

MILKU AL-YAMĪN Discourse in Al-Qu'ran Between Text and Context

MILKU AL-YAMĪN Diskursus dalam Al-Qur'an antara Teks dan Konteks

ملك اليمين
خطاب القرآن بين النص والسياق

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Abstrak

Hubungan antara teks dan konteks dalam istilah *Milkū Al-Yamin* kerap dipahami melalui perbedaan dan pergeseran makna dari masa klasik hingga kontemporer, yang tidak terlepas dari faktor sosial dan karenanya memengaruhi penafsiran *Milkū Al-Yamin* sebagai bentuk kepemilikan atas budak atau tawanan perang dalam masyarakat Arab pra-Islam. Namun, penafsiran semacam ini sering memunculkan perdebatan ketika dihadapkan pada nilai-nilai kemanusiaan modern. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan dan metode tafsir tematik (*mandhū'i*), yang dipadukan dengan analisis sosio-historis dan hermeneutika kontekstual. Hasil penelitian menunjukkan bahwa pemahaman tekstual terhadap *Milkū Al-Yamin* dalam Al-Qur'an tidak dapat dipisahkan dari konteks sosial-budaya masyarakat saat ayat-ayat terkait ditarungkan. Al-Qur'an tidak secara langsung melegalkan perbudakan, melainkan menempuh jalur evolutif dengan menekankan pembebasan, keadilan, dan penghormatan terhadap martabat manusia. Dalam konteks modern, para sarjana berpendapat bahwa *Milkū Al-Yamin* perlu ditafsirkan ulang sebagai simbol transformasi sosial menuju penghapusan penindasan dan ketimpangan. Dengan demikian, melalui pembacaan yang memperhitungkan teks sekaligus konteks, *Milkū Al-Yamin* dipahami bukan sebagai legitimasi perbudakan, melainkan sebagai bagian dari proses moral dan kemanusiaan yang didorong oleh Al-Qur'an.

Kata kunci: *Milkū Al-Yamīn*; Al-Qur'an; Teks dan Konteks; Tafsir Tematik; Hermeneutika Kontekstual.

Abstrak

The relationship between the text and its context in the term Milkū Al-Yamīn is often understood differences and shifts in meaning from classical to contemporary times, which are inseparable from social factors and thus influence as a form of ownership of slaves or prisoners of war in pre-Islamic Arab society. However, this interpretation often causes debate when confronted with modern human values. This study uses a qualitative approach with a literature study and thematic interpretation (maudhū'i) method, combined with socio-historical analysis and contextual hermeneutics. The results show that the textual understanding of Milkū Al-Yamīn in the Qur'an cannot be separated from the social and cultural context of the society when the verses were revealed. The Qur'an does not directly legalize slavery, but takes an evolutionary path by emphasizing liberation, justice, and respect for human dignity. In the modern context, scholars believe that Milkū Al-Yamīn needs to be reinterpreted as a symbol of social transformation towards the elimination of oppression and inequality. Thus, through a reading that takes into account both the text and context, Milkū Al-Yamīn is understood not as a legitimization of slavery, but as part of the moral and humanitarian process promoted by the Qur'an.

Keywords: *The Qur'an, Text and Context, Thematic Exegesis, and Contextual Hermeneutics*

ملخص

تفهم العلاقة بين النص وسياقه في مصطلح «ملك اليمين» على نحوٍ يُفضي غالباً إلى تبايناتٍ وتحولاتٍ دلالية بين العصور الكلاسيكية والراهنة، وهي تباينات لا تنفصل عن العوامل الاجتماعية التي أسهمت في تشكيل هذا المفهوم بوصفه نمطاً من أنماط امتلاك الرقيق أو أسرى الحرب في المجتمع العربي قبل الإسلام. غير أنَّ هذا الفهم كثيراً ما يثير جدلاً عند مقارنته بالقيم الإنسانية الحديثة. تعتمد هذه الدراسة مقاربةً نوعيةً تقوم على البحث المكتبي والدراسة الأدبية، وتوظف منهج التفسير الموضوعي (الموضوعي/الموضوعي) (التفسير الموضوعي/الموضوعي)، مع الجمع بين التحليل السوسيو-تاريخي والهرمنيوطيقا السياقية. وتحلّل النتائج أنَّ الفهم النصي لمفهوم «ملك اليمين» في القرآن الكريم لا يمكن فصله عن السياق الاجتماعي

والثقافي للمجتمع الذي نزلت فيه الآيات. كما يتبيّن أنّ القرآن لا يشرع الرقّ تشریعاً مباشراً، بل يسلك مساراً تطوريّاً/تدرّجياً يؤكّد على التحرير والعدل وصون الكرامة الإنسانية. وفي السياق المعاصر، يرى الباحثون/الدارسون أنّ مفهوم «ملُكُ اليمين» يحتاج إلى إعادة تأويل بوصفه رمزاً لتحولٍ اجتماعيٍ يتجه نحو إزالة القهْر واللامساواة. وعليه، فإنّ قراءةً تراعي النصّ والسياق معًا تُفضي إلى فهم «ملُكُ اليمين» لا باعتباره إضفاء شرعيةٍ على الرقّ، بل بوصفه جزءاً من المسار الأخلاقي والإنساني الذي يدعو إليه القرآن الكريم.

الكلمات المفتاحية: القرآن الكريم، النص والسياق، التفسير الموضوعي، الهرمنيوطيقيا السياقية.

