

Citizens' Rights and Obligations under Islamic Law

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Abstract: This article examines the framework of citizens' rights and obligations under Islamic law, focusing on its principles of justice, equality, and humanity. It explores the diverse categories of individuals within an Islamic state, including Muslims, non-Muslims (dhimmis), foreign residents, and slaves. The study highlights the balanced approach of Islamic law in safeguarding personal freedoms, property rights, and religious practices while assigning duties such as adherence to Sharia and societal obligations. Particular attention is given to the distinction between divine rights (haqqullah) and individual rights (haqqul abd), as well as the obligations of obedience to rulers and defense of the faith. The article also discusses the legal provisions for non-Muslims, including their autonomy and financial contributions (jizya and kharaj), and the humane treatment and emancipation of slaves as integral aspects of Islamic law. The findings demonstrate that Islamic law provides a comprehensive legal framework grounded in ethical principles, ensuring the dignity and security of all members of society, regardless of their faith or social status.

Keywords: Islamic law, citizens' rights, obligations, dhimmis, Sharia, equality, property rights, emancipation, social justice.

The population of the Arab Caliphate was composed of several social and economic strata: the ruling elite, including the head of state and high-ranking officials, state employees, military personnel, Muslim scholars (Sayyids, Khojas, Eshons, Shaykhs, Mullas, and others), large landowners, farmers, nomadic herders, artisans, merchants, and slaves.

The population of the Caliphate was ethnically divided into two major groups: Arabs and others, including Persians, Jews, Tajiks, Turks, Tatars, Turkmens, Uyghurs, Uzbeks, Kazakhs, Kyrgyz, and others. Compared to other ethnic groups, Arabs enjoyed significant privileges: they were granted land from conquered territories, formed the majority of state employees, and were provided with various tax exemptions.

In terms of legal status, the population of the Caliphate was divided into Muslims and non-Muslims, with their legal status determined based on religious beliefs. This distinction led to significant differences in the rights and obligations of individuals belonging to these groups.

Muslims were considered full-fledged citizens of the state. Their legal status was not influenced by their nationality, race, or role in socio-political life. They were regarded as equals before the law and the state. Muslims were referred to as the unified community, *Ummah al-Islamiyah*, and ensuring and protecting the rights and interests of every member, both within the country and abroad, was one of the primary responsibilities of the Islamic state.

According to Islamic teachings, a person who learns and adheres to the rulings of Sharia, performs the acts commanded by it, and avoids the prohibited acts, is considered a believer-Muslim (*Mu'min-Muslim*)¹. Every individual who follows this principle automatically becomes a believer-Muslim without the need for additional registration or formal acknowledgment.

¹ Қаранг: Аҳмад Ходий Мақсудий. Шаръий ҳукмлар тўплами. Т: 1990. Б.2.

In Islamic law, special attention is given to the rights and obligations of Muslims, with their legal foundations deeply rooted in the Quran and the Hadiths of Prophet Muhammad. Matters concerning the rights and obligations of Muslims are resolved using *ijma* (consensus), *qiyas* (analogical reasoning), and supplementary sources of Islamic law.

Before discussing the rights and obligations of believer-Muslims in Islamic law, two key issues must be clarified:

1. **The Concept of Believer (*Mu'min*) and Muslim:** Linguistically, the term *Mu'min* means "one who believes" or "a person of faith." During the early Islamic period, *Mu'min* referred to a member of the Madinah community. A person who fully adhered to Sharia principles was called *Muslim*, meaning "one who submits to Allah." Over time, the terms *Muslim* and *Mu'min* came to hold the same meaning, referring collectively to Muslims. However, scholars have debated the criteria for considering someone a believer-Muslim.

- **Sunni Perspective (*Ahl as-Sunnah wal-Jama'ah*):** A believer-Muslim is defined as someone who has faith in their heart (*aqal bil-qalb*), openly declares their faith (*iqrar*), and performs righteous deeds with sincere intent.
- **Murji'ah Theologians:** They hold that a person is a believer-Muslim as long as they have faith in their heart and openly declare their belief, even if they do not perform righteous deeds.

These differing interpretations of a believer-Muslim have been widely recognized by various Islamic sects and schools of thought².

