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The *Qur'ān* in Medieval Slavic Writings. Fragmentary Translations and Transmission Traces²

1. Introduction

Most likely, there has never been a complete translation of the *Qur'ān* into the Church Slavic language. Not a single medieval manuscript from the area of *Slavia Orthodoxa*, containing at least a fragment of this work has survived to this day. Moreover, source material from the era in question

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provides no information that would justify a conclusion that the translation of the Muslim holy book into the language of liturgy and literature of Orthodox Slavs has ever been done. It can be assumed that translations of the full text of the *Qur'ān* into Slavic languages began to appear only in the early modern era. Most probably the oldest of them was the Western Belarusian translation, made directly from the Arabic original, in the fifteenth–seventeenth centuries, in the community of the Tatars (Lipkas), who stayed in the service of the Polish-Lithuanian Commonwealth. The holy book of Islam was translated into Russian for the first time in 1716 at the request of Tsar Peter I. This translation was based on an earlier French translation³. In the first decades of the nineteenth century, in the Philomath *milieu*, a translation of the *Qur'ān* into Polish was also made, which was later used by Jan Murza Buczacki in his own work on the Polish version of the discussed text in 1858⁴.

The fact that there was no comprehensive translation of the *Qur'ān* into Church Slavic does not mean, however, that the work was completely unknown in the area of *Slavia Orthodoxa*. According to research by experts in the field⁵, medieval authors usually learned about the content of the holy book of Islam while reading the works of earlier Christian writers (apologists), often intertwining more or less faithful quotations from the text in question into their narration. Thus, this research was inspired by the *Corpus Coranicum Christianum* project, carried out by a team led by Manolis M. Ulbricht (Freie Universität Berlin), which involves the collection, systematization and digitalization of all the fragments of the *Qur'ān* quoted by medieval Christian authors and thus translated into the literary languages: Syriac (*Corpus Coranicum Syriacum*, CCS), Byzantine Greek (*Corpus Coranicum Byzantium*, CCB) and Latin (*Corpus Coranicum Latinum*, CCL)⁶.

³ P.A. Grjaznevich, *Koran v Rossii (izuchenie, perevody i izdanija)*, in: *Islam. Religija, obshchestvo, gosudarstvo*, ed. P.A. Grjaznevich – S.M. Prozorov, Moskva 1984, p. 76-77.

⁴ Cf. M.M. Dziekan, *Pisarze muzułmańscy. VII–XX w.*, Warszawa 2003, p. 28-29.

⁵ Cf. E. Trapp E., *Gab es eine byzantinische Koranübersetzung?*, “Diptycha” 2 (1980/1981) p. 7-17; A. Argyriou, *Perception de l'Islam et traductions du Coran dans le monde Byzantin Grec*, “Byzantion” 75 (2005) p. 25-69; K. Förstel, *Schriften zum Islam von Arethas und Euthymios Zigabenos und Fragmente der griechischen Koranübersetzung*, Wiesbaden 2009; Ch. Høgel, *An early anonymous Greek translation of the Qur'ān. The fragments from Niketas Byzantios' Refutatio and the anonymous Abjuratio*, “Collectanea Christiana Orientalia” 7 (2010) p. 65-119.

⁶ M. Ulbricht, *The Byzantine Translation of the Qur'ān from the 8th/9th century CE and Its Role in the Polemic of Nicetas of Byzantium*, “Comparative Oriental Manuscript Studies Newsletter” 8 (2014) p. 5-6.

The above mentioned project does not take into account the Church Slavic literature. This article is therefore an attempt to fill this gap. The aim of my research is to try to answer the question whether there were any quotations from the *Qur'ān* in the *Slavia Orthodoxa* texts and which fragments of the holy book of Islam were translated into the Church Slavic language. Both original medieval Slavic works and the so-called 'translation literature' will be analyzed here. The latter refers primarily to translations from Greek and Latin. In the Slavic tradition, Syriac texts were known mainly through the Byzantine language, and translations from Arabic were extremely rare.

2. Byzantine translation of the *Qur'ān* and its reminiscences in Church Slavic literature

The holy book of Islam was translated into Byzantine Greek most probably in the middle of the ninth century in Constantinople, in the circle of Patriarch Photius (ca. 820-891). The literature on the subject usually assumes that the translator could not have been a native speaker of either Arabic or Greek. In his work he used a language so incorrect and so colloquial, that he offended some of his later readers, including the refined Euthymius Zigabenus (twelfth century). It can also be assumed that the author of the translation did not profess Islam and did not have access to Muslim exegetical texts. Most probably he was a Jacobite Syrian Christian⁷. Interestingly, there is also a controversial thesis that St. Constantine-Cyril (ca. 825-869) himself was responsible for the translation⁸. It is, however, undermined by the fact that the Apostle of the Slavs spoke Greek much better than the author of the discussed text.

The Byzantine translation of the *Qur'ān* is regarded by experts as faithful. However, there were more or less serious lexical errors, resulting from the misunderstanding of the original. For example, in surah 96,2 the

⁷ Cf. Trapp, *Gab es eine*, p. 11; K. Versteegh, *Greek Translations of the Qur'ān in Christian Polemics (9th century A.D.)*, "Zeitschrift der deutschen Morgenländischen Gesellschaft" 141 (1991) p. 60-65; Høgel, *An early*, p. 66-72; Ju.V. Maksimov, *Vizantijsky i Koran* 2011, in: http://halkidon2006.orthodoxy.ru/do/bogoslovie_1/962_Vizantijsky_i_Koran.htm (accessed: 15.03.2022); Ch. Simelidis, *The Byzantine Understanding of the Qur'anic Term 'al-Šamad' and the Greek Translation of the Qur'an*, "Speculum" 86 (2011) p. 888-900.

⁸ Versteegh, *Greek*, p. 66; Maksimov, *Vizantijsky*.

Arabic term '*alaq* ('a clinging mass' – according to the contemporary English translation by 'Alī Qulī Qarā'ī)⁹ was confused with the noun '*alaqa* ('leech')¹⁰. In the Greek translation of the Muslim holy book, a different segmentation of the text was used: it was divided into 113 surahs, while surah 1 (*Al-Fātiḥah/The Opening*) was considered an introduction. A similar arrangement can be found in some early Arabic copies of the *Qur'ān*¹¹.

Unfortunately, not a single manuscript with the analyzed translation has survived to our days. However, we have many quotations from it, preserved in two Byzantine works from the second half of the ninth century: the treatise of Nicetas of Byzantium and a ritual of renunciation of Islam by an anonymous author. The former, entitled *Refutation of the teachings of Muḥammad* (ca. 870), contains a comprehensive discussion of the content of the *Qur'ān*, supported by numerous, often very detailed and extensive quotations from the Greek translation of the holy book of Islam¹². Most probably, however, it was never translated into Church Slavic.

An anonymous ritual of renunciation of Islam, compiled in the second half of the ninth century, contains 13 free quotations from the *Qur'ān* (surahs: 2,25-26; 2,158; 3,49; 4,43; 5,6; 22,5; 31,29; 38,73-74; 47,15; 56,20-21; 70,4; 83,25-28; 112,1-4). It was translated twice into Church Slavic:

- in Bulgaria during the reign of Simeon I the Great (893-927), as an integral part of the *Nomocanon in Fourteen Titles* – in Rus', this text was known as early as the 1040s within the so-called Old Rus' *Kormchaia Book* – preserved in its later copies, including the fifteenth century PHБ, Солов. 1056/1165, fol. 356'-359'¹³;
- in Serbia after 1219, in the *Nomocanon of St. Sava*; widespread in Rus' since the 1270s; preserved in fragments in the Ilovitsa manuscript from 1262 (HAZU III c. 9, fol. 396b-398d), and in its entire-

⁹ *Coranus*, p. 855.

¹⁰ The consequence of this error was a misconception in Eastern Christian polemic literature that Muslims believe that God created man from a leech (J. Meyendorff, *Byzantine Views of Islam*, "Dumbarton Oaks Papers" 18 (1964) p. 122).

¹¹ Cf. Versteegh, *Greek*, p. 64; Maksimov, *Vizantijjcy*.

¹² Cf. Trapp, *Gab es eine*, p. 8; Versteegh, *Greek*, p. 54; Argyriou, *Perception*, p. 32-38, 60-64; Forstel, *Schriften*, p. 86-122; *Christian-Muslim Relations. A Bibliographical History*, v. 1: 600-900, ed. D. Thomas – B. Roggema, Leiden – Boston 2009, p. 55; Høgel, *An early*, p. 65-68; Maksimov, *Vizantijjcy*; Simelidis, *The Byzantine*, p. 891-892.

¹³ *Syntagma XIV titulorum sine scholiis secundum versionem Palaeo-Slovenicam, adjecto textu Graeco e vetustissimis codicibus manuscriptis exarato*, v. 2, ed. V.N. Beneševich – J.N. Shchapov, Serdica 1987, p. 135-147.

ty – in the Sarajevo copy from the fourteenth century: MSPC, 222, fol. 361b–364a¹⁴.

It is worth mentioning here that Nicetas of Byzantium and the anonymous author of the ritual used the Greek translation of the *Qur'ān* independently of each other (in both texts we can find a different selection of quoted fragments).

Among the later Byzantine polemical texts, based on the treatise of Nicetas of Byzantium, only the *Panoplia dogmatica* by Euthymius Zigabenus (twelfth century) was most probably known in the area of *Slavia Orthodoxa*. It is devoted to the discussion of heterodox religious trends in Christianity (e.g. dualistic heresy), and among them... Islam (the last, 28th chapter of the text). The Slavic translation of this work may have been written at the end of the fourteen century or in the first decades of the fifteenth century in Bulgaria¹⁵. The chapter on Saracens (Islam) has been preserved in one Slavic manuscript only, currently stored in the National Scientific Library in Odessa (ОГНБ, 1/108, fol. 24-35'). The text is incomplete. The manuscript had to be separated and then sewn back together again without following the correct order of pages. In its present form, one of them is missing. The analysis of the contents of the manuscript, however, allows us to assume that the chapter on Islam was most probably translated in its entirety, except for the last paragraph, which contains a recapitulation of the author's views. *Panoplia dogmatica* contains 51 quotations from the *Qur'ān*, taken directly from the treatise of Nicetas of Byzantium¹⁶, including:

- 38 preserved in the Slavic version – surahs: 2,158; 2,168; 2,187; 2,191; 2,223; 2,230; 2,256; 4,3; 4,43; 4,153; 5,6; 5,46-47; 5,51; 5,68; 5,116; 6,142; 7,158; 7,178; 7,188; 9,30; 13,43; 15,6-8; 15,16-18; 17,16-17; 17,40; 18,86; 19,22-25; 21,80-81; 22,5; 26,155-157; 27,16-19; 31,29; 47,15; 53,1-7; 61,6; 108,1-2; 113,1-5; 114,1-6;

¹⁴ *Zakonopravilo or the Nomocanon of Saint Sava. The Ilovica Manuscript from 1262. Photoprint reproduction*, ed. M.M. Petrović, Gornji Milanovac 1991, fol. 396b-398d; J. Gardović, *Sarajevo Rudder Zakonopravilo of St. Sava from the 14th Century*, Dobrun 2013, fol. 361b-364a; M.M. Petrović, *Saint Sava's Zakonopravilo on the Teachings of Muhammed*, Beograd 1997, p. 51-61.

¹⁵ M. Cibranska-Kostova, *Beležki v"rchu slavjanskija prevod na Panoplia Dogmatica v BAR Ms. Slav. 296 i negovija prevodach*, „Palaeobulgarica“ 41/4 (2017) p. 4-6; Z.A. Brzozowska – M.J. Leszka – T. Wolińska, *Muhammad and the Origin of Islam in the Byzantine-Slavic Literary Context. A Bibliographical History*, Łódź – Kraków 2020, p. 281-288.

¹⁶ Cf. Argyriou, *Perception*, p. 40-41; Forstel, *Schriften*, p. 44-83.

