

Symbols of Slavery in the Qur'an and Its Relation to the Declaration of Human Rights

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Suggested Citation:

Najib, Muhamad; Taufiq, Wildan; Rusmana, Dadan. (2024). Symbols of Slavery in the Qur'an and Its Relation to the Declaration of Human Rights. *Jurnal Iman dan Spiritualitas*, Volume 4, Number 4: 347–356. <http://dx.doi.org/10.15575/jis.v4i4.38388>

Article's History:

Received August 2024; Revised December 2024; Accepted December 2024.
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Abstract:

This research aims to find out the symbols of slavery in the Qur'an, the semiotic perspective of Roland Barthes and its relation to the Universal Declaration of Human Rights. This study uses qualitative descriptive methods and approaches with the analysis of Roland Barthes' semiotic theory that a symbol is a sign that is surrounded by other signs so that it becomes clearer. There are two stages: the first stage is called the linguistic system, and the second stage is called the mythical system. Myth, in Barthes' view, is assumed to be a system of markers built on three things signifier, signified and sign. The results of the study show that the symbol of Abdun and Amah as human beings who have rights and obligations, the symbol of Raqabah is a valuable item that must be paid, in the sense that it must be liberated or liberated and the symbol of *Ma Malakat Ayman* as a halal biological channel, a companion who is allowed to marry, and a human being who has rights. As for the relationship with the Universal Declaration of Human Rights, the two have the same spirit to abolish and eliminate slavery on the face of the earth.

Keywords: *Al-Qur'an; halal biological channel; semiotic theory; Slavery; Human Rights.*

INTRODUCTION

The tradition of slavery existed for thousands of years before Islam came and is known at almost all levels of society. For example, in the Roman tradition, slavery can be seen from the pleasure of officials who used lower-class humans (slaves) as tools for entertainment and displayed for their pleasure in an arena. The slaves fought using various weapons until one of them died and the one who won the fight would receive cheers and cheers of victory. At that time slavery was considered a normal thing, slaves could be obtained in the market by carrying out buying and selling transactions and could also be done by conquering other nations (Qutb, 1982). Meanwhile, when Islam came, the Jahiliyah Arab society still considered slaves

as property that they owned so that they could be bought and sold and used by their owners as they pleased. At this time, someone who was considered a slave had no rights or freedom over himself, he was free to be treated by his master, even inhumane treatment. This suffering occurred until Islam came and made changes. Islam teaches us to respect fellow human beings (Rahman, 2014).

However, the phenomenon of slavery continued until the end of the 19th century; then at the beginning of the 20th century, slavery was officially abolished through a UN resolution, so December 2 is celebrated as the international day for the abolition of slavery. This shows that the tradition of slavery in humans existed thousands of years ago and began to be abolished in the 20th century. So what role does the Qur'an play in abolishing slavery? The Qur'an talks about slavery in the context of the 'process of eliminating slavery' because slavery is a tradition that is deeply embedded in society and eliminating it requires a fairly long process. Slavery violates the nature of humanity and violates Human Rights. There is no teaching in the Qur'an to humiliate or demean fellow human beings, what is taught is to glorify humans, as explained in the QS. Al-Hujurat [49]: 13.

Indeed, the tradition of slavery has long ended, the status of slaves has been abolished, and the term slave is almost no longer heard of. However, behavior and actions that are symbols of slavery are still often found today. Slavery is no longer only experienced by those who are called slaves but is now also experienced by free humans. Even though slavery has been prohibited, the behavior and actions of slavery are not much different from the era of slavery (Friedman, 2017). Research on slavery has been carried out by many experts, including; Agus Muhammad, Moral Message of Slavery Verses in *Suhuf Journal*, Vol.4, No.1, 2001. Discusses three ways in the Qur'an to free slaves. First, the declaration and reward of kindness for people who act kindly towards slaves. Second, implementation. Third, stop war. The book *Islam Talks about Slavery* by Fuad Mohd Fachrudin. The book contains various kinds of arguments taken from the Al-Qur'an hadith, as well as the history of slavery from time to time and answers to problems related to slavery. Abdul Aziz's presentation on the concept of *Milk al-Yamin* of Muhammad Shahrur as the legality of non-marital sexual relations, 2019. The content of the discussion is about Shahrur's thoughts regarding the concept of Milk al-Yamin contained in the Qur'an. The study of slavery is not a new study, as the author has explained above, but the study of the symbol of slavery in the Qur'an, which is analyzed using Roland Barthes' semiotics and its relation to the Universal Declaration of Human Rights, has not yet been discovered so that it becomes a viable new discourse. to be studied in more depth and can be accounted for.

