

# THE EUROPEAN QUR'AN

Prof. MERCEDES GARCÍA-ARENAL

Inst. de Lenguas y Culturas del Mediterráneo, CCHS-CSIC (Spain)

Prof. JOHN TOLAN

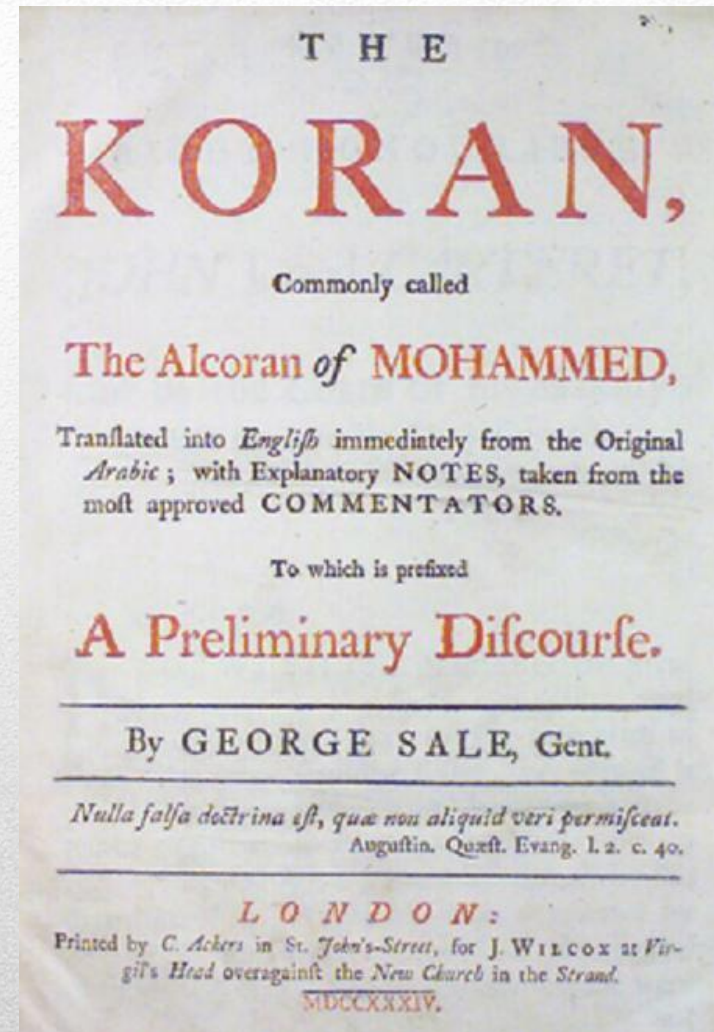
Département d'Histoire, Université de Nantes (France)

Prof. ROBERTO TOTTOLI

Dipart. Asia, Africa e Med., Università di Napoli L'Orientale (Italy)

Dr. JAN LOOP

School of History, University of Kent (UK)



Congressman Keith Ellison taking his oath on Thomas Jefferson's copy of George Sale's 1734 translation of the Qur'an, 5 January 2007

# OUR MAIN OBJECTIVE

Documenting the role that the Qur'an has played in the formation of  
European religious and cultural Identity

1142 - c. 1850

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# EUQU STIMULATES NEW INSIGHTS INTO

- The SHARED HISTORY of Christianity, Judaism and Islam
  - The Qu'ran's ROLE IN CONNECTING these religions
  - The Qur'an's ROLE IN EUROPEAN HISTORY
  - EUROPE'S ROLE IN THE QUR'AN'S HISTORY
  - The STABILITY AND INSTABILITY of Sacred Texts
  - The TRANSFORMATIONS which Sacred Texts undergo when they cross religious and cultural boundaries
-

## EMPIRICAL STRAND (WP 2)

Data of

- All Qur'an and *Tafsir* manuscripts in Europe
  - All Translations of the Qur'an in Europe
  - Comprehensive Collection of all texts about the Qur'an
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**Bibliographical Information**

Location: Basel, Switzerland

Library / Collection: University library; Shelfmark: A III 19

Former Locations: Franciscan Monastery in Pera, Constantinople (- 1437); Dominican Monastery, Basel (1443-1559)

