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Additional Beneficiaries: University of Amsterdam, Universitat Autònoma de Barcelona, Hungarian Academy of Sciences

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The European Qur'an. Islamic Scripture in European Culture and Religion 1150-1850 (EuQu) is a research program funded by the European Research Council (ERC). This description is based on the project proposal submitted to the ERC and approved for financing. It reflects the four principal investigators' goals and ambitions for the project. This document is destined principally for those interested in collaborating with EuQu and in particular for those wishing to apply for research positions (as PhD candidates or post-doctoral researchers) with EuQu's host institutions. Candidates should closely read this description as well as the specific call for candidates for the position for which they are applying. Each candidate should clearly explain how s/he will contribute to the EuQu database (WP2) and how s/he will produce new innovative research (in the form of a PhD thesis, monograph, or articles) fitting into the goals of WP3, WP4 or WP5.

1. State-of-the-art and Objectives

EuQu will rewrite the history of the European Qur'an (c.1150-1850), placing European perceptions of the Qur'an and of Islam into the fractured religious, political, and intellectual landscape of the period. We will argue that the Qur'an plays a key role not only in polemical interaction with Islam but also in debates and polemics between Christians of different persuasions and that it is central to the epistemological reconfigurations that are at the basis of modernity in Europe. We speak of the "European Qur'an" to emphasize the significant role of the Muslim holy book in different intellectual and cultural debates over this period in different parts of Europe, from Iberia to Hungary. The Qur'an is deeply imbedded in the political and religious thought of Europe and part of the intellectual repertoire of Medieval and Early Modern Europeans of different Christian denominations, of European Jews, freethinkers, atheists and of course of European Muslims. We will study how the European Qur'an is interpreted, adapted, used, and formed in Christian European contexts – often in close interaction with the Islamic world, as well as with the Jewish populations living in both Christian and Islamicate regions. We will study the various aspects of this European phenomenon in a multidisciplinary way, paying particular attention to:

- the Qur'ans which Europeans bought, collected and copied
- the Qur'ans they translated and printed in Arabic and in translation, often using Muslim exegesis (*tafsir*) and Arabic grammars and dictionaries
- the Qur'ans which Muslim minorities living in European Christian lands copied, interpreted, translated into local vernaculars, often in Arabic script (*aljamia*)

Our project is built on the conviction that the Qur'an has played an important role in the formation of early modern European religious diversity and identity and continues to do so. It is our objective to present a comprehensive historical assessment of this role. In order to do this, we propose:

- 1) To document the circulation and dissemination of Arabic Qur'ans and translations of the Qur'an (in manuscript and in printed editions).
- 2) To assess the ways in which the Qur'an was exploited in religious, political, scholarly and cultural discourse in medieval and early modern Europe.
- 3) To engage in knowledge-transfer, communication and public engagement throughout the duration of the project.

We shall present our knowledge to a wider audience in order to maximize impact, organizing major exhibitions on the "European Qur'an" to be held at reputed cultural institutions in Europe. Alongside these exhibitions, we will develop educational digital material and we are planning events that will bring together Muslim and non-Muslim citizens and residents to discuss and reflect upon the European Qur'an. EuQu will challenge both traditional perceptions of the Qur'anic text and well-established ideas about European religious and cultural identities. At the same time, our project will address most pressing and current issues in Europe and promises to open new perspectives on our multi-religious societies.

Our project will be able to profit from and build upon a number of studies published in recent years, some of which written by project members. These studies, while of highest scholarly quality, provide a fragmented picture of European attempts to collect and translate the Qur'an. They are generally focused on the study of individual actors or endeavours, or limited to specific linguistic, national and religious traditions. Our collaborative project will move the study of the European Qur'an across chronological, disciplinary, linguistic, and religious boundaries in order to understand it as a pan-European phenomenon. The groundbreaking nature of our project rests on the fact that we approach the history and development of the European Qur'an from a holistic, interdisciplinary perspective. While working closely together, our four teams will bring a set of diverse but complementary skills, methodological approaches and disciplinary backgrounds to the task. This will allow us to conceptualize and study, for the first time, the European history of the Qur'an in an interdisciplinary, multilingual, and multicultural perspective over the European *longue durée*.

While this is a completely new and innovative way of conceptualizing the history of the Qur'an, our project builds on a number of recent studies which frame the Qur'an as part of European heritage. Particularly, it takes inspiration from Angelika Neuwirth's groundbreaking *Corpus Coranicum* project, which emphasizes the place of the Qur'an in the cultural history of Europe by seeing it as a product of the late antique Romano-Persian world. A number of recent studies have improved our understanding of the role that the Qur'an plays in European religious, intellectual and cultural life. They provide insight into the changing European attitudes and technical abilities to deal with the complex linguistic and theological dimensions of the Qur'an. They have also started to uncover the many ways in which European interaction with the Qur'an is related to inter-Christian religious, political and scholarly debates. Groundbreaking both in its philological rigor and historical breadth is Hartmut Bobzin's 1995 study of the Qur'an during the Reformation. Bobzin's panorama of Qur'an translations in the context of early modern confessional conflict is flanked by two equally compelling studies: Thomas E. Burman's *Reading the Qur'an in Latin Christendom, 1140-1560* (2007) and Ziad Elmarsafy's *The Enlightenment Qur'an* (2009). The book by Alexander Bevilacqua on *The Republic of Arabic Letters* (2018) promises to shed new light on the continuities and discontinuities in European interaction with Arabic culture and Muslim religion from the 15th to the early 19th century.

