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The Qur'an in Western Europe

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ABSTRACTS OF ARTICLES

Introduction: The Qur'an in Europe—the European Qur'an

Jan Loop

UNIVERSITY OF KENT

This introductory article follows one of the most widely read and used Qur'an editions in Christian Europe, Theodor Bibliander's *Machumetis Saracenorum principis, eiusque successorum vitae, ac doctrina, ipseque Alcoran*, printed in Basel in 1543 and in a second edition in 1550. The article analyses some of the interpretations, appropriations, and polemical uses that this Qur'an version was exposed to during an age of confessional rivalry and political fragmentation. By doing so, the article tries to show the deep entanglement of the Qur'an in European religious and political discourses. It argues that with regard to the transformations that the Qur'an underwent in its transition from the Islamic-Arabic world to the various Latin and vernacular versions in Europe, as well as with regard to the ways that the Qur'an is read, used, and adapted in Christian and Jewish European contexts, we are confronted with a text genre *sui generis*—the European Qur'an.



The Byzantine Panoplia Tradition and Greek Qur'an Translation in the Latin West

Christian Høgel

UNIVERSITY OF SOUTHERN DENMARK

Byzantium has played only a minor role, if any at all, in the Western appropriation of knowledge on Islam. One exception to this is the *Panoplia dogmatike* by Eustathios Zigabenos, active under and working on the commission of the Byzantine emperor Alexios I Komnenos (r. 1081–1118). The *Panoplia dogmatike* ('Dogmatic Armour') was a most imperial text, designed to support the emperor's fight against heretics. The text carried not only standard Byzantine views about Islam, but also, in almost documentary style, quotations from the Qur'an that originated from a Greek translation used by Niketas Byzantios (working in the 860's and 870's) and Evodios (late ninth century). In the Latin translation of the *Panoplia dogmatike* by Pier Zini in 1555 a selection of Qur'anic quotations, accompanied with Byzantine comments, were made available to Latin readers.



*Inspicientes—et non inspicientes—eius legem: Thirteenth-Century
Dominicans, the Qur'an, and Islam*

Thomas E. Burman
UNIVERSITY OF NOTRE DAME

This article explores the interesting fact that, while we know of a number of Dominicans in the thirteenth century that were *eius legem inspicientes* ('inspectors of [Muḥammad's] law'), the vast majority of preaching friars, and indeed the great bulk of thirteenth-century scholastic intellectuals, were very pointedly *eius legem non inspicientes*. Even some of those who are most commonly held up as impassioned students of Islam, particularly the brilliant Semitic linguist, Ramon Martí OP (fl. 1250–1284), turn out on examination to have had only a passing interest in the challenge of Islam. The amazing extent of learning in things Islamic possessed by Martí and his confreres William of Tripoli OP (fl. 1250–1273) and Riccoldo da Monte di Croce OP (d. 1320) certainly deserves our attention, but so also does the much more common disinterest, disinterest which, indeed, often borders on intentional ignorance. As this article shows, the nearly obsessive engagement with Qur'an and Islam that we find among some Dominicans at certain times is the counterpart to a vast disinterest which is often just as obsessive.



The Perennial Importance of Mary's Virginité and Jesus' Divinity: Qur'anic
Quotations in Iberian Polemics after the Conquest of Granada (1492)

Mercedes García-Arenal (CSIC MADRID)

Katarzyna K. Starczewska (CSIC MADRID)

Ryan Szpiech (UNIVERSITY OF MICHIGAN, ANN ARBOR)

This paper studies the little-known Spanish Qur'anic translations included within Christian works of polemics that were produced in Iberia in the first quarter of the sixteenth century. Such fragments are an important testimony of otherwise rare translations of the Qur'an into Iberian vernacular languages. This study focuses on the Qur'anic material cited by authors connected to Martín García, Bishop of Barcelona (c. 845–928/1441–1521) in polemical treatises written for the evangelisation of the Granadan Muslims (converted to Christianity by the decree of 1502) and the conversion of the Valencian and Aragonese Muslims (legally Muslims until 1526). It considers two treatises, authored respectively by Juan Andrés and Johan Martín de Figuerola, belonging to the genre that has come to be known as *Antialcoranes*, or 'anti-Qur'ans'. These are further compared to the quotations included by Martín García himself in his sermons as well as by two subsequent sixteenth-century authors, Lope de Obregón and Bernardo Pérez de Chinchón.



