

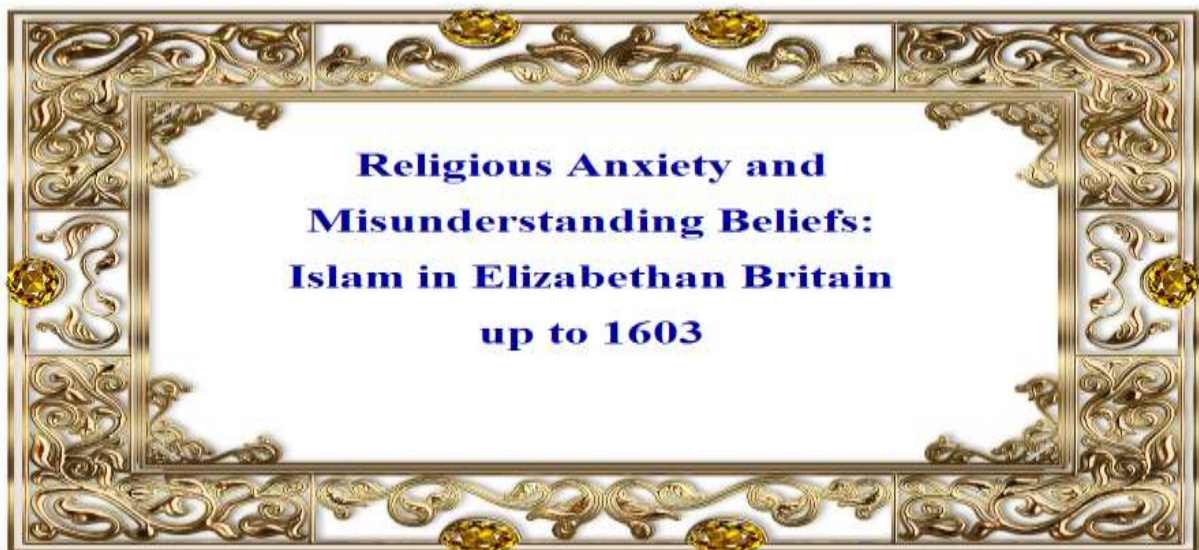
PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

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Dedication

I dedicate this work .To my loving father, who did not hold back any love, compassion, and encouragement. To my mother the woman who taught me how to be strong. To my beloved Brothers: Mohamed and Taher, and my precious sisters: Merriam, Zineb, Malak, and my little angel: Rokia.

To the soul of my beloved uncle, and all my family, the symbol of love and giving.
I also dedicate this work to my best friend to whom I give special thanks who gave guidance through the valley of darkness with light of hope, and support.

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Abstract

The relations between Islam and the western world date back to the depths of the history when the two worlds did not know anything about each other, a relationship that was crowned with success and cooperation on many levels. The aim of the work at hand is to unveil the truth of this relationship in order to show what Islam truly is unlike what is promoted to on media and its relations to terrorism. Lately, there has been a massive war raised against Islam in the west what caused a religious anxiety against Islam and Muslims around the world. By going back to the history of Islam and Britain, can the nations of the present day learn from the past or is it just stories and tales? In order to achieve the underlined objectives, an analytical descriptive approach is used so as to demonstrate astonishing details about the history of England and the Islamic world. First it provides an introductory overview about the reign of Elizabeth I (1558 – 1603) which aims at discerning the nature of the relationship between England and the Islamic world on many levels: Political, economic, and military. Second, this research explores the reasons behind the promotion and the widespread of anti-Islam sentiment that caused a religious anxiety throughout the analysis of the anti-Islamic discourses and the writings that deem Islam to be the religion of violence. thus, This study reveals that the relations between England and the Islamic world during the reign of Elizabeth I were established in cordial conditions that led to the emergence of one of the most remarkable alliances of the British history. And This fact was blurred rather than being highlighted in the records of the western history the thing that led to the current misrepresentation of Islam and therefore the dilemma of religious anxiety in the western society.

Keywords: Islam, Islamophobia, religious anxiety, Elizabeth I, Christianity, History.

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General Introduction

A letter arrives in a capsule, and it's written in very beautiful high honorific Turkish to look like Arabic script. It's a letter from the sultan, Sultan Murad III, and it says "greetings to Elizabeth, the Great Princess of England" starting a remarkable Anglo-Islamic Alliance.¹ Nearly from this incident, the first half of the 17th century brought renewed understanding and fresh political insights to the English monarchy. The British society was fully committed to a particular way of life that was the total religious dependency on the Roman Catholic Church. However, from King Henry VIII's reformation, things began to change, and that change affected the British citizen who, from that incident onwards, the people had to adapt with a new kind of interaction between religious consciousness and citizenship, what brings us to a remarkable period of time in the British History, the Elizabethan era.

The Elizabethan Era is the epoch in English history marked by the reign of Queen Elizabeth I (1558-1603). Historians often depict it as the golden age in English history. The Elizabethans were very patriotic and inclined to distant foreigners, especially from about 1570 onwards when the pope excommunicated their queen. After her excommunication, Queen Elizabeth I began a search voyage for powerful allies which was successful to a far extent since it was for the first time that a Christian monarch sought the alliance with a non-Christian nation against another great Christian empire such as the Roman Empire.

Indeed, queen Elizabeth was successful in making relations between early modern Britain and the Islamic nations flourish, and it was under her reign that diplomatic and commercial relations with the Islamic world, from Morocco through Persia to India,. Yet it remains notable that at no time during this period did religious difference constitute an insurmountable obstacle to trade, politics, or diplomatic negotiation.

The fact that Britain and the Islamic world in the early modern era is by no means a fascinating story neither is it a story of remorseless hostility nor it is marked by endless conflict. In fact, it was during Elizabeth I's era that this unlikely relation came into existence and whose people had a tendency to view any foreigners with suspicion, and the Muslims were viewed in a particularly negative light. By looking back through the pages of history, Muslims were considered enemies of Christianity, and the Britons were not to blame for this view because of

¹ Shah, Haleema. "The Long and Complicated Relationship Between Islam and the West." To The Best Of Our Knowledge, 26 Aug. 2020, www.ttbook.org/interview/long-and-complicated-relationship-between-islam-and-west.

the crusade, and because of that, they were often portrayed as exotic, but barbaric and instinctively heartless.

By exploring the interactions between Britain and the Islamic world in Elizabethan Britain from first contact to the end of her reign, the reader will learn how scholars, diplomats, traders, captives, travellers, clerics, and chroniclers developed and described those interactions. Queen Elizabeth I initiated diplomatic and commercial relations with the Islamic world. The early trading Companies received her royal charter, taking Britons to Islamic states in North Africa and the Islamic empires of the Ottomans, Safavids, and Mughals. And with the Peace of Utrecht of 1713, the British had become masters of the sea routes that made future empire possible.

During this period Britons met Muslims for the first time since the Crusades (a series of religious wars between Christians and Muslims between 1096 and 1291¹) and re-examined their understanding of Islam. These encounters brought about changes in British national identity and Britain's international role. Within the lines of this dissertation, there will be an attempt to illustrate the wide range of interactions and exposures that the two worlds had encountered, in addition to the analysis of the sources and texts, that were instrumental in that process. It also examines Islam and Muslims in English thought, and how British monarchs dealt with supremely powerful Muslim rulers. This work also documents the importance of diplomatic and mercantile encounters, and shows how captives spread unreliable information about Islam and Muslims. And it traces how trade and the exchange of material goods with the Islamic world shaped how people in Britain lived their lives and thought about themselves.

However, within of the mentioned above steps, it turned out that Islam played a significant role in England's history in all its political, military, and commercial manifestations. Today, when anti-Islamic rhetoric ignites in political discourse, it is completely unfair to intentionally forget to recall that the past of the Islamic world was far from terror and chaos which is being promoted to in the present day. Consequently, an Islamic religious anxiety spread all over the world, forgetting that alliances with the Muslim world is what has greatly contributed to Britain's rise, but this fact has been obscured and hidden over time.

¹ Crusades, HISTORY, <https://www.history.com/topics/middle-ages/crusades>, June 7, 2010, 23/08/2020.

Many writers tackled the subject of the remarkable relationship between Elizabethan Britain and the Islamic world. The most reliable book that narrates detailed events happened back then is Jerry Brotton's *The Sultan and the Queen: The Untold Story of Elizabeth and Islam*. What is intriguing about this first source is the use of real messages exchanged between the queen of England and the Sultan of the Ottoman Empire. This quality makes the reader more involved in the scene created. Another book that delves into the same matter is *Turks, Moors, and Englishmen* for Nabil Matar. The author here vividly presents unprecedented pieces of information about Anglo-Islamic social and historical interactions. Matar also delves into the English prison depositions, captives' memoirs, government documents, the thing that makes it another reliable source for such topic. As for Andrew Wheatcroft's *Infidels: A history of the Conflict between Christendom and Islam*, Wheatcroft sheds the light on the long lasting conflict between Islam and the heart of Christianity at that time: Spain, before and during Elizabeth's reign. This last source may seem contradictory to the topic at hand, yet it serves as a proof to the fact that even though there were conflicts, there was an alliance.