METHOD

The author is interested in researching further regarding the symbols of slavery contained in the Qur'an, especially the 4 symbols that the Qur'an uses for slaves, namely *abdun*, *amah*, *raqabah* and *ma malakat ayman*. For this reason, the author uses Roland Barthes' semiotic method, the aim is to gain a deeper understanding of the meaning of slaves in the Qur'an. This research uses a qualitative descriptive method and approach with the analysis of Roland Barthes' semiotic theory that symbols are signs that are surrounded by other signs so that they become clearer. two stages, namely, the first stage is called the linguistic system, and the second stage is called the mythic system (Barthes & Fulka, 2004).

RESULTS AND DISCUSSION

Semiotics

Semiotics comes from the Greek word *semeion*, which means sign, or the word *semeiotikos*, which means the science of signs. Paul Colvey believes that the word semiotics comes from the same word which means interpreter of signs. Semiotics is a field of science that has been known since Greek times, through the works of Plato and Aristotle. However, this field of science only developed around the 1900s, the term semiotics was even used by the German philosopher Lambert until the 18th century (Rusmana, 2014).

In the Middle Ages, the study of semiotics changed towards the study of discourse, namely the study of language symbols originating from Aristotle's logic. The debate about semiotics in scientific literature began quite a lot in the 20th century, just as Logocentrism occupied a very important position in philosophy. This trend was initiated by two key figures, the founders of semiotics, Ferdinand de Saussure and Charles Sanders Peirce. These two personalities actually lived at the same time, but while Peirce was in the United States, he had no idea where Saussure was in Europe. However, both of them give rise to different concepts because the semiotic flow they draw is almost the same, even though they have different semiotic

foundations. Because they came from different academic backgrounds, Saussure was a modern linguistics expert, and Peirce was an expert in linguistics and logic, there were fundamental differences in the application of semiotic concepts.

The difference between these two terms when referring to the study of signs is not significantly different unless they are related in different directions (Rosyad, 2007). According to Alex Sobour, quoted by Dadan Rusmana, the differences in the terms used to refer to the terms used by two figures, namely Ferdinand de Saussure and Charles Sanders Peirce. Both represent important variations in the application of semiotic concepts. Variations not only influence the use of concepts, but also paradigms of thinking about signs, semiotics, methods, and application processes. In the field of applying semiotics to social psychology and linguistic concepts, most experts turn to Saussure, and when applying semiotics to philosophy, logic and pragmatism, they themselves point to Peirce (Taufiq, 2016).

Barthes and His Semiotic Theory

Roland Barthes is known as a structuralist thinker who paid attention to Saussure's linguistic and semiotic models, according to him, language is a sign system that describes the opinions of society and a certain time (Barthes, 1999). His semiotic thinking is the result of the further development of Saussure's concept of language and Saussure's characteristic that language is a sign because it is known as a means of communication that is surrounded by other signs so that it becomes clearer. Here Barthes considers signs as a meaningful means of ideological communication to emphasize the dominant values of society (Fatah, 2019).

Barthes considers Saussure's semiological system to be only a first-level semiological system and feels that there is a need for development to form a second-level semiological system. The first system is called linguistic while the second system is called mythical (myth). To produce this mythical system, the entire first system is taken as a signifier, while the signified is created by the reader of the myth (Taufiq, 2016).

Denotation is what everyone sees without associating it with culture, society, or ideology. In other words, denotation is the basic meaning of visual signs. Denotation is the first level of the signification system of marking. In simple words, denotative shows direct meaning or basic meaning (Isfandiyary, 2017). Apart from that, denotation is interpreted as being understood as it is according to the words or explicitly, denotation is the first level of marking. Denotation is a first-level signification system that explains the relationship between the signifier and the signified, or between the sign and its reference to reality, which produces an explicit, direct and definite meaning. The meaning of denotation, in this case, is the meaning of what appears. For example, a photo of Ahmad means Ahmad's real face. Denotation is a sign whose signifier has a high level of convention or agreement (Muzakki, 2007).

Connotation is used by Roland Barthes to describe signs. Connotation is a second-level system. The meaning of connotations can be influenced by cultural factors and myths (Isfandiyary, 2017). In Barthes' framework, connotation is identical to the operation of ideology which he calls myth and functions to reveal and provide justification for the dominant values that prevail in a certain period (Sobur, 2001). In Barthes' concept, connotative signs do not just have additional meaning but also contain denotative signs that underlie their existence. The connotation system consists of signifier and signified. The signifier in connotation is the result of a combination of the signifier and signified from the denotation (sign) system. Meanwhile, the connotation signified system has a universal and comprehensive nature and has an ideology resulting from interactions with history, culture and other sciences so that it is called a sign (Lavers, 1995).

