

Europe and Islam – early knowledge and contacts

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ISLAM IN THE WEST MODULE

A Christian and a Muslim playing chess, illustration from the *Book of Games* of Alfonso X (c. 1285)

Why is it important?

- A brief overview helps understand how knowledge was formulated
- It demonstrates continuity of key concepts and perceptions
- It shows that efforts were made to interpret and understand Islam and Muslims (for a variety of reasons)

Why is it important? [2]

- It feeds into our approach towards 'Islamophobia' in its various forms
- It helps in interpreting Islam in the West in contemporary contexts

This is a brief overview …

- Substantial further study can be undertaken in this subject area
- It is not intended as a 'complete history', rather a snapshot of various examples to provide an understanding of key developments
- You can be directed to further reading, which fills in the (numerous) 'gaps'

What early knowledge of Islam was there in Europe?

- North European learning was generally confined to the religious domain.
- Knowledge was transmitted between religious houses throughout Western Europe, involving arduous journeys and potentially tedious copying sessions of precious manuscripts, mainly in Latin.
- Monasteries also produced original Chronicles and articulated their particular views of the world.

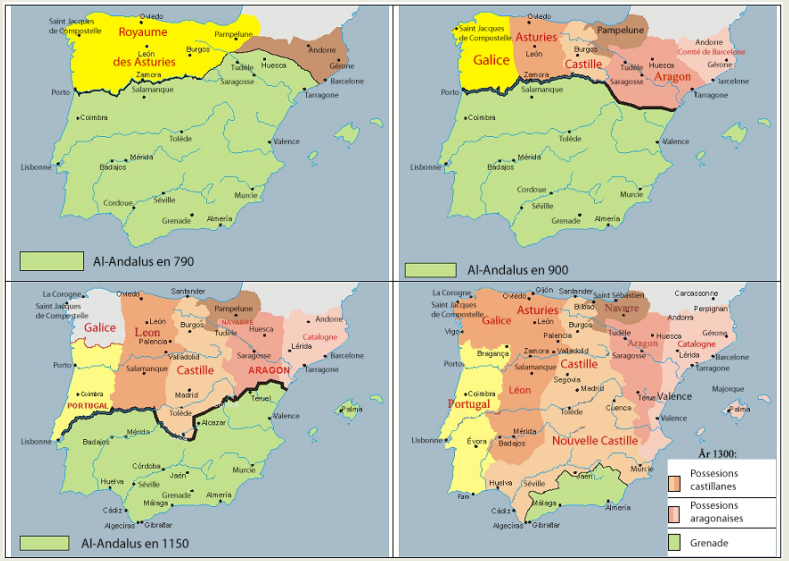
An approach was evolving in the eighth century towards 'Saracens', notably by Bede of Northumbria (672-735CE), who believes Saracens to be the descendants of Ishmael - the son of Abraham and his slave girl Hagar - and outside of the Covenant established between God and the Jewish people ....

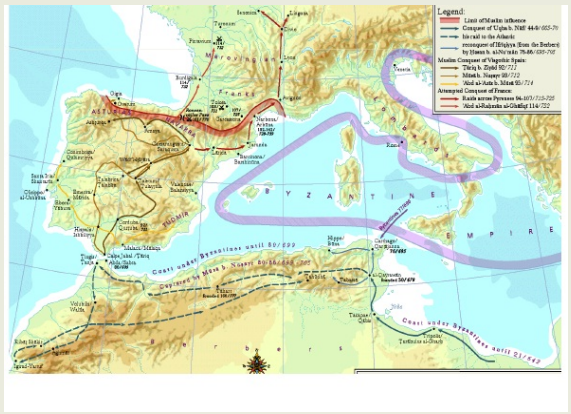
Bede also noted in one line the incursion of 'Saracens' into Spain in 710/1.

The early spread of Islam after Muhammad's death in 632, notably the establishment of the Umayyad caliphate in Damascus by Mu'awiya (r.661-80), and its eventual conquest by Abu'l-Abbas (r.749-54) did not impact directly upon Western Europe. More significant was the establishment of the Umayyad caliphate in Spain in 711.

Islamic Spain

- The presence of Muslim kingdoms in Spain had a direct effect on British approaches towards Islam - through military campaigns or intellectual contacts - and an indirect effect - through the creation of legends and folklore in Europe about Muslims, passed orally and in literary form to Britain.









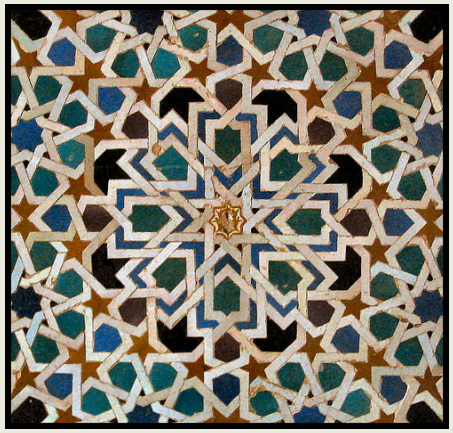


Interior view of the prayer hall, al-Mansur's addition



Granada





Detail from the Alhambra in Granada, Spain.

