



ERC Synergy Grant 2018

Annex 1 to the Grant Agreement (Description of the Action) Part B

Action Acronym: EuQu

Action number: 810141

Action Title: *The European Qur'an. Islamic Scripture in European Culture and Religion 1150-1850*

Corresponding Principal Investigator: Mercedes García-Arenal

Other Principal Investigators: John Tolan, Jan Loop, Roberto Tottoli

Host Institutions: Consejo Superior de Investigaciones Científicas -CSIC (Madrid, Spain), Université de Nantes, University of Kent, Università di Napoli l'Orientale

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

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1. Curriculum vitae – Funding ID

GARCÍA-ARENAL, Mercedes –cPI–

PERSONAL INFORMATION

Date of Birth: 20 March 1950

Nationality: Spanish

Country of Residence: Spain

URL: <http://cchs.csic.es/es/personal/mercedes.garciaarenal/>

http://www.ae-info.org/ae/Member/García-Arenal_Mercedes

CURRENT POSITION

- Research professor at the Grupo de Investigación de Historia Cultural del Mediterráneo (Instituto de Lenguas y Culturas del Mediterráneo, ILC), Centro de Ciencias Humanas y Sociales CCHS, CSIC.
- PI of ERC Advanced Grant CORPI “Conversion, Overlapping Religiosities, Polemics and Interaction: Early Modern Iberia and Beyond”, Grant Agreement 323316 [<http://www.proyectos.cchs.csic.es/corpi/en/home>].

ACADEMIC POSITIONS

1990–*pres* Research Professor, CCHS-CSIC, Madrid
1986-1990 Scientific Researcher
1981-1986 Junior Researcher

MOST RECENT ACADEMIC HONOURS

- 2018 Distinguished Guest Lecturer of The Israel Academy of Sciences and Humanities.
- 2013–*pres* Member of the Academia Europæa (The Academy of Europe).
- 2015 Invited to deliver the James K. Binder Lectureship at the University of San Diego, La Jolla, California.
- 2015 Invited to the Center for Medieval and Renaissance Studies, the Department of History, the Department of Spanish & Portuguese, the Center for 17th- and 18th-Century Studies, the Center for Near Eastern Studies, and the LAMAR Consortium. University of California, LA.
- 2015 Invited to deliver a lecture, at the University of Chicago, Stuart Hall, joint invitation of the Dept. of History, Middle East and Romance languages.
- 2013 Invited Professor, Department of History, Princeton University.
- 2012 Invited Professor, Mario Einaudi Center for International Studies - Comparative Muslim Societies Program, Cornell University, Ithaca NY.
- 2011 Invited Professor, *Conflict and Convivencia: Judaism, Islam, and Christianity in the Iberian Atlantic and Mediterranean Worlds*. Yale, New Haven.
- 2010 Invited to deliver the Cochrane Lecture, Department of History, University of Chicago.
- 2009 Invited Professor, Center for Oriental Studies, The University of Tokyo, Japan.

- 2008 Invited to deliver the Hamilton Gibb Lectures, Center for Middle Eastern Studies, Harvard University.
- 2008 Invited Professor, in *Islamic Freethinking and Western Radicalism*. Institute for Advanced Study, Princeton.
- 2006 Invited to deliver the Bennett Memorial Lecture, Cambridge University.

EDUCATION

- 1976 PhD, Arabic and Islamic Studies, Universidad Complutense, Madrid.
- 1967-1972 BA and MA, Arabic and Hebrew Studies, Universidad Complutense, Madrid.

VISITING APPOINTMENTS, GRANTS AND FELLOWSHIPS

- 1995 April Professeur Invité, Université Mohammed V, Rabat.
- 1992, Spring Directrice de Recherche, EHESS, Paris.
- 1988-1990 Visiting Scholar, Institute for Advanced Studies, Princeton.
- 1976-1978 Post-Doctoral Fellow (British Council), School of Oriental and African Studies, London.
- 1978-1980 Post-Doctoral Fellow, CSIC, Madrid.
- 1974-1976 Pre-Doctoral Fellow, Spanish Ministry of Science, CSIC, Madrid.

SERVICE TO THE PROFESSION

- 2017–*pres* Chair of the Department of Islamic and Jewish Studies ILC, CCHS-CSIC.
- 2009-2011 Chair, Research Program “East in West: Challenging Borders”, CCHS-CSIC.
- 2007-2010 Member of the Steering Committee, CCHS-CSIC created in 2007.
- 2005-2008 Member of the Steering Committee, Comisión de Área de Ciencias Humanas y Sociales, CSIC.
- 2003-2008 Member of the Steering Committee, Junta de Gobierno, CSIC.

COMMISSIONS OF TRUST

- 2007 HDR, Sciences Politiques, Paris, Jean-Pierre Filiu (2014) HDR Natalia Muchnick, Paris-Sorbonne, (2017).
- 2016, 2017 External evaluation of members for the Institute for Advanced Study (Princeton).
- 2013–*pres* Advisory Board of ACMES, Amsterdam Center for Middle Eastern Studies.
- 2010-2013 Member of evaluation pannels for promotion of Institució Catalana de Recerca i Estudis Avançats, ICREA.
- 2010–*pres* Member of the Scientific Committee, Institut pour l’Étude de l’Islam et des Sociétés Islamiques, EHESS, Paris.
- 2008-2014 Member of the Board, CNEAI (Spanish National Council for Evaluation of Scientific Research).
- 2010 Member, ERIH panel for journals of Religious Studies.
- 2009 External referee for AERES (French National Agency for Scientific Evaluation) Evaluation of CHSIM (EHESS) and CETOBAC (CNRS/EHESS).
- 2006–*pres* External referee, tenure track positions, Stanford, Johns Hopkins, Cornell, Michigan and Harvard Universities.
- 2000 External advisor, The Institute for the Study of Muslim Civilization, Aga Khan University, London.
- 1991-1995 Member of the Advisory Board, The Institute for Transregional Study, Princeton University.

EDITORIAL BOARDS

Peer Reviewed Journals:

2012–*pres* *Journal of Early Modern History*, Brill / 2010–*pres* *Journal of Medieval Iberian Studies* (The American Academy of Research Historians of Medieval Spain) / 2009–*pres* *Mediterranean Historical Review*, Routledge / 2008–*pres* *Hespéris-Tamuda*, Université Mohammed V Rabat, Maroc / 1999–*pres* *The Maghreb Review*.

1999-2014 Chair: *Al-Qantara: Revista de estudios árabes*.

Series:

2016–*pres* “Edinburgh Studies in Islamic Apocalypticism and Eschatology”, Edinburgh University Press

2014–*pres* “Heterodoxia Iberica”, Brill

2014–*pres* “Medieval and Early Modern Iberia” MEMI, Brill

2002-2008 “Estudios Árabes e Islámicos: Monografías”, CSIC

RESEARCH PROJECTS

1999–*pres* Member, LISOR (Leiden Institute for the Study of Religions)

1985–*pres* PI, Spanish National Endowment for the Humanities

2009-2010 Member, Steering Committee, Project: “Convivencia: Representations, Knowledge, Identities”, Max Planck-CSIC.

1991-1995 Team leader, Team 6 (Religious Activity and Experience), Project: “Individual and Society in the Mediterranean Muslim World”, funded as *project à la carte* by the European Science Foundation, directed by Robert Ilbert.

SUPERVISION OF GRADUATE STUDENTS AND POSTDOCTORAL FELLOWS

• Chair, Ph.D. thesis: Manuel Montoza Coca, Universitat Autònoma de Barcelona (2018). Esther Fernández, University of Granada (2017) / Mònica Colominas Aparicio, University of Amsterdam (2016) / Jessica Fowler, University of California, Davis (2016) / Mayte Green Mercado, University of Chicago (2010) / Amalia Zomeño, Universidad de Barcelona (1997). Universidad Complutense de Madrid: Esperanza Alfonso (1998) / Chakib Benafri (1993) / Francisco Rodríguez Mañas (1992) / María Victoria Aguilar (1991) / Fernando Rodríguez Mediano (1991) / Miguel Ángel de Bunes (1988).

• 4 PhD in the CORPI project whose thesis will be finished in 2018-2019.

• 6 Post-Doctoral fellows belonging to CORPI.

TOLAN, John –NtPI–

PERSONAL INFORMATION

Date of birth: 16 April 1959

Nationality: France and USA

URL: <https://univ-nantes.academia.edu/JohnTolan>

http://www.ae-info.org/ae/Member/Tolan_John

EDUCATION

2001 Habilitation à Diriger des Recherches, EHESS Paris

1990 PhD, History, University of Chicago

1986 Master, History, University of Chicago

1981 BA, Classics, Yale University

CURRENT POSITION

2002–*pres* Professeur d’Histoire, Département d’Histoire, Université de Nantes (France)

PREVIOUS POSITIONS

1996-2002 Maître de conférences en histoire, Département d’Histoire, Université de Nantes (France)

1994-1996 Assistant Professor, History Department, University of North Carolina at Greensboro (USA)

1992-1994 Lecturer, History Department, Stanford University (USA)

FELLOWSHIPS AND AWARDS

2015-2019 Région Pays de la Loire, “Connect Talent” (€ 400,000): grant funds the establishment of the Institut de Pluralisme Religieux et de l’Athéisme [www.ipra.eu].

2013–*pres* Member of the Academia Europæa (The Academy of Europe).

2010-2015 European Research Council, Seventh Framework Program, Advanced Researcher Grant (€ 2,300,000). Funded the research project: “RELMIN: The legal status of religious minorities in the Euro-Mediterranean world (5th-15th centuries)” [<http://relmin.univ-nantes.fr/index.php/fr>]

2008 Académie Française, Prix Diane Potier-Boès (€1,500). History book prize for *Le Saint chez le sultan*.

2005 National Endowment for the Humanities, USA, fellowship (\$40,000). Funded research and writing of *St. Francis and the Sultan*.

1999-2000 American Council of Learned Societies, USA, fellowship (\$36,000). Funded a full year of research in order to complete *Saracens: Islam in the Medieval European Imagination*.