In Roland Barthes' theory, connotation is identical to ideology, which is called myth, which functions to express and provide justification for the dominant values that prevail in a certain period (Sobur, 2001). In his book *Mythology*, Barthes explains that the sign significance system consists of the relationship between the sign and its meaning. The sign significance system is divided into the first system (denotation) and the second system (connotation). In the denotative system, there is a relationship between the sign and its meaning, while in the connotative system, there is an extension of the sign's significance to the denotative meaning.

Myth is a special system because it is formed from a series of pre-existing semiological chains. Myth is a second-level semiological system. According to Roland Barthes, a myth is a message or utterance that is believed to be true but is difficult to prove. The most important thing about a myth is not the message, not the utterance, but its meaning. There is a denotational meaning, denotation becomes connotation, connotation that is considered true from the meaning of other connotations is called myth. Myths have a three-dimensional pattern, consisting of signifier, signified, and signification or sign, which is built based on a series of previously existing meanings. So it can be understood that myth is a second-level meaning system (Muzakki, 2007).

Roland Barthes' Semiotic Analysis of Slavery Verses

1. *Abdun*

The word *abdun* (عبد) consists of the letters 'Ain (ع), 'ba (ب), and dal (د) which have many meanings, including gentle, friendly, low, despicable, hard and cruel. (Al-Qozwini, n.d.) This word comes from the wordsabada-ya'budu-ibaadatan (عَبَدَ يَعْْبُدُ عِبَادَةً) which means servant, slave, and worshiper (Munawwir, 1997). According to Mahmud Yunus, *abdun* (عبد) as a noun means slave, the plural of the word 'abid (عبيد) means people who are shackled or 'ibad (عباد) which means servants of God, and in its masdar form 'ibadah (عبادة) means worship, adoration, service which is devotion, and dedication to God (Yunus, 1972).

Meanwhile, Ibnu Faris stated in his *mu'jam maqoyisul lughoh* that the meaning of the word *abdun* (عبد) is understood as a passive and general word, he could be a slave to property, position and creatures other than Allah SWT (Al-Qazwīnī, 1984). Ibn Mandzur revealed that the word *abdun* (عبد) has two meanings, first, *al-Insan hurron kana au roqiiqon* (الإنسان حراً كان أو رقيقاً) humans in general, whether free or slave. Second, *al-mamluk khilaful hurri* (المملوك خلاف الحر) is an expression as opposed to a state of freedom, specifically indicating the meaning of slave (Manzur, 1999). From the several meanings of the word *abdun* (عبد) above, it can be understood that the word *abdun* (عبد) is an expression to indicate the meaning of slaves in general, both human and other types.

Based on a search in Muhammad Fuad Abdul Baqi's *al-Mu'jam al-Mufahras li al-faz al-Qur'an*, the word *abdun* (عبد) is mentioned 275 times in the Qur'an, with the verb form *fi'il* (فعل) as many as 117 times and with the noun form (اسم) 154 times. The word *Abdun* is translated using the meaning of slave twice, namely QS. Al-Baqarah [2]: 178, 221. In QS. Al-Baqarah [2]: 178 found several words and sentences associated with the meaning of *abdun* (عبد), including: *الَّذِينَ آمَنُوا* (those who believe), *الْقِصَاصُ* (Law of Qisas), *فَمَنْ عَفِيَ لَهُ* (Who obtains forgiveness) *اغْتَدَى* (beyond the limit). Apart from that, this verse was revealed in connection with the existence of war between two groups of Arabs who fought each other before Islam came. The slaves became victims of murder, so one group did not accept it and killed free people in exchange for the slaves who had been killed. This verse explains the law of qisas which must be implemented by someone who commits murder. The application of qisas to slaves who commit murder is a symbol that slaves have the same obligations as free people, namely that they are equally subject to the law of qisas, as long as they have not received forgiveness.

The signifier *وَالْعَبْدُ بِالْعَبْدِ* and the signified slave, then the denotation (sign) is found, namely that a slave or servant who kills another slave is subject to a similar law (Qisas), as long as they have not received forgiveness. This denotational sign at the second level becomes a signifier and produces a new signified as a symbol of the obligation of a slave who is burdened with the same law (Qisas) if he kills another slave, as long as he has not received forgiveness. So the meaning of the myth obtained is the total willingness of a creature to carry out the legal provisions of the creator.