Apparently, these above mentioned topics share the same manner of narrating the history and providing exclusive events with proof, however, this particular corner of history is neglected when promoting for the anti-Islam movement, the thing that created a religious anxiety from misunderstanding the Islamic religion in many corners of this world what created a violent reaction against Islam and Muslims.

On this basis, this humble study puts these exclusive events under the spotlight of analysis rather than retelling them as a kind of ordinary events that can be easily skipped. These events, as this research assumes, play a significant role in correcting the image of Islam in the eyes of those who were deceived by some false propagated ideas such as political speeches the coincided with important events in the history and that is what seems to escape many researchers on the field.

In order to achieve the underlined purpose, this study at hand seeks to examine how the historical events during Elizabethan era, being the time when the first successful alliance between the East and the West took place, can be taken as a good example because of the complicated religious situation that England had to endure from the reformation. In this sense,

and to undertake a proper academic investigation, an important question had to be raised and answered:

Can events from the deep past, from which we learn about the nations and their civilizations, have impact on the nations of the present day?

I strongly believe that, the absence of Muslims representation in European records, leads to less contacts, less friendships with Muslim communities, and more unconvinced perceptions of multi-group contacts. These factors, however, strengthen a social climate in which anti-Muslim prejudice overcomes. Less contact with Muslims is the core driver of 'Islamophobia' in European societies. In order to back my hypotheses up, a set of sub questions were raised

- 1- Being a Christian monarch, Why did Elizabeth I make alliance with Muslim rulers from Asia and Africa?
- 2- To what extent did the alliances between Islam and Christendom succeed taking into consideration the fact that Elizabeth was a Protestant ruler?
- 3- In what ways does religious anxiety against Islam confront the events of the past in which Muslims and Christians were allays?

In order to provide good answers to the above underlined questions, we believe that it is necessary to depend on the analytical approach in our interpretation where we also describe a considerable amount of insights and perspectives dealing with historical and political reading of the events during and after Queen Elizabeth I sat on the throne of England. Even though we faced some difficulties in the process of properly undertaking this research such as the lack of resources speaking about religious anxiety against Islam, we believe that the results were positive.

This Research is divided into three chapters. First comes the first Chapter which is the background basis of the whole research in which the reader will find himself in a specific framework of the history where the reign of Queen Elizabeth I is taken as a central period of time. In the second chapter, which represents the bridge from the first chapter to the third, the reader will form a firm knowledge about the significant role that Islamic interactions played in the rise of the English civilization. Finally, in the third chapter, we will prove that the past shows

that Interactions with Muslims were successful and they can be a reason to clarify that religious anxiety against Islam is unjustified and it is a result of blurring the truth and covering reality.

My choice to study Islam existence in Britain was motivated by the fact that Muslims are taking a dominating role in British life. But the recent years witnessed a rise of anti-Islamic ideology. I thought it would be interesting to investigate how Islam emerged in Britain because such a multi-ethnic and multi-culture in such a country seems somehow paradoxical. The aim of my research is, to assess the depth of the roots of Islam in both the mentality of the British people and in their political and economic systems. For this purpose, I strive to trace back to the first contacts between Britain and Muslims. Of much importance; I will end my dissertation by studying the turning point in the existence of the Islam in Britain with the appearance of anti-Islam sensitivity which occurred in the twentieth century. Indeed, that century witnessed a change of attitude towards Muslims in Britain and in all European countries.

Chapter one
The Religious Climate in 16th Century
Britain

1. 1 Introduction:

Following the Middle Ages towards the end of the fifteenth century there had been a lot of talk about a period of time that coincides closely with the Tudors and Stuart dynasties, and it is considered as one of the most significant eras in the British history. Over this period as England became a great sea power, literature and drama flourished, great economic and social changes occurred and England set a path toward world domination. As The Tudors emerged as the result of the Wars of the Roses, even though it was the longest civil war that nearly destroyed England, but they were characterized by many things that contributed to the rise of the country as England managed to overcome of the Spanish fleet. This period was also called the age of unexpected allies, because of the many conflicts that occurred within the royal family such as the huge conflict between Elizabeth I with Mary the Queen of Scots, and also the age of explorations which made England a maritime force. The Early Modern period begins with The Protestant Reformation in the 16th century and was the religious, political, intellectual and cultural upheaval that split Catholic Europe, setting in a place the perspectives and ideologies that would characterize the nation in the modern times. Northern and central Europe, reformers like Henry VIII's questioned papal authority and doubted the Catholic Church's ability to define Christian practice¹. Consequently this period asserts the beginning of changes in religion, in social and in political construction. The English Renaissance, also took place from the early sixteenth century to the mid-17th century, and was part of a burgeoning Britain. The Renaissance can also be called the 'Elizabethan' era. Although clearly; the Renaissance began before and extended after Elizabeth I.

Bucholz 2003 believes that the Early Modern England is a very crucial period in the history of Britain, all along the rule of the Tudors and Stuarts, England experienced a chain of civil wars, rebellions and revolutions, producing a constitutional monarchy; tested a series of reformations in religion that would contribute, ultimately, to religious toleration and became a world power. He writes:

¹ The Reformation, *HISTORY*, www.history.com/topics/reformation/reformation, 11 Apr. 2019,15/08/2020.

The culture of early modern England is our root culture, and many of our institutions, laws, customs, and traditions can be traced back to that time and place. In particular, the establishment of constitutional monarchy and rule of law; the rights to trial by jury and habeas corpus, the first modern political parties, and a kind of popular participation in politics lead, ultimately, to democracies on both sides of the Atlantic. (Buchloz 2)

The early modern era covered some of the most dramatic, impressive and unforgettable events in English history.

1. 2. An Overview on the Religious Climate in 16th Century Britain.

Religious differences were the most important factors in shaping the history of the world as it divided European countries, led to revolutionary movements, and influenced exploration. The Protestant Reformation was one of the biggest incidents that led to massive changes in all of Europe. In the 16th century, the once unified Christian religion split into different denominations, which made the Catholic Church less powerful in terms of policy. Consequently, England, gradually, moved from being a Catholic country to a Protestant nation in a period of fifty years.

The Protestant Reformation was one of the most far-reaching events that triggered conflicts and divisions all over Europe. But also witnessed the birth of a new religion, Protestantism¹. Since the early 14th century, reformation experiments were attempted in the Catholic Church and paved the way for the Protestant Reformation in the 16th century, which caused a lasting split. The term “Reformation” refers to a movement for “reform” that shaped much of Western Christianity during the 16th and 17th centuries. The Reformation movement is most commonly associated with the “Protestant Reformation”, it resulted from many centuries of

¹ "Protestantism is best regarded as a heterogeneous movement with shared theological roots that largely began in central and northern Europe, and quickly developed political, economic and social dimensions on account of its interaction with the specific societal structures and norms within which it first took root." Alister E. McGrath, Darren C. Marks, Blackwell Companions to Protestantism. (USA, Blackwell: 2006) 22.

struggle over the issue of reform in the church. “Reformation” meant only one thing: the rise and victory of Protestantism. As Protestants saw it, but Catholics had a very different story to tell, even when acknowledging the sins of their Church; they saw Protestants as they were rebels and heretics, but not true reformers. However, religion in England changed depending on the monarch's views. And a lot of people were confused about what to believe in, and how they should practice their religious rites.

Up until the 16th century most people were Roman Catholic and the Pope in Rome was the Head of all the Christian Churches. But things changed and forever when King Henry VIII wanted to split from the Roman Catholic Church, and declared himself supreme head of a new Church of England. Henry VIII’s reformation remains among the most crucial yet misunderstood events in English history. G. W. Bernard presents the king as neither confused nor a pawn in the hands of manipulative factions. Henry, a monarch who ruled as well as reigned, is revealed instead as the determining mover of religious policy throughout this momentous period. (Bernard 71)

Before the reformation the Church of England was a mixture of both Catholicism and Protestantism. Protestantism, which is a form of Christian faith, was originated from the protestant reformation which is a movement against what its followers considered as errors in the Roman Catholic Church. England’s departure from the Roman Catholic Church was initiated by King Henry VIII. England at that time had no separation between church and state. Traditionally the country was ruled politically by the king and spiritually by the Roman Catholic Church. From Henry VIII’s reign, the ruler had been given a high legal authority over spiritual institutions, and had claimed a providential function as the guardian of true faith in England.

What can be a reason to split from the Roman Catholic Church is that Henry desperately wanted a male heir, but his wife Catherine of Aragon had only one daughter, Mary. In order to divorce Catherine, Henry agreed to break from the Roman Catholic Church and soon afterwards, he married Anne Boleyn in 1533. this led to the birth of the Church of England, headed by the king, and generated tensions between the Roman Catholic Church and England. Anne Boleyn also had a daughter, Elizabeth, and Henry had Anne Boleyn executed in 1536 on charges of

treason when she did not have a son¹. Henry married four more times, but only his marriage to Jane Seymour who died in childbirth, produced a son, Edward VI. Edward VI assumed the throne at the age of nine. He reigned as a Protestant king. He introduced the Book of Common Prayer to support the strength of Protestantism in the church. He also treated the Catholics very badly. However, Edward was never very healthy and died of tuberculosis when he was only fifteen years old. And he was succeeded by his half-sister, Mary I .and England will again be a Catholic nation. Mary I wanted England to convert back to the Roman Catholic state, she wanted to have an heir from her husband Phillip king of Spain to succeed her and complete England's conversion back to a Roman Catholic Church. But, the couple had no children, and, her half-sister, Elizabeth the protestant became Queen in 1558. With Queen Elizabeth on the throne, the pendulum swung back toward Protestantism. Yet during her reign, Catholic factions, supported by Catholic countries including Spain, threatened the Queen's reign and even life. Elizabethans were strong supporters of the Protestant reformation, however some of them were staunchly Catholic, some were ambivalent, and some still practiced a strict form of Christianity.

