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**Mā Malakat Aymān in the Context of Returning to the Ontological Understanding
of Chastity**

İnsanın Ontolojik İffet Anlayışına Dönüşü Bağlamında Mā Meleket Eymān

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Abstract

The Qur'ân is an address/book that the forms of its age are formed in it. The mind-structor language (in the sense of educating minds) of the Qur'ân reflects the phenomena of the society in which the revelation was descended and then attributes a divine value to this situation. With the series of these values it has uploaded, it gradually achieves the relevant subject to its goal. In order to realize the ideal society aimed by the divine word(kalâm), this moral corruption that marginalized people had to be eliminated in the Meccan Arab society, where many distorted relationships were counted as "marriage" and concubines were forced into prostitution. However, it was not possible to eliminate all these distortions at once. Therefore, the Qur'ân followed a gradual path for the establishment of the society which is aimed. The phrase "mâ malakat aymân (what you have under your hands)", which is our subject, has generally been handled with a fragmentary approach in the historical process without considering the process of "nuzûl" (descent of verses) and the "tadrîj" (graduality) required by that process. In particular, problems arose about how to understand the verses in the relevant Makki Sûrahs, and as a result, it was discussed whether or not to have intercourse with concubines without marriage. In this article, first of all, the situation of slaves and concubines in the pre-Islamic period will be mentioned, and then the perception of chastity, adultery and nikâh (marriage) will be examined. Afterward, how the expression of "mâ malakat aymân" in the Meccan verses should be understood, what kind of changes happen in the meaning of Madinan verses which are in the same topic with the gradual method will be discussed. Also, it will dwell on the moral construction which has been achieved by revelation thanks to this method. With this point, the article differs from similar studies and discusses the topic from a different perspective. Additionally, what the comprehension of the expression "mâ malakat aymân" might be today is among the issues that will be discussed. Finally, the final idea of the Qur'ân on the subject will be tried to be revealed within the framework of its integrity.

Keywords: Tafsîr, Fıtrat, Chastity, Mâ malakat aymân, Nikâh, Marriage.

Öz

Kur'ân, kendi çağının formlarının kendisinde teşekkül ettiği bir hitap / kitaptır. Kur'ân'ın inşa edici dili, vahyin nâzil olduğu toplumsal vasattaki olguları yansıtmakta ve akabinde bu duruma bir ilahî değer yüklemektedir. Yüklediği bu değerler silsilesiyle de ilgili konuyu aşamalı olarak hedefine ulaştırmaktadır. İlahî kelâm tarafından hedeflenen ideal toplumun gerçekleştirilebilmesi için birçok çarpık ilişkinin "nikâh"tan sayıldığı, cariyelerin fuhşa zorlandığı Mekke Arap toplumunda, insanı ötekileştiren bu ahlâkî yozlaşmanın ortadan kaldırılması gerekiyordu. Fakat bütün bu çarpıklıkların bir çırpıda ortadan kaldırılması mümkün değildi. Bundan ötürü Kur'ân, hedeflemiş olduğu toplumun tesisi için tedrici bir yol izlemiştir. Konumuz olan "mâ meleket aymân (ellerinizin altında sahip olduklarınızı)" ifadesi, tarihsel süreçte genellikle nuzûl seyri ve o seyrin gerektirdiği tedrici dikkate alınmaksızın parçacı bir yaklaşımla ele alınmıştır. Özellikle Mekki surelerdeki konuyla ilgili ayetlerin nasıl anlaşılması gerektiği hususunda müşküller ortaya çıkmış, bunun sonucunda da cariyelerle nikâhsız birliktelik gerçekleştirilip gerçekleştirilemeyeceği tartışılmıştır. Bu makalede, öncelikle cahiliye dönemindeki kölelerin ve cariyelerin durumuna değinilecek, ardından mezkûr dönemin iffet, zina ve nikâh algısı irdelenecektir. Daha sonra "mâ meleket aymân" ifadesinin yer aldığı Mekki ayetlerin nasıl anlaşılması gerektiği, tedrici bir yöntemle aynı konudaki Medenî ayetlerin anlamında nasıl bir değişiklik meydana geldiği ve bu yöntem sayesinde ilahî vahyin gerçekleştirdiği ahlâkî inşa üzerinde durulacaktır. Bu yönüyle çalışma, benzer çalışmalardan ayrılmakta ve konuyu farklı bir bakış açısıyla ele almaktadır. Ayrıca, günümüzde "mâ meleket aymân" ifadesinin kapsamının neler olabileceği değinilecek hususlar arasındadır. Son olarak Kur'an'ın konu hakkındaki nihai fikri, bütünselliği çerçevesinde ortaya konmaya çalışılacaktır.

Anahtar Kelimeler: Tefsir, Fıtrat, İffet, Mâ meleket aymân, Nikah, Evlilik.

Introduction

The thought that there is no power worthy of being worshiped other than Allah, sees man as the most precious creature after his creator, accepts living in taqwa as the only means of superiority among people, and thus restored the lost honor and dignity to man.¹ In this direction,

¹ Seyyid Abdüllatif, *Kur'ân'ın Zibni İnşası* (İstanbul: Pınar Yayınları, 2010), 32.

the Qur'ān states that all human beings are born free, that femininity and masculinity are only clothes², that both were created from a single essence³, and superiority will only be achieved through taqwā (a person always feels himself in the presence of Allah and does his actions with this awareness)⁴ and declared that absolute obedience can only be to Allah. Allah has declared that marriage which provides tranquility between spouses⁵, is the only way suitable thing for the fitrah (nature) of men and women. As a matter of fact, the teachings of all prophets are to activate, educate and turn the fitrī/innate feelings of people who deviate from their original fitra (the features in their creation) to their pure state. What they offer to people is what human nature desires.⁶ Undoubtedly, chastity, which is one of the human values, has a core in the creation of man. Humanity also depends on accepting his/her nature and not acting against it. So, feelings that tend to virtue and morality are present in human nature.⁷

In order to realize the ideal society aimed by the Qur'ān, this moral corruption that marginalized people had to be eliminated in the Meccan Arab society, where many distorted relationships were counted as "marriage" and concubines were forced into prostitution. However, it was not possible to eliminate all these distortions at once. Therefore, the Qur'ān followed a gradual path (تَدْرِجِيًّا)⁸ for the establishment of the society it targeted. First of all, it tried to save people and society from their old mistakes, and then it built its own principles and tenets.⁹ In an environment where slaves and concubines were bought and sold as al-māl al-mutaqawwim¹⁰ and concubines were seen as sexual commodities, the divine word, which wanted to engrave the basic moral principles of Islam in the minds of people in terms of male-female relations and human rights, followed a gradual way in terms of returning to ontological chastity. For example, in Sūrah al-Isrā, which was revealed in Mecca, "do not approach adultery"¹¹ was commanded, and in the ongoing process, what kind of relationship would be adultery was explained one by one. Because, many types of relationships that are considered as marriage in the environment of nuzūl (in the society where the verses are revealed) but do not have a marriage contract (offer, acceptance, mahr) found their answer as adultery in the sight of Allah. Thus, the prohibition of adultery,

² See. al-A' rāf 7/26.

³ See. al-A' rāf 7/89.

⁴ See. al-Hujurāt 49/13.

⁵ See. al-Rūm 30/21.

⁶ Ayetullah Murtaza Mutahharī, *Fitrat*, trans. Cafer Kırım (İstanbul: Önsöz Pub., 2014), 23.

⁷ Mutahharī, *Fitrat*, 34, 64.

⁸ تَدْرِجِيًّا (Gradualism): Bring a person closer to a thing in a gradual manner. See. Yaşar Fersahoğlu, *Kur'an'da Zihin Eğitimi* (İstanbul: Marifet Pub., 1996), 624.

⁹ Hüseyin Çelik, *Kur'an Abkammın Değişmesi* (Ankara: Otto Pub., 2017), 49.

¹⁰ Property that is capable of legal ownership and legal delivery.

¹¹ al-Isrā 17/32.

whose content became clear, became the basic law in the Madanī verses (the verses revealed in Madinah).

The moral values, culture and worldview of a society are hidden in its language. Because there is a close relationship between language and the culture of the society. Language is both a determining factor in the formation of thought and culture and the carrier of culture.¹² For this reason, the power of the word is not only due to its linguistic weight. More important than that is the suitability of the word to the general understanding of society, and its position there. It is possible to say that " 'urf " (custom) is used instead of the term culture in order to draw attention to this aspect of language in the Islamic tradition. Likewise, the language of religion corresponds to the custom. In other words, the meanings of religious terms were determined by the customs of the environment in which they were born.¹³ The Qur'ān has also presented a new world view to people by taking into account the language, imagination, habits, and cultural codes of the first addressee. environment.¹⁴ Because the Qur'ān was not revealed to an emptiness which is independent of time and place, but a certain historical, social and cultural environment. As a matter of fact, the Qur'ān's emphasis on Arabism¹⁵ is basically related to this issue.¹⁶ While the revelation is not only reflected the facts like a mirror but also transformed these facts and brought about a social change.¹⁷ In other words, the Qur'ān is an address/book that the forms of its age are formed in it.¹⁸ The basic condition for reaching the universal message of the Qur'ān is to be aware of its close relation with the history and geography where the revelation was descended, while being aware of the temporal and cultural distance between us.¹⁹ Therefore, first of all, each verse should be understood on its own basis -by going beyond literal reading- and it should be determined what it tells, tells over what, and how it tells. Also, as Fazl al-Rahman accurately recorded, while doing "istinbāt" (the power of decision making of Islamic law based on existing Qur'anic or Sunnah arguments.) from the verses, all verses related to the subject and even the place where the relevant subject corresponds to the unity of the Qur'ān should be seen, and it should be ensured that the legal statements created by taking into account such verses and situations are connected

¹² Doğan Aksan, *Her Yönüyle Dil, Ana Çizgileriyle Dilbilim (1.2.3.Ciltler)* (Ankara: Türk Dil Kurumu Pub., 2009), 1/51.

¹³ İsmetullah Sami, 'Kur'an'ın Yorumlanmasında Bağlamın Rolüne Metodik Bir Yaklaşım', *İlahiyat Akademik Altı Aylık Uluslararası Akademik Araştırma Dergisi* 10 (2019), 15.

¹⁴ Abū Jāfar Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīli Āyi al-Qur'an*, ed. Islām Maṣṣūr Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 2/375; Abū Abd al-Allāh Muḥammad b. Aḥmad al-Ansārī Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'an*, ed. Muhammad Ibrāhīm al-Hafnāwī - Maḥmūd Ḥamīd al-Uthmān (Cairo: Dār al-Hadith, 1994), 9/55; Also See. Necmettin Gökür, *Kur'an Dilinin Sosyo-Kültürel Bağlamı* (İstanbul: İfav Yayınları, 2014), 84.

¹⁵ al-Shu'arā' 26/95.

¹⁶ Mustafa Öztürk, *Cabilyeden İslamiyet'e Kadın* (Ankara: Ankara Okulu, 2015), 186.

¹⁷ Nasr Hāmid Ebū Zeyd, *İlahi Hıtabın Tabiatı*, trans. Mehmet Emin Maşalı (Ankara: Kitâbiyât, 2001), 96.

¹⁸ Emrah Dindi, *Kur'an'da İslam Öncesi Kültür Nassın Olgıyla Diyalektik İlişkisi* (Ankara: Ankara Okulu, 2017), 275.

¹⁹ Ömer Özsoy, "Dinsel Bir Metin Olarak Kur'an'ın Bazı İfade Özellikleri", (s.l.: *Bilgi Vakfı Pub.*, 1994), 181-186.

with morality. In other words, the verses dealing with the judgements should be read together with the verses about morality, which is one of the most fundamental issues of the Qur'ān after tawhid, and it should be understood that the aim is not only legal declaration but building morality.²⁰ Likewise constructive language (in the sense of educating minds) of the Qur'ān reflects the phenomena of the society in which the revelation was **revealed** and then attributes a divine value to this situation.²¹ With the series of these values it has uploaded, it gradually achieves the relevant subject to its goal. For example, while the ideas about basic beliefs and moral norms, and the upper identity construction of the Muslim individual and society are entirely value-based; statements about social order and law are largely situational.²² The way and method to prevent the descriptive verses from being perceived as rule-maker are to know the extra-textual context as well as the intra-textual context. Likewise, context prevents stateful practices from being independent of situations and making them theoretical principles.²³

Although it is widely believed that the final point is put in the matters of judgment, based on the 3rd verse of the Sūrah al-Māida, which is interpreted as the completion/perfection of religion, when the process of the verses related to issues such as slavery-concubine, which is a verified situation in society, is followed; it is seen that the last words about chastity have been said, minds have been directed to chastity and the institution of slavery has been wanted to completely abolished. When we look at the whole of the revelation, the reason why it did not put an end at once, although it is clear that it aims to remove this institution that marginalizes human beings; it can be expressed as the fact that slavery is a deeply rooted sociological phenomenon, and the social ground is not ready for it. Therefore, it can be said that the Qur'ān demands the continuation of the target of revelation from its addressees with the aim of returning to the essence of "fitra" (nature of human). As a matter of fact, in the basic worldview that the Qur'ān wants to establish; There aren't categories as free, slave, or concubine for humans. In our argument here, it can be objected as that the Prophet abolished the prohibition of not marrying with spouses of the adopted children by actually applying himself, and although this behavior was approved by revelation, why slavery was not abolished. Applying the prohibition of not marrying with the spouse of the adopted child and abolition at once of the rooted/essential institution of slavery in society are not the same thing. Although it is considered shameful and absurd to marry the spouse of the adopted child in the social environment, the abolition of this 'urf by revelation in a short

²⁰ Hatice K. Arpağuş, *Fazlur rahman'a Göre Allah ve İnsan* (İstanbul: Ensar Pub., 2008), 115.

²¹ Öztürk, *Kadın*, 148.

²² Öztürk, *Kadın*, 190.

²³ Celal Kırcı, *Hayatın İçinde Hayatla Birlikte Kur'an'ı Anlama (Sorunlar-Yöntemler)* (Ankara: Ay Pub., 2019), 153-154.

time may not cause deep wounds in the sociology of society. On the other side, slavery and concubinage are the issue that need to be eliminated gradually in the world of the Qur'ān -because of the fact that it is a long-standing and established institution. Because, as a result of the abolition of this institution, the problem of a large number of slaves/captives and concubines that need to be protected and provided for in the society will arise. Therefore, the abolition of the prohibition of not marrying the spouse of the adopted child and the abolition of the institution of slavery cannot be compared with each other in terms of tadrij.