2. **The Issue of Muslim Rights:** Scholars differ in their perspectives on the existence and scope of human rights within Islamic law. Professor Z.M. Islamov argues that Islamic law does not recognize the concept of individual human rights, asserting that all rights belong solely to Allah. According to this view, Muslims only have obligations and privileges rather than rights. However, this interpretation is not universally accepted.

Experts emphasize that the word *haq* (right) in Arabic is the plural form of *haqq*, which carries various meanings, including "property," "right," "justice," and "religion." In Uzbek, the term *haq* is more narrowly understood as referring to ownership, entitlement, or wages, but in Islamic jurisprudence, *haq* aligns closely with the modern concept of legal rights.

Islamic legal terminology further distinguishes between *haqqul abd* (the rights of the individual) and *haqqul ummah* (the rights of the community). Thus, *haq* in its broadest sense encompasses both individual and collective rights, underscoring its comprehensive nature within Islamic law.³

In Islamic law, the terms *haqqul abd* (the rights of the individual) and *haqqul ummah* (the rights of the community) are used to differentiate between subjective and objective rights. Both terms derive from the root word *haq*, which refers to "right" or "justice," and they are applied appropriately in various contexts. For instance, in Arabic, terms like *haqqul hayat* (the right to life), *haqqul amal* (the right to work), and *haqqul zawaj* (the right to marry) emphasize the diverse application of the word *haq*⁴.

According to Professor A.S. Juzjani in his book *Lessons from the History of Fiqh*, the concept of *haq* is defined as "something established for an individual in every respect and specific to them." Scholars of Islamic law identify four key pillars for every right:

1. **Masabbul-Haq:** The subject or object of the right, such as property, benefit, an action to perform, or an action to abstain from.

² Ислом энциклопедияси, Б.178.

³ Шарипов Б. Ҳақ ва ҳуқуқ: Қонун ҳимоясида. 2003. 3-сон, Б.35.

⁴ Қаранг: Ўша жойда.

2. The Holder of the Right: The individual or entity entitled to the right.
3. The Obligor: The person or entity responsible for fulfilling the right.
4. Legitimacy of the Right: Its legitimacy as determined by the foundational principles of Sharia law.

From the perspective of the rights holder (the subject of the right), Islamic jurisprudence categorizes rights into two major groups:

1. Haqqullah: Divine rights, which pertain to the rights of society as a whole and are therefore considered public rights. These encompass broader societal and collective interests, such as zakat (charity) and the enforcement of punishments.
2. Haqqul Abd: Individual or private rights, which include personal interactions and civil matters, such as contracts, family relations, and property disputes.

These categories illustrate how Islamic law addresses both collective societal interests and the individual rights of people, maintaining a balance between the two.⁵

Abdulwahab Hallaf, in his work *Ilmu Usul al-Fiqh wa Khulasat al-Tashri al-Islami*, categorizes rights as follows:

Purely Divine Rights: These include collective societal rights, such as punishments (hudud) and zakat (almsgiving).

Purely Human Rights: These refer to private or individual rights, such as personal contracts and ownership.

Combined Rights with Divine Priority: For example, the punishment for qadhf (false accusation of adultery). Even if the accused person forgives the accuser, the crime cannot be pardoned from the perspective of haqqullah (Allah's right).

Combined Rights with Human Priority: For instance, the right to qisas (retribution). In such cases, the heirs of the deceased have the right to forgive the murderer⁶.

Under Islamic law, every Muslim enjoys certain rights which are explicitly outlined and guaranteed by relevant legal sources. These rights are diverse, firmly rooted in foundational Islamic jurisprudence, and their enforcement is ensured by the state.

Islamic sources emphasize the dignity of humans as the crown of creation. As mentioned in Surah Al-Isra' (17:70): "We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."

Every Muslim has the right to life under Islamic law, and no one has the right to violate this sanctity. Any violation is met with appropriate punishment. As stated in Surah Al-Ma'idah (5:32): "Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely." Similarly, Surah An-Nisa (4:29) states: "...Do not kill yourselves [or one another]." And in verse 30: "And whoever does that in aggression and injustice—then We will drive him into a Fire. And that, for Allah, is [always] easy."

According to Islamic law, all humans are considered inherently equal regardless of their nationality, origin, gender, language, or skin color. Differences among people are based on their faith and piety.

