

Audio file

[2025-05-27-mec-booktalk_bashir.mp3](#)

Transcript

00:00:00 Speaker 1

Good afternoon, everyone. Thank you so much for coming, I.

00:00:04 Speaker 1

Know it's week.

00:00:06 Speaker 1

Week 5 Trinity term everyone's already very exhausted, but thank you for coming. I think me and I'm really excited for our session today and today we have Doctor Harun Bashir, who's the head of research.

00:00:21 Speaker 1

Whose leader for Ma Islamic studies and senior lecturer in Islamic studies at the Markfield Institute of Higher Education.

00:00:29 Speaker 1

And he completed his PhD in Islamic studies at the University of Leeds. His research was funded by the White Rose College of Arts and Humanities, and he focuses on discourses pertaining to slavery, race and emancipation, and before this.

00:00:48 Speaker 1

You will. You did.

00:00:49 Speaker 1

Your masters here? Yeah, when at Roxford as well. So in Islamic Studies, Department of Religion, Department of Religion.

00:00:51 Speaker 2

Just one time.

00:00:53 Speaker 2

Yeah.

00:00:57 Speaker 2

Department of Religion it was.

00:00:59 Speaker 2

Yeah, study of religion. It was, yeah.

00:00:59 Speaker 1

Yeah. So welcome back to to Oxford. Yeah. And you also did, you will be a University of Leeds. Yes. So I think in Islamic studies, because I have your bio. So I'm trying to make sure that I haven't really butchered your your bio. And today we have a very, very interesting.

00:01:02 Speaker 2

Yeah. It's nice of you, but.

00:01:10 Speaker 2

Yes.

00:01:15 Speaker 2

No, no, that's fine.

00:01:21 Speaker 1

Talk. It's based on your book that was just published in 2025 earlier this year in January were not mistaken. And I know some of my students who took the course with me last term. Modern Islamic thought, we actually looked at your book and we read your book in class. So this is really exciting for some.

00:01:28

Yeah.

00:01:38 Speaker 1

All of us, because we can engage with your, with your work. I'm not going to put pressure on the students to actually ask questions. But you've read the work. So again, the topic is going to be on slavery, abolition and Islam. This book was published by Oxford University Press. If you're interested, we also have a flyer.

00:01:59 Speaker 1

With 30% discount which you can grab later and without further delay, I will invite Doctor Harlan Bashir to present the findings of his.

00:02:10 Speaker 2

Book. OK. Thank you so much. Thank you, Graham to the Middle East Centre to you to you guys, Justin.

00:02:20 Speaker 2

Yeah, I mean, the book is kind.

00:02:22 Speaker 2

Of.

00:02:23 Speaker 2

80 lbs so don't do that. Don't buy it. I'm sure PDF will be circulating somewhere.

00:02:29 Speaker 2

So yeah, I mean, thank you for the invite. Happy to be here. Happy to be back. In fact. OK. So look, writing the book was tough, but trying to condense everything I talked.

00:02:42 Speaker 2

In the book, down to 50 minutes was even more so. So if the lecture is somewhat elliptical, just you know you can pick me up on that.

00:02:50 Speaker 2

On the Q.

00:02:51 Speaker 2

And A what I'll try and do is provide an overview of the book and what I tried to do is explore a history of theological discourses.

00:03:02 Speaker 2

Within Islamic thought, highlighting the genealogy of conversations pertaining to slavery and emancipation and eventually abolition, when they emerge in round about the late 19th century.

00:03:15 Speaker 2

When Muslim scholarship, imbibes abolitionist visions and charts new directions for Islam, which leads to the development of an interpretive movement, I refer to as Islamic abolitionism.

00:03:29

Oh.

00:03:32 Speaker 2

OK, great. So.

00:03:35 Speaker 2

This, to my mind, is significant for two reasons.

00:03:39 Speaker 2

Firstly, the fact.

00:03:40 Speaker 2

That Islamic abolitionism even existed is a disputed claim. For some, it hasn't necessarily been knowledge or excavated.

00:03:48 Speaker 2

There's still a strong current of thought.

00:03:51 Speaker 2

That believe that argues, in fact, that Islam is was a hindrance to abolition. Not that Islam helped support abolition, and this was famously encapsulated in the work of Bernard Lewis, in which he stated the abolition of slavery within the Muslim world would hardly have been possible without foreign intervention.

00:04:10 Speaker 2

Now, of course, that's a very problematic claim for a number of reasons, and Lewis has been roundly critiqued for attempting to provide justification for colonial rule through his polemical conceptualizations of the world and in regard to slavery, the role of colonial powers is far more complex than is often.

00:04:30 Speaker 2

Envisaged scholars have noted that abolitionists were occasionally deeply racist.

00:04:37 Speaker 2

And have held.

00:04:37 Speaker 2

Very dehumanising views. Others have increasingly cited the impact slave rebellions had on the viability of slavery as a profitable institution that, say, hundreds of slavery. Rebellions took place throughout the 18th and 19th century prior to the shifts in rhetoric regarding the viability of slavery. And that's.

00:04:57 Speaker 2

Not even to mention.

00:04:58 Speaker 2

Instances in which Western how was promoted slavery in Muslim?

00:05:02 Speaker 2

In a bid to preserve slave labour within region, regions that were economically beneficent to colonial powers, as such, Lovejoy claims that colonial powers occasionally became the defenders of slavery and the greatest single impediment for emancipation.

00:05:19 Speaker 2

And that's one of the entry points for the book. I attempt to highlight the articulation of abolitionist ideals, ideals across non Western linguistic regions.

00:05:31 Speaker 2

Namely, the engagement of Muslim scholarship with abolitionist thought and the birth of, as I mentioned, Islamic abolitionism. In doing so, I tried to shift away from civilizational polemics and help provide a more nuanced reading of slavery and abolition. And with that, I should also add that that isn't to diminish or discount.

00:05:51 Speaker 2

British abolitionist efforts either, of course, have.

00:05:53 Speaker 2

Played a role.

00:05:54 Speaker 2

It's simply to note that privileging particular voices and erasing others altogether tends to produce a distorted image of the past.

00:06:03 Speaker 2

And we all appreciate how problematic that can be.

00:06:06 Speaker 2

So that's the first reason why I think this particular area of study is important to challenge simplistic and superficial narratives regarding the.

00:06:13 Speaker 2

History of the.

00:06:14 Speaker 2

World and specifically the history of abolition, the second entry point centres more around our understandings of Islam, the development of theology, law and ethics in Islamic thought, and specifically Islamic conversation.

