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Nota di contenuto	Intro -- Contesting Justice -- Contents -- Illustrations -- Preface -- Acknowledgments -- Introduction -- 1. Legal Absolutism and Ethical Relativism -- To Know or Not to Know: The Basis of Acts -- Cognition through Models and Paradigms -- 2. The Domain of Ethics and the Law -- Chronology of Islamic Thought -- Ethics, Morality, and the Law -- Determining God's Position -- Core and Marginal Sanctions -- Emotion and Law in the Qur' nic Discourse -- Threats, Incentives, and Piety -- Crime and Punishment -- 3. Basis for the Practice of Polygamy -- On the Methodological and Historical Assumptions -- Methodological and Disciplinary Precedence -- Polygamy in the Historical Context -- The Philology of Polygamy -- 4. Women in Islamic Law of Inheritance -- The Qur'nic and Interpretive Dichotomy -- The Legal and Exegetical Treatment of the Verses on Inheritance -- Women, Justice, and Interpretation: The Principle of `Awl -- Explicitness, Consensus, and Interpretation -- Shares and Heirs in the Comparative Context -- Shares and Heirs per Blind Survey -- Description of Data Collection --

Explanation and Interpretation of Data -- 5. Women in Modern Times
-- Discussion -- Linking Polygamy and Inheritance: Disadvantaging
Women by the Numbers -- Discussing the Status of Women -- Other
Contested Perspectives -- Bespoke Justice versus Tyranny of Majoritism
-- Inclusion and Exclusion of Women -- Conclusion -- Appendix A --
Appendix B -- Notes -- Bibliography -- Index -- A -- B -- C -- D -- E
-- F -- G -- H -- I -- J -- K -- L -- M -- N -- P -- Q -- R -- S -- T --
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Sommario/riassunto

Contesting Justice examines the development of the laws and practices governing the status of women in Muslim society, particularly in terms of marriage, polygamy, inheritance, and property rights. Ahmed E. Souaiaia argues that such laws were not methodically derived from legal sources but rather are the preserved understanding and practices of the early ruling elite. Based on his quantitative, linguistic, and normative analyses of Quranic texts—and contrary to the established practice—the author shows that these texts sanction only monogamous marriages, guarantee only female heirs' shares, and do not prescribe an inheritance principle that awards males twice the shares of females. He critically explores the way religion is developed and then is transformed into a social control mechanism that transcends legal reform, gender-sensitive education, or radical modernization. To ameliorate the legal, political, and economic status of women in the Islamic world, Souaiaia recommends the strengthening of civil society institutions that will challenge wealth-engendered majoritism, curtail society-manufactured conformity, and bridle the absolute power of the state.