During Elizabeth's reign England was in the middle of a 'mid-Tudor crisis'. Elizabeth was inheriting a terrible religious situation, which she had to sort out. Because over the last 40 years there had been three different rulers, Henry VIII, Edward VI and Mary I all of which had very different views on religion and running the country. Elizabeth was left with many religious problems. Religion was her first big problem. She had to decide on the nature of the religious settlement she would introduce. She had three choices; she could follow her father's path in dealing with the church. She could follow Protestantism, like Edward, or Roman Catholicism, like Mary.

Moreover, the problem was that whichever one she picked she would upset and anger one set of people. The country was clearly divided; many important people like nobilities and the educated also needed to be pleased. The nobility were largely Catholic and were important during the Tudor period. Educated people from universities and London on the other hand

¹How Henry VIII's Divorce Led to Reformation, *HISTORY*, www.history.com/news/henry-viii-divorce-reformation-catholic-church,22 Oct. 2020,12/07/2020.

were Protestant, again creating a divide. Elizabeth also needed to keep the Pope happy. As head of the Catholic Church, the Pope could excommunicate Elizabeth, and if he did exclude her from the church he technically released her subjects from obeying her. The Pope also could call on the Catholic powers in Europe to lead a religious crusade against England and its ungodly ruler. Furthermore, Elizabeth will not be regarded as the legitimate heir to the English throne.

The Catholics along with Henry II of France supported Mary Queen of Scots. They wanted to overthrow Elizabeth and replace her with the 'true heir' Mary, so as a solution to this, Elizabeth brought in two new acts to solve these problems. Firstly the Act of Supremacy 1559, this made Elizabeth Supreme Governor of the Church. It also gave Protestants freedom, something they didn't have in Mary's reign. This would have gained Elizabeth support from them. As well as this act provided communion in both kinds, keep Catholics and Protestants happy. She was trying to make a religious settlement for both religions. This act passed through parliament easily, showing Elizabeth clearly had a lot of support behind her. Secondly the Act of Uniformity was brought in 1559; this act seemed to give more to the Protestants than the Catholics for example every church was to have an English prayer book.

Those acts went a lot further to consolidate the power of the church under her and to regularize the practice of the faith. None the less, given the enormous upheavals taking place in religious life it is only surprising that such incidents did not escalate into wider conflict and that the Elizabethan Reformation was achieved with relatively little political unrest and without the cost of horrendous massacres or a religious war. (Doran 69) .But some issues still remained, the Pope might not be entirely happy with these acts and Mary Queen of Scots was still a large threat.

Elizabeth was fully aware of the fact that England was religiously divided and of the possibility that England might be involved in a religious war at any time during the initial months of her reign. The great danger which Elizabeth had to fear was an alliance between Spain and the pope against her. But that fear didn't stop her attempt to unite the country and settle the divide between Catholics and Protestants and address the differences in services and beliefs. She

was working to create a religious settlement by uniting the country into one church, despite the initial acceptance of the 'middle way', the Catholic threat increased.

1. 3. Foreign Relations in Elizabethan Britain and the Impacts of the Reformation

Traditionally the sixteenth century has been treated as an important watershed in English foreign policy. Historians have interpreted it as a period when monarchs left behind the medieval world of chivalric warfare for crusading or territorial ends, and turned instead towards recognizably modern foreign-policy concerns and strategies

1. 3. 1. Foreign Policy Before 1558

According to the historiographical tradition mentioned above, King Henry VIII's dream was to emulate Henry V by winning honour in battle, and regaining the lost lands in France and claim the French crown. But, after some initial successes, Henry found that he lacked the financial resources to keep his army in the field during the early 1520s. "The result was that he was unable to benefit from the overwhelming victory of his ally, the Holy Roman Emperor Charles V, against Francis I of France at the battle of Pavia (1525). It was only after his revenues had been boosted by the spoils of ecclesiastical property that Henry could again attempt to win glory and territory in France, but this time he contented himself with the capture of some towns in Picardy near Calais." (Doran 2).

However It became even more evident during the early years of the next reign that the war against France, whether on the Continent or in Scotland, was beyond the English king's reach. The Edwardian private council therefore signed a peace-treaty with Henry II of France in 1550, which handed over Boulogne a few years early. Mary I (1553–58) wanted peace with France despite her marriage to Charles V's son, Philip of Spain. Henry II did not act in an aggressive way towards England; she avoided being drawn into her husband's war against the French. As it was, English troops joined with Philip II's army to win a victory at the battle of St Quentin. Soon afterwards, however, the French invaded the English pale and captured Calais in January 1558; it was the most humiliating defeat for England in the Tudor period (Doran45).

With Henry VIII's death in January 1546, Lord Protector Somerset made the Scottish War the priority of his government's policy, and an army entered Scotland. The aim was to establish a union of the two realms and to extend the Protestant Reformation into Scotland. But despite the victory the policy failed. "Somerset's strategy of establishing garrisons in the Lowlands, which were designed to control the surrounding areas, alienated the Scots, even those who were his political allies, and proved horrendously expensive to maintain. Henry II of France, moreover, could not afford to allow his ally to be swallowed up by his enemy, and consequently sent some 10,000 men to Scotland"(Doran3). In summary, Elizabeth I inherited a strong trade alliance with the Netherlands, a legacy of friendship with its rulers and a long history of wars against France and Scotland. However, in recent years, this war has not brought any political advantage to England. The English army defeated the French and the Scottish in battle, but the victories were not followed by political successes.

Queen Elizabeth was in a dilemma concerning her being a protestant and a large category of her subjects being Catholics when the pope had decided to act against Elizabeth by declaring her excommunicated and released all her subjects from any allegiance to her by the papal bull order in February 1570. Even though the Pope did not act immediately, there were some papal attempts on the course of a decade up to 1570 (Dora50). The Pope's actions against queen Elizabeth were merely luring the Catholic to do specific things such as preventing them from attending protestant churches, and even their own churches later on. However, the majority of the Catholics were loyal to the country and their queen, only a small category who "wrote books expressing political opposition to the Elizabethan government" (Doran59).

The excommunication of Elizabeth must have been a very painful experience for her Catholic subjects. They were cruelly torn between two loyalties - loyalty to the Queen many of them respected, if not loved, and loyalty to the Pope who they believed was God's representative on Earth. Many Catholics probably never solved the dilemma, ignored it, or remained loyal to both, separating their spiritual and secular allegiances. But the excommunication of Elizabeth I had another consequence. The isolated English queen pursued ties with the outer world. When she refused to bow to European intimidation, she found new

and willing allies in the Muslim World, more than a 400-year-old empires with territories in the Balkans, North Africa, central Asia and the Middle East.

1. 3. 2. Undeclared Connection Between Britain and Islam

In all the studies about religion in Britain, it would be a mistake to forget a very crucial fact: Britain has a special relationship with Islam and has done for centuries. It was Queen Elizabeth I who did more than anyone to cultivate this relationship.

British relations under Queen Elizabeth in the late sixteenth century with the Muslims were fairly warm. Following from the steps begun by her father, the Queen arranged a defence treaty with the Ottomans in 1587, and later the UK formed political links with Muslim territories as far as India and Persia. Relations between Queen Elizabeth and Morocco were also often quite close, with Queen Elizabeth requesting military and diplomatic assistance from the Sharif Ahmad al-Mansur on more than one occasion. (Matar 9)

As a consequence to the Reformation, which might be considered the first Brexit¹ (Referring to the break from the Roman Catholic Church in 1570); when England was isolated by Europe's Catholic monarchs. Her country is now getting the cold-shoulder from the rest of Catholic Europe. This means no mates, no trade, and no wartime allies. To wrench England away from the brink of ruin, she seeks help from an unexpected place: the Islamic World .However many historians have written that the interest between the two sides to learn about each other began before Elizabeth sat on the throne. The story of the Muslim world and the monarchs that preceded Queen Elizabeth was told through textiles, ceramics, spices that were traded, and texts

¹ The First Brexit Was Theological, The Atlantic, www.theatlantic.com/international/archive/2017/09/the-first-brexit-was-theological/539256/?fbclid=IwAR0yYEB01z7wLZ939ZOYZ3XD0-Ts_BAvpsSPbv9NAC0II87GqNzqpoSVOnE, 13 Sept. 2017, 25/06/2020.

that were circulated—all claiming to represent a veritable message of the empire from which they came. “As early as the reign of Henry VIII (1509-47), the view of the Muslims associated with the crusades had been undermined.