00:06:27 Speaker 2

With modernity.

00:06:29 Speaker 2

Abolitionist readings of all religious traditions are relatively recent.

00:06:34 Speaker 2

In the history of Scripture, whether the Bible or the Quran.

00:06:39 Speaker 2

These.

00:06:40 Speaker 2

Readings emerge in relative in the modern world, now in the modern day, of course, Jews, Christians, and Muslims collectively promote abolition and condemn slavery unreservedly.

00:06:54 Speaker 2

Well, mostly. But we'll get to that towards the end. And if you've read the book, you'll you'll know.

00:06:58 Speaker 2

What I'm referencing there?

00:07:01 Speaker 2

But how did we get there and how did that change rupture claims of continuity, tradition, and authority within Islamic thought?

00:07:11 Speaker 2

The story of.

00:07:12 Speaker 2

How abolitionism became hegemonic within Islamic thought remains generally underexplored, and the genealogy of how this position came to be prevalent. His main protagonists and opponents, their methods and arguments, and how the marriage of Islam and abolition came to be cemented, is something that I look at in the book.

00:07:29 Speaker 2

Which is the second reason why I believe the topic is significant, not simply to recount an untold aspect of history, but also to highlight the internal transformations of Islam.

00:07:40 Speaker 2

Has an evolving tradition, a discursive tradition constantly being made and remade, fashioned and refashioned, and demonstrating how change is happening all the time, whether whether or not people may realise that to be.

00:07:51 Speaker 2

The case.

00:07:52 Speaker 2

And so those are the two key entry points for the book that scholars promoting the abolition of slavery existed that their ideas.

00:08:00 Speaker 2

While originally marginal became hegemonic, and secondly what that radical shift means for the way we understand and conceptualise Islamic thought more general.

00:08:11

So before we.

00:08:12 Speaker 2

Explore the main.

00:08:13 Speaker 2

Arguments in the book I should note a few a few points.

00:08:17 Speaker 2

As a matter of historical accuracy, scholars of slavery have consistently maintained that slavery within the Islamic world differed from the transatlantic experience in marked ways. Emancipation was relatively common, sometimes automatic. After seven years, slaves were able to own property and occasionally other slaves could look making.

00:08:37 Speaker 2

Sense of that?

00:08:38 Speaker 2

On slavery was not racialized in the same manner as the transatlantic context. The majority of enslaved peoples within the same context were Asian and not African.

00:08:48 Speaker 2

And while they were indisputably those who faced lives of exploitation, abuse and maltreatment, there are also surprising narratives in which slaves within the Islamic world became wealthier than their masters LED contingents of free men as military generals and even established ruling dynasties of their own.

00:09:07 Speaker 2

As one example considered the remarkable tale of Englishmen enslaved by Barbary pirates in the 17th century, the English monarch of the time, Charles the second commissioned an envoy, Captain Hamilton, to negotiate their.

00:09:18 Speaker 2

These.

00:09:19 Speaker 2

While these men were given the opportunity to return to England as free men, they simply refused. In his letters, Hamilton noted that they actively chose to remain enslaved in place of returning as Freeman to England.

00:09:31 Speaker 2

Now these types of examples are found scattered across Islamic history, across dynasties, geographies, and time periods. Malik Ambar and enslaved African boy became one of the most powerful figures in India and challenged the Mughals.

00:09:44 Speaker 2

Power.

00:09:45 Speaker 2

Ibrahim Pasha and enslaved Venetian became the grand vizier of the Ottomans. Shajarat Dog was former concubine.

00:09:52 Speaker 2

Who became the Empress of the Mamluks?

00:09:54 Speaker 2

Attached in a biloba became the Mufti of Mecca within the first Islamic century.

00:10:01 Speaker 2

However, it's also worth noting that it was these types of narratives as well as the key differences between slavery across the two civilizations that were used by some to challenge abolition.

00:10:12 Speaker 2

Abolition in the Islamic world was simply not necessary. They proclaimed emancipation the lack of racialization the social mobility afforded to the enslaved were all cited as justifications for its continuation from those attempting to defend the practise.

00:10:27 Speaker 2

Now, to what extent these arguments have provided ideological justification for the continuation of slavery remains a provocative question.

00:10:34 Speaker 2

Saudi Arabia allowed slavery to be practised up until 1962.

00:10:39 Speaker 2

The Sultanate of Oman abolished the practise in 1970 and Mauritania was a final country to do so. In 1981. Mauritania has often been described as the last bastion of slavery in the contemporary world, and interestingly, for some it is also viewed as an exemplar of traditional Islam and touched by modernity reform.

00:10:59 Speaker 2

No change.

00:11:01 Speaker 2

And so with that, that's essentially what the book tries to make sense of these different positions, these different theological claims and how they impact the conversations regarding slavery, emancipation and abolition.

00:11:18

So.

00:11:20 Speaker 2

Let's begin the discussion with an exploration of Quranic discourses and the way the exegetical tradition engages with that.

00:11:31 Speaker 2

Within the Quran, the subject of slavery is only created relatively briefly out of the approximately 6600 verses in on slavery's reference. In roughly around 30. And some of that terminology possesses polysemic potential and the yard. Whether or not this is necessarily referencing slavery, I mean every prophet.

00:11:51 Speaker 2

Referred to as Abdullah at some point in the plan. However, with the terms clearly referenced, libraries such as Rojava, literally the neck of the neck and locally you mean right hand possessions.

00:12:02 Speaker 2

Scholars have noted the lack of references to slavery in the Quran, certainly in strong contrast to the discussions that we find in later legal traditions, and it appears to demonstrate, at least for some.

00:12:12 Speaker 2

That slavery wasn't.

00:12:13 Speaker 2

Particularly prevalent in the early Muslim community. In fact, even some of the terms that are used in later legal discourse have fundamentally different meanings.

00:12:21 Speaker 2

In the context.

00:12:22 Speaker 2

The area, for example, doesn't refer to a slave.

00:12:26 Speaker 2

In terms of the verses that do relate to slavery, there are a number that promote the emancipation of slaves as an expiation of particular sins, or because it's a righteous act.

00:12:34 Speaker 2

In the eyes of God.

00:12:36 Speaker 2

And interestingly, there are virtually no proclamations or pronouncements calling for the enslavement of the free.

00:12:42 Speaker 2

Now it's virtually no.

00:12:44 Speaker 2

Because there's a strongly contested debate regarding the Q47 four.

