

An Explorative Study: The History Of Slavery In The Sultanate Of Oman

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ARTICLE INFO	ABSTRACT
	The social changes that have occurred in the lives of slaves in Oman, a cultural study particularly about the conceptual situation and its impact on the social status of slaves, which continued even after the complete prohibition of the slave trade and the adoption of the Basic Law, present a problem for this research on slavery in Oman. The aim of this research is to shed light on the history of slaves as a practice and its impact on humanity and on the Omani society. The problem of research is the social transformation of slaves, especially after the prohibition of this slave trade, but it is practiced in a different sense until the present in certain places. The historical and descriptive analytical approach was followed in this study to reach the results. The Omani view of slaves after the liberation processes, both in the heart of Islam and after the international conventions that approved the principle of equality, the prohibition contributed to the formation of classes that had the role and the supreme illusion of the Renaissance of Oman that the Arab view of slaves, especially African, was undesirable, thus leading to conflicts in society to this day.

Importance of the research:

The topic is considered a very sensitive topic in Omani society, and it has great privacy due to its conceptual complications and our need to solve those complications. Its second importance is the lack of Arabic and Omani studies and research on this subject from its social aspect, except for those few references that can be observed in some literature. The third importance of this research is to demonstrate the role of this group of people, whether their cultural, economic, or even military role, which cannot be denied or concealed.

Goals of the study includes:

- Attempting to draw attention to slavery as a historical phenomenon that affected all of humanity.
- Absolutely, exposure to vocabulary changes and conceptual patterns that were used to define slaves as well as their reflection on how society treated them.
- They comprehended the effects on individuals of African heritage or who were slaves in Oman when the Omani government changed from an empire with Zanzibar as its capital to an Arab nation-state.
- Illustrating the connections between patriarchal genealogy and how Omani culture classifies people, as well as how this influences marriage and the role of religion in preserving the idea of caste-based parity.
- A crisis of vision based on historical imaginations and the perception of the black person is demonstrated in Omani society's current social dimensions in respect to black people.

The purpose of the research is to:

- Stress the significance of slavery as a historical practice that had an impact on all of humanity.
- A slave's opinion on how society treated them as well as exposure to vocabulary changes and conceptual patterns that were used to characterize slaves were all present.

- They recognized the impacts on individuals of African descent or who were slaves in Oman when the Omani government changed from an empire with Zanzibar as its capital to an Arab nation-state.
- Showing the links between patriarchal genealogy and the way Omani culture divides people into groups, as well as how this affects marriage and the function of religion in upholding the notion of caste-based parity.
- Demonstrating the current social aspects of Omani society that relate to black people, as well as the vision problems caused by historical illusions and the way that people of colour are perceived.

Problem Statement:

The social changes that have occurred in the lives of slaves in Oman, a cultural study particularly about the conceptual situation and its impact on the social status of slaves, which continued even after the complete prohibition of the slave trade and the adoption of the Basic Law, present a problem for this research on slavery in Oman. It persisted long after the slave trade was completely outlawed and the Basic Law on the obligation of equality for all citizens was adopted. Due to the conceptual situation's durability and its effects on social life, reality, however, displays circumstances that are inconsistent with prevention and the ideal of equality.

The preceding issue raises several questions:

- How have changes and developments in the sequence of the term slaves been reflected in their social situation?
- What social changes did slavery experience before and after 1970?
- What is the impact of the transformations that occurred in the Omani government following the East African revolution in 1964 and the transformations that occurred in the Omani government following the 1970 coup on the social status of slaves, particularly those who returned to Oman?
- What is the current social situation of those whose parents were slaves, and how do they differ from the rest of society?

Research Hypotheses:

- Slavery is an economic aspect that Omanis, including religious people, refused to abandon this act.
- The concept of slavery differed before the Slavery Conventions, after the Conventions, and after Sultan Qaboos' reign in 1970.
- Today, racial, and ethnic discrimination exist in Omani society, particularly when it comes to marriage.
- There was a role for the 1970 government in excluding others for nationalism and pan-Arabism.

Research Methodology:

The analytical descriptive approach was used through access to various relevant scientific references, which were used to collect and analyse information to draw useful conclusions and recommendations. The historical method of tracing slave trade movement was also used to arrive at the cultural context of dealing with slaves in Omani society.

Défense:

The issue of slaves and the slave trade has touched all civilizations. No civilization, regardless of religious or other beliefs, is an exception.

Slaves are defined as having another human being under their control for reasons of power, power, religion, and ethnicity. Before it was completely abolished in the middle of the twentieth century, the slave trade expanded dramatically, particularly in recent centuries in European, American, Arab, and especially Gulf societies.

Oman was a major player in this trade and was regarded as the main hub from which slaves were exported to the rest of the Gulf and Iraq via several ports, including Tire and Muscat. Because the slave trade had taken root and its people and rulers insisted on its survival, Oman was the last Gulf country to outlaw it in 1970, following the arrival of Sultan Qaboos.

The United Kingdom also played a significant and critical role in preventing this trade. It signed several agreements with Oman to prevent the slave trade in Oman, but it continued until 1970. We hope that this research will shed light on the social aspects of slaves in Oman.

Slavery as a social phenomenon in which a strong human is exploited by a weak human rather than killed. Surviving a prisoner was regarded as a significant moral achievement. It is easier to live in the lowest rungs of society than it is to kill.

After humans were stabilized, domesticated animals produced food and captives were killed and even used for farming and grazing. slaves were used to build temples, build palaces, build roads, dig wells, and work in mines and quarries. Urban slavery divided civil society into two classes: owner free class and loyalty class. The

exploitation of captured slaves for the fruits of capital led to the consolidation of individual property, wealth to social power, based on which the free classes were divided, the powerful owners and the poor excluded. (Tarmanini, 1979, 16). In the Middle Ages, the captured and stolen slave trade flourished in both East and West, and the markets of Mecca, Medina, Taif, Damascus, Cairo, Alexandria, Baghdad, Basra, Kufa, Samarkand, Bukhara and other major cities have become popular in Muslim countries. They transported dates from Basra and Bahrain on their ships and landed on the east coast. Here they sold dates and bought black slaves at their own price. Oman was an important slave trade and distribution center for the rest of the country, including India and China (Tarmanini, 1979, 86).

In the International arena, it was disguised as colonialism, discrimination, and racism, and disguised as prostitution and human trafficking, known as sex slavery. The report of the International Commission on Human Rights and the report of the International Anti-Slavery and Police Association (Interpol) indicate that slavery still exists and is practiced in many forms in many parts of the world. (El Tarmanini, 1979, 178).

Commercial shipping for the Omanis in general and the Syrians influenced the British-led campaign against Oman in the 18th and 19th centuries. Oman's merchant fleet, including Ahl Sur, established control of the seas. astronomical sea route of the Indian Ocean, coastal countries like Oman, Persian Gulf countries, Yemen, India, l Africa, Southeast Asia and even China. The purpose of Britain's repeated demands to Oman to end the slave trade as done for first-class political and strategic goals (Ahmed Abdul Rahman, 2004) would be clear.

