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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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² This article has been written under the research project financed by the National Science Centre (Poland). Decision number: DEC-2016/23/B/HS3/01891 (*Muhammad and the Origin of Islam – Stereotypes, Knowledge and Notions in the Byzantine-Russian Culture*) and the research project financed by the National Science Centre, decision number: DEC-2017/26/M/HS2/00335 (*Orthodox Slavic Polemical Writings in the Middle Ages*). The Polish version of the preliminary remarks: Z.A. Brzozowska, *Koran w piśmiennictwie cerkiewnosłowiańskim? Fragmenty tłumaczeń i ślady recepcji (uwagi wstępne)*, in: *Contributions to the 22nd Annual Scientific Conference of the Association of Slavists (Polyslav)*, ed. E. Gutiérrez Rubio – D. Kruk – I. Pálosi, T. Speed – Z. Týrová – D. Vashchenko – A. Wysocka, Wiesbaden 2020, p. 46-56. The paragraph about Byzantine translation of the *Qur'ān* and its reminiscences in Church Slavic literature has been already published, expanded by additional source material, as a separate article: Z.A. Brzozowska, *A Translation of a Translation: the Byzantine Greek Version of the Quran in Church Slavic Writings (a Ritual of Renunciation of Islam and the Panoplia dogmatica by Euthymios Zigabenos)*, in: *New Trends in Slavic Studies 2*, ed. S.J. Suárez Cuadros – E.J. Vercher García – B. Barros García – P. Marynenko – E.F. Quero Gervilla, Moskva 2021, p. 874-879.

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 muzulmańscy. 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, *Vizantijcy i Koran* 2011, in: http://halkidon2006.orthodoxy.ru/do/bogoslovie_1/962_Vizantijcy_i_Koran.htm (accessed: 15.03.2022); Ch. Simelidis, *The Byzantine Understanding of the Qur'anic Term 'al-Ṣamad' and the Greek Translation of the Qur'an*, "Speculum" 86 (2011) p. 888-900.

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

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-Fātihah/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 fourteenth 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. Weiber, 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. РГБ, 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, *Muhammad*, 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 Qurra²⁸. 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 Courier 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 Менаѳон (Великие Четъи-Минеи)* by the Metropolitan Macarius (Начало сеи книзѣ изложено бы^с ѿ латынѣна Риклада. сущу ему бывшу в чину оучителя по закону саракинъскому – РНБ, Соф. 1323, fol. 453а-464а; 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* (РГБ, 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 въскрѣшалъ, и всаку ясю цѣлилъ, силою 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 blasphemii 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"rzava prez srednite vekove*, v. 1/2, Sofija 1927, p. 267-268.

³⁷ I. Dujčev, *Eshche o slavjano-bolgarskich drevnostjach IX v.*, “Byzantinoslavi-ca” 12 (1951) p. 90.

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

³⁹ V. Gjuzelev, *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 Muḥammad 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 хулѣи 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.И,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 рахман 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: AAeesa ibnu Maryama rasoolu Allahu wakalimatuhu alqaha ila Maryama waroohun minhu faami- noo biAllahi	Surah 4,171: The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him.
хуво мугоу лези. ла лаїлага. ильла гуа. алиму ⁴¹ . гайби. вашагадिति. хоуа раману. 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. Альмоутаканъбироу	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-conservator, 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 Chronicle* 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'ān*ic 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 са несытно пре ^т Бгомъ зане Бъ ре ^т не срамляитеса Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b: смѣшающесе несытно прѣ ^т Бмъ понеже Бъ ре ^т не срамляетсе <i>Nikon Chronicle</i> , AM 6494 (AD 990): смѣшающесе несытно предъ Богомъ, понеже Богъ, рече, не срамляется
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 поклонитиса 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 хр ^с тіане, 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 Ёсоу снѣ Мрѣину творити чудеса, и диве саявлена. и съврѣшихо ^м его дхмъ 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 ^т да будуть и быша
2,158	Indeed Safa and Marwah are among Allah's sacraments.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 357 ^т : Цаѡа и Маруа. ихже ѿ ч ^т ныхъ быти бжїихъ силъ Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b: Тзафа и Мароува, ихже ѿ ч ^т ныхъ бжїихъ 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> , AM 6494 (AD 990): Тызафа и Марува, ихже отъ честныхъ и Божіихъ 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 съпослѣствуи ^{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': довлеть ва ^м ноць поста вѣ смѣшеніе жень ваши ^{хъ} . тые бо ва ^м суть покривала и вы тѣ ^м есте покривала. разумѣ бо Бѣ яко униваетъ дшѣамы вашыми вѣ постѣ, и милостивъ ва ^м будетъ. смѣсите се тѣ ^м вѣ утѣшеніе. 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 поклоненіи, съ е ^с 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 ^{стне} те ^с 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 сицево

		Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 17 – ОГНБ, 1/108, fol. 31: жени ваше кровь ва ^м вьнидѣте въ кровы ваше в̄нуду же хочете, и сьнидѣте ^с дшѣамъ ваши ^м сьврѣшыте, и прикоснѣте ^с жена ^м вашимъ вбоюду <i>Nikon Chronicle</i> , АМ 6494 (AD 990): дѣлаи землю, юже ти даль 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: хотей да поущаетъ женоу ^с свою. аще же по поущении ее ^с възвратитъсе, да поиметь ю ^с инь. недостоино бо есть поети ^с ее аще не лежить сь друогымъ Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 18 – ОГНБ, 1/108, fol. 31: аще кто в̄пуститъ жену свою, да ^с посагнет се другому, и сиче аще вьсхоше ^с в̄пусти выю мужь ее, да възвратит се къ нем ^у . недостоит же ей ^с прѣж ^е да жене посагнути ^с и кому възвратити ^с къ нем ^у <i>Nikon Chronicle</i> , АМ 6494 (AD 990): хотия да пущаетъ жену свою. аще же по пущеніи възвратится, да поиметь ю инь. недостоино бо есть пояти ея, аще не лежить сь 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 ^с рече вь вѣру, яви бо се блгоприетное в̄ погрѣши ^т елнаго John Cantacuzene, <i>1st Oration against Muhammad</i> , 12 – Cod. Slav. 34, fol. 129: вь 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 в̄ нашего Бг̄а
3,19	Indeed, with Allah religion is Islam, and those who were given the Book did not differ	John Cantacuzene, <i>2nd Oration against Muhammad</i> , 10 – Cod. Slav. 34, fol. 136: никто же може ^с сѣсти се кромѣ ихже вь законѣ Ёзмаилѣтѣнь

	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, 304.1.201, fol. 264: пре ^а избралъ Бгъ Марію свою паче всакіа плоти женьскіа, їшелъ дхъ и слово Бжїе в нее. <i>Riccoldo of Monte di Croce, Contra legem Sarracenorum</i> , 15 –РНБ, Соф. 1323, fol. 458c: рекоша аггли бла ^а 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. 458c-d: рекоша аггли w Мрїи блговѣствует ти Бъ. 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 Allah's leave.	Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 358: и еще младъ сѣи птицъ w калу здаше. и дуновение творѣ на на. и влѣтаху. и творѣше животнаа и слѣпыа исцѣлаа и мертвыа въскр ^а а Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362d: ии еще младъ сѣи птыце въ калѣ лѣпляше и доуноувъ на не творѣше е живы. и слѣпые ицѣляше, и мртвыи вставляше <i>Life of St. Constantine-Cyril</i> , 11 – РГБ, 173.1.19, fol. 380': мртвыа въскрѣшалъ, и всаку ясю цѣлилъ, силою великою <i>Nikon Chronicle</i> , АМ 6494 (AD 990): и еще младъ сѣи, птица въ калѣ лѣпляше, и дунувъ на ня, творѣше я живы. слѣпыа исцѣляше, и мертвыа 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 ^е к Бгѹ я ^а же Адамъ егоже съз ^а а w земла. и ре ^а 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 никомуже ра ³ вѣ оученїа нашаго закона John Cantacuzene, 4 th Oration against <i>Muhammad</i> , 1 – Cod. Slav. 34, fol. 173': да ^{не} имете вѣры иному развѣ послѣдующоу 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 грѣхѣ оставлаеть
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: узаконоположи жени убо четири възиматы ком ^у ж ^а о поса ^н ниц же ти сушу, или еликыи ^х питаты можеть
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 прїимѣ 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 ^а ть Бѣ аще кто ему дае ^т приубѣщникъ
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 соупротивленїа обрѣтала се би убо въ немѣ