On the other hand, the Qur'ān, while conveying its own worldview, conceptualized the terms of the language by using the words, compositions, and idioms used by the society, while doing, followed a unique method. For example, although the expressions of divine revelation are in the form of khabar (new), actually it is possible to say that all verses aim at construction²⁴. It is also can say that not only verses related to rulings but also verses in the form of khabar is subject to the tadrij. Construction of minds occurs not with information (khabar), but with consciousness. In this case it is quite natural for the Qur'ān to follow a gradual path in the activity of building its addressees' minds. Because the changing the mentality in a flash is impossible. It is known that moreover, the things that were forbidden, both in the "akhbār" (news) and in the "ahkām" (Islamic rulings/judgement), were not encouraged at any stage of the gradual process and were always narrowed.²⁵ Because without creating a sufficient basis for social change, enacting a new law can only be successful to a limited extent in realizing social change.²⁶

In this study, the expression "mā malakat aymān" will be emphasized as an example of how the gradual mentality building is carried out, and the relevant verses will be examined. In the historical process, the expression "mā ma malakat aymānukum/hum/hunna (what you/they have under your hands)" has generally been handled with a fragmentary approach, regardless of the process of nuzūl and the graduality brought by that process. Thus, the issue of intercourse with concubines came to the fore, and problems arose especially in terms of how to understand the relevant verses in the Makkī Sūrah. In the article, first of all, the situation of slaves and concubines in the period of ignorance will be mentioned, and then the perception of chastity, adultery and marriage will be examined. In this regard, the aim of the study is to determine the process of revelation of the verses, to determine the scope of the expression "mā malakat aymān", how it

²⁴ For an example See. Abū Jāfar Muḥammad Ibn Jarīr al-Tābarī, *Jāmi' Al-Bayān 'an Ta'wīli Āyi al-Qur'ān*, ed. Islām Manşūr Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 8/115.

²⁵ Yaşar Düzenli, 'Haberlerde Tedricilik ve Cinlerin Kulak Hırsızlığı Meselesi', *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi (Darulfunun İlahiyat)* 22 (2010), 131–134.

²⁶ Fazlur Rahman, *İslâmî Yenilenme Makaleleri II* (Ankara: Ankara Okulu, 2015), 170.

finds a response in its own environment, and how the Qur'aṅ builds on the subject in the process.

As far as we can reach, there is no direct study on a similar title that is parallel to the main subject of the article. However, Ali Rıza Demircan's book titled "Kur'an ve Sünnet Işığında Cariyeler ve Sömürülen Cinsellikleri (Concubines and their Exploited Sexuality in the Light of the Qur'aṅ and Sunnah)" is one of the works that are independently put forward and worth mentioning. Despite this, Demircan deals with the subject from the Fiqh (Islamic jurisprudence) point of view and it is on a very different ground from our study which does not confine the issue to the "ahkām" (rulings). Emrah Dindi's work "Kur'an'da İslam Öncesi Kültür (Pre-Islamic Culture in the Qur'aṅ)" should also be mentioned here, although it is not an independent study on the subject. Because his work is an important work that sheds light on the historical background of the subject that we are examining in this article and the dialectical relationship of the "naṣs" with the event.

On the axis above, in our article, the aforementioned subject will be examined from the perspective of tafsir -in the context of the divine intention-. Then, the final idea of the Qur'aṅ on the subject will be tried to be demonstrate within the framework of its integrity.

1. Conceptual Framework

Malakat Aymān: (malaka-yamliku-malkan or milkan or Mulkan): Owning something (being "mālīk"), sovereign of that thing or someone, the power and health of owning something. The verb to "marry" is also expressed with this word: التزويج الاملاك/al-tazwīj al-implāk.²⁷ The word "aymān = right hand", which is also used in oathing", is the use of the hand through metaphor. This is due to the fact that people use their right hand while making promises or oathing etc. This word also describes people who are blessed with happiness and blessings. It due to people usually expresses goodness and abundance with the right hand, while they express evil and bad luck with the left hand.

Likewise, the expression مولى اليمين/mawlā al-aymān means the slave of the person with whom he has made a manumission agreement. Among Arabs, the phrase ملك يميني/milk yamīnī "is a more effective and eloquent expression than "في يدي", which means 'in my hand'.²⁸ This shows that the expression "mā malakat aymān" was used as an idiom by the Arabs who were the

²⁷ al-Khalīl b. Aḥmad al-Farāhidī, *Kitāb Al'Ayn*, ed. Maḥdī al-Makhzūmī - Ibrāhīm al-Sāmīrā'ī (Tahran, no date), 2/1728; Raghīb al-Iṣfahānī, *Al-Mufradāt Fī Gharīb al-Qur'ān*, ed. Safwān 'Adnān al-Dāwudī (Damascus: Dār al-Qalam, 2009), 775.

²⁸ al-Iṣfahānī, *Al-Mufradāt*, 893–894.

first addressee of the Qur'añ. In the Qur'añ, in the sense of "under your hand / your own"; The expression 'malakat aymān' is used 13 times.²⁹

Chastity: It is the occurrence of a situation in the soul that prevents lust from winning. A person who withdraws himself from non-halal things is called chaste.³⁰ In the Qur'añ, the words that mean chastity appear in 4 places in the root of عفف/afafa³¹, in 14 places in the root of حصن/haşana³², and in 7 places in the root of فرج/faraja.³³

2. Historical Background

2.1. Slavery/Concubinage

Although the exact date of the beginning of slavery is not known, it is estimated that this institution was formed during the transition period from tribal life to immigrant and settled life. Slavery was the most important and free source of manpower, which people established to herd their animals, cultivate their own lands, and help their wives in household duties when humanity started agricultural activities. Especially the few wealthy class people who owned large lands needed slaves to tillage their lands. This situation caused slavery to become more widespread and economically a major trade product. While male slaves were generally used for heavy work, female slaves were used for purposes such as sexual satisfaction and having children.³⁴ Throughout the history of humanity -it is to be said for the slavery arising from the war- the winners found a solution in their own way instead of killing the people they captured, and established an institution called slavery. In this case, slavery is an institution created by merciful people to save the lives of the captives.³⁵ As for the period of ignorance, the general purpose of the wars between the tribes was to take revenge; and sometimes to take captives and booty. The captive was considered the property of the person who took it. Also, the custom of killing captives was common. While some of the female captives were left as servants, some of them could be sold as concubines.³⁶ Slaves, which were considered indispensable for the economy and social order of Mecca, were also

²⁹ Muhammad Fuād ' Abd al-Bāqī, *Muġam Al-Muġabras Li Alfāz al-Qur'an al-Karīm* (Cairo: Dār al-Ĥadīth, no date). For the verses See. al-Mu'minūn 23/6; al-Ma'ārij 70/30; al-Rūm 30/28; al-Nahl 16/71; al-Ahzāb 33/50-52; al-Nisā' 4/3, 24, 25, 36.

³⁰ al-Farāhidī, *Kitāb Al-Ayn*, 2/1238; al-Işfahānī, *Al-Muġradāt*, 573.

³¹ Abd al-Bāqī, *Muġam Al-Muġabras*. For the verses See. al-Baqara 2/273; al-Nisā' 4/6; al-Nūr 24/33, 60.

³² Abd al-Bāqī, *Muġam Al-Muġabras*. For the verses See. al-Anbiyā' 21/91; al-Nisā' 4/24 (2); al-Nisā' 4/25 (4); al-Nūr 24/4, 23, 33; al-Tahrīm 66/12; al-M'āida 5/5 (3).

³³ Abd al-Bāqī, *Muġam Al-Muġabras*. For the verses See. al-Anbiyā' 21/91; al-Mu'minūn 23/5; al-Ma'ārij 70/29; al-Ahzāb 33/35; al-Nūr 24/30, 31; al-Tahrīm 66/12.

³⁴ Hasan Tahsin Fendoġlu, *İslām ve Osmanlı Hukūkunda Kölelik ve Cariyelik* (İstanbul: Beyan Pub., 1996), 25.

³⁵ Fendoġlu, *Kölelik ve Cariyelik*, 26.

³⁶ Abū 'Alī al-Hasan b. Rashīq al-Azdī Al-Qayrawānī, *Al-Umda Fī Maġasin al-Shīr Wa Adābibi Wa Nakdibi*, ed. Muġy al-Dīn Abd al-Ĥamid (Egypt: Maktaba al-Tijāriyya, 1955), 2/215.

seen as a source of wealth for merchants and businessmen and were used in wars.³⁷ Especially non-Arab women captured along the border by Arabs were considered concubines. Female captives were taken from surrounding tribes were held for purposes of ransom or humiliation.³⁸ Sometimes they would force these female captives to commit adultery in exchange for money and they would take away the money earned from adultery for themselves.³⁹ Likewise, those born to a slave mother were also considered slaves. The Arabs wouldn't emancipate the slaves easily.⁴⁰ The mukātaba contract (agreement of freedom), which is also mentioned in the Qur'ān, was also present in jahiliyya. In the pre-Islamic period, the one who bought the slave would put a rope around his neck and take him away. Captives of war would have their forelocks shaved up until their ransom be paid. It was customary to buy slaves and give them as gifts. Slaves were could be inherited. Punishments for the crimes they committed were half of those applied to the free.⁴¹ Slavery, which the religion of Islam found ready, was widely practiced all over the world. The main source of slavery was wars. Of course, by slavery, we mean both male and female.

2.2. The Perception of Chastity in the Society of Pre-Islamic Period

In pre-Islamic period, Arabs considered it essential to protect individual and tribal honor, especially the honor of women.⁴² At the time the Qur'ān was revealed, there was also a perception of chastity and honor for women, although there were illegitimate and distorted relations in Mecca. For example, in this period, conversations or meetings between an unfamiliar man and a woman were perceived as a threat to their honor and both were defamed.⁴³ Exposure of one's "mahrams", such as his wife, daughter, and mother, to verbal or actual abuses and taunts by strangers, was considered a matter of infringing his honor and dignity. Men generally understood chastity and honor as the chastity and honor of their close female relatives, and they were jealous of their mahrams from others.⁴⁴ The Qur'ān, which speaks through the memory of the society it was revealed to, says, "*There are spouses with big eyes who look only at them. They are hidden like eggs that*

³⁷ Jawād Alī, *Al-Mufaṣṣal Fī Tārīkh al-'Arab Qabla al-Islam* (Dār al-Sāqī, 1993), 4/118–119.

³⁸ Abū Abd al-Allāh Muḥammad b. Yazīd al-Qazwīnī Ibn Māja, *Sunanu Ibn Māja*, ed. Muḥammad Fuād Abd al-Bāqī (Dār al- Iḥyā al-Kutub al-'Arabī, no date). Vesaya 10 (3691)

³⁹ Abū Abd al-Allāh Aḥmad b. Hilāl b. Asad Ahmad b. Ḥanbal al-Shaybānī, *Musnad Al-Imām Aḥmad b. Hanbal*, ed. Shu'ayb al-Arnāwūṭ - 'Ādil Murshid (Muassasah al-Risāla, 2001), 362; Sulaymān b. al-Ash'ath b. Ishāq b. Bashīr b. Shaddād b. 'Amr al-Azdī al-Sijistānī Abū Dāwud, *Sunanu Abī Dāwud*, ed. Muḥammad Muḥy al-Dīn Abd al-Ḥamīd (Beirut: al-Maktaba al-Aṣriyya, no date). "Talaq" 29,30, 49, 50 (2264, 2265, 2310, 2311), "Buyū", 39 (3425).

⁴⁰ Muhammed Hamidullah - M. Akif Aydın, "Köle", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: Türkiye Diyanet Vakfı Pub., 2002), 26/237-238.

⁴¹ Ali Osman Ateş, *Asr-ı Saadette Dinler ve Gelenekler* (İstanbul, s.n., 1994), 2/335.

⁴² Fazlur Rahman, *İslâmî Yenilenme Makaleleri I* (Ankara: Ankara Okulu, 2015), 47.

⁴³ Harun Ögmüş, *Cabiliye Döneminde Araplar* (İstanbul: İz Pub, 2013), 194.

⁴⁴ Ögmüş, *Cabiliye Döneminde Araplar*, 192.

have never seen the light of day.”⁴⁵ “There are houris in tents, their eyes devoted to their husbands.”⁴⁶ etc. By making such descriptions in the Qur'ān, definitions were made in accordance with their pleasure, appreciation, and understanding. Likewise, a man's lewd behavior towards another's woman was condemned and considered a reason to be hul' (expelled) from his tribe. The following narration is narrated about the pre-Islamic period: One day, while they were on the ship, Umara b. Walid Mahzūmī coveted 'Amr b. 'As's wife, and for this reason, Amr threw Umara into the sea. Even though Umara swam ashore and survived, He was expelled (hul')⁴⁷ from his own tribe because he had an immoral act such as coveting another's wife. This indicates that in the pre-Islamic period, looking maliciously to a woman was considered a sin and not be chaste, and was considered a means of accusation and condemnation. The fact that Ibn Ḥabīb mentions the names of men who cover their faces with turbans or even veils in Mecca because fear of women who could look their beauty; reveals the existence of strict thought and practices that the stares of both sides were considered unrelated during the period of ignorance.⁴⁸

We see that there is praise for chastity in the poems of jahiliyya. Poets such as A'ṣā and Bahile al-Muntashir b. Wahb praise the existence of women who do not open their veils and men who do not stain their honor and guard their eyes because of their chastity.⁴⁹ In the mentioned period, the chastity of a woman was her most beautiful ornament. A chaste woman who protects herself was a sample (mathal al-aḷa) in the eyes of men⁵⁰ In male-female relations, they regarded being chaste as a conduce to pride, being an adulterer as a disgrace, and they considered that men who didn't go to prostitution homes were virtuous.⁵¹ In the society of ignorance, it was thought that women were one of the weak points in the life of men and should be well protected. A pre-Islamic Bedouin poet was said, “But as for (my daughter) Umayma.. I am not afraid of his absence, nor am I afraid of long dark nights.. My only fear is; if I die before her, her existence be as just a piece of meat that someone will come and pick up at a butcher's counter”⁵²

In addition to all these, there was a double standard in the understanding of chastity in the jahiliyya. The chastity-like women described above were for themselves, and they could abuse

⁴⁵ al-Sāffāt 37/48-49.

⁴⁶ al-Rahmān 55/72.

⁴⁷ Abū Abd al-Allāh Muḥammad b. Ishāq b. Yasār Ibn Ishāq, *Sīratu Ibn Ishāq*, ed. Muhammad Hamid al-Allāh (Konya: al-Waqfu li al-Hidmat al-Hayriyya, 1981), 148.

⁴⁸ Abū Jafar Muḥammad Ibn Ḥabīb, *Kitāb Al-Muḥabbar* (Beirut: Dār al-Āfāq al-Jadīda, no date), 231–232; Abū Muḥammad 'Abd al-Allāh b. Muslim Ibn Qutayba, *Uyūn Al-Akḥbār* (Beirut: Dār al-Kutub al-Ilmiyya, 1986), 3/84.

⁴⁹ Mufaddal ed-Dabbī, *Mufaddaliyyāt* (Beyrut: Daru'l-Erkam, 1998), 98.

⁵⁰ Muḥammad Aḥmad al-Hufī, *Al-Mar'atu Fī al-Shīr al-Jābiliyyī* (Cairo: Dāru Nahda, 1980), 353.

⁵¹ Muḥammad Aḥmad al-Hufī, *Al-Ḥayāt al-'Arabiyya Min al-Shīr al-Jābiliyyī* (Egypt: Maktabat Nahda, 1962), 368.