A. INTRODUCTION

When talking about *Milku Al-Yamin*, there are differences in meaning depending on the context, causing shifts in meaning over time from classical to contemporary. this is influenced by changes in the global social structure that abolished slavery, so that the verse is understood as a transitional regulation aimed at human liberation, not the legitimization of permanent slavery. this raises the question of whether the shift in the interpretation of *milk al yamin* means that the substance of the verse is no longer in accordance with the meaning when it was revealed. perhaps in general the moral substance of the verse remain appropriate, but the legal forms is historical and contextual.¹

Several studies on the theme of *Milku Al-Yamin* have been found in the form of journal article and final project in the form of theses, including Abdul Aziz's 2019 research on "Muhammad Syahrūr's concept

¹ Abu Ja'far Muhammad Ibn Jarīr At-Tabarī, *Tārīkh at-Tabarī*, Jilid. 4 (Kairo: Dār al-Ma'arif, 1963), h. 290..

of Milk Al Yamīn as the validity of non-marital sexual relations (2019)" in the form of a dissertation.² The study discusses the meaning of Milk Al - Yamin from the perspective of Muhammad Syahrur's thinking, while the researcher wants to examine and present it in a complete, detailed, and comprehensive manner, accompanied by the development of other concepts taken from the thoughts of other figures and intellectuals that are in line with the context in the interpretation of the Qur'an and examining the status of *Milkū Al-Yamīn* in sexual relations in this modern era. The similarity in the interpretation of the concept of *Milkū Al-Yamīn* in this research in the form of the above dissertation is in terms of its linguistic meaning only.³

Among traditionalist scholars, *Milkū Al-Yamīn* is understood to mean slave, and the term is used in the Qur'an as a technical term. They are considered women who come from a group of servants who are not free and are owned. In fact, as stated in several verses about slavery, the Qur'an also allows masters to have sexual relations with their personal slaves. The purpose of this is that if the master dies and the slave he has sexual relations with gives birth to a child, then the slave is entitled to freedom.⁴

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² Khairuddin Hasballah, "The Milk Al-Yamin Concept as a Validity of Sexual Relationship in a Modern Context: An Analysis of Muhammad Syahrur's Thoughts," *Samarah* 4, no. 2 (2020): 337–59, <https://doi.org/10.22373/sjhk.v4i2.7068>.

³ Akhmad Sulthoni, "Hermeneutika Al-Qur'an Prespektif Ad-Dakhil Fi At-Tafsir," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 3, no. 2 (2019): 1, <https://doi.org/10.58438/alkarima.v3i2.24>.

⁴ R Magdalena, "Kedudukan Perempuan Dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan Dalam Masyarakat Islam)," *Harkat An-Nisa: Jurnal Studi Gender Dan Anak* 2, no. 1 (2017): h. 22 26-27.

sexual relations with gives birth to a child, then the slave is entitled to freedom.

B. METHODS

This research is qualitative in nature, using a library research approach. It focuses on examining the term “*mā malakat aimānukum*” (*Milku Al-Yamīn*) in the Qur'an through text analysis (language and interpretation) and context analysis (socio-historical and ethical). Data Collection Techniques collection of texts from the Qur'an, tafsir, journals, and supporting literature. Documentation: recording of quotations, key terms, and relevant interpretations. And Verse classification: grouping of *Milku Al-Yamīn* verses based on theme (law, social, moral, etc.). The data analysis technique uses text analysis with semantic and syntactic studies of the term *Milku Al-Yamīn* with a deductive nature, namely tracing the social and legal realities during the time of the Prophet related to these verses.⁵

C. RESULT AND DISCUSSION

The discourse on the concept of *Milku Al-Yamīn* in the Qur'an between meaning and interpretation

The term *Milku Al-Yamīn* is taken from the language of the Qur'an, namely *mā malakat aimānukum*, which consists of two words, *malakat*, meaning to have, to obtain, to take over, and to marry. In the authentic dictionary of modern Arabic, the word *malakat* means marriage, a sacred bond of marriage, or wife. Meanwhile, the word *al-yamīn* is taken from the word *aimānukum*, which comes from the word *aimānun*, the plural form of *yaminun*, meaning right hand. The word *yaminun* also means an agreement or oath.⁶ In terms of terminology, as explained by Prof. M. Quraish Shihab, *Milku Al-Yamīn* refers to sexual relations with female

⁵ Sean P Collins et al., “THE LIVING QUR’AN (FENOMENA AMALAN AYAT SERIBU DINAR DI TIKTOK) INTAN,” 2021, 167–86.

⁶ Ikrimah Retno Handayani Zainab, Hafid Nur Muhammad, Ali Zaenal Arifin, “Interpretasi Konsep Perbudakan Dalam Al- Qur ’ an (Studi Analisis Tematik Al-Farmawi Terhadap Frasa Milkul Yam ī N),” *Ulumul Qur'an : Jurnal Al-Qur'an Dan Tafsir* 4, no. 1 (2024): 156–71.

slaves through a marriage contract. Even Muhammad Ali al-Tinawi emphasized that the word *mâ malakat aimânu* is very different in meaning from the word slave, but rather refers to an oath regarding all kinds of things that are owned, and its meaning depends on the subject of the oath being discussed.⁷

Perspective is a point of view, or viewpoint. Some also define perspective as perspectivism, which is a view that states that the outside world must be interpreted through different alternative systems of concepts and beliefs, and that there are no free criteria that have the authority to determine that one such system is more valid than another.⁸ The perspective in this study is the viewpoint or view of the meaning of *Milkū Al-Yamīn* from the perspective of sexual relations according to the *Tafsir* of Ibn Kathir. In history, one of the reasons why scholars explored *Milkū Al-Yamīn* was from a historical and social context. At the time of the revelation, slavery was a universal social reality in Rome, Persia, Byzantium, and throughout the arabian peninsula.

Islam did not establish this system from scratch but reformed and directed it towards gradual abolition. Therefore, scholars need to explore the laws related to *Milkū Al-Yamīn* so that they are in accordance with the principles of Islamic justice in a society that still recognizes slavery. Second, the need for law in social practice in fiqh, *Milkū Al-Yamīn* has broad legal consequences such as muamalah law which covers ownership, buying and selling, and emancipation (*itq*, *mukatabah*, etc.). Furthermore, family law relates to lawful sexual relations between masters and female slaves (*umm walad*). Inheritance barriers. Third, criminal and civil law, such as testimony, punishment, and *dijat* (fines).

⁷ Fini La maa, Abdul Mutalib, and Abu Sahman Nasim, "Perbudakan Modern Di Arab Saudi: Seksualitas Majikan Dan Budak Perempuan Di Zaman Jahiliyah," *Indonesian Journal of Shariah and Justice* 4, no. 1 (2024): 83–108, <https://doi.org/10.46339/ijjs.v4i1.79>.

⁸ Triman Tapi, "Program Pembangunan Terhadap Tiga Kampung Di Distrik Manokwari Utara, Papua Barat: Perspektif Konflik Dan Fungsional," *Jurnal Triton* 12, no. 2 (2021): 27–37, <https://doi.org/10.47687/jt.v12i2.204>.

