



The European Qur'an

ERC Synergy project 810141 "The European Qur'an:
Islamic Scripture in European Culture and Religion (1150-1850)" (EuQu)

Workshop:

The Latin Qur'an, 1143-1500: Translation, Transition, Interpretation

Convened by:

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ABSTRACTS

In 1143 Robert of Ketton produced, at the behest of Abbot Peter of Cluny, the first Latin translation of the Qur'an. This translation, extant in 24 manuscripts, was one of the main ways in which Latin European readers had access to the Muslim holy book. Yet it was not the only means of transmission of Qur'anic stories and concepts to the Latin world: there were other medieval translations into Latin of the Qur'an and of Christian polemical texts composed in Arabic (in particular the ninth-century *Risālat al-Kindī*) which transmitted elements of the Qur'an (often in a polemical mode).

The workshop will examine the range of medieval Latin transmission of the Qur'an and reaction to the Qur'an by concentrating on the manuscript traditions of medieval Qur'an translations and anti-Islamic polemics in Latin.



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MONDAY, MARCH 9th

15:00 h

Welcome & official speeches:

Armand SÁNCHEZ BONASTRE (Vicerector de Recerca i de Transferència, UAB);

Joan CARBONELL MANILS (Degà de la Facultat de Filosofia i Lletres, UAB);

Gemma PUIGVERT PLANAGUMÀ (Directora del Departament de Ciències l'Antiguitat i de l'Edat Mitjana);

John TOLAN (Université de Nantes, ERC EuQu)

and **Cándida FERRERO HERNÁNDEZ** (*Islamolatina*, UAB, ERC EuQu)



Session 1: LATIN QUR’AN TRANSLATION

CHAIR Mercedes GARCÍA-ARENAL (ILC-CSIC, Madrid, ERC EuQu)

15:30 — Thomas BURMAN (Medieval Institute, University of Notre Dame)

“The *Epistula Leonis* and its ninth-century Latin Qur’an Quotations”

That an Arabic version of the (fictitious) Letter of Leo the Isaurian to the Caliph Umar II was translated into Latin sometime before 850 has escaped the attention of scholars of Latin Europe’s encounter with Islam and the Qur’an. Surviving in a Carolingian manuscript (Paris, BnF, MS Lat. 2826) dated by Bischoff to the first half of the ninth century, this Latin version was clearly produced in al-Andalus, and survives as well in three later Iberian manuscripts. In this paper, I will analyze in detail the two sustained Qur’anic quotations in the text (Q. 3:39/45 and Q. 5:112–15) and discuss what they tell us about Latin Qur’an translation in the decades before the Martyrs of Cordoba and during the lifetimes of Eulogius and Paulus Alvarus.



16:00 — Reinhold GLEI (Ruhr-Universität Bochum)**“*Dixit apostoli*: The Word-by-word Principle in Latin Translations of the Qur’an”**

Starting with ancient theory of translation, the method of word-by-word rendering of (especially religious) texts will be analysed. It will be asked, why –or why not– this technique has been applied to the Bible and, subsequently, to the Qur’an. A special focus is laid on the comparison of different translations of passages of Sura 5, but also other examples will be discussed. Finally, it will be demonstrated that the word-by-word principle reached its utmost peak in the translation of Juan de Segovia, which unfortunately got lost as a whole. Some traces, however, of this translation can be found.



16:30 — Olivier HANNE (Université d’Aix-Marseille)

“Traduire de l’arabe au latin au XIIe siècle : exemples de Robert of Ketton et d’Adélarde de Bath”

Les travaux de traduction d’Adélarde de Bath et de Robert of Ketton sont bien connus, le premier pour Euclide, le second surtout pour son Alcoran. Les compétences que ces deux hommes ont développées en langue arabe leur ont permis de traduire des textes particulièrement difficiles, même dans leur langue-source. Or, les deux Anglais écrivent pour être compris de leur cible qu’est le lecteur latin du XIIe siècle. Ils doivent donc rendre intelligibles leur texte, à moins que celui-ci n’ait une valeur initiatique.