Studies with a narrower focus have drawn attention to specific functions that the European Qur'an takes on in writings of European scholars and theologians. It has become evident in recent years that the Qur'an was deeply entangled in the religious, political and cultural conflicts and debates that helped define the early modern European cultural and confessional landscape. Indeed, since the very beginning of the Reformation, the Qur'an played a central role in confessional debates, most prominently in polemics against so-called 'Turco-Papism' and 'Calvino-Turcism', where the confessional enemy is systematically compared with Islam (Mout 1978/1988). During the 16th century, the Qur'an was mined as a historical document in writings on the history of Christianity and in inter-Christian debates, particularly among anti-Trinitarian authors (Champion 1992, Muslow 2010). Recent scholarship also suggests that literature produced in pietistic circles made frequent use of the Qur'an (Meggitt 2013; Matar 1989, 1998).

The Qur'an continued to play an important polemical role during the Enlightenment. In the writings of Prideaux, Montesquieu, Boulainvilliers, Voltaire and others the Qur'an becomes a polemical mirror reflecting political concerns of the day, but also a historical source on the nature and virtue of law (Elmarsafy; Loop-Bevilacqua 2018). Recent research by Bevilacqua and others indicates how instrumental the Qur'an was in the development of comparative studies of religious, political and legal institutions in the 17th and 18th century (Bevilacqua, 2018).

European efforts to translate the Qur'an from the Middle Ages to the 19th century, mainly into Latin but also into European vernaculars have usually been studied with a focus on an individual translation, language or time period (see e.g. Tischler 2012, Cecini 2012; Glei 2012; Messaoudi 2015); a recent PhD provides a thorough study of the first Greek translation (Ulbricht 2015). Our understanding of early modern Latin translations has received a significant boost by recent discoveries of archival material that give insight into the translating practices of Ludovico Marracci and Johann Zechendorff (Glei/Tottoli 2016, Tottoli 2015) and by new comparative approaches (Bevilacqua, 2013). The use of *tafsir* (Qur'an commentaries) and other exegetical and linguistic tools in the translating process has only been touched upon in research literature (Burman 1998; Burman 2004; Rippin 2006; Bevilacqua 2013) and still awaits a systematic study.

While there has long been a focus on Latin translations made directly from the Arabic, students of the history of oriental studies have recently turned their attention to vernacular and aljamiado translations (Hamilton/Richard 2004, Tommasino 2013, López-Morillas 2011, Malcolm 2012, Feingold 2013). Vernacular translations moved in different social spaces and spheres than Latin translations, and they were driven by different interests – not least commercial, which in many cases played an important, but hardly ever studied role (cf. Bevilacqua 2013; Visser 1996) – and they also faced different regulatory challenges (see Tommasino 2013, Hamilton-Richard 2004, Vernet 2001, López-Morillas 2006, Wiegers 1994). A different matter altogether are the aljamiado Qur'ans, i.e. translations of the Qur'an made by European Muslims and for the use of Muslims living in European territories, such as Moriscos in Iberia or Tatars in the eastern part of Europe. The copying, translating

and circulating of Spanish aljamiado Qur'an has been studied in some detail and has improved our knowledge of how aljamiado Qur'ans often transgress religious borders. While they are produced for the religious use of Muslim minorities and of converts or pseudo-converts in Christian lands (cf. the *Corana* project directed by Martínez de Castilla and id. 2014) their translators and copyists when converted often worked for Christian translators. The reception of the Qur'an in Tatar communities and translations into Polish, Lithuanian and Belorussian are just beginning to attract the interest of scholars. We will work closely with colleagues in Poland and Belarus who continue to study the reception of the Qur'an in this region (Konopacki, 2010, 2015; Kulwicka-Kamińska a. Łapicz 2013; Czerwiński a. Konopacki 2015).

A number of printed European translations of the Qur'an are illustrated and thus provide us with important visual representations of the Islamic scripture in Europe. A systematic study of these illustrations is a desideratum but will profit from the outstanding work that has been produced in the context of Avinoam Shalem's research project *Crossing Boundaries, Creating Images: In Search of the Prophet Muhammad in Literary and Visual Traditions* (particularly Saviello 2015; Gruber & Shalem, 2014). Preliminary investigations into the growing European awareness of the rhetorical and poetical style of the Qur'an (Kermani 1999; Loop 2009) also suggest that the Qur'an has had a much bigger impact on European literary traditions and concepts than has so far been acknowledged (see Irwin 2012).

The history of European collecting of Qur'anic manuscripts too has only received minimal attention from students of the history of the Qur'an (Piemontese 1996, 2008 and 2016). François Déroche's ground breaking studies on the history and the transmission of the written Qur'anic text have also yielded insights into the textual as well as the technical-scholarly conditions under which the Qur'an was read by Europeans in the Middle Ages and the early modern period. Also, in recent years different ways in which Qur'an manuscripts were looted, purchased, loaned, copied and lost have been incidentally noticed by scholars (Jones 1988; Loop 2012; Vrolijk et al. 2013; Hershenzon 2014; Ghobrial 2016). However, a systematic account of these collections and their connections to centers of oriental knowledge is a significant desideratum which our synergy project attempts to fill. Additionally, the existing research is usually restricted to Qur'anic manuscript traditions of the first 2-3 centuries AH and our planned project into the circulation of Qur'an manuscripts in Europe between the 12th and the 18th century will complement and enhance these studies.

Little attention has so far been paid to European attempts to print the Qur'an or parts of it in Arabic. An exception is Bobzin's overview from 2002, in addition to previous studies on the history of Arabic printing in Europe (Roper 2002; Duverdier 1973, 1982; Balagná 1984, 1986). New research into European printings of the Qur'an will not only shed new light on economic and technical aspects and challenges, but also on the European understanding of the many different features they encountered in Qur'anic manuscripts and of the (philological and technical) decisions they made when printing certain features at the expense of others. The financial interests of publishers, editors, and translators, for whom the Qur'an often proved lucrative, has not received systematic study.

