the Book”; Hindus are polytheists and pagans. The terms infidel, People of the Book, pagan and polytheist are religious words. Only the word “Kafir” shows the common political treatment of the Christian, Jew, Hindu, Buddhist, animist, atheist and humanist. What is done to a pagan can be done to a Christian, Jew or any other Kafir.

It is simple. If you don't believe that Mohammed is the prophet of Allah, then you are a Kafir.

The word *Kafir* will be used in this book instead of “unbeliever”, “non-Muslim” or “disbeliever”. Unbeliever or non-Muslim are neutral terms, but *Kafir* is not a neutral word. It is extremely bigoted and biased.

THE THREE VIEWS OF ISLAM

There are three points of view in dealing with Islam. The point of view you have depends upon how you feel about Mohammed. If you believe Mohammed is the prophet of Allah, then you are a believer. If you don't, you are a *Kafir*. The third viewpoint is that of a *Kafir* who is an apologist for Islam.

Apologists do not believe that Mohammed was a prophet, but they never say anything that would displease a Muslim. Apologists never offend Islam and condemn any analysis that is critical of Islam as being biased.

Let us give an example of the three points of view.

In Medina, Mohammed sat all day long beside his 12-year-old wife while they watched as the heads of 800 Jews were removed by sword.² Their heads were cut off because they had said that Mohammed was not the prophet of Allah. Muslims view these deaths as necessary because denying Mohammed's prophet-hood was an offense against Islam, and beheading is the accepted method of punishment, sanctioned by Allah.

Kafirs look at this event as proof of the jihadic violence of Islam and as an evil act. They call it ethnic cleansing.

Apologists say that this was a historic event, that all cultures have violence in their past, and that no judgment should be passed. They ignore the Islamic belief that the Sunna, Mohammed's words and deeds in the past, is the perfect model for today and tomorrow and forever. They ignore the fact that this past event of the beheading of 800 Jewish men continues to be acceptable in the present and the future. Beheadings have become part of the news today.

According to the different points of view, killing the 800 Jews was either evil, a perfect godly act or only another historical event, take your pick.

This book is written from the *Kafir* point of view and is therefore, *Kafir*-centric. Everything in this book views Islam from how it affects *Kafirs*, non-Muslims. This also means that the religion is of little importance. Only a Muslim cares about the religion of Islam, but all *Kafirs* are affected by Islam's political views.

Notice that there is no right and wrong here, merely different points of view that cannot be reconciled. There is no possible resolution between

2 *The Life of Muhammad*, A. Guillaume, Oxford University Press, 1982, pg. 464.

the view of the Kafir and the Muslim. The apologist tries to bring about a bridge building compromise, but it is not logically possible.

MAXIM

Islam is primarily a political ideology. No action or statement by Islam can be understood without understanding its origins in the Trilogy. Any analysis, statement, or opinion about Islam is incomplete without a reference to the Trilogy. The Trilogy is the source and basis of all Islamic politics, diplomacy, history, philosophy, religion, and culture.

THE REFERENCE SYSTEM

This book is based on Islamic doctrine, not opinion. Reference numbers lead you to the original source book. They are there in case you want to confirm what you have read or want to know more and look it up in the source text. Here is an example:

1125 Mohammed made a decision that would have pleased Solomon. He...

The I in "1125" tells you that it comes from Ishaq, the most authoritative writer of the Sira. The 125 is a reference number printed in the margin of the Sira. (*The Life of Muhammad*, A. Guillaume)

Other references within this work:

M123 is a page reference to W. Muir, *The Life of Mohammed*, AMS Press, 1975.

2:123 is a reference to the Koran, chapter 2, verse 123.

B1,3,4 is a reference to *Sahih Bukhari*, volume 1, book 3, number 4.

M012, 1234 is a reference to *Sahih Muslim*, book 12, number 1234.

THE SLAVE

CHAPTER 2

4:170 People! The Messenger has come to you with truth from your Lord. If you believe, it will be better for you.