4,153	<p>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.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 23 – ОГНБ, 1/108, fol. 27: просе^т тебѣ свойственнїи писанїа сирѣчь иже Бѣгосланное твое писанїе приѣмши, еже сънести на нѣ^х писанїе съ небесе, писанїе вто ро^е явѣ яко извѣствующее о и^хже ѿ него догматисо ванный^м, я^{ко} истинна и Бѣгосла^{на} на суть. таже прилагаеть о евреѣ^х, яко просише Мѣусе^{овы} болшаа сего, и рекоше покажи на^м Бѣ явленно. и възе^т и^х бж^евное за неправ дни^х, сирѣчь поразни^х, за бессловесное сїе прошенїе ихъ</p>
4,157-158	<p>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 concerning him are surely in doubt about him: they do not have any knowledge of that beyond following conjectures, and certainly they did not kill him. Rather Allah raised him up toward Himself.</p>	<p>John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: и яко! Июдѣи безаконовавше възхо тѣше его распети, имше и распеше стѣнь его сам же Х^съ не распеть бысть ни оумрѣ. Бѣ бо възетъ его к себѣ на нбса Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 –РНБ, Соф. 1323, fol. 460d: не оумрѣ. но взл^т его Бѣ <i>Nikon Chronicle</i>, АМ 6494 (AD 990): и яко Июдѣи безаконовавше възхотѣша его распяти, и емше и распяша стѣнь его. самъ же Христосъ не распять бысть, ни умре. Богъ бо его взятъ къ себѣ на небеса</p>
4,171	<p>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 toward Mary and a spirit from Him.</p>	<p>John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: глѣтъ 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 глїте три Бгы. и ѿдавають ѿвѣтъ слову абїе глѣа, едїнъ е^с Бгъ</p>

	<p>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.</p>	<p>Riccoldo of Monte di Croce, 15, fol. 458b: не оупражнѣте в законѣ нашемъ и не глѣте в Бѣѣ кромѣ имѣти истинны яко Хс̄ Іс̄ сн̄ е^c Мр̄инь и ап̄ль Бж̄їи, и слово Бж̄їе, егоже в неа положи дх̄мъ ст̄ыи^m (...) не ре^{те} три, яко Бѣ, Бѣ е^c единь Riccoldo of Monte di Croce, 15, fol. 458d: не речеши в Бѣѣ кромѣ истинны. яко Хс̄ Іс̄ Мр̄инь посланникъ еже е^c Бж̄їи и сл̄во Бж̄їе, егоже самъ положи в неї дх̄мъ ст̄мь <i>Nikon Chronicle</i>, AM 6494 (AD 990): глаголетъ Христа Слово быти Божїе и духъ его John Cantacuzene, 3rd <i>Oration against Muhammad</i>, 3 – Cod. Slav. 34, fol. 155^v: Хс̄ Іс̄ сн̄ Мар̄инь, слово Бж̄їе е^c, и дша Бж̄їа е^c дыханїе Бж̄їе John Cantacuzene, 4th <i>Oration against Muhammad</i>, 3 – Cod. Slav. 34, fol. 176: в единомысльник низѣ сирѣчь вѣрнїи, не глѣте о Бѣѣ развѣ истины, яко Хс̄ Іс̄ сн̄ е^c Мар̄инь, и ап̄ль Бж̄їи, и слово Бж̄їе, еже въ неї положи дх̄омъ ст̄ымь, се оубо Ба̄ именовавъ, и слово Бж̄їе, и дх̄ ст̄</p>
Surah 5 – <i>The Table</i>		
5,6	<p>and you cannot find water, then make tayammum with clean ground and wipe a part of your faces and your hands with it.</p>	<p>Ritual of renunciation of Islam, 1st translation – РНБ, Солов. собр. 1056/1165, fol. 358^v: аще не обратѣса вода прїимъ перьсть тонку тругъ, руцѣ и лице Ritual of renunciation of Islam, 2nd 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 перьсть добру и тою потирають лица своя и руцѣ</p>

5,18	<p>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.</p>	<p>John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 25 – Cod. Slav. 34, fol. 146’: не быти хр^стіанѡмъ или евревѡмъ, снѡмъ или другѡмъ Бж^иимъ. за еж^е показовати се грѣхъ ради ихъ</p>
5,46-47	<p>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 Godway. Let the people of the Evangel judge by what Allah has sent down in it.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 9 – ОГНБ, 1/108, fol. 28: послахѡмъ послѣдователя симъ всѣмъ явѣ яко пр^рокѡмъ, Іс^а с^на Маріина, въ еже истинна сътворити яже прѣж^е его, яже закона, сънесше къ нему еугліе, въ немже е^с на ставленіе, свѣтъ и правда, по силѣ егоже прѣ ж^е его закона, въ наставленіе и вбѣщаніе, боещимъ се его. и въ еже судити своимъ еу^ліу. Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 – РНБ, Соф. 1323, fol. 459d: хвалѣть и ева^гліе в немъ ре^н е^сть сп^сн^іе и наставленіе Riccoldo of Monte di Croce, 16, fol. 461a-b: повѣдахомъ путь чл^кѡмъ Іс^хс^мь с^нѡмъ Мр^иинымъ, и истиннъ пр^рк^мь. и дахо^м ему еу^ліе в немъ же е^с наставленіе и свѣтъ и истинна явлена</p>
5,51	<p>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.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 20 – ОГНБ, 1/108, fol. 31’: не бывайте заступници жидовѡмъ и хр^стіано^м, аще бо кто заступаеть и^х ѡ ва^с, такѡ выи ѡ ни^х е^с</p>
5,68	<p>‘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’.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 20 – ОГНБ, 1/108, fol. 26: горе вамъ свойствни глѣ, ничтоже ва^м е^с дондеже послѣ^ствуете закону и еу^ліу John Cantacuzene, 2nd <i>Oration against Muḥammad</i>, 1 – Cod. Slav. 34, fol. 134: книжное единомышленіе, никакоже въсма е^с, аще не испльне^с еу^ліе же и законъ</p>