2. *Amah*

Amah (أمة) is a form of mufrod, the plural is *ima* (إماء). The word *amah* means female slave (Munawwir, 1997). Mahmud Yunus in his dictionary, he defines the word *amah* (أمة) as a female servant (slave) (Yunus, 1972). Likewise, Ibn Mandzur explains that this word is *al-mamlukah khilaful hurrah* (المملوكة خلاف الحرة) which is an expression as opposed to a state of freedom, which specifically shows the meaning of a female slave. A clearer understanding is *Al-amatu al-mar'atu dzatu al-ubudiyah, wa qod aqarrat bil umuwwah* (الأمّة المملوكة خلاف الحرة) *amah* (أمة) is a woman who has an obedient or obedient nature, she is a slave. Ibn Mandzur links the meaning of the word *amah* (أمة) with *mar'ah* (مرأة) (Manzur, 1999).

In the Qur'an, the use of the word *amah/ima* which indicates the meaning of slave is mentioned twice, namely in the singular form *amah* (أمة) in QS. Al-Baqarah [2]: 221 and in the plural form *ima* (إماء) in QS. An-Nur [24]: 32. In QS. An-Nur [24]: 32, found several words and sentences associated with the meaning of *abdun* (عبد), including: *وَأَنْكِحُوا* (Marry), *وَالصَّالِحِينَ* (worthy people), *فَفَرَّاءَ* (poor), *يُعْطِيهِمُ اللَّهُ* (Allah will give them ability). The context of this verse is that Allah commands His servants who have single sons and daughters, as well as pious male and female slaves, to marry them if they are fit. However, if they are poor or lack means, Allah will help them provide for them through His grace. According to Ibn Abbas, this verse contains 2 commands from Allah, namely the command to marry and marry people who are worthy of marriage (Al-Suyuthi, 1994).

The custom of the Jahiliyah Arab society at that time was that they were reluctant to marry off the slaves they owned because they considered their job only to serve and work for them. So through this

verse, the Qur'an wants to raise the status of slaves through marriage. This verse also shows that poverty is not a reason not to marry, because Allah Himself will provide sufficient sustenance for those who want to marry. Even humans who are considered slaves have the same right to marry if they are worthy. However, the word *يُعْتَمِدُ* (يُعْتَمِدُ اللَّهُ) does not mean that people who marry will immediately become rich, but by getting married, the doors of Allah's good fortune will open more and more, and this must be accompanied by continued effort. According to al-Razi, the command to marry in this verse is not obligatory but is sunnah. So if there are slaves, whether male or female, who are fit for marriage, they are encouraged to marry them. However, if they do not want to get married, they should not be forced to get married. Because it is their right to marry or not (Al-Dīn & Diyā, 1981).

The signifier *وَأَمَّا بكم* and the signified of your female slaves, then found a denotation sign which is Allah commands to marry the female slaves who are worthy, even if they lack materially, Allah will provide for them. This sign of denotation at the second level becomes a signifier and produces a new sign (signified) or connotation meaning as a symbol of the right of a slave girl to be married when she is worthy, if they lack materially, then God will provide for them. As for the meaning of the myth obtained, it is a human symbol that has privileges in the eyes of Allah SWT.

3. *Raqabah*

Linguistically, the roots of the word *raqabah* are *ra* (ر), *qaf* (ق), and *ba* (ب) which shows the meaning of guarding something. Derived from *raqaba* (رَقَب), *yarqubu* (يَرْقُب), *riqbah* (رِقْبَة) which means peeking, seeing or guarding. The plural of the word *raqabah* (رِقْبَة) is *riqab* (رِقَاب) meaning neck, slave, servant (Munawwir, 1997). The word *Riqab* (رِقَاب) is taken from the word *ar-riqq* (soft) which is the opposite of *al-Ghिल्zah* (hard), because a slave is soft towards his master and not hard towards him, because he is owned by his master (Al-Jazairi, 2015).

According to Ibn Mandzur, the word *raqabah* (رِقْبَة) means *al-mamluuk* (المملوك) which means what is owned (Manzur, 1999). This word is also interpreted as *al-abdu* (slave) and *al-riqq* (servant) (Munawwir, 1997). *al-Raghib al-Asfihani* explained that the word *riqab* means people who are owned (slaves). According to M. Quraish Shihab, the origin of the word *raqabah* (رِقْبَة) which means neck. Furthermore, the word *raqabah* (رِقْبَة) changes its meaning to a human being shackled (tied by the neck) with a rope. This change in the meaning of the word *raqabah* (رِقْبَة) has the impression of a bad meaning. Because the word *raqabah* (رِقْبَة) indicates a person whose neck is tied like an animal. The bad impression and social reality at that time felt by slaves is what the Qur'an wanted to eliminate.