Therefore, scholars explore to determine the limits of what is halal, haram, and ethical in the treatment of slaves.⁹

The reasons why scholars explore *Milku Al-Yamīn* include, first, slavery was a social reality in the early days of Islam. To establish practical laws in fiqh. To understand the *maqāṣid* *syarī'ah* in the protection of humans. To interpret relevant verses and hadiths. To adapt legal understanding to the modern moral context. Based on the author's findings, the phrase *Milku Al-Yamīn* is discussed 14 times with the phrases: *mâ malakat aimānukum*, *mâ malakat aimānūhum*, *ma malakat aimāhunna*, and *mâ malakat yaminuka*, namely QS. an-Nisā (4): 3, 24, 25, 36; QS. an-Nūr (24): 33, 58; QS. ar Rūm (30): 28; QS. an-Nahl (16): 71; QS. al-Mu'minun (23): 6; QS. an-Nur (24): 31; QS. al-Ahzab (33): 50, 55, 52; QS. Al-Mā'arij: 30.

Tabel 1
the meaning of the phrase *Milku Al-Yamīn* in the Quran

No	Surah & serve	Lafaz Arab	Short translation	Legal contex/ meaning
1	An-Nisā ayat 3	مَا مَلَكْتُ أَيْمَانُكُمْ	“Apa yang dimiliki oleh tangan kananmu”	Kebolehan memiliki hamba perempuan sebagai alternatif jika tidak mampu menikah
2	An-Nisā' ayat 24	مَا مَلَكْتُ أَيْمَانُكُمْ	“Kecuali yang dimiliki tangan kananmu”	Pengecualian perempuan tawanan perang dari larangan menikahi perempuan bersuami
3	An-Nisā' ayat 25	مَا مَلَكْتُ أَيْمَانُكُمْ	“Hamba perempuan yang kamu miliki”	Kebolehan menikahi budak perempuan bagi yang tidak

⁹ Andi Firdaus Eka Putra, “Diskursus Penafsiran *Milku Al-Yamīn* Di Kalangan Ulama Klasik Dan Kontemporer: Teks Dan Konteks,” *USRATY: Journal of Islamic Family Law* 2, no. 1 (2024): 14–24, <https://doi.org/10.30983/usraty.v2i1.8385>.

No	Surah & serve	Lafaz Arab	Short translation	Legal contex/ meaning
				mampu menikah wanita merdeka
4	An-Nahl ayat 71	مَا مَلَكْتُ أَيْمَانُهُمْ	“Hamba sahaya yang dimiliki”	Kritik sosial terhadap ketimpangan antara majikan dan budak
5	Al-Mu'minūn ayat 6	مَا مَلَكْتُ أَيْمَانُهُمْ	“Apa yang dimiliki tangan kanan mereka”	Hubungan seksual yang sah hanya dengan istri atau hamba perempuan
6	Al-Ma'ārij ayat 30	مَا مَلَكْتُ أَيْمَانُهُمْ	“Apa yang dimiliki tangan kanan mereka”	Sama dengan Al-Mu'minun: penjagaan kehormatan
7	Al-Ahzāb ayat 50	مَا مَلَكْتُ يَمِينَكَ	“Apa yang dimiliki tangan kananmu”	Kekhususan bagi Nabi ﷺ mengenai istri dan budak perempuan
8	Al-Ahzāb ayat 52	مَا مَلَكْتُ يَمِينَكَ	“Kecuali apa yang dimiliki tangan kananmu”	Pembatasan bagi Nabi ﷺ terkait perempuan yang halal dinikahi
9	An-Nūr ayat 33	مَا مَلَكْتُ أَيْمَانُكُمْ	“Dari hamba yang kamu miliki”	Anjuran mukātabah (perjanjian pembebasan budak)
10	An-Nūr ayat 58	مَا مَلَكْتُ أَيْمَانُكُمْ	“Budak yang kamu miliki”	Adab meminta izin bagi budak di rumah
11	Ar-Rūm ayat 28	مَا مَلَكْتُ أَيْمَانُكُمْ	“Dari hamba yang kamu miliki”	Perumpamaan tentang tauhid dan kepemilikan
12	Al-Ahzāb ayat 55	مَا مَلَكْتُ أَيْمَانُهُنَّ	“Apa yang dimiliki tangan kanan mereka (perempuan)”	Perintah menjaga aurat; budak perempuan termasuk mahram terbatas

No	Surah & serve	Lafaz Arab	Short translation	Legal context/ meaning
13	An-Nisā' ayat 36	مَا مَلَكْتُ أَمْاَتُكُمْ	“Budak yang kamu miliki”	Perintah berbuat baik kepada budak

So literally, *Milkū Al-Yamīn* means “what is controlled by your right hand,” which is legal ownership according to the laws of war and society at that time. The majority of fuqaha (jumhūr al-fuqahā') viewed *Milkū Al-Yamīn* as a form of individual ownership of slaves, including the right to use their services and, in the context of women, the husband-wife relationship as regulated by law. In the modern context, contemporary interpreters and thinkers interpret this concept sociologically and historically, not as a legitimization of perpetual slavery, but as a transition towards its gradual abolition. Linguistically, the word slave in the Indonesian Arabic dictionary comes from the word '*Abd* (عبد), which means servant, a person who is owned. *Amah* (أم) means female slave, and *Raqiq* (رقيق) means slave in general (the opposite of *hurr* = free person). In classical Arabic, the word '*abd* can have two meanings: first, servitude to humans (in the context of social slavery). Servitude to Allah (*'ubūdiyyah*), which has a positive meaning of submission and obedience to God. Historically, in pre-Islamic Arab society, slaves were obtained from prisoners of war, the sale and purchase of humans, or because of unpaid debts.

Slavery became an established economic and social system. However, Islam did not create the system of slavery, but rather came into an existing system and guided it towards gradual abolition through: encouraging the freeing of slaves ('*itq al-raqāb*), atoning for sins by freeing slaves, prohibiting the unjust treatment of slaves, and granting slaves the same spiritual rights as free people. Thus, linguistically, *Milkū* (ملك) means

“ownership” or “property rights.” *Al Yamin* (اليَمِين) means “right hand.”