Early contacts between non-Muslim Europe and the Islamic world included exchanges of embassies between the Franks and Baghdad (797, 801, 802, 807).

The ninth century saw Muslim inroads made into Italy, strengthening Church resolve to deal with the Saracens.

Spanish Muslims raided Gaul's southern coast, and close ties English monasteries had with religious houses across the Channel may have increased their awareness of Muslims, although raids by Muslims were a greater threat.

Contact example: the monk John of Gorze's protracted mission to establish contact between Frankish Emperor Otto I and Cordova in 953, where John met Mozarab Arabised Christian *dhimmi* who gave him information about Islam.

Travel, especially pilgrimage, brought western Europeans directly into contact with Muslim culture. Generally, pilgrims were tolerated, and were a source of some income for Byzantine and Muslim rulers.

Jerusalem had been conquered from the Byzantine Christians by the Caliph Umar ibn al-Khattab (634-44).

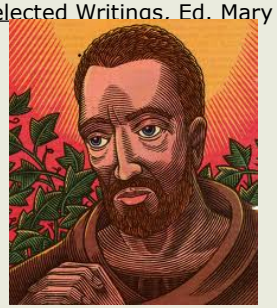
During the eleventh century, there were at least two notable European pilgrimages (1064, 1088). Dangers encountered were regarded as 'penance', whilst Jerusalem held the status as the supreme 'holy relic'.

The Crusades cover a wide historical period; each 'crusade' has its own complex history. Historians often date the crusades as follows:

First Crusade 1096-99
Second Crusade 1145-49
Third Crusade 1187-92
Fourth Crusade 1198-1204
Fifth Crusade 1248-54

"The evil of war lies in the mind: the solider who strikes down his enemy from benevolence and pity acts in accordance with Christ's teachings." Augustine of Hippo

Augustine of Hippo, Selected Writings. Ed. Mary T. Clarke, p.460



[illegible] tended to be grouped together [i.e. Sicilian Normans in Antioch, Provencals in Tripoli, and Northern French in Jerusalem].

'Crusader' is a reductive term, covering all social classes of pilgrims: knights, bourgeous, settlers, soldiers, merchants and assorted clergy.

Two notable European pilgrimages: in 1064 by Normans, and in 1088-9 by Count Robert of Flanders. Pilgrimages of Jerusalem can be regarded as the precedent to the concept of 'crusading' [the term 'crusades' was not applied during the Latin Kingdom, 'crusaders' being *christus milites peregrinus* - 'pilgrim knights of Christ'].

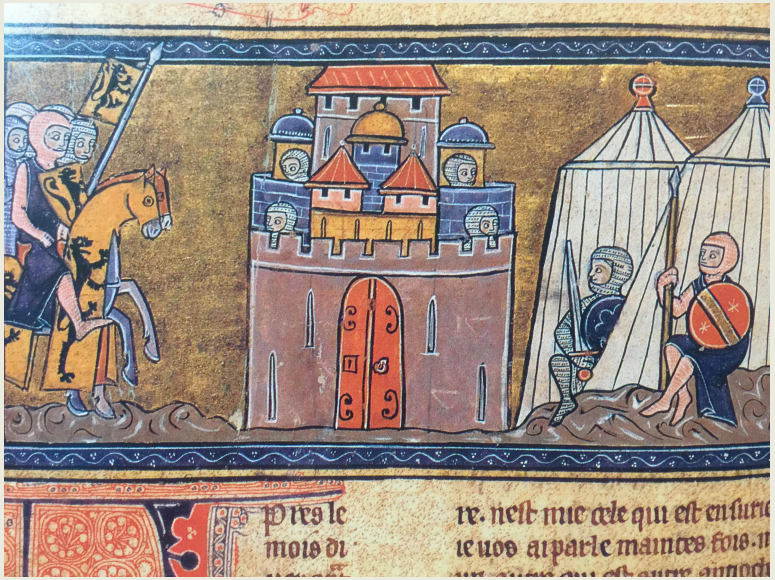
Pope Urban II's speech, the Council of Clermont on 27 November 1095: the *votum crucis* (crusading vow) = special blessing, commution of penance, suspension of debts, and protection of family and property whilst they were away



- October 1097, the armies arrived in Antioch,
- February 1098, Baldwin of Boulogne had taken the Armenian Christian city of Edessa
- June 1098 Antioch fell - to be ruled by Bohemund.
- May 1099, crusader armies entered Fatimid territory, travelling down the East Mediterranean coast towards Jerusalem
- July 15, 1099, the pilgrim armies breached Jerusalem's walls

"No mercy was shown to anyone, and the whole place was flooded with the blood of the victims ..." [William of Tyre].