Conceptual basis:

Before delving into the study of the "History of Slavery in the Sultanate of Oman" (a contemporary study), it is necessary to focus on references and fantasies that present cultural contexts in the pre-Islamic and Islamic eras. religion, then jumped to the cultural modality in a later period when the slave trade emerged significantly in the 19th and 20th centuries.

The reason for this introduction, will be long; Research believes that there must be motives and incentives inside people (unconscious) that make people consider themselves superior people and have to practice the results of this vision in people as less valuable and less classified as dominant. , slavery or even destruction, especially since we are talking here about slavery; Therefore, there must be deviations from the cultural pattern that has dominated for a certain time. Therefore, there must be ideas stored in the unconscious that are observable in his attitude, words, jokes, negligence, and certainly in his behaviour. No man can evolve towards action without the existence of precedents and the context leading him there.

Entry into terms of reference and imagination:

No one denied the existence of enmity that formed between the sons of Ham in Sudan and the sons of Shem in the Arab countries, as well as animosity between blacks and whites. There is endemic hostility between these peoples throughout history, regardless of the new "anthropological" attitude to this division. We take this opportunity to say that it was the Abrahamic religions that adopted this division or this division model. This pattern is drawn from the Old Testament stories, and the details of this pattern have come to us little by little and have become one of our axioms; However, the scientific method does not rely on divisions or narrative sources, but that does not deny their existence. This leads us to say that cultural models need not be based on factual, scientifically proven facts, but can depend on fiction and short stories for the cultural patterns that form the basis of collective self. Much of Arab memory is filled with fear and the obsession with Sudan through the books of history, deposited in the minds and imaginations of the Arab world, and underpinning these deposits; What people reported about these Sudanese and these cultural relics made a relationship – the relationship between the sons of (Ham) Sudan and the sons of (Sam) Sudan (Arabs) – a hostile relationship. The collective memory of the Arabs contributed to the stability of this vision. It can be said that it continues to this day. Even if these meanings and cultural residues do not exist on an individual level, their existence cannot be denied.

"If we know that any simple act requires an infinite number of hypotheses and references, then this vast stock of images of black people in the Arab imagination requires countless documents. a reference to understand, on the one hand, the circumstances that form and explain the reasons for its stability and stability" (Kadhim, 2004).

From the above statement, we will focus on historical narrative elements and cultural thematic factors to analyse this image and its role in the actions and behaviour of Arabs towards people black skin.

The Historical Narrative (Arabs' Relationship with Sudan):

"History is the discourse of what happened in the past, approaching it does not mean grasping the real historical events of that past; After all, history is a story or a story" (Kazem, 2004).

Story is the mediator between us and what happened in the past, often in the form of a "narrative plot" in which we try to approach facts that happened in the past.

A story is a group of events, characters, actions, or nodes that are analysed with elements of story resolution through the setting of events and those events that occurred in the past.

"To enter history, if not fiction, is to enter a clear, definitive, and highly incomprehensible subject" (Kazem, 2004).

This means that the story is the story of the historian, who is asked to mould it into a narrative mould and mould the story into what is known as the "Homie Baba" concept of the "story telling process", what makes up this narrative plot, as we've talked about characters and events, and places the hero in a way that's commensurate with what the historian considers the hero.

In this sense, we insist that the origins of cultural sediments are confirmed and confirmed by the historian, who tells his story from a dominant perspective, which we cannot grasp. We are simply trying to analyse and understand through the medium (narrative text), not directly.

Even if the story is in the above form, it doesn't make the story fictional, we can't be sure!

Thus, trying to focus on the historical narrative does not mean that we capture the reality of past events that have played a role in shifting Arab imaginations to Sudan, but rather we are closer to analyse it.

From this point of view, we try to pay special attention to some of the historical events that have shaped Arab beliefs in its collective memory. These are events that are certainly mentioned and evoked more in "Arab Historical Discourse because it has proven its cultural significance". (Kazim, 2004)

The historical narrative in the stories of Arab relations with the Abash and Sudanese indicates that there was conflict between the Arabs and the Abash people of Sudan. The story begins with Habash's invasion of Yemen and features a campaign led by Abrah Al-Habashi to destroy the Ka'ba. From this story, a set of identities that will struggle in later life shows that each one strives to be the dominant identity and that the dominant identity is the chosen and filtered culture of age. Here we must take a moment to demonstrate the foundations of identity formation in nations. Each country creates its identity based on the perception of what distinguishes it from other identities, whether that thing is really something real or just a fantasy that the country believes in, and that thing is what shapes his privacy so that other identities cannot be included in that privacy. This will be shown in our further study in treating whites and blacks as a trait that this country adheres to by making it a distinct identity from the rest. This is what some anthropologists call the symbolic formation of the past and identity, or as Edward Said calls its "artifact". (Speak, 1995)

The formation of these cultural identities, which are the peculiarities of the nation, is precisely because of this particularity that excludes the other and the emergence of new and popular terms expressing purity (purely ethnic) and identity. Dr Nader cites an example of such identities that would exclude others – creating an ancient history of Israel after Palestinian history was silenced.

So, what does the historical story of Al-Ahbash's conflict with the Arabs tell? In this way these identities were created, one leading to the exclusion of the other because of it.

Romances showing epic conflicts between the children of Ham and the children of Sam abound in the Torah, especially in the book of Chronicles. But Arab accounts indicate that there was a conflict between the Arabs and Abyssinia in the 6th century, which according to accounts was caused by religious reasons or religious inclinations. The story begins with the story of the rioters, who say that there is a king in Yemen named The Nawas, who is the king of the Jews. He told her that there are people in an area of Yemen called Najran who are Christians. This king came to them and dug a ditch in the land, filled it with coal and called them to Judaism. He left those who agreed with him and burned those who rejected his religion. One of these Christians went to Caesar, king of the Romans, for help, and he preferred to go to Negashi, king of Ethiopia, because he was closer to them. Since Al-Najashi was a Christian, he responded by providing this assistance, preparing an army, and headed to Yemen, where he defeated the Nawas in AD 525.

"In the story above, the aggressor is a religious cause, not an ethnic one." But this religious conflict will not last long. These conflicts later turned into ethnic conflicts, as we shall see.

The other version tells the story of the elephant's owners played by Abreha Al-Habashi, who resisted Ariat bin Ashama, killed him and made him king of Yemen. He then formed an army towards Mecca to destroy the religiously inclined Kaaba, the religion of the Arabs being pagan at the time. The conflict has evolved from a conflict between Judaism and Christianity to a conflict between Ahbash Christians and pagan Arabs, and this is the beginning of a future conflict in which ethnicity is spoken. arrive.

After the army of Abraham arrived in Mecca and God sent them the novel of the Quran in Arabic Tayr Ababil, the Al-Najashi brigade ceased its mission.

Thanks to this issue, the country's situation between Christianity and separatism was overcome and enthusiasm was accepted by all sections of society, including women, mothers with children and other women. other women and children, who may be brutally beaten in the evening and afterward in Christianity with Ahbash.