The unconventional nature of our approach, its complexity and multi-disciplinarity as well as its sensitive nature entail certain elements of risk. First, our innovative working hypothesis of a European Qur'an has never been tested before. Moreover, the material and many of the sources we are targeting, particularly in WP3, are not normally associated with the Qur'an and the outcome of our research is thus unpredictable. On the other hand, we believe that the concept of a European Qur'an will be a very productive hypothesis and will allow us to demonstrate to what extent the European Qur'an is an independent textual tradition (or web of traditions) which comprises part of the religious and cultural heritage of Europe.

Secondly, the size and complexity of our project, the numerous disciplines and languages involved represent significant challenges. We will need to attract and recruit scholars with a wide range of expertise and a variety of specialized skills (linguistic, paleographic, codicological, historical etc.). In particular, they will need to be able to see beyond the borders of their discipline and be capable of working in close collaboration with the other partners. If successful, we will provide a framework of international and interdisciplinary collaboration for the emerging generation of scholars working on the Qur'an and more broadly on the place of Islam in European culture.

Thirdly, our project will touch on a number of contentious political issues and religious sensitivities. The very concept of a European Qur'an implies that the Muslim holy book takes on different meanings in different historical, social and political contexts. It also questions the idea of an exclusive Christian European identity. By challenging these traditional assumptions in 21st-century Europe, where Islamic-Christian relations are strained, we run certain risks as scholars and citizens. However, we are convinced that this approach will yield high gains not only for scholarship, but also in the public and social spheres. We believe that our work will raise public awareness of Europe's multi-religious and multi-cultural heritage, in which Islam as well as the Qur'an have always played a central role.

Briefly stated, our principal scholarly objectives are: 1) To create an extensive database on the European Qur'an between 1150 and 1850, which will become a fundamental research tool for scholars in a variety of fields; 2) To conduct research of the highest standard into the use and exploitation of the Qur'an in polemical debates, missionary endeavors, historical, philosophical and religious works and literary and cultural contexts.

We will communicate the fruits of this research to the scholarly community via our website, a series of innovative scholarly monographs, research seminars and summer schools. We will also reach out to a broader European public through exhibitions, inspiring teaching material and other public-engagement activities. Additionally, we will engage and develop young talents from across and beyond Europe to offer a new assessment of the place of the Qur'an in European culture.

1. In a first step, our project aims at compiling a comprehensive documentation of the geographical history of the European Qur'an (WP2). We propose to create a GIS-mapped database in which we collect all available data about the circulation of Qur'anic manuscripts in medieval and early modern Europe as well as data about all published and unpublished European editions and translations of the Qur'an in Arabic, Greek, Latin and the European vernaculars. Thirdly, the database will collect all anti-Qur'anic polemical tracts written and published in Europe between 1142 and 1800.

This unique database will provide a groundbreaking research tool with which researchers will be able to trace the development, spread and transformation of the European Qur'an from the Middle Ages to the modern period, and from Spain to Russia and the European borders of the Ottoman Empire. By displaying these data on a map with spatial and temporal dimensions, we will make them readable as a geographical history of the European Qur'an. Our map will visualize the circulation and distribution of Qur'an manuscripts and relate them geographically and chronologically to translations and editions and to anti-Qur'anic polemics that appeared during the period.

We are expecting a number of new insights from this database.

- a new understanding of the social history of oriental manuscript collections by providing comprehensive information about the uses of Qur'an manuscripts, the social spaces in which they moved and the different actors involved in their production and procurement.
- information on the Arabic manuscripts European scholars had at their disposal and hence what reading(s) of the Qur'an they were acquainted with; as well as on how they approached the challenges posed by different scripts as well as by the numerous formal devices (verse divisions, partitions of the Qur'an, indications of variant readings, recitation signs, etc.) when reading, copying or printing the manuscripts.
- new insights into the acquisition of manuscripts through travelers, diplomats, merchants, soldiers, and missionaries as well as through Muslims and converts. The inventory will also allow us to assess the process of copying Qur'an manuscripts by Europeans, including Christians. We also expect to gain better understanding of the role of Muslims and converts in producing copies of the Qur'an in Spain, in the Habsburg borderlands, and in other parts of Christian Europe where Muslim slaves and captives often acted as scribes.
- new understanding of the relationship of Latin and vernacular / *aljamiado* (vernacular written in Arabic script) translations. Only in the context of a comprehensive project like the one we propose will it be possible to establish whether and how European translations and traditions of translations constitute a new text – i.e. the European Qur'an. The chain of vernacular translations of Bibliander's Latin edition into Italian and from Italian into German, Dutch etc. can again serve as a

case in point: Salomon Schweigger's German translation, which was edited multiple times and informed the image of the Qur'an of a wide Northern European readership is so far removed from the standard Arabic versions that it must be treated as a different text. At the other side of the spectrum of the European Qur'an are situated translations and editions that were produced in close collaboration with Muslim agents or converts. These were often intended for the use of Muslim minorities or crypto-converts and might virtually converge with the Qur'an tradition dominant in the *Dar al-Islam*.

2. The material and the data collected by our research teams will provide the foundation on which the other, interpretative section of our project will be based. This section will be organised in three parts (WP 3-4-5) and will be guided by a number of research questions and objectives which are presented in more detail in the methodology section below.

