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Kafa'a: definition, justification and application  
Kafa'a according to the Hanafis; Kafa'a: the opinion of other Islamic schools; Oman: identities, stigma and kafa'a; Slavery and other influential cultural aspects; Religious discussion and social conflict; 5 Change and conflict  
Kafa'a in marriage in contemporary Omani society; Introduction; Papering over the cracks: the statist unification project after 1970; Kafa'a in the courts: conflict of cultural values; The symbiosis of kafa'a and talaq; Unproductive tension: Basic Law and Personal Status Law  
Kafa'a at an impasse: change and resistance to change  
6 One or three? Talaq and tripletalaq at one time Pre-modern Islamic argument and modern practice; Introduction; Talaq and its divisions; Proper and wrongful; Revocable and irrevocable; Three or one talaq; Triple talaq and the impact of social change; Three talaq: modern views and social change; 7 The dilemma of talaq in Oman; Introduction; Talaq in society and its implications; The dowry; Spinsterhood; Responsibility and women's nature; First group: the traditionalists; Second group: the reformers; Legal challenge: the case of triple talaq  
Responsibility and women's status  
Resolving the problems of talaq; Talaq: the state and traditional Omani culture; 8 Arrested development  
The Omani state and the question of cultural identity; Introduction; The struggle between the Imama and the Sultanate (1920-1955); War of Dhofar (1962-1970); Theocracy, monarchy, socialism and Oman's modernity; Alliance of necessity: the state and Islam since 1970; The position of the Mufti General of the State; Legitimacy through development: post-1970 discourse; The rise of Islamic discourse and the age of Omani culture  
Renewal of the Imama in the twenty-first century

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### Sommario/riassunto

"Looking at the social, political and legal changes in Oman since 1970, this book challenges the Islamic and tribal traditional cultural norms relating to marriage, divorce and women's rights which guide social and legal practice in the modern Omani state. The book argues that despite the establishment of legal instruments guaranteeing equality for all citizens, the fact that the state depends upon Islamic and tribal elites for its legitimacy invalidates these guarantees in practice. Two particular features of the legal and cultural regulation of marriage and marital rights are focused on--the perceived requirement for kafa'a or equality in marriage between so called high and low socio-economic status peoples is examined, and the institution of talaq, which grants greater rights to men than to women in appeals for divorce. This book addresses highly complex subjects with great rigor, in terms of empirical research and engagement with theory, sociological and political as well as theological and legal. It is an interesting investigation of the divisions of authority between the state, Islam and tribal norms, highlighting barriers to reform in both Oman and wider Islamic society, and advocating the removal of such obstacles"--

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