These two were back singing in Yemen at that time. It was about a man named Saif Bin Theisen, and these characters were considered the pioneers of Arabic fiction at the time, because the character was one of the distinguishing features of people at that moment. This character revealed a group named Al-Ahbash and went to one of those groups. Their dispute was settled after they insisted on seeing King Abdul Aziz on his doorstep for seven years, during which time they welcomed him from house to house. It's our favourite slogan at the United Nations. "You are a soldier, and your species, your role, your role, your role, your role and your mother's role," he said, "You all feel it. your strength, our pain, your safety, your safety, your safety, and your safety, that

you carry all your guns. Here are the phrases that Obama and his people always pay attention to be able to find them:

"Who will say (Saif bin Dhi Yazan), who is asked to stay in power from day to day, or from day to day, 'These are just desperate attempts to destabilize Egypt's security.?' he said, "Geagea, who is the White Delta; if I were there, Anushurado promised him Sudan (No. 2004).

Saif Bin Thein Yazan's speech to the King of Persia was based on a common element that unites the two nations under one identity, which is the identity of the colour of the skin, although the colour of the Arabs is not as white as the colour of the Arabs. Persians. However, it is enough for both sides to be convinced of this.

And indeed, the horse fell on the grass and began to bring them together. After this victory, it is natural for the Arabs to forge their identities that will bring them closer to the people they name and support and break the roots of their relationship with al-Ahbash's Sudan. course. There are factors such as language, lineage, kinship, and race that have brought Arabs together, such as southern Arabs and northern Arabs, and a common element between Arabs and Persians, that is the White Mountains.

Based on the above anecdotes and analysis, there are signs that Arab nationalism is taking shape, bringing them together under one nationality. The nationalism conceived by the Arabs during this early period is seen as negative nationalism that excludes the other, and the other is represented here by Ahbash of Sudan. Their gathering was due to the danger of Al-Ahbash, which instilled fear in the Arabs about their nationalism and religion.

When Islam appeared, Ahbash killed the king in Yemen and took control of Yemen, requiring Persian intervention and the decision to wipe out the Ahbash in Sudan.

This account proves the existence of a new agreement between the Arabs and the Sudanese of Al-Ahbash. However, the ancient stories do not stop without running many scenes even revisiting this partnership between the Arabs and Al-Ahbash, and certainly the result of these ancient stories has reflected in their expression in the slave trade. ", and in the treatment of blacks has always been enslaved and to a lesser extent. It was the outcome of Al-Ahbash's defeat against the Arabs in Yemen, that defeat that made Al-Ahbash and Sudan, then the weakest elements of the Arabs and Sudanese, who deal with them most of their struggles (Kadhim)"

Our consideration of this historical narrative is of great importance, especially in terms of how national identities are formed, which often consists of historical narratives that reflect a set of events and events to form a historical narrative in which events and characters are shaped by the cultural context to demonstrate. We find the stories don't fit the idea of bringing nations together and harmonizing them with the idea of setting borders and dividing nations in a different historical context, but that's the context. more solid and coherent histories and narratives delve into the details of the societies in which they were formed. At the conclusion of the historical context, it is necessary to mention a text mentioned by Dr. Kadhum, which shows the role of government in providing narrative that reinforces the production of nationalism that a nation desire, through which benefits lead to closeness. relationship, whether related to ancestry, race, bloodline, even skin colour, for profit and nothing else. "The struggle to define national or cultural identity is an exclusive form of power that forces people to see, believe, know, and perceive in the way that those in power want, and to impose their own identity. legitimacy of the divisions that exist in society. the social world and thereby create and destroy groups" (Kadhum, 2004).

The danger of forming these identities is their historical sustainability, permanence, and their negative impact on the treatment of others. Undoubtedly, most of these deposits have survived until now considering the other as an identity different from the fabricated identity created by the nation that wants to overthrow or silence its identity. enemies, even if the justification for this is based on historical myths, stories or narratives written by power, because it is known that history is always written by the victors. It is well known that there is no distinct constant element of an identity and that all identities share many of its components, but the attachment to racial and ancestral existence is purely virtual. idea, not confirmed by history or modern science, because there was a mixture of all mankind and no period in which people were purely ethnically, even if they thought otherwise. We believe that clinging to these fantasies is to achieve many goals, the most important of which is sovereignty and the exclusion of others.

"Among the rulers and inhabitants of the countries surrounding the Gulf there was strong social and religious feeling in favour of the preservation of slavery. Slaves were kept by ruler, citizens, and nomads."

"Interior Oman sends its own slaves to the Trucial Coast and Batinah because of drought and a diminishing capacity to support its population. The territory was derelict, and poverty stricken. General drought had made half of its date groves either uncultivable or able to yield only impoverished harvest and had driven a third of its population abroad. Zanzibar and the Trucial Coast were the chief destinations of those who had left, Batinah a distant third. Not only Batinah and interior Oman but also the Ja'alan were to left minister to the needs of the pearl fisheries. Here the slaves were African or Abyssinian. Slaves from Yamen were brought to the Gulf via Central Arabia."

"The number of slaves possessed by a single household varies depending on the financial situation of the master. Some of them owned as few as three but others owned upto 200 slaves. In 1935 a slave called Khamis bin Saeid made a report at the British Agency in Muscat declaring that he had run away from his master, Ahmed bin Khalaf of Abu Dhabi, who had about 200 slaves (men and women). He had bought them some years before

and was selling them because of the collapse of the pearl industry. Slaves were sold to Qatari traders through a well-known broker in Abu Dhabi named Abdullah Nubi. This Abdullah Nubi accommodated the Qataris when they come to Abu Dhabi to buy slaves. When negotiations were finished, the slaves were shipped immediately to Qatar after dark. The problem that this slave's master faced is that, because of the crisis in the pearl industry, people in Abu Dhabi had ceased buying slaves in the last three years."

Narrative of Arab-Sudan reconciliation in Islam:

We know that at the beginning of early Islam there was an exodus of Muslims to Al-Habsha, which the Prophet called for, so the Arabs went to the enemies of the recent past!

Therefore, there are problems in the historical narrative between a story that has a strong impact on Arab society, that of animosity between the Arabs and Al-Ahbash, and a new or ongoing historical narrative. emerged trying to deny this hostility!

When asked by his followers why Abyssinia was chosen as a place of migration, the Prophet said: "He has a king who has no oppression, and that is the land of truth!" He said, "Send immigrants to the land of Abyssinia to Najashi, for he is a good neighbour." Such accounts in early Islamic history largely reflect the chivalry and noble qualities of Najashi, and he was even the reason for Amr ibn al-Aas's Islam, and he invited all who came to Islam. Some accounts even mention that he joined Islam.

The accounts also say that when Al-Najashi died, the Prophet, as Al-Massoudi recounted and prayed for him in his absence, "Abdullah Saleh died today..." These accounts overshadowed the general picture of the later Arab-Muslim community.