5,89	<p>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.</p>	<p>John Cantacuzene, 2nd <i>Oration against Muhammad</i>, 7 – Cod. Slav. 34, fol. 135^v: не вѣмѣняе^т Бѣ нашъ прѣльсть клятвѣ. за прѣступленіе же се, доволн^о е^с десе^т убогы^х пища и одеж^а толицѣ^х, или въ мѣсто си^х единого роба избавленіе. а иже вѣ си^х не могы сѣтворити, трищи ^{на} постит се таковы</p>
5,110	<p>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.</p>	<p>Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i>, 15 –РНБ, Соф. 1323, fol. 460c-d: о Х^сѣ, размотри како ти дахъ дхѣ стѣ, еже бесѣ^довати еше въ младенствѣ лежащо ти. и наоучих та кнѣгу и м^рѣть, Моувѣиска^т закона и евр^ліа (...). Х^с слѣпны просвѣти. прокаженны оч^{ст}и и м^ртвыа въскр^си John Cantacuzene, 4th <i>Oration against Muhammad</i>, 3 – Cod. Slav. 34, fol. 176^v: Х^с слѣпныхъ просвѣти, прокаженные очисти, м^ртвы^х въскрѣси</p>
5,114-115	<p>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’.</p>	<p>John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 373a: глѣть же яко Х^сѣ! оу Б^а просиль естѣ трапезы и! дасть се емоу. ибо Бѣ рече гла емоу, яко вдахъ тебѣ и твоимъ! трапезоу нетлѣннуоу <i>Nikon Chronicle</i>, 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</p>

5,116	<p>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].</p>	<p>John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: въпроси его Бѣ глѣ. ГѠ Исѣ, ты ли еси рекль снѣ есмь Бжїи и Бѣ. и ѡвѣща рече Исѣ. млѣтивъ ми Гїи мои ты вѣси яко не рекохъ. ниже стѣжъ^аоу се быти рабъ твои. нѣ члѣвци прѣстоупници написаше яко рекохъ слово се.</p> <p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 2 – ОГНБ, 1/108, fol. 25: въпроси Бѣ глѣ. ѡ Исѣ, ты рече слово се яко снѣ есмь Бжїи и Бѣ. и ѡвѣща Исѣ яко не рекохъ азъ. и стѣжъ^ау се быти рабъ твои. ини члѣвци глѣють яко рекохъ слову се.</p> <p>Michael Syncellus, 1st translation – ГИМ, Син. 227, fol. 274: абие же Исѣоу прѣдѣстати. и ѡврѣщисѣ прѣдъ Бмѣ, яко не нарече себе снѣ Бжїи</p> <p>Michael Syncellus, 2nd translation – HAZU III с. 9, fol. 373b: по том же Исѣви прѣдѣстати рече и ѡмѣтати се прѣдъ Бмѣ, яко не наре^а се снѣ Бжїи</p> <p>George the Monk/Hamartolus, <i>Chronicle</i> – РГБ, 310.1289, fol. 316: абие же Исѣоу предстоати и ѡврещисѣ пре^а Бмѣ, яко не глахъ себе соуща снѣ Бжїи</p> <p><i>Troitsky Chronograph</i>: абие же Исус престоати и отврещисѣ пред Богомъ, яко не глаголахъ себе сына Божия</p> <p><i>Hellenic and Roman Chronicle</i> (2nd redaction) – РГБ, 228.162, fol. 342^o: абие же Исѣоу прѣдѣсто ати ѡврещисѣ прѣдъ Бгѣмъ, яко не глахъ себе соуща Снѣ Божїи</p> <p><i>Rogozhsky Chronograph</i>: абие же Исѣоу пре^астоати и ѡврѣщисѣ пре^а Бмѣ, яко не глахъ себе снѣ Бжїи</p> <p><i>Nikon Chronicle</i>, AM 6494 (AD 990): въпроси его Богъ, глаголя, о Исусе, или еси рекль сынъ есмь Божїи и Богъ. и отвѣщавъ Исусъ, рече, милостивъ ми Господи мои, ты вѣси, яко не рекохъ, ниже стѣжуся быти рабъ твои. но чловѣци преступници написаша яко рекохъ слово се [...] потомъ же Исусови предстати, рече, и отмѣтатися предъ Богомъ, яко не наречеса сынъ Божїи</p> <p><i>Illuminated Chronicle of Tsar Ivan the Terrible</i>: абие же Исѣоу пре^астоати ѡврещи^а пре^а Бгѣмъ, яко не глахъ себе соуща снѣ Бжїи</p>
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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: поклонѣтесѧ Бг҃у моему и Бг҃у вашему Г҃у моему и Г҃у вашему Riccoldo of Monte di Croce, 15, fol. 459c: поклонитесѧ Бу моему и Бг҃у вашему Г҃у моему и Г҃у вашему John Cantacuzene, 3 rd <i>Oration against Muhammad</i> , 4 – Cod. Slav. 34, fol. 160 ^r : кланяйте се Бу моему и Бу вашему, и Г҃у моему и Гоу҃ 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 ^r : 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 ^r : горе чл҃ци азъ апо ^л ь есмь бол҃жїи
7,178	Whomever 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: егѡ ^ж ! наставляеть Бѣ, внѣ е ^с наставленїи, и и ^ж 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 ползѣ 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 кое. 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 Muhammad</i> , 12 – Cod. Slav. 34, fol. 129: не повинующим се нашимъ ученїемъ, съмръ ^т да буде ^т томленїе, или дани даяти