1995 National Endowment for the Humanities, Summer Stipend. Funded research in Spanish medieval manuscript collections for *Saracens: Islam in the Medieval European Imagination*.

SUPERVISION OF GRADUATE STUDENTS AND POSTDOCTORAL FELLOWS

2002–*pres* Supervision of 16 PhD students (of whom 8 have completed their dissertations to date).

2010-2015 Supervised 17 postdocs (with varying lengths of contract) as part of my ERC Advanced Grant RELMIN.

2002–*pres* Member of doctoral dissertation committees at the universities of Nantes, Poitiers, Paris III, Paris VIII, the Ecole de Hautes Etudes en Sciences Sociales, Universidad de Alicante, l’Université de Cocody (Abidjan), University of Oslo, Universidad Autónoma de Barcelona, Birmingham University, Exeter University, Universidad Carlos III de Madrid, Princeton University, Università degli Studi di Siena, Université de Tunis.

INSTITUTIONAL RESPONSIBILITIES

2015–*pres* co-director, Institut du Pluralisme Religieux et de l’Athéisme, Nantes (France) [<http://ipra.eu/>].

2012-2016 elected member of the Conseil Scientifique (faculty senate), Université de Nantes.

2008-2011 Director, Maison des Sciences de l’Homme Ange Guépin, Université de Nantes.

COMMISSIONS OF TRUST

2017 Chair of the ERC starting grants panel SH6 (Study of the Human past).

- 2017 Member of the SAP panel, evaluating completed ERC starting grants for SH6 (Study of the Human past).
- 2013-2017 Member of the ERC starting grants panel SH6 (Study of the Human past).
- 2016 Member of the committee for Marie Curie research Grants, European Commission.
- 2014 Evaluator for the National Endowment for the Humanities Fellowship programs at independent research institutions: chaired visit to the American Research Institute in Turkey (Istanbul and Ankara).
- 2012–pres General editor of the series “Religion and law in Medieval Christian and Muslim Societies”, Brepols.
- 2009-2010 Member of the International Review Panel “Cultural Dynamics: Inheritance and Identity”, European consortium HERA (“Humanities in the European Research Area”), ESF (European Science Foundation).
- 2008–pres Member of the Commission on Social Sciences and Humanities of the Comité Consultatif Régional de Recherche et de Développement Technologique (CCRRDT) of the Pays de la Loire region.
- 2008-2011 Member of the assembly Comité Consultatif Régional de Recherche et de Développement Technologique (CCRRDT) of the Pays de la Loire region and of its “bureau” (governing board).
- 2008–pres Evaluator of candidates for the Institut d’Etudes Avancées de Nantes.
- 2008-2011 Member of the selection committee of the Institut d’Etudes Avancées de Nantes.

Reader of book manuscripts submitted for publication to Brill, Columbia University Press, Brepols, Cornell University Press, Cambridge University Press, Yale University Press, University of Chicago Press, Presses Universitaires de Rennes, Oxford University Press, University of Pennsylvania Press, Ashgate.

Reader of article manuscripts submitted for publication to *Le Moyen Âge*, *La Corónica*, *Cahiers de Civilisation Médiévale*, *Comparative Studies in Society and History*, *Crusades*, *Early Medieval Europe*, *Medieval Encounters*, *Harvard Theological Review*, *History Compass*, *Revue Belge de Philologie et d’Histoire*, *Al-Qantara*, *Anuario de Historia de la Iglesia*, *Anuario de Estudios Medievales*, *Studies in Religion*.

External referee for tenure and promotion committees: Brown University, University of California-Santa Cruz, Wesleyan University, University of Tennessee, Harvard Divinity School, Colby College, Tel Aviv University, Ben Gurion University of the Negev.

External evaluator for research projects: European Research Council, European Science Foundation, Agence Nationale de la Recherche (France), Fonds zur Förderung der wissenschaftlichen Forschung (Austria), Israel Science Foundation, Nederlandse Organisatie voor Wetenschappelijk Onderzoek (The Netherlands).

Member of the editorial board of the following publications:

- 2015–pres *Speculum*.
- 2015–pres *Journal of Medieval Iberian Studies*.
- 2015–pres “Jewish Engagements”, book series published by Brepols Press.
- 2012–pres “Mediterranean Studies”, book series published by Palgrave-MacMillan.
- 2006-2015 “Medieval Voyaging”, book series published by Brepols Press.
- 2003–pres *Anales del Seminario de Historia de la Filosofía*, published by the faculty of philosophy of the Universidad Complutense, Madrid.
- 1998–pres *Medieval Encounters: A Journal of Jewish, Christian and Muslim Culture in Confluence and Dialogue*, published by Brill.

SCIENTIFIC SOCIETIES

- 2015-2018 Elected Councilor of the Medieval Academy of America, member of its Executive Committee.
- 2016–pres Member of the “comité” (governing board) of the Société des Historiens Médiévistes de l’Enseignement Supérieur Publique.

LOOP, Jan –KtPI–

PERSONAL INFORMATION

Date of birth: 3 March 1974

Nationality: Swiss

URL: <https://www.kent.ac.uk/history/staff/profiles/loop.html>

EDUCATION

2004 PhD University of Bern, Switzerland.

2001 Licentiate (= BA/MA) University of Bern.

CURRENT POSITION

2012–*pres* Lecturer in Early Modern History, School of History, University of Kent, promotion to Senior Lecturer in 2014.

PREVIOUS POSITIONS

2011-2014 Academic Co-ordinator of the *Centre for the History of Arabic Studies in Europe*, at the Warburg Institute, London. 2012-2014 the appointment was part-time (0.3 fte).

2006 -2011 Post doc. research fellow of the Swiss National Science Foundation (SNF) at the University of London, and the University of Göttingen.

2002 -2006 Assistant at the University of Neuchâtel (Switzerland), Institut de langue et littérature allemandes.

FELLOWSHIPS, AWARDS and GRANTS

2017 Conference grant, UBS Kulturstiftung et al., *Johann Ludwig Burckhardt*, Basel 18-20 October 2017 (sFr 19.000)

2016-2017 Humanities Senior Research Fellow, New York University, Abu Dhabi (\$ 140.000)

2015 Conference grant, NYU Abu Dhabi) *Falconry in the Mediterranean Context*, 15-17 Nov. 2015 (\$ 59.000)

2013-2016 HERA grant *Encounters with the Orient in Early Modern European Scholarship* (979.657€), co-leader and Principle Investigator.

2013 Conference grant, NYU Abu Dhabi for the international conference *Arab Culture and the European Renaissance*, 14-15 April (\$ 49.000)

2010 Scaliger Fellowship, University of Leiden (2.000€)

2008-2011 Long-term Frances A. Yates Research Fellowship at the Warburg Institute London (£ 93.000)

2006-2008 Research Fellowship of the Swiss National Science Foundation (SNF) (sFr. 183.000)

LEADERSHIP, MANAGEMENT AND ORGANISATION

2017–*pres* Director of Internationalisation, Faculty of Humanities, University of Kent.

2015-2016 Chair of the Task Group TEF (Teaching Excellency Framework).

2013-2016 Co-Leader HERA collaborative research project.

2011-2014 Academic Coordinator *Centre for the History of Arabic Studies*, Warburg.

INSTITUTIONAL RESPONSIBILITIES

- 2015- 2016 Deputy Director of Recruitment and Admission.
2014- 2016 Editorial Board Member of the MEMS Working Paper Series, University of Kent.
2014- 2015 Deputy Director of Graduate Studies.

SUPERVISION OF GRADUATE STUDENTS AND POSTGRADUATE FELLOWS

MA by research Duncan Frost, “Misrepresentation, Manipulation, and Misunderstandings: The Early Jesuit Mission to China 1580-1610”.

Ann Faggetter, “The Life and Work of John Harrison, English Representative in Morocco”.

Lot Brower, “The Polemical Use of Islam in European Religious Conflicts”.

Richard Smith, “Converted Jews and the ‘Ethnographic’ Approach to Writings on Judaism in 16th century Germany”.

Talitha Schepers, “The role of artists and artefacts in sixteenth-century diplomatic encounters between the Low Countries and the Ottoman Empire” (co-supervision with Prof. Joanna Woodall, The Courtauld Institute).

Dr Simon Mills (Leverhulme Early Career Postdoc Fellow). Research project: *The English Factory at Aleppo: Knowledge, Exchange, Encounter, c. 1620-1760*.

COMMISSION OF TRUST

2013–*pres* General editor of the book series *History of Oriental Studies* (Leiden, Brill).

2013–*pres* PhD Scholarship Panel of the Centre for Medieval and Early Modern Studies (MEMS), University of Kent

2012-2015 Member of the Selection Panel for the annual Brill-CHASE fellowship at the Warburg Institute, funded by Brill publishers, Leiden (€ 5,000 pa for a 3 months post-doc. fellowship).

External expert project reviewer for Swiss National Science Foundation, the European Science Foundation, the British Academy.

Book manuscript reviewer for Brill Publishers, Oxford University Press, Harvard University Press, Routledge.

External peer reviewer for

History of Universities

Journal of the History of Ideas

The Journal of the Warburg and the Courtauld Institutes

Lias

International Historical Review

Al-Qantara

Reformation

Journal of Qur’anic Studies

TOTTOLI, Roberto –NpPI–

PERSONAL INFORMATION

Date of birth: 5 September 1964

Nationality: Italian

URL: http://docenti.unior.it/index2.php?user_id=rtottoli&content_id_start=1&parLin

EDUCATION

1996 PhD, Università di Napoli L'Orientale

1988 BA, Università Ca' Foscari, Venezia

CURRENT POSITION

2011–*pres* Professore ordinario (Professor) in Islamic studies, Dipartimento Asia, Africa e Mediterraneo, Università di Napoli L'Orientale (Italy)

PREVIOUS POSITIONS

2002-2011 Ricercatore (Senior Lectures) and Professore Associato (Associate Professor), Dipartimento Asia, Africa e Mediterraneo, Università di Napoli L'Orientale (Italy).