00:12:49 Speaker 2

So this verse is set in the context of a battle and reads that once you've defeated your enemies, binding them firmly later freed them as an act of grace or by ransom until the war comes to.

00:13:00 Speaker 2

An end so.

00:13:01 Speaker 2

For imma manner bad. Why Mathilda Raimunda being released him from Grace Fidah being handsome?

00:13:10 Speaker 2

So this is the only verse in the exegetical tradition that's read as justifying the enslavement of captives, and what the abolition is slightly later, of course, will get to them. No, is that.

00:13:23 Speaker 2

There's no mention of slavery in these bursts, right? Two options are given.

00:13:27 Speaker 2

Now the only manner in Islamic law that one could legally enslave a free person is through captivity, following war, and the ostensible justification is a citation of this verse. So if this is the only verse that's cited to justify the legitimacy of enslavement.

00:13:44 Speaker 2

So sorry, this is the only verse that is cited to justify the legitimacy of enslavement in the classical exegetical tradition, and interestingly enough, as the abolitionists argue, it doesn't mention slavery.

00:13:56 Speaker 2

However, exhibits use Hadith traditions and see raw material to expand the meaning of the verse, and they argued while the Quran only notes two options with captives, which is to 3 captives out of grace or ransom, there's actually 4 or potentially 5.

00:14:13 Speaker 2

Depending on the exit G, the others include enslavement or potentially execution.

00:14:19 Speaker 2

And of course, other reformists and the abolitionists, the direct recourses to scripture.

00:14:24 Speaker 2

They're not bound by centuries of exegetical tradition, nor are they particularly convinced by the veracity of Heide traditions. So for someone, said Ahmad Khan, he uses this exact same verse to argue.

00:14:34 Speaker 2

That the Quran.

00:14:35 Speaker 2

Doesn't allow slavery at all. It doesn't allow any sort of enslavement.

00:14:39 Speaker 2

And of course, depending on how one.

00:14:40 Speaker 2

Feels about exegesis that may or may not be persuasive.

00:14:45 Speaker 2

Nevertheless, while there.

00:14:47 Speaker 2

Was little from the war on promoting enslavement. Classical commentaries did serve to embed the institution of slavery within a normative model of an idealised society. That is to say, slavery wasn't simply viewed as an unpleasant reality that was to be tolerated. It was actively viewed as part of the divine.

00:15:05 Speaker 2

Order through which God demonstrated his grace and favour on the prosperous and was testing the less fortunate with trials and tribulations.

00:15:14 Speaker 2

Now again, that's not to argue that freedom and money mission were not celebrated as meritorious and commendable. Nor is it a dismissal of the emphasis numerous scholars placed on the importance of emancipation within.

00:15:24 Speaker 2

Their works.

00:15:26 Speaker 2

However, it is an acknowledgment that distinction between slaves and masters was considered a legitimate hierarchical structure that in the minds of many classical scholars, myriad God's relationship with creation.

00:15:38 Speaker 2

The power dynamic between master and slave was often read as analogous to God's supremacy over his dominion and the fact that human being could be legally owned or and sold by another was viewed as a legitimate mode of transaction, as noted by Saudi in his discussion of slavery, God has prepared some of you or others.

00:15:59 Speaker 2

And much of this could be read through a lens that could arguably be described as a kind of metaphysics of hierarchy, right? Hierarchies, part and parcel of the natural world, and slavery. Seeing through that paradigm.

00:16:13 Speaker 2

Importantly, are numerous points and emancipatory trend can be recovered which attempts to facilitate the opportunity to attain.

00:16:20 Speaker 2

Freedom isolate peoples.

00:16:22 Speaker 2

Sometimes, completely counterintuitively, in comparison to what one might expect, and this perhaps stems from the numerous current versus imploring, the emancipation of the.

00:16:33 Speaker 2

And though that?

00:16:33 Speaker 2

Didn't translate into a fully fledged anti slavery commuter search. These types of positions suddenly developed were developed and built upon by Islamic abolitionists though.

00:16:45 Speaker 2

And just on this, it's also important to contextualise some of these executes so we can situate them a little bit better. I mean, occasionally when I speak about this, there are questions about, well, why do in Scotland in the past, you know, speak out against Labour more strongly.

00:16:59 Speaker 2

I mean in, in the book I I work with Razis mafatih Al Gaib among others. And to put this into context, I mean.

00:17:10 Speaker 2

Razi was a contemporary of Genghis Khan. Right. Accountable was born around the time the Magna Carta was being ratified in 1215, and even Chaucer was writing while the bubonic plague was decimating half of the population in Europe.

00:17:23 Speaker 2

That's to say that.

00:17:24 Speaker 2

The lens through which these scholars engage with the Quran was naturally influenced by the world they occupied, and in that sense their positions are relatively what you would expect them to be for people who lived in those times.

00:17:37 Speaker 2

Now of course that does raise, I would argue, important questions for Islamic spaces today that do not teach these commentaries as historically situated, but as uniquely authoritative renditions of Islam. And these are fundamentally questions to be answered about how tradition is conceptualised in those instances, but that seems to me to be a question about contemporary expectations.

00:17:57 Speaker 2

Of an inherited tradition than the conversation about the tradition itself.

00:18:03 Speaker 2

So moving on to Islamic law.

00:18:11 Speaker 1

I'm sorry.

00:18:12 Speaker 2

No, it's fine.

00:18:14 Speaker 2

They're far more discussions on slavery and legal texts because I would argue they compiled after Islam becomes an empire. Enslavement was legitimised in classical Islamic law through Ave.

00:18:28 Speaker 2

The first of these was for those who were born into slavery, and the second was lawful in slavery.

00:18:34 Speaker 2

Through capture in battle, it was accepted amongst the four schools that upon victory in battle, the commander of the Muslims had a choice regarding the treatment of captives. Whether that was execution freedom out of goodwill, ransom or enslavement, and the schools differed regarding the preference of these options.

00:18:54 Speaker 2

In legal discussions, enslaved enslavement wasn't necessarily encouraged or necessarily discouraged, but the fundamental principle within legal text stresses the importance of military superiority in the battle.

00:19:07 Speaker 2

And while it has been argued that perhaps enslavement was a punishment for disbelief, legal rulings appear to demonstrate enslavement was more probably linked to being an enemy of the state. It was equally forbidden to enslave non-Muslims who are citizens of the Muslim.

00:19:21 Speaker 2

State.

00:19:22 Speaker 2

And to that end, I see some overlaps here with the Roman discussions on enslavement.