Although the merchants of the Tudor period struggled to compete with superior forces in the shape of Venice, Istanbul and the North African pirates, they managed to import luxury goods from the Ottoman Empire and Persia, including ‘Turkey carpets’, wall coverings with Islamic designs, silks, sugar, cotton, wine and such novelties as rhubarb. By the 1560s, 250 tons of sugar arrived each year from Morocco alone” (Pugh 67). Many European traders recognised the common ground with Islam and appreciated the toleration characteristics of Muslim societies. The English reformation led Britain to endless conflicts with the two great catholic powers, Spain and France, for the next 300 years. In this situation, the Islamic empires became a valuable balancing factor in European diplomacy. .on the other hand ottomans took the advantages of the inability to reunite the Christendom. Sixteenth-century Elizabethan England has always had a special place in the nation's understanding of itself. But few realise that it was also the first time that Muslims began openly living, working and practising their faith in England. As suggested by Jerry Brotton that Muslims from various parts of life, from as far away as North Africa, the Middle East and Central Asia, found themselves in London in the 16th Century working as diplomats, merchants, translators, musicians, servants and bankers,described as "Moors", "Indians", "Negroes" and "Turks".

The excommunication allowed Elizabeth to act outside the papal edicts forbidding Christian trade with Muslims and create commercial and political alliances with various Islamic states, including the Moroccan Sa'adian dynasty, the Ottoman Empire and the Shi'a Persian Empire. In the sixteenth century Islam was very well known in Europe, and England held good relations with two Muslim empires of the time, the Persians and the Ottomans. Although their relationship is traced back to the early stages of the spread of Islam, Elizabeth herself helped put England on the map of international affairs, in part by maintaining an active personal correspondence with kings of Morocco, such as al-Mansur and his predecessor, ‘Abd al-Malik (1576–78), with Ottoman sultans such as Mehmed III (r1595–1603). (Maclean and Matar 45).

1. 3. 3. Britain and the Islamic World: Mutual Tolerance and Peaceful Relations

The first stories of the Islamic faith – as well as its imperial power – entered England with the Crusades in the 11th century. The crusades were a series of military expeditions organized by Christians from Western Europe in an attempt to conquer the Holy Land. Perceptions of the Muslim faith were predictably confused and generally hostile. Early Christian commentators regarded Islam as either a pagan religion or a heretical belief. Despite the common origins of Islam and Christianity, Islam has long been misunderstood and misrepresented in Western societies .and before Elizabeth's reign, England like the rest of Christendom understood a garbled version of Islam mainly through the bloody and polarised experiences of the Crusades.” The idea that Islam and Christianity were great religious enemies from the start is one of the great fallacies generated by the Crusades” (Pugh 40).

With the rise of the Ottoman Empire as a global force following the fall of Constantinople in 1453, the early Tudors became aware that Islam was both a threat to Christianity but also a potential ally in the shifting sands of European politics and diplomacy. “The Venetians continued to trade with the Ottomans before and after the fall of Constantinople in 1453, and France had proposed commercial agreements with the Ottomans granting its merchants trading privileges as early as 1535” (Brotton 168). Henry VIII was known to dress in fashionable Ottoman attire, appearing at courtly events dressed in Turkish silken and velvet robes. “Much of what we see as the Tudor style was actually inspired by the Ottomans.” (Pugh 110).

Before that, in 1533, as king henry VIII broke from Rome he entertained plans to join a Franco-Ottoman alliance to combat the Habsburg-Papal axis that united the two great European Catholic powers of Pope Clement VII and the emperor Charles V. when Queen Elizabeth came to the throne in 1558 her advisers saw an opportunity to enrich the kingdom and antagonize Catholic Europe by reaching out to not only Barbary states but also the Ottomans and the Safavid empire in modern-day Iran. In 1562 Elizabeth's merchants reached the Persian Shah's court. In the other hand the Sultan of the Ottoman Empire was known for his tolerance of the Christian faiths within his dominions, whereas the King of Spain did not tolerate the Protestant faith. The Ottoman Empire was known at that time for its religious tolerance.

You for your part do not worship idols, you have banished the idols and portraits and bells from churches, and declared your faith by stating that God almighty is One and Holy Jesus is his Prophet . . . but one they call [the pope] does not recognize his Creator as One, ascribing Divinity to Holy Jesus, and worshipping idols and pictures s made with his own hands (Brotton 78).

According to Brotton, Elizabeth made contact with the Shah of Iran and the Ottoman Sultan Murad III in an effort to strengthen her country. Because she wasn't going to get help from Europe which had just shunned her. The connection with the Shah and Sultan was purely business, yet if you are importing goods from a distinct culture, this culture would undoubtedly affect your own. The unique relations between Protestantism and Islam mainly took place during the 16th and 17th century. The ability of Protestant nations to disregard Papal bans, and therefore to establish freer commercial and other types of relations with Muslims. There is evidence to support the statement that religion was the most serious problem in Elizabethan reign, but there is also evidence that suggests that there were many other factors involved too.

1. 4. Some great Accounts about Islam Beyond Religious and Political Scheme

Elizabeth by this time was writing cordial letters to Sultan Murad III proposing an anti-Spanish political-religious alliance. In October 1579 she wrote a letter that made the religious aspect of the alliance explicit, describing herself as “the most invincible and most mighty defender of the Christian faith against all kind of idolatries, of all that live among the Christians, and falsely profess the name of Christ”. The letter greeted Murad as “the most mighty ruler of the kingdom of Turkey, sole and above all, the most sovereign monarch of the East Empire”.

Elizabeth by the grace of the most mighty God, the only Creator of heaven and earth, of England, France and Ireland Queen, the most invincible and most mighty defender of the Christian faith against all kind of idolatries, of all that live among the Christians, and falsely profess the name of Christ, unto the most imperial and most invincible prince, Zuldán Murad Chan, the most mighty ruler of the kingdom of Turkey, sole and above all, the most sovereign monarch of the East Empire, greeting, and many happy and fortunate years. (Brotton 11)

The very first communication between a Turkish sultan and an English ruler took place in the end of September 1579. It took six months for the letter to be sent from Constantinople to London, where it was presented to the Queen. It was written in response to the arrival in Constantinople that spring of an English merchant, William Harborne, who had sought superior commercial privileges for his country to those which the Ottomans had so far given to any other Christian nations.

The pair established a friendly correspondence that continued throughout the 1580s. When Murad died in 1595 his mother continued the correspondence with Elizabeth – they exchanged various gifts including a carriage and a clockwork organ sent to Constantinople by Elizabeth in 1599. In the late 1580s, Elizabeth's spymaster Francis Walsingham also persuaded Harborne to convince Murad to join the Spanish fleet in the Mediterranean in an attempt to disrupt preparations for the Armada which finally set sail in 1588. Walsingham was unsuccessful in this daring attempt, primarily because the Ottomans were uninterested in fighting the Spanish simply to please the English. Elizabeth I continued to support trade with Barbary and its emperor, Ahmad al-Mansur, as the Turkish economy prospered throughout the 1580's. she backed the creation of the Barbary Company, formalising the longstanding trade. As with her alliance with the Ottomans, common religious interests and opposition to Spanish Catholic aggression set the tone for the exchanges of letters and embassies. Morocco exchanged its gold and sugar (which

caused Elizabeth's teeth to crumble) in exchange for English cloth and, more importantly, metal and saltpetre used to produce gunpowder." Elizabeth's importation of Moroccan sugar since the beginning of her reign led to a passion for candied fruits, which had taken a terrible toll on her teeth"(Bortton 591).

The trade with Turkey, Morocco and Persia changed Elizabethan England's domestic economy, from what people ate to what they were wearing – and even what they said. "Even the language of sixteenth-century England was replete with terms drawn from commercial exchanges with Islamic countries. "Sugar," "candy," "crimson" (from the Turkish *kirmiz*), "turquoise" (or "Turkey stone"), "indigo," "tulip" (from the Turkish pronunciation of Persian *dulband*, or "turban") and "zero" all entered the language and took on their modern associations during this period, primarily thanks to Anglo-Islamic trade" (17). Moreover on the Elizabethan stage the scale of the Ottoman and Moroccan alliances has been mirrored. There were 62 plays between 1579 and 1624 featuring Islamic characters, themes, or settings. It was a decade in which Shakespeare followed rather than set fashion: he refers to Turks in 13 of his plays.

"Othello is called an extravagant and wheeling stranger / Of here and everywhere. In Shakespeare's play the Moor's obscure origins and paradoxical identity are lost in his contradictory traveller's history," as Othello seems to move among paganism, Islam and Christianity, "taken by the insolent foe"—presumably the Ottoman Turks—then "sold to slavery" before his eventual "redemption" by Christians. It is a play in which the protagonist captures the hopes and fears that defined Elizabeth's relations with Islam that are the subject of this book." (24). Elizabethan policies were not solely responsible for these results, but they certainly helped. Historians were so interested in revising the glorious Elizabethan reign. Despite some errors of judgment, Elizabeth's foreign policy had important successes during the years of peace.