Our research here will be directed by the general hypothesis that rather than being a mere tool to question Islam, the Qur'an has always provoked questions about Christianity and challenged and shaped its historical, theological and cultural structure and identity. In order to appraise this hypothesis, we will

- analyse uses of the Qur'an not only in anti-Islamic texts written by Christians in all parts of Europe, but also in inter-Christian debates. We are particularly interested in the role that the Qur'an played in confessional debates between Catholics and Protestants, but also between Calvinists and Lutherans and in texts written by and against anti-Trinitarian proponents (WP3).
- focus on the many scholarly and cultural spaces in which the Qur'an was re-evaluated, examined and appropriated in original and often surprisingly non-polemical ways. In these studies, our project will sound out the early modern intellectual and cultural spaces in which non-polemical interaction with the Qur'an and its context was possible (WP4).
- assess the agency of Muslim minorities and of Muslim converts in the creation of the European Qur'an. Particularly the use of Islamic exegetical literature in European scholarship, but also the role of Muslims in the collecting, editing and translating of the Qur'an will for the first time be the object of a comprehensive study (WP5).

2. Methodology

While previous research on the Qur'an in Europe has been limited in chronological and thematic scope as well as in its disciplinary and methodological perspectives, our project intends to produce a comprehensive account of the complex history of the European Qur'an. This will allow us to address the question of how the European Qur'an has been conceptualized in a holistic manner across disciplinary, chronological and geographical borders. We believe that such a holistic approach can lead to a completely new understanding of the place of the Qur'an in the formation of European cultural and religious identities. It is also groundbreaking in taking the agency, work, culture and mediation of Muslim as well as Jewish communities in Christian Europe and the *Dar al-Islam* into account when studying the origin and history of the European Qur'an.

Organization of the synergy consortium

Our objective requires the close collaboration of a research team that provides a combination of linguistic and disciplinary skills as well as of expertise in a range of geographical and chronological areas. Our team offers just that: The expertise of the four PIs covers the widest possible geographical and chronological range from the Iberian Peninsula, to France, Italy to Central and Northern Europe, and from the Middle Ages to modern times. Moreover, the composition of the research team is carefully tailored to the different research areas and disciplines involved. All of the PIs are world-leading experts in the history of European interactions with the Islamic world, and they have, in their different areas, significantly advanced the field of European Qur'anic studies in recent years. We have identified four research areas (WP 2-5), the combination of which is essential to conceptualise and to comprehensively understand the history and characteristics of the European Qur'an.

Each of these research areas is covered by the core expertise of one of the PIs, yet each will also involve close collaboration with other PIs and with other associated scholars. Continuing knowledge exchange and research coordination will be ensured by monthly research seminars to be held at alternating locations during a semester. Each of the PIs will travel to the other 3 HIs in order to attend the seminars, to give public lectures, and to meet with the associated PI and local team of PhD students and post-docs. Post-docs and PhD students will attend at least 2 of these seminars per term / semester, and they are expected to spend an extended period of time in at least one of the other HIs for research and training.

Professor Mercedes García-Arenal is the world's leading expert on Muslim minorities in Iberia, and on religious conversion, on polemics and on Qur'an translations made by Muslim minorities and converts in Spain. Her expertise is essential in order to assess the role of Muslim minorities in the formation of the European Qur'an. Her conceptual knowledge about relations and interactions between religious groups and the formation of identity in the process of these interactions will be critical to answer our general question about the role of the Qur'an in the formation of European identity. Professor Roberto Tottoli (Naples), is an eminent Arabist and scholar of Islamic history and an expert in Arabic Qur'anic manuscript traditions as well as in the history of European Latin and vernacular translations of the Qur'an. His codicological, linguistic and his disciplinary expertise is indispensable for the whole of the project, and particularly for the successful implementation of WP 2 (collection of Qur'anic mss, editions, translations). Professor John Tolan (Nantes) is a leading expert in medieval European anti-Muslim polemics and in the history of European perceptions of Islam. He will provide the project with latest conceptual and methodological tools for the study of polemical literature and his expertise will safeguard the successful implementation and development of WP 3 (The Qur'an as an instrument of religious, political and nationalist polemics). The organisation of the project (WP 1) will greatly profit from his experience in directing and managing an ERC advanced grant on the legal status of religious minorities in medieval societies (RELMIN). Dr Jan Loop is a leading expert in the history of European scholarly interactions with the Islamic world and the Arabic language. He has significantly advanced our awareness of the entanglement of Islamic and Arabic studies and the process of confessionalisation in early modern Europe. Together with his experience in managing a HERA research grant, his scholarly expertise will be crucial to conceptualise and study the role of the Qur'an in Christian confessional conflicts and in the formation of European cultural and religious identity which is at the heart of this project. His knowledge is also indispensable in developing and accomplishing WP 4 (The Qur'an in European Scholarship). The composition of our team not only guarantees the successful development of each of these key strands of our project. All the members of the project have already worked together in a number of different projects. We are thus ideally positioned to synthesize the four strands of research and to facilitate their collaborative progression onto a higher conceptual level and to permit a breakthrough in apprehending of the role of the Qur'an in European culture.

We have divided our work into 6 work packages:

- WP1 Synergy consortium management and governance
- WP2 Database of Qur'an manuscripts, editions and translations
- WP3 The Qur'an as an instrument of religious, political and nationalist polemics
- WP4 The Qur'an in European scholarship, literature and culture
- WP5 The Qur'an produced by Muslim minorities in Europe
- WP6 Communication and public engagement

Description of work packages

WP1 Synergy consortium management and governance

EuQu will be governed collectively by the 4 PIs. The project management is also organized collectively: each team will be locally coordinated by a project manager, each project manager will be in charge of diverse areas profiting from the expertise and infrastructures of each host institution.

CSIC, as corresponding institution will be in charge of the following tasks:

- Coordinating and leading the Steering Committee
- Scientific and operational management
- Relation with ERC
- Database development and infrastructure
- Dissemination and communication of research output (website, editorial, Open Access strategy, conferences)
- Project secretarial duties (i.e. minutes, etc.)