00:19:26 Speaker 2

Citizenship.

00:19:28 Speaker 2

So in that limited sense, enslavement practises within Islamic law appear to correspond with other pre modern slaving societies, insofar as enslavement was reserved for those who were considered outside of the community, namely war captives in this instance.

00:19:43 Speaker 2

Islamic law also stipulated a number of emancipation contracts that served as avenues towards freedom that that the bear contract was a promise of emancipation upon the death of the master and was instantiated once the master perished. The lad contract was specifically for female slaves who gave birth to the Masters child and we came to.

00:20:03 Speaker 2

Importantly, the child of the old wallet was Born Free, and the third contract was the Kitaba, which was premised on a payment of a certain amount of wealth, which

ultimately led to the emancipation optimal. After now entering into these contracts into this certain amount of rates for the insulated person and their legal.

00:20:22 Speaker 2

Status was vastly improved in comparison to those who did not.

00:20:26 Speaker 2

Have the contracts.

00:20:29 Speaker 2

Now, a few times I've mentioned what you can find in the classical tradition. Is this type of emancipatory ethic that is then fundamentally built on by abolitionist later in his.

00:20:42 Speaker 2

So let's look.

00:20:43 Speaker 2

At a ruling that kind of demonstrates what I'm.

00:20:46 Speaker 2

Speaking about that.

00:20:48 Speaker 2

So this is from the maksoud of Saraci famous kind of encyclopaedia of Hanifin, pick and services, of often considered, you know, one of the most important. And if you ever lived.

00:21:03 Speaker 2

And so in this particular fatwa which I think most people find quite surprising, I'm not sure what people in the room how.

00:21:09 Speaker 2

They feel he.

00:21:10 Speaker 2

He has a discussion about a child that is being claimed by two different parties. On one hand, you've got an enslaved Muslim.

00:21:20 Speaker 2

Claiming the child is this and on the other hand you've got a three non-muslim claiming the child is theirs and he says if this happens the ruling is enacted in favour of the free

non believer. In his statement there is an affirmation of freedom for the child and this contains immediate benefit for the child.

00:21:37 Speaker 2

If the child remains with the inside Muslim, the child may not obtain emancipation as they grow, but with the free non believer, perhaps the law will guide them and will become.

00:21:46 Speaker 2

Muslim of their own accord.

00:21:49 Speaker 2

The final part that was really interesting is what he says is the consideration of the child's freedom is given preference in regard to his rights, which is to say that the the child's freedom, almost Trump's his adherence to the religion of Islam. And again, most people wouldn't expect a classical.

00:22:09 Speaker 2

And the future is to be saying that in fact, I think if surrogacy said that today, someone would have a quiet word.

00:22:13 Speaker 2

And say you're not allowed to say that.

00:22:16 Speaker 2

But it exists and these types of rulings are not rare. I mean, I haven't got time to go into lots of them right now. But in the book I look at, you know, lots of these different examples in which you can see that scholars and jurists are going out of their way to facilitate emancipation, sometimes contradicting the basic also of of the Sharia, but.

00:22:36 Speaker 2

Doing whatever they can to allow people.

00:22:40 Speaker 2

To become free.

00:22:45 Speaker 2

And it was these types of rulings that Muslim abolitionists ultimately latched onto and said, look, you can see that there's always been an emancipatory ethic within Islamic law. So abolition isn't necessarily something new in Islam. It was what we were always aiming at. And we'll get to that in a second.

00:23:03 Speaker 2

But importantly, it's important to recognise. So did their own.

00:23:08 Speaker 2

Right. So for example, a 19th century defender of slavery argued slavery cannot be abolished as to do so would deny the future generations the opportunity to commit the virtuous deed of emancipating slaves. Right? That's if you emancipating the enslaved is one of the best things you can do. Then abolition is taking that away from us.

00:23:28 Speaker 2

Right.

00:23:29 Speaker 2

And so the authority and and that becomes part of the the kind of contestations that emerged in the 19th century.

00:23:37 Speaker 2

But I mean again, one of one of the key points here is that the authority of classical rulings remains foundational within Islamic law and therefore the acceptance of slavery and lack of censure within some of these classical discussions were routinely cited by those that were attempting to.

00:23:52 Speaker 2

Defend the practise.

00:23:53 Speaker 2

To put it very simply.

00:23:56 Speaker 2

The the argument kind of.

00:23:58 Speaker 2

Went in the direction of you don't know better than Abu Hanifa or Malik or Shafi or Ahmedin Hambal. You don't know better than the salad.

00:24:07 Speaker 2

If they didn't abolish slavery, then who are you saying I'm gonna Khan? Or who are you? Mohammed Abdu, to try and do something that's never been done.

00:24:15 Speaker 2

And it's perhaps for this reason that the abolitionist scholars used the demand for abolition to call for the complete reform of Islamic law and profess that the legal system in its classical form needs to be completely reworked and the cartographies of authority needed to be redrawn.

00:24:35 Speaker 2

So here we have two of the key reformers or abolitionists that I look at. Both of them have got fantastic beards, so I have my hands a little bit better. Of course, I've just got.

00:24:44 Speaker 2

Some catching up to do.

00:24:46 Speaker 2

But the the concept of reform is that HD does, of course, existed throughout history. I mean, prior to the 19th century.

00:24:55 Speaker 2

You've got a number of this call is you are. You know, you got even if.

00:24:59 Speaker 2

You want to go in that direction.

00:25:01 Speaker 2

And there's there's constantly been this kind of going back to the sources and reinterpreting for, for your given context.

00:25:09 Speaker 2

The difference between the 19th century reformists and those that preceded them was the impact of European colonisation and the subsequent loss of sovereignty.

00:25:18 Speaker 2

Now panic ensued amongst Muslim intelligentsia due to the prospect of being governed by non-muslim rulers as well as the technological, cultural and epistemic challenges Europe was posing.

00:25:28 Speaker 2

So it's perhaps.

00:25:29 Speaker 2

Due to this that the spaces which constituted the centres of European colonial power, Egypt and India, produced the strongest.

00:25:38 Speaker 2

And most influential revival skirts.

00:25:41 Speaker 2

Coming directly into contact with colonial administrations appears to have spurred the strongest feelings of loss and subsequently the loudest calls for revival and reform.

Now two of the most influential projects who attempted to take on this challenge were presented by Khan and Abdul Khan was working in India and Abdul in Egypt, and though they never formally.