	<p>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.</p>	
9,30	<p>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.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 9 – ОГНБ, 1/108, fol. 35’: глїють Іудеи яко Грїль іє^с снъ бжїи. и глїють хрїстіане яко хс іє^с снъ бжїи. сіє іє^с слово и^х устнии^х</p>
Surah 10 – <i>Jonah</i>		
10,41	<p>you are absolved of what I do and I am absolved of what you do’.</p>	<p>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 ни^х же вы John Cantacuzene, 4th <i>Oration against Muḥammad</i>, 1 – Cod. Slav. 34, fol. 173’: вы свободни есте ихже азъ дѣю. и азъ, ихже вы</p>
10,94	<p>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.</p>	<p>John Cantacuzene, 1st <i>Oration against Muḥammad</i>, 4 – Cod. Slav. 34, fol. 124’: яко ѡ ихже вамъ ѿкрихомъ аще сумнитесе, вѣпросѣте ѿ ихже прѣж^ѣ мене книги прочѣтши^х, и обрѣщете истину</p>
Surah 13 – <i>Thunder</i>		
13,43	<p>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’.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 24 – ОГНБ, 1/108, fol. 32: глїю^т ѿмѣтающеи се, нѣси ап^соль. доволенъ мнѣ Бъ зъ свѣ^дтельство буде^т, иже е^с свѣдѣтель мнѣ убо, яко есмь ап^соль его, ва^м же яко ѿступисте мене</p>

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 глѣ, ѿ Ба ^а приеты сѣа, аще бо истиньнѣ би былѣ аггела убо съвель бы. вины же полагаеть еже нелѣпо быти съходиты аггелу, и рече яко су ^т нѣщѣи и ^х же ради сѣе възбраняет ^с се. и яко аггелом ^м съходеще ^м вѣсе съврши ^с , и какова бл҃го дѣ ^т чл҃к ^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 съхранихомъ
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 ^с рече свѣздострѣляніа, вьнегда же и въсходи ^т Сатана слышати хоте яже на небси глѣмаа
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 рабу своему. въ едину ношь ѿ молбища Еларамьскаго еже е ^с домъ Мекисевъ, да ^ж до ^о долнаго молбища, еже е ^с домъ ст҃ѣи їер ^с лмъ, егоже бл҃гословихомъ John Cantacuzene, <i>4th Oration against Muhammad</i> , 1 – Cod. Slav. 34, fol. 168- 168 ^o : хвала сътворшому прѣити рабу своему въ едину ношь 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 ^{ихо} ^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 погубыѣ селѡ, повеляваахѡм стоещимъ въ нем, и блудѣхѡ въ не ^м . и въправдо ^{ва} аше ^с на ни ^х словѡ, погыбѣли и ^х явѣ яко, негоже на ни ^х осуж ^н еніа. и раздѣляхѡм и ^х раздѣленіемъ 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 аггель женьскыє, вы иже глѣ ^т те словеса велика, сирѣчь прослушаете Ба ^с нїи и ^м ѣты, паче же убо женьскыє ѡ аггель снѣхы да ^т снѡмъ члч ^к 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 вечера, и измѡваему въсходиты и въссѡваты
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 изволше 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 ^н аты Ха ^л ѡрицающуу се своее дше ради болѣзни. и Ха ^л ѡ утробѣи еи провѣщаты, и повелѣты потрести финїкъ и снѣг ^н 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 ж ^с в Моамее слышалъ еси сонѣа, собралъ 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 ^м начельствоваты его [...] и брне желѣзніе вѣ Давида глеть прѣж ^е умислыти ^с
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 ^м на неа вѣ сѣго дѣа John Cantacuzene, 4 th <i>Oration against Muḥammad</i> , 1 – Cod. Slav. 34, fol. 176: вѣдѣхнухомъ вѣ ню вѣ дѣа 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 ^г : съз ^а анъ бысть члѣкъ вѣ персти, и камени, и пиавици и соживанѣа Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 363b: съз ^а анъ бы ^с члѣкъ вѣ прѣсти и вѣтѣ каме, и вѣ пиавици и вѣ смѣшенѣа Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 15 – ОГНБ, 1/108, fol. 33 ^г : вѣ пиавици члѣка бываты глеть <i>Nikon Chronicle</i> , АМ 6494 (AD 990): челоуѣка же глаголетъ создана быти отъ персти, и отъ кала, и отъ пиавици и отъ смѣшенѣа