Sans revenir sur les circonstances de leurs travaux et sur leur parcours respectif —sujets déjà abondamment traités par l’historiographie—, la communication consistera en une étude comparative d’extraits des traductions latines de ces deux Anglais, mises en regard avec l’original arabe, quand celui-ci peut être retrouvé. Nous utiliserons pour Adélarde son Euclide et sa version de l’*Isagogè* d’Abū Ma’shar, comparés aux versions arabes conservées, et concernant Robert of Ketton son Alcoran et ses Tables astronomiques.

Le propos cherchera à démontrer si deux personnalités issues de la même époque et des mêmes horizons culturels (on évite ainsi Marcos de Toledo) suivaient des principes de traductologie de l’arabe, et si ces éventuelles règles étaient observées de la même façon pour des sources de nature différente.

17:00 *Coffee break*



17:30 — Óscar DE LA CRUZ PALMA (*Islamolatina*, UAB)

“Robert of Ketton *traditore*: elementos de radicalidad antiislámica en la primera traducción latina del Corán”

La novedad de traducir las fuentes directas de los infieles (en este caso el Corán) para ofrecer directamente a la latinitas los contenidos de sus doctrinas erróneas (sic) es un acontecimiento cultural muy destacable. A pesar de este mérito, Ketton aplicó sobre su traducción del Corán una serie de prejuicios que marcan un resultado exageradamente anticristiano, en ocasiones alejado —según demuestran los comentarios árabes— del sentido del texto coránico. Por ejemplo, algunos preceptos dirigidos originariamente contra las costumbres judías resultaron, en su traducción latina, escándalos aprobados por el islam contra las costumbres cristianas. De este modo, el Corán llegó al mundo latino plagado de contenidos impropios, que todavía fueron catalizados en época humanística por el éxito de la recensión impresa por Bibliander (1543).



18:00 — José Luis Alexis RIVERA LUQUE (Freie Universität Berlin)

**“Translatological Remarks on Rendering the Qur’an into Latin:
Problems, Theory, and Methods”**

While in recent years a lot of work has been put onto producing critical editions of the extant Latin translations of the Qur’an and, to a lesser extent, onto characterizing the methods through which some of these renderings were achieved, relatively scarce attention has been drawn onto the evolution of the translatological approaches that the translators developed in order to render the sacred Islamic text into Latin.

The aim of this paper is to give a concise account of some of these approaches —namely the ones developed by Robert of Ketton (1143), Marcos de Toledo (1210), and Juan Gabriel de Teruel (1518)— and their diachronic evolution by analyzing comparatively three steps in the process of translation:

- (1) the identification by each of the translators of the problems to overcome in order to provide a proper rendering of the text;
- (2) their development of diverse translatological theories to be applied when translating the text;
- and (3) the actual application of the theory as it is shown by the methods, techniques, and strategies by means of which they translated the text.

In doing this we shall offer a broad perspective of how the theory for translating the Qur’an in Latin evolved between the Middle Ages and the early modern period and how it was adapted according to the needs of the context in which each of the translations was produced.

18:30 — Discussion



TUESDAY, MARCH 10th

Session 2: CANON OF LATIN QUR’AN

CHAIR Alexander FIDORA (ICREA, *Islamolatina*, UAB)

09:30 — Anthony John LAPPIN (National University of Ireland, Maynooth)

“How the *Corpus cluniacense* Came to Be”

There are two parts to this paper: the first, a codicological enquiry into the earliest representative of the corpus, Paris, BnF, MS Arsenal 1162, will set out its relatively unusual features, as well as identify a scribe for at least some parts of the manuscript.

In the second part, I will expand this discussion to sketch the probable genesis of the collection, discuss the (limited) evidence for the circulation of texts outside the corpus, and also, with the help of a new edition of Peter’s letter to Bernard, identify the motivations for the commissioning of the translations and, in particular, Peter’s characterization of Islam, which has itself had a significant impact upon later medieval conceptions of both the Qur’an and Islam.