- Slavery is part of the natural order of society and pleasing to Allah.
 - After the jihad that captures the slaves is over, the slaves are to be treated well.
 - Islam has a detailed language and legal code for the treatment of slaves.
 - A good slave never tries to escape and honors his master.
 - Freeing slaves brings merit to a Muslim.
-

SLAVERY IS NATURAL

The word slave is a positive one in Islam. Every Muslim is a slave of Allah. Mohammed was involved with every conceivable aspect of slavery. The word Islam means submission and a slave is the ultimate expression of submission.

Koran 2:23 If you doubt what We have revealed to Our slave [Mohammed], then write a sura comparable to it and call your gods other than Allah to help you if what you say is true.

Bukhari has 42 references to Mohammed as the Slave of Allah.

[B4,55,654]

Umar heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the Slave of Allah and His Apostle."

Slavery is as natural as breathing in Islam. The word is never used in a negative way in the Koran, Sira or Hadith. Slavery is in the Sunna of Mohammed and part of the Koran.

Slaves are part of the natural order of society.

Koran 16:71 Allah has given more of His gifts of material things to some rather than others. In the same manner, those who have more do not give

an equal share to their slaves so that they would share equally. Would they then deny the favors of Allah?

DUALITY AND SUBMISSION

Duality is the only way to sustain slavery, and Islam has sustained slavery for 1400 years. Slavery is part of the sacred order. A believer, a Muslim, may not be enslaved. Only the unbelievers, Kafirs, can be enslaved. The duality of believer/Kafir divides all humanity. The Kafirs are fair game and can be attacked, their protectors killed, their wealth taken and the remaining people enslaved. Slavery is Allah's way. If the slave converts to Islam, then freedom is a possibility.

There is one set of rules for Muslims and another set of rules for the Kafirs. The only unifying rule in Islam is that every single human being must submit to Islam. Before that submission takes place the Muslim and the Kafir have nothing in common.

Slavery is a supreme example of Islam's dualistic ethics and submission. Who submits more than a slave?

To understand this verse, you must remember that a Muslim may not be enslaved. The duality of slavery is clearly stated in the doctrine.

Koran 16:75 Allah gives you a parable. One man is a slave to another; he has no power. Another man has received many favors from Allah, and he spends from his wealth secretly and openly. Are the two men equal? Praise be to Allah. However, most do not understand.

Koran 39:29 Allah sets forth a parable: "There is a slave who belongs to several partners and another slave owned by one man. Are the two in like circumstances?" No, Praise be to Allah. But most of them do not know.

Koran 30:28 He gave you a parable that relates to yourselves: Do you equally share your wealth with any slave you own? Would you fear your slave as you would fear a free man? This is how We explain Our signs to those who understand. No, you do not. The wicked, without knowledge, pursue their base desires. But who can guide those whom Allah has allowed to go astray? There will be no one to help them.

BE GOOD TO YOUR SLAVES

It takes a lot of killing to persuade the survivors of a battle to become slaves. Jihad accomplishes this. Part of Islamic duality is the doctrine of how well captive slaves are to be treated after the violent jihad. Slavery is part of the sacred way of Islamic life.

Koran 4:36 *Worship Allah and do not acknowledge any as His equal. Be good to your parents, your relatives, to orphans, the poor, to neighbors both new and familiar, to fellow travelers, wayfarers, and the slaves you possess.*

The key to good treatment after capture is to convert to Islam. "If one has a brother under his command" is the operative phrase in this next verse.

[B3,46,721;B1,2,29]

Al-Ma'rur met Abu Dhar, and noticed that he and his slave were wearing similar cloaks. When Al-Ma'rur asked him about that, he replied, "Once I abused a man by calling his mother bad names, so he complained to the Prophet. Mohammed said to me, 'You still show some signs of ignorance. Your slaves are your brothers and Allah has given you authority over them. So, if one has a brother under his command (a Muslim slave), one should feed him what he himself eats and clothe him like himself. Do not ask slaves to do things beyond their abilities and if you do so, then help them.'"