Two Hungarian Jesuits and the Qur'an: Understanding, Misunderstanding, and Polemic

Paul Shore

THE UNIVERSITY OF REGINA

Two Hungarian Jesuits active in the early seventeenth century, Stephanus Arator and Peter Pázmány, wrote polemical pieces drawing on the Qur'an. Arator's work, *Confutatio alcorani* (1610) relies on the 1543 Bibliander edition of the translation made by Robert of Ketton and on Juan Andrés' *Confusión o confutación de la secta Mahomética y del Alcorán*. Pázmány, in his *Az mostan tamat uy tvdomaniok hamissaganak* (1605) also draws on Bibliander, while presenting his own translations of, and commentaries on, Bibliander into Hungarian, the language of Pázmány's work. Both Arator and Pázmány were influenced more by the political and confessional dynamics surrounding them than by any apparent desire to grasp the meaning of the Qur'an. The crisis that both Catholicism and, more broadly, European Christianity, faced in the early seventeenth century overshadows these Jesuits' efforts to explore the Qur'an. Pázmány, in particular, uses the Qur'an to make a case against Protestant sects and Unitarians, whose influence and numbers had greatly increased in Hungary. However further study of the Jesuit Austrian Province, in which both men worked, is needed to understand more fully the factors shaping these two examples of anti-Qur'anic literature.



Bulghaith al-Darawi and Barthélemy d'Herbelot: Readers of the Qur'an in Seventeenth-Century Tuscany

Pier Mattia Tommasino

COLUMBIA UNIVERSITY

This paper is an exercise in the history of reading and textual production in seventeenth-century Florence. Through the analysis of a very short and fascinating miscellaneous manuscript (BNCF, MS Magliabechi XXXIV.31), this article aims to disentangle the complex and intertwined relations between European orientalism, Italian intellectual history, and Muslim exegesis of the Qur'an in the seventeenth century. Despite its fragmentary nature, the material, linguistic, and doctrinal features of this miscellaneous manuscript shed new light on the study of Oriental languages in seventeenth-century Florence and, especially, on Barthélemy d'Herbelot's (1625–1695) stay in Tuscany between 1666 and 1671, and the Muslim scholars he worked with and learned from during this time.



Sleeping in the Cave: Zechendorff's 1632 Latin Translation of the Qur'an

Reinhold F. Gleis

RUHR-UNIVERSITÄT BOCHUM

Johann Zechendorff's (1580–1662) manuscript includes an interlinear Latin translation and a complete edition of the Arabic Qur'an. This article presents a thorough linguistic examination of a longer passage of the Latin translation of *Sūrat al-Kahf* (Q. 18), on the *aṣḥāb al-kahf* ('the Companions of the Cave'). The aim is to give an impression of the difficulties which this European pioneer of Qur'anic studies faced when he embarked on this project. The article gives insights into Zechendorff's method of translation, his technical and linguistic abilities, as well as the shortcomings of his work. The shortcomings reflect the general standard of Arabic studies in Europe, the lack of sources and tools (such as dictionaries and *tafsīrs*), as well as the peripheral position of Zwickau, where this translation was produced.

In the Appendix, the reader will find the Latin text of Q. 18:9–26 (with critical apparatus) and an English word-by-word translation of this text.

The Qur'an of Johann Zechendorff: Features and Sources of the Arabic Text of *Sūrat al-Kahf* (Q. 18)

Roberto Tottoli

UNIVERSITÀ DI NAPOLI L'ORIENTALE

This article focuses on features and peculiarities of the Arabic text of *Sūrat al-Kahf* in Zechendorff's newly discovered Qur'an manuscript. Zechendorff's work is the result of his efforts to produce a faithful copy of a Muslim Qur'an manuscript, including the text and all the signs such as vocalisation and aids for recitation. On the whole, the sample analysed shows that he carried his work out with care, although some problems with the Qur'an's orthography led to some oversights and mistakes. Some of these are typical lapses in writing but a number of them can also be attributed to limits in knowledge. This is also evident in the case of the aids for recitation added above the line and of the verse divisions, the rules of which were a constant problem for European scholars who had no relevant literature at their disposal. Notwithstanding, Zechendorff's Arabic Qur'an is a significant scholarly achievement the defects of which are mainly due to the lack of sources.