"So frightful was the massacre throughout the city, so terrible the shedding of blood, that even the victors experiences sensations of horror and loathing." [William of Tyre]



Capture of Caesarea, May 1101: its population suffered "a terrible massacre ... the very sight of the multitude of corpses inspired horror …" William of Tyre

The Latin Kingdom of Jerusalem

- 1100-1291 (in Jerusalem itself until 1187)
- established by Godfrey of Bouillon (who died in 1100)



Latin Kingdom

- was ruled by western Europeans
- a second Crusade in 1120 attacked Damascus, but failed, impacting on future activities
- European states and trading cities competed for influence

Latin Kingdom of Jerusalem

- ethnically diverse, linguistic variations (Greek, Arabic, French).
- Religions: Greek Orthodox, Syrian Orthodox, Roman Catholic (from Europe), Jewish, Samaritans, Shi'i, Sunni Muslims
- the Kingdom lasted until conquest by Saladin

In the Third Crusade (1189-92), led by King Richard, Salah al-Din was admired for his military skill and courtly attributes. The Third Crusade was significant in that its composition of English and Welsh knights and soldiers was proportionally greater than other crusades, and involved large financial and personal risks.



As a formative contact between people from the island of Britain and Muslims, in numerical terms it has importance because it represents the first major incursion into the Mediterranean world of a specifically English and Welsh force. Different Islamic groupings could be identified.

In terms of knowledge about Islam, the impact appears negligible: the Muslim remained a dangerous heretical foe, whose military prowess was the attribute best known and feared.

ISLAM AND EUROPE

OTHER HISTORICAL CONTACTS

There were specific English royal contacts with Muslims, or individuals with first-hand knowledge of Islam.

These included Henry I's (r.1100–1135) employment of the physician Petrus Alfonsi, an Arabic-speaking convert to Christianity from Judaism who became Henry I's physician.

Petrus introduced Arabic astronomy, a Christian apologia which gave details about Islam, and a morality textbook which refers to the Qur'an, and borrows from Arabic literary sources.

Other contacts included the expulsion of a visiting 'Saracen' by Henry III in 1238, who was believed to be seeking military support against the Mughals, and crusades by Richard of Cornwall (1240) and Prince (later King) Edward I (1270).

Domestic concerns, civil wars, and consolidation of the English crown were generally of greater importance than the fighting of 'heretics' in distant lands.

Twelfth and thirteenth century developments increased knowledge about Islam. There were also a more significant corpus of propaganda about Muhammad and his 'heresies'. As part of the European view of Islam, the central argument was:

"Christianity is a religion of love, Islam is opposed to Christianity, therefore Islam is the religion of cruelty, therefore Muhammad was cruel and claimed divine justification for it, as suitable circumstances arose."

Although this polemic was centred around the Holy land, the entire Islamic World suffered - and it inspired later attacks and opinions on Islam. There is no doubt that the Crusades, and the conquest of Spain, determined the image for Islam.

There were also other, more subtle contacts: in the transmission of philosophy influenced by Islamic values, the Qur'an, or knowledge of Islam itself might be at best secondary, a subtext, or not obvious at all.

The importance of the knowledge to scholarship in Britain during this period frequently lay in its essence, rather than its origins, which might only be alluded to or be ignored altogether.

The centres of learning changed between the twelfth and fourteenth centuries, with the development of a more secular education format, itself influenced by the transmission of the learning 'pulses' from the Islamic world to Europe.

The lure of knowledge led the inquisitive far afield. This led to a measure of direct and indirect contact with Muslims, and naturally increased awareness of Islam.

R.W. Southern states that he only found one reference to 'Muhammad' outside of Spain and south Italy prior to 1100: the opening up of the Mediterranean to extensive Latin traffic was to change this.

A good English example of such a traveller was Abelard of Bath (1079-1142), a collaborator with Petrus, who travelled in Sicily and the Holy Land during the twelfth century: he translated works from both Greek and Arabic, showing respect for Muslim scholars, philosophers, science and writings - but in terms of information on Islam, of limited value.

The vehement desire to baptise 'heretics' and 'pagans' has contributed to discord between Muslims and Christians throughout the centuries.

Peter, Abbot of Cluny, sought knowledge of Islam in order to engage in polemic dialogue: an 1142 visit to Toledo in Spain (conquered from Muslims in 1088) led to a decision that Islamic studies were essential to Christian missions..

Peter felt Muslim acceptance of Christ's nativity provided a basis for conversion. He sought the translation of a Christian Arabic book disputing Islamic doctrine into Latin.