FREEING MUSLIM SLAVES

Freeing slaves has great merit and is approved in both the Koran and the Hadith. However, only slaves who convert are freed. So here we see the great power of Islamic slavery. Kafirs will become Muslims in order to be freed. If they don't convert then their children will.

However, merely converting to Islam after being enslaved does not mean the slave is to be freed. Converting is the first step, but the owner may, or may not, free the converted slave.

In the next verse, Allah gives Islam power over its captives.

Koran 8:70 Messenger! Tell the captives who are under your control, "If Allah finds good in your hearts [if the prisoners convert to Islam], He will give you something better than that which has been taken away from you, and He will show you forgiveness. Truly, Allah is forgiving and merciful." If, however, they plot to betray you, know that they have already betrayed Allah. He has therefore given you power over them. Allah is all-knowing and wise.

Allah demands the freeing of a Muslim slave for the accidental killing of a Muslim.

Koran 4:92 A believer should never kill a Muslim unless an accident occurs. Whoever kills a fellow Muslim by accident must free one of his believing slaves and pay blood-money to the victim's family unless they give it to charity. If the victim was a believer from a people at war with you, then freeing a believing slave is enough. But if the victim was from a people with

whom you have an alliance, then his family should be paid blood-money and a believing slave must be set free. For those who cannot afford to do this, they must fast for two months straight. This is the penance commanded by Allah. Allah is all-knowing and wise!

Freedom from slavery only comes from submitting to Islam. Slavery changes a Kafir into a Muslim. Hence, slavery is a moral good, since the Kafir is evil and hated by Allah. Mohammed has total confidence that he can compensate his jihadists for their loss of the value of their captives, in the next jihad battle. Mohammed was always very confident about Islam's power in jihad.

[B3,46,716;B3,47,778;B4,53,360]

When the delegates of the tribe of Hawazin came to the Prophet and they requested him to return their properties and captive women and children. The Prophet stood up and said to them, "I have other people with me in this matter (the other jihadists who were due their booty, including the value of the captives as slaves) and the most beloved statement to me is the true one. You may choose either the properties or the prisoners as I have delayed their distribution." The Prophet had waited for them for more than ten days since his arrival from Taif. So, when it became evident to them that the Prophet was not going to return them except one of the two, they said, "We choose our wives and children."

The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren (the men of the Hawazin became Muslims) of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can give up the present captives."

The people unanimously said, "We will return the captives willingly." The Prophet said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives.

It is a moral good to free a Muslim slave.

B3,46,693

Mohammed said, "If a man frees a Muslim slave, Allah will free him from the fires of Hell in the same way that he freed the slave."

Bin Marjana said that, after he related that revelation to Ali, the man freed a slave for whom he had been offered one thousand dinars by Abdullah.

The next story comes from the Sira when Islam first began. A Muslim slave is freed and replaced by a Kafir.

1205 One day Abu Bakr passed by while they were thus ill-treating Bilal. He said to Umayya, 'Have you no fear of God that you treat this poor fellow like this? How long is it to go on?' He replied, 'You are the one who corrupted him, so save him from his plight that you see.' 'I will do so,' said Abu Bakr; '*I have got a black slave, tougher and stronger than he, who is a heathen. I will exchange him for Bilal.*' The transaction was carried out, and Abu Bakr took him and freed him.

[B8,73,226]

Narrated Osama bin Zaid:

[...] When Allah's Apostle had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels as captives.

'Abdullah and the idolators who were with him, said, "Islam has now triumphed, so give Allah's Apostle the pledge of allegiance and embrace Islam." Then they became Muslims and were freed.

Again, freedom comes only after submitting to Islam:

1875 During his session there some of the slaves besieged in al-Taif came to him and accepted Islam and he freed them. Abdullah said that when al-Taif surrendered, some of them talked about these lost slaves, but Mohammed refused to do anything saying that they were Allah's free men.