And the question is, I wonder where the earlier stories went that before these stories that were considered the Ahbash of evil disappeared!

The input of several different historical stories leads to fluctuations in the historical narrative and in the composition of the social aspects of society, leading to the existence and formation of what, in the words of Dr. Nader (p. 74), called "the forces that never cease to struggle, and the patterns that do not cease".

These new stories appearing around Ahbash and contradicting old stories that consider Ahbash to be evil does not mean that it is Ahbash who is the ruler and thus tries to hide or ignore the old stories. Certainly, the existence of a cultural hegemony of an idea in one society does not mean that there are no voices and visions of other cultures in this society; There are old cultures representing the past, new cultures representing the present, and emerging cultures that can come to the surface if conditions are right.

Amidst all these stories, a conflict arose. The Arab imagination invokes the sediments of the past, which influence the culture of the present over time, in the flaws of the language or its place allowing the conditions of reality. appear. Building on the British (Raymond Williams) theory in his work (Society and Culture) on the domination and formation of social cultures can be an important starting point in this respect, since in his theory, he explains the emergence of social classes and the decline of other classes depending on the values and relationships formed between these classes at a given time. determined in society. According to Williams, there was a dominant cultural pattern that determined the nature and form of society during this period. With this hegemony, there are two images; one of which is called "remainder", i.e., cultural stereotypes, considered as a source of the past and not classed as the past, because of its influence on the dominant culture is basic.

The other image is called "emerging", which is a set of values, cultures, and relationships that are perceived to be against and in opposition to the dominant culture, which is constantly being formed and created. It is possible that, after confronting and overcoming the dominant image, this cultural image will transform (i.e., the emerging culture) into a dominant cultural model, and so on, these cultures do not cease to exist. formed and reproduced to shape the cultural context of a society at a given time. As for the remaining culture, it is either integrated and assimilated into the dominant culture, suppressed, or completely wiped out, and thus suppressed.

If we apply this theory to early Muslim society, we will find that the dominant culture in Quraish society was the culture of hostility between the Arabs and Ahbash. The emerging culture that developed in the society was the image of the Prophet Muhammad, who portrayed Ahbash in his stories, telling about the king of Ethiopia. It is also a culture of resistance and hostility to the dominant culture, whose offshoots (i.e., the dominant culture) are rooted in historical narratives that have survived in the past and are influenced by the dominant culture. fundamentally influenced by the dominant culture.

After Islam dominated Mecca, the pop-up culture when the Prophet Muhammad appeared became the dominant culture, the (remaining) cultural context influenced this new culture, the dominant culture. but not assimilated and assimilated with society but repressed. Thus, the new dominant culture is Muslim Arabs who have a harmonious relationship with the Ahbash people, and the surviving (repressed) culture is the hostile culture between the Arabs and the Ahbash. (Black people).

This repression appeared in several later positions during the domination of Islamic ideas in Arab society, some of which have been confirmed by historical documents and which we will quote. lead a few of them.

Despite all efforts that Islam wants to put in society that there is no difference between members of society between blacks and whites, Ajamis and Arabs, the reality of this period has demonstrated in the anthology that that culture of hostility the repressed comes out clearly, for the repression in the term "freud" manifests itself in the man's situations in his jokes and humiliation. humiliation in his language, and any position that can attract unconsciously repressed cultures, and make it a culture of expression.

It is reported that there was a conversation between Omar Bin Al-Khattab, who did not immigrate to Al-Habsha, and Asma Bint Amis, the husband of Jaafar Bin Abi Talib, who immigrated to Al-Habsha. The most important part of this dialogue, which supports the theory, is that "Umar walked into Hafsa and Asmaa then said, 'When Omar saw the names of these things, she said,' Asmaa bint Amis. Omar said., 'Abyssinia is that Marine.' Asma said yes.

"We precede you by emigration, and we are more worthy of the Messenger of Allah, peace be upon him." She angrily said:

"No, you were with the Messenger of Allah, peace be upon him, and he gave you hunger."

The mockery of Omar Ibn al-Khattab is a sediment that has found its way into the culture of harmony created by the Prophet and the domination of society.

Other accounts allow them to appear in the same pattern as the words of Umar ibn al-Khattab, such as the words of some who were told by the Prophet to pray over Najashi, "We were told to pray. on the tusk". When the Makkah opened the door, the Prophet Bilal bin Rabah ordered to rise above the Kaaba and call for prayers, one of the companions said:

"Thanks be to God for keeping my father who has not yet been seen today."

With the presence of such historical narratives and narratives that began to undermine the dominant culture that the Prophet wanted, that is, harmony and equality between Arabs and blacks, it gradually disappeared and the culture of enmity, enmity A culture of hostility arose as a culture of Cultures that emerged as emerging cultures that were dominant before Islam became residual cultures afterwards. Today it evolved into an increasingly ambitious and hegemonic culture that gradually transformed into a dominant culture that remains to this day. and the conquest of the 3rd century AD and the increase in Muslim commercial activity until they reached East Africa. The narrative of exchanges between Arabs and blacks was key and, when it came to Akhbash and Sudan, paved the way for enslavement and enslavement in the Arab consciousness.

And as stories of slavery and slavery multiplied during the Arab Muslim boom, they became dominant in Arab Islamic thought. Considering the flood of new stories calling for the subjugation of Blacks and Sudanese, those calling for harmony and harmony have disappeared, but this time in this culture, a new variable has emerged. Now, it's Islam!

After that, there was no longer any relationship between the Arab-Muslims and the black Sudanese except for the slave relationship. It was therefore natural for the hegemonic power to define the boundaries of the new national identity and force people to believe whatever beliefs the newly empowered people desired. For these beliefs to be legitimate, a new story must emerge that creates the superior Arab Muslim group and destroys the inferior Sudanese black group. So new judgments must be made to legitimize this primacy, as Naseeruddin Tusi said:

"Black people are no different from apes except for their complete physique, but some species, even apes, are more receptive to learning and training than black people!" Thus, the slave market, which originated as an animal market, Arabs sold black people, slaves and slaves, while some authors helped people how to buy and sell black people through some works, such as the book "One Useful" by Ibn Batlan. The message in the slave shines and transforms the slave", and Abu Hamid Ghazali wrote the book "Hadiya Al-Marid by copying the slave", and some fat was found in the personal book " Nuts and Light in Religion" in hand.

This trade reinforces the need of Arab Muslims to work to normalize their trade. They are also good winners in supporting agriculture and subsequently pearl fishing in the Gulf states of Kuwait, Oman, and others.

Given the differences in hegemony of one culture from another, the concept of slavery, legalized by Islam, varied from treating prisoners as a legitimate means of war to treating prisoners as a legitimate means of war. Negroes and Negroes were enslaved because Arabs were superior, and Negroes and Sudanese were like animals and apes, so they were enslaved for the use of Arab Muslims. In the following heading, we will show how the concept of slavery in Islam has changed and the subsequent role of Islam in justifying this slavery, as it pervades all the worlds. Arab Muslims. Islam has a different role than a beginner who wants to exhaust the sources of slaves, which has led to a cultural dilemma with the religious aspect and caused Islam to double dual with respect to slavery and slavery.