**Description:** Qur'an, written in Ramadān 639 h. [= March-April 1242] by Muhammad Ibn al-Ma'āğīnī. In addition to the canonical text, the manuscript also contains the variants of the seven readers of the Qur'an and their main transmitters. It was brought to Basel from Constantinople in 1437 by the Dominican John of Ragusa, one of the leading theologians for the Council of Basel. Since 1443 the manuscript was the property of the Dominican monastery of Basel as a bequest of John of Ragusa, and in 1559 it became the property of the university library. In 1445 it was sent to Aiton, in Savoy, where Juan de Segovia used it for the revision of his Latin translation of the Qur'an and to compare it with his personal manuscripts. The Zurich Reformer Theodor Bibliander made use of this manuscript in the preparation of his printing of the Latin translation of the Qur'an by Robert von Ketton (Basel 1543). It was also used, copied and described by his follower, Johann Heinrich Hottinger. See his *Bibliotheca Orientalis* (Zurich, 1658), p. 155. The copy is lost.

**People:****Creator:** Muhammad Ibn al-Ma'āğīnī (n.d.)**Collector(s):** John of Ragusa (c. 1380, Dubrovnik -1443, Lausanne)**Form of Acquisition:** purchase**Copyist(s):** Johann Heinrich Hottinger (1620-1667) (manuscript, lost)**Used by:** Nicholaus Cusanus (1401-1464), *Cribratio Alkorani*, p. xx; Juan de Segovia (c. 1393-1458); Theodor Bibliander (1509-1564), *Machumetis Saracenorum principis*; Johann Heinrich Hottinger (1620-1667), *Bibliotheca Orientalis*, p. xx.**Classification:****Type:** Manuscript**Medium:** Parchment**Format:** 211ff.; 28 x 18,5 cm**Language:** Arabic**Content:** Complete**Script:** Nash**Time:** Friday, Ramadan 639h. = March-April 1242**Bibliographical References** Bobzin (1995), pp. 239-250; Schubert (2001), pp. 3-5

## EXAMPLE 1, MANUSCRIPT



**TITLE:** TVRCARVM / ALCORAN / CUM; VERSIONE LATINA / IAN : ZECHENDORFF / 1632

### Bibliographical Information

Location: Cairo, Egypt

Library / Collection: Dār al-kutub

Shelfmark: *Maṣāḥif* 198

Former Locations: Lateinschule, Zwickau

**Description:** Full Arabic transcription and translation of the entire Qur'an by the German Oriental scholar Johann Zechendorff. The translation / transcription is prefaced by a letter by Johann Heinrich Hottinger. This letter is also printed in Zechendorffs *Specimen Suratarum* of 1638.

The Arabic text was written by a western hand, writing above each Arabic word the corresponding Latin translation. Thus, the full translation of the Qur'an must also be read from right to left in the Latin version. The Arabic text and the translation cover only part of the page so as to leave space for marginal notes. The Arabic transcription was based on manuscript Ms orient.xzc. Zechendorff compared and corrected the reading by using a copy of al-Baydāwī's tafsir. His copy was later given to Hottinger and is now preserved at the Zurich Zentralbibliothek, Ms. Or. 8.