- 13 not preserved in the Slavic version – surahs: 37,1-5; 51,1-4; 52,1-6; 68,1; 69,1-3; 77,1-6; 79,1-6; 85,1-3; 86,1-3; 89,1-4; 95,1-3; 100,1-4; 103,1.

The history of Qur'ānic fragments in the ОГНБ, 1/108 manuscript is as follows: Arabic original of the *Qur'ān* → Greek translation of the *Qur'ān* → redaction by Nicetas of Byzantium (Greek) → redaction by Euthymius Zigabenus (Greek) → translation into Church Slavic.

3. Byzantine authors, quoting the *Qur'ān* from the original, known in the Church Slavic tradition

3.1. John of Damascus (ca. 675-ca. 750)

This author came from a Christian family from Damascus, knew the Arabic language and culture. Moreover, at one time in his life he had to maintain direct contact with Muslims, serving in the administration under the rule of the caliphs of the Umayyad dynasty. The last chapter of his famous polemical treatise *On Heresies* is devoted to Islam. It is worth noting that in later centuries the above-mentioned work was a source of inspiration and information about the religion founded by Muḥammad for many other Eastern Christian authors¹⁷.

The chapter of the treatise *On Heresies* dedicated to Islam was translated into Church Slavic in Serbia after 1219, as an integral part of the *Nomocanon of St. Sava*. What is interesting, both in the Ilovitsa manuscript from 1262 (HAZU III c. 9, fol. 369d-373d), as well as in later copies, the text by John of Damascus is quite mechanically interwoven with the polemical work of Michael Syncellus¹⁸. At this point it is worth noting that the oldest

¹⁷ T. Wolińska, *The Arabs and Islam in the Eyes of the Byzantines*, in: *Byzantium and the Arabs: the Encounter of Civilizations from Sixth to Mid-Eighth Century*, ed. T. Wolińska – P. Filipczak, Łódź 2015, p. 432-433.

¹⁸ *Zakonopravilo or the Nomocanon*, fol. 369d-373d; Gardović, *Sarajevo*, fol. 338b-341d; H. Miklas, *Zur kirchenslavischen Überlieferung der Häresiengeschichte des Johannes von Damaskus*, in: *Festschrift für Linda Sadnik zum 70. Geburtstag*, ed. E. Weither, Freiburg 1981, p. 338-343; Petrović, *Saint Sava's*, p. 7; S. Prodić, *Knjiga 'O jeresima' prepodobnog Jovana Damaskina kao 61. poglavlje sarajevskog rukopisa 'Zakonopravila' svetog Save Srpskog*, Šibenik 2016, p. 9-14.

Slavic translation of the work *On Heresies* was made in Bulgaria at the turn of the ninth and tenth centuries in the *Nomocanon in Fourteen Titles*¹⁹. However, this translation did not contain the original chapter on Islam – instead the aforementioned text by Michael Syncellus was included²⁰.

The treatise by John of Damascus contains nine quotations from the *Qur'ān*: 2,223; 2,230; 4,157-158; 4,171; 5,114-115; 5,116; 26,155-157; 47,15; 112,1-4²¹. The author of *On Heresies* also mentions the holy book of Islam in several places in his narrative, recalling, however, fragments that are not present in its contemporary version (e.g. an extensive story about two camels, a mother and a daughter)²². Where did he get his passages from, then? It is worth remembering that according to Muslim tradition, the canonical version of the Book was made during the reign of Caliph Usman (644-656). Some modern scholars assume, however, that it could be compiled much later, even in the beginning of the ninth century. While working on his treatise, John of Damascus may have used some earlier variant, than no longer exists²³.

3.2. Dialog between a Christian and a Saracen

The author of this work is either John of Damascus, or his Arabic-speaking pupil, Theodore Abū Qurra (ca. 740/750-ca. 820/830)²⁴. The Church Slavic translation of this text can be found in several Rus' manuscripts from the seventeenth century, e.g. ПГБ, 304.I.201 (fol. 263-267) and РНБ, Q.I.264 (fol. 321'-324')²⁵. The text contains two free quotations from the *Qur'ān*: 3,42 and 4,171.

¹⁹ P. Bushkovitch, *Orthodoxy and Islam in Russia 988–1725*, in: *Religion und Integration im Moskauer Russland. Konzepte und Praktiken, Potentiale und Grenzen 14.–17. Jahrhundert*, ed. L. Steindorff, Wiesbaden 2010, p. 125.

²⁰ *Syntagma XIV titulorum sine scholiis secundum versionem Palaeo-Slovenicam, adjecto textu Graeco e vetustissimis codicibus manuscriptis exarato*, v. 1, ed. V.N. Beneševich, Saint Petersburg 1906, p. 701-704.

²¹ Argyriou, *Perception*, p. 28-30; Simelidis, *The Byzantine*, p. 909.

²² *Christian-Muslim Relations*, p. 298; Wolińska, *The Arabs*, p. 434.

²³ Dziekan, *Pisarze*, p. 78.

²⁴ Cf. W. Eichner, *Die Nachrichten über den Islam bei den Byzantinern*, "Der Islam. Journal of the History and Culture of the Middle East" 23/3 (1936) p. 136; Meyendorff, *Byzantine*, p. 117; *Christian-Muslim Relations*, p. 439-440.

²⁵ Bushkovitch, *Orthodoxy*, p. 129-130; Brzozowska – Leszka – Wolińska, *Muhamad*, p. 132-138.

3.3. Michael Syncellus (ca. 761/762-846).

The anti-Muslim polemical text by Michael Syncellus has not survived to our times in its entirety. Only fragments that were included in the *Nomocanon in Fourteen Titles* in the Byzantine context have been preserved, as well as passages woven into the Greek text of the chronicle by George the Monk (Hamartolus)²⁶. This work, like the treatise *On Heresies* by John of Damascus, was translated twice into Church Slavic: for the first time in Bulgaria, during the reign of Simeon I the Great (893-927), as part of the *Nomocanon in Fourteen Titles* (this variant has been preserved in the Old Rus' *Efrem Kormchaia Book* from the beginning of the twelfth century – ГИМ, СИН. 227, fol. 273'-274')²⁷, and again in Serbia, after 1219, as part of the *Nomocanon of St. Sava*. In the Ilovitsa manuscript from 1262 (HAZU III c. 9, fol. 369d-373d) it was, as I mentioned above, contaminated with the work by John of Damascus. Michael Syncellus wove two free quotations from the *Qur'ān* into his narration: 5,116 and 47,15.

3.4. George the Monk/Hamartolus (mid-ninth century)

This author wrote his chronicle in Constantinople during the reign of Emperor Michael III (842-867). Since it was about 200 years after the era when Muḥammad taught and the first attack on Byzantium was launched by the Arabs who professed Islam, while working on the part in question he used the accounts of earlier authors, including Theophanes, John of Damascus, Michael Syncellus and Theodore Abū Ḳurra²⁸. Hamartolus' text was translated into Church Slavic in Bulgaria as early as the end of the tenth

²⁶ H. Hunger, *Die hochsprachliche profane Literatur der Byzantiner*, v. 1: *Philosophie, Rhetorik, Epistolographie, Geschichtsschreibung, Geographie*, München 1978, p. 261; *Christian-Muslim Relations*, p. 632, 731.

²⁷ *Syntagma XIV titulorum*, v. 1, p. 701-704; K. Maksimovich, *Byzantine Law in Old Slavonic Translations and the Nomocanon of Methodius*, „Byzantinoslavica” 65 (2007) p. 9-18; Brzowska – Leszka – Wolińska, *Muhammad*, p. 124-131.

²⁸ Cf. Eichner, *Die Nachrichten*, p. 143; A.-T. Khoury, *Les Theologiens byzantins et l'Islam. Textes et auteurs (VIIIe-XIIIe s.)*, Louvain – Paris 1969, p. 181-182; R.G. Hoyland, *Seeing Islam as Others Saw It. A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam*, Princeton 1997, p. 401-406, 452; A. Ziaka, *Le regard que port la recherche grecque conte*, „Le Courrier du GERI. Recherches d'islamologie et de théologie musulmane” 5/6 (2002/2003) p. 127; *Christian-Muslim Relations*, p. 305-306, 426-440, 729-731; J.V. Maksimov, *Vizantijskie sochinenija ob islame*, Mosk-

century or in the first decades of the eleventh century, and then brought to Rus'. It has been preserved in many Rus' manuscripts. It contains two free quotations from the *Qur'ān* (5,116 and 47,15), taken directly from the treatise by Michael Syncellus.

4. *Contra legem Sarracenorum* by Riccoldo of Monte di Croce in Church Slavic translation

The Dominican monk Riccoldo of Monte di Croce (ca. 1243-1320) was a Western European missionary and traveler. Between 1286 and 1300 he stayed in the Middle East, visiting Acre, the Holy Land, Mosul and Baghdad. Most likely, this author spoke Arabic. In the literature on the subject, one can assume that he read the *Qur'ān* in its original form: an Arabic copy of the holy book of Islam with his handwritten notes was even supposedly preserved (BnF, MS Ar. 384). The treatise *Contra legem Sarracenorum* was written after Riccoldo's return to Europe, in Florence ca. 1300. It was written in Latin, and ca. 1360 – translated into Byzantine Greek by Demetrius Cydonius²⁹.

At the turn of the fifteenth and sixteenth centuries, a Church Slavic translation of the work in question was most probably made³⁰. It can be found in several Rus' manuscripts from the sixteenth century, including the July volumes of the *Great Lectionary Menaion* (*Великие Четвы-Минеи*) by the Metropolitan Macarius (Начало сеи книзѣ изложено быѥ ѿ латынїна Риклада. сущу ему бывшу в чину оучителя по закону саракиньскому – РНБ, Соф. 1323, fol. 453a-464a; ГИМ, Син. 996, fol. 462-476; ГИМ, Син. 182, fol. 810-828' – under the date of July 31) and in one of the copies of *Palaea Interpretata* (ПГБ, 304.I.730, fol. 363-394'). The analysis of the text in all the above mentioned manuscripts suggests that the Slavic translation of *Contra legem Sarracenorum* was not comprehensive and included the introduction, chapter 1, the beginning of chapter 2 and chapters 13-17 (including the interpolated fragment of chapter 7).

In the Slavic text of the treatise of Riccoldo of Monte di Croce we find as many as 33 quotations from the *Qur'ān*: 2,32; 2,87; 2,117; 3,7; 3,42;

va 2012, p. 65-66; E. Lauzi, *Bizantini versus Saraceni: un'accusa d'idolatria*, „Aevum” 88/2 (2014) p. 283, 301; Wolińska, *The Arabs*, p. 433.

²⁹ Argyriou, *Perception*, p. 46-47.

³⁰ Bushkovitch, *Orthodoxy*, p. 121, 130-131; Brzozowska – Leszka – Wolińska, *Muhammad*, p. 289-301.

3,45; 3,59; 3,118; 3,135; 4,48; 4,157-158; 4,171 (three times); 5,46-47 (two times); 5,110; 5,117 (twice); 8,7-8; 10,41; 15,9; 17,1; 21,5; 21,16; 21,91; 34,24; 35,1; 38,73-74; 44,38; 61,6; 109,6 (twice). An additional advantage of all language versions of the work are the original Arabic titles of some surahs appearing on its pages, written phonetically in Latin, Greek and Cyrillic alphabets respectively.

The history of the Qur'ānic fragments in the Rus' copies of *Contra legem Sarracenorum* (РНБ, Соф. 1323; ГИМ, СИН. 996; ГИМ, СИН. 182 and РГБ, 304.I.730) is as follows: Arabic original of the *Qur'ān* → Latin original of *Contra legem Sarracenorum* treatise → Greek translation by Demetrius Cydonius → Church Slavic translation.

5. *Orations against Muḥammad* by John Cantacuzene in Church Slavic translation

The Byzantine Emperor John VI Cantacuzene (1347-1354) left behind a rich literary legacy, in which polemical texts play a significant part. One of the most important sources of inspiration and knowledge about the religious ideas of Muslims for John Cantacuzene was the treatise *Contra legem Sarracenorum* by Riccoldo of Monte di Croce, already known in Byzantium in Greek translation by Demetrius Cydonius³¹.