Islam strives to reduce slavery and improve the position of slaves, restricting legal slavery to non-Muslims who were not captured in war and to the children of slaves themselves, in when a Muslim should not be enslaved as is the case in the Christian religion (Will Durant, Continuation of Documentation and Placing Him in the Reference List).

"An account of the kindness shown to slaves in the average Arabian home is given by Colonel Gerald de Gaury in his book, *American Journey*. Dr Paul Harrison, an American medical missionary, also agrees with this general estimate, until he comes to the treatment of slaves in the pearl fisheries in the North coast of Oman. There slaves are made to dive for oysters without any diving apparatus, with the result that their ears and organs of respiration are injured. Their diving moreover is often into waters infested by man-eating fish, and

they may return to the surface maimed - if they return alive at all. Dr. Harrison writes that the mere thought of the cruelties to be inflicted on a slave awaiting punishment will cause him to lose his reason.”

During the Omani Empire (1692-1856), Oman was a center of the Zanzibar slave trade. Slaves were trafficked from the Swahili coast of East Africa via Zanzibar to Oman. From Oman, the slaves were exported to the Arabian Peninsula and Persia.

The influence of Islam in the cultural context:

Talking about Islam and its dual role in slavery is a problem when it comes to it. When we examine the first source of Islamic law, we find that the text speaks of the need for equality among all. However, the fact that conflicts with these principles has given rise to many opinions, texts and jurisprudence calculated based on so-called scholars, and certain sayings are attributed to the Prophet., all of which are inconsistent with the Holy Quran, which established its principles. and established his theory of the equality of men and that they are of one Father and one God, and were made of clay, and that God created them in the best way.

But the problem posed by Islam's influence on the Arab cultural landscape is to make slavery rational despite the Quran's recognition and its discriminatory view that human is black and white. However, the overlap has occurred and continues to happen that Muslims are loyal and adhere to their religion until Islam contradicts their behaviour or views. As the vision of Arab Muslims tended to enslave blacks and consider them inferior to Arabs, Islam's role in imposing its values in this respect was gone., except for the limited treatment in respect of a slave's submission to his master.

The first problem left by this dualism, which was later justified, was Islam's vision of others, namely Islam's view of others, who do not believe in an unrecognized religion. recognized as human, that is, he is not considered human. Religion, from the point of view of Islam, is the main component of man. Without it, there can be no man. In other words, the cultural context determines the personality of the individual. The question is, which individual is considered by Islam to have a form of culture that is not religion and Sharia? Yes, it's a beast! Those who describe non-Muslims as beasts find themselves the justifications and pillars of the Quran, as the Almighty said: "Do you think most of them hear or think that they are like animals? Are they better than us? (Surat Al-Furqan:44) However, this does not represent the totalitarian view of the Islamic religion and does not reflect the values of tolerance. As for the Koran, it must be a matter of unity, it is impossible to take any details to legitimize a situation.

The second issue that Islam has left in its vision of others is the establishment of a cultural schema, which concerns the need to regard the individual as a person who must believe in a religion or sharia as a definition. destiny, that means it was not a stage of civilization development after primitive man. When religions appeared, they were the cause of human development and civilization. No, but Islam affirms that since man was created, he has created religion with him. Therefore, he cannot be considered the first man as primitive and barbarian, if he practices a religion, and that is what the prophet Adam meant. Accordingly, Islam divides people into barbarians without religion, and followers of Islamic religion and law as what they describe as humans. In medieval Sudan, this view was reinforced and personalized by the writings of Al-Massoudi, Al-Yaqubi, and the sheikhs of Al-Rabwa, who all agreed that black people were wild animals, not animals. have law or order and are not considered human.

The third problem with the Muslim view of the other is the shortcut to religions through which individuals can be considered human only in divine religions. This led Arab Muslims to then view black East Africans as beasts that could enslave them because they were not human. All these fabrications and duplications formed by the “vision” of the other prompted the discussions of the Prophet that arose later, confirming what they intended. The view of the Quran that all people are equal and the reality of Arab Muslims, and their view of them is that they do not want to take this as true due to their prior knowledge of each other, especially the blacks, so they have to turn to the second source of Islamic Sharia and use it as justification and argument for Sharia, contradicting them between the Quranic text and the social vision. The prophet was quoted as saying, "Imagine your kindness, you and the Negroes, for he has created a distortion." Although considered weak and contrived by some, such sayings abound and spread far and wide.

Furthermore, the symbols and rhetorical styles used to describe the faces of those burned in the Qur'an and Sunnah gave an ugly shade to black in the Arab imagination. Although, these symbols are meant to depict the intention, they are inseparable from the colour black and black can be associated with evil deeds in the Arab imagination and the role it plays. in reinforcing the ugly image of black people. Islam, the language used, and the symbols used have played an important role in reinforcing the historical narrative of Arabs' relationship with blacks and blacks, despite their religious beliefs. The Quran is the main source of Islamic law calling us to be indiscriminate. (Refer to social order)

The definition of slavery in Islam, the changes it underwent and the justifications it encouraged:

The concept of slavery is language and terminology. Through examining the thin story, we find that there are many different concepts, and these differences lead to practical consequences. To demonstrate this, we will first define slavery as a language and then we will begin to define it as an abstract general concept.

Slavery is a language:

"By breaking, the source of soft slavery; someone who is said to be thin; and he is not possessed, by any antithesis that I shall judge; and slavery is a term:

possessive, enslaving, submissive and tender, belonging to a man or a woman. The woman was told that she was gentle, and that the gathering was gentle, and the slaves were called thin, because they gave their master a receipt for the tenderness, and she against the wrath of his palace, and he said:

A beautiful set of clothes, and a beautiful set of clothes, are then used in the spirit. It was said:

Someone fragile, fragile in religion or someone fragile in heart" (Hakami, 2010)

It is defined as:

"The deprivation of his natural freedom and the fact that he became the property of others" (Shafiq, 2013)

It is also defined as "the concept of slavery to mean a long-standing cruel regime over human life whereby a man can possess and control brother, and at the same time confiscate his opinion and freedom, and in this sense the slave works for his master until God's deliverance comes either by conversion or by what his death." (Marwan, 2018). In 1856, the Omani Empire was divided into the Sultanate of Zanzibar (1856-1964) and Muscat and Oman (1856-1970), but the slave trade continued. Zanzibar nominally abolished the slave trade in 1876.

The Islamic definition of slavery is:

Statutory incapacity was originally legalized as a reward for blasphemy but was incapacitated because of the lack of freedom to martyrdom and justice, and because slaves could be powerful. more in business than in freedom" (Shafiq, 2013)

Or its:

"The inability of the government to attack a prisoner in a legal fight" (Kazim, 2004)

What we do know is that pre-Islamic slavery was not a moral or humanitarian issue. The Arabs did not need to use slaves or the idea of what they could use as an excuse for such behaviour. But with the arrival of Islam, especially later in the Islamic era, after the death of the Prophet Muhammad, there was a cultural crisis in Islam that made slavery justified. As we mentioned above, slavery in Islam, as defined by scholars, is a government deficit affecting a person caught in a legal war. The meaning of this is that when a person is enslaved, he is transformed into an object resembling a commodity, so that he becomes one of the master's possessions. When it is said to become one of the properties of the owner, it means that the owner has the right to sell it and give it as a gift like any other good or object that anyone has ability to make.