### People:

**Translator:** Johann Zechendorff (1617- 62)

**Editor:** N/A

**Printer:** N/A

**Used by:**

**Related:** Johann Heinrich Hottinger (1620 - 67)

### Classification:

**Type:** Manuscript

**Medium:** Paper

### Properties

**Format:** 566ff.; 16x19 cm.

**Language:** Arabic and Latin

**Script:** Nash, European Hand (Zechendorff)

**Date:** 1632

**Provenance**

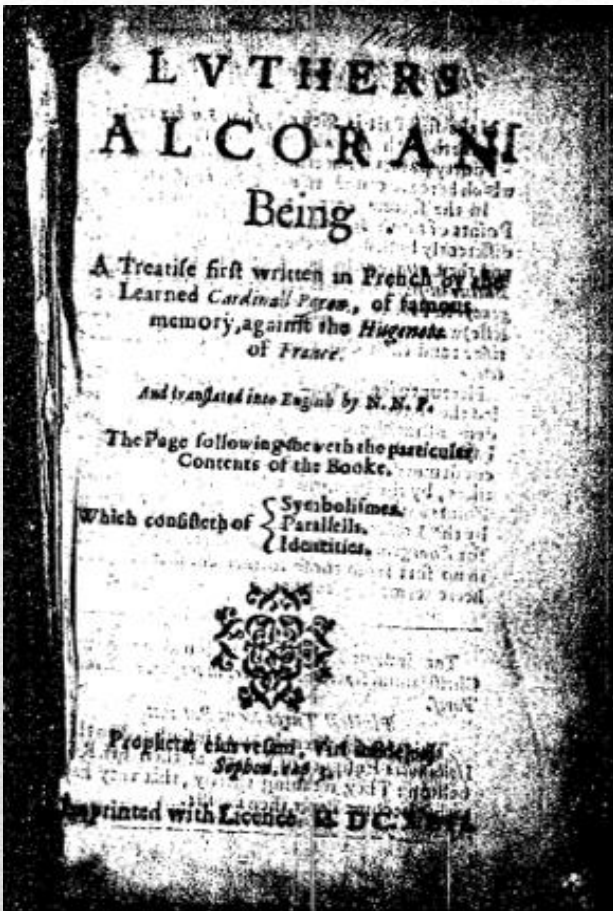
**Bibliographical References**

Tottoli (2018), Gleis (2018)

## EXAMPLE 2, TRANSLATION



## EXAMPLE 3, TEXTS



**TITLE:** Luthers Alcoran Being a Treatise first Written in French by the Learned Cardinal Peron, of famous memory, against the Huguenots of France

### Bibliographical Information

Location: London

Date: 1642

Author: Duperron, Jacques-Davy

Editor: N/A

Printer: N/A

Translator: N/A

### Description:

The book claims to be a translation of a lost anti-Huguenot work by the French cardinal Jacques-Davy Duperron. According to the English translators, the book was printed in France shortly before the Cardinal's death in 1618, but most or all copies of it were destroyed by the Huguenots. The author of the book had access to an edition of Bibliander's Alcoran and he exploited it exhaustively in the composition of this pamphlet that details in 60 points 'how Lutheranisme agreeth with Mahumetanisme, or Turcisme'. Here, as in other Catholic pamphlets, Luther is compared not so much with Muḥammad, but with Sergius, the Arian monk who had allegedly helped in the composition of the Qur'an.

**Quotations from Qur'an:** Yes; **From original:** No; **From Translation;** Bibliander  
**People:**

### Classification:

**Type:** Polemical, Anti-Protestant

### Properties

**Language:** French; English [trans.]

### Bibliographical References

Dimmock (2009), Loop (2018)

## INTERPRETATIVE STRAND

- WP3.- The Qur'an as an instrument of religious, political and nationalist polemics
  - WP4.- The Qur'an in European scholarship, literature and culture
  - WP5.- The Qur'an produced by Muslim minorities in Europe
-

## WP 6: COMMUNICATION AND PUBLIC ENGAGEMENT

- MAJOR EXHIBITION on the European Qur'an in museums in Nantes, London, Madrid and Budapest.
  - ONLINE EXHIBITION and catalogue.
  - Production of EDUCATIONAL VIDEOS in different language with with the educational charity CTVC and its award-winning website Truetube ([truetube.co.uk](http://truetube.co.uk)).
  - Collaboration with TEACHER-TRAINING INSTITUTES and national teachers' association to produce and disseminate educational material.
  - Four SUMMER SCHOOLS.
-