Another incident:

1878 The apostle asked about Malik and they said that he was in al-Taif. The apostle told them to tell Malik that *if he came to him as a Muslim he would return his enslaved family and property to him and give him a hundred camels.* He came out by night, mounted his horse, rode off to join the apostle, overtaking him in Mecca. Mohammed gave him back his family and property and gave him a hundred camels. He became an excellent Muslim.

Islam is very proud of the doctrine of how to treat slaves. Part of the good treatment of their slaves is freeing them.

Koran 90:8 *Have we not given him eyes, and tongue, and lips, and guided him to the two highways?*

Koran 90:11 *But he did not attempt the steep road. Who will teach you what the steep road is? It is to free a slave, or to give food during famine to the orphan of a relative, or to the pauper who lies in the dust. It is also, to be a believer and to urge perseverance and compassion upon one another. These are the people of the right hand.*

Koran 2:177 *Righteousness is not determined by whether you face the east or the west. The one who is righteous believes in Allah, the Last Day, the angels, the Scripture, and the messengers; he gives his wealth for love of Allah to his family, to orphans, to the needy, to the wayfaring traveler, to the beggar, and for the ransom of slaves. The righteous one observes his prayers and pays the poor tax. The righteous one keeps his promises and stands firm in the face of suffering and hardship and war. These are the true believers, the Allah-fearing.*

Koran 58:3 *Those who divorce their wives in this manner [an old Arabic custom of divorce was to say, "Be to me as my mother's back"] and afterwards recant their words, must free one of their slaves as a penalty before they can touch one another again. You are commanded to do this. Allah is aware of all you do. And as for those who do not have a slave to free, they must fast for two consecutive months before they can touch each other. Those who are unable to fast must feed sixty poor people.*

[B3,31,157;B3,31,158;B3,47,772;B7,64,281;B8,73,110;B8,73,185;B8,79,700;B8,79,701;B8,79,702;B8,82,811d]

A man came to Mohammed and said, "I had sexual intercourse with my wife while fasting during Ramadan." Mohammed asked him, "Can you afford to manumit a slave?" He said he could not. Mohammed asked him, "Can you fast for two successive months?" He said no. He asked him, "Can you afford to feed sixty poor persons?" He said he could not.

Abu Huraira added: Then a basket full of dates was brought to the Mohammed and he said to the man, "Feed the poor with this by way of atonement." The man asked, "Should I feed it to people poorer than we? There is no poorer house than ours between Medina's mountains." Mohammed smiled and said, "Then feed your family with it."

[B4,54,514;B8,75,412]

Mohammed said, "If one says one hundred times a day: "None has the right to be worshipped but Allah, He Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things," he will be rewarded as if he had freed ten slaves, one hundred good deeds will be written

in his account, one hundred bad deeds will be deducted from his account, and on that day he will be protected from the morning till evening from Satan. Nobody will be superior to him except one who has done more than he has.”

CUSTOM

Islam has the most detailed slave code in the world. [See the last of this chapter to see the vocabulary that has been developed to handle the concepts of the slave culture.] Here are some of the sacred customs in dealing with slaves.

Koran 24:58 Believers, let your slaves and children among you who have not yet come of age ask permission to come into your presence on three occasions: before the morning prayer, when you shed your clothes in the midday heat, and after the evening prayer. These are your three occasions for privacy. There is no blame on them if at other times when they are visiting, they come into your presence without permission.

Koran 5:89 Allah will not punish you for that which is unintentional in your oaths, but He will punish you in regard to an oath taken seriously. For atonement, feed ten poor persons with such middling food as you feed your own families, or clothe them, or free a slave. If you do not have the means for this, then fast for three days.