The Qur'an in Comparison, and the Birth of 'scriptures'

Alexander Bevilacqua (WILLIAMS COLLEGE)

Jan Loop (UNIVERSITY OF KENT)

Early modern Europeans developed several ways of thinking about the Qur'an and the person whom they took to be its author, the Prophet Muḥammad. This article looks at two distinct traditions of reading the Qur'an as law and as literature and shows how these traditions intersected and eventually merged. Together, they made the Qur'an fruitful for 'thinking with' under a variety of headings. Philologists, not *philosophes*, advanced this long-term process, though prominent non-scholars such as Jean-Jacques Rousseau (1712–1778) took advantage of its fruits and used the example of Muḥammad and the Qur'an in their work.

The Qur'an made another contribution to what is now called the Enlightenment. Not too foreign and yet at an intellectually productive distance from Judaism and Christianity, it was a useful point of comparison for the Hebrew Bible. The reinterpretation of Hebrew Bible and Qur'an proceeded in lock step, often through bi-directional comparison, as both works came to be perceived through new aesthetic, rhetorical, and historical lenses. As a result, the two works converged as never before in European intellectual history. What is more, the study of the Qur'an helped to generate a new comparative concept: that of lowercase, plural scriptures.



After Marracci: The Reception of Ludovico Marracci's Edition of the Qur'an in Northern Europe from the Late Seventeenth to the Early Nineteenth Centuries

Alastair Hamilton

THE WARBURG INSTITUTE

The Latin Qur'an translation by Ludovico Marracci (1612–1700), which finally appeared in 1698, not only dwarfed all previous translations but dominated all future Qur'an translation projects for over a century to come. Although objections might be made to Marracci's style, and although later Arabists might disagree with certain points in his bilingual edition (above all in his commentaries), whenever they had recourse to *tafsīrs* they almost invariably took their quotations from Marracci's *Alcorani textus universus* and even their translations tended to follow Marracci closely. This article explores the reception of Marracci's translation in Northern Europe, especially in Germany, the Low Countries, and England, from its appearance until the early nineteenth century when certain—but by no means all—translators started to pursue an independent course. Some, such as Augusti, Hammer Purgstall, and Friedrich Rückert, would endeavour to translate the Qur'an in verse, while a scholar like Johann David Michaelis had deviated from Marracci by trying to do without *tafsīr*. Generally speaking, the attitude to Marracci, especially in Protestant Germany, was one of rivalry tempered by admiration. Marracci's own generous response to one of his critics and would-be rivals,

Andreas Acoluthus (1654–1704) from Breslau, is recorded in a rare fragment from their correspondence reproduced in the Appendix.



The Philological Uncanny: Nineteenth-Century Jewish Readings of the Qur'an

Susannah Heschel
DARTMOUTH COLLEGE

Is the Qur'an a Jewish book? When Jews first began studying and analysing Qur'anic texts as students at German universities in the 1830s, they experienced what this essay calls a 'philological uncanny'—elements and aspects which are both recognisable and alien, giving a sense of being at home and in a different place simultaneously. The Qur'an, in that moment of first reading, may well have appeared uncanny to these young Jewish students, suddenly rendering in Arabic, in the Scripture of Islam, words from the Hebrew of the Mishnah.

This article follows the experience and interpretation of these elements in the writing of key figures among Jewish scholars of Islam from the 1830s to the 1930s. These Jewish scholars, raised in religiously observant homes and given a classical Orthodox Jewish education in Talmud and its commentaries, played a central role in establishing the field of Islamic Studies in Europe. From Abraham Geiger (1810–1874) and Gustav Weil (1808–1888), to Ignaz Goldziher (1850–1921) and Eugen Mittwoch (1876–1942), they shaped an approach to the Qur'an that placed it within the context of rabbinic Judaism, outlining parallel texts and religious practices, even as they also created an important stream of Jewish self-definition in which Judaism and Islam were identified as the two most intimate monotheistic religions.

