

The Nature of the Institution of Military Slavery and Government is Anushteginid

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Abstract: Until now, on the issue of the level of slavery in the Anushteginid state, especially on the nature of the social stratum of military slavery - Ghulams or Mamluks, the social status of these strata, their way of life has not been scientifically analyzed and is an unresolved problem. At the moment, in order to reveal the essence of slaveholding relations in the Anushteginid state, it is necessary to pay attention to two main issues. First of all, as an Islamic state, it is appropriate to deeply analyze the question of how slavery is classified as slavery on the basis of Islamic moral rules. Secondly, it is necessary to identify the types, sources and characteristics of slaves that distinguish them from slavery in other countries. Therefore, this article attempts to analyze the problem based on new views and approaches.

Key words: Slavery, sources of slavery, slave markets, Sharia, Shiites, fatwa, Asian method of production, ghoul, Mamluks, Nasawi, Juweini, Ibn al-Athir, Rashid ad-din.

Introduction (Introduction). As in all medieval Eastern countries, in the state of the Anushtegins, slavery played a very important role in the social and economic life of the country. However, although there is a lot of information on this topic in written sources, special researches on this topic have not been conducted at all.

At this point, in order to reveal the essence of slavery relations in the Anushtegin state, it is necessary to pay attention to two main issues. First of all, as an Islamic state, it is appropriate to deeply analyze the issue of how slavery is assigned to slavery based on Islamic moral rules.

Secondly, it is necessary to reveal the types, sources and characteristics of slaves that distinguish them from slavery in other countries.

Analysis of literature on the topic (Literature review). There are very few studies on the history of slavery relations in the Khorezmshahs-Anushtegins state. There is information only in written sources, including the works of historians such as al-Nasawi, Juwayni, Ibn al-Asir, Rashididdin and Juzhoni, and they were not analyzed as a separate topic. From this point of view, first of all, a deep scientific analysis of these sources is necessary.

In general, there are almost no scientific studies on this issue. Most of the modern researchers limit themselves to citing information about Mamluks and Ghulams mentioned in the events and processes related to the subject of Khorezmshahs. Regarding this topic, the above written sources are the most important sources, and the most important researchers who have focused more on the history and military system of Khorezmshah-Anushtegins are Z. Buniyadov, Aydin Tonariy and S. Saburov's studies are considered.

Research methodology The article used scientific research methods such as systematization, historical-comparative analysis, generalization of historical data, principle of objectivity.

Analysis and results. The existence of slavery in the Islamic world has its own reason and meaning. By the time Islam came into being, slavery was already deeply rooted in society. Therefore, knowing that it is impossible to completely eliminate slavery, the Islamic religion tried to mitigate its consequences and change its essence. For example, in the Islamic religion, the attitude towards the term slave has been changed, all people are equal and they are explained only in the sense of servants or slaves of Allah, and it is necessary to treat slave owners not as slaves, but as my boyfriend or daughter. For example, the Prophet, may God bless him and grant him peace, said to the enslaved people: "None of you should call me my slave or my maidservant." But it was recommended to say "my boyfriend and my daughter" [1].

Or, in the hadith narrated by Imam Bukhari, the Prophet Muhammad, may God bless him and grant

him peace, said: "Your slaves are your brothers." Allah has placed them under your hand. So, whoever has a brother under his arm, let him give him the food he eats and clothe him with the clothes he wears" [2].

In hadiths, information about the treatment of slaves can be found in many places. For example, the Prophet, may God's prayers and peace be upon him, announced the decree: "A slave is given food and clothing and is not offered work that he cannot bear" [3]. At the same time, it was completely forbidden to enslave Muslims who believe in Islam.

One of the manifestations of the fight against slavery in Islam is the virtue of freeing slaves, which was included as an unwritten law in the five basic duties of Islam. Muslims were encouraged to free their slaves in various ways. For example, he announced that whoever frees a slave will be saved from the torment of hell. As one of the main conditions for washing away the sin, the slave made it a condition to be freed, or if he didn't have one, to buy it and set it free[2].