00:26:01 Speaker 2

Then the themes within their work share similar concerns. Both called for the reform of educational spaces, subsequently leading to such reforms in their own institutions allows her and what was then the Mohammedan Anglo Oriental College, later to become Aligarh.

00:26:19 Speaker 2

The arguments and style differ somewhat. Abdu was a traditionally trained alien, while Khan was probably not from the scholastic class and that influenced their approaches.

00:26:31 Speaker 2

Nevertheless, within their writings there were many overlaps. They both spearheaded calls for each diehard. They both argued for the importance of accessing the and without exegetical commentaries, they called for a critical approach to hadith promotion of scientific world views, and both strongly censured traditional religious.

00:26:51 Speaker 2

Authorities to varying degrees.

00:26:54 Speaker 2

Most importantly, they both challenged the legitimacy legitimacy of slavery and called for abolition in the name of Islam.

00:27:02 Speaker 2

Now their approaches differed from other attempts to politically navigate the issue. So, for example the.

00:27:04

Right.

00:27:09 Speaker 2

Ahmed Bey of Tunis, was one of the first to prohibit slavery in the Muslim world in the.

00:27:13 Speaker 2

Year 1846, right?

00:27:15 Speaker 2

However, his argument was that he used the mistreatment of slaves to argue that modern slavery wasn't abiding by high standards expected in the treatment of inside peoples found within Islam.

00:27:29 Speaker 2

Now, this type of pragmatic political moving was effective, but it didn't necessarily. Problem ties slavery as a concept, nor present Islam as a particularly abolitionist or anti slavery tradition.

00:27:41 Speaker 2

The reason why Chan and updo are interesting is because they oppose slavery specifically from Islamic paradigm and contributed innovative approaches to reading, scripture and tradition as decisively anti slavery.

00:27:58 Speaker 2

So.

00:28:00 Speaker 2

In the 1870s.

00:28:01 Speaker 2

Khan wrote, wrote a work entitled in Dali Gholami the refutation of slavery and was one of the first to truly address the problem of slavery systematically within his work.

00:28:13 Speaker 2

As Smith notes, no Muslim of his generation was as categorical or as zealous in attacking slavery as Ahmed Khan. So much so that some have described him as the the Muslim.

00:28:22 Speaker 2

Wolf of us.

00:28:25 Speaker 2

Unlike with the scholars of his time, Khan condemned the practise and called it UN Islamic and immoral and argued that we have to be certain in our hearts that this practise was contrary to the Islamic religion.

00:28:37 Speaker 2

Now Cosman thesis claimed that the Quran had not simply restricted to slavery and provided slaves with extra rights. It had in fact ordered the complete abolition of the institution in the 7th century.

00:28:50 Speaker 2

Again, this was premised on the verse that I mentioned previously, Q 474. They said this verse only allows two options, and if you go back to the core and directly, there's not a single verse that allows you.

00:29:02 Speaker 2

To enslave people.

00:29:03 Speaker 2

So he argues with this verse that Prophet Muhammad abolished slavery and proclaimed that all those captured.

00:29:10 Speaker 2

Should be set.

00:29:10 Speaker 2

Free, however, Muslim scholars have erroneously interpreted these verses due to the following of traditional cultural customs, and they therefore proclaimed it legitimate.

00:29:21 Speaker 2

And so with that, you see the kind of modernist move. He divides Islamic tradition between the early period, which is the correct period and later historical Islam that has accrued innovations, heresies and misinterpretations. The reason for the historical acceptance of slavery was due to this due to historical accretions.

00:29:42 Speaker 2

And not due to the original message of the Prophet Muhammad, he argues there's not a single verse or authentic hadith that omits slavery. However, the ulama attempt to legitimise slavery through their misinterpretations and present them as valid.

00:29:58 Speaker 2

Of course, linked to this, he was very sceptical of how these traditions more broadly.

00:30:04 Speaker 2

And he sought to deny that these materials represented Islamic history, or the Prophet for Khan, the Prophet Muhammad was the highest ethical ideal, and anything within the Hadith traditions that contradicted his good conduct would need to be rejected.

00:30:17 Speaker 2

A lot of Kohl's arguments ultimately sought to undermine classical Islamic law and display it as corrupt and unworkable. This subsequently indicted much of the Ulamas defenders of an adulterated tradition and framed reformers like Khan as the true representatives of the Islamic tradition.

00:30:35 Speaker 2

As expected, these revisionist policies drew heavy criticism from all sections of the Indian law. This included fierce condemnation of his proposals and acrimonious disparagement of his motives. Critics accused Khan of being a colonial puppet and a sycophant who was attempting to win favour with the British by altering the essence of the Islamic faith.

00:30:56 Speaker 2

Probably didn't help. They exited a neighbourhood in a bid to discredit his ideas. Rumours were spread that he had actually converted to Christianity, with some going as far to describe him as the jaw.

00:31:11 Speaker 2

Interestingly, some of his main contentions abolition fits firmly within Islam and the and his main argument, but understand contradicts science, are very firmly embedded within contemporary some thought today only only go down to Hyde Park to see how far his ideas have.

00:31:28 Speaker 2

Spread.

00:31:30 Speaker 2

So I guess everyone's been.

00:31:31 Speaker 2

Everyone's become a little bit DIGIC now.

00:31:36 Speaker 2

In the book I look at kind of three key refutations of and in these works you see a strong defence of slavery posited by his detractors. The first is Abdullah Askari and his Haki Hakik Adal Islam. The reality of Islam. I know the text.

00:31:55 Speaker 2

This code regarding the permissibility of slavery and the third is, said Ahmed Paradis, Islamic gulabi hacking the reality of slavery in Islam.

00:32:06 Speaker 2

Now the first two were written in the 1870s, and they unapologetically argued for the benefits of slavery. The argument is very simple. Slavery is permissible. It's been established by Scripture, and it's agreed upon by each month, right?

00:32:21 Speaker 2

I mean, what what's the discussion?

00:32:25 Speaker 2

Where about this text is written in the 20th century, and while its arguments fundamentally affirm the critiques, the tone is quite different.

00:32:34 Speaker 2

He's a little little more apologetic about slavery, right? Which would be expected because of the kind of global shift in discos.

00:32:42 Speaker 2

But that he exhibits bellicosity towards Khan, who he describes as deceitful, ridiculous and naive.

00:32:51 Speaker 2

Now, in the transnational context of the period, the abolitionist positions promoted by Abdul and radar were favoured more strongly. Rather than we'll get to why in in just a second now, with part of that may have been linguistic. Of course, Khan's writing in Urdu it in Arabic, and that may have played a role. But I think it's also the style.