10:00 — Fernando GONZÁLEZ MUÑOZ (*Islamolatina*, Universidade da Coruña)

“A propósito del Alchoran de Robert of Ketton: un examen crítico de las correcciones y supresiones efectuadas en el manuscrito Paris, BnF, MS Arsenal 1162”

En este estudio se efectúa un examen crítico de algunos pasajes del Corán latino de Robert of Ketton que aparecen suprimidos por tachadura o enmendados en el manuscrito Paris, Bibl. Arsenal 1162. Este proceso de revisión es muy antiguo, pues todos los manuscritos posteriores han perdido las formas originales y presentan las corregidas. Por otra parte, la mayor parte de estas enmiendas parecen responder a razones de corrección lingüística y claridad expresiva, pero no son en modo alguno necesarias. De hecho, muchas de las formas originales se corresponden con la versión árabe y, en otros casos, son coherentes con las particularidades del estilo del traductor. En conclusión, es necesario depurar esas correcciones para recuperar, en la medida de lo posible, el texto original de Robert of Ketton.



10:30 — Antoni BIOSCA (*Islamolatina*, Universitat d’Alacant)

“*Interpretatio iuxta traditionem*: derroteros de la transmisión de los textos coránicos y antiislámicos latinos”

En las traducciones coránicas y los tratados antiislámicos latinos medievales suelen encontrarse pasajes novedosos, tanto en léxico como en contenido, que podían resultar desconcertantes a ojos de los copistas occidentales. Algunos de estos pasajes demuestran que los copistas no los supieron comprender correctamente y que los textos se transmitieron con evidentes errores de copia. Gran parte de estos errores de los copistas podrían recogerse bajo una misma tipología procedente de su origen árabe o islámico. Debe valorarse en qué medida estos errores de *traditio* afectaron a la interpretación de los textos islámicos y de determinados pasajes del Corán.

11:00 *Coffee break*



Session 3: QUR’AN EXEGESIS

CHAIR Fernando RODRÍGUEZ MEDIANO (ILC-CSIC, ERC EuQu)

11:30 — Ulisse CECINI (*Islamolatina*, UAB, ERC EuQu)

“Qur’an Quotations in the *Liber de Doctrina Mahumet*”

In 1143 not only Robert of Ketton’s Qur’an was translated: also the *Masā’il ‘Abdallāh ibn Salām*, translated by Hermann of Carinthia with the title *Doctrina Mahumet*, was part of the corpus of translations commissioned by Peter the Venerable. In this work a learned Jew, ‘Abdallāh ibn Salām, is sent to Muhammad by his community, in order to verify if he is a true prophet or not. To this purpose, he asks Muhammad a series of questions, which Muhammad answers correctly, thus demonstrating his prophethood and leading Abdallah to conversion. As the Latin title shows, this work was interpreted by its translators as a compedium of Islamic Doctrine, and used for their refutation. As a matter of fact, in several answers we can also find Qur’anic quotations. These will be the focus of the paper. After a general presentation of the work, the Qur’anic quotations will be examined and analysed in comparison with the Islamic tradition and Robert of Ketton’s translation.



12:00 — Mouhamadou KHALY WÉLÉ (Université Lumière Lyon 2)

“Using Muslim Exegesis in Europe in the 12th and 18th centuries: A Comparative Study of Robert of Ketton’s and George Sale’s Approaches”

It is common practice for translators of a same book to assess the work of their predecessors in order, *inter alia*, to establish their own legitimacy. In 1734 the Englishman George Sale published his translation of the Qur’an, whose objectivity was a turning point in the history of perceptions of Islam in Europe. In carrying out a critical inventory of previous translations, Sale described the text of his compatriot Robert of Ketton, published in 1143 and printed by Bibliander in 1543, as a work that “deserves not the name of a translation”. Consequently, Sale tried to correct some ‘mistakes’ noticed in the first European translation of the Qur’an. His intention to polish the negative image of Muhammad in Europe was obvious. However, in his criticism of the Latin translation, Sale collided with the hectic plurality of the medieval Muslim exegesis.

This study aims to analyze how the two translators used Muslim exegesis in their works and to illustrate how the challenges of their respective centuries influenced their reliance or not on Muslim sources. Our analysis will focus mainly on the translation of the surahs III and XII, and on the use of Ibn ‘Aṭṭīyya et al-Zamaḥṣāry commentaries.