Surah 23 – <i>The Faithful</i>		
23,91	<p>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.</p>	<p>John Cantacuzene, <i>3rd Oration against Muhammad</i>, 2 – Cod. Slav. 34, fol. 155: аше ли же и сѣа имѣал би Бѣ, и раз^аѣленїа убо были би посрѣ^а ихъ</p>
Surah 26 – <i>Poets</i>		
26,155-157	<p>‘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.</p>	<p>John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 372b: глѣть яко бѣше вельблоудица ѿ Ба и испиваше всоу рѣкоу, и не мо жаше проходити скрозѣ двѣ горѣ понеже вѣмѣшашетъ се. люди еже бѣхоу рече на мѣстѣ то мь, и единь оубо днѣ ти пияху воду, вельблоудица же дроугы днѣ. пиющи же водоу крѣмля шетъ ихъ млѣко дающи имь 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 възпи къ Боу, и възеть ю Бѣ къ себѣ.</p> <p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 20 – ОГНБ, 1/108, fol. 26-26’: Баснословѣствова камилїу бы ти нѣкаторуу, могущуу испиваты вѣсу мимом тичущуу рѣку. быти же сїу прѣв велику и невѣмѣ щаему просрѣдѣ двои^х великыи^х горь. люди еже бѣ ху на мѣстѣ рече онѣ^м, и единь убо днѣ вни испи вааху ввду рѣкы, другыи же ^{днѣ} камилїа вна испиваю [fol. 26’]щи же ввду напаяше и^х свое млѣко подавающи вѣ мѣсто ввди. вѣста[...] ше же убо вни лукави су щину быше камилїу. бѣше же сеи рож^аенїе малаа ка милица, сиже матери убыенѣ возупикъ Бу и пое^а ту къ себѣ</p>

		<p><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. людѣ же бяху, рече, на мѣстѣ томѣ, и единъ убо день ти пѣху воду, вельблудица же другии день. пѣюща же воду, кормля ихъ млекоу, въ воды мѣсто. воставше убо людѣ они, лукави суще, и убиша велблудицу. родила же бѣ та велблудицу малу. матери же убьенѣ бывши малаа възопи къ Богу, и взятъ ю Богъ къ себѣ</p>
Surah 27 – <i>The Ant</i>		
27, 16-19	<p>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 advantage'. [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.</p>	<p>Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 13 – ОГНБ, 1/108, fol. 33: Давида же и Соломвна бѣсовн^м и птица^м присьбесѣдоваты, бѣси же сѣдѣиствники Соломвну сьпрѣбываты. и гу^нди нѣкые и вѣтро^м на^чельствоваты его. и мравіамъ разумѣть таиньства John Cantacuzene, 2nd <i>Oration against Muhammad</i>, 13 – Cod. Slav. 34, fol. 139'-140: Со^юмвну велико аглѣско сьбравшу воинство и члѣкъ и бесловесны^х живвтны^х. и ѿшь^нши^м и обрѣтшимъ якоже нѣкую рѣкуу мухъ. рече му^{ха}, в мухе, вы внидѣте въ жилища ваша да не погуби^т ва^с Соломв^н и воинство его. и муха по^нсмѣа се</p>
Surah 31 – <i>Luqmān</i>		
31,29 = 35,13	<p>and He has disposed the sun and the moon, each moving for a specified term.</p>	<p>Ritual of renunciation of Islam, 1st translation – РНБ, Солов. собр. 1056/1165, fol. 357': о слнци и о лунѣ, глѣ алащема быти</p>

		Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362b-c: w слнци и лоунѣ глѣ сима коньникама быти Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 14 – ОГНБ, 1/108, fol. 33': Слнце и луны яздесяи ^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 Muhammad</i> , 24 – Cod. Slav. 34, fol. 143: Бѣ и аггли его вину млѣт се о Мвамеоу и о единомудрьны ^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 Muhammad</i> , 14 – Cod. Slav. 34, fol. 140: чрвьѣу назнаменовшу Соломвновою съмръ ^t бѣсовм 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] messengers.	Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 15 – РНБ, Соф. 1323, fol. 458c: Бѣ творить агглы дхъ и наша апглы рекше посланнѣки
Surah 37 – <i>The Ranged Ones</i>		
37,1-5	By the [angels] ranged in ranks, by the ones who drive vigorously, by the ones who recite the reminder: 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, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 358 ^r : яко егда създа бы члкъ инїи вси аг҃лы повелѣнїемъ Бжїимъ поклониша ^с ему а еди дїавл ^н не поклониса Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 363b–c: яко члвкоу съз ^н аноу 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 ^с Адаму, развѣ дїавола <i>Nikon Chronicle</i> , AM 6494 (AD 990): и яко человѣку создану бывшу, инїи убо вси аг҃тели Божїи повелѣнїемъ Бжїимъ поклонишася ему, единъ же сатана не покори се поклонитися ему John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 19 – Cod. Slav. 34, fol. 141: аг҃ли суще бѣсове, и повелѣни бывш ^с ѿ Ба поклонити се Адаму, не всхотѣше сътворити се якоже и вси аг҃ли поклонише ^с тому. и сего ра ^н быше бѣсове
38,76	‘I am better than him’, he said. ‘You created me from fire and You created him from clay’.	John Cantacuzene, 2 nd <i>Oration against Muḥammad</i> , 12 – Cod. Slav. 34, fol. 139: аг҃ли убо, ѿ огня съз ^н ани 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, 1 st <i>Oration against Muḥammad</i> , 12 – Cod. Slav. 34, fol. 130: приемлющимъ Ба иногo развѣ Ба сего, не ти ли еси наказатель или тыцател 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 ^н съдѣтельствывахомъ нбо и землю, и яже посре ^н не бездѣлно

Surah 47 – <i>Muhammad</i>		
47,15	<p>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.</p>	<p>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 друугоую млѣка, а третиюю вина Michael Syncellus, 2nd translation – HAZU III с. 9, fol. 373с: трии же ре^а рѣкы боудоуть въ раи, едина медввна, и другая млѣчна, и третия виньна George the Monk/Намartolus, <i>Chronicle</i> – РГБ, 310.1289, fol. 316': соу^т же три рѣкы в раи, ре^а, 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 немутныа, и ѿ млека не измѣняюща сладости, и вину сладку и меду процѣжену Ritual of renunciation of Islam, 2nd translation – MSPC, 222, fol. 362а: въ немже быти глѣть четыремъ рѣкамъ едина воды чисты немоутещесе, другая млѣка неизмѣняющааго сладости своее третия вина сладка, четвертая медоу цѣж^аена Euthymius Zigabenus, <i>Panoplia dogmatica</i>, 22 – ОГНБ, 1/108, fol. 26'-27: Раи глѣть четири рѣкы имѣты [fol. 27] ѿ воды немут^ніе, и млѣка чистѣиша, и вина сла^ака и меда съгущена <i>Troitsky Chronograph</i>: суть же и 3 рѣки в раи, 1. медвена, 2. молочьна, 3. виньна <i>Hellenic and Roman Chronicle</i> (2nd redaction) – РГБ, 228.162, fol. 343: три рѣкы ре^а в раи. едина медвена, в. молочьна, г. а винна а <i>Rogozhsky Chronograph</i>: соуть* и три рѣкы въ раи, ре^а, едина медвенаа, едина млѣчна, едина винна <i>Russian Chronograph</i> (mid-sixteenth century redaction): в раи же четыремъ рекамъ быти глаголетъ. едина воды чисты немутящияся, другая млека неизменяема сладости своа, третья вина сладка, четвертая медъ уцѣжен</p>