So *Milkū Al-Yamin* literally means “those who are owned by your right hand,” that is, people who are under someone's power or ownership. In the context of classical Islamic law, *Milkū Al-Yamin* refers to: “Male or female slaves who are legally owned according to Sharia law through war or legal transactions.” They have a special social and legal status and are not free like free people. They receive protection of their rights, sustenance, and good treatment from their masters. They can be freed through *mukatabah* (a contract of self-purchase).

Traditional scholars view that the meaning of Allah's words in QS. Al-Mu'minun verse 6 “except to their wives or the slaves they own then indeed, they are not to be blamed.” In verse 6 of Surah Al-Mu'minun, scholars refer to female slaves as *al-ima'*. They have the right to be married to their masters without a marriage contract, without witnesses, and without a dowry because they are not considered wives. Islam itself teaches to provide justice for *Milkū Al-Yamin* based on sharia law, and they must also be treated with kindness and compassion. In referring to *Milkū Al-Yamin*, Allah SWT uses the word “*al-yamin*,” which means right, a praiseworthy trait, after the word “*al-milk*,” which means ownership. The specialization of the word “*al-yamin*” is to treat what is owned well, whether through welfare donations or promises of loyalty. Thus, this is a manifestation of glory and a sign of victory over slavery due to war, poverty, robbery and piracy.

Milkū Al-Yamīn dari Teks dan Konteks

perspective	explanation
Text (Al-Qur'an & Hadith)	Regulating relations with slaves in a humane manner, prohibiting coercion, and encouraging emancipation..
Context (Socio-Historical)	The system of slavery was already institutionalized in Arab society and the world. Islam reformed it gradually..

perspective	explanation
Maqāṣid Syariah (Ethical Objectives)	Protection of human dignity, social justice, and liberation from oppression.
Modern Meaning	<i>Milku Al-Yamīn</i> is no longer relevant as a legal practice, but rather a moral lesson about human transformation..

So Buya Hamka explained about sexual relations with one's wife or slave. Therefore, Buya Hamka argued that sexual relations with both slaves as servants and slaves as wives were not something without consequences. Based on fiqh understanding, only slaves captured in war on religious grounds were permitted to be sexually relations with, not other slaves. In relation to slaves captured in war on religious grounds, it was permissible to have sexual relations without marriage.

Scholars' thoughts on *Milku Al-Yamīn* between text and interpretation

The Scholars' View of *Milku Al-Yamīn* In the book *Tafsir at-Thabari*, Imam At-Thabari states that the meaning of *Milku Al-Yamīn* is captives. *Milku Al-Yamīn* also refers to women who were taken captive during war and separated from their husbands, without the need for divorce from their kafir harbi husbands, so it is permissible for them to be controlled and owned. According to Imam Ibn Kathir in his *tafsir*, *Tafsir Ibn Kathir*, he argues that the word *Milku Al-Yamīn* in QS. an-Nisa' (4) verse 24 means prisoners of war. These captives are lawful for their owners or masters to have sexual relations with, as he interprets QS. al-Mu'minun (23) verses 5-7. It is lawful for you to have sexual relations with them if you have waited for one menstrual cycle before doing so, to ensure that their wombs are empty of fetuses from previous relationships. The purpose of this is to prevent the mixing of lineage (descent). Islam is very

careful to ensure that a person's lineage is clear and not confused between the children of the old master and the new master.¹⁰

Imam Ibn Kathir also explains that what is meant by adultery is a sexual relationship between a man and a woman who is neither his wife nor his slave. The meaning of the verse is that it is permissible for you to have sexual relations with her if you have performed *istibra'* (cleansing). Abul Al Maududi, a modern exegete born on September 25, 1903, seems to agree with Imam Ibn Kathir's interpretation of the verse in question. He argues that this verse is intended to dispel the misconception that has long been held by the general public about sexual desire. Sexual desire is viewed as a crime, even through legitimate mechanisms or marriage contracts, especially for pious and righteous people. This misconception is further reinforced when it is simply said that believers must guard their private parts.¹¹

This statement implies that believers need to live a celibate life, without seeking worldly pleasures like a hermit or monk. Therefore, channeling sexual desire in a lawful manner is not a sin. It is a sin if someone exceeds the limits of what is permissible.

Tabel

Pandangan ulama klasik sampai kontemporer tentang *Milkū Al-Yamin*

Aspect	Classical View	Contemporary Perspectives
Definition	The ownership of slaves (especially prisoners of war) who could be	No longer relevant; slavery has been abolished. All relationships

¹⁰ Sherhan, "Milk Al-Yamin in The Compilation of Islamic Law: A Juridical Study and Its Implications for The Abolition Of Slavery Milkul," *Al-'Adalah: Jurnal Syariah Dan Hukum Islam* 10, no. 1 (2025): 1–14, http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM PEMBERTUNGAN_TERPUSAT_STRATEGI_MELESTARI.

¹¹ Sufyan Sauri, "Konsep Al-Milk Al-Yamin: Sebuah Kajian Hadis Tentang Kedudukan Milk Al-Yamin Dalam Islam," *Conference on Islamic Studies FAI 2019*, no. 0 (2020): 109–20.

Aspect	Classical View	Contemporary Perspectives
	exploited, including sexual relations without a marriage contract.	are only valid through marriage contracts..
Quranic argument	QS. An-Nisa:3, 24; QS. Al-surat al-Mu'minun verse 6 QS. Al-Ma'rij:30 → understood literally: “mā malakat aymānukum” = slave.	Understood contextually: the term is historical, in the context of 7th-century society. It does not apply normatively today.
The Purpose of Sharia	Regulating slavery practices to be more humane than in the days of ignorance.	Achieving the objectives of Sharia law: protecting life, honor, and lineage → therefore slavery was abolished.
Legal Status	It is permissible to own slaves, but it is highly recommended to free them.	Haram and should not be practiced anymore.
Reference Scholar	The imams of the schools of thought (Hanafi, Maliki, Shafi'i, Hanbali) acknowledge its existence..	Yusuf al-Qaradawi, Muhammad Abdurrahman, scholars from the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah → confirmed that it no longer applies.
Social Context	Slavery is a socio-economic-political reality that cannot be eliminated overnight..	The modern world: slavery was abolished through international law and agreements among Muslims.

Aspect	Classical View	Contemporary Perspectives
Practical Implications	A master can marry his slave or free her.	All relationships between men and women must be through a valid marriage contract.