12:30 — Discussion

13:15 *Lunch*



Session 4: GLOSSES *AD ALCHORANVM*

CHAIR Gerard WIEGERS (Universiteit van Amsterdam, ERC EuQu)

15:00 — Nàdia PETRUS PONS (*Islamolatina*, UAB)

“The Glosses to the Marcos de Toledo’s *Alchoranus Latinus*”

Marcos de Toledo finalized his *Alchoranus Latinus* in 1210 under commission of Rodrigo Jiménez de Rada, the Archbishop of Toledo at the time. This translation of the Qur’an into Latin was the second one, after that realized by Robert of Ketton in 1143. As it is well known, Marcos de Toledo’s *Alchoranus Latinus* was not as widely diffused as Ketton’s *Alchoran Latinum*. In fact, there are only seven manuscripts of Marcos’s Latin version meanwhile Ketton’s extant in 24. This work studies the glosses preserved in these seven manuscripts. It focus attention on what kind of glosses they are, whether they are all the same or completely different, whether they refer to the content of the text or are apologetical comments, whether they were copied by the copyist himself or added by a later reader. All these data will help to determinate which set of glosses it is.



15:30 — José MARTÍNEZ GÁZQUEZ (*Islamolatina*, UAB)

“*El Corpus glosarum latinarum ad Alchoranum*”

De los veinticuatro manuscritos que contiene la primera traducción latina del Corán, realizada por Robert of Ketton, doce de ellos presentan glosas marginales en las que los lectores reflejan sus reacciones a la lectura del Corán. Nueve de ellos recogen las glosas que Pierre de Poitiers escribió en el ejemplar que sirviera al Abad de Cluny para redactar su refutación del Corán en el tratado *Contra Sectam siue haresim Saracenorum*. Esas glosas fueron copiadas, abreviadas o ampliadas en los restantes manuscritos que transmiten el texto. Otros lectores redactaron nuevos comentarios en otros manuscritos según sus propios intereses. Es el caso del MS Paris, BnF, Lat. 3393, igualmente destaca el MS Bernkastel-Kues Hospital 108 o MS BAV Vat. Lat. 4071, comentados por Nicolás de Cusa para la redacción de sus obras *De pace fide* (1453) y *Cribratio Alkorani* (1462). También encontramos glosas en los manuscritos de las restantes traducciones del Corán, desde la segunda, realizada por Marcos de Toledo, y otras posteriores hasta la traducción de Ludovico Maracci (1698). Encontramos, asimismo, glosas latinas en ejemplares del Corán árabe, como en el MS Paris, BnF, Arabe 384, en el que Riccoldo da Monte di Croce redactó un gran conjunto de glosas con la particularidad de emplear en esas glosas el texto de la segunda traducción latina de Marcos de Toledo. También se encuentran glosas latinas en MS Bayerische Staatsbibliothek, Arabe 7, un Corán árabe escrito en Bellús (Valencia) en 1518, que presenta un gran conjunto de glosas en latín, castellano y catalano-valenciano. Mi trabajo se centrará en mostrar una sistematización de los intereses de lectura de algunos de los glosadores, ya identificados, o por identificar.

16:00 *Coffee break*



16:30 — Katarzyna K. STARCZEWSKA (ILC-CSIC, Madrid)

“*Dhul-Qarnayn*, The One of the Two Horns, in the Latin Glosses to the Qur’an”

The objective of this paper is to trace the trajectories of the medieval and early modern interpretations of the Qur’anic verses Q. 18:83–101, believed to narrate the deeds of Alexander the Great. The content of the glosses to these particular verses is of special importance as far as the linkage between Classical and Islamic studies is concerned. Close reading of the annotations from various Latin translations of the Muslim Holy Book, ranging from Robert of Ketton’s (1142–1143) to Germanus of Silesia’s (1651–1669), will shed some light on how the Qur’anic knowledge was incorporated against the background of ancient history in the Latin Christendom.



17:00 — Xavier CASASSAS CANALS (*Islamolatina*, Universität Salzburg)**“Las fuentes islámicas de las glosas latinas en el Alcorán de Bellús: obras y autores”**

Tras una descripción general del manuscrito el primer objetivo es identificar las obras y autores islámicos que aparecen citados en las glosas del Alcorán de Bellús, tanto aquellos que parecen citados explícitamente, como aquellos que los son de forma implícita. Analizar de que tipos de obras se trata, a qué género pertenecen, a qué época y si evidencian o no la presencia e influencia de una determinada escuela teológica o jurídica islámica. En segundo lugar, comparar estas obras y autores con los que aparecen citados en otros manuscritos de estudio y traducción del Alcorán, o de polémica religiosa. Además, analizar en qué contexto son estas obras utilizadas en las glosas, y que temas o partes del Alcorán son los que se intenta entender o criticar con la ayuda de estas fuentes bibliográficas.