In the Qur'an the use of the word *raqabah* (رِقْبَة) which means slave is mentioned 6 times, namely in QS. *An-Nisa* [4]: 92 mentioned 3 times, QS. *Al-Maidah* [5]: 89, QS. *Al-Mujadilah* [58]: 3, QS. *Al-Balad* [90]: 13. Meanwhile, the word *riqab* (رِقَاب) in the Qur'an is mentioned twice, namely in QS. *Al-Baqarah* [2]: 177, QS. *At-Taubah* [9]: 60 (Al-Baqi, n.d.). In QS. *An-Nisa* [4]: 92 there is a sentence (...فَتَحْرِيْرُ رَقَبَةٍ مُؤْمِنَةٍ...) saves the lafad (عَلَيْهِ) as (فَعَلَيْهِ فَتَحْرِيْرُ رَقَبَةٍ مُؤْمِنَةٍ). The word *تَحْرِيْرُ* means to free or make a slave a free person (حُرًّا). Lafad (حُرًّا) means (خَالِصًا) which means clean. So that people who were once slaves, after being freed, become clean, holy people and regain their nature as free human beings. According to *al-Tabari*, the believer slaves referred to in this verse are believer slaves who have reached maturity, while slaves who have not yet reached adulthood are required to come from an Islamic family. *Rabi'ah* killed *al-Harith bin Yazid al-Amiri* because he thought he was still an infidel even though he had converted to Islam.

Allah SWT through this verse forbids believers to kill other believers, if a murder occurs then the punishment can be categorized as follows: first, if you accidentally kill a believer, then the punishment is freeing a slave and paying the diat (ransom) handed over to the victim's family, unless the victim's family waives the payment. Second, if you accidentally kill a believer from a race or family that is hostile to Islam, then the punishment is to free a believing slave. Third, if you accidentally kill a believer who comes from a tribe or family that is not a believer but has made a peace agreement with Muslims. Therefore, must pay the diat (ransom) handed over to the family and free a slave. If you are unable to free the slave then you must fast for 2 months in a row.

The Qur'an chooses to free slaves and use ransom as a punishment, because the social context at that time was still frequent wars, thus causing slavery to still flourish. So, the spirit of this verse in the context of slavery is to free a slave by making him a murderer.

The signifier *فَتَحْرِيْرُ رَقَبَةٍ* and the signified are freeing slaves, then a denotation (sign) is found, namely a symbol of the price that must be paid for the perpetrator of the murder in the form of freeing the slave,

ransom money, and fasting for two consecutive months. As a condition for accepting repentance by Allah SWT. This denotational sign at the second level becomes a signifier and produces a new signified or connotative meaning as a symbol of valuables that must be paid for the perpetrator of the murder in the form of freeing the slave, ransom money and fasting for two consecutive months. As a condition for accepting repentance by Allah SWT. The meaning of the myth obtained is that human nature is free and noble and must uphold one's human values.

4. *Ma Malakat Ayman*

Ma Malakat Ayman is a phrase composed of lafad, namely ma (ما), malaka (ملك) and ayman (أيمان). Malaka pronunciation is the same as Malik pronunciation which consists of the letters mim, lam, and kaf. The combination of these letters means strength and validity. This word originally meant bonding and strengthening. Malik has the meaning of mastery over something due to its power of control and validity (Shihab, 2007). Meanwhile, the word ayman (أيمان) means qasam (oath), which is the plural of the word yamin (يمين) which means the right side of man and others. The word ayman (أيمان) is also used for a male servant, in the sense of being a female master. Sayyid Sabiq defines Ma Malakat Ayman as musabbiyāt, namely prisoners of war, in this context women. It is halal for the owner after istibra' (knowing her status, pregnant or not), if she is married. This is no different from Hasan who also said that the companions of the Prophet's time put their prisoners of war in rest (Sabiq, 2004).

Ma Malakat Ayman, which means slave, shows several symbols as a slave. One of them is as a symbol of halal biological distributors. In the Qur'an this is mentioned 6 times. Namely, QS. An-Nisa [4]: 3, 24, QS. Al-Mu'min [23]: 6, QS. Al-Ma'rij [70]: 30. and QS. Al-Ahzab [33]: 50, 52. In QS. An-Nisa [4]: 3, there are several words associated with the word Ma Malakat Ayman, including; The word aw (أو) in the sentence (فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) is the letter athof which means (لِلتَّخْيِيرِ) choose. So it can be understood, Allah gives a choice between marrying a woman or having a relationship with a female slave (al-tasarra). Giving a choice between two things shows that the two choices have equal value (al-musawah) in the goals to be achieved, namely calm, biological relationships (izdiwaj), maintaining religion, and the benefit of the household.

