



ANNALES ISLAMOLOGIQUES

en ligne en ligne

AnIsl 47 (2014), p. 327-352

Yossef Rapoport

Ibn Ḥaġar al-‘Asqalānī, His Wife, Her Slave-Girl: Romantic Triangles and Polygamy in 15th Century Cairo

Conditions d'utilisation

L'utilisation du contenu de ce site est limitée à un usage personnel et non commercial. Toute autre utilisation du site et de son contenu est soumise à une autorisation préalable de l'éditeur (contact AT ifao.egnet.net). Le copyright est conservé par l'éditeur (Ifao).

Conditions of Use

You may use content in this website only for your personal, noncommercial use. Any further use of this website and its content is forbidden, unless you have obtained prior permission from the publisher (contact AT ifao.egnet.net). The copyright is retained by the publisher (Ifao).

Dernières publications

9782724711523	<i>Bulletin de liaison de la céramique égyptienne</i> 34	Sylvie Marchand (éd.)
9782724711400	<i>Islam and Fraternity: Impact and Prospects of the Abu Dhabi Declaration</i>	Emmanuel Pisani (éd.), Michel Younès (éd.), Alessandro Ferrari (éd.)
9782724710922	<i>Athribis X</i>	Sandra Lippert
9782724710939	<i>Bagawat</i>	Gérard Roquet, Victor Ghica
9782724710960	<i>Le décret de Saïs</i>	Anne-Sophie von Bomhard
9782724711547	<i>Le décret de Saïs</i>	Anne-Sophie von Bomhard
9782724710915	<i>Tebtynis VII</i>	Nikos Litinas
9782724711257	<i>Médecine et environnement dans l'Alexandrie médiévale</i>	Jean-Charles Ducène

YOSSEF RAPORT*

Ibn Ḥaġar al-‘Asqalānī, His Wife, Her Slave-Girl

Romantic Triangles and Polygamy in 15th Century Cairo

◆ RÉSUMÉ

La très riche biographie du fameux savant cairote Ibn Ḥaġar al-‘Asqalānī (773-852/1372-1449), telle que la composa son élève al-Saḥāwī, offre un intéressant cas d'étude de l'esclavage domestique dans la société islamique de la fin du Moyen Âge. D'après son biographe, Ibn Ḥaġar racheta secrètement une esclave qui avait appartenu à sa femme, et eut avec elle un enfant sans en informer son épouse. En s'appuyant sur cette histoire, ainsi que sur un poème d'amour qu'Ibn Ḥaġar composa pour sa femme, ce cas d'étude souligne l'impact écrasant de l'esclavage féminin sur l'institution du mariage, et ce même à une époque où se renforçaient les attentes monogames et l'intimité conjugale.

Mots-clés : esclavage, mariage, *umm walad*, Le Caire, Mamelouks, poésie, amour, Ibn Ḥaġar al-‘Asqalānī

* Yossef Rapoport, Queen Mary University of London, y.rapoport@qmul.ac.uk

This paper has benefited from the comments of the participants in several research seminars, including at the Institute of Classical Studies, the University of London School of Advanced Study (March 2012), at the Cambridge Workshop on medieval Islamic Marriage (May 2012), and at the Montpellier workshop which gave rise to this publication. I am especially indebted to Pavel Blazek, Nur Khan, Julien Loiseau, Dominic Rathbone and Adam Sabra. Thomas Bauer has kindly read the final draft of this paper, and his knowledge of Mamluk poetry informed much of the second part of this essay.

◆ ABSTRACT

The detailed biography of the famed Cairene scholar Ibn Ḥaġar al-‘Asqalānī (773-852/1372-1449) by his student al-Sahāwī is used here as a case-study of domestic slavery in late medieval Muslim society. According to the biography, Ibn Ḥaġar clandestinely acquired a slave-girl that had previously belonged to his wife, and had a child with her without his wife's knowledge. Using this account, as well as a love poem Ibn Ḥaġar composed to his wife, this case-study demonstrates the overwhelming impact of female slavery on the institution of marriage, even at a period in which monogamous expectations and conjugal intimacy were on the rise.

Keywords: slavery – marriage – *umm walad* – Cairo – Mamluk – poetry – love – Ibn Ḥaġar al-‘Asqalānī

* * *

Introduction

Over the past decade, the history of slavery in Muslim societies has finally received the attention it deserves. While previously the study of slavery in Islam was limited to the military slaves at the top ranks of the political hierarchy, or to the study of the legal aspects of slavery, recent scholarship has shifted the gaze to the majority of slaves who were not members of the elites. One major theme of this recent work is the rejection of the apologetic tone that characterized discourses on Islam and slavery: Clarence-Smith, Toledano and Zilfi all emphasize that slavery in Muslim societies was not necessarily more humane than elsewhere.¹ Islamic slavery, at least in the urban centres of the Middle East, was a service system whereby a slave provided some concrete service for a household. It was also by and large a non-racial and a transitory system, where slaves had reasonable hope of eventually gaining their freedom. It was a different kind of slavery compared to that of the New World, but it was slavery all the same, involving forced capture, and the selling and buying of human beings.

Moreover, this type of service slavery had crucial implications for gender relations. Under most circumstances, male masters had the right not only to labour services of their female slaves, but also to their sexual services. This general right was only curtailed if the female slave was married to someone else, such as another slave; in addition, the prostitution of female slaves was explicitly banned in the Qur’ān. In contrast to the sexual rights of male masters over their female slaves, a female mistress could not enjoy the sexual services of her male slave—an asymmetry

1. Clarence-Smith, *Islam and the Abolition of Slavery*; Toledano, *As if Silent and Absent*; Zilfi, *Women and Slavery*. See also Hanna, “Sources for the Study of Slave Women.”

that attracted the attention of jurists since the formative days of Islamic law.² The slavery of sexual services therefore worked to reinforce relations of gender, for the free and the unfree. The experience of slavery for females included a legally sanctioned exploitation of their bodies in a manner that was different from the experience of male slaves. Moreover, the sexual rights of male masters over their female slaves affected their wives, and other free women, in fundamental ways. As Zilfi rightly points out, “The traffic in females and the place of women in marriage, or in society generally, cannot be understood without reference to each other”³

Most of the recent work on slavery has been based on the rich Ottoman archives, mainly the surviving court records.⁴ Far less is known on domestic slavery in the pre-Ottoman period. Given that very few pre-Ottoman court records survive, historians of medieval society are by and large dependent on literary and normative sources, which often tell us little about the actual lives of slaves.⁵ However, during the later Middle Ages, more or less corresponding with Mamluk rule in Egypt and Syria (1260-1517), a new genre of semi-autobiographical writing opens for us a unique window to the lives of upper-class urban households and their slaves. Because authors increasingly blur the line between history and autobiography, we have unprecedented access to the domestic. This is most striking in some 15th century works. The example of al-Sahāwī’s extraordinary comprehensive collection of the biographies of contemporary women is well-known.⁶ Historians like Ibn Iyās (d. 930/1524) or Ibn Ṭūlūn (d. 953/1546) composed chronicles that are also semi-memoirs. Finally, the so-called chronicles of some late 15th century authors, like al-Biqā‘ī (885/1480) or Ibn Ṭawq (d. 915/1509), are, for all practices and purposes, diaries.⁷ As Li Guo has shown in his study of al-Biqā‘ī’s autobiography, the new openness about one’s own household, including its free and slave women, offers glimpses into the interactions and tensions within a polygamous upper-class family, where free and slave women vied for the attention of the head of the household.⁸

15th century authors’ unusual lack of timidity about women and sexuality offers us another striking case-study of an upper-class household, that of the Cairene traditionist, judge and historian Ahmād b. ‘Alī Ibn Ḥaḡr al-‘Asqalānī (773-852/1372-1449). Ibn Ḥaḡr, known to this day for his influential commentary on the canonical Hadith collection of al-Buḥārī, has been aptly described by Franz Rosenthal as “One of the greatest, and at the same time, most

2. See Ali, *Marriage and Slavery in Early Islam*.

3. Zilfi, “Thoughts on Women and Slavery,” p. 134.

4. See a recent example in Sobers-Khan, “Slaves Without Shackles.”

5. Marmon, “Domestic Slavery.” For a fresh view on domestic slavery in Mamluk society, see now Sobers-Khan, “Slaves, Wealth and Fear.” See also the case studies by Donald Little, based on the Haram legal documents from the court of 14th century Jerusalem: “Six Fourteenth Century;” *id.*, “Two Fourteenth-Century.”

6. Al-Sahāwī, *al-Daw’ al-lāmī*; *id.*, *Waġīz al-kalām*. Secondary sources on al-Sahāwī’s collection of women’s biographies include, Lutfi, “Al-Sahāwī’s *Kitāb al-Nisā’*;” Musallam, “The Ordering of Muslim Societies;” Roded, *Women in the Islamic Biographical Dictionaries*.

7. Guo, “Al-Biqā‘ī’s Chronicle;” Ibn Ṭawq, *al-Ta‘līq*. See also Wollina, “Ibn Ṭawq’s *Ta‘līq*.”

8. Guo, “Tales of Medieval Cairene Harem.”

typical representatives of Muslim religious scholarship".⁹ He is revered to this day, especially in Egypt, as one of the eminent Muslim scholars of all times. A recent three-part television show dramatized his life to Egyptian audiences, focusing on his supposedly poor background, piety, and courage in the face of political power.¹⁰ In a 2012 internet video, the Grand Mufti of Egypt, Ali Gomaa, describes Ibn Ḥaġar as a scholar of unrivalled memory in the field of Hadith, "second to none" throughout the generations, a man of virtue and piety.¹¹

For our purpose here, however, Ibn Ḥaġar is of interest as a focus of a case-study on domestic slavery in late medieval Muslim society, not as a renowned jurist and traditionist. Like other 15th century authors, Ibn Ḥaġar incorporated many autobiographical details in his rich historical writings. Moreover, his student al-Saḥāwī used this autobiographical material, as well as his long personal acquaintance with Ibn Ḥaġar and his family, to compose a full-fledged biography that deals with every aspect of the life of his shaykh.¹² This is not an autobiography, so our access to Ibn Ḥaġar's mind-set and emotions is less direct and has to be inferred from his actions. On the other hand, al-Saḥāwī's account has the benefit of taking into account the perspective of other individuals, in particular that of Uns, Ibn Ḥaġar's long-standing first wife, and does not have the self-indulgent tone of al-Biqā'ī's narrative. Moreover, Ibn Ḥaġar himself has left us a unique love poem he composed to his wife, a poem which has been exquisitely studied by Thomas Bauer.¹³ This poem allows us a very rare window into the private passions and contradictions of a medieval Muslim scholar. Most importantly, this case-study as a whole allows us to reflect on the overwhelming impact of female slaves, and the institution of female slavery, on the men and women of medieval Cairo, even at a period in which monogamous expectations and conjugal intimacy were on the rise.

Ibn Ḥaġar al-‘Asqalānī, his Wife and her Slave-Girl

Ibn Ḥaġar was born in 773/1372 into the Egyptian mercantile class. His paternal grandfather was a cloth manufacturer in Alexandria and his mother had family links to the Kārimī merchants who monopolized the Red Sea trade to the Yemen and beyond.¹⁴ Both his parents

9. Rosenthal, "Ibn Hadjar al-‘Asqalānī;" For other modern biographies of Ibn Ḥaġar, see ‘Izz al-Dīn, *Ibn Ḥaġar al-‘Asqalānī Mu’arribān*; ‘Abd al-Mun‘im, *Ibn Ḥaġar al-‘Asqalānī*. All three biographies preserve the order of al-Saḥāwī's work, going by topics rather than chronologically.

10. *Hayāt al-imām Ibn Ḥaġar al-‘Asqalānī*. The content of this mini-series has been validated by al-Azhar University. For a short extract from the first part of the series, see "La vie de Ibn Hajar al-‘Asqalani," published on 11 Aug 2012 by IslamDocu, http://www.youtube.com/watch?v=ubK_b7hjkRk [accessed 07/11/2012].