## THE *EUQU* TEAM – COMPLEMENTARY FIELDS AND SKILLS

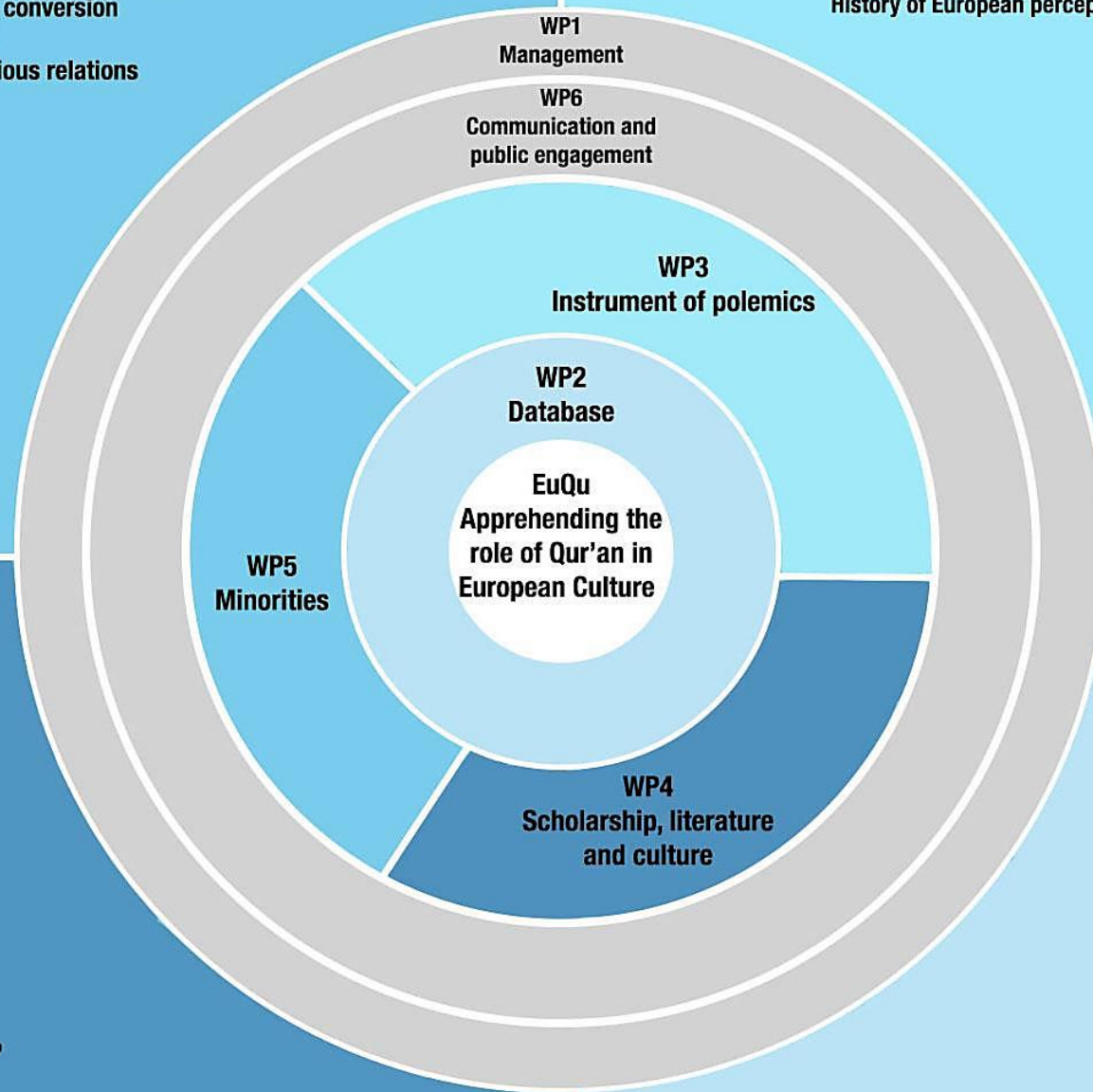
- Arabic - Arabic Codicology.
  - The Arabic Qur'an and its interpretative tradition (*tafsir*).
  - All European Languages, including Latin and knowledge in Aljamiada.
  - Translation Studies.
  - History of Arabic Scholarship / Orientalism in different parts of Europe.
  - History of Perception of Islam in different parts of Europe.
  - European Interactions with Islamic World from the Middle Ages to the 19th century.
  - Muslim Minorities in Christian Europe.
  - European Religious History Middle Ages to the Present.
  - European Cultural History Middle Ages to the Present.
-

**PI 1 GARCIA ARENAL**

**Muslim minorities in Iberia  
Religious conversion  
Polemics  
Interreligious relations**

**PI 3 TOLAN**

**Medieval European anti-Muslim polemics  
History of European perception of Islam**



**PI 2 LOOP**

**History of European interaction with Islamic world and  
arabic language  
Islamic and arabic studies  
European religious and cultural identity**

**PI 4 TOTTOLI**

**Arabist, scholar of islamic history  
Arabic, Qur'anic manuscript tradition  
Codological, linguistic expert**

ROBERTO TOTTOLI  
MERCEDES GARCÍA-ARENAL  
JOHN TOLAN  
JAN LOOP

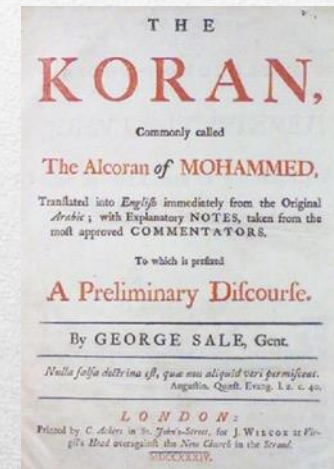
- Relation to other early translations
- Muslim agency
- Historical, cultural context
- Muslim converts as agents of translation