⁵Жузжоний А.Ш Ислом ҳуқуқшунослиги, Ҳанафий мазҳаби ва Ўрта Осиё фикҳлари. Т.: "Тошкент Ислом Университети" нашриёти, 2002 – Б. 42-44.

⁶Ўша манба, Б.44

In *Surah Al-Hujurat* (49:13), the Quran states:

“O mankind, We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”

The Prophet Muhammad (peace be upon him) reinforced this principle in a hadith, saying: “An Arab has no superiority over a non-Arab, nor does a non-Arab have superiority over an Arab; a white person has no superiority over a black person, nor does a black person have superiority over a white person—except by piety.”

In another hadith, the Prophet emphasized equality before the law, regardless of an individual's status. He said: “By Allah, if Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand.”

Islamic law grants every individual the right to be free and dignified. A hadith states: “Every newborn is born in a state of pure nature (fitrah).”

The second caliph, Umar ibn Khattab, famously rebuked Amr ibn Al-As, the governor of Egypt, when he sought to enslave free-born people, saying:

“Since when have you enslaved people when their mothers gave birth to them as free individuals?”

Islamic sources also place significant emphasis on freedom of religion. In *Surah Yunus* (10:99), Allah says to the Prophet Muhammad:

“And had your Lord willed, those on earth would have believed—all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?”

In *Surah Al-Kafirun* (109:1-6), the Quran declares:

“Say, ‘O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. For you is your religion, and for me is my religion.’”

Moreover, *Surah Al-Baqarah* (2:256) explicitly states:

“There is no compulsion in religion.” These principles illustrate the emphasis of Islamic law on equality, freedom, and the protection of human dignity.

In Islamic law, every Muslim has the right to freedom of thought and expression. The Quran emphasizes this in *Surah Al-Anfal* (8:22):

"Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason."

Caliph Umar ibn Khattab exemplified this principle when he said from the pulpit: "If you see me make a mistake, correct me!"

Property Rights:

Islamic law recognizes the right to own property. This is reinforced in *Surah Aal-e-Imran* (3:14): "Beautified for people is the love of that which they desire—of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life..."

Ownership can be acquired through personal effort, trade, agriculture, craftsmanship, partnership activities, reclaiming unused land, hunting animals, utilizing natural resources, inheritance, and gifts. Numerous hadiths of Prophet Muhammad provide further guidance on lawful acquisition and ownership of property.

Right to Education:

Islamic law grants both men and women the right to seek knowledge. The Quran states in *Surah Al-Mujadila* (58:11): "Allah will raise those who have believed among you and those who were given knowledge, by degrees."

The Prophet Muhammad said: "Seeking knowledge is an obligation upon every Muslim, male and female."

In another hadith, he declared: "Whoever treads a path in search of knowledge, Allah makes the path to Paradise easy for him."

He also emphasized the significance of knowledge, comparing a knowledgeable person's single day of worship to 40 years of worship by one without knowledge. Teaching and sharing knowledge are also highly praised, as all living beings seek forgiveness for such individuals.

Right to Work and Livelihood:

Islamic law acknowledges the right to work and engage in any lawful profession or trade. *Surah At-Tawbah* (9:105) states:

"And say, 'Do [as you will], for Allah will see your deeds, and so will His Messenger and the believers; and you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'"

Surah Al-Mu'minun (23:51) addresses the prophets:

"O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing."

The Quran also highlights the virtue of lawful labor in *Surah Al-Mulk* (67:15): "It is He who made the earth tame for you—so walk among its slopes and eat of His provision."

The Prophet Muhammad said: "The most virtuous earnings are those gained by one's own hands." He also remarked: "Indeed, Allah loves a laborer and dislikes an idle person."

These teachings highlight the balance in Islamic law, which upholds intellectual freedom, economic independence, and social justice as fundamental rights for all Muslims.

Right to Property:

Islamic law guarantees the sanctity of property for every Muslim. This right is affirmed in *Surah Al-Baqarah* (2:168): "O mankind, eat from whatever is on earth [that is] lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Additionally, in verse 172 of the same chapter: "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."

The Prophet Muhammad (peace be upon him) emphasized the seriousness of violating property rights, stating: "Whoever unlawfully takes someone else's land, Allah will place a collar around his neck made from that land on the Day of Judgment." "Whoever steals is not one of us." "If someone seizes the right of another Muslim intentionally, Allah will make Paradise forbidden for him and Hell obligatory."