00:33:11 Speaker 2

Right, Khan updo, and that used traditional Islamic law to justify their arguments. Whereas Khan is avidly proclaiming I'm not Alim, I don't want to be an alim. The Olimar problem, so chances are ulaman not going to take that.

00:33:25

A great role.

00:33:26 Speaker 2

He did nevertheless impact much of the conversation in South Asia, with many South Asian modernists echoing his arguments, most notably through Ali and Ghulam Ahmed Parvez, strongly supporting and repeating the arguments made by Khan.

00:33:40 Speaker 2

And when the issue again resurfaces in Pakistan Post independence in debate resurfaces in debates between Pervez and one Adal Moldova. When discussing how captives of war should be treated following warfare, multi multi defending slavery for ways using Conn's arguments, which again popularise Khans.

00:34:00 Speaker 2

But.

00:34:00 Speaker 2

Till today you find his arguments repeated in generals, blogs, pamphlets, exegetical works and all this literature across Pakistan and India.

00:34:11 Speaker 2

Moving on to our second key figure.

00:34:15 Speaker 2

Mohammed Abdul.

00:34:17 Speaker 2

Now Abdul serves as the Grand Mufti of Egypt. In his later years, and much like Khan, he devises programmes for educational reform.

00:34:25 Speaker 2

On the issue of slavery, Abdul.

00:34:27 Speaker 2

Has been described as one of the most influential opponents.

00:34:30 Speaker 2

From amongst religious scholars, Robinson, Don States Abdul became grandmother in 1899 and was influential in tending Egyptian public. The Egyptian public against slavery, he pronounced. The abolition was in fact in the true spirit of Islam. Yet far from wanting to Anglicise or Westernise abdussalam to interpret Islam.

00:34:51 Speaker 2

And like the contemporary needs of the time.

00:34:56 Speaker 2

Helping to limit the widening gap between religious and secular life in Egypt, as well as its own writings. Abdul's ideas were articulate and propagate further by his student, Rashid Rida, through the General Manar and Rida equally challenged. The legitimacy of slavery within Islam, though arguably.

00:35:15 Speaker 2

He was more conservative than his teacher on a.

00:35:17 Speaker 2

Number of different points.

00:35:19 Speaker 2

Now the basic argument is perhaps 1. You may have heard that slavery hadn't been completely abolished by the poor, and in the 7th century, however, the foundations for abolition had been established due to various calls to emancipate slaves throughout scripture, and the restriction of fresh enslavement delineating.

00:35:36 Speaker 2

Within Islamic doctrine.

00:35:38 Speaker 2

As Abdul states, the religion of Islam permitted enslavement in the same manner as all previous religions. However, this religion advanced its legal wisdom.

00:35:47 Speaker 2

In contrast to previous dispensations, did not discontinue the harsh laws all at once. Rather, he claims Islam challenged the application of these laws and reformed the severe exploitation of slaves that was being practised in the name.

00:35:59 Speaker 2

Of religion.

00:36:01 Speaker 2

As a result.

00:36:02 Speaker 2

It can be seen that Islam narrowed the avenues of enslavement and it becomes clear beyond a doubt that the intention of Islamic law was the fundamental eradication of

slavery. Gradually it thought of the assassin that reach the whole concept of the reach incrementally.

00:36:21 Speaker 2

Unlike Khan, Abdul approach was more cautious in its reassessment of the religious tradition. The graduate is the argument deployed by Abdul utilise that classical tradition instead of completely discounting it in the radical manner Khan.

00:36:34 Speaker 2

And to justify his position, Abdul listed various classical legal rulings like the one that I showed you earlier with Sarachi to demonstrate that's always been an emancipatory ethic.

00:36:47 Speaker 2

And therefore, Abdul argued, Islam always sought to eradicate slavery.

00:36:50 Speaker 2

And promote freedom.

00:36:53 Speaker 2

We also see this in his unique tafsir that became a kind of lasting symbol for those promoting abolition, and this centred around versus insurable bullets.

00:37:06 Speaker 2

In classical, sorry, what they don't attempt the steep path. What is the steep path? Is the freeing of the slave.

00:37:14 Speaker 2

Now, unlike classical commentaries that saw this as a.

00:37:16 Speaker 2

Literal call to.

00:37:17 Speaker 2

Emancipate a slave, Abdul. We read this as call for abolition also.

00:37:27 Speaker 2

And therefore his gradual abolition thesis constituted a kind of distinctive reading of Islamic law and its objectives and its objectives as established, while emancipation was consistently praised, the abolition of slavery was never explicitly cited by classical scholars.

00:37:45 Speaker 2

However, Abdul used the emancipatory ethic not only to justify the abolition of slavery. Moreover, to argue that that had always been the intention to eradicate slavery.

00:37:54 Speaker 2

Completely.

00:37:56 Speaker 2

The persistence of the slave trade within the Muslim world, therefore, was linked to despotic rulers who had abused the law and not the religion of Islam, and not necessarily the ulama. Interestingly, within that critique of kind of despotic rulers, we can probably surmise he's having. He's critiquing the Ottomans at that point also.

00:38:14 Speaker 2

Now this function that's somewhat of an olive branch to many of the ulama as at least the conservative Omar, you were always on the side of the suggested right abolition is your position. Whether or not you recognise that which is fundamentally different from Khan, who was saying no, you you are the problem.

00:38:31 Speaker 2

And therefore, in doing so, Abdul attempted to appease both the religiously Orthodox while equally appealing to those of a more secular disposition.

00:38:39 Speaker 2

His negotiations between conservatism and reform were not always consistent, and he received strong criticism from both positions from opposing directions. However, due to this cautious approach, care notes that abducts own generation and later later generations have revered him as a as a great teacher.

00:38:59 Speaker 2

Now his arguments were propagated further by Rashid Wither and unlike Abudu, who seemed slightly more enamoured by European abolitionism, without strongly questioned the motives of European and American abolitionists.

00:39:13 Speaker 2

He argued in neither case.

00:39:16 Speaker 2

With the action as the result of a sincere desire to promote the welfare of mankind rather.

00:39:22 Speaker 2

They it was the result of their own self interests, not because there was any real understanding of equality. And the reason he says this. He highlights, for example, the disparity suffered across racial lines in which the descendants of Europeans exploit of the races, he argues, while abolition is promoted on one hand, political slavery is considered legitimate.