1999-2002 Professore a contratto (Lecturer), Facoltà di Lettere e Filosofia, Università di Torino.

FELLOWSHIPS AND AWARDS

2018 March-April, Visiting Fellow, University of Tokyo, Institute for Advanced Studies on Asia.

2016-2017 Member of the Institute for Advanced Study, Princeton, School of Historical Studies.

2016 March-April, Professeur invité (Visiting Professor), Paris, École des hautes études en sciences sociales (EHESS), Institut d'études de l'Islam et des sociétés du monde musulman.

2015–*pres* Member of Accademia Ambrosiana, Milan.

2015 (April) Affiliate-in-Research, Harvard University, Center for Middle Eastern Studies.

2015 King Abdullah ibn Abdulaziz International Award for Translation, 8th Section. 2015, Translation Award in the Humanities from Arabic into Other Languages for the translation of Mālik ibn Anas, *Al-Muwatta' . Manuale di legge islamica*, Torino 2011 (100,000 \$).

2014 (April-May) Visiting Scholar, Princeton University, Department of Near Eastern Studies.

SUPERVISION OF GRADUATE STUDENTS AND POSTDOCTORAL FELLOWS

2012–*pres* Member of doctoral dissertation committees at Aix-Marseille Université, Istituto Italiano di Scienze Umane, Firenze, University of Haifa, Universität Wien, Tel Aviv University, Universidad de Oviedo.

2011–*pres* Supervision of 7 PhD students (of whom 5 have completed their dissertations to date).

INSTITUTIONAL RESPONSIBILITIES

2017 Member of the Scientific Advisory Board (SAB) of the interdisciplinary Research Centre Religion and Transformation in Contemporary Society (University of Vienna).

2017–*pres* Member of the Consiglio di Amministrazione (Board of Directors), Università di Napoli "l'Orientale".

2017–*pres* ANVUR, Agenzia nazionale di valutazione del sistema universitario e della ricerca (National Agency for the evaluation of University and Research), Member of the group of experts working on the national classification of the journals - Humanities.

2014-2015 ANVUR (Agenzia nazionale di valutazione del sistema universitario e della ricerca), Member of the group of experts working on the evaluation of publications in humanities (areas 10, 11).

2012-2015 Director of the Dipartimento Asia, Africa e Mediterraneo, Università di Napoli "l'Orientale".

2012-2014 ANVUR, Member of the group of experts working on the national classification of the journals - area 10.

COMMISSIONS OF TRUST

2017–pres Editorial board of the series “Studies on the Children of Abraham” by Brill Publishers.

2016–pres Editor (with F. Hamza, W. Saleh and J. Elias) of the series “Islamic Literatures: Texts and Studies” by Brill.

2016–pres Editorial Advisory Board of the Series “Edinburgh Studies in Islamic Apocalypticism and Eschatology” by Edinburgh University Press.

2015–pres Editorial board of the “Series Minor” (Università degli Studi di Napoli L’Orientale).

2014–pres Editorial board of the series “Religioni e storia / Religions and history”, by M. D’Auria Editore (Naples).

2012–pres Editorial board of the series “Studying Jihadism” (Universität Wien, Vienna).

2005–pres Scientific committee (Comité asesor) of *Estudios Onomástico-biográficos de al-Andalus* (CSIC, Madrid).

Reader of book manuscripts submitted for publication to Brill, Walter de Gruyter, Routledge, Palgrave Macmillan, Collana di pubblicazioni del Dipartimento di Giurisprudenza dell’Università di Pavia, Gorgias Press, Bloomsbury, Morcelliana Editrice, Georgetown University Press.

Reader of article manuscripts submitted for publication to *Studies in Religion / Sciences Religieuses*, *Open Linguistics*, *Arabica Annali di Scienze Religiose*, *Journal of Qur’anic Studies*, *Archivio italiano per la storia della pietà*, *Journal of the International Qur’anic Studies Association*, *Archiv Orientální / Oriental Archive*, *Journal of the American Oriental Society*, *Jerusalem Studies in Arabic and Islam*.

External referee for tenure and promotion committees: Tel Aviv University, University of Haifa.

External evaluator for research projects or on the creation of new positions: École des hautes études en sciences sociales (EHESS).

Member of the editorial board of the following publications:

2017–pres Correspondant à l’étranger, *Revue de l’histoire des religions* (Armand Colin, Paris).

2014–pres Associate Director (with C. Lo Jacono as Director in chief) of *Oriente Moderno* (Istituto per l’Oriente, Rome).

2014–pres Comitato dei referenti of *Rivista di Storia e Letteratura Religiosa* (Leo S. Olschki Editore, Firenze).

2009–pres Scientific Board of *Historia Religionum* (Serra ed., Pisa-Rome).

2009–pres Scientific Board of *Islamochristiana* (PISAI, Rome).

2009–pres Advisory Board of *Studi e Materiali di Storia delle Religioni* (Università Sapienza, Rome).

2008-2012 Editorial board (redazione) and Deputy Director of *Annali dell’Università di Napoli “L’Orientale”*. *Serie orientale* (Naples).

2006–pres Scientific Board of *Quaderni di Studi Arabi* (Istituto per l’Oriente, Rome).

2005–pres Editorial board of *Comparative Islamic Studies* (Equinox, London).

2002–pres Editorial advisory board of *Eurasian Studies* (Istituto per l’Oriente, Rome).

Appendix
All ongoing and submitted grants and funding of each of the PIs (Funding ID)

Mercedes GARCÍA-ARENAL

On-going Grants

<i>Project Title</i>	<i>Funding source</i>	<i>Amount (Euros)</i>	<i>Period</i>	<i>Role of the PI</i>	<i>Relation to current ERC proposal</i>
CORPI	ERC GA 323316	2.498.026€	2013-2019	Principal Investigator	No scientific overlap

Applications

<i>Project Title</i>	<i>Funding source</i>	<i>Amount (Euros)</i>	<i>Period</i>	<i>Role of the PI</i>	<i>Relation to current ERC proposal²</i>
KPCICT15C	MSCA	170.121,60€	24 month	Supervisor of solicitant Naama Cohen Hanegbi	None

John TOLAN

On-going Grants

<i>Project Title</i>	<i>Funding source</i>	<i>Amount (Euros)</i>	<i>Period</i>	<i>Role of the PI</i>	<i>Relation to current ERC proposal</i>
Institut du pluralisme religieux et de l'athéisme (IPRA)	Regional council Pays de la Loire	400.000€	2015-2019	Co-director	Funding will end at beginning of EuQu grant period. IPRA has helped fund travel to preparatory meetings for EuQu.

2. Early achievements track-record

GARCÍA-ARENAL, Mercedes

TEN-YEARS TRACK RECORD

During this period I have worked on research lines that are connected to the EuQu Project and have done it in collaboration with the scholars that will form part of the team.

I was PI of the project “Islam y disidencia religiosa en la Europa protestante y en la católica” (FFI2010-1745, from the Spanish National Research Projects Program), 2010-2013.

During the last 5 years I have been fully dedicated to the direction of the ERC Advanced Grant CORPI. In the framework of the project we have worked on lines of research which are the basis and antecedent of the research project we plan to launch:

- **Muslim minorities in Christian Spain, Jewish minorities in Spain and in North Africa**

Main publications:

With Gerard A. Wieggers, *Entre el Islam y Occidente. Vida de Samuel Pallache, judío de Fez* (Siglo XXI, 1999) [2nd edn., enlarged: *Un hombre en tres mundos: Samuel Pallache, un judío marroquí en la Europa protestante y en la católica*, 2007]; [English translation: *A Man of Three Worlds: Samuel Pallache, a Moroccan Jew in Catholic and Protestan Europe* (Johns Hopkins University Press, 2003) (2nd edn. 2010)]; [Dutch translation, *Samuel Pallache. Koopman, kaper en diplomaat tussen Marrakesh en Amsterdam* (Amsterdam University Press, 2014)]; [Italian translation: *L'uomo dei tre mondi. Storia di Samuel Pallache, ebreo marocchino nell'Europa del Seicento* (Viella, 2013)]

With Gerard A. Wieggers (eds.), *The Expulsion of the Moriscos from Spain: A Mediterranean Diaspora* (Brill, 2014).

“Comparing Minorities of *Converso* Origin in Early Modern Spain: Uses of Language, Writing and Translation”. In *In the Iberian Peninsula and Beyond. A History of Jews and Muslims (15th-17th Centuries)*. 2 vols. Ed. by José Alberto R. Silva Tavim et al., vol I: pp. 117-52 (Cambridge Scholars Publishing, 2015).

- **Muslim minorities and Orientalism**

Main publications:

With Fernando Rodríguez Mediano, *Un Oriente español. Los Moriscos y el Sacromonte en tiempos de Contrarreforma* (Marcial Pons, 2010) [English translation by Consuelo López-Morillas; revised, enlarged and updated edn., *The Orient in Spain: Converted Muslims, the forged Lead Books of Granada and the rise of Orientalism* (Brill, 2013)].

Heyberger, Bernard, Mercedes García-Arenal and Emanuele Colombo (eds.), *L'islam visto da Occidente. Cultura e religione del Seicento europeo di fronte all'Islam* (Marietti 1820, 2009), in which appear the chapter “Sacred Origins and the Memory of Islam: Seventeenth-Century Granada”, pp. 3-37.

Articles in peer-reviewed journals:

- “A Catholic Muslim Prophet: Agustín de Ribera, the Boy ‘Who Saw Angels’”. *Common Knowledge* 18, no. 2 (2012): 267-291.
- With Fernando Rodríguez Mediano: “Los libros de los moriscos y los eruditos orientales”. *Al-Qantara* 31, no. 2 (2010): 611-646.
- “The Religious Identity of the Arabic Language and the Affair of the Lead Books of the Sacromonte of Granada”. *Arabica*, 56 (2009): 495-528.