11. *Imām Ibn Ḥaġar al-‘Asqalānī*, published on 2 Sept 2012 by Sheikh Ali Gomaa on Youtube, <http://www.youtube.com/watch?v=IfUXrMXqLDA> [accessed 08/11/2012].

12. Al-Saḥāwī, *al-Ǧawāhir wa-l-durar*.

13. Bauer, "Ibn Ḥajar and the Arabic Ghazal".

14. It is reported that Ibn Ḥaġar's father briefly served as deputy *qādī*. His mother was a sister of Ṣalāḥ al-Dīn Ahmad al-Ziftāwī, a Kārimī merchant who owned a *qā’ah* in Misr (Saḥāwī, *al-Ǧawāhir wa-l-durar* 1, p. 107-108, 116; Saḥāwī, *Daw’* 2, p. 184; Ibn Ḥaġar, *al-Durar al-kāmina* 3, p. 117). See also ‘Abd al-Mun‘im, *Ibn Ḥaġar al-‘Asqalānī*, p. 62.

died when he was a young boy, and Ibn Ḥaḡar was then entrusted to the care of Zakī al-Dīn al-Harrūbī, another merchant with the Red Sea trade, who took him on the pilgrimage to Mecca when Ibn Ḥaḡar was only eleven. Ibn Ḥaḡar minutely recorded his education path in his own works, listing all his teachers and the books which he read with them. He recalls that when he was around 17 he decided to specialize in Hadith, while also taking an interest in history, influenced by his teacher and guardian Ibn al-Qaṭṭān. In his late teens he also started composing poetry; in his own short autobiographical note, he mentions writing poetry when he is about 20, including a *madiḥ*, ode to the Prophet and epigrams (*maqāṭi*).¹⁵

Then, in Ša'bān 798/May 1396, when Ibn Ḥaḡar was 24, he married Uns, one of five daughters born to 'Abd al-Karīm b. Aḥmad.¹⁶ 'Abd al-Karīm served as head of the *Dīwān al-ğayṣ*, effectively Financial Comptroller of the realm, for three years during the 790s/1390s. He died a decade later, in 807/1404, leaving behind only 600 dirhams and a few clothes. The property of Uns' mother, Sārah, was more secure. She was a descendant of a 13th century amir by the name of Mankūtimur, and as such was entitled to live in the house (*qā'ah*) adjacent to the madrasa he established in 698/1298. Uns was born there, at her mother's house, around 780/1378, and was about 18 when she married Ibn Ḥaḡar.¹⁷ Following the marriage, Ibn Ḥaḡar moved into his wife's house, even though he had his own property in Fustat.¹⁸ Uns' parents lived with them, and at least one of her sisters had also a share in the house.¹⁹

Over the next decade, Ibn Ḥaḡar set out on a number of journeys to the Hijaz, the Yemen, and Syria, journeys which combined commerce and learning, each lasting at least a year.²⁰ The last trip to the Red Sea, in 807/1404, was disastrous. His ship sank en route, and most of his belongings, including 7,000 gold coins deposited with him by a partner, were lost.²¹ Although

15. 'Abd al-Mun'im, *Ibn Ḥaḡar al-'Asqalānī*, p. 60.

16. Saḥāwī, *Al-Ğawāhir wa-l-durar* 3, p. 1208; Ibn Ḥaḡar al-'Asqalānī, *Inbā'* 1, p. 394, 513. The matchmaker was Šams al-Dīn Ibn al-Qaṭṭān, one of the executors of the estate of Ibn Ḥaḡar's father (Saḥāwī, *al-Ğawāhir wa-l-durar* 1, p. 117). Like Ibn Ḥaḡar's father, he also was a client of the Banū Harrūbī. Ibn Ḥaḡar, writing many years later, criticized Ibn al-Qaṭṭān for the way he handled the estate of his father (see *Inbā'* 2, p. 480; Saḥāwī, *Daw'* 9, p. 10; Saḥāwī, *al-Ğawāhir wa-l-durar* 1, p. 117, 121).

17. On Uns' parents, see Saḥāwī, *al-Ğawāhir wa-l-durar* 3, p. 1207, 1213; Ibn Ḥaḡar, *Inbā'* (ed. Ḥabašī) 2, p. 307; Ibn Ḥaḡar, *Dayl al-durar al-kāminah*, ed. 'Adnān Darwīš, p. 157-158; al-Saḥāwī, *Daw'* 4, p. 307-308. For details about other relatives of Uns, see 'Izz al-Dīn, *Ibn Ḥaḡar*, p. 80. On Mankūtimur and his madrasa, see al-Maqrīzī, *al-Mawā'iz wa-l-i'tibār* 4, p. 238-240.

18. The house remained in his possession until his death, and then was sold (Saḥāwī, *al-Ğawāhir wa-l-durar* 1, p. 104).

19. On the move to Uns' house, see *ibid.* In his will Ibn Ḥaḡar acknowledged that he owed Farāḥ Ḥātūn, sister of Uns, 100 dinars as unpaid rent on her share in the *qā'ah*, meaning Qā'at Mankūtimur (*ibid.*, p. 1205). About this sister, see al-Saḥāwī, *Daw'* 7, p. 207.

20. *Al-Ğawāhir wa-l-durar* 1, p. 146-151. Unlike the pilgrims who made their way to Mecca, Ibn Ḥaḡar went straight to the Yemen. He had some good recommendations, for he was able to meet al-Malik al-Āšraf Ismā'il and the local governor of Aden. After he came back to Cairo, he made a long trip to Syria and Palestine.

21. *Al-Ğawāhir wa-l-durar* 1, p. 151-152. In fact, many of his goods, books and even some of the cash surfaced on the shores of one of the Red Sea islands. But Ibn Ḥaḡar still had to pay an exorbitant sum as what al-Saḥāwī terms 'the customary fee' for salvaged goods.

Ibn Hağar continued to invest large sums in the pepper trade until his death²², the scholarly vocation now took precedence. The introduction to the *Fatḥ al-Bārī*, his famous commentary on Buhārī’s *Ṣaḥīḥ*, was composed during these years. His great biographical dictionaries of the Prophet’s companions and of Hadith transmitters—the *İşāba*, *Tahdīb*, and *Lisān al-Mizān*—are also said to have been conceived at that time.

He then received his first teaching position in the Shayhūniyya madrasa in Shawwāl 808/March 1406. His next step up was appointment to the Sultan’s judicial council, the Dār al-‘Adl, in 811/1408-1409. In 812/1409 he was appointed to a position in the madrasa administered by Uns’ family, the Mankūtimuriyya. His social and academic position was fully established when he was installed as professor and administrator of the well-endowed al-Ḥānqāh al-Baybarsiyya in July 1410, a position he would keep for four decades.

During these journeys, as far as we know—and we know quite a lot about Ibn Hağar—he did not marry another woman, nor did he have children from slave-girls. Uns gave birth to their first daughter, Zayn Ḥātūn, in 802/1399, after three years of marriage. She then continued to give birth to girls: Farḥa was born in 804/1402, Ḡāliya in 807/1405, and Rābi‘a in 811/1408. She is said to have had several miscarriage of male fetuses. It is at that time, around 814/1411, that Ibn Hağar decided to take a slave concubine. Al-Saḥāwī devotes a section to this slave-girl in his biography of Ibn Hağar. The text is one of the most dramatic glimpses we have of the interactions of free wives and female slaves in medieval Islam:

“As Ibn Hağar saw that his wife gave birth to many daughters, he wished to have a son. He could not marry another woman, however, out of deference to his wife (*murā‘āt* *li-hātīrihā*), and therefore he chose to take a concubine (*al-tasarri*). His wife had a beautiful slave-girl (*ḡāriya*), apparently of Mongol origins, by the name of Ḥāss Turk.²³ He has become inclined towards her (*fa-waqa‘a fi hātīrhi al-mayl ilayhā*). His noble mind (*ra‘yuhu al-ṣarif*) devised to express anger with her for some failing in a household service, and he swore that she would no longer reside in his house. Following his [Ibn Hağar’s] instructions, Uns told the broker to sell the slave-girl as soon as possible and at any price. He [Ibn Hağar] said: any loss you will incur, I will compensate you for it.

Then he sent Șams al-Dīn Ibn al-Ḍiyā’ al-Ḥanbālī to buy the slave-girl on his behalf. Ibn Hağar put her up somewhere until she had completed her waiting period (*istabrahā*), and then had intercourse with her. She gave birth to his son, the *qāḍī* Badr al-Dīn Abū al-Ma‘ālī Muḥammad, on 18th of Ṣafar 815 (29 May 1412). On the seventh day, Ibn Hağar invited his students to his wife’s house and slaughtered a lamb for them. Uns was not aware that they were celebrating the ‘aqīqa in her own house.

The child lived with his mother, and Ibn Hağar used to visit them. But, before the child was weaned, the wife learned about the matter. She—or perhaps her mother²⁴—rode there immediately and brought the two [mother and child] to the house, leaving them up in one of the side rooms. When Ibn Hağar

22. In his will, Ibn Hağar ordered that the money for his testamentary gifts should come from the sale of 20 loads of pepper in Alexandria and 35 loads in Miṣr (*al-Ǧawāhir wa-l-durar* 3, p. 1206-1207). About his investments in the production of sugar and in textiles, see *al-Ǧawāhir wa-l-durar* 3, p. 984.

23. I follow the reading of her name proposed by Ibrāhīm Bāḡīs ‘Abd al-Maḡīd, the editor of *al-Ǧawāhir wa-l-durar*. ‘Abd al-Mun‘im is uncertain about the reading (*Ibn Hağar*, p. 67). In another place, al-Saḥāwī describes her as a Turkish slave-girl (*Daw’* 7, p. 20).

24. Variant reading: ‘and her mother.’

came home unsuspectingly, she [the wife] questioned him. Ibn Ḥaḡar did not admit or deny, but his response implied denial. Seeing this, Uns took out the child and his mother. At a loss, Ibn Ḥaḡar rushed to grab the baby. He took the child, and put him up with a trustworthy woman in Fustat. His mother then followed. She remained there until he married her off to Zayn [al-Dīn] ‘Abd al-Ṣamad, son of Šams al-Dīn al-Zarkašī, who has heard Hadith from us. She stayed married to him until she died²⁵.²⁶

The dramatic final scene, in which the husband and wife confront each other, has another version in al-Saḥāwī’s biography of Ibn Ḥaḡar. In a section devoted to the wife, Uns, she punishes him by placing a curse on his son’s head:

Our shaykh, God’s mercy on him, held her in great regard and respect, especially as she had much desire for him (*‘azīmat al-raḡba fīhi*). When he took a concubine, his mother, the Lady Sāra was in rage, but she [Uns] was less so than her mother. I am told that at the time she reprimanded him. He excused himself by his desire for sons. She then prayed to God that his son will not grow up to be a scholar. He [Ibn Ḥaḡar] was hurt by her words, and feared her invocation of God. He said to her: “You have broken my heart (*abraqtī qalbī*”, or something similar. This is what her maternal grandson told me. He also said: she was one of those whose prayers were heard.²⁷

Before setting this remarkable story in the context of family life in 15th century Cairo, we need to take account of the literary elements in this account. The text is written by al-Saḥāwī, one of the younger students of Ibn Ḥaḡar, who could not have been a witness to the events. Al-Saḥāwī was, however, a very close acquaintance of the family. He says that he had several Hadith sessions with Uns, Ibn Ḥaḡar’s wife, and even composed an anthology of Hadith in her honor. His immediate source for this account was Uns and Ibn Ḥaḡar’s grandson Yūsuf, son of their eldest daughter Zayn Ḥātūn. Yūsuf himself was also born after the event, and must have heard the account from his grandmother. The final piece of dialogue, in which the new-born baby is cursed, has an element of prophesying—the son really did not become a scholar—and may be embellished as part of a rivalry between Ibn Ḥaḡar’s descendants. But, despite some dramatization, there seems little doubt about the main events: Ibn Ḥaḡar did father a child by his wife’s slave-girl, and did so stealthily, behind her back. Al-Saḥāwī must have included this story because these facts—the events leading to the birth of Ibn Ḥaḡar’s only surviving son—were well-known to his contemporaries. Even though the work is a very laudatory biography, almost a hagiography, of his illustrious teacher, the event must have been too well-known to be omitted. Rather, al-Saḥāwī chose to report it in a way that would reflect kindly on the shaykh.²⁸

25. Variant reading: ‘until he died’.

26. *Al-Ǧawāhir wa-l-durar* 3, p. 1218-1219.