In Spain, he discovered Herman of Dalmatia and Robert of Ketton (in England) studying Arabic, astronomy, and mathematics. Peter paid for their collaboration with a Mozarab and a Muslim:

Robert contributed a Qur'an translation and a compendium of Islamic tradition. This 'Toledan Collection' was edited, copied and distributed by Peter, who wrote to his Muslim readers:

"I attack you not, as some of us (Christians) often do, by arms, but by words; to by force, but by reason; not in hatred, but in love ..."

Peter's exempla to Muslims was English King Ethelbert (516-616) "who lived almost contemporaneously to your Muhammad," and accepted a Christian mission.

Robert's work was the first unabridged Qur'an translation, although he changed chapters and rearranged verses.

It is a fundamental contact between Europe and Islam, although Muslims may dismiss a translation, because Arabic was the medium for pure, un-tampered Revelation of God to Muhammad.

The Toledan Collection is seen as the start of serious study of Islam in Western Europe.

Christian Europeans assumed (in general terms) that

- Muhammad was not an authentic Prophet;
- that Muhammad denied the Crucifixion, Incarnation and Trinity;
- and that Muhammad built a worldly kingdom upon violence.
- Islam was perceived as a heresy from Christianity, not as paganism.

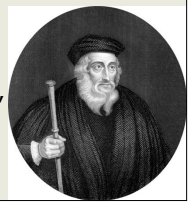
Determining British approaches to Muslim sources of knowledge, from the twelfth to fifteenth century, requires extensive study of scholars in religious houses and universities, in order to evaluate any 'Islamic' influence.

Within the Western Church, a fear of Islam was engendered to encourage fervour in its own believers.

In England, the advance of Islam might be applied as an indicator of papal sin, for example by John Wycliff:

"The Koran of Mahomet and the Decretals of the Pope have attracted attention from the incomparable pre-eminence of the Bible. This is a sign of the approach of Antichrist, and the only remedy for modern superstition is to believe solidly in the faith of scripture, and to believe no one else on any topic except to the extent to which he based himself on scripture."

. "Whyclif's Latin Words," W 1905.382, The Wyclif Society, 1883-1922: from De Veritate Sacrae Scripturae, ed. R. Buddensief



The unfavourable comparison between Muhammad and the Pope, and the implied analogy between the Qur'an and 'modern superstition', was not written to harm a sensitive domestic Muslim audience: it was aimed at papal supporters.

Islam provided a convenient, flexible weapon: the Qur'an and Muhammad did not have to be explained, nor could they be defended.

The fifteenth century saw 'transitional events' inspiring further formative contacts between Britain and Islam: in particular, 1453 was significant - for the Ottoman (Osmanli) Turks conquest of Byzantine Constantinople, and the printing of the first book using moveable metal type, by Johann Gutenberg (1394-1468).

The Ottoman factor is significant in analysing relationships between Islam and the West, although the conquest of Constantinople went largely unnoticed at the time in Western Europe.

Trade is important, because when all else had broken down in terms of relations, there was still enthusiasm and necessity for specific products.

Where there was trade, there was also knowledge: of the peoples, because knowledge of their demands and supplies was sound business sense; of the regional geography, in terms of trade routes and ports; of the leaders, military forces and armies; and of Islam.

Some knowledge of religion, culture, customs and protocol was conducive to survival and success.

Trade was a formative conduit of knowledge about Islam, and influenced opinions about Muslims.

Northern European and Near East trade links can be traced back to at least the twelfth century:

after the First Crusade, the Levant influence of Italian merchant cities increased.

Population and town growth in Western Europe increased demands for luxury articles which often underwent a long journey, via overland caravans, before reaching ports.

From at least 1278, Italian galleys brought oriental merchandise to London.

English-Ottoman mercantile communications commenced in 1575: in 1580, Elizabeth I and Murad III signed a formal capitulation, allowing Levant Company activities in Istanbul. William Harborne was appointed ambassador in 1578. Profits were considerable, as was Harborne's reputation:

" ... mercurial-breasted Mr. Harborne ... who ... hath noised the name of our island and of Yarmouth so tritonly that not an infant of the cur-tailed skin clipping pagans but talk as frequently [of that] as that of their prophet's tomb at Mecca[sic]."

Harbourne's success resulted in Levant Company consuls being appointed in Egypt, Syria, Tripoli (Libya), and Tunis.

Levant Company history charts an uneasy English-Ottoman relationship, which survived through incentives of riches rather than mutual respect.

A variety of talents emerged, notably Benjamin Bishop: this consul swindled English creditors, sold alcohol to Turks, and vanished from the records after conversion to Islam.

Perhaps more influential increasing unfavourable impressions of Muslims were Maghrebi 'corsairs' or pirate activities.

Whilst their ports - including Tunis, Algiers and Tripoli - were under Ottoman suzerainty, the Turks had limited scope to intervene - even when Treaties were broken. Between 1609-16, 466 English vessels were captured and their crews enslaved.