⁵² Fazlur Rahman, *Makaleler II*, 147.

to the women of others during raids and plunder.⁵³ On the other hand, there are many examples showing the existence of situations contrary to chastity in city life. In this period, the mention of raping a woman in the bazaar and the market, and the custom in some tribes that the childless husband gave his wife the right to be with another man in order to have a child⁵⁴, reveals the existence of practices contrary to chastity. Again, the fact that concubines are forced into prostitution in the cities for money, and the concubines, who are known as "nikaḥ al-bigha" in Mecca, who want to go to them and commit adultery in exchange for money⁵⁵, are examples of this. In period of ignorance, adultery with free and chaste people was considered shameful, but adultery with concubines was not.⁵⁶ Similarly, the reports that the owners of the concubines forced and beat the concubines to become pregnant by someone else in order to get ransom in return for the child to be born from the concubine⁵⁷, and that the owners earned a good commercial profit by selling or employing them⁵⁸, indicate the existence of acts contrary to chastity in that period.

In short, it is clear that in the Arab society of the ignorance period, concubines had a bad reputation for prostitution and were all alone and defenseless compared to free women.⁵⁹ Moreover, the relations between the two sexes without a contract and without "hitba" were considered adultery, and the woman in such a situation was called "zaniya", "baghi"⁶⁰, "fājira", "āhira", "muāhira" and "musāfaha".⁶¹

All the contradictory examples above show that both those who consider chastity and those who act against chastity cannot be extended to the entire Arab community, on the contrary, both existed in the aforementioned period.

2.3. Perception of Adultery and Types of Marriage in the Pre-Islamic Period

In the jahiliyya, adultery was considered disgraceful, and a free man was condemned if he committed adultery. Nevertheless, there was no punishment for it.⁶² On the other hand, there

⁵³ al-Mufaḍḍal b. Muḥammad Yālā b. Sālīm al-Ḍabbī, *Al-Mufaḍḍaliyyat* (Beirut: Dār al-Arkām, 1998), 323.

⁵⁴ Maḥmūd Salam Zanāti, *Al-Nuẓūm al-Ijtīmā'iyya Wa al-Qānūniyya Fī Bilād al-Nabrayn Wa 'inda al-'Arab Qabla al-Islām*, 1986, 156.

⁵⁵ Ibn Ḥabīb, *Al-Muḥabbar*, 340.

⁵⁶ Jawād Alī, *Al-Mufaḍḍal Fī Tārīkh al-'Arab Qabla al-Islām* (Maktabatu Jarir, 2006), 5/107.

⁵⁷ Abū Jāfar Muḥammad Ibn Jarīr al-Taḥarī, *Jāmi' Al-Bayān 'an Ta'wīli Ayyi al-Qur'an* (Cairo: Dār al- Iḥyā al-Kutub al- 'Ilmiyya, 2009), 19/319.

⁵⁸ Alī, *Al-Mufaḍḍal*, 2006, 5/107.

⁵⁹ Öztürk, *Kadın*, 103.

⁶⁰ It is used in the meaning of adultery in the pre-Islamic period. Abū al-Qāsim Abd al-Raḥmān b. Abd al-Allāh b. Aḥmad b. Abu al-Ḥasan al-Suhaylī, *Al-Rawḍ al-Unuf Fī Sharḥ al-Sīra al-Nabawiyya Li Ibn Hishām* (Dār al-Fikr, no date), 226.

⁶¹ See for more information about the concept of adultery in the pre-Islamic period. al-Suhaylī, *Al-Rawḍ al-Unuf Fī Sharḥ al-Sīra al-Nabawiyya Li Ibn Hishām*, 226; Zanāti, *Al-Nuẓūm al-Ijtīmā'iyya*, 169.

⁶² Mehmet Azimli, *Cabılıyye'yi Farklı Okumak* (Ankara: Ankara Okulu, 2015), 122.

were many types of marriage in this society where the Qur'ān was revealed. One of them was Muṭā. It is accepted that this marriage is one of the ancient Arab customs. In this type of marriage, which was carried out on a temporary basis with a predetermined time, there was no such thing as establishing a home and having children. It was mostly done by men who were temporarily in a foreign country. When this appointed time expired, the marriage would end.⁶³ There was no right of inheritance in muṭā marriage.⁶⁴

Adultery committed openly in the pre-Islamic period was considered shameful, but there was no harm in doing it secretly by some people. For this reason, free women had intercourse by making secret friends. Such relationships were called "nikāh al-hidn". Hidn is a woman who cannot openly commit adultery because she is free, living a secret friendship with a man.⁶⁵ The Qur'ān refers to women who have this type of relationship as "muttahizāt al-ahdan".⁶⁶ Therefore, adultery committed openly by some people⁶⁷ in the aforementioned society was considered haram, but the secret one was considered halal.⁶⁸

Again in the same society mentioned above, the mawla (the person who is free and owner of slaves or concubines could have intercourse with them without a contract and could have as a mistress. Concubines were accepted as the property and obedient of their mawla. Another type of marriage is one in which a group of fewer than ten men gathers and all of them have intercourse with her. In this type of marriage, if the woman became pregnant and gave birth to her child, she would attribute her child to one of them, and he would accept it.⁶⁹ Another type of marriage is the type in which many men come together with women who was called owner of "alam" (flag). These adulterous women would hang a red flag in front of their doors and people who wanted to have intercourse with them would go to their houses.⁷⁰

Another type of marriage that was considered as marriage in the ignorance period, but was a kind of adultery is Nikāh-al-istibdaā. In this type of intercourse, a married man sends his wife -during a period when she cleansed of menstruation and could having a relationship with

⁶³ Abu al-Māālī Maḥmūd Shukrī b. Abd al-Allāh al-Ālūsī, *Bulūghul Arab Fī Marīfati Aḥwāl Al-'Arab* (Beirut: Dār al-Kutub al-İlmiyya, no date), 2/5.

⁶⁴ Şubhi Al-Maḥmaşānī, *Al-Anḍā al-Tashrīḥiyya Fī al-Duwal al-'Arabiyya Maḍībā Wa Ḥaḍiruhā* (Beirut: Dār al-İlm li al-Malayin, 1981), 64.

⁶⁵ Şemseddin Günaltay, *İslam Öncesi Araçlar ve Dinleri* (Ankara: Ankara Okulu, 2013), 125.

⁶⁶ al-M'āida 5/5.

⁶⁷ "By some" is to express that there is not a consensus among the whole society.

⁶⁸ Elmalılı M. Hamdi Yazır, *Hak Dini Kur'an Dili* (İstanbul: Hisar Pub., 2011), 6/1331.

⁶⁹ Abū 'Abd al-Allāh Muḥammad b. İsmā'il b. İbrāhīm Ibn a-Mughīra b. al-Ju'fī al-Bukhārī, *Şahīḥ Al-Bukhārī*, ed. Maḥmūd Muḥammad Maḥmūd Hasan Nassār (Beirut: Dār al-Kutub al-İlmiyya, 1971) "Nikah" 37; Günaltay, *Araçlar ve Dinleri*, 125; Dindi, *Kur'an'da İslam Öncesi Kültür*, 159.

⁷⁰ al-Bukhārī, *Şahīḥ*, "Nikah" 37; Alī, *Al-Mufaşşal*, 1993, 5/422; Günaltay, *Araçlar ve Dinleri*, 125.

her- to the chief of a tribe or a noble person who famous for generosity, courage, etc. The purpose behind all of this is to have a child from a noble breed.⁷¹

Zawāj al-badal and zawāj al-sighar, on the other hand, refers to a man's exchanging his own sister for another man's sister, without paying too much mahr, or his wedded wife for another man's wife, as without mahr.⁷² One of the types of marriage that is claimed to exist in this period is the brotherhood contract marriage. This marriage is a type of marriage that all the brothers have a common wife, but the headship is the right of the elder brother. When one of the brothers wanted to have intercourse with the woman, he would put his wand in front of the tent so that the others would know that someone was inside. The brothers who saw the wand in front of the tent would not enter. It also stated that, when the night becomes, it was the right of the elder brother to be with the woman.⁷³ One of the most famous types of marriage among the Arabs of the ignorance period is zawāj al-sabiy.⁷⁴ Also, in some tribes in the south of the Arabian peninsula, there is a tradition of presenting their wives as a treat, in addition to offering food and drink to their guests and friends. This type intercourse was called "ziyafat al-jinsiyya".⁷⁵ In addition, there is a kind of marriage which is the eldest son throws his clothes on his stepmother and inherits the marriage when the father died. It is mentioning in our sources with the names of those who did this.⁷⁶ Nikāh al-sadaq, on the other hand, was a marriage made with witnesses and mahr (dowry), depending on the consent of the partners (offer and acceptance), with the "hitba" accepted as legitimate by the Qur'ān. This was the most well-known and common type of marriage among Arabs.⁷⁷

A narration which transmitted from Ibn Ishak (d. 151/768), who is accepted as first sirah author in the subject of the concept of adultery, has so much importance. According to narration, one of the features of the people who will work in the construction of Kāba and replace the al-Ḥajar al-Aswad (The Black Stone) is that they have not committed the act of baghi and be clean. Al-Suhaylī (d.581/1185), who is shāriḥ (commentator) of *al-Sīra al-Nabawīyya*, explains "baghi" as adultery. It can be stated with all of this information which belongs to period before risalah

⁷¹ al-Bukhārī, *Saḥīḥ*, "Nikah" 37; Alī, *Al-Mufaṣṣal*, 1993, 5/421.

⁷² Alī, *Al-Mufaṣṣal*, 2006, 5/420; Günaltay, *Araplar ve Dinleri*, 125.

⁷³ Alī, *Al-Mufaṣṣal*, 2006, 5/423; Günaltay, *Araplar ve Dinleri*, 127; Dindi, *Kur'an'da İslam Öncesi Kültür*, 166.

⁷⁴ Alī, *Al-Mufaṣṣal*, 2006, 5/427; Dindi, *Kur'an'da İslam Öncesi Kültür*, 167.

⁷⁵ Zanāti, *Al-Nuzūm al-Ijtimā'iyya*, 24–25.

⁷⁶ Ibn Ḥabīb, *Al-Muḥabbar*, 325–326.

⁷⁷ Ibn Ḥabīb, *Al-Muḥabbar*, 310; Zanāti, *Al-Nuzūm al-Ijtimā'iyya*, 112; Also see. Dindi, *Kur'an'da İslam Öncesi Kültür*, 169.

(prophethood) that the adultery is known in Mecca and the verse 32 of Surah al-Isrā⁷⁸ in the Qur'ān raises the this issue through this recollection.

While conveying all this historical information; we think that it would not be right to extend some sporadic elements and practices to the entire Hijaz region and present them as a common judgment without seeing the lifestyle, conceptions and cultural codes of the jahiliyyah system as a whole.⁷⁹ Because sometimes it can be seen that an existing practice in a tribe is limited to a few practices and does not become widespread. For example, burying girls when they are alive is one of these cases.⁸⁰ Therefore, we cannot say that the above types of marriage are very common in that society. However, we can say that even these applications were sporadic, the Qur'ān did not refrain from intervening in matters that do not comply with human nature, do not comply with chastity, and cause the corruption of society by destroying the generation.

3. "Mā malakat aymān" in the Qur'ān

We have mentioned that many types of relationships that do not have a marriage contract in the nuzūl environment are considered marriage as al-Māturīdī (d. 333/944) recorded, although it was known that adultery was haram in the jahiliyya society, it was permissible to commit prostitution in exchange for money, especially mut`a.⁸¹

For this reason, Allah emphasized adultery in the 68th verse of Sūrah al-Furqān and 32nd verse of Sūrah al-Isrā, long before the verses related to our subject "mā malakat aymān". He kept up "nikāh al-sadaq" (namely marriage with mahr and ijāb-qabūl)⁸² as the necessity, which is widespread and accepted in the society and abolished other types of marriage. In the ongoing process, the minds were constantly directed to this legitimate marriage. He stated in the 68th verse of the Sūrah al-Furqān, that good servants would not commit adultery while listing their qualifications. He also states in verse 32 of the Sūrah al-Isrā, that adultery should not be approached and that it is an ugly act and a bad way. Allah, who recommends avoiding the eyes from haram and behaving chaste in other verses by the same subject, as in the 31st verse of Sūrah al-Nūr, narrowed the limit gradually by mentioning secondary laws. Based on the expression "do not approach adultery" in the 32nd verse of al-Isrā, Imam al-Māturīdī talked about it is might be a necessity that states and attitudes that may lead to adultery also should be avoided.⁸³ According to Mufassir

78 وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

79 Mehmet Yolcu, *Kur'an'ın Zihniyet Değiştirmesi* (İstanbul: Denge Pub., 2005), 158.

80 Yolcu, *Zihniyet*, 156–157.

81 Abū Maṣṣūr Muḥammad b. Maḥmūd al-Māturīdī, *Ta'wilāt al- Aḥl al-Sunna*, ed. Majdī Bāsallūm (Beirut: Dār al-Kutub al-Ilmiyya, 2005), 7/452.

82 Jawād Alī, *Al-Mufaṣṣal Fī Tārīkh al-'Arab Qabla al-Islām* (Dār al-Sāqī, 2001), 10/202.

83 al-Māturīdī, *Ta'wilāt*, 2005, 7/39.

Shawkānī (d. 1250/1834), in the previous verse, Allah forbade the killing of children in order to protect the generation and forbade the ways that lead to adultery and fornication, which turns a living person into a dead person, in order not to mix the generation because if something is haram, the roads leading to it are also haram (unlawful).⁸⁴

With the verses of "mā malakat aymān", which is our subject, Allah continues to train the minds - to behave in accordance with the fitra. In the 71st verse of the Sūrah al-Nahl, which is one of the Meccan Sūrahs where the first emphasis is placed, "Allah has favored some of you over others in terms of sustenance. Those who are favored do not give their sustenance to those under their hands so that they are always equal in sustenance. Are they now denying the bounty of Allah?" is commanded.⁸⁵ The expression "mā malakat aymān: those whom your right hands possess" in this verse has been interpreted as "slaves" in general by mufasssirs (commentators) such as Muqātil b. Sulaymān (d. 150/767) ve al-Ṭabarī (d. 310/923).⁸⁶ It has also been saying about the aforementioned expression that these people may be captives taken as a result of the war, as well as those who are dependent on others for their livelihood and therefore are under the responsibility of others.⁸⁷ It is understood that the aforementioned verse is a response to its historical environment. When the mushriks (polytheists) did not make the people who were under their hands as partners in their sustenance, they could ascribe partners to Allah in his property and reign.⁸⁸ It is obvious that the main emphasis of this verse is tawhid. In addition, it is recommended that those who have superior opportunities in sustenance share this sustenance with those under their hands and become equal. It can be said that even in the first emphasis, with the phrase " mā malakat aymān" -even if the main subject is tawhid-, the separation of people into slaves and free and the establishment of domination over those who are slaves are criticized. In fact, it is emphasized in the verses 11-13th of Sūrah al-Balad, which was revealed before, that it is possible to overcome the steep slope by saving a neck.

3.1. al-Mu'minūn (74) and Sūrah al-Ma'ārij (79)

First of all, it should be noted that the Qur'ān carries the traces of pre-Islamic culture in marriage issues, as in other issues.⁸⁹ In the essence of all religions, abstinence from adultery and

⁸⁴ Muḥammad b. 'Alī b. Muḥammad b. Abd al-Allāh al-Shawkānī, *Fatḥ Al-Qadīr* (Beirut: Dār al-Kalimi al-Ṭayyib-Dāru Ibn Kathīr, 1414), 3/265.

⁸⁵ All translation of verses have taken from Presidency of Religious Affairs of Turkey.