27. *Ibid.*, p. 1211-1212.

28. Our understanding of the emotional relationship between al-Saḥāwī and his teacher is bound to increase as a result of René de Grandlaunay’s study of al-Saḥāwī’s unpublished autobiography. Part of Grandlaunay’s study is included in this volume of *Annales islamologiques* (“Le milieu familial de Šams al-Dīn al-Saḥāwī. Quelques aspects d’une lecture autobiographique”). A striking feature, as noted by Grandlaunay, is that the structure of al-Saḥāwī’s own autobiography mirrors exactly the structure of *al-Ǧawāhir wa-l-durar*, the biography he wrote about his shaykh. There seems no doubt that this was a relationship of reverence on

According to al-Sahāwī's version, Ibn Ḥaġar decided to take a concubine because his wife bore him only daughters, and he wanted male sons. This is a common theme in Ottoman biographies and memoirs, where polygyny is often narrated in connection with barrenness or lack of male children; the anecdote is reminiscent of the biblical cycle of the barren Sārah and the slave-girl Hāġar.²⁹ Obviously, in this case, matters must have been more complex. Were Ibn Ḥaġar's desire was for a male son, he could have bought himself a slave-girl in the market; and if his desire was not to offend his wife, it is hard to see why he chose her own slave-girl as a concubine, and why he did so behind her back. He may well have excused himself to his wife by his expressing desire for male children, but he must have been attracted to that particular slave-girl for him to go through the elaborate scheme of feigning anger with a household chore and deceitfully causing the slave's dismissal. As al-Sahāwī himself cryptically notes, Ibn Ḥaġar was attracted to the slave: "he has become inclined towards her (*fa-waqa'a fi hāṭirbi al-mayl ilayhā*)". Besides, his wife Uns was only 32, and there was still time for her, unlike for the biblical Sarah, to bear male sons.

Al-Sahāwī's text has Ibn Ḥaġar following very carefully all the legal requirements before having intercourse with the slave. According to Islamic law, a man has sexual access to the (unmarried) female slave-girl that he owns, but not to the slave-girls of others, including those of his children or his wives. In the text that we have here al-Sahāwī is at pains to note that Ibn Ḥaġar followed the letter of the law. He says that the sexual intercourse only came about after she was his property, in his possession; and also after he waited the obligatory three months to ascertain that she was not already pregnant. Such care with the fine details of the law suggests that this was a matter on which al-Sahāwī felt he needs to defend his shaykh. We do not know this for certain, but it is likely that some in Cairo would have had their suspicions. Would it not be possible that Ibn Ḥaġar had impregnated the slave-girl in his wife's house, when she was still her slave, not his? Why else would he choose that particular slave-girl? Al-Sahāwī is very keen to exonerate his shaykh from any suspicion of sinful behaviour.

Al-Sahāwī's version also purposefully blurs the role of the slave-girl, the Turkish or Mongol Hāṣṣ Turk. In the text, she appears to be completely passive, handed over like chattel from wife to husband, through the mediation of market brokers and slave-dealers. This, again, cannot be the entire truth. Hāṣṣ Turk must have played some part in the clandestine arrangement, as it would not have been difficult for her to inform her former mistress of what had transpired. She could have easily sent a messenger back to the house after she was set up in Ibn Ḥaġar's pied-à-terre in the city. Even earlier, one suspects she could have done more—she could insist, for example, that she has not failed in her household chores. And then in the slave market, the scheme depended on Ibn Ḥaġar's agent buying her before someone else would. Since literary sources suggest that some slaves were able to reject prospective buyers, it is possible once again to sense some complicity on her part.³⁰

al-Sahāwī's part. At the same time, al-Sahāwī saw himself first and foremost as a professional traditionist and historian, and famously articulated his commitment to accurate reporting of events in his treatise on historiography (Rosenthal, *A History of Muslim Historiography*).

29. Zilfi, *Women and Slavery*, p. 173.

30. In some cases, slaves may have had some say in the choice of their masters and mistresses. Our sources for this sort of interaction in the marketplace are meager, but the wily slave-girl who navigates the slave market

Her actions (or inaction) could be explained by a reasonable hope of becoming Ibn Ḥaḡar's concubine. The legal and social implications were significant. Once impregnated by her master, a slave-girl attained the status of *umm walad*, a 'mother of a child', which meant that her child would be free and would inherit from his father. As for herself, even if the child was still-born, she would be guaranteed her freedom at the death of the master, and could not subsequently be sold or transferred. Ottoman records show that this path was not without risks; a master would often deny paternity, and the manumission of the *umm walad* after the master's death depended also on the debts on the master's estate and goodwill on the part of other heirs.³¹ Another risk, as happened here to Ḥāṣṣ Turk, was that the concubine, who was still a slave, would be married off to someone else; in such circumstances, her son would be taken away from her and placed with his father's family.

Despite these hazards, it seems highly likely that a slave-girl in an elite household would see access to the master of the house as her chance to better her position in life. The autobiography of another Cairene scholar, al-Biqā'ī, demonstrates how much the status of slave-girls depended on their bearing a child. In 853/1449, al-Biqā'ī purchased an African slave-girl, called Ḥasbiyat Allāh, who claimed to have been a daughter of an African prince. A month later, she stopped menstruating, but did not become pregnant. She developed cravings, chronic fatigue and stomach aches, and was diagnosed with having a false pregnancy, a condition recognized by some of the medical authorities of the time. She gave birth only ten years later, in 863/1459. Remarkably, she was adamant that she was pregnant throughout this period, and reported dreams that confirmed her claim. This false, ten-year pregnancy, which al-Biqā'ī accepted as a medical possibility, must have given her security which she would not have had otherwise. As said above, once pregnant with the master's son, she was not to be sold or transferred. It also allowed her to compete for al-Biqā'ī's attention with other slave-girls and with his divorcée; judging by the number of pages al-Biqā'ī devoted to recording the minutiae of her menstrual cycle, Ḥasbiyat Allāh's long pregnancy meant she was never away from his thoughts.³²

Yet, the family drama at Ibn Ḥaḡar's household does not fit with the image of a polygamous harem, where women compete over, and submit to, the authority of the master adult male. It is striking, and perhaps surprising, to see how much Ibn Ḥaḡar was affected by the monogamous expectations of his wife. While the letter of the law allowed him to have sex with any slave-girl he owned, his wife's disapproval had to be taken into account. Keeping his affair with the slave-girl secret was his way to cope with his wife inevitable objection. And even when his secret was exposed, as Uns confronted him with the irrefutable evidence of the child himself, Ibn Ḥaḡar hesitated, until at last he is left with no choice but to admit.

is a literary motif that runs through the Arabian Nights story of "the Slave-Girl Anis al-Jalis and Nur al-Din Ali ibn Khaqan." See the version dating to the Mamluk period in *The Arabian Nights: Based on the Text of the Fourteenth-Century Syrian Manuscript Edited by Muhsin Mahdi*, translated by Husain Haddawy, p. 357-360.

31. Zilfi, *Women and Slavery*, p. 110-114, 162-163, 183.

32. Guo, "Tales of a Medieval Cairene Harem," p. 109-113.

The narrative of the story suggests that both Ibn Ḥaġar and Uns understood his actions as a betrayal of trust; the picture that emerges is of a man in awe of his wife, and for whom the marriage means far more than the sexual relationship with the slave-girl.

Monogamy and Slavery in 15th Century Cairo

Ibn Ḥaġar's awe of his wife could partly be explained by the specific circumstances of their marriage. Financially, we should recall, his wife was a woman of considerable means. Ibn Ḥaġar lived at her house for the last twenty years, and was teaching in her family's madrasa. From a legal point of view, she could have asked Ibn Ḥaġar for rent, or throw him out of the house. She could have also demanded from Ibn Ḥaġar the delivery of support payments; this would have been a significant sum, since in his will he acknowledged owing her 300 gold dinars for undelivered clothing (*kasāwi*).³³ This is a particularly large sum, reflecting the very high status of the couple. But in 15th century Cairo it was not atypical for husbands to owe money to their wives, and annual or daily cash allowances are routinely mentioned in legal literature, chronicles and European travelers' accounts. It was also common for husbands to live in their wives' houses. This arrangement has become so common that one 15th century jurist, Ǧalāl al-Dīn al-Suyūṭī, devoted a treatise to the question of husbands paying rent to their wives.³⁴

The monogamous expectations of Uns were not merely a by-product of her wealth. Rather, their relationship reflects wider trends in late medieval Cairo. Ibn Ḥaġar and Uns were living in a society in which monogamy was increasingly seen as the norm. In contrast with the polygamous structure of elite households during the 13th and 14th centuries, 15th century elite households in Cairo, including even the royal household of the sultans, tended to be monogamous. The number of slave concubines appears to have been in decline, and even those men who did take concubines saw this often as an emotional relationship, and sometimes as an exclusive, monogamous one.³⁵

The objection of a wife to a second wife or a concubine was of course not a new phenomenon. Male authors had no illusions about the way women react to a second wife. When a woman watches her husband take a concubine or another wife, says Ibn Qayyim al-Ǧawziyya (d. 751/1350), she naturally becomes jealous. Her envy is different and less profound than the virtuous jealousy (*ḡayra*) felt by a husband who finds someone in his wife's bed. But it is nonetheless a strong feeling, a result of her unwillingness to share the man with other women, or a sign of her love and affection towards him.³⁶ Ibn Taymiyya attributed the adulterous affairs of women to their jealousy. Husbands who commit adultery, or are frequent clients of prostitutes, cause their

33. *Al-Ǧawāhir wa-l-durar* 3, p. 1204; cited in my *Marriage, Money and Divorce*, p. 62.

34. Rapoport, *Marriage, Money and Divorce*, p. 63; al-Suyūṭī, *al-Ḥāwī* 1, p. 299-309.

35. This argument is developed in my "Women and Gender", p. 28-32.

36. Ibn Qayyim al-Ǧawziyya, *Aḥbār al-nisā'*, p. 68. Ibn al-Qayyim is trying to make the point that husbands are more jealous than wives—or at least should be. To illustrate this, he brings examples from India, where widows are burned to preserve their loyalty to their late husbands, and from the animal kingdom, where males fight each other for the favours of females.

wives to retaliate by having affairs of their own.³⁷ The jealousy of wives was an accepted fact of life, and part of popular lore. According to the narrative sources adopted by late medieval chroniclers, the famous Šağar al-Durr murdered her husband, Sultan 'Izz al-Dīn Aybak, after learning about his intention to marry another wife.³⁸

It is not surprising, therefore, that restrictions on men's ability to contract new marriages or to purchase concubines were common. Clauses against polygamy and concubinage had been inserted in marriage contracts since the early Islamic period. Even the first Abbasid caliphs agreed to the insertion of these clauses in their marriage contracts.³⁹ Clauses against polygamy and concubinage, as well as other clauses favoring wives, are found in several 8th and 9th century marriage contracts from Egyptian provincial towns.⁴⁰ Stipulations against polygamy and concubinage were a standard feature of marriage contracts among the Jewish community of Cairo from the beginning of the 12th century. As in the earlier Muslim contracts, other stipulations were often included.⁴¹ In the later medieval period some brides asked for the delegation of power (*wikāla*), in which the husband allowed his wife to divorce herself should he marry a second wife or purchase a concubine. This method was considered easier, because the wife did not need to ask the *qāḍī* for a judicial divorce.⁴² According to another method, the husband took an oath on pain of divorce not to take another wife or a concubine. Were he to violate his oath, divorce followed automatically, not requiring any legal action on the part of the wife. We have several 15th century examples of this form of oath-taking.⁴³

While stipulations against polygamy date back to the early Islamic centuries, 15th century Cairo presents a novelty in that wives commonly took for granted a right to a monogamous marriage, and assumed that their husband would need their approval before taking another

37. Ibn Taymiyya, *Maġmū' fatāwā* 32, p. 117-121.

38. Since the death of Šağar al-Durr and her husband made possible the rise of the Mamluk Sultans, the story is something of an origins myth. G. Schregle demonstrated that this romantic version was a later embellishment by 14th and 15th century chroniclers (*Die Sultanin von Ägypten*, p. 84-95). Mernissi, on the other hand, has Šağar al-Durr as a hopelessly romantic Medea, who acted out of all-consuming love (*The Forgotten Queens of Islam*, p. 97). Her avowedly feminist version is surely not historically accurate, yet preserves the gist of the later chronicles' narrative.