The Algiers Consul was forced to attempt negotiations for their freedom. Accounts were published from English survivors: others 'turned Turk', converting to Islam, and committing acts of piracy.

The activities of pirates generated a fearsome, violent image of a specific (perhaps in a nominal sense) 'Muslim group'.

The sixteenth and seventeenth centuries show development of a specifically English (rather than European) view of Islam and Muslims.

Careers of Istanbul Ambassadors are examples of successful efforts in learning Muslim languages. Opinions expressed about Islam would be increasingly recorded in English rather than Latin.

Merchants obtained Arabic and Persian manuscripts, presented to university libraries.

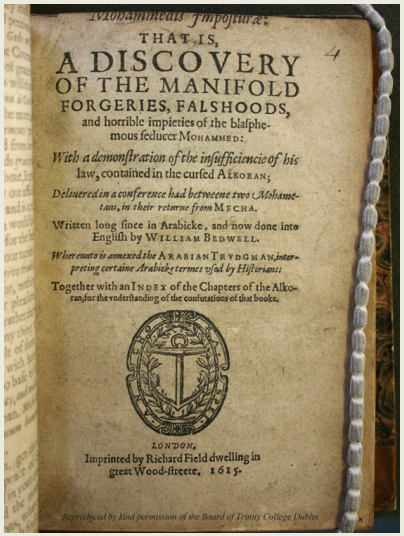
Graduates sought Company positions to study the Levant *in situ*, using this experience to found academic careers.

Theologians worked as chaplains, pursuing classical and biblical interests: Edward Pococke (1604-91) was chaplain in Aleppo and Istanbul, before taking the first Oxford University Arabic chair in 1636.

Practical experience in Istanbul was not the only influence on Pococke: his teacher William Bedwell (1563-1632) can be attributed with a proportion of English knowledge about Arabic and opinions about Islam.

Bedwell also taught the first Cambridge Professor of Arabic (appointed 1632), Abraham Wheelock.

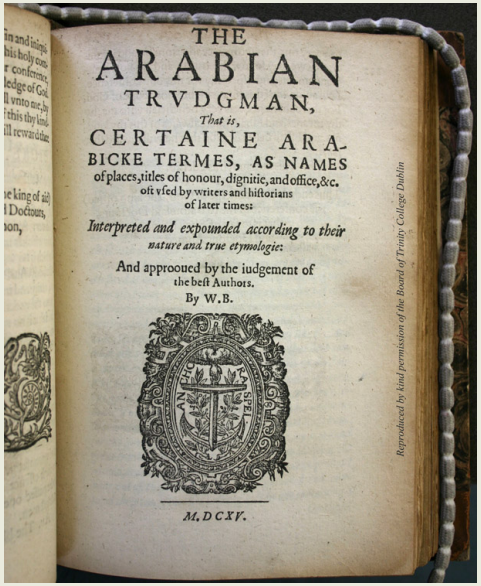
Bedwell's achievements included an extensive Arabic-Latin lexicon, a Qur'an guide, a navigation text, and the translation of a Christian Arabic polemical work.


Mohammedis Imposturæ:
THAT IS,
A DISCOVERY
OF THE MANIFOLD
FORGERIES, FALSHOODS,
and horrible impieties of the blasphemous seducer MOHAMMED:
With a demonstration of the insufficiencie of his law, contained in the cursed ALKORAN;
Deliuered in a conference had betweene two Mohametans, in their returne from MECHA.
Written long since in Arabicke, and now done into English by WILLIAM BEDWELL.
Whereunto is annexed the ARABIAN TRVDGMAN, *interpreting certaine Arabicke termes vsed by Historians:*
Together with an INDEX of the Chapters of the Alkoran, for the vnderstanding of the confutations of that booke.
LONDON,
Imprinted by Richard Field dwelling in great Wood-streete. 1615.
Reproduced by kind permission of the Board of Trinity College Dublin

Bedwell was limited in primary Arabic sources, never visiting a Muslim land. He relied on Leiden University Library, the few documents that reached England, and contacts with merchants.

Bedwell's' approach is shown in his 1615 translation of the anti-Islam polemical text: Mohammedis Imposturae: That is, A discovery of the Manifold Foregeries, Falshoods, and horrible impieties of the blasphemous seducer, Mohammed: With a demonstration of the insufficiencies of his law, contained in the cursed Alkoran ..."

These are the views of an age: they belong to an 'armchair scholar', whose motivation was not an understanding of Islam, but whose works influenced generations.



THE
ARABIAN
TRVDGMAN,
That is,
CERTAINE ARA-
BICKE TERMES, AS NAMES
of places, titles of honour, dignitie, and office, &c.
oft vſed by writers and hiſtorians
of later times:
Interpreted and expounded according to their
nature and true etymologie:
And approoued by the iudgement of
the beſt Authors.
By W.B.