A chapter in a book edited by Jan Loop: “Sacred History, Sacred Languages: The question of Arabic in Early Modern Spain”. In *The Teaching and Learning of Arabic in Early Modern Europe*. Ed. by Jan Loop, Alastair Hamilton and Charles Burnett, pp. 133-162 (Brill, 2017).

A chapter in a book directed by Roberto Tottoli: “The converted Muslims of Spain: Morisco cultural resistance and engagement with Islamic knowledge (1502–1610)”. In *Routledge Handbook of Islam in the West*. Edited by Roberto Tottoli, pp. 38-54 (Routledge, 2015).

- **Religious Polemics**

In October 2014, I convened, together with Gerard Wiegers, a big international conference titled: “Polemical Encounters. Polemics between Christians Jews and Muslims in Iberia and Beyond”. John Tolan, Ryan Szpiech, Katarzyna Starczewska and myself presented papers. From this conference two important publications are about to appear:

- *Polemical Encounters. Polemics between Christians Jews and Muslims in Iberia and Beyond* (Penn State University Press, now being printed, forthcoming 2018)
- “Interreligious Encounters in Polemics between Christians, Jews, and Muslims in Iberia and Beyond”, a monographic issue of *Medieval Encounters* 23 (2018).

Articles in peer-reviewed journals:

- With Felipe Pereda, “On the Alumbrados: Confessionalism and Religious Dissidence in the Iberian World”. In *The Early Modern Hispanic World: Transnational and Interdisciplinary Approaches*. Ed. by Kimberly Lynn and Erin Rowe, pp. 119-150 (Cambridge University Press, 2017).
- “Religious Dissent and Minorities: The Morisco Age”. *Journal of Modern History*, 81 (December 2009): 888-920.

- **Translating the Qur’an**

Within the framework of CORPI we published a monographic issue of the journal *Al-Qantara* 35, no. 2 (2014) on “The Qur’an in Early Modern Iberia and Beyond” co-directed with Pier Mattia Tommasino.

Organised a conference, January 2015, titled “Translating Sacred Texts”. The essays presented to this conference dedicated to translations of the Bible and Qur’an are going to be published by Brill, series “Studies on the Children of Abraham” in 2018, ed. by M. García-Arenal, F. Rodríguez Mediano and K. Starczewska.

In the monographic issue of *Al-Qantara* I published an article together

- With Katarzyna K. Starczewska, “ ‘The Law of Abraham the Catholic’: Juan Gabriel as Qur’an Translator for Martín de Figuerola and Egidio da Viterbo”. *Al-Qantara* 35, no. 2 (2014): 409-59.

Also with her and with Ryan Szpiech are the articles:

- “*Deleytaste del dulce sono y no pensaste en las palabras: Rendering Arabic in the Antialcoranes*”. *Journal of Transcultural Medieval Studies* 5, no. 1 (2018).
- “The Perennial Importance of Mary’s Virginity and Jesus Divinity: Qur’anic Quotations in Iberian Polemics After the Conquest of Granada (1492)” in an special issue of the *Journal of Qur’anic Studies* coordinated by Jan Loop, 20, n°3 (2018): 51-80.

The first book to appear as result of team work of CORPI is:

- Mercedes García-Arenal (ed.), *After Conversion. Iberia and the Emergence of Modernity* (Brill, 2016) has a whole section of the book dedicated to “Iberian Polemics, Readings of the Qur’an and the Rise of European Orientalism” with contributions by Pier Mattia Tommasino, Ryan Szpiech, Gerard Wiegers, and Katarzyna Starczewska.

- **Circulation of Manuscripts and Orientalism**

I was part of the project “Orientalismo e historiografía en la cultura barroca española” (HUM2007–60412/FILO), directed by F. Rodríguez Mediano, 2007-2010.

In 2015 I was been invited to deliver the *James K. Binder Lectureship in Literature* at the University of California San Diego, whose lecture was published: *Is Arabic a Spanish Language? The Uses of Arabic in Early Modern Spain*.

Articles in peer-reviewed journals:

- “Musulmanes arabófonos y musulmanes aljamiados”. *Al-Qanṭara* 31, núm. 1 (2010): 295-310.
- With F. Rodríguez Mediano, “Arabic Manuscripts in Motion and Converted Muslims. Between Spain and Rome”. *Erudition and the Republic of Letters*, (forthcoming).

TOLAN, John

TEN-YEARS TRACK RECORD

Over the course of my career, and in particular in the past 10 years, I have worked in areas that are closely related to the themes of EuQu and have accumulated experience that makes me highly qualified to assume the responsibilities of PI in an ERC synergy grant.

- **The place of Islam in European Culture**

Main publications:

Faces of the Prophet (Princeton University Press, 2018) [French edn., *Mahomet l'Européen* (Albin Michel, 2018)]. This book, commissioned by Princeton University Press, traces the history of European representations of the Muslim prophet from the Middle Ages to the 20th century. Of particular interest, because less well-known, will be the positive portrayals of Muhammad in the Enlightenment as an anti-clerical reformer who brought law to his nation and proffered a purified monotheism. We find variations of this theme in the writings of Englishmen attacking the privileges of the Anglican Church (such as Henry Stubbes in 1671), French writers bemoaning the power of the Catholic Church (such as Voltaire in his *Essai sur les Moeurs*), romantics (such as Goethe, Carlyle and Lamartine) who see Muhammad as an inspired mystic poet, or Napoleon Bonaparte, who sees the Muslim prophet as a model of military genius and charismatic leadership. In my research for this book, I read extensively on the transmission, translation, and impact of the Qur'an in European culture, as many of these works on Muhammad deal extensively with the Qur'an and are inspired in no small part by the authors' reading of the Qur'an in translation.

“L'Islam: le même et l'autre de l'Europe et “Culture arabe, culture latine”, in *Europa: notre histoire*. Ed. by Etienne François and Thomas Serrier, pp. 387-408 (Les Arènes, 2017). In this multi-authored work for a large reading public, I contributed an essay on the place of Islam in European cultural heritage, in which I insisted in particular on the impact of the translation and publication of the Qur'an.

“Islam in the Mirror of our Phantasms”. In *Islam and Public Controversy in Europe*. Ed. by Nilüfer Göle, pp. 133-122 (Ashgate, 2013).

L'Europe latine et le monde arabe au Moyen Age: Cultures en conflit et en convergence (Presses Universitaires de Rennes, 2009).

St. Francis and the Sultan: The Curious History of a Christian-Muslim Encounter (Oxford University Press, 2009). [French edn.: *Le Saint chez le Sultan: la rencontre de François d'Assise et de l'islam. Huit siècles d'interprétations* (Seuil, 2007). Italian trans.: *Il santo dal sultano: L'incontro di Francesco d'Assisi e l'islam* (Laterza, 2009)].

Sons of Ishmael: Muslims through European Eyes in the Middle Ages (University Press of Florida, 2008).

Collective volumes:

With Gilles Veinstein and Henri Laurens, *Europe and Islam: Fifteen centuries of History* (Princeton University Press, 2013) [Original French edn.: *L'Europe et l'Islam: quinze siècles d'histoire*. (Odile Jacob, 2009); Arabic trans. (Cairo: National Center for Translation, 2016); Chinese trans. planned for 2018].

David Thomas et al., *Bibliographical History of Christian-Muslim Relations*, 5 vols. (Brill, 2009-2013).

- **The legal status of religious minorities in pre-modern Christian and Muslim societies**

Main publications:

“Blasphemy and Protection of the Faith: Legal Perspectives from the Middle Ages”, *Islam and Christian-Muslim Relations* 27 (2016): 35-50 [In a special issue on blasphemy, I contributed a

piece explaining the historical background of the notion of blasphemy in pre-modern Judaism, Christianity and Islam].

“Inférieurs et protégés: Minorités religieuses dans le droit chrétien et musulman au Moyen Age”. In *Minorité et communauté en religion*. Ed. by Lionel Obadia and Anne-Laure Zwilling, pp. 19-33 (Presses universitaires de Strasbourg, 2016).

“The Legal Status of Religious Minorities in the Euro-Mediterranean World (RELMIN)”, *Medieval Worlds: Comparative & Interdisciplinary Studies* 1 (2015): 148-166 [Presentation of the results of the ERC project RELMIN].

“Jews and Muslims in Christian Law and History”. In *The Oxford handbook of Abrahamic religions*. Ed. by Adam Silverstein and Guy Stroumsa, pp. 166-188 (Oxford University Press, 2015).

“*Lex alterius*: using law to construct communal boundaries”, *History and Anthropology* 26 (2015): 1-21.

“The infidel before the judge: navigating justice systems in multiconfessional medieval Europe”. In *Religiöse Vielfalt und der Umgang mit Minderheiten: vergangene und gegenwärtige Erfahrungen*. Ed by Dorothea Weltecke, Ulrich Gotter and Ulrich Rüdiger, pp. 57-79 (UVK-Verl.-Ges, 2015).

“Au-delà des Mythes de la coexistence interreligieuse: contacts et frictions quotidiens d’après des sources juridiques de l’Espagne médiévale”, *Cahiers de la Méditerranée* 86 (2013) : 225-236.

Conference proceedings and other collective volumes:

9 volumes published so far (2013-2016) in the book series “Religion and Law in Medieval Christian and Muslim Societies (RELMIN)” which I direct at Brepols Publishers (Turnhout, Belgium). These volumes are the proceedings of the conferences I organized (in collaboration with other European colleagues) as part of the RELMIN program and the theses completed as part of the program. See <http://www.brepols.net/Pages/BrowseBySeries.aspx?TreeSeries=RELMIN>.

RELMIN database:

The RELMIN database has published over 600 entries, each consisting of a legal source concerning religious minorities in Medieval Europe and the Mediterranean: the original text (in Hebrew, Arabic, Latin, or various European vernaculars), translations (into both French and English), commentaries and bibliography. The site has become widely used in teaching and research in the field. See <http://www.cn-telma.fr/relmin/index/>.