⁸⁶ Abū al-Ḥasan b. Bashīr al-Azdī al-Balkhī Muqātil b. Sulaymān, *Tafsīru Muqātil b. Sulaymān*, ed. Aḥmad Farīd (Beirut: Dār al-Kutub al-Ilmiyya, 2003), 3/229; al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 8/222–223.

⁸⁷ Muhammad Asad, *The Message of the Qur'an* (The Book Foundation, 2003), 556–557.

⁸⁸ Abū Jāfar Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīli Ayyi al-Qur'an*, ed. Islām Maṣṣūr Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 9/222–223.

⁸⁹ Dindi, *Kur'an'da İslam Öncesi Kültür*, 140.

respect for marriage take place as a value. In the period of ignorance, free intercourse was possible with concubines, as well as, marriages were also made. It was among the practices of the jahiliyyah that made money from the concubine, force her to give birth, took pride in forcing the concubines to be with the guests, and forced the concubines into prostitution, citing the reason for the lack of livelihood. Concubines also resorted to adultery in order to be a source of income for their mawlas. Some people even bought concubines just to earn money from prostitution. They did not consider it a shame to have intercourse with concubines or prostitutes.⁹⁰ After the first emphasis on adultery mentioned above, it can be said that the divine word took a step towards keeping the chastity, that is, the legitimate relationship, by staying away from mut`a and similar distorted relationships in the verses of 5-7th of Sūrah al-Mu'minūn and 29-30th of al-Ma'ārij. Since both of them are Makki and their expressions are similar, it would be appropriate to evaluate the verses in al-Mu'minūn and al-Ma'ārij sūras together. While the qualities of believers are listed in the first verses of Sūrah al-Mu'minūn which was revealed towards the end of the Meccan period; the phrase "mā malakat aymān", which is related to our subject, is included in the 6th verse. *"And they are those who guard their chastity, except for their wives or whose are under their hands (concubines). In that case, surely they are not condemned. Whoever wants to go beyond that, they are the transgressors."*⁹¹

The Sūrah al-Ma'ārij was also revealed towards the end of the Meccan period. In the 30th verse of the Sūrah, the expression 'mā malakat aymān' is used again *"Those who protect their chastity, except for their wives and concubines; for they are not condemned; And those who want to (go) beyond this are the transgressors"*⁹²

In the classical and contemporary tafsirs (exegeses) we have examined, the phrase "mā malakat aymān" in these two sūras has been mostly understood as "slave women (concubines)" owned by believing men, apart from their wives. By the majority of mufassirs, the word "furuḡ" was given the meaning of "sexual intercourse" and it was concluded that it is legitimate for believer men to have intercourse with their wives and concubines.⁹³

⁹⁰ Dindi, *Kur'an'da İslam Öncesi Kültür*, 152.

⁹¹ al-Mu'minūn 5-7

⁹² al-Ma'ārij 29-31

⁹³ Abū al-Ḥasan b. Bashīr al-Azdī al-Balkhī Muqātil b. Sulaymān, *Tafsīru Muqātil b. Sulaymān*, ed. Aḥmad Farīd (Beirut: Dār al-Kutub al-İlmiyya, 2003), 2/392; Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/399; al-Tābarī, *Jāmi' Al-Bayān*, 2010, 8/261; Abū Ja'far Muḥammad Ibn Jarīr al-Tābarī, *Jāmi' Al-Bayān 'an Ta'wīli Ayi al-Qur'an*, ed. Islām Manṣūr Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 7/105; Abū Muḥammad al-Ḥusayn b. Masūd b. Muḥammad al-Farrā al-Shafīr al-Baghawī, *Ma'ālim Al-Tanzīl Fī Tafsīr al-Qur'an*, ed. Al-Mahdī Abd al-Razzāq (Beirut: Dār al-Iḥyā' al-Turāth al-'Arabī, 1420), 3/359; Abū Abd al-Allāh Muḥammad b. Umar b. al-Ḥasan al-Ḥusayn al-Taymī al-Rāzī, *Mafātīḥ Al-Ghayb* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420), 23/261–262; Al-Qurṭubī, *Al-Jāmi'*, 1994, 9/105–106; Abū Saīd Nāṣir al-Dīn Abd-Allāh b. Umar b. Muḥammad al-Bayḍāwī, *Anvār Al-Tanzīl Wa Asrār al-Ta'wīl*, ed.

Farj mentioned in the verse: It is the cleft between two things like a wall slit. Between the two legs is also called "farj". With this word were made an allusion to the genitals. Rāghib al-Isfahānī records that this word has become a name for "farj" because of it is used a lot in the sense of "a place of decency".

A man who does not keep his secret is called "rajulun furujun", and a man whose places of decency continue to be seen is called "rajulun farijun".⁹⁴ The essence of chastity is to prevent the heart from thinking about lustful desires, to keep it away from ideas that may lead to extremism and aggression, in short, to protect all organs from bad behavior.⁹⁵ In this case, it can be said that the word "furuḡ" does not mean only sexual intercourse, but also refers to indecent acts, any behavior and situation that overshadows chastity.

al-Farrā' (d. 207/822), the philological mufassir of first-period, related the expression "mā malakat aymān" in the 6th verse of Sūrah al-Mu'minūn with concubines and stated that there is no need for a temporary marriage (mut'a) for concubines and stated that one can be with them as much as desired.⁹⁶

Imam al-Shāfi'ī (d. 204/820) -in the work where Imam al-Shāfi'ī's views on tafsir are compiled-, al-Ṭabarī and Khāzin (d. 741/1341) in their tafsir; They state that the verses 6-7 of al-Mu'minūn and 29-30 of al-Ma'ārij address only men.⁹⁷ For example, according to al-Ṭabarī, one of the conditions for believers to attain salvation is to protect their chastity from what Allah has forbidden. A believer should stay away from adultery, homosexuality and similar things. However, it is permissible to have a relationship with their wives or concubines whom Allah has made halal for them. A person is not condemned for having relations with them. Whoever wants to have relations with other than their concubines and wives; they are the ones who have exceeded the limits set by Allah and have not achieved salvation.⁹⁸

al-Marāshalī, Muḥammad 'Abd al-Raḥmān (Beirut: Dār al-Ihyā' al-Turāth al-'Arabī, 1418), 4/82; Abū al-Fidā' Ismā'īl b. 'Umar al-Qurashī al-Baṣrī Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Aẓīm*, ed. Sami b. Muhammad Salama (Dār Tayyiba, 1999), 5/462; al-Shawkānī, *Fath Al-Qadīr*, 1414, 3/561.

⁹⁴ al-Isfahānī, *Al-Mufradāt*, 628.

⁹⁵ Rāghib al-Isfahānī, *ez-Zerī'a ilā Mekārimi'-Ṣerī'a*, trans. Muharrem Tan (İstanbul: İz Pub., 2009), 237.

⁹⁶ Abū Zakariyyā Yaḥyā b. Ziyād b. Abd al-Allāh b. Manẓūr al-Daylamī al-Farrā', *Mā'ni Al-Qur'an*, ed. Aḥmad Yusūf al-Najāṭī (Egypt: Dār al-Miṣriyya, no date), 2/231.

⁹⁷ Abū Abd al-Allāh Muḥammad b. Idrīs b. al-'Abbās b. 'Uthmān b. Shāfi' b. Abd al-Muṭṭalib b. Abd al-Manāf al-Maṭlabī al-Qurashī al-Shāfi'ī, *Tafsīr Al-Imam al-Shāfi'ī*, ed. al-Farran, Aḥmad b. Muṣṭafā, (Saudi Arabia: Dār al-Tadmuriyya, 2006), 3/1098; al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 8/261; 'Alā' al-Dīn 'Alī b. Muḥammad b. Ibrāhīm b. 'Umar al-Shaykhī Abū al-Ḥasan al-Khāzin, *Lubāb Al-Ta'wīl Fi Mā'ni al-Tanzīl*, ed. Muḥammad 'Alī Shahīn (Beirut: Dār al-Kutub al-Ilmiyya, 1415), 3/268.

⁹⁸ al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 8/261.

According to Imam al-Māturīdī, the fact that there will be no condemnation by Allah for wives and concubines is due to the acceptance of some non-marriage relations in the Mecca of the period. With these verses, Allah states that the condemnation will not be directed towards these two points (wives and concubines), but rather to those other than these two. Mut`a and similar forms of relationship do not fall within the scope of these two situations. Therefore, after saying, "*They protect their chastity from those other than their wives and mā malakat aymān*", Allah again pointed to the prohibition of mut`a marriage by saying, "*They are not condemned because of these two.*"⁹⁹ Again, the author of Aḥkām al- Qur'ān, al-Jaṣṣāṣ (d. 370/981), argues that mut`a marriage was abolished with this verse.¹⁰⁰

Mufasssır al-Baġhawī (d. 516/1122) understands the expression "mā malakat aymān" as "concubines". According to him, the word 'farj' is use for both men and women. but the continuation of the verse shows that this expression here only addresses men. Because it is not possible for a female mawla to have intercourse with a slave. A male believer can have intercourse with his wife and slave, except during menstruation and puerperium. This is his right and cannot be condemned for it.¹⁰¹ al-Baġhawī did not explain his reasoning as to why this part of the verse was reserved for men only. al-Bayḍāwī (d. 685/1286) also explains the same verse as "believer men protect themselves from those other than their wives and captives."¹⁰²

Fakhr al-Dīn al-Rāzī (d. 606/1210) conveys three views on this subject. The first is that the man should protect himself except for his wife and concubines. The second and third views are different from the first and are as follows; in the verse, it is said "*They are condemned for their relations with other than their wives,*" that is, they are condemned for all kinds of sexual relations other than those halal for them. However they cannot be blamed for these halal ones. According to this view, the mutaallaq of the "Ala" harf-i jarr is the word "hâfızūn", which means "They continue only with their wives." In this case, since there is no legitimate spouse, mut'a intercourse is also forbidden.¹⁰³ As can be seen, according to the second and third views conveyed by al-Rāzī, the expression "those under their hands" is limited to legally owned spouses. According to this view, the expression "mā malakat aymān" does not mean only slave-concubine, but also means all legitimate spouses. The preposition "aw" also means "bayāniyya [which is i.e (id est)]".

⁹⁹ al-Māturīdī, *Ta'wilāt*, 2005, 7/452.

¹⁰⁰ Abū Bakr Ahmad al-Rāzī al-Jaṣṣāṣ, *Aḥkām Al-Qur'an*, ed. Muhammad Sadiq al-Kamhawi (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1405), 5/92.

¹⁰¹ al-Baġhawī, *Mā'ālim Al-Tanzīl*, 3/359.

¹⁰² al-Bayḍāwī, *Amwār Al-Tanzīl*, 4/82.

¹⁰³ al-Rāzī, *Mafātīḥ Al-Ghayb*, 1420, 23/261–261.

Elmalılı Hamdi Yazır (d. 1942) mentioned in his commentary that men should protect their chastity only from women other than their wives or those under their property, and stated that verses 6 and 7 of al-Mu'minūn constitute evidence that mut`a marriage is ḥarām (unlawful).¹⁰⁴

Due to the word farj, Mawdūdī (d. 1973) excludes two types of women from those whom men would protect their private place. They are also wives and concubines who are legally the owner of the person. Thus, a person can have sexual intercourse with his concubines, which he has not by marriage, but by ownership. If marriage with concubines was a condition, it would not need to be mentioned separately since the concubine would be among the wives.¹⁰⁵

Muhammad Asad (d. 1992) is one of those who accept the preposition “aw” in the 6th verse of al-Mu'minūn as "bayāniyya". He translates the verse as follows: *“They do not seek satisfaction in anyone except their spouses -i.e those whom they have legitimate possessions (by marriage)- Because they are not reproached (for their relationship with their wives).”* He explains why he translated it like this: Literally, the expression "or those whose right hand possesses" (aw mā malakat aymānuhum) most commentators have remarked unequivocally to refer to female slaves and that the suffix “aw” (or) is used to indicate one of the legitimate options. This traditional interpretation, in our opinion, does not seem correct and acceptable as long as it presupposes the legitimacy of extramarital sexual relations with female slaves. Because such a prediction or presupposition contradicts the Qur'ān itself. Moreover, this is not the only objection that can be made against the aforementioned interpretation. Because the Qur'ān refers to both male and female believers with the term "believers"; The term 'ezvāc' also refers to both male and female spouses. For this reason, there is no reason why the expression "mā malakat aymānuhum" should be interpreted to mean "their female slaves". On the other hand, since male and female slaves are not meant together by this expression, it is obvious that the expression does not refer to slaves in any way, but to "they legitimately possessed by marriage" as in 4:24. However, the phrase in question differs significantly from the one in 4:24, and refers to both male and female believers who "legitimately" have one another through marriage.¹⁰⁶

In our opinion, these interpretations, which accept the preposition “aw” as "bayāniyya" and confine the expression "aw mā malakat aymān" to spouses only, seem reasonable and logical, but are the result of a literal and apologetical reading. It is possible to reach this conclusion when the verses in question are read only on the axis of wording and grammar. However, it should not

¹⁰⁴ Elmalılı, *Hak Dini Kur'an Dili*, 6/48.

¹⁰⁵ Ebu'l-A'lâ Mevdûdî, *Tefhîmu'l-Kur'ân*, trans. Muhammed Han Kayanî (İstanbul: İnsan Pub., n.d.), 3/402.

¹⁰⁶ Asad, *The Message of the Qur'an*, 713.

be forgotten that the Qur'ān takes into account the imagination, customs and traditions of the first addressing circle and speaks in a certain historical environment. Moreover, the grammatical rules in the verses were determined long after their revelation. In our opinion, first of all, it is necessary to know what a verse tells on its own ground, on what basis and how. Above, we have mentioned the different types of marriage, of which some of the people of the pre-Islamic period do not regard as adultery except for obvious one, and defines these as marriage. Therefore, if the perceptions and understandings about the environment of the verses are known, it will be seen that people who do not want to be condemned are advised to preserve their chastity against everyone except their spouses and those whom they possess. Because in some regions in the society of ignorance, leering someone else's wife or daughter was a cause of condemnation.

In al-Mu'minūn and al-Ma'ārij sūras, which are Meccan Sūrahs, the Qur'ān accepts instead of abolishing the fact of the established institution of slavery and concubines all at once,¹⁰⁷ and states that "*only being together with spouses and concubines is not condemned*". At the same time, he tried to narrow the issue as much as possible by narrowing relations such as mut'a. The explanations of the Qur'ān regarding the situation in the environment of its revelation should not be understood as value-laden expressions. Because when value is loaded, it is inevitable to encounter problems that are difficult to explain. Therefore, the relevant statements should be read in the social context around the first address environment.¹⁰⁸

If we go back to the preposition "Aw", Ibn Hisham (d. 761/1360) in Mughnī al-Labīb and al-Zarkashī (d. 794/1392) in al-Burhān, mentioned that the preposition "aw" in the Qur'ān comes in two forms, as "talab" and "khabar" form. And they divided the ones that come in the khabar form into six. These are: 1. Shakk (hesitancy), 2. Ibhām (concealment), 3. Tanwi' (variability), 4. Tafsīl (transition from general to detailed), 5. Idrāb ("-bel" , in the sense of "even"), 6. Waw (in the sense of "and"). As for the talab form, it has two types: 1. Ibaha (releasing the reader free to choose one or both of the two things), 2. Takhyīr (preferring only one of the two things). Zarkashī says that all the prepositions "aw" in the Qur'ān mean "takhyīr", based on a narration he quoted from al-Bayhaqī.¹⁰⁹ As far as we understand, Ali Rıza Demircan also argues that all the prepositions of "aw" mean "takhyīr", and that it is not possible to have a wife and a concubine at the same time under a man's marriage, and that the man has to marry either of

¹⁰⁷ Muḥammad ʿIzzat Darwaza, *Al-Tafsīr al-Ḥadīth* (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyya, 1383), 5/306.