00:39:44 Speaker 2

By European governments and European peoples who see nothing wrong in the oppression.

00:39:49 Speaker 2

Of people who are not white, he highlights that the British continue to exploit India. And again he's he's he's writing in the 20s and.

00:39:56 Speaker 2

30s.

00:39:58 Speaker 2

Though slavery has been abolished and across European colonies, the vestiges of slavery are so apparent that non white people who convert to Christianity are shunned from white churches.

00:40:07 Speaker 2

And so for.

00:40:08 Speaker 2

It that he fundamentally doesn't trust this?

00:40:10 Speaker 2

He can't wrap his head around this type of racism and therefore he's very sceptical of Western abolitionist claims. He, he argues there must be an ulterior motive.

00:40:20 Speaker 2

Now Rita is interesting for a whole host of reasons. We were speaking about this just earlier is linked with panic, Islamism, right? Some said there's a Direct Line between Rida and Hassle banner. He's linked with Salafism. He's he's hanging around with even Saud. He's certainly a modernist, in particular strands of his thought and.

00:40:41 Speaker 2

All that he he inherits from Abdul. Interestingly, who I found out recently he's he's a big fan of Gandhi. Also he translates Gandhi Arabic and then of course he popularises Abdul's idea that abolition was the ultimate aim of Islam from the very beginning.

00:40:58 Speaker 2

Of course, the key question that emerges from that claim is, well, if that is the case, when did it go wrong?

00:41:04 Speaker 2

If the abolition of spirit was.

00:41:06 Speaker 2

Subverted, when did this occur?

00:41:08 Speaker 2

And that's where that makes a really interesting move, and he links the demise of true Islamic, the true Islamic spirit, to the Umayyad dynasty, and Huawei in particular.

00:41:17 Speaker 2

And this becomes a very common the common idea in much of contemporary Islamic discourse that the Umayyads are the period where things.

00:41:25 Speaker 2

Start to go.

00:41:26 Speaker 2

Wrong and that's how you differentiate between the forefather Sheldon, of course.

00:41:30 Speaker 2

And what comes?

00:41:30 Speaker 2

Next, and of course, we the famous world by.

00:41:32 Speaker 2

Will do the also kind of emphasises that, right? That's when Islam becomes a kingship.

00:41:39 Speaker 2

But that is in no way a.

00:41:40 Speaker 2

Universally held position.

00:41:42 Speaker 2

While he was a companion Yazeed as part of the Salaf the idea that they're being critiqued becomes a real point of contention and demonstrates the different ways in that different ways that classical heritage is being read and read.

00:41:54 Speaker 2

But it also.

00:41:55 Speaker 2

Highlights the way in which Pan Islam is a point of departure from classical Sunni thought in in particular ways, and that continues till today. Modi, for example, was lambasted by the Dundees for criticising the companions of the Prophet and he said we're allowed to do this right. Similarly, according to scholars based in Jordan.

00:42:14 Speaker 2

Or Syria. The Umayyads are the most noble of dynasties. How can they be the time when it went wrong? How you wouldn't have the Dome of the rock? You wouldn't have Andalusia, which you all celebrate, right? So it's just an interesting shift in direction, especially due to how common that position has become in contemporary.

00:42:29 Speaker 2

So to kind of summarise, Abdul and Rudy's gradualism argument.

00:42:37 Speaker 2

Claims that the rulings found within the Quran, Hadith which subsequently informed Islamic law, espouse and emancipatory ethic.

00:42:46 Speaker 2

Therefore, it had always been the purpose of Islam to eradicate slavery from the world.

00:42:51 Speaker 2

Through the restriction of acquiring new slaves and the emphasis on emancipating those who were already enslaved, slavery would have been eradicated within a few generations.

00:43:01 Speaker 2

The reason this didn't take place was the misuse of Islamic law by political elites. And while it's completely legitimate to criticise their actions, you can't criticise Islam for that.

00:43:16

Sorry.

00:43:17 Speaker 2

OK. Just quickly then.

00:43:19 Speaker 2

I mean, some might have assumed that because Abdul was the Grand Mufti of Egypt and shekel asked her, he was kind of insulated from criticism. Of course, that wasn't the case, right?

00:43:30 Speaker 2

You know, he and Rida were referred to as the Protestants of Islam who were attempting to annihilate Islam and abolish the Shariah. And two of the texts that look at were written, 1 was by Hussein or just and the other was by yourself and never.

00:43:42 Speaker 2

And again, they they defend the institution of slavery and claim slavery was part of the natural hierarchy that helped establish balance in the world. It was allowed in Judaism. It was allowed in Christianity. It was allowed in Islam.

00:43:55 Speaker 2

And.

00:43:57 Speaker 2

And most importantly and interestingly, they argue it's not an expedient argument. It's not that slavery is better than poverty, right? They try to argue that it's fundamentally a good thing for society. Slaves and masters benefit from one another, right?

00:44:15 Speaker 2

And so.

00:44:18 Speaker 2

However, irrespective of these critiques.

00:44:22 Speaker 2

Abdul's argument catches hold it marries traditional Islamic law with abolition and allows Muslim scholarship to claim abolition is inherent to the Islamic tradition, and many scholars began to cite this argument. Two key proponents who echo this even assured again, one of the most prominent thinkers in the 20th century and the very famous state quote.

00:44:42 Speaker 2

Whose again very popular for a variety.

00:44:45 Speaker 2

Of different reasons.

00:44:47 Speaker 2

And in their work, they quote Richard position on abolition for baiting. Now Goto is, of course, famously critique for a whole host of reasons. I think someone described him as the coal maps of Al Qaeda ones.

00:45:01 Speaker 2

The interesting one that people often miss is that he's excommunicated by.

00:45:06

This.

00:45:07 Speaker 2

Famous Salafi scholar Al Bolzan because he advocated for the abolition of slavery.

00:45:14 Speaker 2

So to summarise then.

00:45:15 Speaker 2

The the arguments of the Islamic abolitionists.

00:45:21 Speaker 2

The global conversation regarding the permissibility of slavery shifted drastically within the 19th century and early 20th century and within the Muslim world, two key reading formations challenged the notion that slavery was compatible with Islam.

00:45:35 Speaker 2

One was presented by Khan and the other by Abdul. The argument centred upon the lack of material allowing enslavement within the Quran.

00:45:43 Speaker 2

That is to say, the fact that.

00:45:44 Speaker 2

There were virtually no commands in the hand that encouraged the enslavement of three people.