M. D CXV.

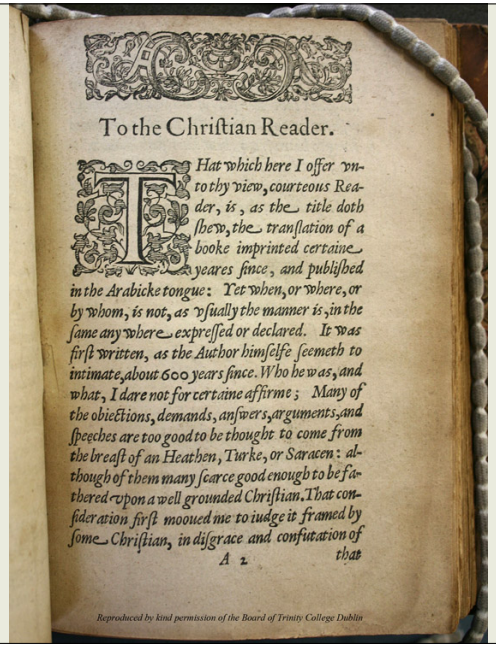
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Includes dialogues on aspects of Islam in his writings, which includes a dictionary.

"This early seventeenth-century text was translated by William Bedwell (1563-1632), and printed by Richard Field in 1615, based on an Arabic text printed in Rome during the 1570s (the original author is unknown)."

"Even within the Trudgman he cannot stop himself from castigating the Islamic religion on occasion; for the entry on 'Alesalem' as 'the law of saluation, or the law of God', Bedwell interjects 'If he had said, the law of damnation, and of the diuell, he had said well'."

Source: ***Derek Dunne, Mohammedis Imposturae: that is, a discovery of the manifold forgeries, falsehood, and horrible impieties of the blasphemous seducer Mohammed*** *http://www.ucd.ie/readingeast/essay4.html*



To the Chriſtian Reader.

THat which here I offer vnto thy view, courteous Reader, is, as the title doth ſhew, the tranſlation of a booke imprinted certaine yeares ſince, and publiſhed in the Arabicke tongue: Yet when, or where, or by whom, is not, as vſually the manner is, in the ſame any where expreſſed or declared. It was firſt written, as the Author himſelfe ſeemeth to intimate, about 600 years ſince. Who he was, and what, I dare not for certaine affirme; Many of the obiections, demands, anſwers, arguments, and ſpeeches are too good to be thought to come from the breaſt of an Heathen, Turke, or Saracen: although of them many ſcarce good enough to be fathered vpon a well grounded Chriſtian. That conſideration firſt mooued me to iudge it framed by ſome Chriſtian, in diſgrace and confutation of

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Knowledge provided by Bedwell may have been synthesised with other texts and sources: for example, learned works about Muslim regions, and information provided by merchants and travellers, which achieved wide circulation.

Pivotal was the publication in 1600 of an English translation of The History and Description of Africa by Leo Africanas. 'Leo' was al-Hassan ibn Mohammed al-Wezas al-Fasi (b. C.1496), who became Johannes Medices upon his conversion to Catholicism. He was a well-educated scholar, who wrote his text first in Arabic, and then Italian (1526).

Leo emphasises personal Catholicism, for example by describing early Muslims as bewitched, whilst Christian terms have been applied for Muslim institutions. Leo provides valuable information about Islamic practices.

Through the application of eyewitness accounts, it opens up the region with a comprehension that might be denied to the passing traveller.

Leo had access to a wide variety of social, ethnic and religious groups. Leo marks the point that Africa enters universal history.

Numerous travellers' tales followed, included collected letters and other accounts for publication:

•Richard Hakluyt (priest, editor, translator)
•Samuel Purchas (cleric, editor)

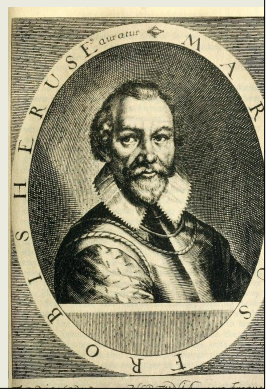
Numerous travellers' tales followed, included collected letters and other accounts for publication:

•Richard Hakluyt 1553-1616: The Principall Navigations, Voiages, and Discoveries of the English Nation (1589)

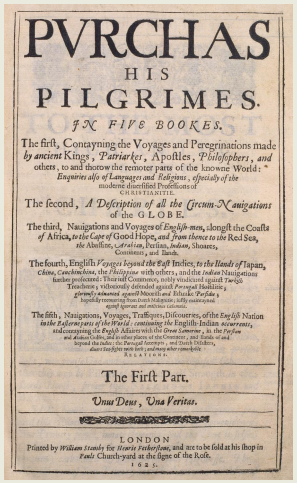



THE PRINCIPALL NAVIGATIONS, VOIAGES AND DISCOVERIES OF THE English nation, made by Sea or ouer Land,

Imprinted at London by GEORGE BISHOP and RALPH NEWBERIE, Deputies to CHRISTOPHER BARKER, Printer to the Queenes most excellent Maiestie.