¹⁰⁸ Öztürk, *Kadın*, 149.

¹⁰⁹ Abd al-Allāh Ibn Hishām, *Mughnī Al-Labīb 'an Kutub al-A'arib*, ed. Muḥammad Muḥy al-Dīn Abd al-Hamīd (Beirut: Dār Iḥyā' al-Turathī, no date), 1/63–68; Abū Abd al-Allah Badr al-Dīn Muḥammad b. Bahādir b. Abd al-Allāh al-Turkī al-Miṣrī al-Minhājī al-Shāfi' al-Zarkashī, *Al-Burhān Fī 'Ulūm al-Qur'ān* (Beirut: al-Maktaba al-'Aṣriyya, 2011), 4/133–136.

them.¹¹⁰ However, al-Ṭabarī objects to those who say that the word “aw” in the Qur’ān means only tahyir in the commentary of verse 33 of Sūrah al-Mā’ida, and mentions that the word “aw” has many meanings in the Arabic language.¹¹¹

In our opinion, a masculine language is used in the verses of Surah al-Mu’minūn and al-Ma’ārij, due to the male-dominated society in which the revelation was born, but it is addressed to both men and women. It is known that the first verses of Sūrah al-Mu’minūn refer to the qualities of believers, and these qualities include women as well as men. Therefore, the following verses should address both. In addition, it is understood that the expression "mā malakat aymān" was used as an idiom in the society of that day. In addition, the word "furuḡ" in the upper verse does not mean sexual intercourse in the absolute sense. It also means chastity, modesty, decency, honor.¹¹² Therefore, the aforementioned verses, which were revealed in Mecca and can correspond to slaves and concubines in its historical background, can be children, siblings, uncles, aunts, maids, etc., who live in a person's house and are under his responsibility, today. All of them can be included in the scope of the phrase "mā malakat aymānuhum" with the evokes of the aforementioned verses. Of course, giving this meaning in terms of linguistic and literally due to the preposition “illa” can not be possible. However, it should not be forgotten that Qur’ān was the khitāb (address) not a book in the environment where it was descended and Arabs of that period understood the verses with their innate linguistic skill did not encounter any problems. It is well known by the people who are experts in the field that the linguistic rules of Arabic emerged after the revelation of the Qur’ān. Accordingly, the community of believers should protect their chastity as a matter of moral attitude. This protection must first start in the mind and then turn into physical protection. Because it is known that every matter that can be described as unchastity first manifests itself in the mind and then is put into action. So minds should always be guarded.

As far as we can follow the process of revelation, it was emphasized in the verses¹¹³ that were revealed up to al-Mu’minūn and al-Ma’ārij Sūrahs that adultery should not be approached by preserving chastity. It can be said that in the verses in al-Mu’minūn and al-Ma’ārij Sūrahs, it is ordered to preserve chastity against everyone (including the mut`a woman) except for legitimate wives and concubines, and it can be said that filling of the concept was continued. Since it was accepted as a man's right for a man to have as many concubines as he wanted in the period of

¹¹⁰ Ali Rıza Demircan, *Kur’an ve Sünnet Işığında Cariyeler ve Sömürülen Cinsellikleri* (İstanbul: Beyan Pub., 2008), 71.

¹¹¹ Abū Jāfar Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi’ Al-Bayān ‘an Ta’wīli Ayi al-Qur’ān*, ed. Islām Manşūr Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 4/504.

¹¹² Shihāb al-Dīn Maḥmūd b. ‘Abd al-Allāh al-Ḥusaynī al-Ālūsī, *Rub Al-Māamī Fī Tafsīr al-Qur’ān al-Aẓīm*, ed. Alī Abd al-Bārī Aṭīyya (Beirut: Dār al-Kutub al-İlmiyya, 1415), 9/209.

¹¹³ al-Furqān 25/68; al-İsrā 17/32.

ignorance, it is possible to state that this custom was accepted and continued by the Qur'ān - which transforms the phenomenon into nass-, also taking into account the reasons such as the fact that the society was not ready for a radical change yet.

3.2. Sūrah al-Rūm (84)

In the Makkī Sūrahs, The expression "mā malakat aymān" finally takes place in the Sūrah al-Rūm, which was revealed at the 84th place in the order of revelation.¹¹⁴ "He (Allah) presents to you an example from yourselves. Do you have partners from among those whome your right hands possess who have equal rights with you in the sustenance what we provide it to you -so you are (all) in it equal- and whom you fear as you fear each other? Thus do We detail the verses for a people who use reason."¹¹⁵

In the verse in question, similar to the 71st verse of al-Nahl, a parable is brought to the community whose are mushrik, and it is said as follows: "When it comes to you, although you should be equal in terms of sustenance, you do not like to share your property, spouse and valuable things like these with "mā malakat aymān", but when it comes to Allah, how do you ascribe partners to Him? We explain the verses in such as clearly and evidently, for you to reason and understand that servitude should be done only to Allah."¹¹⁶

Most of the commentators, including the early periods, interpreted the "mā malakat aymān" in this verse as "slaves".¹¹⁷ Although the expression "mā malakat aymān" includes the institution of slavery, which of long standing and existed at that time too, the mu'jiz (miraculous) wording of the verse prevents it from being limited to slaves only. Allah speaks through the verified situation by giving an example from among people, from their own world, but –the expression is general – the verse is not limited to the time and place it was revealed. Because the verse that was a sample for the mushriks of Makkah that day is also a sample for the mushriks' minds that exist today. As a matter of fact, the mushriks (polytheists) do not share the wealth with their servants and employees, who are under their responsibility, and do not want them to be partners in their inheritance like their children.¹¹⁸ But they think that some things are partner to Allah in the property and sovereignty of Him. It is a contradiction.

¹¹⁴ Darwaza, *Al-Tafsīr al-Ḥadīth*, 1383, 5/428.

¹¹⁵ al-Rūm 30/28.

¹¹⁶ al-Tābarī, *Jamī' Al-Bayān*, 2010, 9/84.

¹¹⁷ Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/10; al-Tābarī, *Jamī' Al-Bayān*, 2010, 9/85; Abū al-Layth Naṣr b. Muḥammad b. Ibrāhīm al-Samarqandī, *Baḥr Al-Ulūm*, ed. Maḥmūd Matrajī (Beirut: Dār al-Fikr, no date), 3/10; Al-Mālikī Abī Zamanīn, *Tafsīr Al-Qur'an al-'Azīz*, ed. Abd al-Allāh Husayn b. Ukkāsha, Muḥammad b. Muṣṭafā al-Kanz (Cairo: al-Fārūq al-Ḥadīth, 2002), 3/361.

¹¹⁸ Abū al-Qāsim Maḥmūd b. Umar Muḥammad al-Khārizmī al-Zamakhsharī, *Al-Kashshaf 'an Ḥaqāiq al-Tanzīl Wa Uyūn al-Ta'wīl Wujūb al-Ta'wīl* (Cairo: Dār al-Ḥadīth, 2012), 1/439; Abū Muḥammad Abd al-Ḥaqq b. Ghālīb b. Abd al-Raḥmān b. Tammām b. al-Andalusī Ibn 'Atiyya, *Al-Muḥarrar al-Wajīz Fī Tafsīr al-Kitāb al-'Azīz*, ed. Abd al-Salām Abd al-Shāfī Muḥammad (Beirut: Dār al-Kutub al-Ilmiyya, 1422), 4/335; Abū Abd al-Allāh Muḥammad b. Aḥmad al-Ansarī Al-Qurṭubī, *Al-Jamī' Li Aḥkām al-Qur'an*, ed. Muhammad Ibrāhīm al-Hafnāwī - Maḥmūd Ḥamīd al-Uthmān (Cairo: Dār al-Kutub al-Miṣriyya, 1964), 14/22.

In the Meccan verses, we have seen that there is no clear intervention to the phenomenon of slavery and cohabitation with concubines, which has long been ingrained in its environment, but a gradual narrowing down has been observed.

Now, we will try to show the final point reached by the Qur'ān on the subject of "mā malakat aymān" by following the course of revelation of the Madanī verses.

3.3. Sūrah al-Ahzāb (97)

In the Sūrah al-Ahzāb, which was revealed in the 5th year of the Hijra¹¹⁹, the expression "mā malakat aymān/yamīn" occurs 4 times. The first of these is the 50th verse of al-Ahzāb: "O prophet, We have made lawful for you all your wives whom you have given their dowers, and those (bondwomen) whom you own, out of the captives Allah has given to you as spoils of war, and daughters of your paternal uncle, and daughters of your paternal aunts, and daughters of your maternal uncle, and daughters of your maternal aunts, who have migrated with you, and believer woman who offers herself for (marrying) the prophet without dower, if the prophet wishes to bring her into his marriage. These rules being exclusive for you, and not for the (rest of the) believers,- We know what We have prescribed for them in respect of their wives and the slave-girls they own - so that there should be no difficulty for you. Allah is most-forgiving, very-merciful."¹²⁰

The continuation of the verse is as follows: "Of them you may put off any of them you wish, and you may take any of them whom you wish, and you may call back any of those whom you had (temporarily) set aside: there will be no blame on you. It is most appropriate that they will thus be comforted, and will not grieve, and every one of them will be well-pleased with what you give them. Allah knows what is in your hearts. Allah is all-knowing, all-forgiving. Thereafter other women will not be halal for you, and it will not be halal for you to take other wives in place of them, even though their beauty might please you, unless they are those who under your right hands (concubines). Allah is watchful over everything."¹²¹

From the narrations about the environment in which the verses were revealed, the 50th verse of the Sūrah al-Ahzāb and the verses following it, it can be said that it was revealed because the wives of the prophet were jealous of each other and reproached about their alimony in a way that upset the prophet. Again, it is understood from the verses that they were asked to choose between staying in the Prophet's marriage or leaving and thereon they preferred Allah, the Messenger, and the Hereafter. Thereupon, in the 52nd verse of Sūrah al-Ahzāb; Allah thanked to wives of the prophet whom he left them as mukhayyar, by stating that the Messenger of Allah

¹¹⁹ Darwaza, *Al-Tafsīr al-Ḥadīth*, 1383, 5/345.

¹²⁰ al-Ahzāb 33/50.

¹²¹ al-Ahzāb 33/51-52.

could not divorce them and take other wives after they choosing Allah, His Messenger and the home of the hereafter.¹²²

According to some mufasssirs, there are situations regarding marriage that are not permissible for anyone else, but are peculiar to the Prophet. For example, al-Rāzī states here that the "mā malakat yamīn" refers to concubines and that concubines were not forbidden to the Prophet. From this point of view, He states it is not permissible for a person to keep his two wives in the same room, because they have equality between them and they can be hostile to each other; but he states that it is permissible to keep one wife and more than one concubine together, since there is no equality between them. For this reason, it is not obligatory to take care to taking turns among concubines.¹²³ The Shiite exegete al-Ṭūsī (d. 460) also interpreted this verse as that the Prophet could marry as many concubines as he wanted.¹²⁴

Based on the in-text and extra-textual context of the 50th verse of Sūrah al-Ahzāb, the expansion of 'ma malaket yeminuke' can be as follows: "The wives of the Messenger of Allah that he took as captives of war, such as Safiyya, Juwayriyya, and Rayhana, or who were given as gifts like Mariyya, and whom he had freed and married with them". Because the practice of the Messenger of Allah is in this direction. It is known that he married his captives and concubine by emancipating them.¹²⁵ As a matter of fact, the existence of women captives of war in Madina, where wars such as Badr and Uhud were fought, is a reality. therefore, it can be said that the application of the sunnah in this case does the "takhsis" to the Qur'ān. However, as far as we can reach, we see that the fuqaha do not handle the method of "takhsis" of the Qur'ān by the sunnah here.

The expression "illa mā malakat yamīn" in the 52nd verse of al-Ahzāb is used in many interpretations as; "It is not halal for you to marry other women after that and to take others instead of your wives -who choose Allah, His Messenger and hereafter-. But excepting concubines, you can take them."¹²⁶ interpreted as.

¹²² al-Samarqandī, *Baḥr Al-Ulūm*, 3/65; For the narration See. al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 9/254–255; Muḥammad ʿIzzat Darwaza, *Al-Tafsīr al-Ḥadīth* (Cairo: Dār Iḥyā' al-Kutub al-ʿArabiyya, 1383), 7/345.

¹²³ Fakhr al-Dīn al-Rāzī, *Mafatih al-ghayb* (Beirut: Daru Ihyai al-Turas al-Arabi, 1420), 25/176–177.

¹²⁴ Abū al-Jāfar Muḥammad b. al-Ḥasan al-Ṭūsī, *Al-Tibyān Fī Tafsīr al-Qurʾān*, ed. . Bazrak al-Tahrānī (Beirut: Dār Iḥyā' al-Turāth al-ʿArabi, no date), 8/354–356.

¹²⁵ Muḥammad b. Yaʿqūb b. Faḍl al-Allāh Majīd al-Dīn Abū Ṭāhir b. Yaʿkūb b. Fadlullāh Mecidūdīn Ebu't-Tāhir al-Fīrūzābādī, *Tamwīr Al-Miqbās Min Tafsīr Ibn ʿAbbās* (Saydā-Beirut: al-Maktaba al-ʿAṣriyya, 2012), 452; Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/50; Abū Bakr Ahmad al-Rāzī al-Jaṣṣāṣ, *Aḥkām Al-Qurʾān*, ed. . Abd al-Salām Muḥammad ʿAlī Shāhīn (Beirut: Dār al-Kutub al-ʿIlmiyya, 1994), 3/477; Ebu'l-Hasen Ali b. Muhammed b. Habīb el-Basrī el-Baḡdādī al-Māwardī, *Tafsīr Al-Mawardī*, ed. Abd al-Maqṣūd b. Abdal-Raḥīm (Beirut: Dār al-Kutub al-ʿIlmiyya, no date), 4/413.

¹²⁶ Abū Muḥammad ʿAbd al-Rahmān b. Muḥammad b. Idrīs Ibn Abū Hātim, *Tafsīr Al-Qurʾān al-Azīm*, ed. Asād Muḥammad al-Ṭayyib (Maktaba al-Nazzār Muṣṭafā al-Bāz, 1419), 3146; Abī Zamanīn, *Tafsīr Al-Qurʾān*, 3/408; Darwaza, *Al-Tafsīr al-Ḥadīth*, 1383, 7/404.