Asbabun nuzul this verse relates to an orphan who has a guardian (who manages his property) who is interested in marrying because of the wealth and beauty the orphan has, but the guardian does not want to give a fair dowry. So this verse came down which forbade this act and ordered him to marry another woman. This verse explains that if men are not able to do justice with orphans and women, then do not marry them unless they are able to be fair then they are allowed to marry 1 to 4 women. However, if one is still worried about doing something unfair, then do not marry him, just keep in touch with his wife and the female slaves he owns. The signifier is مَا مَلَكَتْ أَيْمَانُكُمْ and the signified is a slave, then a sign of denotation (sign) is found, namely if one is unable to act fairly. So, it is enough to choose between marrying a woman or having a relationship with a female slave. This denotational sign at the second level becomes a signifier and produces a new signified or connotative meaning as a symbol of a halal biological distributor. The meaning of the myth is the importance of being fair in the household.

The verse relating to the symbol of a slave as a companion who is permitted to marry is QS. An-Nisa [4]: 25. The context of this verse shows the recommendation for a believer to marry an independent believer, that is better for him, but if he is not well off and does not have the money to propose to an independent believer, then Allah also provides a solution in it, namely by marrying Ma Malakat Aimanukum.

The meaning of the sentence (مَا مَلَكَتْ أَيْمَانُكُمْ) in this verse according to al-Razi quotes the interpretation of Ibn Abbas who explains that what is meant by a slave is someone else's female slave, not one's own slave, because a person is not allowed to marry his own female slave (Al-Dīn & Diyā, 1981). Likewise according to al-Qurtubi who explained that what this verse means is other people's slaves, not his own slaves. In fact, according to him, this understanding has become a consensus among scholars. The sentence (بَعْضُكُمْ مِنْ بَعْضٍ) indicates that humans have the same degree before God and come from the same lineage (Adam and Eve), so marrying a slave girl is the same as marrying a free woman, if there is no cost. The solution that the Qur'an offers through this verse has the spirit to free the female slaves and their descendants from the trap of slavery.

The signifier is مَا مَلَكَتْ أَيْمَانُكُمْ and the signified is slave, then a sign of denotation (sign) is found, namely the ability to relate to female slaves (prisoners of war). This denotational sign at the second level becomes a signifier and produces a new signified or connotative meaning as a symbol of a halal biological

distributor. The meaning of the myth is that it makes things easier for someone who is not yet and wants to get married.

The symbol of slaves as free humans in the Qur'an is repeated 7 times, including; QS. An-Nisa [4]: 36, QS. An-Nahl [16]: 71, QS. An-Nur [24]: 31, 33, 58, QS. Ar-Rum [30]: 28 and QS. Al-Ahzab [33]: 55. QS. An-Nahl [16]: 71 explains that Allah has made a person have advantages and disadvantages in terms of sustenance. However, people who have excess fortune are reluctant to share with others who have a shortage. Like a master who is reluctant to give property to the slaves he owns.

This verse speaks in the context of the polytheistic society of Makkah at that time which still considered slaves as humans with low social status and who were seen as despicable. Their attitude of being reluctant to share their wealth with the slaves they own shows that they reject equality between masters and slaves. So it can be understood that the Qur'an's efforts through this verse are to remove the negative stigma towards slaves which is strongly attached to the idolatrous society of Mecca by treating slaves well so that they also have the right to their master's property.

According to al-Razi, the context of this verse is related to the previous verse that all kinds of goodness come from Allah SWT, including the sustenance possessed by the master of a slave is a gift from Allah. Even if the master gives property to his slave, in essence the one who gives the property is Allah SWT through the master (Al-Dīn & Diyā, 1981). The slaves referred to in this verse are slaves in general, both male and female, believers or unbelievers.

The signifier **مَا مَلَكَتْ أَيْمَانُكُمْ** and the signified slave, then the denotation sign is found, that is, Allah gives an analogy aimed at the polytheists. They feared that their slaves would have the same rights as them regarding property ownership. This denotational sign at the second level becomes a signifier and produces a new signified or connotative meaning as a symbol of slaves who have the same rights in property ownership. The meaning of the myth obtained is motivation to be enthusiastic about sharing with others.

The Relationship of Slavery Verses with the Universal Declaration of Human Rights

1. *Abdun and Amah*

Al- The Qur'an, when talking about slaves in terms of *abdun* and *amah*, emphasizes that all humans have the same rights and obligations, there is no difference between slaves and free humans, especially in legal matters. Like QS. al-Baqarah [2]: 178 which symbolizes slaves as humans who have obligations when committing murder, namely the law of *qisas*. The application of the *qisas* law to slaves is the same as the *qisas* law to free humans who commit murder. Legal equality between slaves and free humans can be understood as the spirit of the Qur'an inviting society at that time to raise the status of slaves who were considered second class humans to become equal in the eyes of the law.