The implementation of *Milkū Al-Yamīn* and its benefits in contemporary times

Based on the verses in the Quran relating to *Milkū Al-Yamīn*, the general objective that can be achieved from these verses is to make *Milkū Al-Yamīn* or slaves free, as recommended by Allah and His Messenger in dealing with prisoners of war or other slaves as a guarantee to enter His paradise. Because, after all, they are still human beings who are equal to other human beings and have the right to be honored.

During the revelation of the Qur'an, the context of human civilization at that time could not be separated from the system of slavery. Therefore, when Islam arrived, this tradition was addressed by treating slaves with respect and dignity, just like other human beings. Later on, Islam finally encouraged their emancipation. From the beginning, slavery was something that was opposed in Islam, whose principles were not in accordance with His provisions. By using the al-maqam method, it can be understood that the khitab referred to in the verses that discuss *Milkū Al-Yamīn* or slaves in general is for all of humanity from the time of the Prophet Muhammad SAW to the future. This is because the Quran was not only revealed for the people who lived during the time of the Prophet, but also in accordance with the needs and developments of the times. It is possible that in the future, humanity will experience developments that cannot be predicted today. However, it has been said repeatedly that the concept of slavery in the past is not the same as that of laborers today.¹²

¹² I A I Al-qur Al-ittifaqiah Indralaya, "Jurnal AT-TAHFIDZ Jurnal Ilmu Al-Qur'an Dan Tafsir Program Studi Ilmu Al-Qur'an Dan Tafsir Menenangkan Jiwa : Menelusuri Jejak Kesehatan Mental Dalam Tafsir Al-Azhar Jurnal AT-TAHFIDZ Jurnal

The reality of slavery in the world preceded Islam's appearance on the altar of history. Its presence breathed fresh air into the restoration of human dignity for slaves. Islam explicitly calls on masters to respect slaves as human beings. It was this Islamic morality that encouraged Islamic jurists to create rules on slavery. Imam Taqiyuddin, for example, in his book, *Kifayat al-Akhyar fi Halli Gayati al-Ikhtisar*, discusses the provisions of slavery (*nizam ar-riq*).¹³

Imam Taqiyuddin divided it into seven parts, namely:

- a. *Qinah*, is a female slave (*qinun*, male) who is jointly owned by an owner and her parents..
- b. *Mudabbarah*, is a female slave (*mudabbar*, male) who is promised freedom if her master dies.
- c. *Mustauladah*, a female slave who gives birth to a child as a result of her relationship with her master.
- d. *Mukatabah* is a female slave (*mukatab*, male) who redeems herself by paying in installments until she is granted her freedom
- e. *Musytarakah*, which is a female slave who belongs to more than one person, either as a result of inheritance or purchase through *shirkah*.
- f. *Majusiyah*, a female slave who was a Zoroastrian, and
- g. *Murtadah* is a female slave who has renounced Islam.

Based on the division or kinds of slaves according to Imam Taqiyuddin, each slave has certain criteria such as *Qinah* (قِنَّة) which is a female slave who is jointly owned between a person and his parents.

Furthermore, *mudabbarah* (مُدَبَّرَة) is a slave who is promised to be free after his master dies. The status of *Milkun Al-Yamīn* with the condition that it is still as long as the master lives is included in *Milkun Al-Yamīn* because she is still a slave who is owned but cannot be married because of the status of double ownership (*shirkah*) no one master has full

ownership of her. next *mustawladah* (مُسْتَوْلَدَةٌ) which means a slave girl who has given birth to a child from her master. It is still *Milkū Al-Yamin*, but it cannot be sold because its status rises to *umm al-walad* (mother of the master's child).

Furthermore, *mukātabah* (مُكَاتَبَةٌ) means a slave who redeems himself by gradual payment (*mukātabah* contract). The status of *Milkū Al-Yamin* is half free as long as it has not been paid off, still *Milkū Al-Yamin*, but: Her master may not have sexual intercourse with her (according to the majority of scholars). Conclusion It is not permissible to have sexual intercourse with a *Milkū Al-Yamin* because her status is towards freedom. *Musyarakah* (مُشَرَّكَةٌ) which means a slave that is jointly owned by several people (by inheritance or *shirkah*). The status of *Milkū Al-Yamin* includes *Milkū Al-Yamin*, but it is not permissible to have sexual intercourse with any of the owners because there is no full ownership (*istiqlāl al-milk*). Then it includes *Milkū Al-Yamin* in terms of ownership, but it is not permissible to have sexual intercourse. Then *majusiyah* (مُجُوسِيَّةٌ) which means female slave of the majusi religion (fire worshipers / Zoroastrians). this includes *Milkū Al-Yamin* if obtained legally (eg prisoners of war). However, it is not permissible to have sexual intercourse with her prior to conversion to Islam (according to the majority of scholars).¹⁴

So it can be understood that slaves who include *Milkū Al-Yamin* have requirements so that a slave girl including *Milkū Al-Yamin* who is lawful to have sex must fulfill the following conditions:

¹⁴ Dian Indriyani and Ali Imron, "Interpretasi Makna Milk Al Yamin Muhammad Syahrur: Studi Hermeneutika Sebagai Teori, Dan Metode," *An-Nafah: Jurnal Pendidikan Dan Keislaman* 1, no. 2 (2022): 87–100, <https://doi.org/10.64469/an-nafah.v1i2.14>.

No	Terms	Explanation
1	Legal ownership <i>(tamām al-milk)</i>	The master owns the slave fully and legally through recognized channels (e.g. prisoner of war, sale, or inheritance). If the ownership is joint or partial then it is not permissible to have sexual intercourse.
2	Not mukatabah	It is not permissible to have sexual intercourse with a slave who is redeeming herself (<i>mukatabah</i>), because she is in the process of becoming free..
3	Not musytarakah (joint ownership)	If a slave is owned by more than one person, it is not permissible for one of them to have sexual intercourse with it, because there is no full ownership.
4	It is not <i>mu'taqah</i> or <i>mudabbarah</i> that is already free	Slaves who have been freed or will be freed after the death of their master are still not allowed to have sexual intercourse after freedom.
5	Be Muslim (or <i>Ahlul Kitab</i> according to some scholars)	The majority of scholars stipulate that non-Muslim slaves (Mussulmans, idolaters, etc.) should not have sexual intercourse until they convert to Islam.
6	Her uterus is pure <i>(istibrā')</i>	There should be a waiting period of one period to ensure that you are not pregnant from the previous owner.
7	Not someone else's wife / not married	Slaves who are still the wives of others may not have sexual intercourse with their masters. Islam prohibits mixing of bloodlines.

