

Contents

Acknowledgements — V

Federico Stella

Introduction — 1

1 Italian Humanists

Davide Scotto

Traces of the Qur'an in the Books of Cardinal Domenico Capranica.

An Investigation of BAV MS Vat. Lat. 7317 — 29

Roberto Tottoli

The Qur'an of Guglielmo Raimondo Moncada: The Arabic Versions of Suras 21 and 22 in BAV MS Urb. Lat. 1384 — 55

Sara Fani

Printing the Qur'an in Rome: From the Typographia Medicea to Marracci's Paduan Edition — 79

2 Europe, Rome, and the Orient

Juan Pablo Arias-Torres

A Qur'anic Compendium in Spanish for Use by the Inquisition (BNE MS 2076) — 125

Tom McInally

George Strachan of the Mearns — 147

Chiara Petrolini

Rome as a Hub of Arabic Studies in the 17th Century: A View from Vienna — 157

Jan Loop and Federico Stella

Across Confessional Boundaries. Bibliander's Alcoran-Edition in Catholic Europe — 179

Michele Petrone

Marsili, the Inquisition and Oriental Studies in Bologna — 203

3 Discalced Carmelites and Franciscans

Javier de Prado Garcia

From Rome to the East: An Analysis of the Main “Roman” Anti-Islamic Sources of the *De procuranda salute omnium gentium* (1613) — 237

Ulisse Cecini

Dominicus Germanus de Silesia in Rome: The Roman Prodrômes of a Future Qur’an Translator — 263

4 The Society of Jesus and Islam

Paul Shore

A Solitary Jesuit Scholar and the Qur’an: The Translation and Commentary of Ignazio Lomellini — 289

Giovanni Maria Martini

The Islamicate Occult Library of Athanasius Kircher — 305

Federico Stella

The Qur’an and the Arabic Language in the Writings of Baldassarre Loyola Mandes S.J. (1631–1667). Between Islamic Reminiscence and Catholic Controversy — 347

David Vázquez Ruiz

***Praxis conuertendi Mahumetanos*. Tirso González de Santalla’s *Manuductio* — 371**

5 Ludovico Marracci

Anna Canton

A Harmony of Intent: Bishop Gregorio Barbarigo (1625–1697) and Ludovico Marracci (1612–1700) — 403

Loriana Salierno

The Role of Greek and Latin *Auctores* in Ludovico Marracci's *Alcorani Textus Universus* — 413

Andrea Pintimalli

From *dīn*, *milla*, *umma* to *religio*, *secta*, *superstitio*: Marracci's Latin-Arabic for "Religion" – A Lexical Analysis within the Historical Framework of the European History of the Modern Concept of Religion — 433

List of Contributors — 447

Index — 451

As the capital of European Christianity, and especially, after the Reformation of Catholic Christianity, Rome was a part of this scenario, but it was also the centre of a religious interest that, after a slow beginning with numerous limitations, grew with time, and that from the late Middle Age saw a missionary spirit prompting knowledge and regard for Muslim tenets and of their sacred text, the Qur'an. This religious interest fostered the acquisition of Islamic textual material and manuscripts, the writing of polemical works on the Qur'an, the humanist tendency to study Arabic, the scholarly desire for better translations and even the publication and printing of the Qur'an in Italy which affected Rome and passed through the various historical circumstances of Rome, as the centre of Catholic Church, until the 18th century.

This slow process began during the Italian Renaissance when the growth of a critical attitude towards textuality also led to a change of outlook regarding the Arabic textual tradition. While medieval Christian authors had relied primarily on Latin translations – relegating textual problems to the background – in the Renaissance the primary role given to the text itself led scholars to have a strong interest in textual correction and improvement and understanding words precisely within their historical context of origin. A new historical-critical attitude was emerging, a desire not to discuss philosophical issues vacuously without first being sure of the philological basis of the text that one was reading. An attitude that Eugenio