17:30 — Discussion

WEDNESDAY, MARCH 11th**Session 5: MEDIEVAL USE OF THE LATIN QUR’AN****CHAIR Joan Pau RUBIÉS (ICREA, Universitat Pompeu Fabra)****09:30 — Florence NINITTE (Université de Nantes, ERC EuQu)****“The Qur’an in a Medieval Encyclopaedia: Vincent of Beauvais’ *Speculum historiale* and its Influence on the History of the Holy Book in the West”**

During the 1240’s, Vincent of Beauvais, Dominican friar and lector at the abbey of Royaumont, updated his *Speculum historiale*, vast universal chronical. Amongst the additions, Vincent of Beauvais compiled a large section devoted to Islam, mainly based on the *Risālat al-Kindī*. Through his source, Vincent of Beauvais offered a new and richer description of the life of Muhammad, the Qur’an and Islam, containing at least thirty verses of the Qur’an.

The *Speculum historiale*, extant in more than 250 manuscripts, reached a wide readership and served as a solid basis to authors such as Giovanni Colonna, Paulinus Venetus, David Aubert, and Alonso de Espina to write about Islam. The historical encyclopaedia has also been translated and adapted into medieval vernacular languages, and transmitted by several printed editions. The section dealing with Islam has also been included in Bibliander’s *Machumetis Saracenorum principis eiusque successorum vitae ac doctrina ipseque Alcoran*.

The purpose of this presentation is to analyse how the verses of the Qur’an are integrated into Vincent of Beauvais’ *Speculum historiale* and to evaluate the role of the encyclopaedia in the transmission of its quranic material.



10:00 — Augustí JUSTICIA LARA (*Islamolatina*, UAB)

“Contexto y uso de las citas coránicas de la traducción de Robert of Ketton en el *Itinerarium Symonis Semeonis*”

El *Itinerarium Symonis Semeonis*, conservado en un solo manuscrito (Corpus Christi College, ms. 407, Cambridge), narra la peregrinación a Tierra Santa emprendida por el franciscano irlandés Symon Semeonis entre los años 1323 y 1324, en la que recorrerá la Europa Occidental y Oriental hasta llegar a Egipto, donde se producirá el primer encuentro con el islam. Utilizando la traducción latina del Corán (Robert of Ketton) y la traducción del *Masā'il 'Abdallāh ibn Salām* (Hermann de Carinthia) Symon Semeonis explicará algunos conceptos o preceptos de la religión islámica como el Paraíso, la prohibición del vino o el rito de la ablución, y describirá la vestimenta de hombres y mujeres o el número de esposas con las que puede casarse un hombre musulmán.

El objetivo de esta presentación será estudiar el uso de las citas del Alchoranus de Robert of Ketton en el *Itinerarium Symonis Semeonis* siguiendo nuestra propia edición y centrando la atención en el uso y la estructura de la cita coránica, comparándola con la edición del *Alchoranus* de Theodor Bibliander de 1543. Asimismo, se pondrá énfasis en el contexto discursivo-narrativo en que son incluidas las citas para determinar el objetivo polémico de la citación, mientras se buscan los modelos seguidos por Symon Semeonis en su descripción de la religión islámica y de los musulmanes. El estudio de esta obra y de su vertiente polémica —poco advertida y nada estudiada por los tres editores anteriores de la obra— se nos revela fundamental tanto para entender la relación entre Occidente y Oriente en el siglo XIV, así como para vislumbrar la importancia del Corpus Islamolatinum que, dos siglos más tarde, sigue siendo obra de referencia para estudiar y describir al islam.