Samuel Purchas (1575-1626)


PVRCHAS HIS PILGRIMES.

IN FIVE BOOKES.

The first, Containing the Voyages and Peregrinations made by ancient Kings, Patriarkes, Apostles, Philosophers, and others, to and throw the remoter parts of the knowne World:

The second, A Description of all the Greeke Nauigations of the GLOBE.

The third, Nauigations and Voyages of English-men, alongst the Coasts of Africa, to the Cape of Good Hope, and from thence to the Red Sea, the Abissine, Arabian, Persian, Indian, Shoares, Continent, and Iles.

The fourth, English Voyages beyond the East Indies, to the Iles of Iapan, China, Cauchinchina, the Philippine with others, and the Indian Nauigations further prosecuted: Throughout, nobly vindicated against Forraine Treachery, valiantly defended against Perpetuall Hostilitie, glorious atchieued against Monarkes and Rebells: Purchas, hopefully recouering from Death-sickenesse, richly enamoured against ignorant and enuious calumnie.

The fifth, Nauigations, Voyages, Traffiques, Discoueries, of the English Nation to the Easterne parts of the World: containing the English-Indian occurrents, with accompanying the Dutch Affaires with the Great Turke, in the Persian and Arabian Gulfes, and in other places of Asia, Africa, and the Iles thereof, and beyond, and about the Cape of Bona Esperanza, and throughout the Atlantick Ocean, and Straights of Magellan, and the South Sea, and Iles thereof: with many other remarkable Relations.

The First Part.

Vnus Deus, Una Veritas.

LONDON

Printed by William Stansby for Henrie Fetherstone, and are to be sold at his shop in Paules Church-yard at the signe of the Rose. 1625.





Geffrey Ducket *described Shi'a practices* [He believed Muhammad was worshipped alongside God and 'Mortus Ali'. Ducket applies Christian terminology: 'priests', 'churches', and 'Lent' - and certain Persian terms which are not explained.

Robert Withers' account on the Turks, written in 1620. Withers commences with a detailed account of Sunni Islam.

The description of Heaven and Hell reflects the Qur'an.

Other aspects of Wither's account suggests contact with Sufism, and he describes "the Teckehs of the Meulevees (which are an order of Derveeshees, that turne round with musike in their Divine Service) ..." Withers provides his explanation of Arabic terms: "

Robert Withers (Ottaviano Bon), A Description of the Grand Signor's Seraglio or *Turkish* Emperour's Court (London, 1650)

”All the Prophets are held in great honour among them. They call Moses, Musahib Alloh, that is, a talker with God; and Christ, Meseeh, Rooh-ulloh, and Hazrette Isaw, that is Messias, the Spirit of God, and venerable Jesus: and Mahomet, Resul Alloh, that is, the Messenger of God.”

Withers reflects his historical period with a subtle and damning comparison of Catholics and Muslims:

“ ... whereas the Papists say the Ave Maria, so they say only Subhawn Alloh, that is, God is pure and true, and sometimes Alloh Ekber, that is, God is great.”

Withers also observed Muslims at prayer:

“[the] Eemawm, which is the Parish Priest, beginnes to pray, and all they which are present imitate him in gesture: for, of themselves a great part of them would not else know how to performe that businesse. For their Prayers consist chiefly in rising up, falling down, kissing the ground, and sometimes sitting still, one while touching their eyes, sometimes their faces, then their beards, then their heads ...”

The seventeenth century sees clarification of Islamic terms, and some accuracy, encounters with Muslims were taking place in a variety of settings, and differences were being noticed. Muslims could be vilified or admired. Islam was a point of comparison with perceived reduced standards of religious belief in England.

Daniel Defoe describes students studying Arabic as a dead language, unemployable even as translators, whom Defoe compares with merchants, speaking several Arabic dialects, yet not being regarded as scholars by university men.

It was a combination of practical experience, serious scholarship, and a synthesis of previous knowledge that would result in Islam becoming widely known - if not completely understood - as Britain became a colonial power.



British contact with the Islamic world became more commonplace in the seventeenth and eighteenth centuries, leading to a greater diversity of information about Muslims and Islamic societies. Greater power in the Islamic world(s) did not lead to more respect for Islam or Muslims: to justify a position of superiority, Islam might be downgraded as 'primitive' and 'heretical'.

The period sees the Europeanisation of aspects of Islamic cultures, some becoming simple novelties, whilst others became more enduring: an example of a successful cultural transplant was coffee-drinking, and the establishment of coffee houses. Such 'new' social customs in Britain would also influence their region of origin.

For example, the seventeenth century success of the coffee trade led: to a British presence in an exclusive production area in Arabia (Mokha, Yemen); a transfer of the industry to other areas where coffee could be produced (in the eighteenth century) and transported more economically (causing financial hardship in Yemen).