We also know that slavery is a legal war, but that is not the case. Slaves and slaves came from many different sources, and the number of slaves owned by the patriarchs amounted to thousands of slaves per population. This is what has led many books written about slavery in Islam to give many excuses for these people becoming the mainstay of Islam after the death of the Prophet Muhammad. To say that the main and only source of slavery in Islam is legal war is to say that the philosophy of Islam on the subject wants to exhaust the origins of slavery, reduce it, and put an end to it. it, especially because Islam made emancipation of slaves one of the most important means of penance, such as showing and fasting during Ramadan, and declaring others as infidels for murder and other crimes. The first Islam, as we have seen, called for brotherhood and equality among all. To gain cheap labour, the Omani Arabs, beginning with Seyyid Said, encouraged African tribes to turn on each other to provide slaves through prisoners of war. By the 1820s 8,000 slaves a year were brought to Zanzibar and Pemba. Now consider what Ahmad Shafiq wrote as one of the most important authors on slavery in Islam about the justifications for slavery in Islam, he said:

"What distinguishes the social organization in the Levant is that it remains the same, a slave especially a servant is considered a member of the family he is in, he is close to the master. himself rather than as a servant to the peoples of Europe." (Shafiq, 2013) This error is one of the most famous errors by writers who justify slavery in Islam, as they attempt to polish the image of the treatment between a slave and his master., better than the Europeans' treatment of slaves, and it's something very evil, it's an attempt at stubbornness and misplacement that we take lightly. The fact that slaves remain slaves and have no freedom even though their masters treat them with respect is a double duty to him and costs nothing else. "Don't believe in certain writers and think about others!" The Muslim problem in dealing with slaves is not limited to dealing with slaves because slaves in Islam are human, but because war forces them to be captured by Muslims, and this does not justify Muslims never treating them properly. It was his duty, not his preference, and since Islam demanded and forced slaves, where did they come from!

One of the signs mentioned in this regard is the excessive cost of the festival by His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President, and Ruler of Dubai, who is sponsored by God and is sponsored by him from Halal. and enter the host country! (Alwan). (Alwan also said: "Among the signs to be watched in this regard, one might consider that the place of Islam has not been carved from the chest into the ashes of its plane unless fear of peace shelters it and the fact that he just hides under his tree roof, unless he has the right (ethnically)

Some scholars say that among the examples of these mobs is their failure to build a hive after beheading. All these people are serious threats and there are always opportunities for their new activity. All these structures and many others, especially because of the quality of these structures, is nothing more than a very malicious effort by warriors willing to carry out operations against what is happening. in Iraq at the time, especially because of the dangers of these structures being unstable. The strange thing is that there is not much justification for taking back Muslims, where those who voted are always an excuse to justify them, besides that many public sector workers in the modern era intend continue their work until they keep working for those working in the private sector.

Heritage of all parts of the world

Measurement science:

"Recall that each side of the conflict that we see in our mind, came from that, grew up in the Arabian Peninsula on the Red Sea; and the greatest concern is perhaps that this mission begins from where (Ingbams, 2012) After discussing the cultural context of relations between Arab Muslims and other blacks and before discussing the social status of slaves in Oman, it is necessary to make some historical observations. important history in this regard.

The first is the sixth migration year, and the second is the ninth migration year. family time.

Second, during the Abbasid era the reign of Caliph Abdul Malik bin Marwan Arad, through Hajaj ibn Yusuf al-Thaqafi, placed Oman under his rule, as he retained his central authority. However, Suleiman and Saeed, son of Abad bin Abd bin Abd al-Jalandi turned against him, but he returned with 5,000 troops and subdued Oman under his influence. It was around 695 [AD]... It was the most important event in the history of the Sahel; It turns out that long ago, during the Dark Ages, the Omanis were still making trips to East Africa, which was very popular with them and to some extent under their control. The brothers will not go there; If they are uncertain, they will be more warmly received than anywhere else on the Arabian Peninsula" (Ingram, 2012)

Third, Massoudi states that "Arabs invaded this island (Makembo in Pampa) by the time the Muslims opened the island (Crete) about a year (730) and there were non-Muslims and blacks." converted to Islam and kept blacks enslaved, but used their language and also confirmed that the Shiraz Omanis and Azads had all kinds of trade in their day" (Ingram, 2012)

Fourth: "When Imam Sultan Bin Saif defeated the Portuguese at Muscat in 1650, the rulers of Mombasa asked for his help...So an Arab campaign from Oman (1652) attacked Zanzibar ...8 years later, Sultan Saif I (Earth) formed a naval fleet, besieged Mombasa and defeated the Portuguese, then had other personal successes against the Portuguese." (Ingram, 2012). Saif bin Sultan is the first Imam from Oman and Zanzibar.

From this important vantage point in history, we can begin to tackle the topic of Oman's delicate social status, past and present. History is full of discussions about the role of the Omani people from the pre-Common period, the age of Islam, and the era of the Arabs and Busaidi. The role of King Said bin Sultan al-Kabir in developing Zanzibar and making it one of the most important commercial centres in the world at the time is undeniable. During this time, many Omani tribes travelled to East Africa, established farms, engaged in agriculture and commerce, and played important economic, cultural, and religious roles. They seek to spread Islam, build mosques, and treat each other according to the teachings of Islam.

Slave trade:

The slave trade under Sultan bin Said was one of the most important economic branches of Said bin Sultan's kingdom; it was a very profitable business. The African tribes did not oppose labour and the slave trade due to the influence and power of Said bin Sultan's navy. See Bennett, 2020.

It is their right for the Omanis to seek land in East Africa, "and of course, since the Arabs have military power, they sometimes take what they want, voluntarily or by force - one of the main reason for alienation by Africans during the rise of nationalism, which, for an Arab peasant class, constituted a system of ownership of productive land on the island" (Bennett, 2020).

In general, the social status of the slaves in Zinjibar during the Omani rule of Zanzibar was directly related to the economic aspect. Slavery was an economic resource for the Omanis and the Omani occupation of African lands due to the great power they possessed forced them to import slaves to work on the farms, increasing demand for slaves in the African continent following British pressure. started in the Omanis to abolish the slave trade. In the early treaties, the export of slaves was forbidden, so many of them were exploited in agriculture,

especially in the cultivation of cloves on which Said bin Sultan relied as one of the important economic sources. to compensate for the damage caused by Britain's refusal to export slaves to other countries.

