

1. Record Nr.	UNINA9910781737703321
Autore	Burman Thomas E
Titolo	Reading the Qur'an in Latin Christendom, 1140-1560 [[electronic resource] /] / Thomas E. Burman
Pubbl/distr/stampa	Philadelphia [Pa.], : University of Pennsylvania Press, 2007
ISBN	1-283-21070-3 9786613210708 0-8122-0022-5
Descrizione fisica	1 online resource (328 p.)
Collana	Material texts
Disciplina	297.1/22571
Soggetti	Christianity and other religions - Islam Church history - Middle Ages, 600-1500
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [289]-302) and indexes.
Nota di contenuto	Frontmatter -- Contents -- A Note on Matters of Form -- Introduction. Qur'n Translation, Qur'n Manuscripts, and Qur'n Reading in Latin Christendom -- Chapter 1. Translation, Philology, and Latin Style -- Chapter 2. Latin-Christian Qur'n Translators, Muslim Qur'n Exegesis -- Chapter 3. Polemic, Philology, and Scholastic Reading in the Earliest Manuscript of Robert of Ketton's Latin Qur'n -- Chapter 4. New Readers, New Frames: The Later Manuscript and Printed Versions of Robert of Ketton's Latin Qur'n -- Chapter 5. The Qur'n Translations of Mark of Toledo and Flavius Mithridates: Manuscript Framing and Reading Approaches -- Chapter 6. The Manuscripts of Egidio da Viterbo's Bilingual Qur'an: Philology (and Polemic?) in the Sixteenth Century -- Conclusion. Juan de Segovia and Qur'n Reading in Latin Christendom, 1140-1560 -- Appendix. Four Translations of 22:1-5 -- Abbreviations and Short Titles -- Notes -- Selected Bibliography -- Index of Qur'nic References -- Index of Manuscripts -- Index of Persons and Subjects -- Acknowledgments
Sommario/riassunto	Selected by Choice magazine as an Outstanding Academic TitleMost of what we know about attitudes toward Islam in the medieval and early modern West has been based on polemical treatises against Islam written by Christian scholars preoccupied with defending their own

faith and attacking the doctrines of others. Christian readings of the Qur'n have in consequence typically been depicted as tedious and one-dimensional exercises in anti-Islamic hostility. In *Reading the Qur'n in Latin Christendom, 1140-1560*, Thomas E. Burman looks instead to a different set of sources: the Latin translations of the Qur'n made by European scholars and the manuscripts and early printed books in which these translations circulated. Using these largely unexplored materials, Burman argues that the reading of the Qur'n in Western Europe was much more complex. While their reading efforts were certainly often focused on attacking Islam, scholars of the period turned out to be equally interested in a whole range of grammatical, lexical, and interpretive problems presented by the text. Indeed, these two approaches were interconnected: attacking the Qur'n often required sophisticated explorations of difficult Arabic grammatical problems. Furthermore, while most readers explicitly denounced the Qur'n as a fraud, translations of the book are sometimes inserted into the standard manuscript format of Christian Bibles and other prestigious Latin texts (small, centered blocks of text surrounded by commentary) or in manuscripts embellished with beautiful decorated initials and elegant calligraphy for the pleasure of wealthy collectors. Addressing Christian-Muslim relations generally, as well as the histories of reading and the book, Burman offers a much fuller picture of how Europeans read the sacred text of Islam than we have previously had.

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