Université de Nantes

- Dissemination and communication of research output (conferences, monographs, etc.)
- Strategy for communication and public engagement (exhibition)
- Scientific and operational management

University of Kent

- Dissemination and communication of research output (conferences, monographs, etc.)
- Strategy for communication and public engagement (exhibition, teaching material)
- Scientific and operational management

Università Degli Studi di Napoli l'Orientale

- Dissemination and Communication of Research Output (conferences...)
- Scientific and operational management

Coordination meetings will be held on term basis (4PIs plus PMs), either in person or via video conference. In order to assess the progress of the project, a project management plan will be defined before M6 (including research, costs, human resources and recruitment strategy, a risk management strategy, dissemination, communication and public engagement). The DMP will also be defined before M6. Management meetings will take place monthly by the four PMs.

All members will easily communicate via a well-designed intranet set up via the EuQu project, stored in the project's server at the CSIC, that will provide logistics, TIC management and security. An appropriate management tool will be implemented in the management section of the intranet in order to facilitate their tasks to the PMs.

EuQu will also count on the assistance and expertise of an external advisory board formed by the project's partner institutions and visitors (see appendix). The advisory board will meet three times during the life of the project, coinciding with its three main conferences. Its members, however, will provide advice and strategic direction at any stage of the project.

WP2 Database of Qur'an manuscripts, editions and translations

Objectives:

1) **Manuscripts:** Team members will collect data about provenance, date, quality and size of Qur'an manuscripts in European collections; prosopographical metadata about the principal actors involved in acquiring, collecting and copying of these MSS, as well as annotations, which will shed light on the readers and reception of the Qur'an in Europe. We will start with major European collections such as the Vatican library, the National library of Paris, the library of El Escorial, the Biblioteca Nacional de España, the collections in Leiden and Groningen, private and public collections in Oxford, Cambridge and London, private and public collections in Germany before and after the Thirty Years' War and the Royal Library in Copenhagen. In most of these cases, historical catalogues will allow the reconstruction of the historical development of the collection and will help to identify relevant Qur'anic manuscripts. Another focus will be on archives of missionary orders that were active in the Middle East (such as Franciscans, Carmelites, Dominicans etc.) in Rome, in Spain and in France. To this will be added the study of smaller collections all over Europe as well as circulating individual Qur'an manuscripts.

2) **Translations:** The database will also include an annotated inventory of all known published and unpublished translations of the Qur'an (including partial translations in textbooks, dissertations etc.) as well as European editions of the Arabic Qur'an (from Paganini's Venice print to the edition of Flügel in 1834). The metadata will include detailed bibliographical and prosopographical information about

translators, publishers, readers, owners (including collectors), and editors. These will be complemented by in-depth philological assessments and state-of-the-art descriptions of the religious and scholarly background as well as the economic and political contexts of these translations.

3) Anti-Qur'ans: A third component of this WP will be a database of anti-Qur'anic polemical tracts. Metadata will include bibliographical information, detailed prosopographical information about author as well as descriptions of the religious and scholarly background of the texts. These will include Latin texts from the Middle Ages and the Renaissance (a number of which have been studied by the Barcelona Islamolatina project and by other researchers who will be affiliated with EuQu), vernacular texts in Spanish, French, German, English, Italian and other languages, as well as texts by Jewish authors and even texts in Arabic composed by 17th-century Catholic missionaries (which have been studied by NpPI Tottoli). This information will allow scholars for the first time to appreciate the breadth and variety of Christian European polemical and apologetical responses to the Qur'an.

Synergy: A close collaboration and exchange between the four PIs and their teams will be imperative for the successful implementation and execution of this WP. Each team will focus on their regional areas of expertise (Spain / Eastern Europe (cPI); France (NtPI); Protestant Europe (KtPI); Italy (NpPI) but will make research missions to libraries in other European countries. Only through joint scholarly efforts of researchers from the four teams will a comprehensive account of European collecting, copying, translating and editing of the Qur'an emerge, as will be documented in jointly written monographs.

Lead participant: Tottoli, Naples (NpPI): In addition to piloting the Napoli team and supervising the development of the database, Roberto Tottoli will produce a monograph on the *History of the Printed Qur'an in Arabic in Europe* and will contribute to the Joint volume *The Qur'an and the Formation of European Religious and Cultural Identity*.

WP3 The Qur'an as an instrument of religious, political and nationalist polemics

Objectives:

In this work package, we will conduct the first comprehensive study of the polemical uses of the Qur'an, with a particular focus on the condition of early modern confessionalisation. By sifting through polemical literature and scholarly archives which are not obviously linked with Qur'anic material, we will most probably unearth a number of unexpected and surprising uses of the Qur'an. We will show how the Qur'an was used as a historical and linguistic archive, but also as a mine of heretical ideas and as a tool used in confessional rivalries. Our focus will not be restricted to the main confessional camps, Roman Catholic and Protestant, but will also include the many ways in which groups of the so called radical Reformation (Socinians and other anti-Trinitarian movements), different groups inside the Roman Catholic world, as well as Deist, Muslim and Jewish authors in Europe, used the Qur'an in their polemical writings. We will also study how translations of the Qur'an were deployed as argumentative weapons for preaching the superiority of Christianity to Mudejares and Moriscos in Spain. Additionally, the question of nationalist motivations in the collecting and translating of the Qur'an will also be taken into consideration: beginning in the late 17th century, various European countries vied with one another to produce the best translation of the Qur'an made directly from the Arabic.

Our project will further investigate if and how polemical and historical uses of the Qur'an changed in the late 17th and 18th century and early 19th century. We are working with the assumption that the Qur'an continues to play an important role in polemical writings, even if in political rather than religious areas.

