

MARRIAGE AND SLAVERY IN EARLY ISLAM

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Marriage and Slavery in Early Islam presents the first systematic analysis of how jurists of the nascent Maliki, Hanafi, and Shafi'i legal schools conceptualized.

Marriage and Slavery in Early Islam – Kecia Ali | Harvard University Press

What did it mean to be a wife, woman, or slave in a society in which a land-owning woman was forbidden to lay with her male slave but the same slave might be.

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Editorial Reviews. Review. Brilliant, eloquent and insightful
It is difficult to overstate the Marriage and Slavery in Early
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Includes bibliographical references and index. ISBN (alk.
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The enslaved male was infantilized insofar as his master controlled his marriage – at a minimum having to grant permission, and at a maximum being able to force a marriage over the slave's objections, as a father could with his minor sons. Review Brilliant, eloquent and insightful They did not, though, partake of the rihla, the journey in search of knowledge that was de rigueur for most scholars of the time. Nonetheless, they drew heavily on the regulations established for sales. In some times and places, both were explicitly permitted by law; in others, sexual use of slaves happened despite legal strictures. Though in some respects slaves were treated like minors, Glancy notes that a minor "expects that he will eventually attain the status of manhood, but the slave does not. Quray 'a and Ibn Masud's son was married off with no more say in the matter than Musayyab's daughter. Like his teacher Ja'far al-Sadiq, he holds that women can conclude marriages. Sunni thinkers, including even Shaybani elsewhere, hotly contested the notion that women could contract valid marriages. As with rules governing marriages of free people, regulations for slave marriage varied by gender and, in some cases, age.