1. 5. Conclusion

The early years of the first contact between Muslims and the western world were not so pleasant, and Britain was not an exception. Until the coming of Queen Elizabeth to be a monarch, then, things had changed enormously. At the beginning, there were the Crusades that left behind

piles of bodies, mainly because of the impressions that each side got on the other despite the common grounds that the two religions may share. Later on there was another kind of contact between Europe and the eastern world, trade. Trade was not only a practice for exchanging goods, however, it was a chance for the two sides to have a glance on the cultural side where some facts are new and others to be corrected.

Even though there were developments in the relationship between Britain and the Muslims, the ties were stronger with Queen Elizabeth on the throne. The queen was between two tough dilemmas to have the Muslim side as an ally: the subjects' reaction on the one hand, and the pope, who excommunicated her, on the other. All of these hard condition through which it would have been impossible to make such an ally, queen Elizabeth's policy conquered the impossible and won one of the greatest Empires as an ally, the Islamic world.

Chapter Two

Elizabethan England and the Islamic World:

A Long-term Alliance and cooperation

2. 1. Introduction

Despite the strong sense of separation between Christians and Muslims, Queen Elizabeth became the first English monarch to cooperate openly with the Muslims, and to allow her subjects to trade and interact with them without being liable to prosecution for dealing with the Muslims. Elizabethan England has always been special in the nation's understanding of itself. Yet few realise that it was also the first time that Muslims began openly working, living and practising their faith in England. In fact, England's greatest and most stable period in history, arguably, was in part due to the Islamic world's political, economic and cultural influence on the country. "Eager to find new markets for her merchants and secure military support against Spain" (Matar 19). Moreover, the practice of trade with Muslim empires was by far the biggest impact on Elizabethan England. Although it is said that trade began before Queen Elizabeth I's reign, but it was Elizabeth who formalised relations with the Muslim nations, Persia and the Ottomans from the 1570s.

This was the case with the Anglo-Islamic alliances under Elizabeth. They were driven by commercial opportunism and not by religious tolerance. What they have done has made it easy for both cultures to collaborate and exchange knowledge in many areas. Jerry Brotton explains the nature of trade between nations: "Trade, of course, brings with it all kinds of consequences and influences not always intended". Brotton refers to the fact that the endurance of trade made military alliances easier.

As England was a small player on the world stage and since its split from Roman Catholicism under Henry VIII's rule in 1533, and as the country had been diplomatically isolated, commercially marginalised, and under threat of Catholic invasion, allying with great imperial powers, the Islamic nations, such as Ottoman Empire, provided England with some security. The relationship benefited the Muslim empires as well. The famous English woollen cloth (a staple export during that period) was not popular in North Africa and the Middle East but materials for weaponry were.

This chapter sheds the light on how Queen Elizabeth I, throughout her 45-year reign from 1558 to 1603, established close diplomatic, commercial and military ties with Muslim rulers in a

series of coalitions designed to resist their common enemy, Catholic Spain. It also explains how these alliances formed common ground between the religious beliefs of Protestantism and Islam to the degree that the two nations accepted citizens from both sides: Muslims travelled to London and hundreds if not thousands of English men and women also travelled to Islamic lands, and many lived and died there, and some even converted to Islam.

2. 2. Contact between the Queen and the Islamic Rulers

The early peaceful contact between the queen and the Islamic rulers of different regions was of high respect, and the language used in the letters exchanged was very sophisticated composed of well-chosen words, with a beautiful way of wrapping them. The first one to initiate this peaceful long-distanced conversation was the Ottoman Sultan Murad III (Brotton 8). The way that the Ottoman ruler paid much attention even to the way of wrapping the letter, that took too long to reach the British shores, gave the queen a good impression of the sultan's intentions about the relationship that was about to set its first pillars. Besides the fancy look of the letter, Murad III wrote to Elizabeth to inform her that he was informed by the arrival of her merchants to his lands, and that he was willing to grant them protection as long as she accepts his "superiority and to function as his subject" (8).

Elizabeth by the grace of the most mighty God, the only Creator of heaven and earth, of England, France and Ireland Queen, the most invincible and most mighty defender of the Christian faith against all kind of idolatries, of all that live among the Christians, and falsely profess the name of Christ, unto the most imperial and most invincible prince, Zuldán Murad Chan, the most mighty ruler of the kingdom of Turkey, sole and above all, the most sovereign monarch of the East Empire, greeting, and many happy and fortunate years. (Brotton 8)

Elizabeth assured Murad that she shared his antipathy toward Catholics. Because she was anxious to boast of her own imperial desires. But her main interest was to create a commercial relationship with the Ottomans, even if this meant writing from a position of subjection.

Most Imperial and most invincible Emperor, we have received the letters of your mighty highness written to us from Constantinople the fifteenth day of March this present year, whereby we understand how graciously, and how favorably the humble petitions of one William Harborne a subject of ours, resident in the Imperial city of your highness presented unto your Majesty for the obtaining of access for him and two other merchants, more of his company our merchants also, to come with merchandizes both by sea & land, to the countries and territories subject to your government, and from thence again to return home with good leave and liberty, were accepted of your most invincible Imperial highness. (12)

The letters paved the way to a cordial correspondence between the sultan and the queen, which marked the start of one of the most remarkable alliances, not only between the two Monarchs but between two different cultures. For the Protestant queen, who for twenty-one years had held on to her crown in the face of implacable Catholic resistance to her rule, it was yet another shrewd step designed by the will of securing her political survival.

2. 3. Embassies and Diplomatic Relations

Throughout the history, the need of any kind of help brought together the most unlikely countries to be allies in the darkest times. As it is mentioned above, queen Elizabeth I's effort was not making alliances on one level only, but many fields were on the table back then. Many Muslim figures and countries accepted joining economic and military forces with Elizabethan England for mutual interests of course.

2. 3. 1. Elizabeth I and Ahmad al-Mansur

Elizabeth and the Muslim states continued to strengthen diplomatic relations. That in less than half a century of Elizabeth's rule, Protestant England came closer to Islam than at any other time in its history until today. In early 1601, members of the Moroccan and English courts responsible for al-Annuri's embassy aspired to a new chapter in Anglo-Islamic relations (Brotton 40). In order to negotiate an alliance against Spain, The Moroccan ruler sent his principle secretary to London In 1600, Abd el-Ouahed ben Messaoud, the principal secretary to the Moroccan ruler Mulai Ahmad al-Mansur, visited England as an ambassador to the court of Queen Elizabeth I (Vaughan 57).

The Anglo-Moroccan alliance was established between England and Morocco in the late 16th and early 17th century. Queen Elizabeth I of England and the Moroccan sultan Ahmad al-Mansur had reached commercial agreements on the basis of a common enmity with Philip II of Spain. The Moroccan ruler asked for the English fleet's help to invade Spain; Elizabeth refused his request, but welcomed the embassy and agreed to assume trade agreements as a sign of assurance. Queen Elizabeth and King Ahmad continued to discuss various plans for combined military operations. "Numerous letters from al-Mansur to Elizabeth have survived, along with an account by his court scribe/historian, Abd al-Aziz al-Fishtali (1549–1621). These Arabic sources provide the only study of Queen Elizabeth from outside the Anglo-centric and Euro-centric Parameter. " (Matar 146).

The relationship between al-Mansur and Elizabeth can be reconstructed, revealing the first remarkable friendship between a Muslim and a Christian monarch in the early modern period. And al-Fishtali's writings reveal a view of Elizabeth that differs from that to be found in the English and European records. These attempts, changing the historical facts about the relations between Muslims and the British, have many goals which are to be determined and highlighted later on.

The need of more support against Spain made Elizabeth rethinks of the possible alliance between Britain and Morocco and there was encouragement from both sides. This alliance would boost the two countries on two levels: economic and diplomatic. . In July 1585, she granted the letters patent for establishing the Barbary Company to coordinate trade to the North African

coast as the Turkey Company had done (Matar 51). At the time Morocco was recognized as a valuable market that made the queen eager to strengthen ties with the Moroccans, she felt the risk of the Spanish attack, mainly when she had Mary of Scot executed for plotting against her. On the other hand Al-Mansur found himself having to manoeuvre between the Ottomans and Spanish power that had been attempting to triumph over his kingdom, he turned, as his predecessors have done, to nations such as France, the Netherlands, and England for assistance. They were all enemies of Spain and they needed access to natural resources that only Morocco could provide. The Spanish armada was defeated in the summer of 1588; this incident made England a viable military and diplomatic ally to Morocco.

He now recognized the role she could play in his plans for the re-conquest of Spain and in Euro-Moroccan cooperation. To him, Elizabeth was now a means to an end: while she fought Spain to defend her island, she opened up the possibility for him to liberate al-Andalus from the tyrant of Castile', as he called Philip II.
(Matar 52)

The Anglo-Spanish conflict bought many advantages not only to Morocco in particular but to the Muslims in general. Unfortunately, so few are the sources that mentioned the Islamic intervention in such significant historical event.