No	Terms	Explanation
8	Has reached the age of puberty and is of sound mind	It is not permissible to have sexual intercourse with young children or those who are not physically and mentally ready
9	No other shar'i impediments	Such as being in ihram, menstruating, or certain periods of <i>iddah</i> .

So the valid *Milkū Al-Yamīn* according to classical Islamic law is: "A female slave who is fully and legally owned, not jointly owned, not mukatabah, not married, Muslim (or *abl al-kitab*), and has had her womb implanted." The Prophet (SAW) warned the masters to fear Allah and treat their slaves well. The Prophet (SAW) also warned the masters that the slaves actually have rights that are the obligations of their masters. He said: For slaves there is the right to eat and drink. It is forbidden to burden him with a job that is beyond his ability Islamic teachings strictly prohibit mistreating slaves, let alone to harass and humiliate him as a slave.¹⁵

In Islam, slaves should not be humiliated, instead Islam recommends treating slaves like brothers. The Prophet said: Verily they (the slaves) are your brothers and helpers whom Allah has created under your authority. Whoever has a brother under his authority, let him provide his brother with food as he consumes, clothes as he wears. Do not burden them with work that is beyond their ability. If you ask them to do hard work, you should help them.¹⁶

Even the Prophet Muhammad, who is our role model, made his slave Zaid bin Hariṣah his son. Ibn 'Umar r.a. reported: Zayd bin Hariṣah, the son of the Messenger of Allah (PBUH), (Ibn 'Umar said): "We used to call him Zayd except as Zayd bin Muḥammad, until the verse was revealed:

¹⁵ Abd. Wahid, Suarni Suarni, and Nurul Fitri, "Konsep Perbudakan Menurut Sayyid Qutb Dalam Tafsir Fi Zilal Al-Qur'an," *TAFSE: Journal of Qur'anic Studies* 4, no. 2 (2022): 167, <https://doi.org/10.22373/tafse.v4i2.13177>.

¹⁶ Hasballah, "The Milk Al-Yamīn Concept as a Validity of Sexual Relationship in a Modern Context: An Analysis of Muhammad Syahrur's Thoughts."

“call your adopted children by their fathers, for that is more just in the sight of Allah”. Rasulullah SAW treated his slaves like his own children. This can be proven when Zaid bin Hariithah was about to be redeemed and brought back to his family by his father. At that time the Apostle gave freedom to choose between going home with his father or staying with the Apostle SAW.¹⁷

In the law of muamalat that has been prescribed in the Qur'an and al-Sunnah regarding slaves, both regarding the behavior that should be done in interacting with slaves, the prohibition of beating slaves, dividing some of their property for them, making zakat allocations for slaves, and even allowing sex and marriage with slaves is a *wasilah maqsud* aimed at freeing them. As for creation, humans are born in a state of *fitrah* and tend to use their organs according to their functions. And in relation to doing anything, all people are given ease of behavior. If slaves cannot carry out work that suits their desires and can only do the actions assigned by their masters, then the elements of *al-fitrah* and also *al-samahah* cannot be realized if they still remain on the messenger of their masters. Likewise, other elements such as *al-musawah* which makes his position equal to others in social life, and even more importantly is the element of *maslahah* for him so that from the elements of *maqashid al-shariah Al-'ammah* elements do not exist in the slavery system then the sister must be eliminated because it is not in accordance with the objectives of religious law.¹⁸

Furthermore, Islam imposes sanctions on criminals to free slaves as a punishment so that they do not repeat their actions again. Islam also encourages the acceptance and free agreement of slaves that one owns by helping to pay them off. Then it stipulates that a slave be freed if he is owned by his relatives. Even regarding prisoners of war, Allah has

¹⁷ Mukhammad Nur Hadi, “Muhammad Syahrur Dan Konsep *Milku Al-Yamin* : Kritik Penafsiran Perspektif Ushul Fiqh,” *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam* 10, no. 1 (2019), <https://doi.org/10.21043/yudisia.v10i1.5057>.

¹⁸ Al-qindi dan agus Supriyadi, “Diskursus Konsep Budak Dalam Kajian Fiqh Klasik,” *Al-Qadim : Journal Tafsir Dan Ilmu Tafsir* 1, no. 1 (2024): 1-19.

recommended in surah Muhammad verse 4 to free them with ransom or without ransom and it also does not mention the permissibility of making them slaves. then it is also found in the hadith of the prophet to free slaves as in the hadith from Samurah bin Jundab from the Prophet (peace be upon him) he said: Furthermore, Islam applies sanctions for criminals to free slaves as a punishment so that they do not repeat their actions again. Islam also encourages the acceptance and free agreement of slaves that one owns by helping to pay them off. Then it stipulates that a slave be freed if he is owned by his relatives. Even regarding prisoners of war, Allah has recommended in surah Muhammad verse 4 to free them with ransom or without ransom and there is no mention of making them slaves. then also found in the hadith of the prophet to free slaves as the hadith from Samurah bin Jundab from the Prophet (peace be upon him) he said: “*Whoever owns a slave of a mahram brother is free.*

That way, the liberation of slaves according to Ibn 'Ar is included in *maqasid al-shari'ah 'ammah* which has many important *maslahah* in it. While the *muamalat* law relating to slaves is *maqasid al-shari'ah al-khassah* which is used as a means of freeing slaves. then the concept of *Milkū Al-Yamin* or more generally applied to free slaves is included in the category of *al-maslahah al-daruriyyah* which includes the five aspects of protection (*al-kulliyah al-khamsah*), namely *al-din*, *al-nafs*, *al-a'qil*, *al-mal*, and *al-nasab*.¹⁹

Furthermore, *Milkū Al-Yamin* was a common phenomenon that occurred in world society in the pre-Islamic era. Allah and His Messenger never condoned slavery, although at that time it was not possible to take drastic steps to abolish it at once. Basically, the Quran and al-Sunnah closed all avenues that led to slavery, except for prisoners of war. This was due to the way people at the time treated prisoners of war. However, the Prophet and his Companions treated them well, even feeding them better than what the Muslims ate. Allah also recommends freeing captives with ransom or without ransom, instead of making them slaves as the *Jahiliyyah* did at that time. The aforementioned slaves are now gone, nor can