The complete translation of the above-mentioned works into Church Slavic was done in the fifteenth century, most probably in Bulgaria. It has survived in several manuscripts of South Slavic provenance, including the manuscript from Österreichische Nationalbibliothek: Cod. Slav. 34, fol. 1-178³².

In the four *Orations against Muḥammad* we find as many as 26 quotations from the *Qur'ān*: 2,62; 2,256; 3,19; 3,118; 4,82; 4,171 (twice); 5,18; 5,68; 5,89; 5,110; 5,117; 9,29; 10,41; 10,94; 17,1; 21,91; 23,91; 27,16-19; 33,56; 34,14; 38,73-74; 38,76; 42,6; 59,21; 109,6. John Cantacuzene also drew on the Byzantine translation of the work by Riccoldo of Monte di Croce, which provided original Arabic titles of several surahs. In *Orations*,

³¹ J.G. Turner, *A Slavonic Version of John Cantacuzenus's Against Islam*, "Slavonic and East European Review" 51 (1973) p. 115; Argyriou, *Orthodoxy*, p. 49-52, 64-69.

³² Cf. Turner, *A Slavonic*, p. 117; K.P. Todt, *Kaiser Johannes VI. Kantakuzenos und der Islam: politische Realität und theologische Polemik im palaiologenzeitlichen Byzanz*, Würzburg – Altenberge 1991, p. 175-176; Brzowska – Leszka – Wolińska, *Muhammad*, p. 312-316.

they were written in the Greek alphabet (in the Slavic translation they were transliterated into the Cyrillic alphabet).

The history of Qur'ānic fragments in the ÖN manuscript, Cod. Slav. 34 can therefore be reconstructed as follows: Arabic original of the *Qur'ān* → Latin original of the *Contra legem Sarracenorum* treatise → Greek translation by Demetrius Cydonius → John Cantacuzene's redaction (Greek) → Church Slavic translation.

6. *Qur'ān* in original literary texts from the area of *Slavia Orthodoxa*

6.1. The Life of St. Constantine-Cyril

This hagiographical work was written in the Church Slavic language, most probably soon after the death of the Slavic Apostle in 869. On its pages, in chapters 6 and 11, we can find extensive descriptions of the theological disputes that St. Constantine-Cyril supposedly had in person with Muslims during two diplomatic missions: to Baghdad, to the court of the Caliph Al-Mutawakkil of the Abbasid dynasty (early sixth decade of the ninth century) and to the seat of the Khazar khagan (860). It is worth mentioning here that the participation of the saint in these two expeditions is considered by some scholars to be a fairly likely event: in the mid-ninth century, the Byzantine Empire authorities intensified their diplomatic contacts with the Caliphate, and the successive envoys from Constantinople to Baghdad and their participation in theological disputes with Muslims is also recorded in Arab sources.

In the *Life of St. Constantine-Cyril* we find two short references to the text of the *Qur'ān*. Let us quote them here according to the manuscript РГБ, 173.I.19 from the last quarter of the fifteenth century:

(1) Chapter 6, fol. 370': послахом дух нашъ къ двѣ и изволше да родит

Surah 19,17: *whereupon We sent to her Our Spirit* (transl. 'Alī Qulī Qarā'ī);

(2) Chapter 11, fol. 380': мрътвыѧ въскръшалъ, и всаку ясю цѣлилъ, силоу великою

Surah 3,49: *And I heal the blind and the leper / and I revive the dead by Allah's leave* (transl. 'Alī Qulī Qarā'ī).

Where could the author of the analyzed work obtained these quotations from? As we remember, a comprehensive Greek translation of the holy book of Islam was written in Constantinople in the mid-ninth century, i.e. exactly at the time when the later Slavic Apostle went on diplomatic missions to the Arabs and the Khazars. What is more, the most likely anonymous author of this translation, Nicetas of Byzantium, who drew on this text, and St. Constantine-Cyril belonged to the same intellectual circle, centered around Photius. Therefore, it cannot be ruled out that the future Slavic evangelizer had the opportunity to read the Greek translation of the *Qur'ān* before going to Baghdad or Semender. He could also, in preparing for the ensuing disputes with Muslims there, make some notes on the text he had read, which were then used by the author of his *Life*.

This proposition is also supported by another early Slavic source, i.e. the *Praise of St. Constantine-Cyril and St. Methodius*, attributed to one of the disciples of the Slavic Apostles, St. Clement of Ohrid (ca. 840-916), and thus created at the end of the ninth century or in the first years of the following century. The text includes a significant statement that during his stay with the Arabs and the Khazars, St. Constantine-Cyril, while discussing theological issues with them, countered the arguments of his adversaries, referring to „their own books” (своими имъ книгами)³³. One of these writings could, and indeed, under such circumstances, must have been the *Qur'ān*.

6.2. *Qur'ān* in Old Bulgarian culture

The emergence of Muslim literature in Bulgaria in the days before the baptism (866), under the rule of Boris I (852-889), is debated in scholarly sources. This discussion is based on one source message, namely the reply (103) of Pope Nicholas I to a question put to him by the Bulgarian envoys in 866 on behalf of the above-mentioned Boris. It reads as follows: “De libris profanis, quos a Sarracenis vos abstulisse ac apud vos habere perhibetis, quid faciendum sit, inquiritis. Qui nimirum non sunt reservandi: «Corrumpunt» enim, sicut scriptum est, «mores bonos colloquia mala» [1 Corinthians 15:33], sed utpote noxli et blasphemi iqui tradendi”³⁴. Already

³³ *Laudatio SS. Cyrilli et Methodii*, p. 240.

³⁴ *Nicolai Papae Responsa ad consulta Bulgarorum*, p. 599: “You ask what should be done with the profane books which you say that you have taken from the Saracens and have with you. These should, of course, not be kept: for, as it is written, Evil

Dimitr Dečev suggested that the term *libris profanes* should probably be interpreted as meaning writings received from Muslims that were used in worship³⁵. Vasil Zlatarski assumed that the appearance of these books was the result of Muslim missionary activity. The Bulgarian researcher pointed out that at that time the latter was carried out among the Khazars and it was from their country that the Arab missionaries arrived in Bulgaria. Zlatarski believed that the missionary efforts did not yield any results in Bulgaria. Perhaps the missionaries confined themselves to trying to convince Boris I and leave *свещените си книги, вероятно, корана*³⁶. Zlatarski's view, which was accepted by Bulgarian historians, met with criticism from Ivan Dujčev in the early 1950s. This outstanding Bulgarian historian pointed out that the phrase *Sarracenis... abstulisse* should be understood as follows: *отняли от сараџин*³⁷. If this is the case, there can be no talk of the missionary activity of the Arabs. Dujčev also questions whether the term *libri profani* should be taken to mean books of a religious nature, since it can mean *светские книги*³⁸. He also suggests that the Bulgarian envoys, who were not well understood by the papal officials, may not have meant so much books of a religious nature as those devoted to astrological issues. The latter were said to be popular in pre-Christian Bulgaria. Dujčev's position, although noted, did not lead to the rejection of Zlatarski's theory. Not so long ago, Vasil Gyuzelev suggested that the emergence of Arab missionaries in Bulgaria, which they reached through Khazaria, was a consequence of the interest of the Baghdad Caliphate in the religious changes taking place in the Bulgarian state, which the Arabs felt threatened by them to some extent, because they strengthened Byzantium³⁹. It seems that the enigmatic nature of Pope Nicholas I's 103 responses, as well as the objections expressed in the discussion so far, make it necessary to build with some caution the belief in the emergence of the *Qur'ān* in Bulgaria in the first phase of Boris' rule.

conversation corrupts good behavior, but, as harmful and blasphemous, it should be thrown into the fire".

³⁵ Cf. D. Dechev, *Otgovorite na papa Nikolaj po dopitvanijata na b"lgarite*, Sofija 1922, p. 99.

³⁶ V.N. Zlatarski, *Istorija na b"lgarskata d"ržava prez srednite vekove*, v. 1/2, Sofija 1927, p. 267-268.

³⁷ I. Dujčev, *Eshche o slavyano-bolgarskich drevnostjach IX v.*, "Byzantinoslavica" 12 (1951) p. 90.

³⁸ Dujčev, *Eshche o slavyano-bolgarskich drevnostjach IX v.*, p. 91.

³⁹ V. Gjuzeliev, *Pokr"stvane i christijanizacija na b"lgarite. Izvorovedchesko izsledvane s prilozhenie*, Sofija 2006, p. 43.

6.3. *Qur'ān* in Old Rus' historical texts

It is interesting to note that Islam and the teachings laid out in the *Qur'ān* were also of interest to the authors of Old Rus' historiographic compilations containing a more or less synthetic lecture on common history, based mainly on the texts by Byzantine authors, known in the Church Slavic translation. A story with the much-telling title *On Muhammad the Heretic* (О Бохмите еретицѣ), textologically dependent on the chronicle of George the Monk (Hamartolus), is woven into the text of: *Troitsky Chronograph* (thirteen-fourteen centuries), the second redaction of the *Hellenic and Roman Chronicle* (first half of fifteenth century), *Rogozhsky Chronograph* (fifteenth century), *Resurrection Chronicle* (sixteenth century) and *Illuminated Chronicle of Tsar Ivan the Terrible* (sixteenth century). In most of the works mentioned here, we find two quotations from the *Qur'ān*, taken from the Slavic translation of George the Monk's work: 5,116 and 47,15. The exception is the sixteenth century *Resurrection Chronicle*, in which only one passus appears (47,15).

A different discussion of the views of the Muslim prophet was woven into the text of the *Nikon Chronicle*, a vast relic of Moscow historiography, written in the 1550s. This narrative, entitled the *Tale of the Shameful Saracen Faith* (Сказание о хулнѣи вѣрѣ Срациньстѣи), is in fact a compilation of three separate works known in the area of *Slavia Orthodoxa*: the treatise *On Heresies* by John of Damascus, a polemic text by Michael Syncellus, and the ritual of renunciation of Islam from the second half of the ninth century. It can be assumed that the authors of this story used one of the Old Rus' copies of the *Nomocanon of St. Sava* (e.g. *Kormchaia Book from Ryazan*, 1284 – РНБ, Ф.п.П,1, fol. 374-378, 399'-402'), which contained the Slavic versions of all the above-mentioned sources. In *Nikon Chronicle* we find 19 quotations from the *Qur'ān*, taken from the three above-mentioned works: 2,25-26; 2,158; 2,223; 2,230; 3,49; 4,43; 4,157-158; 4,171; 5,6; 5,114-115; 5,116; 22,5; 26,155-157; 38,73-74; 47,15; 56,20-21; 70,4; 83,25-28; 112,1-4.

An interesting variant of the story analyzed here has been included in the second redaction of the *Russian Chronograph* (sixteenth century), textologically dependent on the *Nikon Chronicle*. It contains two different quotes from the holy book of Islam. One of them come from the Slavic translation the chronicle of George the Monk (47,15), and one (70,4) probably from the ritual of renunciation of Islam.