Koran 24:31 And tell the women who are believers that they should lower their eyes and guard their purity, and they should not display their beauty and adornments except that which is normally shown. They should cover their breasts with their veils and only show their adornments to their husband, father-in-law, sons, step-sons, brothers, nephews, or their female servants, eunuch slaves, and children who are innocent and do not notice a woman's nakedness.

[B7,62,2]

Ursa asked Aisha about the verse:

Koran 4:3 If you fear that you will not be able to deal with orphan girls fairly, marry other women of your choice, two, or three, or four; but if you fear that you cannot treat them equally, then marry only one, or any of the slave-girls you have acquired. This will prevent you from being unjust.

Aisha said, “O my nephew! This Verse has been revealed in connection with an orphan girl whose guardian is attracted by her wealth and beauty and intends to marry her with a dowry less than what other women of her standard deserve. So they have been forbidden to marry them unless they do justice to them and give

them their full dowry, and they are ordered to marry other women instead of them.”

LEGAL

The slave has no means of redress, nor any basis for legal action of any sort. The slaves rights are all based upon the good will of its master.

The only way to gain any rights is to convert to Islam. Then some of the brotherhood rights can be claimed.

The reason for the tax exemption on horses was jihad. Mohammed gave cavalrymen three times the amount he gave foot soldiers from the spoils of war (the wealth of the vanquished) to build a better cavalry.

B2,24,542

Mohammed: “Horses and slaves owned by a Muslim are tax exempt.”

Muslims could own shares of a slave, just like any other property.

[B3,44,671;B3,44,672;B3,44,681;B3,44,682;B3,46,697;B3,46,698;B3,46,699;B3,46,701;B3,46,702;B3,46,703;B3,46,704;B3,46,729]

Mohammed said, “Whoever manumits his share of a jointly possessed slave, it is imperative for him to free the slave completely by paying the remainder of the price. If he does not have sufficient money for that, then the price of the slave should be estimated justly, and the slave allowed to work and earn the amount that will free him without overburdening him.”

An eye for an eye, a tooth for a tooth is the law of retaliation.

Koran 2:178 Believers! Retaliation is prescribed for you in the matter of murder: the free man for the free man, a slave for a slave, a female for a female. If the brother of the slain gives a measure of forgiveness, then grant him any sensible request, and compensate him with a generous payment [blood money].

There are two ambiguities in this next verse. Do not use your slave-girls as prostitutes “if they wish to remain pure.” And what if they don’t want to remain pure? Also, there is a loophole, “Allah is merciful.” Be all that as it may, the use of slaves for sex and prostitution was and is common in Islam.

Koran 24:33 And for those who cannot afford to marry, let them stay pure until Allah fulfills their needs from His bounty. In regard to your slaves who wish to buy their freedom, grant it if you see there is good in them, and give them a part of the wealth that Allah has given you. Do not force your slave-girls into prostitution just to gain the wealth of this world if they

wish to remain pure. Yet if they are forced to do so, then truly Allah will be merciful.

MARRYING SLAVES

A Muslim slave is better in the Islamic hierarchy than a free Kafir.

Koran 2:221 You will not marry pagan women unless they accept the faith. A slave girl who believes is better than an idolatress, although the idolatress may please you more. Do not give your daughters away in marriage to Kafirs until they believe. A slave who is a believer is better than an idolater, though the idolater may please you more. These lure you to the Fire, but Allah calls you to Paradise and forgiveness by His will. He makes His signs clear to mankind so that they may remember.

Koran 24:32 And marry those among you who are single, or an honorable male or female slave. And if they are poor, then Allah will give them riches from His own bounty. Allah is bountiful and all-knowing.

Koran 4:25 If any of you is not wealthy enough to marry a free, believing woman, then allow him to marry a believing slave-girl. Allah knows your faith well, and you come from one another. Marry them with their master's permission, and give them a fair dowry, given that they are chaste, honorable, and have not had lovers. If the slave you marry commits adultery after you are married, then their punishment should be half of that commanded for a free woman. This is a law for those among you who fear sinning, but it will be better for you if you abstain. Allah is forgiving and merciful!