¹⁹ Hadi, “Muhammad Syahrur Dan Konsep *Milkū Al-Yamin* : Kritik Penafsiran Perspektif Ushul Fiqh.”

domestic servants be equated with slaves at that time. Islam only permits slaves through war, and only if the war is to defend the religion from its enemies.²⁰

Ibn Kathir explains in *tafsir ibnu katsir* that his interpretation of the meaning of milk al yamin is a slave obtained from prisoners of war, and such may be fucked even though they have a husband.²¹ Al-Suyuti also said that it is permissible for believers to have relations with *Milkū Al-Yamīn* obtained from prisoners of war even if they are married after she has cleansed her womb.²² Meanwhile, according to al-Harasi *Milkū Al-Yamīn* is a captive obtained from war, they can be married under certain conditions and is a believer. However, if the captive is his mahram or breastfeeding brother then the marriage is canceled.²³

The concept of *Milkū Al-Yamīn* essentially dates back to an era long before the advent of Islam. Abolishing it took a long time until the traces of the system disappeared. Because there are many factors that cause great harm and worsen the situation if abolished immediately when Islam first came with its sharia.

The phenomenon of *Milkū Al-Yamīn* is a bitter reality that must be lived endlessly by those concerned and not with the ability to demand their rights as ordinary human beings who should be treated with human values. In this way, the phenomenon should be eradicated from human civilization. If the system of slavery with its many burdensome rules still exists in this modern era, then it will become a defect that will henceforth be difficult to disappear and even become a habit that has been attached to the culture of society. This is especially true of the behavior that allows the master to have sexual relations with the *mamlukah* slave as stipulated

²⁰ Zainab, Hafid Nur Muhammad, Ali Zaenal Arifin, "Interpretasi Konsep Perbudakan Dalam Al- Qur ' an (Studi Analisis Tematik Al-Farmawi Terhadap Frasa Milkul Yam i N)."

²¹ Al-Imam Abul Fida Isma'il Ibnu Kaśir Ad-Dimasyqi, "Tafsir Ibnu Kaśir Juz 2 Al-Baqarah 142 s/d Al-Baqarah 252," Bandung: *Sinar Baru Algensindo*, 2001.

²² Jalaluddin al-Suyuti, al-Iklil fi Istinbat al-Tanzil, (Beirut: Dar al-Kutub al-Ilmiyyah, 1981), 87.

²³ Al-Kiya al-Harrasi, Ahkam Alquran, Juz 2, (Beirut: al-Maktabah al-'Ilmiyyah, t.th), 406.

in the Qur'an. The provision is essentially to adapt to the *Jabiliyyah* society which is closely related to the slavery system. So that the response given must also be flexible and careful.

The provision of having sexual intercourse with *Milkū Al-Yamīn* or a slave without a legal marriage bond in this modern era can be considered an inappropriate norm and deserves to be prosecuted legally. Because the mindset of modern society is much more advanced when compared to classical society at that time. However, the impact of these actions does not only result in public criticism. The reason is that a relationship carried out without an official marriage will bring more *mudarrat* than benefits. The benefits will increasingly sink and dissolve in the many *mudarrat* that cover it. The *mudarrat* can interfere with the five aspects of *daruriyyah*, so implementing it will only interfere with his life in the world and his behavior will not be in accordance with Islamic law. Thus, the benefit of his afterlife will also be disrupted. This is because the life of this world is only a means to the life of the hereafter.

In reaching about *Milkū Al-Yamīn*, the scholars argue that there are weaknesses in *Milkū Al-Yamīn*. as according to Muhammad abduh who said the concept of *Milkū Al-Yamīn* is a product of history not a universal teaching Islam came to abolish it gradually. then rashid ridha said emphasized that Islam did not legalize slavery but regulated it to be abolished gradually. as in the table below:

Tabel

Scholars' views on the weakness of *Milkū Al-Yamīn*

Figure	Views on the weakness of <i>Milkū Al-Yamīn</i>
Muhammad Abduh	The concept of <i>Milkū Al-Yamīn</i> is a product of history, not a universal teaching; Islam came to phase it out.
Rasyid Ridha	Affirming that Islam did not legalize slavery, but rather regulated its gradual abolition.
Fazlur Rahman	Judging this system is not an eternal norm, but an ethical response to the social context of the 7th

Figure	Views on the weakness of <i>Milku Al-Yamīn</i>
	century; the eternal values to be taken are justice and humanity.
Yusuf al-Qaradawi	Calling slavery a phenomenon that international law has abolished, <i>Milku Al-Yamīn</i> is no longer legally relevant.
Nasr Hamid Abu Zayd	Criticizes literal readings of <i>Milku Al-Yamīn</i> verses for ignoring the Qur'ān's universal moral purpose..

Classical historical context (the time of revelation) Social conditions at the time of revelation, slavery was a universal social and economic system throughout the world, including the Arabian Peninsula. Slaves came from prisoners of war, debt, or descendants of slaves. At the time of revelation, slavery was a universal social and economic system throughout the world, including the Arabian Peninsula. Slaves came from prisoners of war, debts, or descendants of slaves.²⁴

from the table above, there is a comparasion between classical and contemporary interpretation, as in the verse about *Milku Al-Yamīn*, where the classical scholar al-Tabari says that *Milku Al-Yamīn* is interpreted as "female prisoners of war who are legally and lawfully owned by their masters without a marriage contact" furthermore, ibn kathir also interprets *Milku Al-Yamīn* as female slaves captured in war, as does al-qurtubi. however, contemporary scholars such as Muhammad rasyid rida say that the verse *Milku Al-Yamīn* regulates and old reality, islam does not establish slavery as a permanents system, with the aim of the verse being gradual reform toward its abolition. similary, fazlur rahman says that *Milku Al-Yamīn* is a temporary social regulation and its main values is the protection

²⁴ Muhammad Ulinnuha and Nur Hamidah Arifah, "Perkembangan Makna Milk Al-Yamīn," *Jurnal Al-Fanar* 3, no. 2 (2020): 167-92, <https://doi.org/10.33511/alfanar.v3n2.167-192>.