6.4. The *Qur'ān* in Afanasy Nikitin's the *Journey Beyond Three Seas*

A merchant from Tver, Afanasy Nikitin left behind an extensive itinerary, which is a colorful description of the journey he made personally through the Middle East to India in 1468-1475⁴⁰. At the end of this work there is a peculiar prayer, which is a compilation of Qur'ānic fragments, reconstructed by the Old Rus' author "by ear" in Arabic and written in Cyrillic alphabet⁴¹. Perhaps they should be identified as follows:

Table 1. Quotations from the *Qur'ān* in the *Journey Beyond Three Seas*

Afanasy Nikitin <i>Journey Beyond Three Seas</i> (РГБ, 173.І.195.2, fol. 392')	<i>Qur'ān</i> – Arabic text (transcription)	<i>Qur'ān</i> – English Translation (transl. 'Alī Qulī Qarā'ī)
бисмилна. ги рахмам прагым	Surah 1,1: Bismi Allahi alrrahmani alrraheemi	Surah 1,1: In the Name of Allah, the All-beneficent, the All-merciful.
Їса (...) рухомо	Surah 4,171: <u>AAeesa</u> ibnu Maryama rasoolu Allahu wakalimatuhu alqaha ila Maryama <u>waroohun</u> minhu faami- noo bi <u>Allahi</u>	Surah 4,171: The Messiah, <u>Jesus</u> son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and <u>a spirit from Him</u> .
хуво мугоу лези. ла лаїлага. ильла гуа. алиму ^а . гайби. вашагадिति. хоуа ра*ману. рагыму. хоуво могу. лази. ла илага. ильла хуа. альмелику. алакудосу.	Surah 59,22-23: Huwa Allahu allathee la ilaha illa huwa AAalimu alghaybi waal- shshahadati huwa alrrahmanu alr- raheemu. Huwa Allahu allathee la ilaha illa huwa almaliku alquddoosu	Surah 59,22-23: He is Allah – there is no god except Him – Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful.

⁴⁰ A.V. Riasanovsky, *A Fifteenth Century Russian Traveller in India: Comments in Connection with a New Edition of Afanasii Nikitin's Journal*, „Journal of the American Oriental Society” 81/2 (1961) p. 126-130; A.S. Morris, *The Journey beyond Three Seas*, „The Geographical Journal” 133/4 (1967) p. 502-508; M.J. Maxwell, *Afanasii Nikitin: An Orthodox Russian's Spiritual Voyage in the Dar al-Islam, 1468–1475*, „Journal of World History” 17/3 (2006) p. 243-266; Bushkovitch 2010, p. 127.

⁴¹ Maxwell, *Afanasii*, p. 258-259.

асалому. альмоуминоу. альмоугамину. альазизу. альчебароу. Альмоутаканъбируу	alssalamu almuminu al- muhayminu alAAazeezu aljabbaru almutakabbiru	He is Allah – there is no god except Him – the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-com- peller, the All-magnanimous.
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7. Conclusions

Quotations from the *Qur'ān* can be found in many Church Slavic texts. Most of them are translated from Byzantine Greek and Latin. In the rite of renunciation of Islam, 13 fragments of the Book are recalled; in the treatise by Euthymius Zigabenus titled *Panoplia dogmatica* – as many as 51 (including 38 passages preserved in the Slavic version); in the work by John of Damascus – 9; in a *Dialog between a Christian and a Saracen* – 2; in the currently known fragment of the polemical text of Michael Syncellus – 2; in the chronicle by George the Monk (Hamartolus) – 2; in the Slavic version of *Contra legem Sarracenorum* by Riccoldo of Monte di Croce – 33; in four *Orations against Muḥammad* by Emperor John Cantacuzene – 26. The *Qur'ān* is also quoted in texts written in the area of *Slavia Orthodoxa*. Among them, we should list: the *Life of St. Constantine-Cyril* (2), *Troitsky Chronograph* (2), the second redaction of the *Hellenic and Roman Chronicle* (2), *Rogozhsky Chronograph* (2), *Russian Chronograph* in the mid-sixteenth century redaction (2), the *Resurrection Chronicle* (1), the *Illuminated Chronicle of Tsar Ivan the Terrible* (2), the *Nikon Chronicle* (19), and the *Journey Beyond Three Seas* by Afanasy Nikitin (3).

Taking into account the fact that many of the *Qur'ānic* fragments appear on the pages of several interdependent texts, it can be assumed that in the medieval Slavic tradition only about 2% of the text of the holy book of Islam was known. In the area of *Slavia Orthodoxa*, the work in question was not included in the intellectual circulation to the same extent as in Byzantium or Western Europe. However, the *Qur'ān* was not completely unknown to Orthodox Slavs: they were aware of the existence of the Muslim holy book, they quoted it most often *via* Byzantine authors, on occasion even trying to cite its fragments in the Arabic original (the case of Afanasy Nikitin).

Table 2. Qur'ānic fragments in the Church Slavic translation

Surah 2 – <i>The Heifer</i>		
2,25-26	In it there will be chaste mates for them, and they will remain in it [forever]. Indeed Allah is not ashamed to draw a parable whether it is that of a gnat or something above it.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357: съвокупляюще ^м же сѧ несѣтно пре ^н Бгѣмъ зане Бгѣ ре ^н не срамляитесѧ Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b: смѣшающесѧ несѣтно прѣ ^н Бмѣ понеже Бгѣ ре ^н не срамляетсѧ <i>Nikon Chronicle</i> , AM 6494 (AD 990): смѣшающесѧ несѣтно предѣ Богомъ, понеже Богъ, рече, не срамляетсѧ
2,34	And when We said to the angels, 'Prostrate before Adam'	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 457d: рекохомъ аггѣмъ поклонитисѧ Адаму
2,62	Indeed the faithful, the Jews, the Christians, and the Sabaeans – those of them who have faith in Allah and the Last Day and act righteously – they shall have their reward near their Lord, and they will have no fear, nor will they grieve.	John Cantacuzene, 2 nd <i>Oration against Muhammad</i> , 10 – Cod. Slav. 34, fol. 136: Ёудеи и хрѣтіане, спѣсти се хоте ^т
2,87	and We gave Jesus, the son of Mary, manifest proofs, and confirmed him with the Holy Spirit.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 458b: дахомъ Ёсѣу снѣ Мрѣину творити чюдеса, и диве саявлена. и съврѣшихо ^м его дхѣмъ стѣмъ
2,117	and when He decides on a matter, He just says to it, 'Be!' and it is.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 459a: ре ^н да будутъ и быша
2,158	Indeed Sufa and Marwah are among Allah's sacraments.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357': Цѧѧ и Маруѧ. ихже ѿ чѣтны ^х быти бжѣихъ силѣ Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b: Тзафа и Мароуѧ, ихже ѿ чѣтны ^х бжѣихъ быти

		Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 8 – ОГНБ, 1/108, fol. 30': Цафа и Маруа, ѿ чѣстныхъ быти глѣтъ Бѣ <i>Nikon Chronicle</i> , АМ 6494 (AD 990): Тызафа и Марува, ихже отъ честныхъ и Божїихъ быти
2,168	Eat of what is lawful and pure in the earth, and do not follow in Satan's steps.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 16 – ОГНБ, 1/108, fol. 33': ядите бо рече ѿ всѣхъ иже на земли. чиста бо суть и добра. и не съслѣствуи/те стопамъ Сатаны
2,187	You are permitted, on the night of the fast, to go into your wives: they are a garment for you, and you are a garment for them. Allah knew that you used to betray yourselves, so He pardoned you and excused you. So now consort with them, and seek what Allah has ordained for you, and eat and drink until the white streak becomes manifest to you from the dark streak at the crack of dawn. ¹ Then complete the fast until nightfall, and do not consort with them while you dwell in confinement in the mosques. These are Allah's bounds, so do not approach them.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 17 – ОГНБ, 1/108, fol. 33': дозвѣть ва ^м ноцъ поста вѣ смѣшенїе жень вашихъ. тые бо ва ^м суть покривала и вы тѣ ^м есте покривала. разумѣ бо Бѣ яко униваете/ дшѣамы вашыми вѣ постѣ, и милостивъ ва ^м будеть. смѣсите се тѣ ^м вѣ утѣшенїе. и ядите съ вечера и пиите, дондеже нощи чръное явит се бѣло ради дне. и паки испльните по ^е даже до вечера. и смѣсите се тѣ ^м вамъ честеще ^м вѣ поклоненїи, съ е ^е законъ Бжїи
2,191	And kill them wherever you confront them	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 19 – ОГНБ, 1/108, fol. 31: убивайте ихъ, и/деже аще сре ^{ше} те ^е имъ
2,223	Your women are a tillage for you, so come to your tillage whenever you like	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 372b: дѣлаи землю юже ти даль Бѣ и помети ю, и/ се твори сиицево

		Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 17 – ОГНБ, 1/108, fol. 31: жени ваше кровь ва ^м вьнидѣте въ кровы ваше ѿнуду же хотите, и сьнидѣте ^с дшѣамъ ваши ^м сьврѣ шыте, и прикоснѣте ^с жена ^м вашимъ ѿбоюду <i>Nikon Chronicle</i> , АМ 6494 (AD 990): дѣлаи землю, юже ти далъ Богъ, и памятію се твори
2,230	And if he divorces her, she will not be lawful for him until she marries a husband other than him, and if he divorces her, there is no sin upon them to remarry if they think that they can maintain Allah's bounds.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 372a: хотеи да поущаетъ женоу свою. аще же по поущении еѣ възвратитѣсе, да поиметь ю инъ. недостоино бо естъ поети еѣ аще не лежить съ друугымъ Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 18 – ОГНБ, 1/108, fol. 31: аще кто ѿпуститъ жену свою, да посагнет се другому, и сие аще въсхоше ^т ѿпусти вы ю мужъ еѣ, да възвратит се къ нем ^у . не-достоит же еи прѣж ^е да жене посагнути ^с и кому възвратити ^с къ нем ^у <i>Nikon Chronicle</i> , АМ 6494 (AD 990): хотѣи да пушаетъ жену свою. аще же по пущеніи възвратитѣся, да поиметь ю инъ. недостоино бо естъ пояти еѣ, аще не лежить съ другимъ
2,256	There is no compulsion in religion: rectitude has become distinct from error.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 20 – ОГНБ, 1/108, fol. 31': Да не понудите рече въ вѣру, яви бо се блгопріетное ѿ погрѣши тельнаго John Cantacuzene, <i>1st Oration against Muḥammad</i> , 12 – Cod. Slav. 34, fol. 129: въ законѣ Бжїи нѣ ^с нуж ^а
Surah 3 – <i>Family of Imran</i>		
3,7	'We believe in it; all of it is from our Lord'.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 13 – РНБ, Соф. 1323, fol. 456с: вѣруемъ тому все бо е ^с ѿ нашего Бгѣ
3,19	Indeed, with Allah religion is Islam, and those who were given the Book did not differ	John Cantacuzene, <i>2nd Oration against Muḥammad</i> , 10 – Cod. Slav. 34, fol. 136: никто же може ^т сѣсти се кромѣ ихже въ законѣ Ёзмаилѣтнѣ

	except after knowledge had come to them, out of envy among themselves. And whoever defies Allah's signs [should know that] Allah is swift at reckoning.	
3,42	And when the angels said, 'O Mary, Allah has chosen you and purified you, and He has chosen you above the world's women'.	<i>Dialog between a Christian and a Saracen</i> – РГБ, 304.I.201, fol. 264: пре ^а избралъ Бгъ Марію свою паче всакіа плоти женскіа, їсшелъ дхъ и слово Бжїе в нее. <i>Riccoldo of Monte di Croce, Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 458с: рекоша аггли бла ^ж нной Мрїи. w Мрїа Бгъ пре ^а ложи та па ^а вса жены
3,45	When the angels said, 'O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary'.	<i>Riccoldo of Monte di Croce, Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 458с-d: рекоша аггли w Мрїи блговѣствует ти Бжї. или възвѣщает ти слво сво ^е . има его Іс Хс снъ Мрїинъ
3,49	I will create for you out of clay the form of a bird, then I will breathe into it, and it will become a bird by Allah's leave. And I heal the blind and the leper and I revive the dead by Al- lah's leave.	Ritual of renunciation of Islam, 1 st transla- tion – РНБ, Солов. собр. 1056/1165, fol. 358: и еще мла ^а сии птицъ ѿ калу здаше. и дуновеніе творѧ на нѧ. и ѿлѣтаху. и творяше животнаѧ и слѣпыѧ исцѣлаѧ и мертвыѧ въскр ^с ѧѧ Ritual of renunciation of Islam, 2 nd transla- tion – MSPC, 222, fol. 362d: ии еще младъ сии пыще въ калѣ лѣпляше и доуноувъ на не творяше е живы. и слѣпыѧ ицѣляше, и мртвыѧ вставляше <i>Life of St. Constantine-Cyril</i> , 11 – РГБ, 173.I.19, fol. 380': мртвыѧ въскрѣшалъ, и всаку ясю цѣлилъ, силою великою <i>Nikon Chronicle</i> , АМ 6494 (AD 990): и еще младъ сии, птица въ калѣ лѣпляше, и дунувъ на нѧ, творяше я живы. слѣпыѧ исцѣляше, и мертвыѧ вставляше
3,59	Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust, then said to him, 'Be', and he was.	<i>Riccoldo of Monte di Croce, Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 459b: Іс се е ^с к Бгѹ я ^к же Адамъ егоже сѣз ^а ѿ земли. и ре ^с ему боу ^а и се