The Omanis of Zanzibar clung to the existence of slaves and denounced British intervention to stop the trade, especially under Said bin Sultan. "Every deal from his side - Saeed bin Sultan - which he deemed necessary to satisfy the British demands, provoked strong opposition among his Arab men." (Bennett, 2020)

The value of slave exports in 1859 was about \$400,000, half the total value of Zanzibar's exports that year! See Bennett, 2020, p. 73. The number of slaves in Zanzibar was very large, according to expatriate statistics for the first half of the 19th century. The number of slaves was estimated at about 80% of the population.

These brief data show that slavery has now become an ingrained concept in the Muslim Arab diaspora in Oman, leaving no doubt about the inferiority of blacks and blacks. Black in East Africa. There was conflict between the Arab tribes and the governor of Zingiber, Saeed bin Sultan, when he cooperated with the British and wanted to abolish slavery. Their adherence to this idea and habit is strong evidence that they maintain cultural and religious balance with respect to Arab views of black people. This idea is confirmed by the fact that Britain signed four agreements with the rulers of Oman, but the slave trade continued until 1970 in Oman.

Regarding Arab-Black relations in East Africa, sources say that most relations are based on the rules of Islamic law and influential Ibadi doctrine in this respect, but that goes hand in hand. Slavery must work and obey. with their owners, and of course if they refused, they would be mistreated and punished. They are not paid for their work, but they can build simple houses on farms and food is provided to them.

Some statistics indicate that the slave mortality rate is estimated between 22% and 40%. These are indicators of several findings that can be inferred, that is, there is no component of health, malnutrition, and much hard work that these slaves must do because of the very high mortality rate.

The slave trade continued in the post-Sayyid Said bin Sultan era despite British efforts to abolish slavery.

Not all Arab houses in Zanzibar were free of the slaves they served. The slaves played an important role in the success of these parties by serving the guests, obeying the orders of their masters, and making no mistakes. There is strictness towards the owner in treatment, especially if there is an error on their part.

The slaves of Oman:

Traveling from Zinjibar to Oman, Oman was one of the most important hubs for the export of slaves to the Gulf states and Iraq. Sohar, Tire and Muscat played an important role in bringing slaves from East Africa and selling them to other countries. Gulf slaves were used for farming and diving for pearls.

The treatment of slaves in the Gulf was divided into two:

"The slaves born in the Gulf were treated better than the slaves in Africa because these slaves grew up in the same house as the parents of their slaves, which also meant that they lived within families and not as isolated individuals" (Al-Awadi, 2021) Slave ownership by the Omanis and the Gulf was seen as a dominant pattern for the master, and the more slaves he had, the richer he became. "The treatment of slaves in Oman cannot be framed in terms of a social framework or approach, but rather involves the duality we discussed in the first article." However, the treatment of slaves in the Gulf was not uniform and varied depending on many factors related to Al-Sayed and slavery, as well as the social conditions prevailing in the area at the time. . This treatment is not governed by clear rules but depends on the personality and mood of the owner. Some exploited this property and abused the humanity of the slave in ways not punished by Shariah or custom." (Al-Awadi, 2021)

Slaves in Oman and the Gulf were hungry for energy and power, or else their fate depended on the compassionate attitude of their owners, of which one Englishman recounted: "I saw three or four very old men and women who looked like pale black constructions... These were captive slaves. They were slaves who were always quite healthy, but unharmed. restraint compared to when they are old and unable to work and cannot rely on themselves" (Al-Awadi, 2021) The way the masters treated their slaves was significant in what we mentioned about the dark view of Arab Muslims.

Several audio sources reviewed by a researcher on social relationships of slaves in Oman mentioned that they mainly worked on the farms of Oman and during the harvest seasons they obtained from each palm tree (lentil) to him and their children. If his owner reveals that he picked it up without licking it, he will punish him and possibly even stab him with a dagger. If the master wanted to move from place to place, he would tie his slaves to the farm with palm leaves. If he turns around and finds out that someone has moved, he will be severely punished. These actions took place in the 1960s and 1950s. Some sources also mention the value of slaves in Amman (twenty silver coins).

Regarding their residence, the master built him a room near the house, the slave and the family met in this room. There were major social differences between Arabs and slaves in Oman, except in terms of work behaviour. Their councils renounced the presence of slaves except in service, and their presence in these councils was not considered normal because they were vagabonds and were treated unjustly and some of them take the seats of these councils. If, slaves serve their master well, they will do well, perhaps giving more food or buying clothes.

The treatment of the slaves by the Arabs of Oman depended on their good service, as there was a direct relationship between the slave's good service and the good treatment of the slave by the master. The shortcomings in their treatment have led to the creation of a large gap in the social centres that even current

circumstances and cultural development cannot fill, especially in terms of Slavery marriage in Oman is not considered eligible. marry. Arab women. These shortcomings were supported by a group of Ibadi scholars, the most prominent of whom was Nour Eddin Al Salimi. All these views and their existence support the theory that we began in our first study of the Arab view of blacks, which is consistent with the social view, reality, their imagination, and their unconscious, while creating their collective memory.

The slaves of Oman were also embroiled in wars, as sources claim that the army of the imams who ruled Oman in the 19th century consisted of 4,000 soldiers. Despite Islam's stance on the Koran's view of slavery, the Omanis and even representatives of the religious authorities saw nothing wrong with slavery and the trade. She protested a lot and appealed to the public in 1849 after Oman made a deal with Britain about the abolition of slavery and against the monarch and organized a revolution against him. In 19th century Oman, slaves made up 25% of the total population, and it is surprising that slaves are not only the rich people in Oman, but the poor also have slaves!

"Descendants of slaves captured in Sohar were treated as if they were a 'stigmatized' group under strong social pressure to be isolated as a distinct minority," said Frederick. There was also social discrimination regarding the areas where slaves resided after slavery was abolished, especially after the 1945 revolution and the return of many Omanis in the country. Africa to Oman. They were isolated in a neighbourhood or area called this zone for people who were slaves or descended from slaves, such as some areas of Salalah, Suwaiq, Sur and Sahar. In addition, many regions of Oman in recent times did not allow people who were descendants of slaves or whose fathers were slaves to live near them. The terms 'uncle', 'slave' and 'servant' still apply to any black Omani.

All these references only support one idea:

Omani Muslim Arabs are no different from medieval Muslim Arabs in their views of black people.

Qaboos government (1970) and its treatment of slaves:

Oman was the last Gulf country to abolish the slave trade in Oman. The role of Sultan Qaboos represented an important turning point when he travelled to Oman to abolish slavery. Before we talk about the consequences of this latest tough move, it's worth mentioning first how the new Arab government represented by King Qaboos has dealt with its ancient roots in East Africa. Oman has admitted that it is not an exclusively Arab country, but has mixed moods in its lineage, or has it adhered to Arab nationalism, ethnic purity, and lineage. head?