2. 3. 2. Anglo-Ottoman Diplomatic Relations

The establishment of the alliance between England and the Ottoman Empire took place in 1575. In order to gain the right to trade directly with the Ottoman Empire; two enterprising London traders sent a pair of agents overland to Constantinople. This privately funded action proved to be the basis for England's diplomatic relationship with Turkey which remained in place for 300 years. The diplomatic relationship between England and the Ottoman Empire evolved

from primarily commercial contacts dominated by the Levant Company to diplomatic relations controlled by the central government. The Levant Company was established in 1581 to conduct trade with the Ottomans; the merchant William Harborne was shortly dispatched as England's first ambassador to the Ottoman Porte (Braudel 443).

The year 1691 was the year that an important ambassador passed away and another one was appointed as his successor. This succession granted the new ambassador more authority that was beyond the ambassador's ordinary role. The latter was extended from diplomatic representations to the Company's management by order of the Queen (Blackwood 3). Consequently, trade flourished in terms of politics under the Queen's command.

The early modern British-Ottoman encounter in the 16th and 17th centuries had profound social, economic and diplomatic effects on English popular culture and the geopolitical role of England in the early modern Mediterranean region. The complexities of this unusual early modern cross-cultural experience provide the means to re-evaluate the diplomacy of early, post-Reformation England, common English views of the Muslims, and the politics of debate and exchange with the Ottoman Empire.

2. 3. 3. Trade and Politics

It is useful to explore the history of the ambassadors who represented the English monarch and the Levant Company in Constantinople to understand the changes that occurred in Anglo-Ottoman relations. The ambassador's position fell gradually to aristocrats and officials in the government. The Prestige of the posting also increased. However in the second half of the seventeenth century, the ambassadorship was given to men such as Heneage Finch, second earl of Winchelsea, his kinsman Sir John Finch, James Brydges, eighth baron Chandos, and Sir William Trumbull. This shift was epitomized by Lord Paget, the last ambassador to Constantinople appointed in the 17th century. (Bell 286-287). They came from a firmly

aristocratic background, and Lord Paget was the last ambassador to Constantinople appointed in seventeenth century.

The shift came both in the way the embassy was perceived by the men who occupied it, and in the attitudes of the monarch and the Company towards the posting. Although ambassadors began to see themselves as representatives of the queen, the Levant Company was progressively removed from the appointment of diplomatic officials from the Port of England. With the question of who was authorized to assign the Company or the queen. English ambassadors to the Ottoman Porte occupied a dual role. The early years of England's trade with Turkey established enduring patterns that proved crucial to the later development of the Anglo-Ottoman diplomatic and commercial relationship. As an ambassador, the governors expected William to act on behalf of both the queen and the Company in Constantinople. In the 18th century, two sets of instructions were sent to the representatives of the British authority: one from the company and one from the queen. . (Mather 4).

This dual position was unique among English officials in Turkey. Unlike the ambassador, consuls in other cities, although they answered to the ambassador, concerned themselves almost entirely with Company affairs. Much of the ambassador's business related directly to the English commercial presence in Turkey. Direct trade between England and Turkey had tremendous potential for English traders, as these two states' trading needs were mutual. England was a source of tin, lead, and steel, raw materials used to make armaments, and wool used for Ottoman military uniforms for Turkey's regular wars with Persia. England, as a Protestant republic, did not have to abide by the papal ban on the export of these and other military products to the Ottoman Empire. In the 1570s the Anglo-Ottoman relationship was established by two merchants who wished to extend their Spanish and Russian businesses. The reason for forming relationships with the Porte in these early years came from private people, rather than from the Crown. Consequently, the Levant Company controlled the appointment of English ambassadors to the Ottoman Empire.

This shift in the nature of the ambassadorship, marked by turning points, resulted from the growth of trade as a matter of state in 1661 and 1691. The political role of the ambassador has not superseded its commercial function. Rather, the mercantile dimension of the

ambassadorship was part of the position of the ambassador as representative of the Crown. This altered position of England's ambassador at the Porte is important, because it suggests a larger shift in the disposition of the English government. When politics became less Universalist and more oriented on the strategic benefits of economic supremacy, foreign policy arose as an element of modern state.

2. 4. Military Alliance and the Foundation of a Global Dominance

The English Renaissance was the period of invention and innovation that profoundly altered English and world history from the west to America and beyond (Matar 3). But from the Elizabethan era onward, British pursued another adventure when they entered into a wide-ranging economic, political, military and social relationship with the Turks and Moors (a Moroccan or, formerly, a member of the Muslim population of al-Andalus¹) of the Muslim Empires. As the Ottoman Empire reached its greatest extension in the sixteenth century, stretching from the Sudan to Central Europe and from the eastern edges of Morocco to the western borders of Persia, Christian theologians in the West scoured their Bibles in order to predict its downfall. Merchants and politicians, however, were of a different mind. The new power, with a convenient administrative centre in Istanbul, offered tempting possibilities, and so did its two neighbours, Persia and Morocco. On the one hand there were highly attractive commercial prospects. And on the other the Islamic states might be valuable military allies against common European enemies.

The story begins with Elizabeth's political relations to economic and strategic ends with the great Islamic nations. In order to secure direct trade with the Mediterranean's eastern ports, it made more sense for Elizabeth to establish close relations with Morocco as a source of essential leathers, cotton, saltpetre, and gold and with the Ottomans as well. Politically, despite Elizabeth's rivalries with Spain and France, such alliances made a lot of sense too. Although trading contacts between the English and Muslim peoples can be traced back before the late sixteenth century, it was during Elizabeth's reign that encouraged by crown policy and an aggressive community of entrepreneurial merchants.

¹ Moor, Britannica, <https://www.britannica.com/topic/Moor-people>, 12, Sep2020, 09/08/2020.

What we learn from Elizabeth's letters of state to Muslim rulers is that she was actively, personally, and shrewdly engaged in matters of international diplomacy, with mercantile and strategic interests ever to the fore. In June 1580 there was a possibility of a political and military alliance between Elizabeth and al-Mansur. They exchanged letters in which he flattered her as the greatest adherent of the 'religion of Christ' labelling her 'the majesty in the lands of Christ, "As you are doing the best to facilitate our affairs', wrote al-Mansur, 'so we will do the same for you here'" (Matar 47). Now al-Mansur can get closer to Elizabeth and provoke the Spanish. In June 1581 Elizabeth issued a licence to her merchant that was trading into Barbary, allowing him to sell 600 tons of English timber and to bring so much saltpetre as he shall have in exchange in Barbary for the same wood (Brotton 288).

In an era when the Ottoman Empire was considered the most powerful and effective military machine in the world, Spain viewed the prospect of an Anglo-Ottoman alliance with serious fear and a direct challenge to Catholic hegemony in Europe. The Embassy helped managing the correspondence between Elizabeth and the Moroccans, and it succeeded in establishing an alliance similar to the one made between the queen and Sultan Murad III. And the English responded to the Muslim forces in a variety of ways: as a force that could save England from Catholicism, as a military empire that could overtake all of Christianity, and as an international economic power capable of enriching those who worked with it. By the late 1580s the English trade was spread throughout the Islamic world from Morocco to Persia through hundreds or maybe thousands of Elizabethan merchant, ambassadors, sailors and traders. The consequences of their adventures slowly began to have discernible public impact in England.

2. 5. Socio-Cultural Encounters

When the cultures fuse, and the people of different backgrounds mix, many new things will occur in the host society. As for the case in the English lands, many Islamic cultures found its way in many places through many ways.

2. 5. 1. The Representation of Islam in the British Drama

It is of no less importance to mention the source of the typical image that the British citizen had about Muslims and how they came by the unpleasant attitude towards them. As it is

widely known, literature and the most tremendous works of drama and art flourished on the level of value and number in the reign of Queen Elizabeth I. Therefore, the theatre was the most common means through which the intellects expressed themselves giving much importance and emphasis on the idea of race and religion.

Most of the playwrights such as Peele and Shakespeare gave much focus on alienating the Other (generally the Moorish Muslims) and portraying them as black figures on the stage. Moreover, many representations were the first impression that the British individual had about the Muslims whom they called many names: pagan, coloured man, barbaric and much more. Surprisingly, that typical relationship of the popular English (infidel) and the Ottoman (enemy Christendom) began to transform through time into something unexpected. In fact, Diplomacy and cultural representation of the ties between these two controversial worlds goes hand in hand, and the image that the two had about one another was somewhat critical to the big meaning that the word alliance has (Roy 1). Once regarded as the Other, the Moorish Muslim suddenly had a principal role in the English theatre what means that the Britons and the Muslims were making history together in the most difficult times of the history of the two nations (Radouani 3).

My argument here is that the tone and the motive behind writing all these plays was always political. For example, George Peele's The Battle of Alcazar will be related to the historical and political givens of the 1580s, i.e., the familial strife for the throne of Marrakesh in Morocco, the Portuguese intervention in this Moorish-Moorish conflict and the friendly Moroccan-English relations. Thomas Dekker's Lust's Dominion will be viewed in the light of the Reconquista wars and the expulsion of the Moors from the Iberian Peninsula. (Elaskary 3)

What began as commercial venture for England from the late 1500 to the mid 1600 transformed completely from seeking diplomatic and political benefits to whole unexpected local

and international results. These results in fact enabled the English to reach further and wider territory of the Mediterranean World. Moreover, stage role-plays and the agreed upon treaties alongside with the documented histories helped build a true image to the coming travellers of both sides, and made the attitude of the missionaries, diplomats, and merchants less arrogant than previous first impression formed by stereotypical image.