3,118	Do not take your confidants from others than yourselves	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 460a: не вѣровати никому же ра'вѣ оученіа нашего закона John Cantacuzene, 4 th Oration against <i>Muhammad</i> , 1 – Cod. Slav. 34, fol. 173': да ^{не} имете вѣры иному развѣ послѣдующему моему закону
3,135	and who forgives sins except Allah?	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 458c: единѣ Бѣ грѣхи оставлаетъ
Surah 4 – <i>Women</i>		
4,3	then marry [other] women that you like, two, three, or four.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 18 – ОГНБ, 1/108, fol. 31: узаконѡложи жени убо четири възиматы ком'ж'ѡ поса'ниц же ти суцу, или еликий ^х питаты можетъ
4,43	and you cannot find water, then make your ablution on clean ground and wipe a part of your faces and your hands.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 358': аще не обращетсѣ вода прїимъ персть тонку труть, руцѣ и лице Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 363b: аще не вбрѣтають готови воды, да приемлють прьсть дребноу и тою потирають лица своя и роуцѣ Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 12 – <i>lacuna</i> <i>Nikon Chronicle</i> , AM 6494 (AD 990): аще не обрѣтають готови воды, таковы обрѣтше персть добру и тою потирають лица своя и руцѣ
4,48	Indeed Allah does not forgive that any partner should be ascribed to Him.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 460b: не пощ'ать Бѣ аще кто ему дае ^т приwbѣщникъ
4,82	Do they not contemplate the Qur'ān? Had it been from [someone] other than Allah, they would have surely found much discrepancy in it.	John Cantacuzene, 1 st Oration against <i>Muhammad</i> , 12 – Cod. Slav. 34, fol. 130: аще не би ѿ Ба Корран, многа соупротивленіа обрѣтала се би убо въ немъ

4,153	The People of the Book ask you to bring down for them a Book from the sky. Certainly they asked Moses for [something] greater than that, for they said, ‘Show us Allah visibly’, whereat a thunderbolt seized them for their wrongdoing.	Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 23 – ОГНБ, 1/108, fol. 27: просе^т тебѣ свойственнѣи писанїа сирѣчь иже Бѣгосланное твое писанїе приѣмшии, еже сънести на нѣ^х писанїе съ небесе, писанїе вто^{ро}е явѣ яко извѣствующее о и^{же} ѿ него догматисованныи^м, я^{ко} истинна и Бѣгосла^{на} на суть. таже прилагаеть о евреѣ^х, яко просише Мѣусе^{овы} болшаа сего, и рече^х покажи на^м Бѣявленно. и възе^т и^х бж^евное за неправ^дни^х, сирѣчь поразни^х, за бессловесное сїе прошенїе ихъ
4,157- 158	and for their saying, ‘We killed the Messiah, Jesus son of Mary, the apostle of Allah’ – though they did not kill him nor did they crucify him, but so it was made to appear to them. Indeed those who differ concern- ing him are surely in doubt about him: they do not have any knowl- edge of that beyond following conjectures, and certainly they did not kill him. Rather Allah raised him up toward Himself.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: и яко[!] Июдѣи безаконовавше възхо^лтѣше его распети, имше и распеше стѣнь его сам же Х^съ не распеть бысть ни оумрѣ. Бѣ[!] бо възетъ его къ себѣ на нбса Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 –РНБ, Соф. 1323, fol. 460d: не оумрѣ. но въз^ат его Бѣ[!] <i>Nikon Chronicle</i>, АМ 6494 (AD 990): и яко Июдѣи безаконовавше восхотѣша его рас- пяти, и емше и распяша стѣнь его. самъ же Христосъ не распять бысть, ни умре. Богъ[!] бо его взятъ къ себѣ на небеса
4,171	O People of the Book! Do not exceed the bounds in your religion, and do not attribute anything to Allah except the truth. The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast to- ward Mary and a spirit from Him.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: глѣть Х^са слово быти[!] Бжїе и дхъ его <i>Dialog between a Christian and a Saracen</i> – РГБ, 304.I.201, fol. 263: дхъ и слово Бжїе глѣтса Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 2 –РНБ, Соф. 1323, fol. 455b: не глѣте три Бгѣ. и ѿдавають ѿвѣтъ слову абїе глѣа, едїнь е[!] Бгѣ

	So have faith in Allah and His apostles, and do not say, '[God is] a trinity'. Relinquish [such a creed]! That is better for you. Allah is but the One God.	Riccoldo of Monte di Croce, 15, fol. 458b: не оупражняйте^е в законѣ нашемъ и не гліте в Бѣѣ кромѣ имѣти истинны яко Хс̅ Іс̅ снѣ е^е Мрїинѣ и ап̅лъ Бжїи, и слово Бжїе, егоже в неа положи дх̅мъ ст̅и^и (...) не ре^{те} три, яко Бѣ, Бѣ е^е единѣ Riccoldo of Monte di Croce, 15, fol. 458d: не речеши в Бѣѣ кромѣ истинны. яко Хс̅ Іс̅ Мрїинѣ посланникъ еже е^е Бжїи и слѣво Бжїе, егоже самъ положи в неи дх̅мъ ст̅мъ <i>Nikon Chronicle</i>, AM 6494 (AD 990): глаго- леть Христа Слово быти Божїе и духъ его John Cantacuzene, 3rd <i>Oration against</i> <i>Muḥammad</i>, 3 – Cod. Slav. 34, fol. 155^v: Хс̅ Іс̅ снѣ Марїинѣ, слово Бжїе е^е, и дша Бжїа е^е дыханїе Бжїе John Cantacuzene, 4th <i>Oration against</i> <i>Muḥammad</i>, 3 – Cod. Slav. 34, fol. 176: в единомысльник низѣ сирѣчь вѣрнїи, не гліте о Бѣѣ развѣ истины, яко Хс̅ Іс̅, снѣ е^е Марїинѣ, и ап̅лъ Бжїи, и слово Бжїе, еже въ неи положи дх̅омъ ст̅ымъ, се оубо Ба̅ именовавъ, и слово Бжїе, и дх̅ ст̅
Surah 5 – <i>The Table</i>		
5,6	and you cannot find water, then make tayammum with clean ground and wipe a part of your faces and your hands with it.	Ritual of renunciation of Islam, 1st transla- tion – РНБ, Солов. собр. 1056/1165, fol. 358^r: аще не обращетсѣ вода прїимъ персть тонку труть, руцѣ и лице Ritual of renunciation of Islam, 2nd trans- lation – MSPC, 222, fol. 363b: аще не вбрѣтають готови воды, да приемлють прсть дребноу и тою потирають лица своя и роуцѣ Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 12 – <i>lacuna</i> <i>Nikon Chronicle</i>, AM 6494 (AD 990): аще не обрѣтають готови воды, таковы обрѣт- ше персть добру и тою потирають лица своя и руцѣ

5,18	The Jews and the Christians say, 'We are Allah's children and His beloved ones'. Say, 'Then why does He punish you for your sins?' Rather you are humans from among His creatures.	John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 25 – Cod. Slav. 34, fol. 146': не быти хр ^с тіанѡмъ или евреймъ, снѡмъ или другѡмъ Бж ^и имъ. за еж ^е показовати се грѣхъ ради ихъ
5,46-47	And We followed them with Jesus son of Mary, to confirm that which was before him of the Torah, and We gave him the Evangel containing guidance and light, confirming what was before it of the Torah, and as guidance and advice for the Godwary. Let the people of the Evangel judge by what Allah has sent down in it.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 28: послахѡмъ послѣдователя симъ сѡмъ явѣ яко пр ^р окѡмъ, Ісѣ сѣна Маріина, въ еже истинна сѣтворити яже прѣж ^е его, яже закона, сѣнесше къ нему еугл ^і е, въ немже е ^с на ставленіе, свѣтъ и правда, по силѣ егоже прѣж ^е его закона, въ наставленіе и вѣщаніе, боещымъ се его. и въ еже судити своимъ еугл ^і ю. Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 459d: хвалѣть и ева ^г ліе въ немъ ре ^с естъ сп ^с ніе и наставленіе Riccoldo of Monte di Croce, 16, fol. 461a-b: повѣдахомъ путь чл ^к ѡмъ Іс ^с Х ^с мъ снѡмъ Мр ^и инымъ, и істиннь пр ^р к ^м ъ. и дахо ^м ему еугл ^і е въ немъ же е ^с наставленіе и свѣтъ и істинна явлена
5,51	Do not take the Jews and the Christians for allies: they are allies of each other. Any of you who allies with them is indeed one of them.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 20 – ОГНБ, 1/108, fol. 31': не бывайте заступници жидовѡмъ и хр ^с тіанѡмъ, аще бо кто заступаеъ и ^х ѡ ва ^с , такѡ выи ѡ ни ^х е ^с
5,68	'O People of the Book! You do not stand on anything until you observe the Torah and the Evangel and what was sent down to you from your Lord'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 20 – ОГНБ, 1/108, fol. 26: горе вамъ своиствни глѣ, ничтоже ва ^с е ^с дондеже послѣ ^с твуете закону и еугл ^і ю John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 1 – Cod. Slav. 34, fol. 134: книжное единомышленіе, никакоже всѣма е ^с , аще не испльне ^т еугл ^і е же и законъ

5,89	Allah shall not take you to task for what is frivolous in your oaths; but He shall take you to task for what you pledge in earnest. The atonement for it is to feed ten needy persons with the average food you give to your families, or their clothing, or the freeing of a slave. He who cannot afford [any of these] shall fast for three days.	John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 7 – Cod. Slav. 34, fol. 135^v: не вѣмѣняе^т Бѣ нашѣ прѣльсть клятвѣ. за прѣступленіе же се, доволн^о е^с десе^т убогы^х пища и одежа^а толицѣ^х, или въ мѣсто си^х единого роба избавленіе. а иже ѡ си^х не могы сѣтворити, трищи^а постит се таковы
5,110	O Jesus son of Mary, remember My blessing upon you and upon your mother, when I strengthened you with the Holy Spirit, so you would speak to the people in the cradle and in adulthood, and when I taught you the Book and wisdom, the Torah and the Evangel, [...] and you would heal the blind and the leper, with My leave.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 – РНБ, Соф. 1323, fol. 460c-d: о Х^сѣ, разсмотри како ти дахъ дхѣ стѣ, еже бесѣ^{до}вати еще въ младенствѣ лежащо ти. и наоучих та кнѣгу и м^рѣть, Моисѣиска^а закона и еѡ^гліа (...). Х^с слѣпыа просвѣти. прокаженыа оч^ити и м^ртвыа въскр^си John Cantacuzene, 4th <i>Oration against Muḥammad</i>, 3 – Cod. Slav. 34, fol. 176^v: Х^с слѣпыхъ просвѣти, прокаженные очисти, м^ртвы^х въскрѣси
5,114-115	Said Jesus son of Mary, ‘O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign from You, and provide for us; for You are the best of providers’. Allah said, ‘I will indeed send it down to you’.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 373a: глѣтъ же яко Х^сѣ оу Ба^а просиль есть трапезы и дасть се емоу. ибо Бѣ^а рече гла^а е моу, яко вдахъ тебѣ и твоимъ трапезоу нетлѣнну Nikon Chronicle, AM 6494 (AD 990): глаголетъ же яко Христось убо просиль трапезы, и дасться ему. ибо Богъ, рече, глагола ему, яко вдахъ тебѣ и твоимъ трапезу нетлѣнну