		<p><i>Resurrection Chronicle</i>: въ раю суть три рѣкы, едина медвяна, едина молочна, едина виннаа</p> <p><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 своея, третья вина сладка, четвертая медь уциженъ</p> <p><i>Illuminated Chronicle of Tsar Ivan the Terrible</i>: соу^т же и три рѣкы рече в раи, едина медвена, в^ѣ а молочна, г^ѣ а виннаа</p>
Surah 51 – <i>The Scatterers</i>		
51,1-4	<p>By the scattering [winds] that scatter [the clouds]; by the [rain] bearing [clouds] laden [with water];</p> <p>by [the ships] which move gently [on the sea];</p> <p>by [the angels] who dispense [livelihood] by [His] command.</p>	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 52 – <i>The Mount</i>		
52,1-6	<p>By the Mount [Sinai], by the Book inscribed on an unrolled parchment;</p> <p>by the House greatly frequented;</p> <p>by the vault raised high, by the surging sea.</p>	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
Surah 53 – <i>The Star</i>		
53,1-7	<p>By the star when it sets: your companion has neither gone astray, nor gone amiss.</p> <p>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.</p> <p>He settled, while he was on the highest horizon.</p>	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 26 – ОГНБ, 1/108, fol. 32': тако мы свѣзды заходимые, не прѣлсти ^с др ^г тъ вашъ ниже безако ^л ва " ниже провѣща ^ѡ воле, нѣ ^с ем ^у развѣ ѡкрвеніа ѡкри ^л вати, 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 ^r : и мѧса ѿдуче птича ихже хотѧть, и овоць всакъ Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a: мѧса ядоушемь птицъ ихже всхотеть и ввоцие всакоє <i>Nikon Chronicle</i> , AM 6494 (AD 990): мѧса ядушимь птицъ, ихже хотѧть, и овоцьѿе всякоє
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 быхомь сїи Корран въ едину ѿ горь, рассѧла 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 ^r : Рече прѣрочествовавши Ісѧ сїна Марїина, въ себѣ рекша, азъ апо ^ч лъ емь Бжїи къ ва ^м , истинно творе яже прѣж ^е мене иже за кона, и бл҃говѣствує апо ^ч ла гредушаго по мнѣ, име ем ^ѣ Моамеѣ Riccoldo of Monte di Croce, <i>Contra legem Sarracenorum</i> , 1 –РНБ, Соф. 1323, fol. 455a: бл҃говѣствую вамъ ап ^ч ла Бжїа прїити хотѧщаго 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 ^r : въ днь придуци и раздѣлаа въ 50 000 лѣт Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a: быти днь въ нъже оуставляетъ петъдесеть тисоуц лѣтъ <i>Russian Chronograph</i> (mid-sixteenth century redaction): 50 тысящ лѣтъ пребывати в раи <i>Nikon Chronicle</i> , АМ 6494 (AD 990): и пятьдесятъ 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 ^r : и вино приносѣимъ, егоже черпаніе ѿ источника фезнима Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 362a-b: и винъ приньщемъ егоже чръпаніе ѿ источника нарицаемаго сѣнимъ <i>Nikon Chronicle</i> , АМ 6494 (AD 990): и вино приносяци, 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 – <i>lacuna</i>
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 – <i>lacuna</i>
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 – <i>lacuna</i>
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 – <i>lacuna</i>
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 – <i>lacuna</i>
Surah 103 – <i>Time</i>		
103,1	By Time!	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 10 – <i>lacuna</i>
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 язвца, и помоли се къ Буꙗ 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: намъ нашъ законъ, и вамъ вашъ Riccoldo of Monte di Croce, 16, fol. 463a: мнѣ вѣра моя и вамъ 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 begotten, nor has He any equal'.	John of Damascus, <i>On Heresies</i> – HAZU III с. 9, fol. 370b: Глѣть единого Ба ^т творца бы ^т и всемоу, ни рож ^а ена же, ни ^л родивша Ritual of renunciation of Islam, 1 st translation – РНБ, Солов. собр. 1056/1165, fol. 358': то и е Бѣ ^т единъ Бѣ ^т сдракыи не роди ни родис ^а ни бы ^с подвѣ ^е ему кто Ritual of renunciation of Islam, 2 nd translation – MSPC, 222, fol. 363с: ть е ^с Бѣ ^т единъ Бѣ ^т всьсыкованъ. не роди ниже роди се. ни бы ^т же по ^б нъ емоу кто <i>Nikon Chronicle</i> , AM 6494 (AD 990): глаголет 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 witches who blow on knots, and from the evil of the envious one when he envies'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 27 – ОГНБ, 1/108, fol. 32': аще пощеж ^у въ Га ^т его* ради мычтаніа по ѱреченіу създа, и по ѱреченіу свѣздострѣ ^л [...] егда протесаеть, и по ѱреченіу въ грѣдини ^л и по ѱреченіу завидещаго
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 humans'.	Euthymius Zigabenus, <i>Panoplia dogmatica</i> , 27 – ОГНБ, 1/108, fol. 34: аще пощеж ^у въ Га ^т чл ^с каго, цр ^а чл ^к м ^м , Бѣ ^т чл ^к м ^м по ѱреченіу шыптаніа бѣсовьскаго егоже шыпше ^т во срѣа чл ^к м ^м ѱ бѣсовь ^л и чл ^к

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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