Experience directing and coordinating large collective research endeavors

2017 Coordinator of European Religious Diversity and Secularism (EUREDIS), a project that has been submitted to the Horizon 2020 call CULT-COOP-05-2017: “Religious diversity in Europe - past, present and future”. EUREDIS was one of 48 projects submitted in round 1 and was one of 4 projects successfully promoted to round 2; one or two projects were likely to be funded (notification in January 2018). EUREDIS brings together a broad academic and non-academic consortium of 19 partners in 8 EU countries, Iran, Morocco and Lebanon. We seek to provide a new reading of European religious and secular history by focusing on legal texts that have allowed or restricted religious practice, shared or contested spaces of interreligious contact, narratives of interreligious contacts, and contemporary use of social media. Our goal is to bridge the traditional gap between academic research and the wider public by bringing the fruits of our work on Europe’s multireligious heritage to the European public, targeting in particular schoolteachers, students, cultural and youth organizations (associations, museums, libraries), policy makers and media.

2015–*pres*: co-director, Institut du Pluralisme Religieux et de l’Athéisme (www.ipra.eu)
2010-2015: Principal investigator of ERC Advanced Grant RELMIN (<http://relmin.univ-nantes.fr>)
2008-2011: Director, Maison des Sciences de l’Homme Ange Guépin, Université de Nantes
(<http://www.msh.univ-nantes.fr/>)

Prizes/ Awards/ Academy memberships;

Région Pays de la Loire, “Connect Talent” (March 2015-February 2019; € 400,000): grant funds the establishment of the Institut de Pluralisme Religieux et de l’Athéisme (www.ipra.eu).
Academia Europaea (2013–*pres*). Elected member of the Academy.
European Research Council, Seventh Framework Program, Advanced Researcher Grant (March 2010-June 2015; € 2,300,000). Funded the research project: “RELMIN: The legal status of religious minorities in the Euro-Mediterranean world (5th-15th centuries)”. (<http://relmin.univ-nantes.fr>)
Académie Française, Prix Diane Potier-Boès (November, 2008; €1500). History book prize for *Le Saint chez le sultan*.

TEN-YEARS TRACK RECORD

- **The History of Oriental Scholarship**

The main focus of my academic work in the period has been on the history of Oriental Scholarship in early modern Europe, 1600-1800. In addition to a number of articles, I have published one research monograph and an edited collection

Johann Heinrich Hottinger (1620-1667). Arabic and Islamic Studies in the Seventeenth Century (OUP, 2013).

The Teaching and Learning of Arabic in Early Modern Europe. Ed. by Jan Loop, Alastair Hamilton and Charles Burnett (Brill, 2017).

“Hiob Ludolf et le débat sur les chrétiens circoncis”, *Dix-septième siècle* 268 (2015): 481-494.

“Johann Heinrich Hottinger (1620–1667) und das ‚Studium Orientale‘ an den Zürcher Schulen”. In *Reformierte Orthodoxie und Aufklärung. Die Zürcher Hohe Schule im 17. und 18. Jahrhundert*. Ed. by Hanspeter Marti, pp. 21-45 (Cologne, 2012).

- **The Qur'an in Europe**

Journal of Qur'anic Studies, special issue “The Qur'an in Europe”, ed. Jan Loop (forthcoming, 2018).

“The Koran in the Enlightenment” (together with Alexander Bevilacqua, Harvard) in *Journal of Qur'anic Studies* (forthcoming, 2018).

“Divine Poetry”. Early Modern European Orientalists on the Beauty of the Koran”, *Church History and Religious Culture* 89, n. 4 (2009): 455–488.

“Viel leichter wäre es, Wolffs Werke in Verse zu übersetzen. Aufgeklärte Debatten um eine poetische Übersetzung des Korans”. In *Akten des XI. Internationalen Germanistenkongresses Paris 2005, Germanistik im Konflikt der Kulturen*“. Vol. 3: *Übersetzen im Kulturkonflikt* (Berne et al., 2007), pp. 257–270.

- **The Reception of Oriental Poetry and Literature**

“Arabic Poetry as Teaching Material in Early Modern Grammars and Textbooks”. In *The Learning and Teaching of Arabic in Early Modern Europe*. Ed. by Jan Loop, Alastair Hamilton and Charles Burnett, pp. 230–251 (Brill, 2017).

“Language of Paradise: Protestant Oriental Scholarship and the Discovery of Arabic Poetry”. In *Faith and History: Confessionalisation and Erudition in Early Modern Europe*. Ed. by Nick Hardy and Dmitri Levitin (forthcoming 2018, British Academy, Proceedings of the British Academy series).

“Von dem Geschmack der morgenländischen Dichtkunst. Orientalistik und Biblexegese bei Huet, Michaelis und Herder”. In *Johann Gottfried Herder: Vom Geist der Ebräischen Poesie*. Ed. by Daniel Weidner, pp. 155–183 (Munich, 2008).

- **Confessional Polemics and the advancement of Oriental Studies and Qur'anic Studies**

“Johann Heinrich Hottinger (1620–1667) and the *Historia Orientalis*”, *Church History and Religious Culture* 88, n.2 (2008): 169–203.

“Die Bedeutung arabischer Manuskripte in den konfessionellen Auseinandersetzungen des 17. Jahrhunderts: John Selden, Johann Heinrich Hottinger und Abraham Ecchellensis”, *Zeitsprünge. Forschungen zur Frühen Neuzeit* 16 (2012): 75-91.

Invited presentations to internationally established conferences (selection, last 5 years)

Arabic Script in Early Modern Scholarship at the Colloquium *Scribal Ingenuity in Early Modern Europe*, 16 November 2016, Cambridge University.

Connecting Centre and Periphery – Arabic Textbooks in Early Modern Protestant Europe, invited paper at the Workshop “The Venues for Scholarly Output”, 25 June, 2016, Trinity College, Cambridge.

Johann Fabricius Dantiscanus and the study of Arabic in Northern Germany, paper at the conference “Boreas arising from the East. Antiquarianism and orientalism in art and scholarship around the Baltic Sea (17th and 18th centuries)”, FU Berlin, 19 May - 20 May 2016.

European views of the Qur’an in the 17th and 18th Century, invited lecture at the workshop “Enlightenment Views of Near Eastern Civilisations”, 6 May 2016, UCL, Institute for Advanced Studies.

Johann David Michaelis - Arabic as a cultural and historical archive, paper at the conference on “Studying God’s languages”, Warburg Institute, 29 May 2015.

Hiob Ludolf on the ‘Jewish Rituals’ of the Ethiopian Church, paper at the conference on Hiob Ludolf in Gotha, 11-13 May 2015.

The Sacred and the Profane: European oriental scholars and the interpretation of religious rituals. Invited paper at the Centre for Eighteenth Century Studies (CECS) research seminars at York University, 10 March 2015.

The Use of Islam in Christian Religious Polemics. Invited paper at the Emphasis Seminar, Birkbeck, 5 April 2014.

Islam and the Enlightenment. Invited paper at the conference *Alternative Enlightenments*, Kent at Paris campus, 7-8 March 2014.

Arabic Studies and church history from the Renaissance to the Enlightenment. Invited paper at the conference *Erudition and Confessionalisation*, Trinity College, Cambridge, 20 September 2013.

The Discovery of Arabic Poetry in Early Modern Europe, invited paper at the conference *Poetics and Knowledge in Early Modern Europe*, Merton College, Oxford, 23 May 2013.

Arabic and Islamic Studies in the 17th Century, invited public lecture at the University of Lausanne, 8 April 2013.

Clandestine Inter-library Loans in Early Modern Europe. Invited paper, University of Oxford, *Communities of Knowledge: Epistolary Cultures in the Early Modern World*, 20 – 22 September 2012.

Organisation of International Conferences (selection, last 5 years)

One-day workshop “The Learned Book Across Borders in the Early-Modern World (1500-1700)” together with Tom Roebuck, UEA (sponsored by CHASE), June 2017.

Two-day conference, *Encounters with the Orient in Early Modern Europe* (University of Kent), with Charles Burnett, July 2016.

Antoine Galland and the Thousand and One Nights Tradition: Perceptions and Perspectives. One-day symposium and public reading event celebrating the life and work of Antoine Galland (third centenary of his death), Literaturhaus Berlin, 30 October 2015.

Sharing the Holy Land. Perceptions of Shared Spaces in the Medieval and Early Modern Eastern Mediterranean, the Warburg Institute, London, with Jan Vandeburie, 12-13 June 2015.

Studying God’s Languages – Scholars of Hebrew and Arabic in Early Modern Europe, the Warburg Institute, London, with Joanna Weinberg, 29 May 2015.

Ludolf und Wansleben – Orientalistik, Politik und Geschichte zwischen Gotha und Afrika, 1650-1700, Forschungsbibliothek Gotha, with Asaph Ben-Tov and Martin Mulsow, 11-13 May 2015.

The Use of Tafsir in Translating the Koran, The Warburg Institute, London, with Alastair Hamilton, 28 February 2014.

The Learning and Teaching of Arabic in Early Modern Europe, collaborative research project *Encounters with the Orient in Early Modern European Scholarship* (EOS), Rijksmuseum van Oudheden, Leiden, 16 November 2013.

Arab Culture and the European Renaissance - A New Perspective on a Neighbouring World. International Workshop at New York University, Abu Dhabi, with Justin Stearns (NYU), 14-15 April 2013.

Translating the Qur’an, conference the Warburg Institute, London, with Alastair Hamilton and Charles Burnett, 15 March 2012.

TEN-YEARS TRACK RECORD

During this period I have worked on one side on Islamic literature (including the Qur'an), and I started to deal with topics connected to the EuQu Project on one hand in some works on Aljamiado literature and on the other hand after my finding of the personal manuscripts of Ludovico Marracci (2012) and Johann Zechendorff (2014). In some cases I made this in collaboration with the scholars that will form part of the team.

- **Studies on the Qur'an and Islamic literature**

In particular, in the last years, I focused on late Medieval Islamic literature and their remakings and on Islamic manuscripts as a whole.