5,116	And when Allah will say, ‘O Jesus son of Mary! Was it you who said to the people, «Take me and my mother for gods besides Allah»?’. He will say, ‘Immaculate are You! It does not behoove me to say what I have no right to [say].	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: выпроси его Бѣ глѣ. ГѢ Исѣ, ты ли еси рекль снѣ есмь Бжїи и Бѣ. и ѿвѣща рече Исѣ. млѣтивъ ми Гїи мои ты вѣси яко не рекохъ. ниже стыжѣ^аоу се быти рабъ твои. нѣ члѣвци прѣстоупници написаше яко рекохъ слово се. Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 2 – ОГНБ, 1/108, fol. 25: выпроси Бѣ глѣ. ѿ Исѣ, ты рече слово се яко снѣ есмь Бжїи и Бѣ. и ѿвѣща Исѣ яко не рекохъ азъ. и стижѣ^ау се быти рабъ твои. ини члѣвци глѣю^атъ яко рекохъ словѣ се. Michael Syncellus, 1st translation – ГИМ, Син. 227, fol. 274: абие же Исѣоу прѣдѣстати. и ѿвѣщисѣ прѣдъ Бмѣ, яко не нарече себе снѣ Бжїи Michael Syncellus, 2nd translation – HAZU III с. 9, fol. 373b: по томъ же Исѣви прѣдѣстати рече и ѿмѣтати се прѣдъ Бмѣ, яко не наре^а се снѣ Бжїи George the Monk/Hamartolus, <i>Chronicle</i> – РГБ, 310.1289, fol. 316: абие же Исѣоу предстоати и ѿвѣщисѣ пре^а Бмѣ, яко не глахъ себе соуща снѣ Бжїи <i>Troitsky Chronograph</i>: абие же Исус престояти и отвѣщисѣ пред Богомъ, яко не глаголахъ себе сына Божия <i>Hellenic and Roman Chronicle</i> (2nd redac- tion) – РГБ, 228.162, fol. 342^р: абие же Исѣоу прѣдѣстоа^ати ѿвѣщисѣ прѣдъ Бгмѣ, яко не глахъ себе соуща снѣ Божїа <i>Rogozhsky Chronograph</i>: абие же Исѣоу пре^астоати и ѿвѣщисѣ пре^а Бмѣ, яко не глахъ себе снѣ Бжїа <i>Nikon Chronicle</i>, AM 6494 (AD 990): выпроси его Богъ, глаголя, о Исусе, или еси рекль сынъ есмь Божїи и Богъ. и отвѣщавъ Исусъ, рече, милостивъ ми Го- споди мои, ты вѣси, яко не рекохъ, ниже стыжуся быти рабъ твои. но чловѣци преступници написаша яко рекохъ слово се [...] потомъ же Исусови предстати, рече, и отмѣтатися предъ Богомъ, яко не наречеся сынъ Божїи <i>Illuminated Chronicle of Tsar Ivan the Terri- ble</i>: абие же Исѣоу пре^астоати ѿвѣщисѣ пре^а Бгѣм, яко не глахъ себе соуща снѣ Бжїа
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5,117	'Worship Allah, my Lord and your Lord'.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 1 –РНБ, Соф. 1323, fol. 454b: поклонитеса Бгѹ моему и Бгѹ вашему Гѹ моему и Гѹ вашему Riccoldo of Monte di Croce, 15, fol. 459c: поклонитеса Бѹ моему и Бгѹ вашему Гѹ моему и Гѹ вашему John Cantacuzene, 3 rd <i>Oration against Muḥammad</i> , 4 – Cod. Slav. 34, fol. 160': кланяйте се Бѹ моему и Бѹ вашему, и Гѹ моему и Гоѹ вашему
Surah 6 – <i>Cattle</i>		
6,142	and do not follow in Satan's footsteps.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 16 – ОГНБ, 1/108, fol. 33': и не съпослѣ ^а ствуи/те стопамъ Сатаны
Surah 7 – <i>The Elevations</i>		
7,158	'O mankind! I am the Apostle of Allah to you all, [of Him].	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 24 – ОГНБ, 1/108, fol. 27': горе члѣци азъ апо ^с ль есмь болѣи
7,178	Whoever Allah guides is rightly guided, and whomever He leads astray – it is they who are the losers.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 35: его ^ж наставляеть Бѣ, вни е ^с наставленіи, и и ^{же} прѣльщаеть, вни суть прѣльщаемы
7,188	'I have no control over any benefit for myself nor [over] any harm except what Allah may wish.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 35: не вбладаю дѣшею моею, въ полѣзу или врѣ ^а , развѣ еже хощеть Бѣ
Surah 8 – <i>The Spoils</i>		
8,7-8	But Allah desires to confirm the truth with His words, and to root out the faithless, 8 so that He may confirm the truth and bring falsehood to naught.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 16 –РНБ, Соф. 1323, fol. 461b: хощеть бо истинствовать истинну своимъ словомъ. и пресекаати начало ерети ^с ское. яко да истинна истинствуеть. и суету суетовати
Surah 9 – <i>Repentance</i>		
9,29	Fight those who do not have faith in Allah nor [believe] in the Last Day, nor forbid	John Cantacuzene, 1 st <i>Oration against Muḥammad</i> , 12 – Cod. Slav. 34, fol. 129: не повинующим се нашимъ ученіемъ, съмръ ^т да буде ^т томленіе, или дани даяти

	what Allah and His Apostle have forbidden, nor practise the true religion, from among those who were given the Book, until they pay the tribute out of hand, degraded.	
9,30	The Jews say, 'Ezra is the son of Allah', and the Christians say, 'Christ is the son of Allah'. That is an opinion that they mouth.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 35': глѣють Іудеи яко І҃риль ꙗко снъ бжїи. и глѣють хрїстіане яко хс ꙗко снъ бжїи. сїе ꙗко слово их устниих ^x
Surah 10 – <i>Jonah</i>		
10,41	you are absolved of what I do and I am absolved of what you do'.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 460a: вы свободни есте, ои ^ж азъ съдѣваю. и азъ ѿ них ^ж же вы John Cantacuzene, 4 th <i>Oration against Muḥammad</i> , 1 – Cod. Slav. 34, fol. 173': вы свободни есте ихже азъ дѣю. и азъ, ихже вы
10,94	So if you are in doubt about what We have sent down to you, ask those who read the Book [revealed] before you. The truth has certainly come to you from your Lord; so do not be among the skeptics.	John Cantacuzene, 1 st <i>Oration against Muḥammad</i> , 4 – Cod. Slav. 34, fol. 124': яко ѿ ихже вамъ ѿкрихомъ аще сумнитесе, выпросѣте ѿ ихже прѣжѣ мене книги прочытши ^x , и обрѣщете истину
Surah 13 – <i>Thunder</i>		
13,43	The faithless say, 'You have not been sent [by Allah]'. Say, 'Allah suffices as a witness between me and you, and he who possesses the knowledge of the Book'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 24 – ОГНБ, 1/108, fol. 32: глѣю ^t ѿмѣтающей се, нѣси ап ^o оль. доволенъ мнѣ Бгъ свѣ ^t ельство буде ^t , иже е ^c свѣдѣтель мнѣ убо, яко есмь ап ^o оль его, ва ^m же яко ѿступисте мене

Surah 15 – <i>Hijr</i>		
15,6-8	They said, ‘O you, to whom the Reminder has been sent down, you are indeed crazy. Why do you not bring us the angels should you be truthful?’. We do not send down the an- gels except with due reason, and then they will not be grant- ed any respite.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 25 – ОГНБ, 1/108, fol. 32: реку ^т тебѣ яко бѣснуеи се еси гл҃е, ѿ Ба ^т приеты сѣа, аще бо истиньнѣ би былѣ аггела убо съвель бы. вины же полагаеѣ еже нелѣпо быти съходиты аггелу, и рече яко су ^т нѣцѣи и ^х же ради сѣе възбраняе ^т се. и яко аггелу ^м съходяще ^м все съврши ^с , и какова бл҃го дѣ ^т чл҃кѣ ^м
15,9	Indeed We have sent down the Reminder, and indeed We will preserve it.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 13 –РНБ, Соф. 1323, fol. 456b: сътворихомъ възпомянїе и мы сѣе схранихомъ
15,16- 18	Certainly We have appointed houses in the sky and adorned them for the on- lookers, and We have guarded them from every outcast Satan, except someone who may eavesdrop, whereat there pursues him a manifest flame.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 26 – ОГНБ, 1/108, fol. 32: видител ^ь рече свѣздоустрѣляніа, вьнегда же и въсходи ^т Сатана слышати хоте яже на небси гл҃емаа
Surah 17 – <i>The Night Journey</i>		
17,1	Immaculate is He who carried His servant on a jour- ney by night from the Sacred Mosque to the Farthest Mosque whose environs We have bless- ed.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 14 –РНБ, Соф. 1323, fol. 456d: хвала сътворшему преити рабоу своему. въ едину ношѣ ѿ молбища Еларамъскаго еже е ^с домъ Мекисевъ, да ^ж до ^о долгаго молбища, еже е ^с домъ ст҃ѣи їер ^с лмъ, егоже бл҃гословихомъ John Cantacuzene, 4 th <i>Oration against Muhammad</i> , 1 – Cod. Slav. 34, fol. 168- 168 ^o : хвала сътворшому прѣити рабу своему въ едину ношѣ ѿ мольбнаго еже Еларам еже е ^с до ^м Макке, до далечаишаго мольбн ^а го еже е ^с домъ ст҃ѣи їер ^с лмъ егоже бл҃в ^и хо ^м

17,16-17	And when We desire to destroy a town We command its affluent ones [to obey Allah]. But they commit transgression in it, and so the word becomes due against it, and We destroy it utterly. How many generations We have destroyed since Noah!	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 28: егда хотѣхѡм погубы ^т селѡ, повеляваа ^{хѡм} стоещимъ въ нем, и блудѣху въ не ^м . и ѡправдо ^{ваа} ше ^с на ни ^х словѡ, погыбѣли и ^х явѣ яко, негоже ^с на ни ^х осуж ^е нїа. и раздѣляхѡм ^и и ^х раздѣленїемъ и многы и ^х погубляхомъ ѡ родѡвъ съ нѡемъ
17,40	Did your Lord prefer you for sons, and [Himself] adopt females from among the angels? Indeed you say a monstrous word!	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 9 – ОГНБ, 1/108, fol. 28': избра Гы ^л вамъ чеда. и въземъ ѡ аггелъ женьскыя, вы иже глѣ ^с те словеса велика, сирѣчь прослушаете Ба ^с нїи и ^м ѣты, паче же убо женьскыя ѡ аггелъ снѣхы да ^с снѡмъ члч ^с кымъ, ѡ ни ^х же сполини родише ^с
Surah 18 – <i>The Cave</i>		
18,86	When he reached the place where the sun sets, he found it setting in a muddy spring.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 13 – ОГНБ, 1/108, fol. 33: Слнце рече въ тѡплѣ вѡдѣ погружати ^с къ концу велчера, и измѣаему въсходиты и въссѣаваты
Surah 19 – <i>Mary</i>		
19,17	whereupon We sent to her Our Spirit.	<i>Life of St. Constantine-Cyril</i> , 6 – РГБ, 173.I.19, fol. 370': послахо ^м ду ^х нашъ къ двѣ и изво ^л ше да роди ^т
19,22-25	Thus she conceived him, then withdrew with him to a distant place. The birth pangs brought her to the trunk of a date palm. She said, 'I wish I had died before this and become a forgotten thing, beyond recall'. Thereupon he called her from below her [saying,] 'Do not grieve! Your Lord has made a spring to flow at your feet. Shake the trunk of the palm tree, freshly picked dates will drop upon you.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 13 – ОГНБ, 1/108, fol. 33: глѣт бо Мѡусеову и Аарѡнову сестру Марїамъ, при финїку раж ^л аты Ха ^ѡ ѡрицающуу се своее дѣше ради болѣзни. и Ха ^ѡ ѡ утробѣи провѣщаты, и повелѣты потрести финїкъ и снѣ ^л сти ѡ плѡдове его.