Both scholars of each side have documented the Anglo-Ottoman encounter from two angles only: political and economic, while there was another angle which none paid attention for, the literary one until the late studies done by modern researchers such as Matthew Dimmock and Nabil Matar. Dimmock stated in his book *Turks* that the Elizabeth I and the English society had to confront the European statesmen about England's political and economic relationship with the Ottoman Empire, because they were viewed as "New Turkes" by them. Dimmock also mentions that the "Connection between the Reformation in England and an association with the Mahometains" (164) were both considered against the church of god. Despite the fact the Europeans deemed the relationship of the queen Elizabeth to the Turks as wrong doing and considered the English and their queen as low as the Turks were, the queen did not hesitate to strengthen the ties even more.

2. 5. 2. Cultural and Theological Interactions with the Muslims:

There are many Muslim travellers who have travelled to Europe in various periods beginning basically from the last quarters of the sixteenth century until the early of the twentieth century. Muslim travellers, traders, diplomats, factors and petitioners from North Africa went to different European capitals to discuss commercial and diplomatic relations as well as several other issues. And the role of religion in the country hosting these different races was and still a critical issue.

The impact of religion and culture on the formation of the ethnic identity has always been the source differences in the multicultural societies. And the main issue is the impact of these two factors on the social and the economic relations of the countries that have interests in the collaborative work in these two fields or even more. Elizabethan England faced the same problem from different angles: from the east (the Ottomans), and from the south (the Moors), and since these allays shared the same religion and faith and share the same traits and culture formed

mainly by the religious laws, the queen dealt with the differences equally. The real problem that Elizabeth had was from the same religion, Christianity.

Elizabeth and her Muslim allays had a common enemy, Spain, which had wars with Muslims during the summer of 1571(Wheatcroft 36), years before the first letter that led to the remarkable alliance between the East and the West arrived to London in 1579 (Brotton 8). The question that arose from the long lasting conflict between Christendom and Islam is why? Why is there a conflict? Andrew Wheatcroft answers this question simply by explaining the fact of the main difference, which is the “practice” of religion accordingly caused a perceived idea about each other, for example, Christians in battle called the Muslims “ sons of Cain”, or “misbegotten”, or “Antichrist”, Muslims decried their enemies with the same vehemence (Wheatcroft 39). This problem of the tension between religions is newly emerged, yet it is newly polished to serve certain political parties around the world nowadays.

2. 6. Conclusion

Even though the Long lasting conflict between the east and the west, and the rooted religious differences that goes back to centuries, there was a skein of mutual understanding. The common ground that the two sides came to stand on went beyond the economic and political interests, it reached the military alliance that was unlikely to happen between Christendom, and Islam. The military alliance paved the way to more other factors to flourish and to be on play for a long time such as trade, the thing that made the Christians to have more power in the Mediterranean.

Since literature is the mirror of societies and their cultural progress, drama, for instance was the means by which the intellects deal with many issues, and subjects, ideological and cultural perspectives. Muslim people and Islam as any race and religion have a great impact on Elizabethan drama and its playwrights, the image of Islam and Muslims was not clearly depicted, and overloaded by different interpretations. The Elizabethan era inherited its perspective attitudes towards Islam and its Prophet from the Middle Ages. Elie Salem stated that Elizabethan" writings on Islam reflected more the spirit of Middle Ages than that of Renaissance".

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It is truly intriguing how the tale of Islam and Christendom goes back to the depths of history, and how there was a time when these two worlds made history together. However, The western society couldn't help but to condemn the Muslims of terrorism deducing it from some incidents in the world that lack credibility such as the attacks of 9/11 or the bombing of 7/7, neglecting the fact that in some time in the history, the Muslims and the Protestant England under the rule of Elizabeth I were politically and economically allays, and the fact that they fought together against Catholic Spain. The spread of religious anxiety towards Islam around the world is the result of the purposefully covered history of what Islam truly was, and how the Islamic world contributed in the rise of the abandoned England.

Chapter three

Modern English Experience of Islam

Between Anxiety and Admiration

3. 1. Introduction

After the break from the Roman Catholic Church in 1570, Britain became divided as never before. The nation has turned its back to Europe, and its female monarch has her eyes focused on trade with the East. As much as it sounds like Britain now, it represents the nation during its highest peak of success with its most successful leader, Queen Elizabeth I, in the 16th century. The trading firms that Elizabeth I formed continued to prosper, including the East India Company¹. Even though, the new King James VI and I issued Treaty of London in 1604², which created peace with Spain and curtailed the need for the commercial and diplomatic links with the Muslim world. However Elizabethans' great ties with the Islamic world have come to an end, they have left an indelible mark on English culture that remains with the English today.

3. 2. Elizabeth's Successor and New Social Perspectives

Queen Elizabeth was succeeded by her cousin, the Scottish Stuart king; King James, who was king of Scotland as James VI from 24 July 1567, and King of England and Ireland as James I on 24 March 1603 until his death in 1625. He was under no illusions that Elizabeth would be a hard act to follow, and that the country he inherited required immediate links to the rest of Europe if it was to have any hope of future prosperity. James, guided by Robert Cecil opened negotiations for peace with Catholic Spain. He was eager to bring England back into the economic and political life of Europe after half a century of self-imposed exile (Brotton 639).

Immediately following Elizabeth's death in 1603, the new king, James I, signed a peace treaty with Spain, in the summer of 1604 putting an end to England's exile. Admittedly, when James I succeeded Elizabeth in 1603, he renounced her relaxed view of the corsairs and pursued a policy of peace with Spain; in particular, he announced that all prizes seized from Spanish ships were to be returned (Pugh 194). However, by 1604, the war with Spain had ended. In that same summer Ahmad al-Mansur died of the plague leaving his three sons fighting for the right to

¹ "East India Company, also called English East India Company, formally (1600–1708) Governor and Company of Merchants of London Trading into the East Indies". "East India Company/Definition, History, & Facts." Encyclopedia Britannica, January 23, 2020, 23 Jan. 2020, www.britannica.com/topic/East-India-Company.

² "the Treaty of London (1604), which ended 16 years of Anglo-Spanish war". "Spain - The Reign of Philip III." Encyclopedia Britannica, September 06, 2020, 6 Sept. 2020, www.britannica.com/place/Spain/The-reign-of-Philip-III#ref587587.

succeed him, and then the Kingdom of Morocco was plunged into a bloody civil war that temporarily put an end to all diplomatic and commercial relations with England. Elizabeth's other great Muslim ally, Sultan Mohamed III, died of a sudden heart attack in December 1603, nine months after her. Mohamed had spent most of his eight-year reign fighting unrest abroad and within his troubled court, with little time to cultivate his father's alliance with Elizabeth. As the Spanish and English sat to agree to the London Treaty, the only visible sign that remained of the Anglo-Ottoman alliance was the large carpet atop the table between them. James had no interest in pursuing alliances with either Persians or Ottomans; his primary aim was peace with Spain. "The new king had no interest in pursuing alliances with the Moors or what he elsewhere called the "faithless Turks." The Elizabethan age was over, and with it England's alliance with the Islamic world." (Brotton 643).

If there is something to notice from the death of Elizabeth onwards, it would be the deterioration of the Anglo-Islamic relation which could have been a precious legacy for the new king to hold on to. Later on, this legacy was proven to be useful for his son after him, King Charles I when Morocco answered England's call for military support against Spain in 1627 (Ben-Srhir 14). It is true that they had their differences in some phases of the history, but it is somewhat fair to mention both sides of the story, not just the one that condemn Islam of being the religion of war and chaos.

By the time Shakespeare preparing to say farewell to London stage and retire in 1611, the English were leading figures in the eastern Mediterranean trade. The Levant Company, without comparison was the most flourishing and beneficial company to the commonwealth of any in England. Like the Levant Company, the East India Company did not engage in the kind of diplomatic or military state policy that led the Elizabethans to such close alliances with Muslim rulers. James' rapprochement with Spain brought him closer to the rest of Europe. It was only at a time when the Turks were disengaged from Europe to focus on Persian threats at their eastern borders. James believed that God gave him the right to rule and he insisted that the King should have power over the Church. He was very interested in religion as well as politics.

The new Stuart king's delusions of grandeur led him to believe that his destiny was to unify Christendom, which resulted in peace with Spain and correspondence with leading figures in the Greek Orthodox Church, to whom he proposed a Christian union with the Church of England. (Brotton 644)

James had no interest in turning to the Ottomans for military assistance during the Central European conflict which dogged the later years of his reign, and decided to marry his daughter, Elizabeth, to claimant to the Bohemian crown.

Besides, where Elizabeth had turned her sights on the east, James's interests were drawn west, to the New World. In 1606 he sanctioned the creation of the Virginia Company, a new joint-stock initiative aimed at settling English colonies on the northeast coast of America (Brotton 644).

The company could not be compared with the Spanish dominance of the Americas, but marked the start of a global domination of English foreign and economic policy, which was no longer focused on the Mediterranean and Muslim world. At the stage of London, and despite the specifics or severity of the plays he wrote between Henry VI and Othello, Shakespeare never again depicted Moors or Turks. Yet he also had to say something about the misery of migrants and refugees in London in the early seventeenth century.