MOHAMMED AND THE SLAVE CODE

The examples of Mohammed's life form the basis of slave code.

[B3,46,695;B3,46,696;B2,18,163]

Mohammed ordered his followers to free slaves at the time of solar and lunar eclipses.

[B2,24,542;B2,24,543]

Mohammed said, "There is no tax on either a horse or a slave belonging to a Muslim"

[B2,25,579;B2,25,580;B2,25,587;B2,25,587]

Mohammed made it mandatory for every Muslim slave or free male or female – young or old – to pay a small tax, and he ordered that it be paid before the people went out to offer the 'Id prayer. [...]

Wala is the estate of the slave. When the slave dies their estate goes back to the one who freed them

[B3,34,378;B3,46,736;B8,80,749;B8,80,753;B8,80,748]

Mohammed, in forbidding the selling of the wala of slaves or giving it as a present, said: "The wala is for the liberator."

[B6,60,25;B8,80,732;B9,92,420;B9,83,44;B9,83,42;B9,83,42e]

Equality in punishment, called The Law of Retaliation was prescribed for Jews in the Bible, but the payment of blood money, was not ordained for them. Then, according to Mohammed, Allah declared that either blood money or equality in punishment (the free for the free, the slave for the slave, and the female for the female) is prescribed for Muslims in cases of murder.

[...]

[B3,34,362;B3,34,363;B3,46,731;B3,34,435]

Abu Huraira heard Mohammed saying, "If a slave-girl of yours commits illegal sexual intercourse and it is proved, she should be lashed, and after that nobody should blame her. If she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that. If she commits the offense for a third time and it is proved, she should be sold even for a hair rope."

[B9,86,100;B9,86,101]

Mohammed said, "A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet said, "By keeping silent when asked her consent."

[...]

FREED SLAVES

Freed slaves run through the story of Islam. The *hima* is the common pasture of the Islamic state. At this time Umar is the caliph (ruler) and the *hima* is used for the livestock taken as a tax or taken in jihad. In order for this slave to be free, he had to become a Muslim.

[B4,52,292]

Umar appointed Hunai, his freed slave, to manage the hima. Umar told him, "Allow the shepherds with only a few camels or sheep to graze their animals, but do not allow livestock of the wealth to graze. If their livestock should perish, they have their farms and gardens to support them. But those who own only a few camels and sheep, if their livestock should perish, would bring their dependents to me and appeal for help. I could not ignore them and find it easier to let them have water and grass rather than to give them money from the Muslims' treasury."

The next hadith clearly identifies the freed slave as white. The race of a slave is always given, if the slave is not a Arab. Usually, the identified slave is black. This hadith also shows the moral structure of a Muslim oath. The question is, who determines whether the replacement for the oath is better? Conveniently, it the Muslim oath giver.

[B8,79,712]

Zahdam said: We were sitting with Abu Musa as we had ties of friendship and mutual favors between us. The meal was presented and there was chicken meat in it. Among those present was a white freed slave who did not eat. Abu Musa said to him, "Come along! I have seen Allah's Apostle eat chicken." The man said, "I have seen chickens eating something dirty, so I have taken an oath that I shall not eat them." Abu Musa said, "Listen, I will inform you about your oath:

"Once we went to Mohammed with a group of Ashairiyin, asking him for mounts while he was distributing some camels. Mohammed was in an angry mood at the time, and said 'By Allah! I will not give you mounts, and I have none.' After we had left, some camels of war treasure were brought to Allah's Apostle and he asked for us. We returned and he gave us five very fat good-looking camels. After we mounted them and went away, I said to my companions, Mohammed took an oath that he would not give us mounts, perhaps he forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Apostle forgot to fulfill his oath. So let us return and remind him.'

We returned and said, 'O Allah's Apostle! You took an oath that you would not give us mounts but later on you gave us mounts, and we thought that you have forgotten your oath.'