Tangible cultural acquisitions from Muslim cultural sources included coffee houses (1650 onwards, run by Armenians);

Turkish baths, staffed by Muslims and Eastern Christians (1679 onwards); wearing of Eastern silks and fashions in the Royal Court, observed by Pepys in 1666 and also by Evelyn; and a growing interest in antiquities found in the 'Islamic world' (although culturally belonging to other eras and contexts).



Lady Mary Worsley Montague (1689-1762) provide insight into English contacts with Ottoman Muslims, and a perception of Islam.

As the wife of the Ambassador to Istanbul (appointed in 1717), Montagu had an insight into the Ottoman Court denied to many outsiders; as a woman, she could visit the *harem.* Her posthumously published and edited correspondence - in numerous editions - inspired many subsequent impressions of Islam.

Montagu is interested in how Islam has been described by other writers and travellers, and with what degree of accuracy. Montagu was conscious of gaps within her knowledge, perhaps derived from sources cited earlier:

"'Tis certain we have but very imperfect relations of the manners and Religion of these people, this part of the World being seldom visited but by merchants who mind little but of their own Affairs, or Travellers who make too short a stay to be able to report any thing exactly of their own knowledge."



Montagu was encouraged to read the Qur'an (an English translation only became available in 1734, produced by George Sale). She said of the Qur'an:

"'tis the purest morality deliver'd in the very best language."

Montagu also believed that Christian evangelism would be successful in the Ottoman Empire.

Montagu believed Muslim women had more liberty: in wearing the *hijab*, Montagu believed that illicit affairs were easier, and that with women's anonymity " ... no Man dare either touch or follow a Woman in the Street."

Montagu has a low opinion of Western European views about Muslim women:

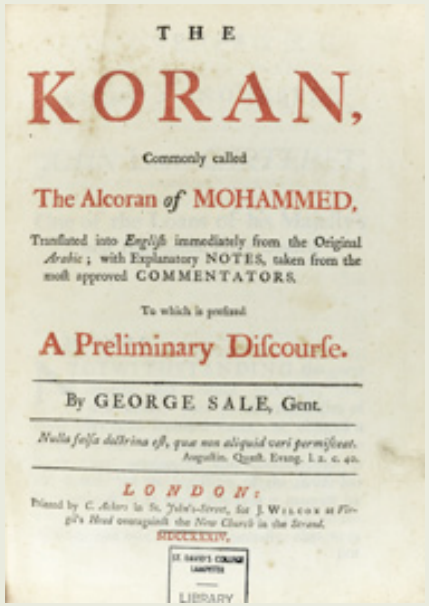
" ... I cannot forbear admiring either the exemplary discretion or extreme Stupidity of all writers that have given accounts of them ..."

The letters and works of Lady Mary Wortley Montagu. ed. by Lord Wharncliffe (London, 1837, 2nd ed.)

There is a significant increase in published material about Islam during the eighteenth century, reflecting an increase in scholarship, travel, and general interest.

A more detailed representative study of 'mainstream publications' would incorporate a selection of eighteenth century texts, including:

Joseph Pitts, A Faithful Account of the Religion & Manners of the Mahometans - including an early description of the *hajj*; and George Sale's translation of the Qur'an (1734) - based around Italian priest Ludovico Marracci's Latin translation.



THE

KORAN,

Commonly called

The Alcoran of MOHAMMED,

Tranſlated into *Engliſh* immediately from the Original *Arabic*; with Explanatory NOTES, taken from the moſt approved COMMENTATORS.

To which is prefixed

A Preliminary Diſcourſe.

By GEORGE SALE, Gent.

Nulla fere ſalſa doctrina eſt, quæ non aliquid veri permiſceat.
Auguſtin. Quæſt. Evang. l. 2. c. 40.

LONDON:

Printed by C. Ackers in St. John's-Street, for J. Wilcox at Virgil's Head oppoſite the New Church in the Strand.

MDCCXXXIV.

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The interest and knowledge in the East was reflected in many areas of society during the eighteenth century.

King George I (r.1714-24) took his interest in the East to the extent of importing two Muslims servants, Mustapha and Mahomet, who discretely practised Islam whilst serving the Royal Court. Developments in Britain were increasing linked with European and World issues, indicating a transition from foreign policies linked primary with Europe and the Mediterranean, to further afield.

A familiarity with Islam and Muslims became more relevant, as awareness increased that Muslim communities were present globally.

The 19th century sees more extensive accounts of Muslims emerging in literature, art and academic study.

Some of the accounts endeavour to provide accuracy and authenticity (rather than simply being sensationalistic)

Examples include:

Lithographs/Paintings of David Roberts

E.W. Lane's work on the Manners and Customs of the Modern Egyptians, together with an extensive Arabic-English lexicon.