Synergy: The planned Joint volume *The Qur'an and the Formation of European Religious and Cultural Identity* under the lead of John Tolan and with the participation of all PIs will synthesize the results of the team efforts in this WP and lead to a new and comprehensive understanding of the role that the Qur'an played as polemical tool in the fractured religious and political landscape of early modern Europe and how this role was instrumental in the formation of European religious and cultural identity.

Lead Participant: Tolan, NtPI. In addition to piloting the Nantes team and coordinating its contributions to the database, NtPI will lead and contribute to the Joint volume, *The Qur'an and the*

Formation of European Religious and Cultural Identity as well as to the Joint volume *The Qur'an and the Reformation* focusing on how some European readers of the Qur'an mined it for arguments to be used against rival Christians (Catholics or Protestants) or to argue more generally against organized religion and clerical power.

WP4 The Qur'an in European scholarship, literature and culture

Objectives:

In this work package, the research team will produce 1) a comprehensive history of Qur'anic scholarship from Riccolodo da Monte di Croce in the 14th century to Theodor Nöldeke in the mid-19th century. 2) Another research team will study the creative reception of the Qur'an in European culture and literature.

1) The two main areas to be studied here will be a) the role of the Qur'an as a model text of classical Arabic. Scholars repeatedly stressed that a thorough understanding of the Qur'an was a prerequisite for an adequate understanding of the Arabic literary tradition. Knowledge of Arabic, on the other hand, was seen as the best philological tool to understand the Hebrew texts of the Old Testament. This work package will also study the development of early modern Qur'anic scholarship beyond its purely philological concerns. The focus here will be on attempts of early modern scholars to use Islamic exegetical literature (*tafsir*), to comprehend the multiple contexts of the Qur'an, as well as its structure, composition and historical set-up – often in the context of Biblical studies. Hereby, this work package will also be able to assess the role that the European Qur'an played in the development of a historical understanding of religion in the 18th century.

2) The second part of this WP is dedicated to the study of the creative reception of the Qur'an in European culture and literature. More specifically, this project will look at how the Qur'an and Qur'anic themes have inspired literary, dramatic and artistic productions.

One field of study will be the ways in which European authors and scholars started to read the Qur'an as a literary document in the late 17th and 18th century. From here, the project will assess the impact that the Qur'an had on modern European literary and dramatic productions. Another field of study will be illustrations in / of the Qur'an and their function, with a particular focus on illustrations depicting the Qur'an or the process of the prophet's inspiration and the process of revelation and transmission of the Qur'an.

Synergy: Only through the collaborative efforts of the four teams will it be possible to uncover the deep entanglement of Qur'anic scholarship with religious and political polemics (NtPI), to understand the impact of manuscripts and interpretative tools (NpPI), as well as the contribution of Moriscos and Muslim minorities to the European understanding of the Qur'an (cPI). Co-supervisions, constant knowledge exchange, and active communication between the relevant team members will ensure that this complex network is reflected in the deliverables.

Lead Participant, Loop, Kent (KtPI). In addition to piloting the Kent team and coordinating its contributions to the database, KtPI will write a comprehensive monograph *The Qur'an in early modern European Scholarship - from Polemics to Comparative Religious Studies* (1543-1860) and contribute to the Joint volume *The Qur'an and the Formation of European Religious and Cultural Identity* and the exhibition catalogue.

WP5: The Qur'an and Muslim minorities in Europe

Objectives:

During the period considered by the project, significant Muslim minorities lived in Europe, mainly in Iberia and in the formerly Ottoman territories. Many of these Muslims were not Arabophone and needed translations and interpretations of the Qur'anic text: they interpreted their sacred text for their own use. WP5 will study those interpretations, in particular how they created a new religious terminology, how the fact that they wrote this translations in local languages in Arabic script (*aljamia*) affected their understanding of the text, how they forged arguments against or in favor of translation, and how they used glosses and exegetical tools to interpret the Qur'an. The Muslims minorities were also searching for, collecting, circulating, and copying Arabic Qur'ans. This work package will set out to compare the efforts made by European Muslim of different regions to interpret and understand the Qur'anic text, the formal characteristics those Qur'ans adopted, the suras they translated, the partial

translations that circulated, the centers of copying and translation, and the *tafsirs* they used. We will try to determine what were the similarities and differences between the Islamic tools and references that Muslims used in Iberia or in the Eastern European frontier, as well as their contacts with nearby Islamic territories, *Dar al-Islam*. We will compare the translations made by Muslims with the ones made by contemporary Christians using the same vernaculars in order to see how both groups of translators dealt with religious Islamic terminology, what suras they chose, what parts of the Qur'an they selected for their compendia. We will study the effect, at the end of the 16th century, of the Iberian Muslim diaspora, and the contacts with Northern Europe which transformed both Morisco culture and Jewish/Protestant/Catholic culture in Europe. A comparative approach around the same dates will be undertaken with Tatar Qur'ans. We know very little of Polish or Byelorussian Qur'ans, especially because of the linguistic barriers still existing between Eastern, Central and Southern Europe, a shortcoming that our team will be able to remedy. More international studies have been published about the Iberian aljamiado Qur'ans which testify to the flourishing of Morisco culture at that period and we want to deepen our knowledge of Eastern Qur'ans along the same questions. It has already been shown during the Workshop *Exploring Tatar Manuscripts in Central-Eastern Europe. Comparative Perspectives on Devotional Manuscripts in Medieval and Early Modern Times* (19-22 May 2016, Vilnius University) that many parallel processes occurred as far as Tartar and Aljamiado manuscripts are concerned. The practices of using the Arabic alphabet for texts translated into a vernacular language, interlinear translations and glosses were prevalent among Muslim populations of both European regions. The Madrid team will reinforce the already established collaboration with the Universities of Toruń, Białystok, Warsaw and Minsk promoting further international conferences and workshops, encouraging stays of early stage researchers in both sides, and publishing proceedings in English.