Right to Marriage:

Marriage is considered a natural and fundamental right under Islamic law. It is strongly encouraged for both men and women. Islam disapproves of remaining unmarried if one has the means to marry. The Prophet Muhammad said:

"Whoever marries has completed half of their faith; let them fear Allah regarding the remaining half." "No house has been built in Islam that is more beloved to Allah than marriage." "Marriage is part of my Sunnah. Whoever does not follow my Sunnah is not from me." "If someone has the means to marry but does not, they are not one of us." "Seek sustenance and provision through marriage." "O youth, marry, and avoid fornication. For indeed, fornication removes faith from your heart." "The

two rakats prayed by a married person are better than the night prayer and fasting of an unmarried person."

"Among the dead, the worst are those who die unmarried."⁷

Right to Privacy and Personal Security:

Islamic law recognizes and protects the privacy and personal security of individuals and their homes. This is highlighted in *Surah Al-Hujurat* (49:11):

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. Nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent—then it is those who are the wrongdoers."

In *Surah Al-Ahzab* (33:58): "And those who harm believing men and women for [something] other than what they earned have certainly borne upon themselves a slander and manifest sin."

In *Surah An-Nur* (24:27): "O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded."

The Prophet Muhammad further reinforced this principle, stating:

"If someone enters another's house without permission and the owners gouge out their eyes, there will be no penalty or retribution for them."

Right to Residence and Asylum:

Islamic law guarantees Muslims the right to reside wherever they choose and to offer asylum to others. This is emphasized in *Surah Al-Mulk* (67:15):

"It is He who made the earth tame for you—so walk among its slopes and eat of His provision."

Additionally, in *Surah Al-Ahzab* (33:27), the Quran states:

"And He caused you to inherit their land, their homes, their properties, and a land which you have not trodden."

In *Surah At-Tawbah* (9:6), Allah commands:

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety."

Obligations of Muslims:

While rights are provided and guaranteed under Islamic law, Muslims are also assigned certain obligations. The primary obligation of every Muslim is to believe in Allah and His Messenger Muhammad, and to obey them. This is emphasized in *Surah Al-Hadid* (57:7): "Believe in Allah and His Messenger and spend [in the way of Allah] out of that in which He has made you successors."

Similarly, in *Surah An-Nur* (24:59): "O you who have believed, obey Allah and obey the Messenger."

The Prophet Muhammad reinforced this obligation, stating:

"Whoever disobeys me has disobeyed Allah."

"Obey Allah and obey His Messenger."

⁷ Мақсудхўжа ибн Мансурхўжа. Мажмаъ ул-мақсуд ёки мухтасар ул-Виқоянинг ўзбекча шарҳи. Ж.1. Т.: "Адолат", 1996.-Б.440-441.

These principles reflect the balance in Islamic law between the rights granted to individuals and the responsibilities they must fulfill in adherence to their faith.

These principles underscore the importance Islam places on safeguarding property, encouraging family life through marriage, and ensuring personal and residential privacy.

Obligations of Muslims under Islamic Law:

One of the fundamental obligations of Muslims is to refrain from actions prohibited by Allah and to perform those commanded by Him. This entails recognizing and adhering to Sharia and implementing its norms consistently in daily life. These obligations include performing prayers, fasting, undertaking Hajj if possible, paying zakat, giving charity, avoiding associating partners with Allah, and refraining from harming others' lives, health, or property.

The Quran highlights these obligations in various verses:

- *Surah An-Nur* (24:56): "Establish prayer and give zakat and obey the Messenger that you may receive mercy."
- *Surah Al-Hadid* (57:7): "Believe in Allah and His Messenger and spend [in the way of Allah] out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward."
- *Surah Al-Ma'idah* (5:48): "To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good."
- *Surah Al-A'raf* (7:36): "But those who deny Our verses and are arrogant toward them—those are the companions of the Fire; they will abide therein eternally."
- *Surah Al-A'raf* (7:40): "Indeed, those who deny Our verses and are arrogant toward them—the gates of heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle."

The Prophet Muhammad also emphasized these duties:

"I have been commanded to fight people until they testify that there is no deity but Allah and that Muhammad is His Messenger, establish prayer, and pay zakat. If they do so, they will have protection for their lives and property."