- Translated in numerous vernaculars
- Used in confessional polemics
- Islam as a Christian Heresy
- Arabic mss used

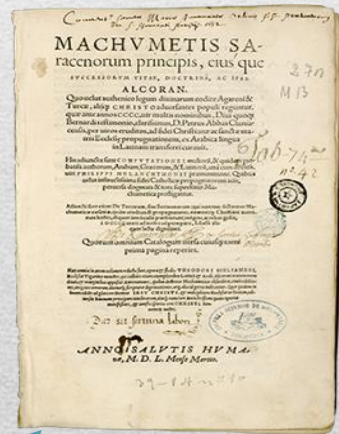
- Refutation of Islam
- Latin transl and Arabic text
- *Tafsir*
- Qur'anic mss

- Commercial interest
- The Beauty of the Qur'an
- *Tafsir* used
- Arabic mss used

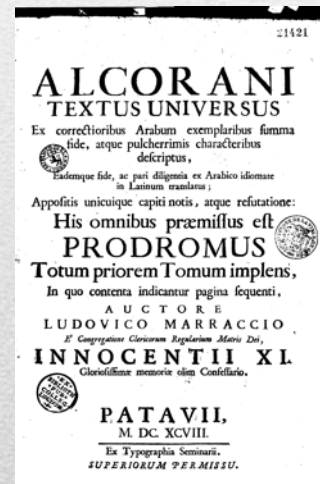
ENGLISH TRANSL, 1734  
G. SALE, LONDON



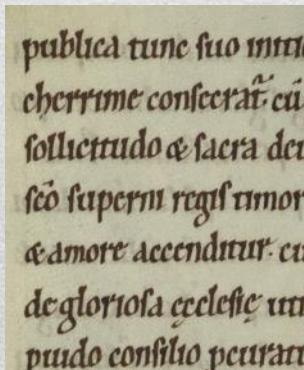
PRINT OF LATIN TRANSL, 1543  
TH. BIBLIANDER, ZURICH/BASEL



NEW LAT. TRANSL, 1698  
L. MARRACCI, PADUA



1ST LAT. TRANSL, 1143  
R. OF KETTON, VALLE DEL EBRO



EDITS

CORRECTS

COPIES

The Reconquista  
Muslims in Spain

The Reformation  
The Siege of Vienna 1529

Counter-Reformation  
Arabic Philology  
Anti-Islamic Polemics

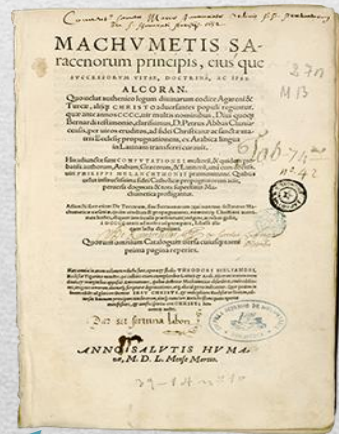
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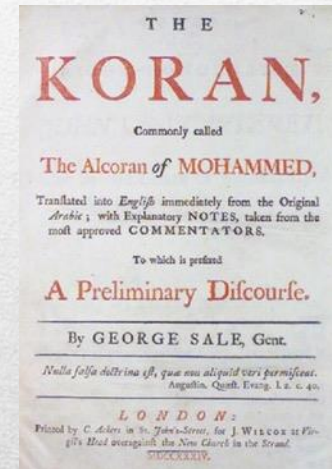


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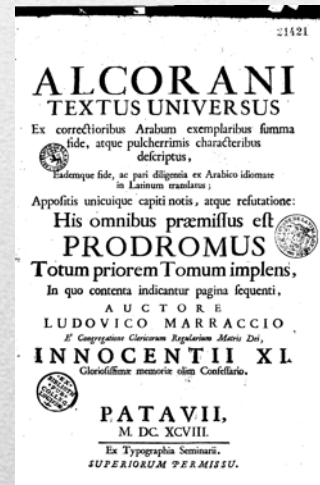