M. Asad, on the other hand, interprets 'illa mā malakat yamīn' as 'what you have through marriage' in the interpretation of verse 52 of the Sūrah al-Ahzāb, and that this wording means about prophet. He says that this phrase refers to the marriages of the Prophet which were concluded at that time. In other words, it might have been, stated with "illa mā malakat yemīnuka" that "you can only be content with what you have now."¹²⁷ In this case, the expression in question does not only mean 'concubines', it also includes all the legitimate wives of the Prophet. Our opinion is in this direction as well. One of the verses which the aforementioned idiom is included is the 55th verse of the Sūrah al-Ahzāb "There is no sin on the wives of the Prophet (in conversation without a veil) about their fathers, their sons, their brothers, their brother's sons, their sister's sons, other women, and their servants that they own them. Beware of disobedience to Allah. Surely, Allah is witness to everything."¹²⁸

In the 53rd verse of al-Ahzāb, it was emphasized that one should not enter the house of the prophet randomly, that the prophet and his wives should not be disturbed, that when something is requested, it should be asked from behind the curtain. In the verse 55 of Surah al-Ahzāb verse, it is also explained the people who can enter the place of prophet's wives without permission and see them in daily home state¹²⁹ and have meeting one to one.¹³⁰ The term "mā malakat aymān" here is generally understood as "concubines".¹³¹ There are also those who say that the expression means "servants".¹³² According to us, it is not certain that the phrase "mā malakat aymānuhunne" refers only to concubines. For example, al-Māturīdī states that she can be both a slave and a concubine. If it is in the meaning of both concubines and slaves, accordingly, Allah allowed slaves to entering to place of their female owners without permission Because slaves enter to place of their owners only at certain times and to meet their needs. Women are also in hijab and prepared when slaves enter to their place in aforementioned times. The following narration points to this situation: The mother of the believers, Aisha had a covenant slave. This slave would come to next to her. When he paid of his indentured debt and was free she didn't allow that he enter to next to her. According to al-Māturīdī, this situation is as follows: When that slave was in need, He would go to Aisha. Aisha was prepared at that time. Therefore, slaves are not

¹²⁷ Asad, *The Message of the Qur'an*, 882.

¹²⁸ al-Ahzāb 33/50.

¹²⁹ al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 9/275; Elmalılı, *Hak Dini Kur'an Dili*, 6/515.

¹³⁰ Hasan Elik - Muhammed Coşkun, *Tevhit Mesajı* (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Pub., 2016), 963.

¹³¹ al-Firūzābādī, *Tamwīr Al-Miqbās*, 454; Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/53; al-Baghawī, *Māalim Al-Tanzīl*, 3/659; Abū al-Barakāt Abd al-Allāh b. Aḥmad b. Maḥmud Ḥāfiẓ al-Dīn al-Nasafī, *Madarik Al-Tanzīl Wa Ḥaqāiq al-Tamwīl*, ed. Yūsuf 'Alī Badīwī (Beirut: Dār al-Kalimi al-Ṭayyib, 1998), 3/43.

¹³² Darwaza, *Al-Tafsīr al-Ḥadīth*, 1383, 5/412.

mahram (being helal) to their female owners.¹³³ Ibn Zayd (d. 136/754) from Tabā' al-Tabīn states that the wives of the prophets would go to next to the their slaves hijab.¹³⁴

On the other hand, although the aforementioned expression was used for male slaves and concubines in response to the situation in the nuzūl environment, it would not be wrong to say that it is valid for everyone working under the responsibility of a person today. Of course, mentioning who could meet as tete-a-tete with the wives of the prophet (in the most general sense: with believer women), does not mean that they can display an unchaste attitude in their presence. If one remembers the chastity perception of that period as historically and the emphasis on chastity in the previous verses; In this new environment, it is seen that the boundaries of privacy are being drawn by the divine word. In addition, it can be assumed that female owners are standing next to their slaves in their home attires. Because the Qur'ān has taken the functioning order of the existing social structure as a basis in matters that are not related to the fundamentals, and has spread it throughout the process without breaking the customary order in male-female relations at once.¹³⁵

3.4. Sūrah al-Nisā' (98)

The phrase " mā malakat aymān" is used in 4 places in the Sūrah al-Nisā', which was revealed in the 98th place in the Madina period. The first of these is verse 3rd. *"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of (other, who halal for you) women, two or three or four. But still, you fear that you will not be fair, then (marry only) one or those your right hand possesses. That is more suitable that you may not incline (to injustice)."*¹³⁶

According to what is reported from Aisha, this verse was revealed about the orphan girls who were wanted to marry off by their "wali" with a low mahr (dowry) than other women, because of their beauty and property. Here, instead of being injusticed the orphan girls because of low mahr, Allah wanted men to marry other women whom they could not make a discount in their dowries.¹³⁷ Because while the walies (parents) were causing difficulties to the orphan girls who were unclaimed and defenseless about the mahr, they were not causing this difficulty to the other

¹³³ Abū Maṣūir Muḥammad b. Maḥmūd al-Māturīdī, *Ta'wilāt al- Abl al-Sunna*, ed. Majdī Bāsallūm (Beirut: Dār al-Kutub al-Ilmiyya, 2005), 8/410.

¹³⁴ Jamāl al-Dīn Abū al-Faraj Abd al-Raḥmān b. 'Alī b. Muḥammad Ebu'l-Ferec Abdurrahmān b. Alī b. Muhammed Ibn al-Jawzī, *Zād Al-Masīr Fī 'Ilm al-Tafsīr*, ed. Abd al-Razzāq al-Mahdī (Beirut: Dār al-Kutub al-'Arabī, 1422), 3/481.

¹³⁵ Öztürk, *Kadın*, 204.

¹³⁶ al-Nisā' 4/3.

¹³⁷ Abū Jāfar Muḥammad Ibn Jarīr al-Taḥarī, *Jāmi' Al-Bayān 'an Ta'wīli Ayi al-Qur'an*, ed. Islām Maṣūir Abd al-Ḥamīd (Cairo: Dār al-Hadīth, 2010), 3/604.

women.¹³⁸ In this case, it is possible to say that the main emphasis of the verse in the context of maqasid and wasail is not related to 'polygamy', but to establish justice for orphan girls. But despite this the last part of the verse is generally understood as “*confine yourself with concubines*” as it can be seen in the Meāl (translation).¹³⁹ However, the expression should be understood as “*if you are afraid of not being able to treat women fairly, then marry a woman or a concubine*”¹⁴⁰ as the famous language scholar al-Akhfash (d. 215/830) also indicated.

Al-Qurtubī (d. 671/1273) relates that the concubines in the verse are mentioned as a single person, and the reason for this is that they do not have the right to have intercourse and to share days.¹⁴¹ Al-Shawkānī also says that the expression 'mā malakat aymān' refers to the expression “*marry with one person*”. In other words, “*marry with one person or marry the one you have from the captives*”. However, he says the marriage here is through the acquisition of property; that it is not through marriage as we understand it.¹⁴²

As can be seen, the expression “mā malakat aymān” in this verse is generally reserved for concubines. As it is understood from the context of the text and the historical context of the 3rd verse of al-Nisā’, the phrase “mā malakat aymān” can of course mean “concubines and female captives owned” as an expression of a situation existing in society. However, the aforementioned verse shows that the journey of returning to true chastity continues by mentioning them among the women who should be married.

The second verse on the subject is the 24th verse of Sūrah al-Nisā’. “*And (also prohibited to you are all) married women except those your right hands possess. (This is) the decree of Allah upon you. And lawful to you are (all others) beyond these, (provided) that you seek them (in marriage) with (gifts from) your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy (of marriage) from them, give them their due mahr as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.*”¹⁴³

¹³⁸ Al-Qurtubī, *Al-Jāmi*, 1964, 14/12.

¹³⁹ Jamāl al-Dīn Abū al-Faraj Abd al-Raḥman b. ‘Alī b. Muḥammad Ebu’l-Ferec Abdurrahmān b. Ali b. Muhammed Ibn al-Jawzī, *Zād Al-Masīr Fī ‘Ilm al-Tafsīr*, ed. Abd al-Razzāq al-Mahdī (Beirut: Dār al-Kutub al-‘Arabī, 1422), 1/369.

¹⁴⁰ Abu al-Ḥasan Saīd b. Masāda al-Mujāshīr al-Akhfash, *Mānī Al-Qur’an*, ed. Hudā Maḥmūd Qarāa (Cairo: Maktaba al-Khanjī, 1990), 1/244.

¹⁴¹ Abū Abd al-Allāh Muḥammad b. Aḥmad al-Ansārī Al-Qurtubī, *Al-Jāmi Li Ahkām al-Qur’an*, ed. Muhammad Ibrāhīm al-Hafnāwī - Maḥmūd Ḥamīd al-Uthmān (Cairo: Dār al-Kutub al-Miṣriyya, 1964), 5/20.

¹⁴² Muḥammad b. ‘Alī b. Muḥammad b. Abd al-Allāh al-Shawkānī, *Fatḥ Al-Qadīr* (Beirut: Dār al-Kalimi al-Ṭayyib-Dāru Ibn Kathīr, 1414), 1/483.

¹⁴³ al-Nisā’ 4/24

In the 23rd verse of the Surah of al-Nisā', after the women who cannot be married to them are explained, the phrase "al-Muḥsanāt" at the beginning of the 24th verse also prohibits marriage with married women.

According to a narration from Abu Saïd al-Khudri (d. 74/693-94), the reason for the revelation of the verse in question was hesitation in having intercourse with married captive women who are taken captives by the soldiers who sent to Awtas on the day of Hunayn were victorious and took many captives. According to him, the verse was revealed to eliminate this hesitation.¹⁴⁴ It has been stated that the phrase "illa mā malakat aymānukum", which is made an exception, refers to the concubines who were married, and their marriages were cancelled after they were captured. Thus, even if they are married, it is permissible for believer men to marry them after a menstrual period or after giving birth if they are pregnant. Because they do not have the opportunity to reunite with their spouses.¹⁴⁵ Hanafis have said that if a woman is taken captive with her husband, they can not marry her because she is in the same country with her husband.¹⁴⁶ In addition, with this verse, the custom of being married to more than one man, which was considered permissible in some cases during the period of ignorance, was abolished.¹⁴⁷

According to Fakhr al-Dīn al-Rāzī, the reference to "all married women" (al-muhsanāt mine'n-nisā'), coming soon after the prohibited relationships are counted, indicates that it is forbidden to have sexual intercourse with any woman other than one's own legitimate wife.¹⁴⁸ Tabarī also shares this view with the narration from Abd al-Allah b. Abbās (d. 68/687-88), Mujāhid (d. 103/721) and some other names.¹⁴⁹ In this case, the relevant part of the verse with the subject might be as follows: All married women (also haram). However, you could marry the women you have taken as captive, as they are considered to be divorced from their ex-husbands. In the rest of the 24th verse which is in the meaning of "...it is permissible for you to ask permissible women with your property (by giving mahr) on condition that they live chastely and do not commit adultery..."; indicated that the women whose sexuality will be benefited must be far from adultery and be chaste, and that the mahrs of these women must be given and the marriage contract must be made.

¹⁴⁴ Ibn al-Jawzī, *Zādū'l-Mesīr*, 1422, 1/390.

¹⁴⁵ al-Taḥarī, *Jāmi' Al-Bayān*, 2010, 3/723; Abū Maṣṣūr Muḥammad b. Maḥmūd al-Māturīdī, *Ta'wilāt al- Abl al-Sunna*, ed. Majdī Bāsallūm (Beirut: Dār al-Kutub al-Ilmiyya, 2005), 3/106–107; Ebu'l-A'lā Mevdūdī, *Tefhīmu'l-Kur'an*, trans. Muhammed Han Kayanī (İstanbul: İnsan Yayınları, no date), 1/346.

¹⁴⁶ Mevdūdī, *Tefhīmu'l-Kur'an*, no date, 1/346.

¹⁴⁷ Hayreddin Karaman etc., *Kur'an Yolu Türkçe Meal ve Tefsir*, (s.l.: s.n., n.d.), 797.

¹⁴⁸ Abū Abd al-Allāh Muḥammad b. Umar b. al-Ḥasan al-Ḥusayn al-Taymī al-Rāzī, *Mafātiḥ Al-Ghayb* (Beirut: Dār İhyā' al-Turāth al-'Arabī, 1420), 10/34.

¹⁴⁹ al-Taḥarī, *Jāmi' Al-Bayān*, 2010, 3/728–729.

Muqātil b. Sulaymān, explains the expression *غير مسافحين* as *بالزنا علانية* (openly committed adultery). In a way, he states that mut`a marriage is mentioned in the continuation of the verse, and says that such relationships are transformed into a legitimate spouse who should be given mahr.¹⁵⁰ When we consider the types of marriage practiced in some parts of the society in the period of ignorance and which are not accepted as adultery because it is not done openly; it is seen that the Qur`ān highlights chaste spouses who are legitimately possessed with the phrase "illā mā malakat aymān". Based on a single narration placed under the verse, it is not reasonable to say that the phrase "illā mā malakat aymān" means only "women captives of war", and to conclude that it is permissible to have intercourse with them without marriage. Within the scope of this idiom, it is possible to include women of captives of war, as well as include owned spouses. Eventually, even if it is a woman who is a captive of war¹⁵¹, it is understood from the expressions in the rest of the verse that these women should also be married with the mahr.

The next verse in which the expression in question is included is the 25th verse of the Surah al-Nisā'. *"And whoever among you is unable to marry believer and free women, then let him (get) marry one of your young believer concubines those whom your right hands possess. Allah is most knowing about your faith. You are from each other (of the same ancestry). In that case, marry them by giving their mahr (in accordance with "ma'ruf") with the permission of their owners, provided that they live chastely, do not commit adultery and do not keep secret friends (paramours). However, if they commit prostitution while they are married, then half of the punishment applied to free women will be applied to them. This (permission to marry a concubine) is for those of you who fear (fornication) distress. And to be patient is better for you. And Allah is Forgiving and Merciful."*¹⁵² The "istitaa and tawl" mentioned in the verse is not just a lack of financial strength. Because "tawl" means excess, material and spiritual wideness. Sometimes a person may not have the opportunity to marry a free woman for another reason. The first word "muhsanāt" should be "free women" because it brought against the word "fatayāt" as opposite.¹⁵³ Here, it is understood that the term "mā malakat aymān" is not only concubines, but includes everyone under the management and responsibility of a person, including servants. It is possible that the concubines, which is a fact of that period, are included in the scope of the "mā malakat aymān" in the relevant verse, and today it also includes the employees under the responsibility of a person or the women who accept to marry with less or no mahr in a society where high mahr is desired. Because at the beginning of

¹⁵⁰ Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/224.

¹⁵¹ For detailed information see. Abū Jāfar Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīli Ayi al-Qur'an*, ed. Maḥmūd Muḥammad Shākir (Mecca: Dār al-Tarbiya wa al-Turath, no date), 8/152.

¹⁵² al-Nisā' 4/25.

¹⁵³ Muḥammad Rashid Riḍā, *Tafsīr Al-Manār* (al-Hay'at al-Miṣriyya al-Āmma li'l Kitāb, 1990), 5/17.

the verse, the state of being unable to have material and spiritual strength is mentioned. For example, orphan girls under the protection of a person may also be included in this group. The fact that the "min" at the beginning of the word "fatayāt" is for "ba'diyyāt" supports our view that the mentioned girls are from the class of "mā malakat aymān". The second "muhsanāt" should mean "chastity", which is the opposite of the word "musafihīn (adultery)".