Mohammed said, 'Depart, for Allah has given you mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' "

A freed slave still is not fully free, but still has obligations to the master.

[B4,53,397;B8,80,747;B4,53,404;B3,30,94;B9,92,403]freedslavestillcontrolled

Ali delivered a sermon saying, "We have no book to recite except the Book of Allah and this written paper from the Prophet which contains legal verdicts regarding retaliation for wounds, the ages of the camels paid as tax or blood money, and the fact that Medina is a sanctuary. So, whoever commits heresy in it, or commits a sin or gives shelter to such a heretic in it will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And any freed slave who

sides with people other than those masters who freed him, without permission from the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.” ...

Wala is the estate that the slave accumulates. In short, Aisha, Mohammed’s wife, would get whatever the slave had accumulated when the slave died. This is another example of how a freed slave is not as free as if they had never been enslaved. There is also a lesson in how many times a person is identified as a freed slave. It is a permanent attribute.

[B3,34,365;B3,46,737;B3,46,739;B8,79,708;B8,80,743;B7,65,341;B8,80,746;B8,80,750;B2,24,570;B3,47,752;B3,46,713;B3,46,735;B3,50,878;B3,50,889;B3,50,893;B8,80,751;B3,34,377;B3,34,364]

Aisha intended to buy the slave girl Barira in order to free her, but Barira’s masters stipulated that after her death her wala would be for them. ‘

Aisha mentioned that to Mohammed who told her, “Buy her, as the wala is for the one who pays.” He then called Barira and gave her the option of either staying with her husband or leaving him. Barira said she preferred her freedom to her husband...

[B3,46,707;B3,46,708]

When Abu Huraira and his slave set out intending to embrace Islam they lost each other on the way. Abu Huraira went to Mohammed and pledged allegiance to Islam. As he was sitting with Mohammed, his slave appeared and Mohammed said, “O Abu Huraira! Your slave has come back.” Abu Huraira said, “Indeed, I would like you to witness that I free him for Allah’s sake.” Then he recited a poetic verse:- ‘What a long, tedious, tiresome night! Nevertheless, it has delivered us from the land of disbelief.’

Here are two recollections of freed slaves. “Paradise is under the shade of swords” is the most poetic expression of jihad.

[B4,52,210;B4,52,266]

Salim, Umar’s freed slave and his clerk, said that Abdullah once wrote a letter to Umar. The letter said that Mohammed, in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, “O people! Do not wish to meet the enemy, ask Allah for safety, and when you face the enemy, be patient and remember that Paradise is under the shades of swords.”

Then he said, “O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them.”

[B8,75,342;B8,77,612]

Warrad, the freed slave of Al-Mughira, said that Muawiya wrote to Mughira. 'Write to me what you heard the Prophet saying at the end of every prayer after the Taslim.' So Al-Mughira dictated to me and said, "I heard the Prophet saying after the prayer, 'None has the right to be worshipped but Allah Alone Who has no partner. O Allah! No one can withhold what You give, and none can give what You withhold, and only good deeds are of value."

A GOOD SLAVE

A good slave is a Muslim and tries in every way to please his Muslim master.

[B3,46,723;B4,52,255;B4,55,655;B7,62,20]

Mohammed said, "Three persons will get a double reward: A person who has a slave girl, educates her properly, teaches her good manners (without violence), then frees and marries her. A man who believes in Jesus and then believes in me. A slave who observes Allah's Rights and Obligations and is sincere to his master."

[B3,46,722;B3,46,726;B3,46,727]

Mohammed said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward."

For a slave to flee his Islamic master is a sin against Allah.

M001,0131

Mohammed: "If a slave flees his master, Allah does not hear his prayer."

The next story comes from the Sira. Washi is a Kafir slave at the time of this battle. Washi was promised his freedom if he would kill Hamza, who had killed the owner's relative at an earlier battle. But after Mohammed had conquered Mecca, Washi had the good sense to submit to Islam. Hamza was Mohammed's uncle and only conversion saved his life.