00:45:49 Speaker 2

And much of the material permitting slavery was in fact found in exegesis and legality. However, this was not particularly problematic for these scholars as they encouraged Muslims to go back to the sources and bypass centuries of cultural accretions and misinterpretations and influences from other civilizations.

00:46:08 Speaker 2

And therefore, they argued that abolition was part of the true message of Islam, not a modern religion.

00:46:15 Speaker 2

Now from the 2, the gorgeous method gained far more popular popularity across the Muslim world. To the extent that arguably is the hegemonic position amongst contemporary Islam today and again in the book, I kind of run through a number of different scholars who repeat the same argument from.

00:46:31 Speaker 2

Many different directions, whether that's Fazal Rahman or Mohammed Assad, Fethullah Gulen, Mahmoud Dahl, Abdullah Naim Ahdout, Asma Barelas, Abdullah Saeed.

00:46:43 Speaker 2

I mean, anyone talking about slavery in contemporary period is making the argument originally put forth by Abdul Arida.

00:46:52 Speaker 2

And interestingly, even traditional spaces now use the same argument, right?

00:47:00 Speaker 2

Though seldom mentioned, abudu or think about the implications the.

00:47:03 Speaker 2

Admin has for.

00:47:05 Speaker 2

Manifestations of the sun below.

00:47:08 Speaker 2

So as a final point, then in the contemporary world, we can thankfully see an aversion to slavery across the board.

00:47:16 Speaker 2

However, there there is a question that remains regarding an interpretive issue across religious traditions regarding a question of slavery.

00:47:26 Speaker 2

There has to be a link between literalist traditions that conceptualised authoritative interpretations as historically situated and as a result of those particular hermeneutical positionality yes.

00:47:38 Speaker 2

There are very kind of occasionally cases in which slavery is not critiqued, and very, very occasionally in fact promoted. And of course that's not limited to Islam.

00:47:48 Speaker 2

As I demonstrated in the book, you see, you know, in the Orthodox Jewish tradition, there are similar conversations, particular Rabbi Rabbi Kasteel, head of a military religious College in Israel, was captured on camera extolling the virtues of slavery, stating that being a slave to a Jew is the best. And when Palestinians become slaves, their lives can begin to take shape similarly.

00:48:09 Speaker 2

Literalist evangelical pastors in the US have been seen to promote the virtues of slavery, citing the Bible as justification. Post Trump. I think some of this has been really crazy, but there we are and equally we see it within the Orthodox Muslim discourse as well.

00:48:26 Speaker 2

There are similar types of discussions, so I kind of I look at some of these, the world renowned, the Bundi Mufti, Taqi Usmani, only in 2015 says.

00:48:35 Speaker 2

The clear manifest truth is that taking slaves is permissible in Islam with its laws and its limits, and nothing is abrogated and their wisdoms in this, which we have explained and the opinion of its abrogation is rejected and is against consensus and has no proofs from the proofs of the Sharia.

00:48:50 Speaker 2

Now, of course, he's not saying that we should practise slavery, right? He's saying slavery shouldn't be practised because there's a there's a pact established through the United Nations that nobody.

00:49:01 Speaker 2

Should be doing.

00:49:01 Speaker 2

It, however, theoretically, he argues, it's part of the tradition and he doesn't want to kind of alter that tradition. Therefore, theoretically it's allowed.

00:49:11 Speaker 2

But we shouldn't practise it.

00:49:14 Speaker 2

And then to kind of close them as as I do with the book, when I look at these kind of contemporary discussions, my analysis is to say something that is perhaps fairly simple, I suppose.

00:49:26 Speaker 2

Scholars and thinkers are shaped by their environments in the classical world, in which slavery was normalised, Muslim scholarship accepted the legitimacy of slavery and regulated the practise throughout the 19th century, groups of reformists, Muslim scholars began to promote Islamic abolitionism as abolitionist ideas began to gain gain traction globally.

00:49:47 Speaker 2

As the Orthodox tradition was developed and crystallised in a period in which slavery was a normalised practise, orthodoxy has remnants of that time in which it was crystallised. However, as reformist readings were formulated in an age of abolition, those interpretations represent the sensibilities that occurred when they were being constructed, and therefore they are attuned to an.

00:50:08 Speaker 2

Publishing.

00:50:11 Speaker 2

Earlier in the presentation, I made reference to the verse in suite bullet. What will make you realise the steep path is liberating the slave.

00:50:22 Speaker 2

Classical jurists understood this as referring to the literal manumission of Islam, and in the 19th century Abdul read it to me, the complete eradication of the slavery in the post abolishing world. Perhaps new generations of theologians will emerge, transforming its meaning once again to challenge contemporary forms of oppression and expanding Islamic thought.

00:50:43 Speaker 2

Towards new vistas of knowledge and towards New Horizons when it comes to the question of social justice, current reports suggest that there are currently 50 million people in situations of modern slavery. That's 50, right?

00:50:57 Speaker 2

And that becomes the question then in place of discussing the virtues of what slavery was, that some people do, how do we go out to actively challenge the fact that there are people in these beleaguered, oppressed situations and that is again one of the directions in the epilogue I talked about where some.

00:51:15 Speaker 2

Thought could go.

00:51:17 Speaker 2

UM now for.

00:51:19 Speaker 2

Some of course, these interpretive potentialities may appear slightly problematic for those who attempt to situate Islam.

00:51:26 Speaker 2

In the past.

00:51:27 Speaker 2

As I've hopefully demonstrated, Islam is constantly being made and remade, fashioned and refashioned by Islamic thinkers in at any given context, and will continue to be so.

00:51:39 Speaker 2

To that end, you know, Muslim think is the way they understand what the divine wants will constantly be reassessed, reviewed and corrected based on our understandings of ethics. At any given point. And I suppose in a sense, that's the way it's always been. And in a way that's the only way it could ever be.

00:51:56 Speaker 2

And on that note, then I'll finish with the same phrase. I finish the book with, which are the famous words of the companion, like the Masood, who says Mara Al Muslimana, Hassan Hassan.

00:52:10 Speaker 2

What the believers deemed to be good is good with Allah.

00:52:14 Speaker 2

Thank you very much for listening.

00:52:22 Speaker 1

Well, thank you so much for that very wonderful presentation. It's in a comprehensive you've looked at islamic's positions on slavery from classical fair to reformist thinkers and then their detractors, and how you also discuss what contemporary.

00:52:42 Speaker 1

Scholars have said as well when it comes to slavery. I think this is a really rich presentation. Thank you so much for that.