Additionally, zakat plays a crucial role in wealth distribution. The Prophet stated: "Allah has obligated the wealthy among Muslims to give from their wealth an amount sufficient to alleviate the poverty of the poor."

"If a nation refrains from giving zakat, it is as though they have denied rainfall from the heavens."

Obedience to Leaders:

Another significant obligation is to obey leaders and rulers from among the Muslim community. This is enshrined in *Surah An-Nisa* (4:59):

"O you who have believed, obey Allah and obey the Messenger and those in authority among you."

The Prophet reinforced this principle: "Obey your leaders."

"Whoever disobeys their leader has disobeyed me."

Defense of Faith and Homeland:

Protecting religion and the homeland from aggression is another critical responsibility for Muslims, as mandated by Islamic law. Muslims are encouraged to uphold these obligations as part of their faith, contributing to the well-being of their community and the fulfillment of divine commands.

Legal Status, Rights, and Obligations of Non-Muslims in an Islamic State: In Islamic states, non-Muslims constituted a segment of the population, and Islamic law paid special attention to their legal status, rights, and obligations. These individuals were referred to as *Ahl al-Dhimma*—protected people—comprising Christians, Jews, and Sabians (worshippers of celestial bodies).

The Quran addresses their status in *Surah Al-Ma'idah* (5:68-69):

"Say: O People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people."

"Indeed, those who have believed and those who were Jews or Sabians or Christians—those [among them] who believed in Allah and the Last Day and did righteousness—no fear will there be concerning them, nor will they grieve."

Rights of Dhimmis:

Non-Muslims under Islamic rule were granted the following rights:

- Freedom to practice their religion and adhere to their customs.
- Ownership of property, including homes and possessions.
- The right to work and engage in any profession or trade.
- Access to education and the ability to establish families through marriage.
- Protection of their lives, property, and personal security by the Islamic state.

The Prophet Muhammad emphasized the protection of *dhimmis* with statements such as: "Whoever kills a person under the covenant (dhimmi) shall not even smell the fragrance of Paradise." "Whoever oppresses a non-Muslim under the covenant or violates their rights, burdens them beyond their capacity, or takes anything from them without their consent, I will be their advocate on the Day of Judgment."

Autonomy of Dhimmis:

Non-Muslims were governed internally by their religious leaders and laws. Disputes, punishments, and community matters were managed within their religious and customary frameworks. The leaders of these communities held the authority to enforce these rules.

Obligations of Dhimmis:

In exchange for protection and rights, non-Muslims were required to pay specific taxes:

- **Land Tax (*Kharaj*):** A levy on the lands owned by non-Muslims.
- **Poll Tax (*Jizya*):** A personal tax collected from adult male non-Muslims capable of paying it.

The Prophet Muhammad outlined the conditions of *jizya*:

"Jizya is to be taken only from the People of the Book." **He further advised:** "I charge you to fulfill the covenant with the non-Muslim people under protection. Their property and lives are under the responsibility of Allah and His Messenger. The jizya they pay is for the sustenance of their children."

Through this system, Islamic law maintained a balance between granting rights and imposing duties on non-Muslim communities, ensuring harmony and protection within a diverse society.⁸

Obligations and Rights of Dhimmis under Islamic Law:

In the Islamic state, *dhimmis* (non-Muslims under protection) were required to adhere to the general laws and regulations established by the state and to obey Muslim rulers and officials. Certain restrictions were imposed on *dhimmis*, such as the prohibition of owning weapons. Additionally, they were mandated to wear distinctive clothing to differentiate them from Muslims.

Legal Sources for Dhimmi Rights and Obligations:

The Quran and Hadiths, along with treaties concluded between Prophet Muhammad and Jewish tribes, as well as agreements between Caliph Umar ibn Khattab and Christian communities, served as critical legal sources in defining the rights and duties of *dhimmis*.