10:30 *Coffee break*



11:00 — Jacob LANGELOH (Universität Freiburg)

**“Qur’an at the Council. Manuscripts and Use of the Ketton
Translation of the Qur’an at the Council of Basel (1431–1449)”**

The council of Basel (1431–1449) was attended by a vast number of notable churchmen of its times and thus became a unique place to exchange ideas, opinions, and books. Would this illustrious group of theologians have shied away from occupying themselves with the challenge of Islam? In our recently completed research project, we were able to find evidence that the availability and the use of the Qur’an were wider than previously thought.

In terms of manuscripts, some are well known. Bibliander used the Ragusa-manuscript for his edition and Nicolaus of Cusa had (at some point of time) the Codex Cusanus 108. But several other versions were also available. Juan de Segovia reports having consulted a chained exemplar in some library, Francesco Pizolpasso had a copy made, and the Burgundian knight and spy Bertrandon de La Brocquère acquired an exemplar in Damascus that he brought to Basel and then handed over to Jean Germain. Aside from this primary text, several copies of Riccoldo’s *Contra legem Sarracenorum* and derivative works were linked with the council.

As for the use of these texts, new materials could also be uncovered. John of Ragusa, most likely at Constantinople in early 1437, drafted two small confession/conversion-leaflets, in which he made ample use of the Latin Qur’an and Riccoldo’s *Contra legem Sarracenorum*. He stood in close connection to a group of Franciscan missionaries, who also reflected on the Qur’an at length in their *Tractatus de martyrio sanctorum*. He brought the latter text to Basel, where it was printed in 1492. The remaining two manuscripts are in Milano and Rome. Another defining moment happened when Juan de Segovia was able to transcend Christian tradition by quoting directly from the Qur’an in his declaration concerning the Immaculate Conception of the virgin Mary.

In my talk, I will discuss the presence of Qur’an manuscripts at the council, their filiation, and how they were used by the theologians present.



11:30 — Irene REGINATO (Université de Nantes, ERC EuQu)

“An Indirect Use of the Qur’an in a 15th century French Pro-crusade Text: Jean Germain’s *Debat du Crestien et du Sarrazin*”

A still inedited work, the *Debat du Crestien et du Sarrazin* by Jean Germain (1398–1461), bishop and counsellor of Philip the Good of Burgundy (1396–1467), is a text of great philological and cultural interest. Staging a fictional religious debate, it embodies both Philip’s attempt to increase Burgundy’s prestige through a new Crusade and Germain’s commitment in the fight against religious heresy outside and inside Christianity. After a brief introduction to the *Debat*, this communication will focus on its sources, thus presenting one of the crucial issues to be faced in the projected critical edition of this work. The paper will consider Qur’anic passages in the text, in order to identify their sources and establish intertextual relationships with previous and contemporary texts. In particular, a special attention will be paid to Germain’s indirect insights into the Qur’an through two recognized major sources, Petrus Alfonsi’s *Dialogi contra Iudaeos* and the twelfth-century Latin translation of the Arabic *Risālat al-Kindī* by Pedro de Toledo.

12:00 — Discussion

12:45 *Lunch*



Session 6: RICCOLDIANA

CHAIR Linda G. JONES (Universitat Pompeu Fabra)

14:30 — Davide SCOTTO (Goethe-Universität Frankfurt. ERC EuQu)

“Riccoldo da Monte di Croce and the Origins of the Qur’an as a Deviation from Christian Salvation History”

Recent philological studies have shown how deep the Italian Dominican friar, Riccoldo da Monte di Croce (ca. 1243–1320), coped with the Qur’an, what manuscripts he employed for studying it, and the quality of his partial translations and numerous glosses. Despite these valuable outcomes, scholars have largely disregarded Riccoldo’s underlying interpretation of the Qur’an’s contents stemming from his creative exegetical thinking. This paper tackles Riccoldo’s interpretation of the writing and the wide dissemination of the Qur’an as a logical deviation from Christian salvation history. I will examine a series of excerpts from Riccoldo’s *Liber contra legem Sarracenorum* vis-à-vis his glosses on MS Paris, BnF Arabe 384 and his theologically sophisticated *Epistole ad ecclesiam triumphantem*. The aim is to show how the idea of the Devil being the real author of the Qur’an cannot be explained in purely polemical terms. On the contrary, I will argue that the devilish origins of the Qur’an hark back to a broader interpretation of salvation history understood as an open history that can entail detours from its preordered course —detours which God permitted in order to awake the consciousness of Christians thus allowing them to straighten up the course of earthly events.