39. The famous cases are of Umm Mūsā, wife of the Abbasid caliph al-Manṣūr, and Umm Salāma, wife of al-‘Abbās (see Ahmed, *Women and Gender in Islam*, p. 77; Abbott, *Two Queens of Baghdad*, p. 15, and the sources cited there).

40. Grohmann, *Arabic Papyri* 1: nos. 38, 39, 41; *id.*, "Arabische Papyri," no. 8.

41. Friedman, *Ribūy Nashīm be-Yisrael*, p. 34-41; Goitein, *A Mediterranean Society* 3, p. 147-150; Amir Ashur, "Protecting the Wife's Rights," p. 381-389.

42. It was also possible to allow the wife to divorce any second wife the husband might marry in the future. Since a husband could always divorce his wife at will, there was no practical difference between these two methods of *tawkil* (Ibn Taymiyya, *Maġmū' fatāwā* 33, p. 119, 164; Ibn Qayyim, *I'lām al-Muwaqqi'īn* 3, p. 343, 384).

43. In the 15th century, the Egyptian notary al-Asyūṭī provides a model document for an oath on pain of divorce taken by the husband. In the model, the husband takes it upon himself not to marry a second wife, not to take a concubine, and not to desert his wife (*Ǧawābir al-‘uqūd* 2, p. 148). In a case put before the late 15th century jurist al-Anṣārī, a husband pledged to divorce any woman he should marry in addition to his wife. Later, the husband asked a Šāfi‘ī *qāḍī* to invalidate his oath (*al-I'lām*, p. 244). For the use of a divorce oath against polygamy in the 14th century, see Ibn Taymiyya, *Maġmū' fatāwā* 33, p. 236.

sexual partner. There are several examples of this, but we can introduce this change with an intriguing case brought before the royal court in 876/1471. A Cairene woman appeared before no lesser an authority than Sultan Qā’itbāy himself in order to complain that her husband had taken a second wife (or, according to another version, a slave concubine). This happened at a time when Qā’itbāy was holding sessions for the petitions of commoners, as part of an experiment with direct royal justice. Ibn Iyās tells us that this particular petition convinced the sultan that the experiment was a waste of time.⁴⁴ In any case, the fact that a common woman had the nerve to approach the sultan on the issue of polygamy is surprising; she, at least, must have believed that she had a right to prevent her husband from taking another sexual partner. Another anecdotal evidence concerns the father of the scholar Ḥusayn b. Aḥmad Ibn al-Atṭānī (d. 912/1506-1507). The wife of Ḥusayn’s father was barren, and gave her husband permission (*adānat*) to take a concubine. Ḥusayn, the son of that concubine, carried the family name of his father’s wife as a reward for her generosity.⁴⁵ The impression is that the husband required the permission of the first wife before taking a concubine.

Another novelty of the 15th century was institutionalization of clandestine marriages (*nikāḥ al-sirr*), a practice well attested in the legal and narrative sources. Al-Asyūṭī provides a model document for this kind of marriage in his manual for notaries. According to the model, a clandestine marriage contract is like any other except that it is never made public. The presence of witnesses is required, but they take it upon themselves to keep the marriage secret (*kitmān al-nikāḥ*). Al-Asyūṭī explains that men have recourse to clandestine marriages when they are taking a second wife.⁴⁶ Evidently the secrecy of these marriages was not always well kept, since 15th century chroniclers are able to tell us about them. Abū al-Sa‘ādāt al-Bulqīnī (d. 890/1485), a chief *qāḍī* in Cairo, was already married to his paternal cousin when he decided to contract a marriage with Sa‘ādāt bint Badr al-Simirbā’ī, a widow of one of his relatives. Abū al-Sa‘ādāt married her secretly (*hufyat^{an}*), and divorced her before his death.⁴⁷

When the first wife did find out, the man usually had to choose between the two. ‘Azīza bint ‘Alī al-Zayyādī (d. 879/1475), the daughter of a Cairene scholar, married the Meccan scholar ‘Afif al-Dīn al-Īğī when he visited Cairo. This marriage was kept secret from his first wife and paternal cousin, Ḥabībat Allāh bint ‘Abd al-Rahmān, who stayed in Mecca. But when ‘Azīza traveled with her husband to Mecca, Ḥabībat Allāh naturally found out; al-Īğī had no choice but to divorce the second wife.⁴⁸ Al-Biqā‘ī’s prized marriage to Sa‘ādāt, the daughter of an important

44. Al-Şayrafi, *Inbā’*, p. 391. According to another version, the question was not of a second wife, but of sex with his slave-girl (Ibn Iyās, *Badā’i’ al-zuhūr* 3, p. 63). Cited in Petry, *Protectors or Praetorians?*, p. 151-155.

45. Al-Ğazzī (d. 1651), *al-Kawākib al-sā’ira* 1, p. 184.

46. He also notes that all schools accept the validity of this marriage, except the Mālikīs (*Ǧawāhir al-‘uqūd* 2, p. 89).

47. For her biography see al-Saḥāwī, *Daw’* 12, p. 63. Al-Saḥāwī mentions the marriage in Abū al-Sa‘ādāt’s biography, but not its secrecy. Rather, al-Saḥāwī refers to uncertainty regarding the validity of the marriage (*Daw’* 9, p. 99-100).

48. Al-Saḥāwī, *Daw’* 12, p. 82 (no. 505) [second wife]; 12, p. 19 (no. 102) [first wife]. See also Lutfi, “Al-Sakhāwī’s *Kitāb al-Nisā’*,” p. 114.

Sufi Shaykh, came to an end when her family found out that he had secretly concluded a short term union during an official visit to Syria. His earnest remonstrations that he could not be expected to abstain from sexual intercourse fell on deaf ears.⁴⁹ Sometimes—rarely, it seems—the second wife gained the upper hand. Naġm al-Dīn Ibn Ḥiġġī preferred not to consummate his marriage with his young bride and relative, Fāṭima bint ‘Abd al-Raḥmān Ibn al-Bārizī (d. 899/1494), because he had married a second and more mature woman. Al-Saḥāwī tells us that his second wife “took hold of his heart,” and convinced him to divorce his cousin.⁵⁰

The practice of clandestine marriages demonstrates quite clearly the monogamous expectations of wives. Was it possible at all to keep such a secret? Perhaps in some cases a clandestine marriage was simply a marriage that, out of respect for the first wife, was not celebrated publicly. Under certain circumstances, secrecy was required for political reasons. But sometimes, as in the case of Ibn Ḥaġar, a clandestine marriage or a second union was really a secret, and the existence of a second wife or a concubine was successfully concealed from the first wife, at least for a while. In many ways, a secret marriage is the functional equivalent of keeping a lover, one of the most typical male practices in monogamous societies.

The 15th century examples of contracting a secret second union also reflect the fact that polygamy, in its wider sense of simultaneous unions with both wives and slaves, had become less widespread. This was in sharp contrast to earlier periods, such as the 13th century and the first half of the 14th, when members of the military and the civilian elites tended to have many sexual partners simultaneously. Sunqur al-Nūrī (d. 736/1335), a governor in several towns in northern Syria, had as many as 60 concubines (*mawtū’āt*). When he died he left 21 children.⁵¹ A similar number of concubines were found in Qawsūn’s mansion in Cairo in 742/1341.⁵² Karāy al-Manṣūrī, a governor of Damascus, had four wives as well as thirty concubines (*sarārī*).⁵³ In the 14th century, concubines were also available in large numbers to the civilian elites. In Damascus, again, the jurist Ibrāhīm b. Aḥmad al-Zarī (d. 741/1342), made it his habit on Fridays to alternately frequent the slave market and the book market, thus cultivating the pleasures of both body and mind. His association with Turkish slave-girls was such that he learned to speak their language.⁵⁴ ‘Abd al-Laṭīf b. ‘Abd al-Muḥsin al-Subkī (d. 788/1386), a nephew of Taqī al-Dīn, was also known to have a weakness for slave-girls. He is said to have had sex with more than one thousand.⁵⁵

49. Guo, “Tales of a Medieval Cairene Harem,” p. 105–106.

50. See Saḥāwī, *Daw’* 12, p. 100 (no. 629), for the second wife, Fāṭima bint Kamāl al-Dīn al-Adrū’ī; *Daw’* 12, p. 94 (no. 589) [first wife].

51. Al-Ġazārī, *Tā’rīħ* 3, p. 920.

52. Ibn Qādī Šuhba, *Tā’rīħ Ibn Qādī Šuhba* 2, p. 229.

53. Al-Šafadī, *A’yān* 4, p. 154.

54. Al-Šafadī, *A’yān* 1, p. 45; Ibn Ḥaġar, *Durar* 1, p. 16. Literally, al-Šafadī says that his friend combined the pleasure of the pearl with that of the stars (*al-durr wa-l-darārī*).

55. Ibn Ḥaġar al-‘Asqalānī, *Inbā’ al-ġumr* 2, p. 239. In most reports on concubinage among the civilian elite, it is the sexual aspect that is emphasized. To give two more examples, Šīhāb al-Dīn ‘Abd al-Salām Ibn Abī ‘Aṣrūn (d. ca. 631/1234), a Syrian bureaucrat and jurist, had more than twenty concubines. We are told that “his limbs dried up from excessive sexual intercourse” (Sibṭ Ibn al-Ġawzī, *Mir’āt al-zamān* 8,

In contrast, the elite households of the 15th century were very often monogamous, including the royal household itself. Sultans now refrained from taking concubines; the royal household of the second half of the 15th century was centred around monogamous and long-lasting marriages. Zaynab bint Badr al-Dīn Ibn Hāssbak bore all of Sultan Īnāl's children, and we are told that he never married any other wife. Al-Saḥāwī says that Īnāl's monogamy set him apart from previous rulers.⁵⁶ Al-Zāhir Ḥuṣqadam (r. 1461-1467) married Šukurbāy al-Āhmadiyya, a manumitted slave-girl of a previous Sultan, when he was still a junior officer. He had concubines, but did not marry any other wife until her death in 870/1465. He then married Surbāy, one of his concubines, who was also the mother of his eldest daughter.⁵⁷ Qā’itbāy (r. 1468-95) was married to Fāṭīma bint ‘Alī Ibn Ḥaṣṣ Bak, the daughter of a wealthy local Cairene family, who was his first and only wife.⁵⁸ Qā’itbāy had entertained no concubines since their marriage in 1458, and started taking ones only towards the end of his life.⁵⁹

The royal household merely replicated wider trends prevailing among the military elite. Īnāl, Ḥuṣqadam and Qā’itbāy carried over their monogamous marriages from their days as junior officers. The number of references to military households with large numbers of slave-girls in general, or concubines in particular, dramatically falls in the 15th century. An amir with a large number of concubines was now a rarity.⁶⁰ In a study of Syrian amirs endowment deeds from the late 15th and early 16th centuries, M. Winter found no one who had more than one *umm walad*. Interestingly, some of the amirs' wives were their former slave-girls.⁶¹

The same was true of the civilian elite. In the 15th century, there are no longer references to civilians possessing an extravagant number of concubines, and it seems that no scholar now divided his time between the slave market and book market. Rather, when concubines are mentioned, it seems that they were kept not to supplement or enlarge a household, but rather as a substitute for a wife. ‘Alī b. Naṣr al-Manūfi (d. 896/1491), for example, a poor tailor and mosque attendant (*farrāš*), had three children from a slave-girl.⁶²

p. 692). ‘Abdallāh b. Muḥammad al-Qazwīnī (d. 743/1342-1343), kept a constant stock of concubines; he had four slave-girls who bore him children and acquired the status of *ummahāt awlād*, as well as six transient concubines, whom he would exchange in the slave market every now and then (al-Ṣafadī, *A’yān* 2, p. 726. See also Ibn Haġar, *Durar* 2, p. 294).