Surah 21 – <i>The Prophets</i>		
21,5	‘[They are] confused night-mares!’. ‘Rather he has fabricated it!’. ‘Rather he is a poet!’.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 14 – РНБ, Соф. 1323, fol. 457b: рѣша же ꙗ Моамее слышалъ еси сонѣа, собрасть еси хуленѣа
21,16	We did not create the sky and the earth and whatever is between them for play.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 457d: мы ре ^а съдѣтельствовахомъ нбо и землю, и яже посре ^а не бездѣлно
21,80-81	We taught him the making of coats of mail for you, to protect you from your [own] violence. Will you then be grateful? And for Solomon [We disposed] the tempestuous wind which blew by his command toward the land which We have blessed.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 13 – ОГНБ, 1/108, fol. 33: и вѣтро ^а на чельствоваты его [...] и брѣне желѣзніе ꙗ Давида глѣть прѣж ^е умислыти ^е
21,91	We breathed into her Our spirit.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 458b: вдохнух ^а на неа ꙗ сѣго дха John Cantacuzene, 4 th <i>Oration against Muḥammad</i> , 1 – Cod. Slav. 34, fol. 176: вѣдхнухомъ въ ню ꙗ дха сѣа
Surah 22 – <i>The Pilgrimage</i>		
22,5	We indeed created you from dust, then from a drop of [seminal] fluid, then from a clinging mass, then from a fleshy tissue, partly formed and partly unformed.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 358 ^а : съз ^а анъ бысть члѣкъ ꙗ персти, и камени, и пиавици и соживанѣа Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 363b: съз ^а анъ бы ^е члѣкъ ꙗ прѣсти и вѣтъ каме, и ꙗ пиавиць и ꙗ смѣшениа Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 15 – ОГНБ, 1/108, fol. 33 ^а : ꙗ пиавице члѣка бываты глѣть <i>Nikon Chronicle</i> , АМ 6494 (AD 990): челоуѣка же глаголетъ создана быти отъ персти, и отъ кала, и отъ пиавиць и отъ смѣшенѣа

Surah 23 – <i>The Faithful</i>		
23,91	Allah has not taken any offspring, neither is there any god besides Him, for then each god would take away what he created, and some of them would surely rise up against others.	John Cantacuzene, <i>3rd Oration against Muhammad</i> , 2 – Cod. Slav. 34, fol. 155: аше ли же и сѣа имѣал би Бѣ, и раз ^а ѣленїа убо были би посрѣ ^а ихъ
Surah 26 – <i>Poets</i>		
26,155-157	‘This is a she-camel; she shall drink and you shall drink on known days. Do not cause her any harm, for then you shall be seized by the punishment of a terrible day’. But they hamstrung her, whereupon they became regretful.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 372b: глѣтъ яко бѣше вельблоудица ѿ Ба и испиваше всю рѣкоу, и не мо жаше проходити скрозѣ двѣ го рѣ понеже вѣмѣшашеть се. люди еже бѣхоу рече на мѣстѣ то мъ, и единѣ оубо днѣ ти пияху воду, вельблоудица же дру гы днѣ. пиющи же воду крѣмля шеть ихъ млѣко дающи имъ въ воды мѣсто. Вѣсташе оубо лю дии вни лоукавии соуще и оу бише вельблоудицоу. родила же бѣ та малоу вельблоудицоу. ма тери же оубиенѣ бывши мала я възъпи къ Боу, и възеть ю Бѣ къ себѣ. Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 20 – ОГНБ, 1/108, fol. 26-26’: Баснословѣствова камилѣу бы ти нѣкаторуу, могущуу испиваты вѣсу мимоти чушуу рѣку. быти же сѣу прѣвелику и невѣмѣ щаему просрѣдѣ дво и ^х великыи ^х горѣ. люди еже бѣ ху на мѣстѣ рече онѣмъ, и единѣ убо днѣ вни испи вааху вѣду рѣкы, други же днѣ камилѣа вна испиваю [fol. 26’] щи же вѣду напаяше и ^х свое млѣко подавающи вѣ мѣсто вѣди. вѣста[...] ше же убо вни лукави су щену быше камилѣу. бѣше же сеи рож енїе малаа ка милица, еиже матери убиенѣ возупикъ Бу и пое ту къ себѣ

		<i>Nikon Chronicle</i>, AM 6494 (AD 990): глаголетъ яко бѣше вельблудица отъ Бога и испиваше всю рѣку и не можаше проходити сквозѣ двѣ горѣ, понеже не вмѣщашеся. людѣе же бяху, рече, на мѣстѣ томѣ, и единѣ убо день тѣи пїаху воду, вельблудица же другїи день. пїюща же воду, кормля ихъ млекоу, въ воды мѣсто. воставше убо людѣе они, лукави суще, и убиша велблудицу. родила же бѣ та велблудицу малу. матери же убѣенѣ бывши малаа възопи къ Богу, и взятъ ю Богъ къ себѣ
Surah 27 – <i>The Ant</i>		
27, 16-19	Solomon inherited from David, and he said, 'O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest ad- vantage'. [Once] Solomon's hosts were marched out for him, comprising jinn, humans, and birds, and they were held in check. When they came to the Valley of Ants, an ant said, 'O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware'. Whereat he smiled, amused at its words.	Euthymius Zigabenus, <i>Panoplia dogmat-ica</i>, 13 – ОГНБ, 1/108, fol. 33: Давида же и Соломѣна бѣсовѣ^м и птица^м присѣбѣдоваты, бѣси же съдѣиствники^м Соломѣну съпрѣбываты. и гу^мди нѣкые и вѣтро^м на^мчельствоваты его. и мравіамъ разумѣть таинств^а John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 13 – Cod. Slav. 34, fol. 139'- 140: Со^юмѣну велико аггѣско събравшу воинство и члѣкѣ и бесловесны^х живѣтны^х. и ѿшѣ^мши^м и обрѣтшимъ якоже нѣкую рѣку мухъ. рече му^{ха}, ѿ мухѣ, вы вѣидѣте въ жилища ваша да не погуби^т ва^с Соломѣ^н и воинство его. и муха по^смѣа се
Surah 31 – <i>Luqmān</i>		
31,29 = 35,13	and He has disposed the sun and the moon, each moving for a specified term.	Ritual of renunciation of Islam, 1st transla- tion – РНБ, Солов. собр. 1056/1165, fol. 357': о слнцѣ и о лунѣ, гл҃а аѣащеа быти

		Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b-c: в слнѣци и лоунѣ глѣ сима коньникама быти Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 14 – ОГНБ, 1/108, fol. 33': Слнце и луѣну яздещѣи ^x на коне ^x быти рече
Surah 33 – <i>The Confederates</i>		
33,56	Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner.	John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 24 – Cod. Slav. 34, fol. 143: Бѣ и агѣли его вину мѣет се о Мвамеѡу и о единомудръны ^x ему
Surah 34 – <i>Sheba</i>		
34,14	And when We decreed death for him, nothing apprised them of his death except a worm which gnawed away at his staff.	John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 14 – Cod. Slav. 34, fol. 140: чръвиу назнаменовшу Соломѡновоу съмръ ^t бѣсовѡ st
34,24	Indeed either we or you are rightly guided or in manifest error'.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 460c: не разумѣю оубо азъ аще вы прости есте
Surah 35 – <i>The Originator</i>		
35,1	All praise belongs to Allah, originator of the heavens and the earth, maker of the angels [His] mes- sengers.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 458c: Бѣ творитъ агѣлы дѣхы и наша апѣлы рекше посланнѣки
Surah 37 – <i>The Ranged Ones</i>		
37,1-5	By the [angels] ranged in ranks, by the ones who drive vigor- ously, by the ones who recite the re- minder: indeed your God is certainly One, the Lord of the heavens and the earth and whatever is between them, and the Lord of the easts.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>

Surah 38 – <i>Ṣād</i>		
38,73-74	Thereat the angels prostrated, all of them together, but not Iblis.	Ritual of renunciation of Islam, 1st translation – РНБ, Солов. собр. 1056/1165, fol. 358^r: яко егда създа бы члкъ инїи вси аг҃лы повелѣнїемъ Бжїимъ поклониша^c ему а еди дїавл^w не поклониса Ritual of renunciation of Islam, 2nd translation – MSPC, 222, fol. 363b–c: яко члвкоу съз^aаноу бывшю, инии оубо аг҃лы вси повелѣнїемъ Бжїемъ поклонише се емоу единъ же сотона не покори се поклонити се Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 – РНБ, Соф. 1323, fol. 457d: вси аг҃ти поклонїша^c Адаму, развѣ дїавола <i>Nikon Chronicle</i>, AM 6494 (AD 990): и яко чловѣку создану бывшу, инїи убо вси аг҃тели Божїи повелѣнїемъ Бжїимъ поклонишася ему, единъ же сатана не покориша поклонити се ему John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 19 – Cod. Slav. 34, fol. 141: аг҃ли суще бѣсове, и повелѣни бывш^c ѿ Ба поклонити се Адаму, не всхотѣше сътворити се якоже и вси аг҃ли поклонише^c тому. и сего раⁿ быше бѣсове
38,76	‘I am better than him’, he said. ‘You created me from fire and You created him from clay’.	John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 12 – Cod. Slav. 34, fol. 139: аг҃ли убо, ѿ огня съз^aани быше, члкъ же, ѿ прѣсти
Surah 42 – <i>Counsel</i>		
42,6	As for those who have taken guardians besides Him, Allah is watchful over them, and it is not your duty to watch over them.	John Cantacuzene, 1st <i>Oration against Muḥammad</i>, 12 – Cod. Slav. 34, fol. 130: приемлющимъ Ба иного развѣ Ба сего, не ти ли еси наказатель или тыщатель ни, елма се съблюде Бѣ себѣ
Surah 44 – <i>Smoke</i>		
44,38	We did not create the heavens and the earth and whatever is between them for play.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 – РНБ, Соф. 1323, fol. 457d: мы ре^a съдѣтельствовахомъ нбо и землю, и яже посреⁿ не бездѣлно

Surah 47 – <i>Muhammad</i>		
47,15	A description of the paradise promised to the Godwary: therein are streams of unstaling water, and streams of milk unchanging in flavour, and streams of wine delicious to the drinkers, and streams of purified honey.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 372с: три бо глѣте рѣкы въ раи вамъ потекоу тъ, водна и винна и млѣчна Michael Syncellus, 1st translation – ГИМ, Син. 227, fol. 274: трѣмъ же рече рѣкамъ быти въ раи. единою медоу, а другоую млѣка, а третиюю вина Michael Syncellus, 2nd translation – HAZU III с. 9, fol. 373с: трии же ре^и рѣкы боудоуть въ раи, едина медѣвна, и другая млѣчна, и третия виньна George the Monk/Намартолус, <i>Chronicle</i> – РГБ, 310.1289, fol. 316': соу^т же три рѣкы в раи, ре^и, едина медвенаа, едина молочна, етера винна Ritual of renunciation of Islam, 1st translation – РНБ, Солов. собр. 1056/1165, fol. 357': в немже глѣтъ дѣмъ быти рѣкамъ, ѿ воды немутны, и ѿ млека не измѣнающа сладости, и вину сладку и меду процѣжену Ritual of renunciation of Islam, 2nd translation – MSPC, 222, fol. 362а: въ немже быти глѣтъ четьремъ рѣкамъ едина воды чисты немоутещесе, другая млѣка неизмѣнающааго сладости своее третия вина сладка, четьрѣтая медоу цѣж^{на}ена Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 22 – ОГНБ, 1/108, fol. 26'-27: Раи глѣтъ четири рѣкы имѣты fol. 27] ѿ воды немут^ніе, и млѣка чистѣиша, и вина сла^{на}ка и меда съгущена <i>Troitsky Chronograph</i>: суть же и 3 рѣки в раи, 1. медвена, 2. молочна, 3. виньна <i>Hellenic and Roman Chronicle</i> (2nd redaction) – РГБ, 228.162, fol. 343: три рѣкы ре^и в раи. едина медвена, в. молочна, г.а винна а <i>Rogozhsky Chronograph</i>: соу^тъ* и три рѣкы въ раи, ре^и, едина медвенаа, едина млѣчна, едина винна <i>Russian Chronograph</i> (mid-sixteenth century redaction): в раи же четьремъ рекамъ быти глаголетъ. едина воды чисты немутящияся, другая млека неизменяема сладости своа, третья вина сладка, четьрѣтая медъ уцѣжен