15:00 — Cándida FERRERO HERNÁNDEZ (*Islamolatina*, UAB, ERC EuQu)

“‘Libro del Alcorán, que es ley de los moros’. La *Reprobación del Alcorán* de Riccoldo florentino (Sevilla, 1501)”

Tras la publicación de la editio princeps del *Contra legem Sarracenorum* de Riccoldo da Monte di Croce (Sevilla, 1500) bajo el título *Improbatio Alcorani*, empresa patrocinada por el dominico Antonio de la Peña, se publica una traducción basada en el mismo texto, *Reprobación del Alcorán* (Sevilla, 1501). Esta traducción realizada por un ‘fraile jerónimo’ nos pone sobre la pista del entorno de Hernando de Talavera, pero también informa del interés generalizado de acercamiento a un modelo de refutación del islam, que contuviera indicios de contrastada calidad, para aprehender argumentos adecuados en el proceso de cristianización del territorio granatense, recién conquistado. Así, el texto coránico manejado por Riccoldo, cuya fuente proviene del proceso de traducción latina en el territorio de la península ibérica, regresa a la propia península, lo que demuestra la vitalidad de un proceso intelectual, de alcance europeo, que se reescribirá en castellano. En mi intervención pondré especial énfasis en el análisis de la traducción de las citas coránicas y los fragmentos usados del *Libro de los Recontamientos* (*Liber narrationum* o *Doctrina Mahumet*) del texto latino de Riccoldo.

15:30 — Discussion

16:00 *Coffee Break*



Session 7: IBERIAN QUR’AN

CHAIR José MARTÍNEZ GÁZQUEZ (*Islamolatina*, UAB)

16:30 — Juan Pablo ARIAS TORRES (Universidad de Málaga)

“*Liber 1^{us} Alkorani continet Azoaras V*: de la estructura de los alcoranes ibéricos”

Entre los alcoranes procedentes de la península ibérica es habitual que nos encontremos con ejemplares divididos en cuatro partes o libros. Es el caso del célebre MS T 235 que contiene la única traducción completa al romance conservada. Pero no son infrecuentes también los ejemplares en árabe del mismo origen con esta división cuatripartita, tanto en un único volumen como repartidos en volúmenes confeccionados precisamente a partir de esta estructura en cuartos. Esta división en 4 libros se ha mantenido como principio en ambientes cristianos europeos tanto en los estudios del texto sagrado islámico (tal y como atestiguan los manuscritos del Alcorán de Bellús o el MS A-A-2 de la Escuela de Estudios Árabes de Granada) como en las traducciones llevadas a cabo por Juan de Segovia, Juan Andrés o Juan Gabriel, traductor de Martín de Figuerola y Egidio de Viterbo. Sin embargo, esta estructura, enraizada en una tradición islámica recogida en el hadiz y en los libros de exégesis, presenta en los ejemplares ibéricos ciertas diferencias con el resto de alcoranes occidentales-magrebíes que hasta la fecha no han sido explicadas de manera suficiente. Nuestro objetivo es demostrar que esta manera propia de dividir el Libro en la península ibérica tiene su origen en la obra del coranólogo andalusí por excelencia al-Dani (s. XI) y es transmitida fielmente, generación tras generación, entre las comunidades islámicas hispanas de mudéjares y moriscos hasta finales del XVII.

17:00 — Discussion



17:30 Conclusions:

John TOLAN (Université de Nantes, ERC EuQu) and **Roberto TOT'TOLI** (Università degli Studi di Napoli L'Orientale, ERC EuQu)

20:00 *Final Dinner*



ERC Synergy project “The European Qur’an” (EuQu)

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The project studies the ways in which the Islamic Holy Book is embedded in the intellectual, religious and cultural history of medieval and early modern Christians, European Jews, freethinkers, atheists and European Muslims. The research will be carried out on how the Qur’an has been translated, interpreted, adapted and used in Christian Europe from the Middle Ages through to early modern history, in order to understand how the Holy Book has influenced both culture and religion in Europe. EuQu will look at the role of the Qur’an in interactions with Islam, in debates between Christians of different beliefs and in critiques of Christianity during the Enlightenment.



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