“The Qur'an, Qur'anic Exegesis and Muslim Traditions: The Case of zamharīr (Q. 76:13) among Hell's Punishments, *Journal of Qur'anic Studies*, 10 (2009): 142-152.

“Muslim Eschatology and the Ascension of the Prophet Muḥammad: Describing Paradise in *Mi'rāj Traditions and Literature*”. In *Roads to Paradise: Eschatology and Concepts of the Hereafter in Islam*. Ed. by Sebastian Günther and Todd Lawson, vol. 2, pp. 858-890 (Brill, 2017)

(co-Authored with Maria Luisa Russo and Michele Bernardini), *Catalogue of the Islamic Manuscripts from the Kahle Collection in the Department of Oriental Studies of the University of Turin*, Istituto per l'Oriente C.A. Nallino - CNRS Mondes iranien et indien, Rome, 2011.

- **Ludovico Marracci and Johann Zechendorff**

I have published a description of the fifteen manuscripts belonging to Marracci that I discovered in Rome and I worked on some specific parts of these manuscripts, mainly in relation to the various version of his Latin translations of the Qur'an which are attested in them. Further, I gave also a description of the Qur'anic edition and translation by Johann Zechendorff discovered in Cairo National Library.

“New light on the translation of the Qur'ān of Ludovico Marracci from his manuscripts recently discovered at the Order of the Mother of God in Rome”. In *Books and Written Culture of Islamic World. Studies Presented to Claude Gilliot on the Occasion of His 75th Birthday*. Ed. by A. Rippin and R. Tottoli, pp. 91-130 (Brill, 2015).

“‘*Ex historia orientali Joh. Henrici Hottingeri...*’: Ludovico Marracci and Reformed sources according to his manuscripts”, *Rivista di Storia e Letteratura Religiosa*, special issue edited by A. Celli and D. Scotto, 51 n.3 (2015): 691-702.

“The Latin translation of the Qur'ān by Johann Zechendorff (1580-1662) discovered in Cairo Dar al-Kutub”, *Oriente Moderno*, 95 (2015): 5-31.

In particular in connection to the translation of Marracci I have also produced a monograph with the Latinist Reinhold Gleis where the combination and use of both our different expertizes (as an Islamicist and a Latinist) were necessary to better understand the specific features and evolution of the different layers and versions of the translations:

(co-Authored with Reinhold F. Gleis), *Ludovico Marracci at work: The evolution of his Latin translation of the Qur'an in the light of his newly discovered manuscripts with an edition and a comparative linguistic analysis of Sura 18*, “Corpus Islamo-Christianum, Series Arabica-Latina” no. 1 (Harrassowitz, 2016).

- **Aljamiado literature**

Connected to both interest in Islamic literature and in the Muslim European community are some works related to Morisco literature.

“The Morisco hell: significance and relevance of the Aljamiado texts for Muslim eschatology and Islamic literature”. In *Locating Hell in Islamic traditions*. Ed. by C. Lange, pp. 268-296 (Brill, 2016).

“The Toledo Qur'an and Islamic eschatology: translating the names of hell in Aljamiado literature”. *Al-Qantara*, 35, n. 2 (2014): 527-553.

Connected to this interest there is also the edited volume on Islam in the West where I collected more than twenty contributes by international scholars dealing with the history and themes regarding the Islamic presence in Europe and America:

Routledge Handbook of Islam in the West. Ed. by R. Tottoli (introduction by R. Tottoli), pp. 1-15 (Routledge, 2015).

• The Qur'an in Europe

During one year research in the Institute for Advanced Study in Princeton (2016-2017) on a research project titled "The Printing of the Qur'an in Europe" I have started to deal with the questions of the comprehension and production of a printed Qur'an in the 16th and 17th-century Europe and I could start a first review of the manuscripts preserved in Europe connected to editing / translating / commenting the Qur'an.

- "La traduzione latina del Corano attribuita a Cirillo Lucaris (m. 1638) nel Ms Berlin, SBPK ar. 1032 e in altri manoscritti", *Quaderni di Studi Arabi*, n.s.11 (2016): 135-148.

Connected to these research interests there is part of my participation in conferences or as invited speaker in presentations or lectures

Invited presentations to internationally established conferences (Recent presentations include):

XIII Colloquium "From Jahiliyya to Early Islam", The Israel Academy of Sciences and Humanities, Jerusalem, 4-6 July 2016, communication titled "The Basin of the Prophet (*hawd*): *hadith* and eschatology in early Islam".

International Conference *Angels and Mankind. Nature, Role and Function of Celestial Beings in Near Eastern and Islamic Traditions*, Orient-Institut, Beirut and University of Balaband, Koura, 2-4 July 2015, communication titled "The Carriers of the Throne: Sunni Angelology and Sectarian Debates and Polemics".

Conference *Intertwined elements in Arabic literature: classical, modern and popular*, Tel Aviv, Tel Aviv University, Department of Arabic and Islamic Studies, 19-20 May 2015, communication titled "Popular eschatological literature in Aljamiado texts: Islamic motifs and Arabic literature in Spanish Morisco Remakings".

International workshop *The use of Tafsir in Translating the Qur'an*, London, The Warburg Institute, 28 February 2014, communication titled "The use of the Qur'anic commentaries in Marracci's versions of the translation and notes to sura 18".

International Symposium *Las Vitae Mahometi: reescritura e invención en la literatura cristiana de controversia*, Barcelona, Universitat Autònoma de Barcelona, 19-20 March 2013, communication titled "The life of Muhammad and its sources in the works of Lodovico Marracci according to his personal manuscripts recently discovered in Rome".

Invited presentations and lectures (a selection)

"Europe and Islam: The Arabic text of the Qur'an in history and polemics", Kyoto, Kyoto University, Kenan Rifai Center for Sufi Studies, April, 15, 2018

"The libraries of Abraham Hinckelmann (d. 1695) and Ludovico Marracci (d. 1700)", Hamburg, Universität Hamburg, Centre for the Study of Manuscript Cultures, January, 18, 2018

"From manuscripts to Arabic types: Printing the Qur'an in 16th and 17th-century Europe", New Haven, Yale University, Council on Middle East Studies at the Macmillan Center, 29 March 29, 2017.

"The Early Printings of the Qur'an in 16th and 17th-century Europe", Princeton University, Near Eastern Studies - Brown Bag Lunch Series, 7 November 2016.

"Editing and printing the Qur'an in early-modern Europe", Columbia University, New York, Seminar on Religion and Writing, 25 October 2016.

"I testi *aljamiado-moriscos* e gli studi islamici", Oviedo Universidad de Oviedo, Facultad de Filosofía y Letras, Seminario de Estudios Arabo-Romanicos, 4 March 2015.

"The Latin Translations of the Qur'an", The Center for the Great Islamic Encyclopedia / MARKAZ-e Da'erat al-ma'aref-e Bozorg-e Eslami, Tehran, 15 February 2015.

"Texts and their making in Islamic literature: authors and their works from manuscript to printing and digital ages", Institute of Islamic Studies, McGill University, Montreal, 16 April 2013.

“The Qur’an in Latin: the personal library of Ludovico Marracci”, Department of near and Middle Eastern Studies, University of Toronto, 24 April 2013.

“Islam e modernità”, Associazione Orizzonti Filosofici, Mendrisio (Switzerland), 3 March 2010.

Organization of international conferences

Organizer of the conference (with M. Klar and M. Pregill) *Islamic Stories of the Prophets: Semantics, Discourse, and Genre*, Università di Napoli L’Orientale, Naples, 14-15 October 2015.

3. 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 (*aljamía*)

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" at the British Library in London, at the Musée d'Histoire de Nantes, la Biblioteca Nacional de España in Madrid and the Hungarian National Museum in Budapest. 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. For these reasons, it is a high-risk, high-gain endeavour.

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 dis-continuities 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, Mulsow 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; Gleii 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 (Gleii/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, Wieggers 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'ans 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; Duverdiere 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 considerable risk elements. 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).

4. 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.

Lead Participant: García-Arenal, Madrid

Participants/role: Ma PM1 (Madrid Project Manager 1), Nt PM2, Kt PM3, Np PM4

Deliverables: Project Management Plan M6 (first version M6; update(s) as necessary during the implementation; final version M72.

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 monograph *The Qur'an and the Formation of European Religious and Cultural Identity*.

Participants / role:

- MaPD1 (Madrid Post-Doc 1) (M1-72). Post-doc with knowledge of digital humanities for the running and coordination of the database. M1-6: architecture and hosting of EuQu database and website to be put in place; development of data management strategy in collaboration with the cPI; M6-70: data entered into data base by team members; M36: database made available to public on EuQu web platform.
- All project members spend a fixed amount of time to collect data and feed the database.
- NtPD1 (M4-51). This PD will study and inventory translations of the Qur'an into French, and will also compile information on manuscripts/printed editions in other languages in French libraries. The PD will contribute to the joint monograph *Early Modern Translations of the Qur'an*. The PD will be co-supervised by Jan Loop and will travel to Kent to work with the Kent team.
- KtPD 1 (M4-51). This PD will study vernacular translations of the Qur'an, with a particular focus on German, Dutch and English translations. Co-organising the London workshop in M50 (WP 4); co-supervised by Professor Matthew Dimmock (Sussex) in collaboration with Pier Mattia Tommasino (Columbia). Will contribute to the joint monograph *Early Modern Translations of the Qur'an* and spend time in Nantes to work with Nantes team, in particular NtPI & NtPD1.
- KtPD2 (M4-51). This PD will study how manuscripts of the Qur'an found their ways into public and private libraries in Northern Europe. Lead organiser of the workshop in Kent, M60. Will contribute to joint monograph *Collecting the Qur'an in Early Modern Europe* and will closely collaborate with the team in Naples and spend some time there.
- NpPD1 (M4-51). This PD will study Qur'an collection in the Vatican library and other libraries in Italy and Southern Europe and closely collaborate with the Kent and the Nantes team and spend time at each place. Contributor to the joint monograph *Collecting the Qur'an in Early Modern Europe*.
- NpPD3 (M25-72). This PD will focus on the technical questions concerning the printing of Arabic and its relation to the production of the printed Qur'an up to the Kazan editions and Fluegel's 19th-century edition, and the impact of print culture to the diffusion of the Qur'an in Arabic and in translations in Europe. S/he will write the monograph *The Printing of Arabic in Europe: The Qur'an and Islamic Texts*.
- NpPD4 (M25-72). The researcher will work on the textual condition of the Qur'an manuscripts as a whole in Medieval and modern times, focusing in particular on formal devices and orthographic features. Will write a monograph.
- NpPhD1 (M6-41). The Student will comprehensively analyse the manuscripts of Ludovico Marracci's Latin translation of the Qur'an preserved in Rome; the student will also contribute to the joint monograph *Early Modern Translations of the Qur'an*; cosupervision with Reinhold Glei, Bochum University.
- NpPhD2 (M6-41). This PhD will study the translation of the Qur'an by Johann Zechendorff, and produce an edition of the Latin translation; the student will also contribute to the joint monograph *Early Modern Translations of the Qur'an*; cosupervision with Reinhold Glei, Bochum University.
- NpPhD3 (M24-59). This student will collect and work on the European manuscripts and early printings or attempts to produce Arabic written texts. Islamic texts and the Qur'an were copied by non-Muslim Europeans and produced throughout modern and early contemporary period.
- NpPhD4 (M24-59). This student will study Qur'an collections in archives of religious orders such as Franciscans and Carmelites, or Propaganda Fide. These archives on the relations with their Eastern missions include many unknown materials relating to Arabic, Islam and the Qur'an. Will also contribute to the joint monograph *Collecting the Qur'an in Early Modern Europe* (cosupervision with Giovanni Pizzorusso, Università di Chieti)