of humans.²⁵ from the above opinions, this is where the emergence of differences of opinions begins, leading to a contextual approach

Tabel

Milkū Al-Yamīn's classical and contemporary contexts

Aspects	Classical Historical Context (Age of Revelation))	Contemporary (Modern) Islamic Context
Definition	<i>Milkū Al-Yamīn</i> means the ownership of slaves (prisoners of war) that were legally owned according to the 7th century social system.	There are no more slaves in modern social systems; the term is understood as a historical context, not an eternal norm.
Sharia Objectives	Regulate the existing reality of slavery to make it more humane (given rights, sustenance, and the opportunity to be free).	Abolish all forms of human oppression and exploitation (slavery, sexual violence, human trafficking).
Legal Status	Accepted as a social reality that is regulated, not commanded.	No longer valid because it is contrary to <i>maqāṣid ash-shari'ah</i> and international law..
Relationship with maqashid	Gradually leading to the <i>maqṣad</i> of <i>hifz al-nafs</i> and <i>hifz al-'ird</i> (protecting the soul and honor).	The <i>maqāṣid</i> principle demands the elimination of all forms of domination over people; all are equal before the law

²⁵ Muhammad Miftah Irfan and Fatimah Shalehah, "Application of Fazlur Rahman's Double Movement Theory About Milk Al Yamīn," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2022): 71, <https://doi.org/10.24127/att.v6i1.2143>.

Aspects	Classical Historical Context (Age of Revelation))	Contemporary (Modern) Islamic Context
Rights of slaves/women	Given the right of protection, allowed to marry, and can be freed; but still under the authority of the master.	Every woman has the right to full autonomy over her body, honor, and freedom without anyone's domination.
Modern interpretation	Classical scholars interpreted literally according to the context of their times.	Contemporary thinkers (Fazlur Rahman, Abu Zayd, Abdurrahman) interpret contextually with a <i>maqāṣidī</i> approach.
Moral Purpose verse	Lead society towards humane treatment of slaves.	Affirming the universal values of Islam: justice, freedom and human dignity.
Modern Positive Law	There is no explicit prohibition, as there is still a system of slavery.	Strictly prohibited; falls under the category of <i>ḥarām li ghayrih</i> because it is contrary to <i>maqāṣid</i> and human rights.
Principle	Islam restricted the practice of slavery and paved the way to liberation.	The principle of liberation (<i>tahrīr al-insān</i>) is the moral foundation of all Islamic legal systems.

From several opinions of classical and contemporary scholars who explore *Milkū Al-Yamīn* from the text and context as well as from a socio-historical point of view, the question isyamin from the text and context as well as from a socio-historical point of view, the

question arises whether the scholars reject *Milkū Al-Yamīn*? The question that arises is whether the scholars reject *Milkū Al-Yamīn*? of course the answer is that there are those who not all scholars reject *Milkū Al-Yamīn*, but many modern scholars and thinkers reinterpret (not reject frontally) the concept by exploring its meaning and context. by exploring its meaning and context to be in accordance with the principles of justice, humanity, and *maqāṣid al-syāfi'ah* (the purpose of Islamic law).

So the classical scholars did not reject *Milkū Al-Yamīn* but regulated it. The classical *fuqahā'* (such as al-Shafī'i, Malik, Abu Hanifah, and Ahmad) did not reject the existence of *Milkū Al-Yamīn* because slavery was indeed a social reality at that time. However, they regulated the rights of slaves to make them more humane: Ordered to be treated well (HR. Muslim no. 1661), Encouraged to be freed (HR. Bukhari no. 2517), Given the right of mukatabah (self-redemption, QS. an-Nur [24]:33) and Should not be forced or harmed So, the classical scholars explored *Milkū Al-Yamīn* to humanize slaves not reject it.

D. CONCLUSION

The results of research on the shift in the meaning of *Milkū Al-Yamīn* show that understanding of the regarding “*Milkū Al-Yamīn*” in the Qur'an cannot be separated from the social and cultural context of the community at the time the verses were revealed. the qur'an does not directly legalize slavery, but takes an evolutionary path by emphasizing lebaration, jusctice, and respect for human dignity. in the modern context, scholar argue that “*Milkū Al-Yamīn*” needs to be reinterpreted as a symbol of social transformation towards the elimination of oppression and inequality. thrus, through a reading that considers both the text and context, “*Milkū Al-Yamīn*” is understood not as a legalitimization of slavery, but as part of the moral and humanitarian process promoted by the Qur'an.

The concept of *Milkū Al-Yamīn* is one of the important themes in the study of Qur'anic social law. The phrase often appears alongside verses on social relations, marriage, and humanitarian ethics. The term has been

a subject of debate among classical scholars as well as contemporary thinkers, especially in the context of human rights and the abolition of slavery. The Lughawi meaning of “**مَا مَلَكْتُ أَيْمَانِكُمْ**” (*mā malakat aymānukum*) literally means “what is owned by your right hand”, indicating legal ownership according to the Shari'ah. The Shari'ah (Classical) meaning of the term refers to a legally acquired slave (usually a prisoner of war). The slave is under the full power of his master, with certain moral and legal responsibilities. as for its position in the Al-Qu'ran, it is found 14 times in various suras including: An-Nisā' [4]: 3, 24, 25; An-Nahl [16]: 71; Al-Mu'minūn [23]: 5-6; An-Nūr [24]: 33; and Al-Mā'ārij [70]: 30.

Scholars' views on *Milku Al-Yamin* the concept of *Milku Al-Yamin* (مَا مَلَكْتُ أَيْمَانِكُمْ) is often debated in tafsir and Islamic legal studies. Literally, the term means “what is owned by your right hand”, and in the classical context refers to slaves who were legally owned according to the sharia law of the time. However, in its development, scholars have a variety of approaches between those who interpret it textually (normative text) and those who interpret it contextually (historical and moral *ta'wil*) such as the Textual-legalistic approach, normative Fiqh, legal ethics, social law, and social law. Implementation of *Milku Al-Yamin* in classical times Humane regulation of slaves, gradual liberation with the aim of social reform towards the abolition of slavery. while contemporary times Human empowerment and enforcement of human rights, elimination of modern exploitation with the aim of realization of *maqāṣid al-syari'ah* justice, freedom, and humanity.

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