It is known that one of the main beneficiaries of the zakat tax is these slaves. That is, spending a certain part of zakat for freeing a slave is prescribed in the Holy Qur'an.

It can be seen from many verses and hadiths that in the Islamic religion, freeing a slave or providing financial support for the liberation of a slave is at the beginning of the deeds that bring a person to heaven. Also, the Islamic government was recommended to allocate a contribution from Baitul Mol to free slaves. At the same time, Islam forbade the enslavement of free people. As an exception, only prisoners captured in war were allowed to be enslaved. And this was the permission given according to the current situation at that time. That is, taking into account the situation of others, slavery was not completely abolished [1].

In general, in the Islamic society, instead of the previous economic slavery, family slavery relations are formed, and the presence of disgusting forms of slavery in society does not apply to these sharia rules.

As for the existence of slavery in the state of the Anushteginis, we see that in this matter the rules of Sharia are fully observed in this state. That is, first of all, the enslavement of Sunni Muslims was prohibited.

However, the result of marches against countries or tribes that did not accept Islam under any slogan would eventually lead to the capture and sale of a large number of "non-believers" as slaves. If we look at the political map of the 11th - 12th centuries, in the north there are nomadic herdsmen and settled people of various ethnic groups in Eastern Europe, in the east the people lived in the area up to the border of the Chinese state, in the south the people lived in the areas up to the Indian Ocean and in Africa up to the Sahara, and in the west the small Dardanelles. and the policy of converting the population of Christendom in Europe separated by the Bosphorus straits had not yet stopped. It is certainly not difficult to imagine the consequences of these political-military processes if wars and campaigns related to this policy are added to wars of robbery and invasion for land and wealth. Under such conditions, the reasons for the development of slavery relations in the Anushtegin state can be understood. The continuous continuation of various wars caused military slavery, another branch of slavery, and had a great impact on its development. As a result of these processes, a specific class of military slaves such as Ghulams or Mamluks was formed, which even motivated the political and military development of a particular state.

When it comes to the Mamluk military slave-warrior class, we find very short and erroneous descriptions of them in the world of science. That is, when we say the Mamluks, many researchers only talk about the Egyptian Mamluks, who founded their state in Egypt. However, whatever the class of military slaves is called, they were not formed only in the territory of Egypt and in the XIII century. In particular, before that there was a class of ghulam - warrior slaves whose appearance dates back to the 9th century.

Caliph al-Ma'mun (813-833) was the first to form the guard of slaves. However, slaves in the real sense of the palace guard were formed during the reign of Caliph al-Muta'sim (833-842).

This situation was not unique to the caliphate. For example, in the Samani state, Ismail Samani created a special guard consisting of Turkish slaves, whose leaders were called hajib. Ghulams or Hajibs who did good service had the titles of Hajib ul-Hujjab or Hajib ul-Buzruk, and gradually began to gain a very high position in the state. One of these Hajibs, the Turkish slave Alp Tegin, had such a great position in the Samanid state that he even decided who would be transferred to the throne from the Samanids.

Slaves - slave warriors were mostly bought from slave markets. Although slaves or mamluks could be sold, bought, or gifted, they were still not considered pure slaves. Because sometimes they were paid or their master had to fully arm and feed them. That is why it was expensive to have and maintain a guard of Ghulam-Mamluks. For example, during the reign of Malikshah, the great Sultan of the Seljuks, 1 million

dinars were spent on guarding the palace slaves. Therefore, Malikshah reduced his huge army of 400,000 to 70,000. Among them, the corps of about 30,000 slaves was reduced to 4,000[4].

As for the period of the Khorezmshah-Agushtegin dynasty, the fact that the founder of the dynasty, Anushtegin, was a former slave, shows the position of the military-slavery institution [5; 6]. In general, written sources reflecting the period of the Anushtegin dynasty contain almost no information about the types, prices, sources, or social lifestyle of the official slaves in the Anushtegin state. However, the main historians who provide information about Khorezmshahs - Anushtegins: Ibn al-Asir, Nasavi, Juvaini, Rashididdin, have enough information about Ghulams or Mamluks [7; 5; 8; 6].