56. Al-Saḥāwī, *Daw’* 12, p. 44 (no. 261); Ibn Iyās, *Badā’i’* 2, p. 368; 3, p. 156. See also Johnson, “Royal Pilgrims”, p. 114-119.

57. Al-Saḥāwī, *Daw’* 12, p. 68 (no. 417); Ibn Iyās, *Badā’i’* 2, p. 435. See also Johnson, “Royal Pilgrims,” p. 119-121.

58. On Fāṭimam’s biography see also Petry, *Twilight*, p. 32; *id.*, “The Estate of al-Khuwand Fāṭimā,” p. 277-294; Johnson, “Royal Pilgrims,” p. 121-123.

59. Ibn Taġrī Birdī and Ibn al-Ṣayrafi, both writing in the 1470s, report that Qā’itbāy had no other wives or concubines (Ibn Taġrī Birdī, *Ḩawādith al-Duhūr* 8, P. 630, 705; Ibn al-Ṣayrafi, *Inbā’*, p. 60). He changed this policy later in his reign. His heir, al-Nāṣir Muḥammad, was born to a concubine in 887/1482-1483. Another concubine bore him a daughter around 885/1480 (Petry, *Twilight*, p. 105; Ibn Iyās, *Badā’i’* 3, p. 197, 288).

60. Taġrī Birdī (d. 815/1412), the historian’s father, left children from nine different mothers, most of them concubines, during a career that stretched back well into the 14th century. See Ibn Taġrī Birdī, *al-Manhal al-ṣāfi* 4, p. 41-42; 5, p. 368; ‘Āšūr, “Makānat Ibn Taġrī Birdī,” p. 422.

61. Winter, “Mamluks and their households,” p. 297-316.

62. Al-Saḥāwī, *Daw’* 6, p. 48 (no. 131).

'Alī b. 'Abd al-Qādir al-Ḥasanī (d. 870/1465), a scholar of modest income, never married but took a slave-girl as a concubine.⁶³ The historian al-Maqrīzī went to buy a concubine when he was single. He ended up purchasing a fifteen-year old slave girl who had been brought up in the royal household. Al-Maqrīzī taught the girl, whom he named Sūl, to read, write and even to compose poetry. There is no indication that she bore him any children. He later manumitted her, and she travelled to Mecca where she died at the age of forty.⁶⁴

A most moving example of the change in attitude towards concubines is the biography of Bulbul (Nightingale), a slave-girl of the Damascene scholar Yūsuf Ibn al-Mibrad. Her biography is known to us from a short work Ibn al-Mibrad composed in her memory, entitled *Laqaṭ al-Sunbul fi Aḥbār al-Bulbul* (Gleanings from the life of the Nightingale).⁶⁵ Ibn al-Mibrad depicts Bulbul as a virtuous, modest and learned woman. Even when Ibn al-Mibrad's brother personally invited her to his wedding, she refused to go, claiming that she swore never to leave the house. She refused to wear an expensive *singāb* fur that Ibn al-Mibrad bought her as a gift, citing her master's own legal opinions against the use of this material.⁶⁶ We know that Ibn al-Mibrad often read for her, as is mentioned in his surviving autograph manuscripts.⁶⁷ Her last act of charity was to leave a bequest for the poor, the money coming from the profits she gained as a spinner. She died in 883/1479, after spending ten years with Ibn al-Mibrad and bearing him a boy and a girl. Bulbul's biography projects her as an exemplary Muslim woman. Her relationship with Ibn al-Mibrad seems to resemble that of a wife; if he also had a free wife at the time, she is not mentioned. It would be easy to forget the difference in legal status, except that Ibn al-Mibrad reminds us that Bulbul was not the name given to her at birth, but that he himself had given her this name when he brought her to his house.

The changes in the attitude to concubines may have been correlated to declining supply of slaves and a rise in prices. The evidence for sale prices of slave-girls is too scanty to allow definitive conclusions, with prices ranging from 15 to 80 gold coins in the 15th century.⁶⁸ There are occasional references to the dearth of white concubines in the later 15th century: when

63. *Ibid.*, 5, p. 243.

64. *Ibid.*, 12, p. 66 (no. 404).

65. The manuscript of the work is preserved in the Taymūriyya library in Damascus. Māhir Muḥammad 'Abd al-Qādir published part of the work in his introduction to Ibn al-Mibrad, *Aḥbār al-nisā'*, 17ff.

66. Towards the end of the 15th century, Syrian and Egyptian jurists debated the legality of using this squirrel fur. Naġm al-Dīn Ibn Qādī 'Ağlūn (d. 876/1472) composed a treatise against the use of this material, while the Cairene al-Suyūṭī allowed it [Sartain, *Jalāl al-Dīn al-Suyūṭī* 1, p. 202 (n. 11); Saḥāwī, *Daw'* 8, p. 97 (no. 197).].

67. See the remarks by 'Abd al-Rahmān ibn Sulaymān al-'Uṭaymīn in his introduction to Ibn al-Mibrad, *al-Ǧawhar*, p. 37.

68. E. Ashtor asserts that there was no increase in the price of male and female slaves, apart from military slaves, during the 15th century. But the basis for this assertion is a single reference from the records of a Venetian consul in Alexandria. In 1419, the consul paid 27 ducats for a Nubian female slave, and part of the amount went towards the transport expenses (Ashtor, *A Social and Economic History*, p. 361). Von Harff, as late as 1497, states that male and female Christian slaves are sold for 15 to 30 ducats (von Harff, *The Pilgrimage*, p. 79). Around the same time, a price of almost 40 dinars is mentioned in a question put to a jurist (al-Anṣārī, *al-I'lām*, p. 124). In the dream diary of the Moroccan visitor to Cairo al-Zawāwī, a price of 85 dinars is mentioned in the 1450s as the price for top of the market Turkish slave-girl (Katz, *Dreams*, p. 119.)

Burhān al-Dīn Ibn Abī Šarīf, a native of Jerusalem, came to Damascus in 904/1498-1499, he looked for a concubine but had to make do with a black slave-girl (*samrā*).⁶⁹ In view of the prices paid for slaves in 15 century Italian and Anatolian cities, it is likely that prices in Egypt and Syria had gone up.⁷⁰ But, ultimately, the change in the structure of elite households was not about money or availability of slave-girls. Sultans could afford to pay for as many slave-girls as they liked, and—returning to our case-study—Ibn Hağar could also afford quite a few. What had changed was something more fundamental about marital relations, with men placing more importance on the conjugal bond.

The “Red Sea Ghazal”

Ibn Hağar himself chose to express his emotional attachment to his wife by doing something very unusual: he wrote her a love poem. In the rich tradition of the *ghazal*, the Arabic love poem, addressing one’s own wife was a real rarity. Since the emergence of the genre in Abbasid courtly circles, *ghazal* love poetry was often homoerotic, or otherwise addressed to beloveds who could not be obtained, expressing an ideal of unfulfilled and unconsummated love. Even when the beloved was obtainable, it could not be one’s own wife.⁷¹ During the Mamluk period, however, poets chose to somewhat modify the conventions, primarily by showing a growing interest in matters of private life. Because poetry came to be such a common method of communication, scholars—not only professional poets—could talk about their personal circumstances and assume that their peers would be interested. Thus we find elegiac poems on the death of one’s own son, daughter or mother, and Ibn Hağar’s love poem to his wife should be seen in that literary context.⁷² This is not the first poem addressed to one’s wife in Arabic literature, as we have, for example, the 13th century scholar Abū Šāma composing a few stanzas in praise of his pious, modest and hard-working wife.⁷³ But Ibn Hağar’s poem to his wife is a full-scale *ghazal*, much more complex in its form and content.

Because of its innovative approach and unusual subject matter, the “Red Sea Ghazal” by Ibn Hağar attracted the attention of Thomas Bauer, who has devoted to it a full-scale study.⁷⁴ As noted above, Ibn Hağar started to compose poetry in his late teens, and continued to do so all his life. Partly because he is so well known as a Hadith scholar, his *Diwan* received more attention than other works of Mamluk poets, and it has been now edited and published several times.⁷⁵ Ibn Hağar’s work was distinctive for his frequent and sophisticated use of

69. Ibn Tūlūn, *Mufakhabat al-ḥillān* 1, p. 212.

70. See Fleet, *European and Islamic Trade*, p. 39-45, 147-149; Inalcik, *An Economic and Social History* 1, p. 284; Ashtor, *A Social and Economic History*, p. 498-504.

71. Bauer, *Liebe und Liebesdichtung*.

72. See Bauer, “Mamluk Literature,” p. 105-132; see also *id.*, “Communication and Emotion,” p. 63-64.

73. Rapoport, *Marriage, Money and Divorce*, p. 31; see also Lowry, “Time, Form and Self.”

74. Bauer, “Ibn Hajar and the Arabic Ghazal”

75. I have used *Dīwān ḥayb al-islām Ibn Hağar al-‘Asqalānī*, ed. Firdaws Nūr ‘Alī Husayn. The annotated edition by Šihāb al-Dīn Abū ‘Amr, *Uns al-ḥuğar*, is the one recommended by Bauer.

tawriyya, or double entendre. His *Diwan* contains the poems he himself selected, divided thematically into seven chapters. Each chapter is devoted to one type of poetry, such as odes for the Prophet Muḥammad, two-line epigrams and *ghazal*, including the “Red Sea Ghazal” addressed to Ibn Ḥaḡar’s wife.

The poem derives its title from the central unifying topic, which is the poet’s travelling on a ship that carried him from his home in Cairo to the Hijaz. During this journey, he expresses love and yearning to all that he left behind, including his city Cairo, his home and his wife. The longings of the poet are of course the defining theme of the *ghazal* genre, but the objects of love here are new, and the modes of expression imaginative. In the first part, the beloved is his home city of Cairo (or, possibly, Egypt as a whole). The lines here are replete with erotic references, and with mention of wine. Then, the second part of the poem contrasts the ship in which he travels and his home, and this leads him to expressions of longing and sincere love to his beloved, which are remarkable and moving: “Ever since I have lost/left you, I don’t have anybody in my mind apart from you” (line 28); and asking the wind’s breezes to say to her “that I will immovably stick to my love for her (*‘ahd ḥubbihā*), even if I had not come to an end with the hardships of my travels” (line 36).

Bauer concludes that the object of love here must be the wife. He knows this from a line in which the beloved is described as “my spirit that dwells in my home,” (line 33) and from that the poet does not want the beloved to learn of his pain, showing that he has no need to show her his love—an unusual theme in *ghazal* poetry. Bauer overlooks here the direct proof that the poem is addressed to Ibn Ḥaḡar’s wife, buried in one of the many double entendres of the poem: “I departed without heart, without sociability (*anas*) and without the sweetness of sleep, since she is my intimacy / my *Uns* (*unsī*) and towards her are dedicated all my thoughts” (line 37). This is unmistakably a poem for *Uns*, Ibn Ḥaḡar’s wife. As Bauer insightfully says, we have here a scene of marital bliss, “an expression of the mutual love of a married couple.”⁷⁶ What may seem unexceptional to us in a largely monogamous society, was, in the context of medieval Islamic family life, truly remarkable. As the wife becomes an object of idealized, romantic love, the poem conveys a sense of exclusivity—“I don’t have anybody in my mind apart from you.”