The spirit of the Qur'an in QS. al-Baqarah [2]: 178 has similar values and principles to the Universal Declaration of Human Rights (UDHR). This can be understood by looking at several related articles contained therein, including: articles 6, 7, 10 and 11. In articles 6 and 7 the values and principles emphasized are that whoever is in the eyes of the law is equal and has the right to receive legal protection without discrimination. It is then emphasized by articles 10 and 11 that a person is not punished unless declared guilty by applicable law. So that there is human equality and equality in the eyes of the law, between QS. al-Baqarah [2]: 178 and UDHR articles 6, 7, 10, 11 have the same goal, namely to protect the rights of every human being before the law. Moreover, the spirit of QS. al-Baqarah [2]: 178 specifically to elevate the status of slaves who were considered second class humans who were considered lower than free humans.

Meanwhile in QS. al-Baqarah [2]: 221 and QS. An-Nur [24]: 32 slaves are symbolized as humans (men and women) who have the right to marry. At the time these verses were revealed, the social context of society considered that slaves were limited in their right to marry because their job was only to serve and fulfill their master's needs. Slaves were also employed as they pleased without seeing that they were also human beings who had rights to themselves. So the Qur'an was revealed to remove and eliminate this bad stigma. The spirit of the Qur'an in these two verses is to elevate the status of slaves through marriage. Marriage aims to maintain the purity of slaves to avoid adultery. Slaves as humans also have the same desires and desires as free humans so their rights should not be limited just because of social status. Marriage also aims to obtain offspring and build a harmonious family.

The above method was used by the Qur'an as a wise step in breaking the bad stigma in society regarding slaves which has been very attached because it has been passed down from generation to

generation. The same spirit can also be seen in the Universal Declaration of Human Rights (UDHR) which discusses marriage. Article 16 which reads "1) Men and women who are adults, without restrictions on nationality, nationality or religion, have the right to marry and to form a family. They have the same rights in matters of marriage, during marriage and at the time of divorce. (2) Marriage can only be carried out based on the free choice and full consent of both bride and groom. (3) The family is a natural and fundamental unit of society and is entitled to protection from society and the State." So between QS. al-Baqarah [2]: 221 and QS. An-Nur [24]: 32 with the Universal Declaration of Human Rights (UDHR) article 16 has the same values and principles that every human being, both men and women, have the right to marry and build a harmonious family.

2. *Raqabah and Riqab*

In terms of *raqabah* and *riqab*, slaves are symbolized as valuables that must be paid for, in the sense that they must be freed or freed. All the verses in this term talk about how to free slaves. In order of *nuzul* (the order in which verses are revealed), the first verse to be revealed is QS. al-Balad [90]: 13. In this verse the term used is *raqabah* and talks about the motivation to free slaves.

In an effort to eliminate the slavery system, the Qur'an provides several solutions so that slaves can be freed, among others: First, QS. An-Nisa [4]: 92 freed a slave by making him an atonement for murder. Second, QS. Al-Maidah [5]: 89 frees a slave by making him an atonement for an oath. Third, QS. al-Mujadilah [58]: 3 freeing a slave by making him an atonement for *zihar*. Fourth, QS. Al-Baqarah [2]: 177 free one or many slaves by making them a good deed. Fifth, QS. At-Taubah [9]: 60 freed one or many slaves by making them one of the groups entitled to receive *zakat* property (*mustahiq*).

From beginning to end, the Qur'an talks about slavery and its main mission is to free humans from the trap of slavery. This main mission is a form of confirmation that Islam does not justify judging someone based on their physical appearance, wealth or social status. All humans are brothers and sisters who have the same position in the eyes of Allah, the only difference is the level of faith and piety. The same mission is also contained in the Universal Declaration of Human Rights (UDHR), which expressly prohibits slavery, as stated in article 4 which reads "No one shall be enslaved or held in servitude; serfdom and the slave trade in any form must be prohibited." Apart from that, articles 1, 2, 3 and 30 generally state that everyone has the right to freedom and equality.

However, the freedom contained in this declaration has no clear limits. It is as if the freedom mentioned in various articles frees people to do various things without being prohibited or prevented. So that this form of prohibition on someone's freedom is a violation of human rights. This can be understood because the source of this declaration is secular understanding. Meanwhile, the freedom that the Qur'an means is freedom that still has limits. Humans being free from the trap of slavery does not mean that they are free to do whatever they please, but it is regulated by Islamic religious norms.