Deliverables:

- Database (MaPD1, M36-72)
- PhD, *Europeans Writing Arabic and the Qur'an* (NpPhD3, M59)
- PhD, *Islam and the Qur'an in the Archives of the Catholic Religious Orders in Rome* (NpPhD4, M59)
- PhD, *The Latin Translation of Marracci through his Personal Manuscripts* (NpPhD1, M41)
- PhD, *The Translation of the Qur'an by Johann Zechendorff, study and edition* (NpPhD2, M41)
- Monograph, *A History of the Qur'an Manuscripts 11th-19th cent.* (NpPD4, M72)
- Monograph, *History of the Printed Qur'an in Arabic in Europe* (NpPI, M72)
- Monograph: *The Printing of Arabic in Europe: The Qur'an and Islamic Texts* (NpPD3, M72)
- Joint monograph, *Collecting the Qur'an in Early Modern Europe* (KtPD2, NpPD1, NpPhD4; M51)
- Joint monograph, *Early Modern Translations of the Qur'an* (KtPD 1, NtPD 1, NpPhD1, NpPhD2, MaPD2 (WP3), AmsPd (WP4); M51)
- Kickoff conference, Naples: *The Qur'an in Europe – The European Qur'an* (NpPI, M4)
- Workshop, Kent: *Collecting, Copying and Printing the Qur'an in Early Modern Europe* (KtPI; KtPD2; NpPI, NpPD1, NpPD2, M60)
- Summer school, Naples: *Translating the Qur'an in Early Modern Europe* (Naples Team; M62)

Other Organisations involved:

University of Sussex (co-supervision); Columbia University, New York (collaboration); Università di Chieti (cosupervision); University of Bochum (cosupervision).

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 monograph *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 monograph, *The Qur'an and the Formation of European Religious and Cultural Identity* as well as to the joint monograph *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.

Participants / role:

- NtPD2 (M8-55). This PD will concentrate on Theodore Bibliander's 1543 edition of Robert Ketton's 1142 Latin translation of the Qur'an. S/he will produce a translation of key texts in this edition (from the *Corpus Toletanum*) and will contribute to the joint monograph *The Qur'an and the Reformation*. The PD will be co-supervised by Jan Loop and will travel to Kent to work with the Kent team.
- NtPhD1 (M4-48). This student, working closely with researchers in Nantes, Madrid and Barcelona, will conduct a survey of Latin anti-Qur'anic polemics in Medieval Europe. S/he will enter into the database the prosopographical and codicological data concerning these texts, which will provide the bases for his/her PhD thesis (Cosupervision between John Tolan and Cándida Ferrero Hernández, Universidad Autónoma de Barcelona).
- NtPhD2 (M4-48). This student, working closely with researchers in Nantes, Madrid and Barcelona, will conduct a survey of Latin anti-Qur'anic polemics in Early Modern Europe. S/he will enter into the database the prosopographical and codicological data concerning these texts, which will provide the bases for his/her PhD thesis (Cosupervision between John Tolan and Cándida Ferrero Hernández, Universidad Autónoma de Barcelona)
- KtPD 3 (M37-72). Based on the material collected in the database, this PD will study theological and political obstacles that editions and translations of the European Qur'an faced (censorship, confiscation) and how these problems were dealt with (prefaced refutations etc.). Additionally, s/he will study economic interests that were often driving these enterprises. Will closely collaborate with the team in Nantes and in Naples. Will write a monograph.
- KtPhD1 (M4-40). This student will write a PhD on the *The Qur'an and Anti-Trinitarianism* and will spend part of the time at the Forschungsbibliothek Gotha, from where research trips to other German and European libraries will be made; cosupervision with Prof. Martin Mulsow, University of Erfurt. Will closely collaborate with MaPhD and also spend time in Amsterdam. Will also contribute to the joint monograph *The Qur'an and the Reformation*.
- NpPD2 (M9-56). This PD will analyze the attitude towards the Qur'an in the literature produced in southern Europe after the Reformation in relation to the Index of forbidden books and book production, and mainly in relation to the production and circulation of Latin and vernaculars versions of the Qur'an. S/he will contribute to the joint monograph *The Qur'an and the Reformation* and spend time in Nantes and Kent.
- MaPD2 (M12-60). This researcher will conduct a synthetic comparison of translation strategies and ideologies of language study and translation between early modern polemical works like those of Juan Andrés and his followers with multilingual polemical authors from the 12th to the 14th centuries, including the early Qur'an translations into Latin, the anti-Jewish and anti-Muslim polemics of Ramon Martí, the multilingual writing of Ramon Llull, and Abner of Burgos and Paul of Burgos. Will also contribute to the joint monograph *Early Modern Translations of the Qur'an* (WP 2) and closely collaborate with the Naples team.

Deliverables:

- PhD, *Anti-Qur'anic Polemical Texts in Medieval Europe 1150-1500* (NtPhD1, M48)
- PhD, *Anti-Qur'anic Polemical Texts in Early Modern Europe 1500-1700* (NtPhD2, M48)
- PhD, *The Qur'an and Anti-Trinitarianism / Der Qur'an im Anti-Trinitarischen Schrifttum* (KtPhD1, M40)
- PhD, *Between Protestants and Moriscos: the role of the Qur'an* (MaPhD. M60)
- Monograph, *The Politics and Economies of the European Qur'an* (KtPD 3, M72)
- Monograph, *Translation Strategies and Ideologies* (MaPD 2, M60)
- Joint monograph, *The Qur'an and the Formation of European Religious and Cultural Identity* (cPI; NtPI; KtPI; NpPI; M72)
- Joint monograph, *The Qur'an and the Reformation* (NtPI; NtPD2; NpPD2; KtPhD1; MaPhD (WP 4); M55)
- Annotated translation of key texts of Bibliander's edition of Corpus Toletanum, with introduction (NtPD2, M55).

- Summer school, Nantes: *The Qur'an as a source of anti-clerical discourse in 17th and 18th centuries* (Nantes Team; M14)
- Summer school, Kent: *Sacred Texts Across Borders (1500-1800)* (Kent Team, M26)
- Workshop, Universität Erfurt: *The Qur'an between Reformation and Enlightenment* (KtPhD 1; M32)

Other organisations involved:

Universidad Autònoma de Barcelona, University of Erfurt.

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 pre-requisite 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 monograph *The Qur'an and the Formation of European Religious and Cultural Identity* and the exhibition catalogue.

Participants / role:

- NtPD3 (M13-60). (Université de Nantes & Hungarian Academy of Sciences) This PD will study the Qur'an in early modern material culture and will closely collaborate with the 4 museums involved in the exhibition. Will edit, with the 4 PIs, the catalogue of the exhibition. S/he will also be a lead-contributor to the joint monograph *The Qur'an in European literature and cultures*.
- NtPhD3 (M4-48). This PhD student will explore how the Qur'an was used as a tool in biblical exegesis in Early Modern Europe. Many orientalist were first and foremost scholars of biblical

Hebrew, and they came to study the Qur'an to help them understand the biblical text. This PhD student will work on this subject through the study of manuscripts and printed editions in France and elsewhere and will spend part of his/her time at the Center for Medieval Studies at University of Notre Dame (Indiana, USA), and at the University of Naples. Cosupervision between John Tolan and Gabriel Said Reynolds (University Notre Dame)

- NtPhD4 (M4-48) This student will study the unedited commentaries and glosses by Germain of Silesia, based in large part on Arabic Qur'an exegesis and will spend part of his/her time at the Center for Medieval Studies at University of Notre Dame (Indiana, USA) and at Kent. Cosupervision between John Tolan and Thomas E. Burman (University of Notre Dame).
- KtPhD2 (M16-52) The PhD will be a study of the Qur'an in Modern European Literature and Drama and will be co-supervised by Jan Loop and Ziad Elmarsafy (King's College). The PhD will also contribute a chapter to the joint-monograph *The Qur'an in European Literature and Culture* and spend time in Nantes.
- KtPhD3 (M28-64) This PhD will study illustrations in European Qur'an editions / translations and will be co-supervised by Jan Loop and Professor Sussan Babaie (Courtauld Institute). The PhD will also contribute a chapter to the joint-monograph *The Qur'an in European Literature and Culture* and will spend time in Nantes.