The kings of Khorezm, in addition to the permanent units, also had a personal guard (kharas), which was made up of ghulams (slave soldiers), and the types of special guards called "gurdi hoss" or "khossa ghulam" found in the sources are probably the same as the kharas. Because these parts were made up of slaves who were bought or captured as a result of the war [9]. In many studies, there is an opinion that such an army was originally formed by Khorezmshah Takish. However, in our opinion, this personal guard has been known since the Mamunites, and it is clear that it was their personal guard during the time of Alauddin Otsiz, El-Arslan. In addition, Bilgategin, the commander of the Seljuk army, who bought Anushtegin Garchai, was also a slave. In addition, Ekinchi ibn Kochkar, the representative of the Seljuks who ruled Khorezm before Anushtegin, was also a Mamluk [5]. There were 10,000 people in Alauddin Muhammad's personal army [9].

According to the sources, the army of Khorezmshahs consisting of slaves was called "pahlavans", and their leaders were called hajib or jamakdar[7].

During the time of the Khorezmshahs, the guard troops were stationed in the capital and the lands near the capital and were directly under the command of the sultan. During the period of Jalaluddin, this army was always with the sultan. The Sultan entrusted the defense of the Azerbaijan region to his minister Sharafulmulk, and he had to be in different parts of his homeland. Therefore, the guard was always on the move with the sultan [7]. In particular, he attacked the Bjni fortress of the Georgians with his thousand mamluk[7].

According to Nasavi, Mamluks were divided into large and small Mamluks in the Khorezmshah state. For example, in one place of his work, he notes that Sharafulmulk was among his small mamluks, while Nasiruddin Qushtemur was one of his big mamluks [7].

When Nasavi advised Jalaluddin to write his tugrah just like his father's, Jalaluddin rejected this tugrah and expressed his displeasure in this matter: When I reach it, I will allow you to write my stamp on the label, like his signature. And for now there is no!" [7].

During the time of the Khorezmshahs, including Jalaluddin, the palace emirs were appointed from among the slaves trusted by the rulers, that is, from among the slaves whose ancestors were Turkic. Under these emirs, there was a sufficient amount of military power, and these troops directly formed the guard of the ruler. In particular, Husomiddin Tegintash was the leader of the Mamluks of Sa'd ibn Zangi, the father of the Persian region [7].

In addition, there is a lot of information about the governors of the region having their own mamluks. For example, as we mentioned above, Seljuk mamluk Bilgatagin bought Anushtegin and brought him up as his mamluk[5]. At this point, it should be noted that minister Sharafulmulk also had his personal mamluks, and the most prestigious of them were appointed as army commanders, governors of regions or cities, and fortresses. For example, as we mentioned above, Nasiriddin Qushtemur was the head of Sharafulmulk's troops - Hajibi, while Nasiriddin was the deputy of Bugu Khoi region [7].

In the course of giving information about Safiaddin, the minister of Khurasan, Nasawi shows that he also had a detachment of personal mamluks consisting of slaves [7].

In Khorezmshah - the state of the Anushtegins, the development of the mamluk or ghoul - military institution can be seen again in the fact that even the big merchants had their own mamluk detachments to ensure the security of their trade caravans. In particular, according to Zakariyo Qazvini, the mamluks who were guarding a huge trade caravan coming to Gurganj rebelled and wanted to take all the wealth of the caravan into their hands. However, as a result of the tricks of the traders, the Mamluks were captured and executed in Gurganj [9].

Conclusions and recommendations (Conclusion/Recommendations)

In conclusion, it should be noted that military slavery in the Anushtegin state was very advanced, as in other Islamic countries. It is known from written sources that these mamluks were used not only in the military field, but also in other fields. Governors, ministers and military commanders emerged from the well-served slaves - mamluks. Therefore, Ghulams or Mamluks were not considered pure slaves.

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