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(By Sebastian Gunther); Chapter One Context Equivalence: A Hitherto Insufficiently Studied Use of the Quran in Political Speeches from the Early Period of Islam (By Stephan Dahne); Chapter Two Classical Heritage and New Literary Forms: Literary Activities of Christians during the Umayyad Period (By Ute Pietruschka); Chapter Three Refuting the Charge of Tahrif: Abu Ra'ita (d. ca. 835) and his "First Risala on the Holy Trinity" (By Sandra Toenies Keating)  
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 Chapter Eight Portrayal of the Hajj as a Context for Women's Exegesis: Textual Evidence in al-Bukhari's (d. 870) "al-Sahih" (By Aisha Geissinger)Chapter Nine Image Formation of an Islamic Legend: Fatima, the Daughter of the Prophet Muhammad (By Verena Klemm); Chapter Ten Narratives and Character Development: Al-Tabari and al-Baladhuri on Late Umayyad History (By Steven C. Judd); Chapter Eleven "The Alchemy of Happiness": Al-Ghazali's Kimiya and the Origins of the Khwajagan-Naqshbandiyya Principles (By Alexei A. Khismatulin)  
 Chapter Twelve Taqlid of the Philosophers: Al-Ghazali's Initial Accusation in his Tahafut (By Frank Griffel)Chapter Thirteen The Spread of Zahirism in Post-Caliphal al-Andalus: The Evidence from the Biographical Dictionaries (By Camilla Adang); Chapter Fourteen Working within Structure: Al-Zamakhshari (d. 1144): A Late Mu'tazilite Quran Commentator at Work (By Andrew J. Lane); Chapter Fifteen The First Islamic Revolt in Mamluk Collective Memory: Ibn Bakr's (d. 1340) Portrayal of the Third Caliph 'Uthman (By Heather Keaney)  
 Chapter Sixteen The Sword and the Pen in the Pre-Modern Arabic Heritage: A Literary Representation of an Important Historical Relationship (By Adrian Gully)About the Authors; Indices

## Sommario/riassunto

This volume deals with the genesis of selected classical Arabic texts as the products of different milieus, and the implications which these texts had for Islamic societies in medieval times. It explores the concepts and images which Muslim scholars from the 8th to the 14th century presented in their writings and, in particular, ponders the ways in which these authors used specific methods of portrayal-either overtly or more subtly-to advance their ideas. The fresh theoretical and methodological approaches applied in this book facilitate the understanding of how medieval Muslim writers expressed their views and, more importantly, why they expressed them in the way they did. This helps disclose, for example, how the images of historically or religiously significant figures in Arabic-Islamic culture have been developed and shaped in the process of their "literarization."