Again in the present verse, it is emphasized that all people are equal, and at the same time, a value is attributed by Allah. It must have been taken into account that people who were not free in the pre-Islamic period were not treated as human and that they would be reluctant to marry them after Islam. Because of this, that notion was sought to be broken with the following idioms and expressions: "Fatayāt" (young girls), "*with the permission of their families (abl)*", "*you are descended from each other*". These three qualities that Allah Almighty uses in His book for non-free women are a revolution not only for that period, but for all times when non-free people were not treated as human beings until recent years; and prepares the ontological and psychological infrastructure of the steps taken by Islam to abolish slavery. Because everyone is equal in humanity in eyes of Allah.¹⁵⁴ On the other hand, inequality is all about a situation that a person imposes on the person. Likewise, it is emphasized in the verse that poor believers should not be sad because they cannot marry free women, and that concubines are not different from free people in the sight of Allah because they are believers.¹⁵⁵ Just as the word "fatayāt" indicates honoring the concubines/captive women who could not be like the free women of the period of ignorance, the purpose of the expression "with the permission of their walies (parents)" is to emphasize that these women are just like free women in terms of not getting married themselves and having to get married by their guardians. This parent or guardian can be a family member or a judge who is a state official. That is to say that Allah guides the people to be equal treatment between the free and the slave, even in the situation of guardian. What is meant by ma'ruf, on the other hand, means things that are known and customarily known among you in matters such as good treatment, mahr al-mithl and the permission of the guardian. In this case, giving mahr according to ma'ruf means that it is given according to what is customary among people¹⁵⁶

Allah's statement, "*On the condition that they live chastely, do not commit adultery and do not keep secret friends,*" records the verbs "*Get married*" or "*Give their mahr*". "Hidn" in the verse means friend and secret friend (like paramour/mistress) in Arabic. Both male and female friends are called hidn. As we explained above, adultery was of two types in the period of ignorance: secret adultery

¹⁵⁴ Karaman etc., *Kur'an Yolu Türkçe Meal ve Tefsir*, 800.

¹⁵⁵ al-Zamakhsharī, *Al-Kashshāf*, 2012, 1/499–500.

¹⁵⁶ Riḍā, *Tafsīr Al-Manār*, 5/4–31.

with a person, and openly adultery with everyone. It was very shameful for a free woman to commit adultery. For this reason, they kept in a relationship by keeping secret friends.¹⁵⁷ Generally, those who openly committed adultery were the concubines. In fact, they used to hang a piece of red cloth on the roofs of their houses so that their houses could be identified. According to what is reported from Ibn Abbas, people of the jahiliyyah period were forbidding openly adultery and were saying that it is lowness and baseness. But they were not forbidding adultery committed in secret, and they were not considering this situation as a problem. Therefore, Allah said, *“Do not approach evils, either openly or secretly”*¹⁵⁸, in order to make both kinds of adultery unlawful.¹⁵⁹ Verse 24th of al-Nisā’ insistently underlines chastity by emphasizing that adultery in the form of "keeping a secret friend" -which some sections of society do not see as adultery, but which the Qur’ān accepts as adultery- is not a legitimate thing.

At the same time, these verses remind us once again that human beings are historical beings. The situation is not much different today. While overt adultery is condemned by the society, there is no objection to the secret type of unions called "respectful relationship" or "flirting". However, it is understood from integrity of the Qur’ān that any relationship without marriage is manifest adultery.

In short, in the marriage of a non-free woman, just as in the marriage of a free woman, Allah commanded "iḥṣān" as obligatory for the husband and wife, and the souls to be perfected with chastity. In this case, it is stipulated in the verse for a man who wants to marry an unfree woman, to investigate whether that woman is chaste and has protected herself from secret and open adultery.

Then, in the verse, Allah further states: *“If they commit prostitution after marriage, half the punishment of free women will be applied to them.”* As for the punishments of adultery by free women, the following is stated in the Qur’an: *“As for female and male fornicators, give each of them one hundred lashes.”*¹⁶⁰ Accordingly, if a married concubine commits adultery, she is punished with fifty sticks, but a free woman with one hundred sticks. Because the free woman is far from the reasons that provoke adultery compared to the concubine. As a matter of fact, the freewoman was brought up in an environment far from adultery, and purity and clarity became her faculties. Also, she is protected by her guardian even in adulthood. But the concubine is subject to adultery, and she is

¹⁵⁷ al-Bukhārī, *Ṣaḥīḥ*, "Nikah" 28; Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Nisābūrī Muslim, *Ṣaḥīḥu Muslim* (Beirut: Dār al-Kutub al-Ilmiyya, 2011), "Nikah" 57; Adem Apak, *Anabatlaryla İslam Öncesi Arap Taribi ve Kültürü* (İstanbul: Ensar Yayınları, 2012), 153.

¹⁵⁸ al-An‘ām 6/151.

¹⁵⁹ al-Taḥarī, *Jāmi‘ Al-Bayān*, 2010, 3/746.

¹⁶⁰ al-Nūr 24/2.

weak in resisting this act. That's why, knowing her weakness,¹⁶¹ Allah had mercy on her and mitigated her punishment.¹⁶²

Again, the meaning of the word "anat (عنت)" in the verse means hardship, difficulty and mischief. According to the majority opinion of scholars (ulama³), the purpose of "anat (عنت)" is not itself but the result it reveals. That result is to commit a sin by committing the act of "ithm (إثم)", that is, adultery. Rashid Rida (d. 1935) has this to say about the subject: "When "ithm (إثم)" is said in its original meaning in the Arabic language, it is not understood as "shar'i ma'siyah". On the contrary, "ithm" means harm. However, in terms of the severity of the damage, "anat (عنت)" outweighs." In the verse, "It is better for you to be patient." When it is commanded, it is meant to be said, "If you do not marry a concubine, and be patient, you will thus be able to fend off the harm that may come to yourself". This damage may be related to the past of the concubine, or it may be that the bad deeds are inherited to her children as hereditary.¹⁶³ According to al-Qurtubī, it is not valid to marry a slave woman unless the two conditions in the verse are met. These are: Not having financial wealth and the fear of committing sin (fear of committing adultery).¹⁶⁴ As can be seen, in this part of the verse, men who are afraid of committing adultery and committing sin are allowed to marry concubines, but it is stated that it is better to be patient than marry them. When this statement is looked at as literal, it can be thought that the concubines are at the level of second-class people. However, these statements are not value-based, but are related to the phenomenon in the social environment where the revelation was revealed. When statements about this phenomenon are accepted as value, it is inevitable to encounter problems that are difficult to explain. On the other hand, when the statements in question are read in the social context around the first address, many problems related to meaning and interpretation disappear. It should be known about the 25th verse of, al-Nisā' that in the Arab society of jahiliyya period, equivalence in marriage was essential. Those who were considered superior in terms of virtue and lineage would marry those with the same status as themselves, and those who were inferior would marry those of the same level as themselves. It was considered disgrace for free ones to marry slaves.¹⁶⁵ They did not want their children's mothers to be concubines.¹⁶⁶ Therefore, the Qur'ān, which takes the phenomenal/factual situation into account, does not load any value to the afo-

¹⁶¹ It should not be forgotten that although all people are equal in Allah's own sight as a requirement of His justice, He addresses His servants through the reality on the environment where the revelation came.

¹⁶² Riḍā, *Tafsīr Al-Manār*, 5/21.

¹⁶³ Riḍā, *Tafsīr Al-Manār*, 5/22–23.

¹⁶⁴ Al-Qurtubī, *Al-Jāmi'*, 1964, 5/136.

¹⁶⁵ al-Ālūsī, *Bulūghul Arab*, 2/10.

¹⁶⁶ al-Hufī, *Al-Mar'atu Fī al-Shūr al-Jābiliyyi*, 493.

rementioned expressions. The point that the Qur'ān attaches value to is not being a free or slave, but being a person who has faith and submission in the most general framework. As a matter of fact, as it is mentioned in the verse, the main point is to inform the Arab society that the free and the slave are equal in terms of belief -to the Arab society which considers lineage and family as the criterion of superiority and humiliates anyone whose mother is a concubine. Here is, that's the value-laden expression.¹⁶⁷ In any case, it is necessary to focus on the message that is meant to be given with figures rather than focus on the figures given in the Qur'ān.¹⁶⁸

Another related verse is the 36th verse of the Sūrah al-Nisā' : *“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”*¹⁶⁹

In the verse that begins by commanding a belief in God without shirk, the expression "mā malakat aymān" is used when counting the people to be bestowed. Muqātil b. Sulaymān interprets the expression "mā malakat aymān" in the verse as "servants and others".¹⁷⁰ While Allah Ta'ala speaks of "ihsān" to people as in layers in this verse, he declares that "mā malakat aymān" also has the right to "ihsān". Again, the "mā malakat aymān" in here, were concubines and slaves in the first addressee environment, today it should be persons who under the management and responsibility of people, including servants. Moreover, this Sūrah clearly stated that cohabitation without marriage with concubines is not approved. In this verse, the mentioning of "mā malakat aymān" among those who should be bestowed; shows that the divine advice continues to improve the condition of slaves and concubines who have a verified fact on the ground of it.

3.5. Sūrah al-Nūr (102)

Verses 31, 33 and 58 of the Sūrah al-Nūr, which was revealed at the beginning of the fifth or sixth year of the Hijrah,¹⁷¹ are the verses in which the expression 'mā malakat aymān' is used. In the 31st verse, also known as the veiling verse, the expression "mā malakat aymān" is used when listing the people to whom believer women can show their adornments or places of adornment. In verse 32, the marry off of single young people, including slaves and concubines, is mentioned in imperious language/wording. Again, in verse 58th, it is mentioned that "mā malakat aymān" asks for permission when people enter their rooms during the three awrah times (resting

¹⁶⁷ Öztürk, *Kadın*, 148–151.

¹⁶⁸ Dindi, *Kur'an'da İslam Öncesi Kültür*, 154.

¹⁶⁹ al-Nisā' 4/36.

¹⁷⁰ Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/229.

¹⁷¹ Asad, *The Message of the Qur'an*, 728.

times when veiling is not used). Verse 31 is as follows: “*And command the Muslim women to keep their gaze low and to protect their chastity, and not to reveal their adornment except what is apparent, and to keep the cover wrapped over their bosoms; and not to reveal their adornment except to their own husbands or fathers or husbands’ fathers, or their sons or their husbands’ sons, or their brothers or their brothers’ sons or sisters’ sons, or Muslim women, or the bondwomen they possess, or male servants provided they do not have manliness, or such children who do not know of women’s nakedness; and not to stamp their feet on the ground in order that their hidden adornment be known; And turn to Allah in repentance, all of you, O believers, that you might succeed.*”¹⁷²

First of all, in the 30th verse of the Sūrah al-Nūr; Allah, who orders men to obey the rules of behavior, not to gaze/leer women who are unfamiliar to them, and to behave chastely, dignity and decency, declares with a value-laden expression that such an act will be the most decent one for them.¹⁷³ Similarly, in verse 31th, he wants believer women to show the same sensitivity. In the narrations regarding the nuzul environment of this verse, it is stated that women have a veil, but their neck and chest parts are open, the places where they wear their jewelry are visible, and they attract the attention of men by wearing anklets on their feet and making a sound.¹⁷⁴ For these reasons, the 31st verse of the Sūrah al-Nūr was revealed, and believer women were ordered not to expose themselves other than their naturally visible limbs as customarily¹⁷⁵, to cover their heads and their collars and chests, not to show their beauty to non-mahram men, and to avoid all kinds of unchaste acts. At the end of the verse, the basic conditions of returning to ontological/fitrî chastity are determined by advising all Muslim women, regardless of whether they are slaves or free, not to set their sights on haram, to preserve their chastity and to cover themselves.

According to the reports in the tafsir sources; especially parts such as face and hands; and the places where adornments such as clothes, kohl, henna, rings, bracelets and earrings worn are not counted as zīnat.¹⁷⁶ There are also those who say that zēnat, which is the key concept, is not the ornament itself, but the places where it is worn.¹⁷⁷ According to some, the concept of "zīnat" includes not only the beauty of the natural organs, but also the ornaments that artificially beautify the organs.¹⁷⁸

¹⁷² al-Nūr 24/31.

¹⁷³ Elik, *Tevhîr Mesajı*, 807.

¹⁷⁴ al-Māturīdī, *Ta’wīlāt*, 2005, 7/550,553.

¹⁷⁵ Abū al-Qāsım Maḥmūd b.Umar Muḥammad al-Khārizmī al-Zamaksharī, *Al-Kashshāf ‘an Ḥaqāiq al-Tanzīl Wa Uyyūn al-Ta’wīl Wujūh al-Ta’wīl* (Cairo: Dār al-Hadīth, 2012), 4/211.

¹⁷⁶ Muqātil b. Sulaymān, *Tafsīr*, 2003, 2/417; al-Tābarī, *Jāmi’ Al-Bayān*, 2010, 8/397–401; al-Māturīdī, *Ta’wīlāt*, 2005, 7/544–546.

¹⁷⁷ al-Māturīdī, *Ta’wīlāt*, 2005, 7/547.

¹⁷⁸ Elmalılı, *Hak Dini Kur’an Dili*, 6/115.

Muqātil b. Sulaymān explains the expression “mā malakat aymān” mentioned in the verse 31 of Sūrah al-Nūr as “male slaves”.¹⁷⁹ al-Ṭabarī conveys an opinion that this expression includes "male slaves" as well as "concubines" and that a believer woman is not obligated to cover herself, against her slaves, whether male or female.¹⁸⁰ al-Māturīdī gives place to the view that the expression “mā malakat aymān” here includes both male and female slaves and that women not obligated to cover their hair in the presence of male slaves. But then he states that the aforementioned expression may be meant "concubines"¹⁸¹ because "boys who have not reached puberty" and "old people" are mentioned in the rest of the verse.¹⁸²

In our opinion, al-Māturīdī's view is more accurate here. Because in the rest of the verse, servants who have not reached puberty and elderly men are also mentioned. In the verse, which emphasizes chastity with great care, it does not seem possible to give an exception to men, even if they are slaves. In a period corresponding to the eighteenth or nineteenth year of the revelation, it is obvious that the minds were gradually educated by the revelations that revealed from the beginning to this point. Therefore, it cannot be thought that the Qur'ān, which has struggled to engrave the perception of "chastity" to minds from the first emphases, approves of women displaying their beauty in the presence of male slaves. The situation of women today is the same with men working under their responsibilities.

Another verse in which the expression in question is included is the 33rd verse of Sūrah al-Nūr. *“But let them who find not [the means for] marriage preserve their chastity until Allah enriches them from His bounty. And those who seek a contract (mukātaba: for emancipation by earning money and paying the price) from among whom your right hands possess (slaves and concubines) - then make a contract (mukātaba) with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.”*¹⁸³ Here, al-Kitāba means "contract". This word refers to the freedom contract that the slave made with his mawla to free him in return for the money he promised to work and pay for his freedom.¹⁸⁴ It is understood that the expression "mā malakat aymān" in the verse means "male and female slaves (servants)". According to al-Zamakhsharī (d. 538/1144), financing these

¹⁷⁹ Muqātil b. Sulaymān, *Tafsīr*, 2003, 3/417.

¹⁸⁰ al-Ṭabarī, *Jāmi' Al-Bayān*, 2010, 8/404.