Until between QS. al-Balad [90]: 13, QS. An-Nisa [4]: 92, QS. Al-Maidah [5]: 89, QS. al-Mujadilah [58]: 3, QS. Al-Baqarah [2]: 177, and QS. At-Taubah [9]: 60 with the Universal Declaration of Human Rights (UDHR) article 1, article 2, article 3 and Article 30 have the same value connection and principle that every human being, both male and female, is entitled to freedom and equality in live life

3. *Ma Malakat Ayman*

In general, the spirit of the Qur'an in speaking about slavery in terms of *ma malakat ayman* is good treatment of slaves. This can be understood based on the slave symbol in this term, so that it can be grouped into, among others: *halal biological distributor* symbol, *marriageable companion* symbols, symbols of humans who have rights. The verses that show the symbol of slaves as *halal biological distributors* are QS. An-Nisa [4]: 3, 24, QS. Al-Mu'min [23]: 6, QS. Al-Ma'rrij [70]: 30. and QS. Al-Ahzab [33]: 50, 52. All these verses talk about the ability of masters to channel their biological needs with female slaves they owned at that time, whereas nowadays the legal biological distribution can only be done within the bonds of marriage, so the practice of the verses. This verse is no longer relevant if it is linked to the Universal Declaration of Human Rights.

The verse relating to the symbol of a slave as a companion who is permitted to marry is QS. An-Nisa [4]: 25. In QS. An-Nisa [4]: 25 female slaves who are allowed to marry are female slaves belonging to other people, not their own slaves; the ability to marry female slaves in this verse is limited in the context if they are worried about committing adultery, do not have the ability to marry free women and slaves the woman

he marries must be a believer. As for being patient, refraining from marrying a female slave was more important because children born from marrying a female slave automatically had the status of slaves. Even though the spirit of Islam is to abolish slavery. The same spirit can also be seen in the Universal Declaration of Human Rights (UDHR), which discusses marriage. Article 16 generally provides freedom for men and women to marry (Pathania, 2017).

However, the freedom in this article is very broad and extreme, without fear of being limited by anything, including religious differences. In article 16 it can be understood that anyone can marry any person and from any religion as long as the man and woman love each other and agree to marry. Meanwhile in QS. An-Nisa [4]: 25 men who will marry female slaves are limited and must fulfill several conditions, one of which is that female slaves must be believers. So between QS. An-Nisa [4]: 25 and the Universal Declaration of Human Rights (UDHR) article 16 have different values and principles. However, it is limited to every human being, both men and women have the right to marry (Petersen, 2020).

There are several rights related to this, including: First, every human being has the right to receive good treatment from other people; this is as stated in the QS. An-Nisa [4]: 36. This is also stated in the Universal Declaration of Human Rights Article 5, which states, "No one shall be tortured or treated cruelly, subjected to inhumane treatment or punishment or insulted." Second, the right to protect one's private parts and honor. As mentioned in QS. An-Nur [24]: 31, 33, and QS. Al-Ahzab [33]: 55. This is also one of the focuses contained in the Universal Declaration of Human Rights, Article 12, which generally states that everyone has their own right to privacy and it is not permissible to damage the honor of other people. Third, rights in the form of freedom, ownership of property and honor. This can be understood in QS. An-Nur [24]: 33, QS. An-Nahl [16]: 71 and QS. Ar-Rum [30]: 28. The same spirit is also contained in the Universal Declaration of Human Rights Articles 1, 2, 3 and 30 which generally discuss the right to freedom. Then, article 17 regulates that every person has the right to own personal or group property, and is not permitted to confiscate other people's property. Then, regarding maintaining human honor, it is stated in Article 12 that everyone is prohibited from damaging the honor of others. So it can be understood that the verses relating to rights in the term *ma malakat ayman* and the articles in the Universal Declaration of Human Rights have the same values and principles that every human being has the same right to be treated well.

CONCLUSION

The symbol of slavery in the Qur'an is found in the words *abdun*, *amah*, *raqabah* and *ma malakat ayman*. After analyzing Roland Barthes' semiotics, it was obtained that analysis of the denotational meaning of the words *abdun*, *amah*, *raqabah* and *ma malakat ayman* shows that these four words have the same meaning, namely slave. Analyzing the meaning of the connotation, it was found that the symbol of *abdun* as a slave is a symbol of a person who has rights and obligations. Likewise, the symbol of *amah* as a slave has rights and obligations. Meanwhile, the *raqabah* and *riqab* symbols as slaves are symbols of valuables that must be paid (freed). There are several types of *ma malakat ayman* symbols as slaves, namely symbols of humans who have rights, and symbols of halal biological agents. In general, the context in which the Qur'an talks about slaves as *abdun* and *amah* is talking about the spirit to elevate the status of slaves. Meanwhile, in terms of *raqabah* and *riqab*, it is the spirit to liberate and liberate people from the trap of slavery. The term *ma malakat ayman* speaks of enthusiasm for the good treatment of slaves. The connection between the verses on slavery and the Universal Declaration of Human Rights is that both of them have the same enthusiasm to abolish and eliminate slavery on earth.

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