This poem was almost certainly written prior to Ibn Ḥaḡar’s secret affair with *Uns*’ slave-girl, which occurred around 814/1411. As far as we know from al-Saḥāwī’s biography of Ibn Ḥaḡar, he traveled to the Hijaz several times in the years following his marriage to *Uns*, between 1396 and 1404. He did go on the pilgrimage later on, in 815/1413, but he did so together with *Uns*; it could not be the occasion of a poem of longing. Al-Saḥāwī and Ibn Ḥaḡar himself also tell us that he composed most of his poetry when he was a young man; at the time of his affair with Ḥāṣṣ Turk he was already about forty. Finally, it is hard—for us at least—to imagine such promises of enduring love to come after, not before, Ibn Ḥaḡar’s infidelity.

Given what we know about Ibn Ḥaḡar’s affair with his wife’s slave-girl, the poem also seems to reflect the tension between a monogamous ideal of marriage and the opportunities for polygamous relationships available to men; a slave-girl and her sexuality are always at

76. Bauer, “Ibn Ḥajar and the Arabic *Ghazal*,” p. 45.

the background. In the middle of the poem, when Ibn Ḥaġar contrasts his home with the ship on which he travels, he compares the ship to a slave-girl, using another one of his double-entendres: “A slave girl/ship (*ḡāriya*) is she, but whosoever penetrates her/enters her belly (*tabaṭṭana fihā*) becomes her slave, whether he a slave or a free person!” (line 18). Bauer, who is unaware of the romantic drama that will come later in Ibn Ḥaġar’s life, comments that the ship, in the figure of the slave-girl, represents untamed and dangerous sexuality, a counter-image of the beloved, the poet’s wife. Bauer is also startled by the final two difficult lines of the poem, which suddenly express a sense that the union has never fulfilled its promise, lines of such “despair and hopelessness of which we can only hope that his wife never read them.”⁷⁷

Can we use the “Red Sea Ghazal” as a window to Ibn Ḥaġar’s mind and soul? Unlike modern poetry, medieval poetry did not aim to be an expression of individuality, and other poems by Ibn Ḥaġar cannot be taken at face value. His *Diwan* includes a homoerotic ghazal, describing a nocturnal union with a beautiful young man, whose “cheeks are like apple, his eyes the narcissus.”⁷⁸ He is not the only celebrated Mamluk scholar who composed works with this theme.⁷⁹ Nor should we take him seriously when he composes an epigram on his attraction to a *waqqād*, the lamp-lighter in the mosque.⁸⁰ Such epigrams on young men whose names or professions are used for the *tawriya*, or double entendres, were a particular fashion of the time.⁸¹

And yet, we cannot dismiss the emotions in the “Red Sea Ghazal” as conventional and formulaic, in the same way we cannot dismiss the veneration to the Prophet just because the odes in praise of the Prophet have become so conventional. In the “Red Sea Ghazal”, Ibn Ḥaġar made the unusual choice of his wife as the object of love, and by giving out her name—*Uns*—in the poem, and by setting out a realistic and contemporary frame of a journey to the Hijaz, he does individualize his beloved and his love for her in a way that goes beyond convention. It appears that he meant what he said; that he later betrayed that love by taking a concubine does not diminish the effect of that poem. Thanks to the unique literary and narrative sources of the 15th century, like the autobiography of al-Biqā‘ī or the love poem of Ibn Ḥaġar, we suddenly get insights into the real emotions and insoluble contradictions that characterized the lives of medieval men.⁸²

Epilogue

Uns and Ibn Ḥaġar continued to be married for the rest of their lives. Unlike other 15th century wives who found out that their husband had secretly taken another wife, *Uns* did not ask for a divorce, nor did she throw him out of the house—her house. In *Dū al-Ḥiġga* 815/March-April 1413,

77. *Ibid.*, p. 47.

78. *Diwān* (ed. Ḥusayn), p. 174-176.

79. Rowson, “Two Homoerotic Narratives,” p. 158-191.

80. *Diwān* (ed. Ḥusayn), p. 266. I thank Thomas Bauer for identifying the *waqqād* as the lamp-lighter rather than the alternative meaning, a bath-attendant.

81. Bauer, “Ibn Ḥajar and the Arabic Ghazal,” p. 39.

82. See the comments by Guo, “Tales of a Medieval Cairene Harem,” p. 120.

only eight months after the birth of Hāss Turk's child, Ibn Ḥaḡar took Uns with him, for the first time, on the pilgrimage to Mecca. Was he trying to make amends?⁸³ In 817/1414 Uns gave birth to yet another daughter, Fāṭima, her last child. The baby Fāṭima and the twelve-year-old Ḍāliya died in 819/1416. Uns and Ibn Ḥaḡar married off the three remaining daughters. Farḥa married a bureaucrat by the name of Ibn al-Āṣqar, but died in 828/1425. Ibn al-Āṣqar then married the youngest daughter, Rābi'a, but four years later she was dead too. The remaining daughter, the first-born Zayn Ḥātūn, married a military official by the name of Šāhīn al-‘Alā'i.⁸⁴ She died not long after her sisters, in the plague of 833/1430.⁸⁵ Now aged 53, Uns' only surviving progeny was Zayn Ḥātūn's five-year-old son Yūsuf. She secured custody over Yūsuf, and took the child with her on the pilgrimage of 834/1431, which she made without her husband. After the pilgrimage rites were over, she stayed in the Hijaz as a religious sojourner.⁸⁶

Ibn Ḥaḡar had by now a meteoric career, culminating in his appointment as chief Šāfi'i *qādī* in 827/1423. After Uns traveled to the Hijaz, the sixty-year-old Ibn Ḥaḡar married another woman, a freed slave-girl of a fellow scholar. He put her up in the al-Baybarsiyya, and she bore him a daughter in Rajab 835/April 1432. It seems, however, that Ibn Ḥaḡar did not develop any great emotional attachment in this relationship. He took an oath to divorce her were the daughter to die, and this happened a year later, while Ibn Ḥaḡar was traveling with the sultan on a campaign in northern Syria.⁸⁷ During this trip he met Laylā bint Maḥmūd b. Ṭūgān, a woman of about forty and a mother of two. They married in her hometown of Aleppo, and Ibn Ḥaḡar divorced her when he left the city. Later, however, he invited her to come to live with him in Cairo. Laylā was installed in the al-Ḥānqāh al-Baybarsiyya with great ceremony. Poetry reveals again the emotions of the elderly Ibn Ḥaḡar, who writes, with his usual double entendre, "I occupy with *ḥadīṭ* to cure myself during the day, but by my nights

83. *Al-Ǧawāhir wa-l-durar* 3, p. 1211. This was the first time Ibn Ḥaḡar had gone on pilgrimage since his last trip to Yemen in 807/1404.

84. According to an anecdote told by al-Saḥāwī, Šāhīn warned Ibn al-Āṣqar in jest not to marry his wife and the only remaining daughter, Zayn Ḥātūn, and kill her too. Al-Saḥāwī concludes the anecdote by saying "and everybody laughed" (*wa-ḍaḥika al-ğamā'ah*), so those present evidently found the joke amusing (al-Saḥāwī, *Ḍaw'* 3, p. 296). The attitude of al-Saḥāwī to child mortality is complex. Al-Saḥāwī composed several treatises for bereaved parents, in which he specifically calls on parents to mourn their sons and daughters equally. See Giladi, "The child was small," p. 367-86; *id.*, *Children of Islam*, p. 92.

85. For the biographies of the daughters, see *al-Ǧawāhir wa-l-durar* 3, p. 1208-1211; al-Saḥāwī, *Ḍaw'* 12, p. 51 (no. 301) [Zayn Ḥātūn]; 12, p. 34 (no. 199) [Rābi'a]; 12, p. 115 (no. 697) [Farḥa]; 12, p. 85 (no. 521) [Ḍāliya]; 12, p. 88 (no. 542) [Fāṭima]. For Ibn Ḥaḡar's reaction to the death of Zayn Ḥātūn, see *Inbā' al-ğumr* (ed. Ḥabaṣī) 3, p. 445. For Ibn al-Āṣqar, see al-Saḥāwī, *Ḍaw'* 8, p. 143.

86. *Al-Ǧawāhir wa-l-durar* 3, p. 1211. For the biography of Yūsuf, see al-Saḥāwī, *Ḍaw'* 10, p. 313.

87. *Al-Ǧawāhir wa-l-durar* 3, p. 1225. She was a manumitted slave-girl of Niẓām al-Dīn Yaḥyā al-Sayramī, shaykh of the al-Ζāhiriyya. She later married al-Šārif al-Ğarawānī (on him, al-Saḥāwī, *Ḍaw'* 7, p. 74). For a short biography of the baby girl, called Āmina, see al-Saḥāwī, *Ḍaw'* 12, p. 3 (no. 10). Al-Saḥāwī mentions that Ibn Ḥaḡar also married the widow of Zayn al-Dīn Abū Bakr al-Amṣāṭī, whom I have not been able to identify. Al-Saḥāwī did not know her name, devotes only a line to her, and does not mention any children (*al-Ǧawāhir wa-l-durar* 3, p. 1225). Muḥammad Kamāl al-Dīn 'Izz al-Dīn concludes that the two women are in fact one and the same (*Ibn Ḥaḡar*, p. 82).

(*layālī*) I long for Laylā.”⁸⁸ Al-Saḥāwī says that Uns, by then back in Cairo, was angry and jealous.⁸⁹ An uncomfortable modus vivendi emerged. Ibn Ḥaġar continued to live in Uns’ house. He would visit Laylā only on Tuesday and Friday afternoons, and they never had children. When he died, in 852/1449, Laylā inherited a share equal to that of Uns.⁹⁰

Uns did not remarry after the death of her husband. She secured all her property to her grandchild Yūsuf and to the children of her sisters, and died in 867/1462.⁹¹ Laylā died in 881/1476, after remarrying several times.⁹² We know next to nothing about Ḥāss Turk, the Turkish or Mongol slave-girl at the center of this household melodrama. As noted above, she was married off—apparently, still a slave—to a colleague of Ibn Ḥaġar, and it seems that the son she bore to Ibn Ḥaġar, Badr al-Dīn Muḥammad, grew up with his father’s family. Badr al-Dīn, the child cursed by Uns as a baby, never achieved the scholarly pedigree of his father. Ibn Taġrī Birdī said that he was ignorant and rude. He was accused, and acquitted, of embezzling the money of the Tulunid Mosque in Cairo. He died in 869/1465.⁹³

Conclusion

The triangular relationship between husband, wife and her slave-girl is not unique to 15th century Cairo. The biblical-qur’ānic Abraham bears Ishmael with Hagar, Sara’s hand-maiden.⁹⁴ Wives complained about their husbands’ attraction to their own female slaves in other medieval Islamic societies, as the Andalusi poetess Wallāda (d. 1091) rebukes her beloved: “If you were faithful to our love, you wouldn’t have lost your head over my maid”⁹⁵ And in her memoirs of her childhood during the waning days of the Ottoman Empire, Leyla Saz accused the young Circassian slave-girls, who were supposed to be servants and companions to the lady of the Harem, of doing everything to win the master’s affection, and making the mistress jealous. Her beloved father’s pre-occupation with the young slave-girls was, she says,

88. Al-Saḥāwī, *Daw’* 12, p. 123

89. Arabic: *tuqaddu ḡubnan*. The exact sense of this idiom escapes me, but al-Saḥāwī uses it often to describe emotions of jealousy and anger (*Daw’* 6, p. 260, l. 2; 8, p. 206, l. 5; 9, p. 134, l. 10).