Deliverables:

- PhD, *The Qur'an as a tool in biblical exegesis in Early Modern Europe* (NtPhD3, M47)
- PhD, *Glossing the Qur'an in Latin: Germain of Silesia* (NtPhD4, M48)
- PhD, *The Qur'an in Modern European Literature and Drama* (KtPhD2, M52)
- PhD, *Illustrating the Qur'an* (KtPhD3, M64)
- Monograph, *The Qur'an in early modern European Scholarship - from Polemics to Comparative Religious Studies* (KtPI, M72)
- Joint Monograph, *The Qur'an in European Literature and Culture* (NtPD3, KtPhD2, KtPhD3, M60)
- Catalogue of the Exhibitions (NtPD3; NtPI; KtPI; cPI; M42-72)
- Workshop Barcelona, Universidad Autònoma, *The cultural context of Latin Qur'an translations: from Ketton to Marracci* (NtPI, Universidad Autònoma Barcelona; M12)
- Workshop, University of Notre Dame: *The Qur'an and the Bible* (NtPI; NtPhD3, M24)
- Workshop, University of Amsterdam *Tafsir in Europe*, Amsterdam (Gerard Wiegers, M30)
- Workshop, Nantes, *Framing the Qur'an: presenting and illustrating European translations of the Muslim holy book, 12th-18th centuries* (in conjunction with the opening of the exhibition "Un Coran européen?") (NtPI, M42)
- Workshop, London: *The Qur'an and European Literature and Culture*; co-organised by the University of Kent, King's College and the Courtauld Institute (in conjunction with the opening of the BL exhibition "The European Qur'an") (KtPD 1, M50)
- Workshop, Budapest, *The Qur'an in the intellectual histories of Central and Eastern Europe* (NtPI, NtPD3 in collaboration with Hungarian Academy of Science; M58)
- Final conference, Madrid: *The Qur'an and European Religious and Cultural Identity* (cPI;NtPI; KtPI; NpPI; M72)

Other organisations involved:

- University of Notre Dame (cosupervision), King's College, London (cosupervision); The Courtauld Institute, London (cosupervision); Hungarian National Museum (collaboration); Universidad Autònoma Barcelona (cosupervision & collaboration); University of Amsterdam (cosupervision & collaboration); Hungarian Academy of Science (collaboration)

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 these translations in local languages in Arabic script (*aljamía*) 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 Muslim 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 Muslims 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 monograph *The Qur'an and the Formation of European Religious and Cultural Identity*.

Participants / role:

- AmsPD (M4-51). This researcher of the Madrid team based at Amsterdam will study the use that European scholars made of Muslim exegetical literature in order to understand the Qur'an. S/he will also consider the instruments European Muslims used to interpret the Qur'an (*tafsir*, grammars, etc.), also considering whether they were the same in the Eastern borders of the Habsburg Empire as in Spain. This PD will contribute to the joint monograph *Early Modern Translations of the Qur'an* (WP 2) and write a monograph *Reading and Translating the Qur'an through Muslim Exegesis (tafsir)* (WP4)
- MaPhD (M2-60). This PhD will study how Protestants sided with Moriscos in stressing the central significance of the Holy Scripture. The researcher will investigate contacts between exiled Iberian Muslims and Protestants of various persuasions (Deists, Anabaptists, Ant-Trinitarians, in North Africa, Spain and Northern Europe. Cosupervision between Garcia-Arenal and Wiegers (University of Amsterdam). Will closely collaborate with KtPhD 2, spend part of the time in Amsterdam, Kent and Gotha and contribute to the joint monograph *The Qur'an and the Reformation* (WP 3)
- NpPD5 (M25-67). S/he will work on the translators Juan de Segovia, Egidio da Viterbo and others, considering the relation between churchmen and converts, who assisted the translators in their intention to conciliate Islamic and Christian Sacred Texts. This PD will work in close collaboration

with Madrid team and spend part of the contract time in Madrid. S/he will produce a monograph on *The Role of Muslim Converts in Translating the Qur'an*

Deliverables

- PhD, *The Qur'an in Protestant-Muslim Discussions in the Mediterranean and Northern Europe, Focusing on the Moriscos* (MaPhD 2, M48)
- Monograph, *Reading and Translating the Qur'an through Muslim Exegesis (tafsir)* (AmsPD; M51)
- Monograph, *The Role of Muslim Converts in Translating the Qur'an* (NpPD5, M67)
- Joint monograph, *The Qur'an in Iberia* (cPI and Prof. G.Wiegers, University of Amsterdam, M72)
- International conference, Madrid, CSIC: *Iberian Qur'ans in the Context of Polemical Religious Interactions. From Medieval Christian Spain to the Expulsion of the Moriscos* (cPI, M18.)
- Workshop, Madrid, CSIC. *Aljamiás: the writing of Qur'anic translations and exegesis in European languages and Arabic script. From Moriscos to Tatars* (cPI; M36) Organised by García-Arenal and Wiegers and one of the PD.
- 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, AmsPD, M48)
- Summer school Madrid: *Translating and Reading the Qur'an in Iberia* (Madrid Team, M50)

Other organisations involved

University of Amsterdam (cosupervision/ collaboration), Hungarian Academy of the Sciences.

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.

Lead Participants: (cPI, NtPI, KtPI, NpPI)

Participants: all researchers and PhDs.

Other Collaborators: Brill Publishers, Leiden.

Deliverables:

- Monograph Series, *The European Qur'an – The Muslim holy book in European Culture* (Brill)
- Website
- Database
- conferences and workshops, research seminars

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'Education, 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.

Lead Participant: Loop (KtPI)

Other Collaborators:

Experienced educational entities in UK (subcontracting)

Deliverables:

- 5 animations – 4 x 3 minutes for exhibitions + 1 x 5 minutes for education = circa 17 minutes of animation
- 10 interview led films with actuality or drama inserts – 9 x 3 minutes for exhibitions + 1 x 5-7 minutes for education = circa 34 minutes of film

3) Exhibition: EuQu will organize major exhibitions at the Musée d'histoire de Nantes, the British Library in London, the Hungarian National Museum in Budapest and the Biblioteca Nacional de España. 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 .

Lead Participants, Tolan (NtPI), Loop (KtPI), García-Arenal (cPI)

Participants: NtPD 3, KtPD 2

Deliverables:

Exhibitions in Nantes (M42 - 48); London (M50-56), Budapest (M58-64), Madrid (M66-72)

Other Organisations: Reputed cultural institutions of Nantes, London, Madrid and Naples.

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.

Lead Participants, Tolan (NtPI), Loop (KtPI), García-Arenal (cPI)

Deliverables:

- Public Engagement events during the exhibitions, reflecting on the Qur'an in the lives of Muslim, Jewish and Christians in Europe today.

Other organisations: NGOs

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 Autònoma 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:

This information will be included in the mandatory scientific reports.

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, Universidad 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. *Aljamiás: 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, Wieggers, 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.

Scholarly Deliverables
(not including publications resulting from conferences)

- PhD, *Europeans Writing Arabic and the Qur'an* (NpPhD3, M59)
- PhD, *Islam and the Qur'an in the Archives of the Catholic Religious Orders in Rome* (NpPhD4, M59)
- PhD, *The Latin Translation of Marracci through his Personal Manuscripts* (NpPhD1, M41)
- PhD, *The Translation of the Qur'an by Johann Zechendorff*, study and edition (NpPhD2, M41)
- PhD, *Between Protestants and Moriscos: the role of the Qur'an* (MaPhD, M60)
- PhD, *The Qur'an as a tool in biblical exegesis in Early Modern Europe* (NtPhD3, M48)
- PhD, *Glossing the Qur'an in Latin: Germain of Silesia* (NtPhD4, M48)
- PhD, *The Qur'an in Modern European Literature and Drama* (KtPhD2, M52)
- PhD, *Illustrating the Qur'an* (KtPhD3, M64)
- PhD, *The Dominican Riccoldo da Monte di Croce* (MaPhD, M63)
- PhD, *The Qur'an in Protestant-Muslim discussions in the Mediterranean and Northern Europe, focusing on the Moriscos* (MaPhD 2, M48)

Monograph Series: *The European Qur'an – Islamic Scripture in European Culture and Religion*

- Monograph, *A History of the Qur'an Manuscripts 11th-19th cent.* (NpPD4, M72).
- Monograph, *The Politics and Economies of the European Qur'an* (KtPD 3, M72)
- Monograph, *Translation Strategies and Ideologies* (MaPD 2, M60)
- Monograph, *The Qur'an in early modern European Scholarship - from Polemics to Comparative Religious Studies* (KtPI, M72)
- Monograph, *Reading and Translating the Qur'an through Muslim exegesis (tafsir)* (AmsPD2, M51)
- Monograph, *The Role of Muslim Converts in Translating the Qur'an* (NpPD5, M67)
- Monograph, *The History of the Printed Qur'an in Arabic in Europe* (NpPI, M72)
- Monograph: *The Printing of Arabic in Europe: The Qur'an and Islamic Texts* (NpPD3, M72)
- Translation of key texts of Bibliander's edition of Corpus Toletanum, with introduction (NtPD2, M55).
- Joint monograph, *Collecting the Qur'an in Early Modern Europe* (KtPD 2, NpPD 1, NpPhD4; M51)
- Joint monograph, *Early Modern Translations of the Qur'an* (KtPD 1, NtPD 1, NpPhD1, NpPhD2, AmsPD2, MaPD2 M51)
- Joint monograph, *The Qur'an and the Formation of European Religious and Cultural Identity* (cPI; NtPI; KtPI; NpPI; M72)
- Joint monograph, *The Qur'an and the Reformation* (NtPI; NtPD2; NpPD2; KtPhD1; MaPhDm; M55)
- Joint monograph, *The Qur'an in European Literature and Culture* (NtPD3, KtPhD2, KtPhD3, M60)
- Joint monograph, *The Qur'an in Iberia* (cPI and Prof. Gerard Wiegers, University of Amsterdam, M72)

Catalogue of the Exhibitions (NtPD3; NtPI; KtPi; cPI; M42-72)