The Pact of Umar: The agreement between Caliph Umar ibn Khattab and the Christians of Jerusalem is one such significant legal document. It stipulates:

- **Protection of Life and Property:** Umar guaranteed the safety of their "lives, wealth, churches, crosses, the sick, and the healthy, as well as all members of their community."
- **Preservation of Churches:** Their churches would neither be taken over as residences nor destroyed. The contents of their churches, crosses, and possessions would remain intact.
- **Prohibition of Harm:** No harm would come to them, and no one from among them would be forced to live with Jews in Jerusalem.
- **Obligation to Pay Jizya:** The Christian inhabitants of Jerusalem were required to pay *jizya* (a poll tax) similar to the arrangement with the people of Mada'in.
- **Eviction of Byzantines and Bandits:** It was the responsibility of the Christians to remove the Byzantines (Romans) and bandits from their territory.
- **Freedom of Movement:** Those who chose to leave Jerusalem could do so with their lives and possessions intact, enjoying protection until they reached their destination. Those who stayed would continue to live under the protection of the Islamic state, provided they paid the *jizya*.
- **Harvest Protection:** The inhabitants of Jerusalem would not be taxed on their harvests until they had gathered them fully.
- **Guarantees of Safety:** The pact concluded with the Christians of Jerusalem was declared to be under the covenant of Allah, His Messenger, the caliphs, and the believers, provided the Christians fulfilled their obligations.

This agreement exemplifies the balance between the obligations and protections afforded to *dhimmis* in an Islamic state, ensuring their security and autonomy while requiring their compliance with specific conditions like the payment of *jizya*.⁹

Legal Status of Non-Muslim Foreigners and Slaves under Islamic Law:

Non-Muslim foreigners residing in an Islamic state for any reason were granted certain rights and subjected to specific obligations as outlined by Islamic law. Their obligations included:

- Compliance with the political and legal regulations of the state.

⁸ Абу Абдуллох Муҳаммад ибн Исмоил ал-Бухорий. Ҳадис. Ал-Жомий ас-Саҳиҳ(Ишонарли тўплам). Т.: "Қомуслар Бош таҳририёти", 1996.-Б. 346-349.

⁹ Аҳднома матни олинди: Ислом. Энциклопедия. Б.94.

- Obedience to the authorities and officials.
- Payment of taxes designated for them.

Non-Muslim foreigners were permitted to engage in civil legal relations, such as trade, performing jobs, leasing, and using others' services for compensation. Their lives, property, personal security, and residence were protected by the Islamic state.

Slaves formed a segment of the population in Islamic states and were employed in household work, military formations, and battles. Consequently, Islamic law addressed their legal status extensively.

According to Islamic teachings, no one is born a slave; every person is born free, and all humans are considered equal regardless of their skin color, social origin, or nationality, as they descend from a common ancestor.

The primary cause of enslavement was war, where the victorious side took soldiers of the defeated side as captives. However, slavery was not perpetual, and slaves were entitled to humane treatment.

The Prophet Muhammad emphasized: "Your slaves are your brothers. Allah has placed them under your authority. If He had willed, He could have made you subordinate to them. So feed them from what you eat and clothe them with what you wear."

Islam viewed the emancipation of slaves as a virtuous act and a means of expiating sins. The Prophet Muhammad said: "Whoever frees a slave, Allah will free a part of them from Hellfire for each part of the slave freed."

Under Islamic law, a slave could be freed through several mechanisms:

- **Mutual Agreement:** A slave and their master could agree on a price for their freedom.
- **Conditional Freedom:** If a master declared, "You are free upon my death," the slave would automatically be freed after the master's death.
- **Child of a Slave Woman:** If a slave woman bore her master's child, she and the child would gain freedom.
- **Inherited Freedom:** A relative enslaved by a family member would be freed automatically.

Islamic law strictly prohibited cruelty towards slaves. It was forbidden to oppress, torture, or demand tasks beyond a slave's capacity. The Prophet Muhammad stated: "Whoever slaps or beats their slave, the expiation for that act is to free the slave." "Do not demand from your slave tasks they cannot perform."

Slaves had rights under Islamic law, including:

- **Right to Life:** Slaves were entitled to humane treatment and protection.
- **Right to Marriage:** Slaves could marry with the consent of their master.
- **Right to Family:** They could have children and raise them.
- **Right to Work:** With the master's authorization, slaves could participate in civil legal activities, such as trade, leasing, or providing services.

If a slave caused material harm during such activities, the master was responsible for compensating the damage. However, if a slave committed a crime, they were held personally accountable.

Islamic law dedicated significant attention to the rights and obligations of citizens, including non-Muslims and slaves. A robust legal framework was established to ensure these rights and enforce responsibilities. The rules concerning rights and obligations embodied the principles of humanity,

justice, fairness, and legality, creating a system focused on maintaining social harmony and individual dignity.

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