90. *Al-Ġawāhir wa-l-durar* 3, p. 1225-1227. Al-Saḥāwī cites the letter of invitation sent by Ibn Ḥaġar to Laylā. In the letter he praises Laylā for her beauty, intelligence and manners; he promises her that if she comes to Cairo she will be the dearest to his heart. He will put her up in the best of houses, so that she will need nothing. For, as Ibn Ḥaġar wrote to her, “the desire of your slave is strong outwardly and inwardly” (*zāhir*^{an} *wa-bāṭin*^{an}). For the love poetry addressed by Ibn Ḥaġar to Laylā, see *al-Ġawāhir wa-l-durar* 1, p. 198; *Diwān*, ed. Ḥusayn. For Ibn Ḥaġar’s weekly schedule, see also *al-Ġawāhir wa-l-durar* 3, p. 1052, 1187.

91. *Al-Ġawāhir wa-l-durar* 3, p. 1211-1212. After Ibn Ḥaġar’s death, several suitors asked for her hand, including Ibn Ḥaġar’s great rival, ‘Alam al-Dīn al-Bulqīnī.

92. For her biography, see al-Saḥāwī, *Daw’* 12, p. 123 (no. 750).

93. Rosenthal, “Ibn Ḥadjar al-‘Asqalānī;” ‘Abd al-Mun’im, *Ibn Ḥaġar al-‘Asqalānī*, p. 23, 70-73; Saḥāwī, *Daw’* 7, p. 20; Ibn Taġrī Birdī, *Nuġūm* 15, p. 533.

94. Firestone, “Abraham.”

95. Al-Udhari, *Classical Poems*, p. 188.

"the one venal sin which men permit themselves while still honestly believing that they can do that sort of thing without ceasing to be virtuous."⁹⁶

Did Ibn Ḥaḡar also believe that he could do "this sort of thing"—having an affair with his wife's slave-girl—while still being virtuous? It would seem that he was not certain about the morality of his actions. Yes, he excused himself to his wife, and perhaps also to himself, by his desire for sons. But by setting his eyes on his wife's slave-girl, the sexual nature of his motivations became apparent to his wife and his contemporaries; it becomes apparent to us too, if we read the story closely enough. Although he was legally entitled to take as many concubines as he wishes, he concluded the second union in secret, fearing his wife's reaction. Other elite households in 15th century Cairo, including those of the sultans, were more monogamous than in previous centuries. They also show evidence of closer emotional attachment between husbands and wives. Ibn Ḥaḡar himself, earlier in life, expressed this new form of conjugal intimacy by composing a love poem to *Uns*, a rarity in medieval Arabic literature. Our intimate access to the internal workings of married couples in elite households is in itself novel, and it demonstrates the new sensibilities of the age.

Ibn Ḥaḡar appears to be a man torn between monogamous expectations and the legal and cultural framework that allowed men to seek alternative sexual partners. The monogamous expectations placed on Ibn Ḥaḡar were a result of his wife's superior financial and social standing, and of patterns of intimacy between husbands and wives that are apparent in late medieval Cairo. On the other hand, the law—Islamic law—gave men the right to marry a second wife, and to have sexual relations with "those [women] your right hand possesses" [Q 4:3]. Wives could put restrictions on the exercise of these rights, for example by inserting conditions in the marriage contract, but they could not challenge the underlying sexual prerogative of men, grounded in a law articulated by male scholars. Ibn Ḥaḡar, pulled by conflicting moral and cultural impulses, does not resolve the dilemma, but rather goes behind his wife's back and attempts to lead a double life.

We are inclined to believe that the slave, Ḥāṣṣ Turk, acted in her best interests when hiding her relationship with Ibn Ḥaḡar from his wife—her mistress. We may even speculate that she had actively sought the sexual attention of the master of the household. Islamic law on slavery, unlike its precedents in the Roman and Greek worlds, granted significant rights to the slave sexual partners of free men. In particular, the offspring of a sexual union between a free man and a slave woman was free and legitimate; the unfolding of the affair between Ibn Ḥaḡar and Ḥāṣṣ Turk ostensibly revolves around his desire for a male heir. In Roman society too the sexuality of slaves could drive a wedge between husbands and wives, but the offspring would normally be unfree.⁹⁷ In Classical Athens, the famous case brought against the slave Neaira clarifies the line that separated the free wives and the un-free sexual consorts: "We have courtesans for pleasure, and concubines for the daily service of our bodies, but wives

96. Zilfi, *Women and Slavery*, p. 169, 198; citing Hanimefendi, *The Imperial Harem*, p. 65, 85.

97. Edmondson, "Slavery and the Roman Family," p. 352-353.

for the production of legitimate offspring.”⁹⁸ In the Islamic context, however, the stakes were higher. Hāss Turk was not only vying for Ibn Ḥaġar’s attention, but also for his patrimony.

It is perhaps most difficult to decipher the experience of Uns, the betrayed wife, even though she is almost certainly the ultimate source for al-Saḥāwī’s narrative. She was sufficiently wealthy and sufficiently mature to hold her ground against her husband. Her reactions are far from meek. She does not hesitate to confront her husband, and there is no hint that she is somehow ashamed of not bearing him male sons. She could have opted for a divorce, quite common at the time. Yet she does not, and stays in the marriage. Al-Saḥāwī suggests that it was her desire for Ibn Ḥaġar that shaped her experience. We can imagine an emotional attachment after 15 years of marriage and the bringing up of four daughters, and the memory of beautiful love poetry written during the long periods of absence. Maybe she considered the fate of the girls, or felt that she had no other options at her age. We should also not dismiss her eventual revenge: placing a curse on the child’s head was evidently as painful to Ibn Ḥaġar as any material loss.

We happen to know more about Ibn Ḥaġar, his wife and her slave-girl than we know about any other romantic triangle in pre-modern Muslim societies. As a case study, it reflects the wider Gordian Knot between female slavery and sexuality, and the centrality of slavery to the history of gender in Islamic culture. But this case also stands out for its particular circumstances of class, age, and individual character, as well as for the sheer intimacy with which we observe our protagonists. The three-part Egyptian television series on the life of Ibn Ḥaġar completely avoids all reference to this affair. The wife, here called Anas, makes only a cameo appearance in the last scene of the series, dutifully comforting her mother-in-law.⁹⁹ The producers of the show missed an opportunity to examine the impact of slavery on gender relations in Islamic society; their audience also missed out on a really good story.

98. Carey, *Trials from Classical Athens*, p. 209.

99. *Hayāt al-imām Ibn Ḥaġar al-‘Asqalānī*.

Bibliography

Primary Sources

The Arabian Nights: Based on the Text of the Fourteenth-Century Syrian Manuscript Edited by Muhsin Mahdi, translated by Husain Haddawy, Knopf, New York, 1992.

Al-Anṣārī, *al-ī'lām wa-l-ihtimām bi-Ǧam'* *Fatāwā* Șayb al-İslām Abū Yaḥyā Zakariyyā al-Anṣārī, ed. Aḥmad ʿUbayd, ʿĀlam al-Kutub, Beirut, 1984.

Al-Asyūṭī, *Ǧawāhir al-‘uqād wa-mu’īn al-quḍāh wa-l-muwaqqī‘īn wa-l-ṣuhūd*, 2 vols., Cairo, 1955.

Al-Ǧazārī, *Ta’rīh ḥawādīt al-zamān wa-anbā’ihī wa-wafayāt al-akābir wa-l-a‘yān min abnā’ihī. Al-ma‘rūf bi-Ta’rīh Ibn al-Ǧazārī*, ed. ʿUmar ‘Abd al-Salām Tadmurī, 3 vols., al-Maktabah al-‘Aṣriyya, Sayda, 1998.

Al-Ǧazzī, Naġm al-Dīn, *al-Kawākib al-sā’ira bi-a‘yān al-miāh al-āśirah*, ed. Ǧibrīl Sulaymān Ǧabbūr, 3 vols., Beirut, 1945-1959.

Hanimefendi (Saz), Leyla, *The Imperial Harem of the Sultans: Daily Life at the Çırağan Palace during the 19th Century*, translated from the French by Landon Thomas, PEVA, Istanbul, 1994.

Ibn al-Mibrad, *Abūbār al-nisā’ al-musammā al-Rusā li-l-ṣāliḥāt min al-nisā’*, ed. Māhir Muḥammad ‘Abd al-Qādir, Dār al-Ma‘ārif, Homs, 1993.

—, *al-Ǧawhar al-munaḍḍad fī ṭabaqāt muta’abbirī aṣḥāb Al-Ǧawhar*, Maktabat al-Ḥāngī, Cairo, 1987.

Ibn Ḥaḡār al-‘Asqalānī, *Dīwān șayb al-islām Ibn Ḥaḡār al-‘Asqalānī*, ed. Firdaws Nūr ‘Alī Ḥusayn, Dār al-Fikr al-‘Arabī, Cairo, 1996.

—, *Uns al-ḥuḡār fī abyāt Ibn Ḥaḡār*, ed. Șihāb al-Dīn Abū ‘Amr, Beirut, 1998.

—, *Inbā’ al-ḡumr bi-abnā’ al-‘umr*, ed. Ḥasan Ḥabashī, 3 vols., Laḡnat Iḥyā’ al-Turāṭ al-İslāmī, Cairo, 1969.

—, *Inbā’ al-ḡumr bi-abnā’ al-‘umr*, 3 vols., Beirut, 1967-1975.

—, *al-Durar al-kāmina fī a‘yān al-miāh al-ṭāminah*, 4 vols., Dā’irat al-Ma‘ārif, Hyderabad, 1929-1932.

—, *Dayl al-durar al-kāminah*, ed. ‘Adnān Darwīš, Cairo, 1992.

Ibn Iyās, *Badā’i‘ al-zuhūr fī waqā’i‘ al-duhūr*, ed. M. Muṣṭafā, 5 vols., F. Steiner, Wiesbaden, 1975-1992.

Ibn Qādī Šuhba, *Ta’rīh Ibn Qādī Šuhba*, ed. ‘Adnān Darwīš, 3 vols., Damascus, 1977-1994.

Ibn Qayyim al-Ǧawziyya, *Abūbār al-nisā’*, Dār al-Fikr, Beirut, n.d.

—, *I'lām al-muwaqqī‘īn ‘an rabb al-‘ālamīn*, ed. Tāhā ‘Abd al-Ra‘ūf Sa‘d, 4 vols., Dār al-Ǧil, Beirut, 1964.

Ibn Taġrī Birdī, *al-Manhal al-ṣāfi wa-l-mustawfā ba‘d al-wāfi*, ed. Muḥammad Muḥammad Amīn, Al-Hay’ah al-Miṣriyya al-‘Āmma li-l-Kitāb, Cairo, 1984.

—, *Hawādīt al-duhūr fī madā al-ayyām wa-l-ṣuhūr*, ed. W. Popper, Berkeley, 1932.

Ibn Ṭawq, Șihāb al-Dīn Aḥmad, *al-Ta’liq. Yawmiyyāt Șihāb al-Dīn Aḥmad Ibn Ṭawq (834/1430-915/1509): muḍakkirāt kutibat bi-Dimaṣq fī awāhir al-‘abd al-mamlūkī*, 885/1480-908/1502, ed. Ǧa‘far al-Muḥāġir, 4 vols., Ifpo, Damas, 2000-2007.

Ibn Taymiyya, *Maġmū‘ fatāwā șayb al-islām Aḥmad b. Taymiyya*, 37 vols., ed. ‘Abd al-Rahmān b. Muḥammad b. Qāsim and Muḥammad b. ‘Abd al-Rahmān b. Muḥammad al-‘Āsimī al-Naġdī al-Ḥanbālī, Dār ‘Ālam al-Kutub, Riyadh, 1991, reprint. Originally published, Maṭābī‘ al-Riyād, Riyadh, 1961-1966.

Ibn Tūlūn, *Muṭākahat al-ḥillān fī ḥawādīt al-zamān*, 2 vols., Cairo, 1962-1964.

Al-Maqrīzī, Taqī al-Dīn, *al-Mawā‘iz wa-l-i‘tibār fī ḏikr al-ḥiṭāṭ wa-l-āṭār*, ed. Ḥalil al-Manṣūr, 4 vols., Dār al-Kutub al-‘Ilmiyya, Beirut, 1998.