Before answering these questions, we think it is important to include two important texts:

1- "Besides the importance of the supremacy of Arab military power, an important factor in stabilizing Arab-ruled societies was the absence of racial discrimination among the Arabs. Arab rule. The Omanis, like other inhabitants of the Muslim world of the Middle East, have a clear vision of the superiority of their cultural models, as well as certain ideas of hegemony based on the background. racial discrimination. But recent anxiety is not absolute. Racial mixing existed in Oman, which was inhabited by slaves before the events of the 19th century, which attracted more and more Africans into their society. Since black Arab wives were children of their father's family, small groups of black Arabs appeared in Zanzibar in the 1830s and 1840s... In principle, sons-in-law of African Arabs had may be looked down upon by the possessors. or claim to be of pure Arab origin, the reality is that the island community must contend with the fact that many influential figures are clearly of African descent and Said bin Sultan's family is no exception. His two sons, Hilal and Barghash, were born to mothers of Ethiopian descent" (Bennett, 2020)

2- "Lauremer recalled that Oman, further to its unique population, consisted of 10,000 humans of African beginning and 15,000 humans of blended Arab and African origins. He stated that many the population of the port of Tire in Oman are of Arab-African beginning, because of the port's ancient dating with East Africa and due to the fact, the population of that town had been acknowledged for its port, they engaged withinside the slave change." (Al-Awadi, 2021)

Between the reality that Omani Arabs or even their rulers merged with the humans of Africa and blended blood amongst them, among the reality that Oman became a wonderful empire worried withinside the slave change and among the reality that the Omani Empire became now no longer dominated through natural elite Arabs whether or not in Zanzibar or located in Oman, Sultan Qaboos located himself in numerous cultural, ethnic and records concerns that delivered collectively many sects, however the will of Sultan Qaboos to stick to Arab nationalism and his will to go into the Gulf Cooperation Council, set up an Arab nationalist base and take part in Oman as an Arab country led his government, which depended on the Swahili-bureaucratic elite for its affairs after 1970, to disclaim their role (the Swahili) and to disclaim their role of the Mandari the Mandiya, 2010. Swahili manner "there may be a consensus that the phrase manner blended race, an aggregate of local Sahel (the slaves delivered from the indoors of the country), and Arabs who inhabit maximum Sahel towns and Zinjibar" (Ingram, 2012)

The goal of belittling the bureaucratic elite is to emphasise Arab lineages withinside the U.S and redirect their connections far from East Africa to the nations of the Arabian Peninsula and withinside the Arab international greater broadly, due to the fact Oman's hyperlinks with East Africa evoke reminiscences of slavery and the patience of sophistication discrimination. "It have to be cited that Arabs and servants have been now no longer a lot from ethnic businesses as from caste or magnificence clones copied from paternal lineage, so on one hand the term 'Zanzibari' and East Africa refers back to the bureaucratic elite in Oman and reminds Omanis in their

as soon as wonderful empire, then again East Africa is bothered and related to tensions over the definition of Oman as an Arab kingdom and over the records of slavery" (Mandana, 2010)

From the above words, we discover that the Qabusian government's fashion toward Arab nationalism did now no longer apprehend the Swahili as a primary issue of the kingdom or their cultural position in current Oman. This led to specializing in parentage because the made from Omani descent; the relation of the Omani to father made the kids of black girls an expression of popularity in their Arabism, and consequently it does now no longer remember if the mom turned into African. Despite the truth that slaves in Zanzibar changed into paid hard work and abolished slavery and enslavement, the stigma of slaves haunted them even in current Oman, even individuals who have been exploited in trade, specifically small traders, once they again to Oman have been now no longer taken into consideration Arabs, despite the fact that they first of all went from Oman to Zanzibar due to dwelling situations however have been taken into consideration servants!

Arabism in Oman reinvents itself through patriarchal genealogy. To this day, the only thing they are proud of is their patriarchalism and they care about regaining their patriarchal roots. Therefore, anyone who considers their patriarchal lineage as Omani is at the top of society. The government has supported this by appointing administrative positions in the state, focusing on Arab ministers and statesmen and their patriarchal Arab lineage.

However, this trend was later overshadowed by certain variables, as Omanis pride themselves on kinship, especially marriage and marriage, as children are born to mothers. His non-Oman mother degrades Arabism and lacks social rank, even though the father is Omani. This led to the formation of tribal classifications based on the strength of the tribe on the clan side; some tribes are still described as slave tribes, Bayasir and Zet, some are described as mixed tribes. This is also reflected in such personalized professions as slaves, such as tailors, bronzers, cutters, blade determiners, and other occupations that the Omanis consider subordinates. The term servant and slave spread to Oman from the Swahili language. One of the effects of patriarchal genealogy on Omani society and women is that Omani Arab women do not pass on their Omani children to them if they marry a servant or slave, but apart from this. Thereafter, fatwas were issued stipulating that a free Omani woman could divorce her husband, even if there were children among them, because the servants were not sufficient to marry an Omani. Later, Zanzibari became a symbol of the decline in language proficiency after Swahili was the dominant language during the Zinjibar boom. Some Omanis abandoned their native language and started speaking Swahili instead. These attitudes towards the Qabusian government and the establishment of the pillars of Arab nationalism and patriarchal genealogy have more influenced the Islamic cultural landscape and constituted a new variable for society. Oman, especially for social classes.

As for the current situation in Oman, marriage is still a matter of paternal lineage. Rarely have there been marriages between Omanis who believed in the purity of blood and the purity of their lineage, slaves whose fathers were slaves, and even Swahili. To this day, black still plays a role in social classification. Black is called a slave, servant, or uncle, even though slavery and slavery have ended. The Constitution states that everyone is equal before the law. On a personal level, there is still some ridicule for blacks who have won state positions. Furthermore, even at the family level, you may find parents discouraging their children from making friends with families they consider less prestigious, because the state does not allow the presence of children. black Muslims and Muslims (tribal system) restricted it. for people of Omani descent. (This page has no references to it; it is important to have references)

Conclusion

The identities and views of others played an important role in creating much of the animosity between Arabs and Zinks. Historical accounts reinforced these differences between identities and helped shape a preeminent Arab nationalism, the result of which was the enslavement and enslavement of blacks. With the spread of Islam and the spread of jurisprudence and historical writings in medieval Islam, this nationalism played a negative role in excluding others.

With the arrival of Arabs in Africa, the slave trade increased, even black Muslims were enslaved, and with Oman's entry into Islam, which played a role long-established trade in East Africa, played an important role in the slave trade, and helped spread it around the world. The Omanis shared the same views as the Arabs in the early period of Islam after the death of the Prophet Muhammad, about the blacks and Zanzibar, claiming to be fully qualified to occupy the land there and bring slaves. to serve in agriculture and the slave trade and trade. is one of the most important sources of the economy of the state of Oman. Following the coup that took place in Zinjibar in 1945 and the end of Omani rule in Zinjibar, there have been cultural and social changes in Oman. Zanzibar intellectuals represent the bureaucracy in Oman because they are educated; The government of Qaboos has rescinded their role and does not recognize it. He left his connection with East Africa and embraced Arab nationalism as an approach to the state of Oman. This had a social impact in modern Oman, leading to the formation of racial groups and the existence of a hierarchy in Omani society, the results of which are still present, especially for marriage.

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