		<i>Resurrection Chronicle</i>: въ раю суть три рѣкы, едина медвяна, едина молочна, едина виннаа <i>Nikon Chronicle</i>, AM 6494 (AD 990): глаголете три рѣки въ раи вамъ потекутъ, водна и винна и млечна [...] въ раи же четьремъ рѣкамъ глаголете, едина воды чисты и не мутящаяся, другая млека неизмѣняемаго сладости своя, третья вина сладка, четвертая медъ уцижень <i>Illuminated Chronicle of Tsar Ivan the Terrible</i>: соу^т же и три рѣкы рече в раи, едіна медвена, вѣ^а молочна, гѣ^а виннаа
Surah 51 – <i>The Scatterers</i>		
51,1-4	By the scattering [winds] that scatter [the clouds]; by the [rain] bearing [clouds] laden [with water]; by [the ships] which move gently [on the sea]; by [the angels] who dispense [livelihood] by [His] command.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 52 – <i>The Mount</i>		
52,1-6	By the Mount [Sinai], by the Book inscribed on an unrolled parchment; by the House greatly frequented; by the vault raised high, by the surging sea.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 53 – <i>The Star</i>		
53,1-7	By the star when it sets: your companion has neither gone astray, nor gone amiss. Nor does he speak out of [his own] desire: it is just a revelation that is revealed [to him], taught him by One of great powers, possessed of sound judgement. He settled, while he was on the highest horizon.	Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 26 – ОГНБ, 1/108, fol. 32': тако мы свѣзды заходимые, не прѣлсти^с дрѹгъ вашъ ниже безако^лва " ниже провѣща ѿ воле, нѣ^с ем^у развѣ ѿкрывеніа ѿкри^лвати, еже показа ему крѣпкыи въ силѣ невидимыи

Surah 56 – <i>The Imminent</i>		
56,20-21	and such fruits as they prefer and such flesh of fowls as they desire.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357': и маса ѣдуче птича ихже хотѣть, и ОВОЩЬ ВСАКЪ Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a: мяса ядоущемъ птицъ ихже въсхотеть и ввоице всякое <i>Nikon Chronicle</i> , AM 6494 (AD 990): мяса ядущимъ птицъ, ихже хотѣть, и овощѣ всякое
Surah 59 – <i>The Banishment</i>		
59,21	Had We sent down this Qur'ān upon a mountain, you would have surely seen it humbled [and] go to pieces with the fear of Allah. We draw such comparisons for mankind, so that they may reflect.	John Cantacuzene, <i>1st Oration against Muḥammad</i> , 9 – Cod. Slav. 34, fol. 127: аще послали быхомъ сїи Корран въ едину ѿ горъ, рассела би ѿ страха и еже къ нему бл҃го говѣнїа
Surah 61 – <i>Ranks</i>		
61,6	And when Jesus son of Mary said, 'O Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to give the good news of an apostle who will come after me, whose name is Ahmad'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 26 – ОГНБ, 1/108, fol. 32': Рече прѣроцѣствовавши Ісѣ сїна Марїина, ѿ себѣ рекша, азъ апоцл҃ь есмь Бж҃їи къ ва ^м , истинно творе яже прѣж ^е мене иже закона, и бл҃говѣствуе апоцла гредущаго по мнѣ, име ем҃ѣ Моамеѣ Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 1 – РНБ, Соф. 1323, fol. 455a: бл҃говѣствую вамъ апцла Бж҃їа прїити хотѣщаго по мнѣ. и има его Моамеѣ
Surah 68 – <i>The Pen</i>		
68,1	By the Pen and what they write.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 69 – <i>The Besieger</i>		
69,1-3	The Besieger! What is the Besieger? What will show you what is the Besieger?	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>

Surah 70 – <i>Lofty Stations</i>		
70,4	in a day whose span is fifty thousand years.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357': въ днь придущи и раздѣлаа въ 50 000 лѣт Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a: быти днь въ нѣже оуставляетъ петъдесетъ тисоуц лѣтъ <i>Russian Chronograph</i> (mid-sixteenth century redaction): 50 тысящ лѣтъ пребывати в раи <i>Nikon Chronicle</i> , AM 6494 (AD 990): и пятьдесять тысящ лѣтъ пребывати въ раи
Surah 77 – <i>The Emissaries</i>		
77,1-6	By the successive emissaries, by the raging hurricanes, by the sweeping spreaders, by the decisive separators, by the inspirers of remembrance, to excuse or to warn.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 79 – <i>The Wresters</i>		
79,1-6	By those [angels] who wrest [the soul] violently, by those who draw [it] out gently, by those who swim smoothly, by those who take the lead, racing, by those who direct the affairs [of creatures]: the day when the Quaker quakes.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 83 – <i>The Defrauders</i>		
83,25. 27-28	as they are served with a sealed wine, [...] and whose seasoning is from Tasnim, a spring where those brought near [to Allah] drink.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357': и вино приносящимъ, егоже черпаніе ѿ источника фезнима Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a-b: и винъ принъщемъ егоже чръпаніе ѿ источника нарицаемаго сѣнимъ <i>Nikon Chronicle</i> , AM 6494 (AD 990): и вино приносящи, его же черпаніе отъ источника нарицаемаго Сдѣнима

Surah 85 – <i>The Houses</i>		
85,1-3	By the sky with its houses, by the Promised Day, by the Witness and the Witnessed.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 86 – <i>The Nightly Visitor</i>		
86,1-3	By the sky, by the nightly visitor, (and what will show you what is the nightly visitor? It is the brilliant star).	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 89 – <i>The Dawn</i>		
89,1-4	By the Dawn, by the ten nights, by the Even and the Odd, by the night when it departs!	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 95 – <i>The Fig</i>		
95,1-3	By the fig and the olive, by Mount Sinai, by this secure town.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 100 – <i>The Chargers</i>		
100,1-4	By the snorting chargers, by the strikers of sparks [with their hoofs], by the raiders at dawn, raising therein a trail of dust.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 103 – <i>Time</i>		
103,1	By Time!	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – lacuna
Surah 108 – <i>Abundance</i>		
108,1-2	Indeed We have given you abundance. So pray to your Lord, and sacrifice [the sacrificial camel].	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 12 – ОГНБ, 1/108, fol. 33: мы дадох ^м тебѣ язѣвца, и помоли се къ Бѣ свое ^м и заколи
Surah 109 – <i>The Faithless</i>		
109,6	To you your religion, and to me my religion’.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 460a: намѣ нашѣ законѣ, и вамѣ вашѣ Riccoldo of Monte di Croce, 16, fol. 463a: мнѣ вѣра моя и вамѣ ваша

		John Cantacuzene, 4 th <i>Oration against Muhammad</i> , 1 – Cod. Slav. 34, fol. 173': мнѣ мой зако ^и , и вамъ вашъ
Surah 112 – <i>Monotheism</i>		
112,1-4	Say, 'He is Allah, the One. Allah is the All-embracing. He neither begat, nor was be- gotten, nor has He any equal'.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: Глѣть единого Ба ^и творца бы ^и ти всемоу, ни рож ^е на же, ни ^и родивша Ritual of renunciation of Islam, 1 st transla- tion – РНБ, Солов. собр. 1056/1165, fol. 358': то и е Бѣ ^и единъ Бѣ ^и сдракыи не роди ни родисѧ ни бы ^и подѡбе ^и ему кто Ritual of renunciation of Islam, 2 nd transla- tion – MSPC, 222, fol. 363с: ть е ^и Бѣ ^и единъ Бѣ ^и всьсыкованъ. не роди ниже роди се. ни бы ^и же по ^и бнь емоу кто <i>Nikon Chronicle</i> , АМ 6494 (AD 990): гла- голет единаго Бога творца быти всему, ни рождену же, ни родивша
Surah 113 – <i>Daybreak</i>		
113,1-5	'I seek the protection of the Lord of the daybreak from the evil of what He has created, and from the evil of the dark night when it settles, and from the evil of the witch- es who blow on knots, and from the evil of the envi- ous one when he envies'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 27 – ОГНБ, 1/108, fol. 32': аще пощеж ^и у въ Га ^и его ^и * ради мычтаніа по ѡреченіу сзда, и по ѡреченіу свѣздо ^и трѣ ^и [...] егда протесаеть, и по ѡреченіу въ грѣдини ^и и по ѡреченіу завидецаго
Surah 114 – <i>Humans</i>		
114,1-6	'I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and hu- mans'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 27 – ОГНБ, 1/108, fol. 34: аще пощеж ^и у въ Га ^и члчскаго, црѧ члѣк ^и мъ, Бѣ ^и члѣк ^и мъ по ѡреченіу ^и шпытаніа бѣсовьскаго егоже шъпще ^и во срѣца члѣк ^и мъ ѡ бѣсовѣ ^и и члѣк ^и

Abbreviations

BnF	Bibliothèque nationale de France (Paris)
HAZU	<i>Hrvatska akademija znanosti i umjetnosti (Zagreb)</i>
MSPC	Muzej Stare pravoslavne crkve (Sarajevo)
ÖN	Österreichische Nationalbibliothek (Vienna)
ГИМ	Государственный исторический музей (Moscow)
ОГНБ	Одеська національна наукова бібліотека (Odessa)
РГБ	Российская государственная библиотека (Moscow)
РНБ	Российская национальная библиотека (St. Petersburg)

The *Qur'ān* in Medieval Slavic Writings. Fragmentary Translations and Transmission Traces

(summary)

The *Qur'ān* was never translated into Church Slavic in its entirety; still, in the writings of some mediaeval Christian authors (Byzantine and Latin) quite extensive quotations and borrowings from it can be found. Many of these texts were transmitted in the *Slavia Orthodoxa* area. The aim of this article is to present the Church Slavic literary sources which contain quotations from the *Qur'ān*. The analysis covers Slavic translations of Byzantine and Latin authors as well as original texts of Slavic provenance. The main conclusion of the research is that only ca. 2% of the text of the *Qur'ān* has been preserved in the Church Slavic material.

Keywords: *Qur'ān*; Church Slavic; religious polemic; translations; Medieval Slavic literatures

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MSPC, 222	<i>Kormchaia Book</i> , 14 th century
ÖN, Cod. Slav. 34	<i>miscellanea</i> manuscript, 15 th century
ГИМ, Син. 182	<i>Great Lectionary Menaion</i> , 16 th century
ГИМ, Син. 227	<i>Kormchaia Book</i> , 12 th century
ГИМ, Син. 996	<i>Great Lectionary Menaion</i> , 16 th century
ОГНБ, 1/108	<i>miscellanea</i> manuscript, 15 th century
РГБ, 173.I.19	<i>miscellanea</i> manuscript, 15 th century

РГБ, 173.I.195.2 [178.I.8656]	chronicle, 16 th century
РГБ, 228.162	chronicle, 1485
РГБ, 304.I.201	<i>miscellanea</i> manuscript, 17 th century
РГБ, 304.I.730	<i>Palaea Interpretata</i> , 16 th century
РГБ, 310.1289	chronicle, 15 th /16 th century
РНБ, Ф.п.II,1	<i>Kormchaia Book</i> , 1284
РНБ, Q.I.264	<i>miscellanea</i> manuscript, 17 th century
РНБ, Солов. 1056/1165	<i>Kormchaia Book</i> , 15 th century
РНБ, Соф. 1323	<i>Great Lectionary Menaion</i> , 16 th century

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