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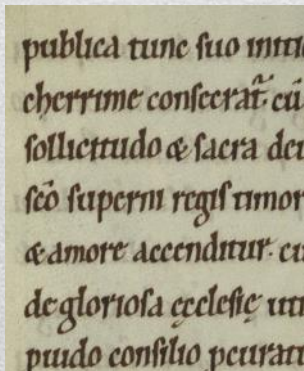
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Counter-Reformation  
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The Reconquista  
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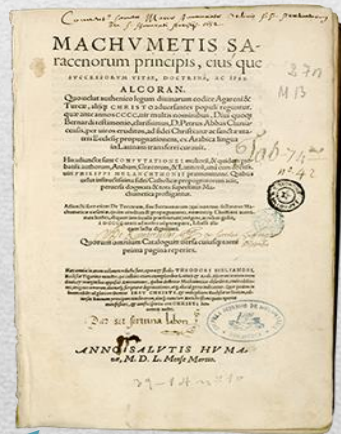
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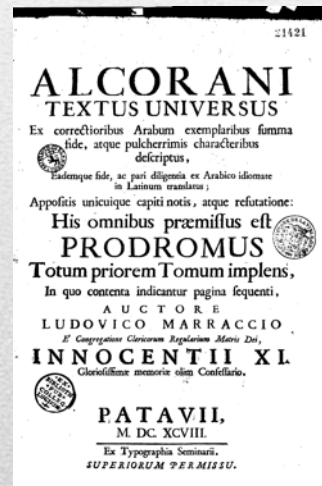


EDITS

**Refutation of Islam Latin transl and Arabic text**

**Tafsir Qur'anic mss**

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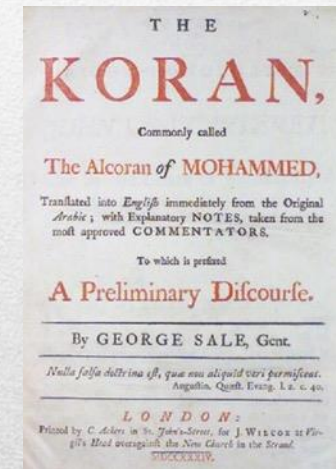


CORRECTS

- Commercial interest
- The Beauty of the Qur'an

**Tafsir used Arabic mss used**

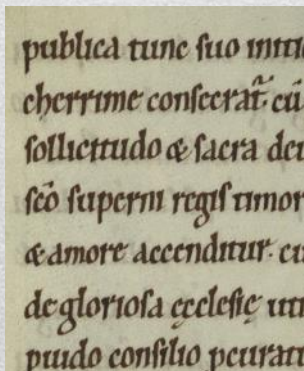
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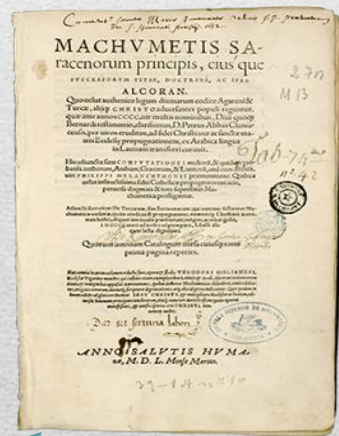
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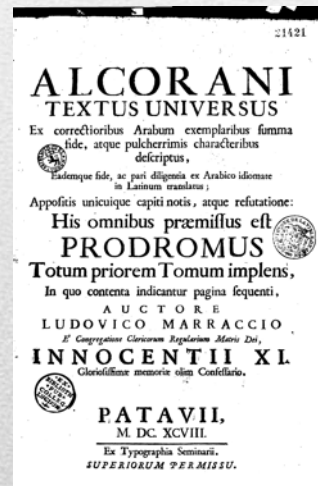
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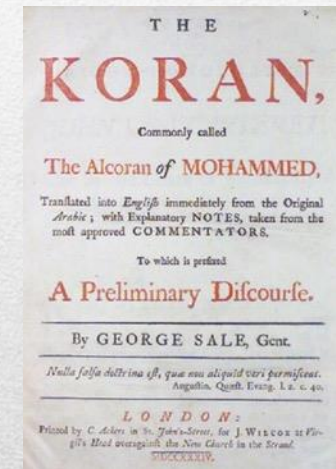
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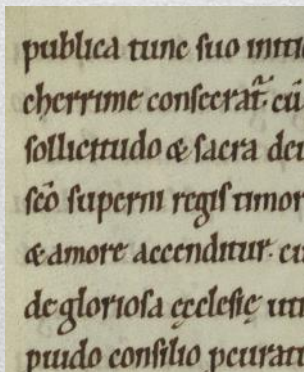
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