Synergy: The collaboration of the four research teams will allow us, for the first time, to assess the role of Muslims in the development of the European Qur'an – i.e. their impact on Qur'anic scholarship, confessional and polemical debates, translations, editions and collections of the Qur'an. Close collaboration with the teams in Naples (shared PD), Kent and Nantes will make sure that the insights from WP 5 will supplement and enhance the work in WPs 2-4.

Lead Participant: García-Arenal, Madrid (cPI), Prof. Gerard Wiegers (University of Amsterdam). Will co-author a monograph on *The Qur'an in Iberia* and contribute to the Joint volume *The Qur'an and the Formation of European Religious and Cultural Identity*.

WP 6: Communication and public engagement

Objectives:

Our communication and public engagement activities fall into four key strands:

1) Scholarly knowledge transfer: Internally, knowledge exchange will be facilitated by constant communication among team members and the monthly research seminars described above. The central website to be hosted by CSIC, will support internal, as well as external scholarly KT. It will visualize the data of the database, provide podcasts and recordings of our conferences, inform about the progress of the project, and upcoming events and will provide a general overview over the various aspects and developments of the projects. It will also host the digital exhibition. Our scholarly studies will appear in a new monograph series with Brill Publishers, *The European Qur'an - The Muslim holy book in European Culture* and in peer-reviewed journals.

Over the course of the duration of the project, the PDs and PhDs of each team will organise one summer school on a different topic at a different location. Summer schools will offer an opportunity for up to 20 prospective European and Non-European researchers to explore an aspect of EuQu and to learn about the shared history of Europe and the Islamic World.

2) Education: We will be collaborating with producers of educational material that will create a number of multi-lingual (English, French, Italian, Spanish, German) digital education material, as well as digital content for our exhibitions and other public engagement activities. In order to tailor the teaching material to the needs and interests of schools and exam boards, we are in touch with national

associations of teachers of religious education (such as NATRE, and the network of French teacher-training institutes (Ecoles supérieures du Professorat et de l'Éducation, ESPE).

At the Madrid headquarters (CSIC) there is an established tradition of organizing participative workshops for teenagers and preteens dedicated to the history of coexistence of monotheistic confessions in Europe. These workshops, usually organized as a part of the European Week of Science, are received with great enthusiasm by both teachers and students. In a progression stage, we will extend these workshops to the other partners of EuQu.

3) Exhibition: EuQu will organize major exhibitions at reputed European cultural institutions. The exhibitions will trace the history of the European Qur'an from the Middle Ages to the present. We will display (in physical and digital form) some of the most important manuscripts and printed editions of the Qur'an (in Arabic, Greek, Latin and various European vernaculars), as well as key works of exegesis, polemics, chronicles and material objects that show the place of the Qur'an in European cultural history. While the research of EuQu is focused the Medieval and Early Modern periods, the exhibition will take the story up until the twentieth century, paying attention to the use of the Qur'an in European scholarship, in the context of European colonization of Muslim countries, and in the daily practice of European Muslims. In order to ensure sensitivity to Muslims visitors and maximize impact on stakeholders, we will have local Muslim and intercultural associations participate in the preparation of the exhibition in each of the venues. We will also produce an online version of the exhibition and a catalogue (available in print and as an online interactive PDF) as well as digital animations and short .

4) Local Communities: In collaboration with selected NGOs (Such as National Muslim Bodies UK, Christian-Muslim Forum; Association Enquêtes, France, Culturas Unidas, Madrid) we will organise community outreach events that accompany the exhibitions. These events will bring together community members from different denominations and religious groups to discuss the role of the Qur'an in their spiritual lives. Our aim is it to raise awareness, among Muslim and non-Muslim community members about the central role that the Qur'an has played in the formation of European religious and cultural identity.

Advisory Board

- Sussan Babaie, Andrew W. Mellon Reader in the Arts of Iran and Islam, The Courtauld Institute of Art. Colin Baker, Head of Middle Eastern and Central Asian Collections, British Library, London.
- Alexander Bevilacqua, Assistant Professor of History, Williams College.
- Thomas E. Burman, Professor of History at the University of Notre Dame and director of the Medieval Institute.
- Islam Dayeh, Junior professor, Seminar for Semitic and Arabic Studies, FU Berlin.
- Matthew Dimmock, Professor of Early Modern Studies, University of Sussex.
- Simon Ditchfield, Professor of early modern History, University of York.
- Ziad Elmarsafy, Professor of Comparative Literature, King's College, London.
- Massumeh Farhad, Chief Curator and Curator of Islamic Art. Free-Sackler Gallery, Washington DC.
- Pal Fodor, Director, Institute of History, Hungarian Academy of the Sciences.
- Cándida Ferrero Hernández, Professor of Latin, Universidad Autónoma de Barcelona.
- Reinhold Glej, Professor of Latin Philology, Ruhr Universität Bochum.
- Alastair Hamilton, Senior Research Fellow at the Warburg Institute, University of London.
- Susannah Heschel, Professor of Jewish Studies, Dartmouth College.
- Tijana Krstić, Associate Professor of Medieval Studies, Central European University.
- José Martínez Gázquez, Professor emeritus of Latin, Universidad Autónoma de Barcelona.
- Alain Messaoudi, Maître de Conférences in History, Université de Nantes.
- Martin Mulsow, Professor, Director of the Research Centre Gotha, University of Erfurt.
- Gabriel Said Reynolds, Associate Professor of Islamic Studies and Theology, Department of Theology, University of Notre Dame.
- Walid Saleh, Professor of Islamic Studies, University of Toronto.
- Nicolai Sinai, Professor of Islamic Studies, University of Oxford.

