

Jesuits and Islam in Europe. By Paul Shore and Emanuele Colombo. Brill Research Perspectives in Humanities and Social Sciences Series. Boston: Brill, 2023. pp. 123.

Jesuit and Islam in Europe, co-authored by Paul Shore and Emanuele Colombo and published in 2023, examines the relationship between the Jesuit Order and Islam in a European context. The book was published posthumously, as Shore passed away in 2023. Shore held teaching and research posts at Saint Louis University, Harvard Divinity School, the University of Wroclaw, the University of Edinburgh, and Charles University in Prague. Emanuele Colombo is a professor at the Lynch School of Education and a research scholar at the Institute for Advanced Jesuit Studies at Boston College. Shore and Colombo aim to explore the Jesuit Order's attitude towards Islam through the writings of selected Jesuit authors from different geographical locations and backgrounds, each with distinct connections to Islam between the sixteenth and eighteenth centuries. The book synthesizes the authors' earlier research, providing a detailed list of these earlier publications in the preliminary notes, which allows readers to further explore studies on the subject. The Jesuit Order's status as an organization with intercultural connections and relationships is a well discussed subject in the current Jesuit historiography, so this volume fits into this narrative well.

The book is divided into ten parts. Parts one, three, seven, eight, and nine were authored by Shore, and parts two, four, five, six, and ten were written by Colombo. Each section examines a different aspect of the Order's engagement with Islam through its writings and missionary work. Throughout the book, the authors focus on several members of the Jesuit order from different locations and backgrounds, spanning the Iberian Peninsula to the Kingdom of Hungary. The authors selected a varied roster of Jesuits with the apparent intention of covering a wide range of areas where interactions between the Order and the Islamic world were the most intense, and as we can see throughout the book, the lack of knowledge of the Arabic language further narrowed the possible members of the Jesuit order whose work would be relevant to this research.

In the first two parts, the authors examine St. Ignatius of Loyola's relationship with Islam, which served as the foundation for the Order's approach. The following section focuses on Ignacio de las Casas, a Morisco-turned-Jesuit, and his contributions to advancing the study of the Arabic language to enhance missionary work. The next chapter discusses Antonio Possevino, an Italian Jesuit who served as secretary of the Order between 1573 and 1577 and later

as diplomat to King John III of Sweden and King Stephan Báthory of Poland-Lithuania. Possevino was also the first Jesuit to enter Muscovy. His approach to Islam was dual. He advocated military action against Muslims while also promoting missionary work and conversion among them. Part five discusses the divided Christendom of the seventeenth century and the differing confessional perspectives on Islam. The consecutive chapter shifts from theory to practice, analyzing missionary efforts and conversions among Muslim slaves in Naples and Spain. The next part moves to Central-Europe, specifically the Kingdom of Hungary, examining local attitudes towards an active confrontation zone between Christianity and Islam through the writings of two Hungarian Jesuits. The two Jesuits discussed in the chapter are Péter Pázmány, Cardinal Archbishop of Esztergom, a key member of the Hungarian Counter-Reformation, and primate of Hungary, and István Szántó, a Hungarian Jesuit who played a key part in the establishment of the Collegium Hungaricum in Rome and served as missionary in Transylvania until the expulsion of the Jesuits. This section highlights both regional differences and similarities in the Jesuit approach to Islam. The following part examines the Jesuit presence in the Islamic World, focusing on their activities in Constantinople and Malta as key outposts.

The penultimate chapter returns to the theoretical perspective, discussing the Arabic studies of two Jesuit scholars, the Italian Ignazio Lomellini, who completed a Latin Qur'an translation in 1622, and the Irish born but Spanish educated Tomás de León, who taught in colleges in Sevilla and mastered both Hebrew and Arabic. Finally, chapter ten provides a brief conclusion.

The authors' use of diverse texts and documents from various Jesuit authors, such as treatises, translations, reports, and catechisms, offers a fresh perspective on Islam in a European framework. While the book focuses on the Iberian and Italian Jesuits, the inclusion of Central European authors is commendable, as it provides a much more comprehensive picture of Jesuit-Islamic relations. This broader scope also allows for comparative studies across different regions and Jesuit provinces. The diverse backgrounds of the selected Jesuit authors reveal a wide array of perspectives on the attitudes towards Islam, including arguments for the importance of learning Arabic, efforts at missionary work among Muslims, rhetoric advocating armed opposition to Islam, theological critiques, the perceived moral "errors" of Islam, and even personal attacks against the Prophet Mohamed. While the book offers a thorough and nuanced exploration of the Jesuit's interactions with Islam, it would have benefited from the inclusion of Islamic sources on Jesuits, which would have further enriched the analysis.

In conclusion, *Jesuits and Islam in Europe* is a well-researched and thought-provoking contribution to the field of religious studies. Shore and Colombo provide a compelling account of the Jesuit Order's engagement with Islam, offering fresh perspectives on the intersections of religion, culture, and politics in early modern Europe. The inclusion of Hungarian Jesuits is an important step towards balancing the traditionally Western Europe-focused narratives. The book is an essential resource for anyone interested in the history of Jesuit missions, Christian-Muslim relations, and the intellectual exchanges that shaped Europe's relationship with the Islamic world.

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