Al-Ṣafadī, A‘yān al-‘aṣr wa-a‘wān al-naṣr, ed. ‘Alī Abū Zayd, Nabil Abū ‘Amaša, Muḥammad al-Maw‘id, Maḥmūd Sālim Muḥammad, 6 vols., Dār al-Fikr, Damascus, 1998.

Al-Saḥāwī, Muḥammad b. ‘Abd al-Rahmān, *al-Ǧawāhir wa-l-durar fī tarġamat șayb al-islām Ibn Ḥaḡār*, ed. Ibrāhīm Bāḡīs ‘Abd al-Maġid, Dār Ibn Hazm, Beirut, 1999.

—, *al-Daw’ al-lāmī‘ li-ahl al-qarn al-tāsi‘*, ed. Husām al-Qudsī, 12 vols., Maṭba‘at al-Quds, Cairo, 1934-1936.

—, *Waḡīz al-kalām fī al-ḍayl ‘alā duwal al-islām*, ed. Baššār ‘Awwād Ma‘rūf, ‘Iṣām Fāris al-Ḥarastānī, Aḥmad al-Ḥutaymī, Mu’assasat al-Risāla, Beirut, 1995.

Al-Şayrafī, *Inbā’ al-haṣr bi-abnā’ al-‘aṣr*, ed. Hasan Ḥabašī, Dār al-Fikr al-‘Arabī, Cairo, 1970.

Sibṭ Ibn al-Ǧawzī, *Mirāt al-zamān*, 8 vols., Chicago, 1907.

Al-Suyūṭī, Ḡalāl al-Dīn, *al-Ḥāwī li-l-fatāwā*, 2 vols., Cairo, 1325/1933.

Von Harff, Arnold, *The Pilgrimage of the Knight Arnold von Harff*, trans. M. Letts, Hakluyt, London, 1946.

Studies

Hayāt al-Imām Ibn Ḥajar al-‘Asqalānī, Orientica, Egypt, 2009.

Abbott, N., *Two Queens of Baghdad: Mother and Wife of Hārūn al-Rashīd*, Chicago University Press, Chicago, 1946.

‘Abd al-Mun‘im, Š.M., *Ibn Ḥajar al-‘Asqalānī. Muṣannafatuhu wa-dirāsah fī manhājihī wa-mawāridihī fī kitābat al-īshāb*, Mu‘assasat al-Risāla, Beirut, 1997.

Ahmed, L., *Women and Gender in Islam: Historical Roots of a Modern Debate*, Yale University Press, New Haven, 1992.

Ali, K., *Marriage and Slavery in Early Islam*. Harvard University Press, Harvard, 2010.

Ashtor, E., *A Social and Economic History of the Near East in the Middle Ages*, University of California Press, Berkeley, 1976.

Ashur, A., “Protecting the Wife’s Rights in Marriage as Reflected in Pre-Nuptials and Marriage Contracts from the Cairo Genizah and Parallel Arabic Sources,” *Religion Compass* 6/8, 2012, p. 381-389.

‘Āṣūr, S.‘A., “Makānat Ibn Taġrī Birdī bayna Mu‘arrīḥi Miṣr fī al-Qarn al-Tāsi‘ al-Ḥiġrī,” in S.‘A. ‘Āṣūr (ed.), *Buḥūt wa-Dirāsāt fī Tārīh al-‘Uṣūr al-Wustā*, Beirut, 1977.

Bauer, Th., “Communication and Emotion: The Case of Ibn Nubāṭah’s Kindertotenlieder,” *MSR* 7, 2003, p. 63-64.

—, “Ibn Ḥajar and the Arabic Ghazal of the Mamluk Age,” in T. Bauer and A. Neuwirth eds., *Ghazal as World Literature I: Transformations of a Literary Genre*, Ergon Verlag Würzburg in Kommission, Beirut, 2005, p. 35-55.

—, “Mamluk Literature: Misunderstandings and New Approaches,” *MSR* 9/2, 2005, p. 105-132.

—, *Liebe und Liebesdichtung in der arabischen Welt des 9. und 10. Jahrhunderts: eine literatur- und mentalitätsgeschichtliche Studie des arabischen Ghazal*, Harrassowitz, Wiesbaden, 1998.

Carey, C., *Trials from Classical Athens*, Routledge, London, 1997.

Al-Suyūṭī, Ḡalāl al-Dīn, *al-Ḥāwī li-l-fatāwā*, 2 vols., Cairo, 1325/1933.

Von Harff, Arnold, *The Pilgrimage of the Knight Arnold von Harff*, trans. M. Letts, Hakluyt, London, 1946.

Clarence-S., William G., *Islam and the Abolition of Slavery*, Hurst & Company, London, 2006.

Edmondson, J., “Slavery and the Roman Family”, in Keith Bradley and Paul Cartledge (eds.), *The Cambridge History of Slavery I: The Ancient Mediterranean World*, Cambridge University Press, Cambridge, 2011.

Firestone, R., “Abraham,” in Jane Dammen McAuliffe (ed.), *Encyclopedia of the Qur'an*, 6 vols., Brill, Leiden, 2001-2006.

Fleet, K., *European and Islamic Trade in the Early Ottoman State: The Merchants of Genoa and Turkey*, Cambridge University Press, Cambridge-New York, 1999.

Friedman, M.A., *Ribūy Nashīm be-Yisrael: Mekōrōt Hadashīm mi-Genizat Kahīr*, Mosad Byalik, Jerusalem, 1986.

Giladi, A., “The Child was Small... Not So the Grief for Him: Sources, Structure and Content of al-Saḥāwī’s Consolation Treatise for Bereaved Parents”, *Poetics Today* 14, 1993, p. 367-386.

—, *Children of Islam*, Macmillan, London, 1992.

Goitein, S.D., *A Mediterranean Society. The Jewish Communities of the Arab World as Portrayed in the Documents of the Geniza*, 6 vols., University of California Press, Berkeley, 1967-1993.

Grohmann, A., *Arabic Papyri in the Egyptian Library*, 5 vols., Egyptian Library Press, Cairo, 1934-1962.

Guo, L., “Al-Biqā‘ī’s Chronicle: A Fifteenth Century Learned Man’s Reflection on His Time and World,” in Hugh Kennedy (ed.), *The Historiography of Islamic Egypt (c. 950-1800)*, Brill, Leiden, 2001, p. 121-148.

—, “Tales of Medieval Cairene Harem: Domestic Life in al-Biqā‘ī’s Autobiographical Chronicle,” *MSR* IX/1, 2005, p. 101-121.

Hanna, N., “Sources for the Study of Slave Women and Concubines in Ottoman Egypt,” in Amira El-Azhary Sonbol (ed.), *Beyond the Exotic: Women’s Histories in Islamic Societies*, Syracuse University Press, 2005, p. 119-131.

Inalcik, H., *An Economic and Social History of the Ottoman Empire, 1300-1914*, Cambridge University Press, Cambridge, 1994.

‘Izz al-Dīn, M. K. al-D., *Ibn Ḥaġar al-‘Asqalānī Mu’arriḥan*, ‘Ālam al-Kutub, Beirut, 1987.

Johnson, K., “Royal Pilgrims: Mamlūk Accounts of the Pilgrimages to Mecca of the Khawand al-Kubrā (Senior Wife of the Sultan),” *StudIsl* 91, 2000, p. 114-119.

Katz, J.G., *Dreams, Sufism, and Sainthood: The Visionary Career of Muhammad al-Zawāwī*, E. J. Brill, Leiden, 1996.

Little, D., “Two Fourteenth-Century Court Records from Jerusalem Concerning the Disposition of Slaves by Minors,” *Arabica* 29, 1982, p. 16-49.

—, “Six Fourteenth Century Purchase Deeds for Slaves from al-Ḥaram aš-Šarīf,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 131/2, 1981, p. 297-337.

Lowry, J.E., “Time, Form and Self: The Autobiography of Abū Shāma,” *Edebiyāt* (n.s.) 7/2, 1997, p. 313-325.

Lutfi, H., “Al-Sahāwī’s *Kitāb al-Nisā* as a Source for the Social and Economic History of Muslim Women During the Fifteenth Century AD”, *Muslim World* 71, 1981, p. 104-124.

Marmon, Sh.E., “Domestic Slavery in the Mamluk Empire: A Preliminary Sketch”, in S.E. Marmon (ed.), *Slavery in the Islamic Middle East*, Markus Wiener Publishers, Princeton, NJ, 1999, p. 1-23.

Mernissi, F., *The Forgotten Queens of Islam*, Trans. Mary Jo Lakeland, Polity Press, Cambridge, 1993.

Musallam, B., “The Ordering of Muslim Societies”, in F. Robinson (ed.), *The Cambridge Illustrated History of the Islamic World*, Cambridge, 1996, p. 186-197.

Petry, C., “The Estate of al-Khuwand Fātima al-Khāṣṣbakiyya: Royal Spouse, Autonomous Investor,” in A. Levanoni and M. Winter (eds.), *The Mamluks in Egyptian and Syrian Politics and History*, Brill, Leiden, 2004, p. 277-294.

—, *Protectors or Praetorians? The Last Mamlūk Sultans and Egypt’s Waning as a Great Power*, State University of New York, Albany, 1994.

—, *Twilight of Majesty: The Reigns of the Mamlūk Sultans al-Ashraf Qāytbāy and Qansūh al-Ghawrī in Egypt*, University of Washington Press, Seattle, 1993.

Rapoport, Y., “Women and Gender in Mamluk Society: An Overview,” *MSR* 11/2, 2007, p. 1-45.

—, *Marriage, Money and Divorce in Medieval Islamic Society*, Cambridge University Press, Cambridge and New York, 2005.

Roded, R., *Women in the Islamic Biographical Dictionaries: From Ibn Sa‘d to Who’s Who*, Lynne Rienner, Boulder, 1994.

Rosenthal, F., “Ibn Ḥadjar al-‘Asqalānī,” *EJ²* III, p. 776-778.

—, *A History of Muslim Historiography, with a translation of “Al-I’lān” by Muhammad ibn ‘abd al-Rahmān al-Sakhāwī*, Brill, Leiden, 1952.

Rowson, E.K., “Two Homoerotic Narratives from Mamlūk Literature: Al-Ṣafadī’s *Law’at al-Shākī* and Ibn Dāniyāl’s *al-Mutayyam*,” in J.W. Wright and E.K. Rowson (eds.), *Homoeroticism in Classical Arabic Literature*, Columbia University Press, New York, 1997, p. 158-191.

Sartain, E., *Jalāl-al-Dīn al-Suyūṭī*, 2 vols., Cambridge University Press, Cambridge, 1975.

Schregle G., *Die Sultanin von Ägypten: Šāqaret ad-Durr in der arabischen Geschichtsschreibung und Literatur*, Otto Harassowitz, Wiesbaden, 1961.

Sobers-Khan, Nur, “Slaves, Wealth and Fear: An Episode from Late Mamluk-Era Egypt”, *Oriens* 37, 2009, p. 155-161.

—, “Slaves without shackles: Forced Labour and Manumission in the Galata Court Registers, 1560-1572,” PhD diss., University of Cambridge, 2012.

Toledano E., *As if Silent and Absent: Bonds of Enslavement in the Islamic Middle East*, Yale UP, 2007.

Al-Udhari, A., *Classical Poems by Arab Women*, Saqi Books, London, 1999.

Winter, M., “Mamluks and Their households in Late Mamluk Damascus: A *waqf* Study,” in Levanoni and Winter (eds.), *The Mamluks in Egyptian and Syrian Politics and History*, Brill, Leiden-Boston, 2004, p. 297-316.

Wollina, T., “Ibn Ṭawq’s *Ta’liq*. An Ego-Document for Mamlūk Studies,” in Stephan Conermann (ed.), *Ubi sumus? Quo vademus? Mamluk Studies – State of the Art*, V & R Unipress, Bonn University Press, Bonn, 2013, p. 337-362.

Zilfi, M.C., *Women and Slavery in the Late Ottoman Empire: the Design of Difference*, Cambridge University Press, Cambridge, 2010.