- Ryan Szpiech, Associate Professor in the Departments of Romance Languages and Literatures and Judaic Studies, University of Michigan.
- Pier Mattia Tommasino, Assistant Professor of Italian at Columbia University.
- Benoit Grevin, Directeur de Recherche, Université Paris 1- Panthéon – Sorbonne
- Manolis Marudis Ulbricht, Freie Universität Berlin
- Maribel Fierro Bello, Research Professor, ILC, CCHS-CSIC
- Tristan Vigliano, Université Lumière, Lyon 2

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Expected results. Provisional of deliverables:

The following is a list of planned research activities dated by month; M1= April, 2019, beginning of the project. Dates are approximate and are subject to change. Titles of the events may also be modified.

Workshops and conferences

M1.- Madrid. Meeting of four PIs.

M4.- Naples. Kickoff conference: *The Qur'an in Europe - The European Qur'an*. First semi-annual day-long research seminar that will bring together the Naples team and other members of EuQu (other seminars m. 10, 16, 22, 28, 34, 40, 46, 52, 58, 64 70)

M5.- Nantes: First research seminar of Nantes team (other seminars M11, 17, 23, 29, 35, 41, 47, 53, 59, 65, 71)

M7.- Madrid, CSIC: First research seminar of the Madrid-Amsterdam team (other seminars M12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72)

M9.- Kent: First research seminar of the Kent-Team (other seminars M13, 19, 25, 31, 37, 43, 49, 55, 61, 67)

M12.- Barcelona, Universitat Autònoma. Workshop: *The cultural context of Latin Qur'an translations: from Ketton to Marracci*.

M14.- Nantes: First summer school, Nantes: *The Qur'an as a source of anti-clerical discourse in 17th and 18th centuries*.

M18.- Madrid, CSIC. International conference: *Iberian Qur'ans in the context of polemical religious interactions. From Medieval Christian Spain to the Expulsion of the Moriscos*.

M24.- University of Notre Dame, Workshop: *The Qur'an and the Bible*.

M26.- Kent: Second summer school of the Kent team: *Sacred Texts Across Borders (1500-1800)*.

M30- Workshop *Tafsir in Europe*, Amsterdam.

M32.- Erfurt: Two-day workshop: *The Qur'an between Reformation and Enlightenment*.

M36.- Madrid, CSIC. Workshop. *Aljamias: the writing of Qur'anic translations and exegesis in European languages and Arabic script. From Moriscos to Tatars*.

M42.- Nantes, Château des Ducs de Bretagne & Maison des Sciences de l'Homme Ange Guépin. Workshop: *Framing the Qur'an: presenting and illustrating European translations of the Muslim holy book, 12th-18th centuries*.

M42-48.- Public engagement events during the exhibition on the Qur'an in the lives of Muslim, Jewish and Christians in Europe today. Opening of the exhibition "Un Coran européen?"

M48.- Budapest. International conference *The Qur'an in the intellectual histories of Central and Eastern Europe*, in Budapest together with the Hungarian Academy of Sciences (cPI, Wiegers, Ams.PD).

M50.- London Conference: *The Qur'an and European Literature and Culture*; co-organised by the University of Kent, the University of Sussex, King's College and the Courtauld Institute (in conjunction with the opening of the exhibition "The European Qur'an").

M50-56.- Public engagement events during the exhibition on the Qur'an in the lives of Muslim, Jewish and Christians in Europe today.

M50.- Third summer school of the Madrid Team: *Translating and Reading the Qur'an in Iberia*.

M60.- Kent: Workshop *Collecting, Copying and Printing the Qur'an in Early Modern Europe*.

M58.- Budapest, Hungarian Academy of the Sciences (in conjunction with the network of Scientific Academies of Central and Eastern Europe). Workshop: *The Qur'an in the intellectual histories of Central and Eastern Europe*.

M58-64.- Public engagement events during the exhibition on the Qur'an in the lives of Muslim, Jewish and Christians in Europe today

M62.- Summer school, Naples: *Translating the Qur'an in early modern Europe*.

M66.- Opening of the exhibition in Madrid.

M66-72.- Public engagement events during the exhibition on the Qur'an in the lives of Muslim, Jewish and Christians in Europe today.

M72.- Madrid, Final conference of the EuQu project: The Qur'an and European Religious and Cultural Identity.

Monograph Series: *The European Qur'an – Islamic Scripture in European Culture and Religion* (sample of possible titles)

- Monograph, *A History of the Qur'an Manuscripts 11th-19th cent.*
- Monograph, *The Politics and Economies of the European Qur'an*
- Monograph, *Translation Strategies and Ideologies*
- Monograph, *The Qur'an in early modern European Scholarship - from Polemics to Comparative Religious Studies*
- Monograph, *Reading and Translating the Qur'an through Muslim exegesis (tafsir)*
- Monograph, *The Role of Muslim Converts in Translating the Qur'an*
- Monograph, *The History of the Printed Qur'an in Arabic in Europe*
- Monograph, *The Printing of Arabic in Europe: The Qur'an and Islamic Texts*
- Translation of key texts of Bibliander's edition of Corpus Toletanum, with introduction
- Joint volume, *Collecting the Qur'an in Early Modern Europe*
- Joint volume, *Early Modern Translations of the Qur'an*
- Joint volume, *The Qur'an and the Formation of European Religious and Cultural Identity*
- Joint volume, *The Qur'an and the Reformation*
- Joint volume, *The Qur'an in European Literature and Culture*
- Joint volume, *The Qur'an in Iberia*
- Catalogue of the Exhibitions
- Publication of PhD dissertations written by EuQu PhD students and monographs by EuQu post-docs on their own original research projects