¹⁸¹ al-Māturīdī, *Ta'wilāt*, 2005, 7/548–549.

¹⁸² al-Nūr 24/31.

¹⁸³ al-Nūr 24/33.

¹⁸⁴ Elmalılı, *Hak Dini Kur'an Dili*, 6/121.

slaves is a duty of the whole society, not just the owner.¹⁸⁵ In the aforementioned verse, one of the ways of freeing slaves by emancipate them in return for mukātaba, is mentioned. As a matter of fact, making a contract is one of the ways of liberation of the slave. It should also be noted that both the emancipation of slaves and the making of a freedom contract with the slave is not a situation that emerged with these verses. The Qur'ān has only reinforced and encouraged this practice. Likewise, the encouragement of financial assistance to indentured slaves in the verse indicates that there is a clear message to facilitate the emancipation and release of slaves.¹⁸⁶ Because everything that a person owns actually belongs to Allah, and humans have only been given the right to use or benefit from them. Therefore, a person has everything he owns as a trust. In the face of these people and things under their trust and responsibility, man should be aware of his limitations and servitude, and should not show a tendency to divinize their own. In many verses; Allah who mentioning treating slaves well and liberating them as among virtuous behaviors¹⁸⁷, even counting this as expiation for some sins¹⁸⁸, preaching that one of the places where zakāh (obligatory alms) will be spent is the liberation of slaves¹⁸⁹, and assigning this to the servants as a social duty¹⁹⁰, Allah, in this verse, continues to intervene to completely abolish slavery.

According to the narrations of the mufassirs (exegetes), Abd al-Allah Ibn Ubayy bin Salul (d. 9/631) forced his two concubines to prostitution, and thus -as per the mukātaba- he wanted them to give him what they had earned. Thereupon, those two concubines complained to the Prophet about the situation and the verse was revealed on this incident.¹⁹¹ Therefore, when the context of the verse is taken into account, it becomes clear that the "fatayāt" in here, means "slave girls". Accordingly, the above verse, with its directive "do not force those who want to remain chaste, to prostitution", indicates that society also should support the return to chastity. Although concubinage is a 7th-century phenomenon reflected in the Qur'ān, it is clear that the revelation gives a transhistorical message with this local figure, about that no woman, whether concubine or free, can be forced into prostitution¹⁹²

Another related verse is the 58th verse of Sūrah al-Nūr: *"O you who believe! At three times let those whom your right hands possess (slaves and concubines) and those of your children who have not yet reached puberty ask leave of you before entering your quarters: before the Morning Prayer and when you take off your clot-*

¹⁸⁵ al-Zamakhsharī, *Al-Kashshāf*, 2012, 4/218.

¹⁸⁶ Darwaza, *Al-Tafsīr al-Ḥadīth*, 1383, 5/419–420.

¹⁸⁷ al-Baqara 2/177.

¹⁸⁸ al-Nisā' 4/92; al-Mā'ida 5/89.

¹⁸⁹ al-Tawba 9/60.

¹⁹⁰ Elik, *Tevhūt Mesajı*, 808.

¹⁹¹ al-Taḥarī, *Jāmi' Al-Bayān*, 2010, 9/418–420.

¹⁹² Dindi, *Kur'an'da İslam Öncesi Kültür*, 154.

hes at noon, and after the Night Prayer. These are the three times of privacy for you. There is no harm, neither to you nor to them, after these (three times). They are your frequent visitors, as some of you are (frequent visitors) of the others. This is how Allah explains the verses to you. Allah is All-Knowing, All-Wise.¹⁹³

The reason for the revelation of the 58th verse of the Sūrah al-Nūr is related to the slave named mudlic going to 'Umar. According to narration, the Messenger of Allah (a.s) sent a slave, called Mudlij, from the Ansar, to 'Umar b. al-Khattāb for summon him. Mudlij, saw the door as closed. The slave knocked on the door, called out to him and entered. When Umar (r.a.) woke up, he sat down and when his private parts were partially uncovered, he said: How I wish Allah Almighty had forbidden our sons, women, and servants to enter without permission during these hours. Later, when he came to the presence of the Messenger of Allah (s.a.v.), he saw that this verse had been sent down. He prostrated himself to give thanks to Almighty Allah.¹⁹⁴

According to another narration, two men came to Ibn Abbas and asked about the time of awrah in the verse above. Ibn Abbas replied: "Allah is the one who covers sins and loves those who cover mistakes. When this verse was revealed, the houses did not have doors and sheltered curtains. When a man was with his family, if suddenly his servant, child, or orphan came, they could see them. For this reason, Allah ordered to ask permission when entering a person in these three times, which called awrah times. After this verse, everyone whose financial situation has expanded has acquired a curtain. When they got the curtain, they thought it was enough, there was no need to ask permission." Based on this situation, Ibn Abbas states that the request for permission in the verse is related to the cause, and that if the reason disappears, the ruling will also disappear, but this verse will not be abrogated (naskh) because when the reason comes back, the ruling will come back.¹⁹⁵ The point that draws attention in this narration is; It is Ibn Abbas' definition of "malakat aymān" as "servants, children and orphans". Although children who have reached puberty and those who have not reached puberty are mentioned in this verse and the next verse, orphans are not mentioned. Moreover, he did not say "abd/slave (عبد)" and "ama/concubine (أمة)" for "malakat aymān", but used the word "servants". Therefore, it turns out that "malakat aymān" was used not only as slaves and concubines, but also in a wide range. This must be the miraculous aspect of the Qur'anic verses. While there are those who interpret

¹⁹³ al-Nūr 24/58.

¹⁹⁴ al-Māturīdī, *Ta'wilāt*, 2005, 7/588; Abū al-Qāsim Maḥmūd b.'Umar Muḥammad al-Khārizmī al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqāiq al-Tanzīl Wa 'Uyūn al-Ta'wīl Wujūb al-Ta'wīl* (Cairo: Dār al-Hadīth, 2012), 3/231.

¹⁹⁵ Abū Muḥammad 'Abd al-Rahmān b. Muḥammad b. Idrīs Ibn Abū Hātim, *Tafsīr Al-Qur'an al-Azīm*, ed. Aṣad Muḥammad al-Ṭayyib (Maktaba al-Nazzār Muṣṭafā al-Bāz, 1419), 8/2632; al-Baghawī, *Māalim Al-Tanzīl*, 3/428.

the expression "malakat aymān" in this verse as only men¹⁹⁶, there are also those who interpret it as both men and women.¹⁹⁷

In the verse 58 of the Sūrah al-Nūr, Mawdūdī says that all slaves, whether male or female, old or young/junior, must take permission, and that children who have not reached puberty are ordered to take permission as per decency.¹⁹⁸ One of the three awrah times mentioned in the verse is before the morning prayer. Because this is the time to get out of bed and get dressed. The second is the daytime nap (kaylule), which is the time when you undress in the heat of noon. The third is when you undress for bed after the night prayer.¹⁹⁹ It is understood that the expression of three (periods) of awrah (nakedness) was used as an idiom and metaphor in the aforementioned period.²⁰⁰

These times are not far from being the times that are accepted as awrah today, as they are suitable for the customs of the Arabs who have a hot climate. In addition, the number "three" mentioned in this verse, rather than declaring numerical value; It is for everyone, including husbands, wives, children and relatives, to give due importance to privacy at all times, to comply with good manners, and to show the necessary sensitivity to maintain chastity. Likewise, in the 59th and 60th verses of the verse in question, the emphasis on the protection of chastity continues. Muhammad Asad says that the expression "malakat aymān" at that time meant male and female slaves, but since the ultimate goal of the Qur'añ is to abolish slavery, it should now be understood as "own servers".²⁰¹

In our opinion, at the point where the aforementioned expression has been filled since the beginning of the revelation, it can be considered as servant/concubine in the environment of nuzul, but today it might be as a general reference to; relatives for whom a person is legally responsible, male and female servants, employees, and wife, who is under his responsibility because of marriage.

4. "Mā malakat aymān" in the Sunnah of the Prophet

The Prophet said: "They are your brothers and close associates. Allah has put them under your hands as trust. Whoever's brother is under his hand, let him eat what he eats, wear what he

¹⁹⁶ al-Taḥarīr, *Jāmi' Al-Bayan*, 2010, 8/452–453.

¹⁹⁷ al-Māturīdī, *Ta'wilat*, 2005, 7/591.

¹⁹⁸ Mevdūdī, *Tefhīmu'l-Kur'ān*, no date, 3/561.

¹⁹⁹ Elmalılı, *Hak Dini Kur'an Dili*, 6/143; Muḥammad Ṭāhir Ibn 'Āshūr, *Tafsīr Al-Taḥrīr Wa al-Tannīr* (Beirut: Muassasat al-Tārīkh, no date), 18/234.

²⁰⁰ Asad, *The Message of the Qur'an*, 747–748.

²⁰¹ Asad, *The Message of the Qur'an*, 747.

wears, let him not order anything that he cannot do, and if he orders, let him help them."²⁰² he ordered. In another statement, the Messenger of Allah said that the words slave and concubine are adjectives that hurt human dignity, and that they could address as "my son, daughter" instead of "my slave, my concubine", and that the slave could address as "sir" rather than "my owner". He advised, "You are all mamluks, and the Lord is Allah, the Mighty and Exalted."²⁰³ Likewise, he always encouraged the people to emancipate the slaves and concubines and marrying off them.²⁰⁴

The Prophet himself opened the way for them to attain their freedom by starting a spiritual-moral movement for the freeing of slaves. In this way, the Messenger of Allah emancipated 63 slaves, his wife Aisha 67, and his uncle Abbas 70 slaves. Among the sahaba, Hakim b. Hizam freed 100, Abd al-Allah b. Umar 1000, Zulkale Himyeri 8000 and Abd al-Rahman b. Awf 30,000 slaves. Other sahabas meanwhile, Abu Bakr and Uthman freed many slaves. In order to gain Allah's approval, the people not only freed their own slaves, but also bought slaves from others and set them free. As a result, almost all of the slaves who were been a subject to inheritance obtained their freedom, before coming to an end of the Khulafa al-Rashidīn Period.²⁰⁵

Hearing that the Messenger of Allah murmured something as his last words during his death, the sahabas, listened and heard him say "al-salah wa mā malakat aymānukum."²⁰⁶ One of the last words of the Prophet of Mercy (pbuh) was to save people from the yoke.

Being freed from the yoke can be physical as well as mental. Because the captivity and enslavement of minds and wills is not a finished situation. The "mā malakat aymān", which is important enough to be the last words of the Messenger of Allah (pbuh), include not only physical slavery, but also mental and intellectual dullness or any kind of slavery that surrenders one's will to someone else. In this way, slavery is the enslavement of minds beyond the shackles of hands and feet. Allahu A'lam (Allah knows the best).

5. The Conclusion

It is understood that the Qur'ān has a general and continuous effort to strengthen and improve the conditions of the weaker segments (tabaka) of the society in which it was revealed, such as the poor, orphans, captives and women. The Prophet, who continued a journey under the guidance of Allah and completed this expedition, first became an example/model for huma-

²⁰² al-Bukhārī, *Ṣaḥīḥ*, "Itk" 15 (2545); Muslim, *Ṣaḥīḥ*, "Aymān" 38 (1661); Abū Dāwud, *Sunanu Abī Dāwud*, "Adab" 133 (5158, 5161).

²⁰³ al-Bukhārī, *Ṣaḥīḥ*, "Itk" 17 (2552).

²⁰⁴ al-Bukhārī, *Ṣaḥīḥ*, "Itk" 16 (2547).

²⁰⁵ Mevdūdī, *Tefhīmu'l-Kur'ān*, no date, 3/542.

²⁰⁶ Abū Dāwud, *Sunanu Abī Dāwud*, "Adab" 133 (5156).

nity and educated the society in which he lived, as morally. In this sense, Messenger of Allah can be called a "moral reformer". In addition, the Qur'ān saved people's understanding of honor from being female-oriented and double-standard, and tried to place the awareness that men should protect their chastity and honor as much as women. Likewise, although Allah speaks taking into account the customs and imaginations of the society, he did not divide people into free-slaves and defined them as "nafs" and declared that everyone is essentially equal.

According to our findings, the expression "mā malakat aymān", which is understood to have been used as an idiom during the revelation period, sometimes means "slaves and concubines/servers", and sometimes includes all persons under the management, responsibility and administration of the person, including slaves. Due to the fact that it is at the beginning of the word and the way in the Maccan Sūrahs, the situation of concubines which are interiorized, not condemned and became established fact by the society, was accepted by God; however, it can be said that the last point was put by saying that one should marry also concubines too, when it comes to the Madinan period.

On the other hand, before the verses of "mā malakat aymān", Allah emphasized adultery in the Sūras al-Isrā and al-Furqān, and spoke through the marriage of sadaq, which is common in the environment of nuzūl, and apart from this legitimate marriage, he (swt) abolished other types of relationships that were not very common but were extremely ugly. He gradually placed this in the minds by educating the society.

Based on the principle of gradualism, when we follow the course of the verses in which the expression "mā malakat aymān" is included, with this expression, Allah has not approved of a class such as slaves and concubines becoming legitimate, on the contrary, he has transformed this idiom into a pattern. Because, things that subject to graduality, there is not an expansion, on the contrary, there is a contraction and limitation. The Qur'ān, whose purpose is to build a mentality, gradually narrows down the issue of slaves and concubines that it finds in its lap, and directs people to completely abolish this institution. Based from the last point where the verses came in a course, and the unity of the Qur'ān, we can say that the only way to have sexual intercourse with the concubines, which is a phenomenon of the Nuzūl Period, is marriage. The concubine to be married should be far from the mistress relationship and should be chaste. If she commits adultery while she is married, her punishment will not be hundred lashes as like that of a free woman, but fifty lashes. Because Allah treats the concubine with mercy without ignoring her past experiences, and also wants her to have same honor, status and rights (inheritance, etc.) as the free ones. As a matter of fact, the divine order that the man who wants to marry should get the per-

mission of concubine and give her the dowry indicates this. Moreover, free women can marry their captives. Even, Muslim concubines are obliged to cover themselves like free women.

It is possible to say that at a time when the desired ideal society has not yet been reached, solutions are tried to be produced by using the data of regional law. Islam, the last religion, envisaged gradual reform rather than abolishing slavery and concubines immediately, and at the end of this reform movement, it aimed to abolish slavery completely. In this way, he made an effort to implement slavery and concubinage in the most humane way, by giving signs for its abolition in the future. Because under the conditions of that day, instead of killing or imprisoning the captives of war; include them in life by being distributed to every house and fed by their owners is the most reasonable way. However, although it was supported by reason and revelation, people did not consider the abolition of this institution as appropriate, because of their interests and their lustful desires. Establishing a human market by becoming deified over slaves, and buying concubines by checking their bodies in these markets is contrary to human rights and moral rules like killing someone unjustly, as well as the goals of the Qur'ān, and Sunnah of the Prophet, who passed way by saying "mā malakat aymān" in his last words. At this point, being fairer than other civilizations is not enough to cover up mistakes of Muslims, nor is it an excuse. In this respect, everything that contradicts revelation is a whim, and following whim is haram. At this point, the final demand of the Qur'ān from its addressees is that "minds become Muslims", which we can define as "the main chastity", and to make this a way of life.

Etik Beyan / Ethical Statement:

Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

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