Notice the reference to the Arabic custom of removing the clitoris of the Arab women.

¹⁵⁶⁴ The slave Washi said, 'By God, I was looking at Hamza while he was killing men with his sword, sparing no one, when Siba came up to him before me, and Hamza said, "Come here, you son of a female circumciser," and he struck him a blow so swiftly that it seemed to miss his head. I poised my javelin until I was sure that it would hit the mark, and launched it at him. It pierced the lower part of his body and came

out between his legs. He came on towards me, but collapsed and fell. I left him there until he died, when I came and recovered my javelin. Then I went off to the camp, for I had no business with anyone but him.’

EUNUCHS

Before Islam, the Arabs had the custom of castrating slaves. After Islam was established, the castration was done by the slave trader outside of Islam. Muslims paid more for a eunuch since it could be used in the harem.

Koran 24:31 And tell the women who are believers that they should lower their eyes and guard their purity, and they should not display their beauty and adornments except that which is normally shown. They should cover their breasts with their veils and only show their adornments to their husband, father-in-law, sons, step-sons, brothers, nephews, or their female servants, eunuch slaves, and children who are innocent and do not notice a woman's nakedness. And do not let them stamp their feet so as to reveal their hidden adornments [ankle bracelets]. Believers, all of you turn to Allah and repent so that it will go well for you.

The man in this story was a slave. In all probability, he was black, since African men were castrated, not by removing the testicles, but the penis and testicles.

M037, 6676

Anas reported that a person was charged with fornication with Mohammed's slave-girl. Mohammed said to Ali: Go and strike his neck. Ali came to him and he found him in a well making his body cool. Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Ali refrained from striking his neck. He came to Mohammed and said: Allah's Messenger, he has not even the sexual organ with him.

LANGUAGE

Islam has a very detailed language for a complete and sophisticated system of slavery.

abd, a slave, usually a black slave. Abd is also the word for any African or any black person.

abiq, a fugitive slave.

amah, a female slave.

ghilman, a male sex slave, usually a boy.

ghulam, a modern term for a slave.

ghurrah, a slave worth 500 dirhams.

ibaq, the freeing of slaves.

ibnu baydailjabin, the son of a mother with a white forehead [a free mother].

ibnu jurratin, the son of a free mother.

istilad, a legal term signifying that a Muslim master has freed a female slave who has born his child.

istibra, the waiting period for determining whether the slave is pregnant or not.

itaq, freeing a slave.

khaadim, a servant/slave.

kinn, a slave who is not mukatab, nor mudabbar, nor umm walad, nor mubaad, but entirely unfree.

kitaba, a form of a slave buying their freedom.

madhun lahu, a slave who can make business agreements for his master.

mamluk, a slave, usually a white slave.

ma malakat aimanukum, that which your right hand (the sword hand) possesses, a slave taken in jihad. Used in the Koran.

maula, a term used in Islamic law for a slave.

mubaad, a slave with several owners.

mudabbar, a slave who is freed on his master's death.

mukarkas, people having slaves mothers among their ancestors.

mukatab, slaves who ransom themselves from their master.

mustabad, slave.

mutaq, a freed slave.

mutiq, the master who frees a slave.

qinn, a slave born from slave parents.

raqabah, the term used for a captured slave.

raqiiq, slave.

surriyah, a Kafir woman slave used for sex. She may be bought, taken as a captive, or descended from a slave.

tadbir, a legal term for freeing a slave after the death of the master.

ubudiyah, slavery.

ummu al walad, a legal term for a slave who has borne the master's child.

umm walad, the enslaved mother married to a slave, who gives birth to his child.

wala, when freed slaves die, their estate goes to the one who freed them.

walau l ataqah, the relationship between a master and the freed slave.

zall, a fugitive child slave.

This is the Sunna of Mohammed