Scene 6 is now believed to have been drafted by Shakespeare, and a manuscript survives that is the only example of a section of a play written in the author's hand. It was written in response to the infamous May Day riots of 1517, when English artisans attacked foreign residents—or, in the language of the time, “strangers” or “aliens” whom they blamed for monopolizing trade and taking “local” jobs (Brotton 651).

Around 1611 and at the end of his career Shakespeare returned to the Mediterranean a final time for the setting of one of his plays. Indeed, the fact that the intellects no more did involve the Muslims in their plays affected the new perspective of the society. As it is declared in the previous chapter, theatre was the way intellects expressed their minds, and the masses, of course, noticed the absence of the Muslim characters on the stage, consequently; it was an indirect reason for shaking the perspective once built about the Muslims by the Elizabethans.

That was in the heart of the history to show that there were alliances though different religions, and if there were any disagreement, as we have seen between Spain and the Muslims, it would be for territorial reasons, and as these differences led to war, they also led to alliances, in many fields in order to cooperate and maintain peace for decades as it is the case between Britain and the Islamic world.

By the middle of the 17th century to the 18th and early 19th centuries, Muslims were aware of the weakness inside their societies due to the spread of western colonialism and the fall of the Ottoman Empire. Not all Muslim nations were under colonization, but almost all of them had some kind of dependence. The development of tension between the West and the Islamic world has had major impacts on changing the parameters of relations between western and Muslim peoples.

3. 3. Disruption in Relationship and the Early Motions of War

The Ottoman Empire is one of the greatest, longest-lived, and most glorious multi-ethnic and multi-religious empires was founded .The Ottomans ruled over a multiplicity of peoples, who practiced various religions and spoke different languages for centuries with great tolerance and flexibility. The Ottoman Empire has played an important role in the development of Eurasia and the Middle East. Therefore the complexities and uncertainty of the modern Middle East cannot be understood without an analysis of the Ottoman Empire's past, which ruled these regions for centuries.

The Ottoman Empire, at its height was a strong player in European politics, a big influencer in European societies, and was home to more Christians than Muslims. But it was the beginning to lose its dominance in the 17th century, after the fail in conquering Vienna a second time in 1683. But all empires that rise must fall, and six centuries after the Ottoman Empire emerged on Anatolia's battlefields, it faded away catastrophically in World War I theatre. And by 1922, Turkish nationalists abolished the sultanate, bringing an end to what was once of history's most successful empires¹. Napoleon I mentioned in his memoirs which he dictated while he was in exile on the island of Saint Helena to General Bertrand saying that when he came to Egypt in 1798 as the leader of the French general campaign against Egypt, he found that the Egyptians did not speak the Turkish language, and that language was strange as The French language. European historians admit that minorities under the Ottoman Empire had more rights than those minorities who lived in European kingdoms. However, despite the false rumours about the nature of coexistence between Ottoman societies, it cannot be denied that relations between the different peoples and minorities were good relations, and that these minorities experienced better rights and protection than those living in other kingdoms. The irony of history is that European countries have the upper hand in fuelling internal tensions and fanning hate and envy flames. They used this hate as a pretext for destroying Muslims and tearing their bonds, causing inherited conflicts for generations to come.

3. 3. 1. From Coexistence to Hatred: Muslims Victims of Global Politics

In his book *The Ottoman People and the End of Empire*, Historian Justin McCarthy states that the fever of ethnic nationalism and religious strife flourished and fuelled largely by external causes and factors. The Ottoman state's supreme policy did not officially recognize ethnic divisions among people, and Ottoman citizens were registered in the official census and subject to compulsory conscription, and the tax was imposed on Ottoman citizens according to their religion, a person's identity is determined only by his religious faith, the Bosnians, Albanians, Turks and Arabs simply consider themselves Muslims, and this is how people of other faiths were assigned to their faiths without affecting their rights and relations with each other.

¹ Why the Ottoman Empire Rose and Fell, National Geographic, www.nationalgeographic.co.uk/history-and-civilisation/2019/12/why-ottoman-empire-rose-and-fell, 9 Dec. 2019,29/07/2020.

This system can appear to contradict the concept of a democratic modern state that treats its citizens on the basis of equal rights and duties regardless of religion. It is fair to look at the situation in its temporal and spatial conditions and the dealings that were prevailed at that time, and then we will find that the Ottoman state was ahead of contemporary European countries by allowing the presence of two other religions in its land, apart from the Islamic religion, namely Christianity and Judaism, in addition to many religious sects, which was not permitted in any European country at the time.

In the same context, the state did not work on the "Ottomanization" of the peoples that were under its command, whether European or Islamic peoples. As for the Ottoman language, its use was limited to government offices, which are few in number and only the Ottoman Turks speak among themselves or those who reside in Turkish cities and work in state institutions, the Ottoman authorities were working to translate important decrees and government orders into Arabic or other languages, and the state's interference in public affairs was very limited.

3. 3. 2. Political Speech and its Role in Prejudice and Discrimination Activities

In the social psychological, stereotyping, prejudice, and discrimination primarily refer to biases toward individuals based on their membership in a group and not toward the Cultures, religions, institutions, or ideologies that individuals are a part of. Britain is currently facing a series of challenges, and the spread of phobia and hatred against Muslims appears to be among the most serious problems that could destroy the unity of British society, and it is a scourge that is increasingly expanding as a result of the rise of nationalism, revived and fed by the electoral victory of the right-wing political currents, it is not easy to recognise that there is an alternative narrative about the evolution of the three-million-strong British Muslim community and its role in society today. The alternative account does not make many headlines for two main reasons. First, it does not fit the agenda of most of the newspapers and other media outlets, which flourish on the dramatic story of violence and subversion

The British organization "Tell Mama" (is a secure and reliable service that allows people from across England to report any form of Anti-Muslim abuse¹) reported that attacks on Muslims in public places in Britain increased by 30 percent between 2017 and 2018, because some people feel encouraged by the change in political speech. The organization concerned with recording attacks on Muslims in the United Kingdom, reported that it had 1,201 verified reports of attacks in so-called Islamophobia, and that two-thirds of these attacks are not registered, which are "incidents on the streets" ,while the other third took place over the Internet. The organization has clarified that the anti-Muslim rhetoric started to dominate the political scene. It noted that such incidents were frequently not reported by the British authorities, and sometimes ignored.

Promoting for the Islamic threat is not newly born, but it is an idea that has the same meaning with different names that changed throughout the time. the most common and recent terms used in the subject at hand is Islamophobia which was used in English for the first time by Edward Said in one of his articles in 1985 (Leonie 3). Indeed, it is a common fact that Islamophobia has always been the subject to be propagated for in the past decades nearly from the First World War. It is true that there are some extremists in the Islamic religion as there are also extremists in any religion with nearly the same ideologies to be carried out in the application of their belief. However, the Islamic religion severely condemns the Islamic extremists and admits that they are wrong and must be punished. On the contrary, anti-Islam activists' sentiments have gained more audiences by the time and that prominently because of the political discourses and narratives.

Moreover, in the most European countries, these anti-Islam attitude have grown to be stronger in positions, they even influenced the parliament to change the political discourse on Muslims in Europe (Ekman 3). This aggressive wave that targets the Muslims in Europe and the world is well organized and well prepared by specialize people in the art of discourse to gain efficiency as fast as possible, and there are

¹ About us, Tell MAMA, <https://tellmamauk.org/about-us/>,23/09/2020.

Prolific populist leaders like Wilders in the Netherlands and Kjaersgaard in Denmark have placed anti-Muslim rhetoric on the mainstream political agenda in 2010, German Chancellor Angela Merkel declared that multiculturalism had 'failed spectacularly' in Germany. (3)

More importantly, those “prolific populists” primary targets are the masses who are in a direct contact with the Muslims living amongst them the thing that causes violent reactions against Muslims that live in these countries like what happened many times. Moreover, there can be many reasons for boosting such attitude against Islam and Muslims, and taking advantage of Media and the Internet to spread more and more, to every corner of the world was successful to some extent.

3. 4. Western Perspective on the Modern Islam and Muslims

The western society collected over time many different perspectives about the Islam and Muslims. Some of them are theological, some are historical, and some are based on the political discourses and writings that discriminate Islam and Muslims. These ideas are injected into the society within some events (attacks or bombings) which were done under the banner of Islam the thing that made them believable.

3. 4. 1. The Extremist' Ideology

Religion is a fundamental source from which an important entity of the society takes its perspective from, the popes and priests. They take their instructions from the distorted version of the Bible and some of them even give a more distorted version to the masses and infuse them with hatred towards Muslims. Furthermore, following the attacks of 9/11 and the bombings of 7/7, fear of Muslims and Islam increased immensely even though the ones behind the attacks are still a mystery, and the counter-Islamist bloggers along with Christian men of religion acted accordingly to those attacks and their reaction is reflected in the increasing use of violence against innocent European Muslims and “These attacks, along with violent street marches carried out by organizations feed from the Islamophobic online discourses” (Ekman 15).

Sources that can be very educative are the journals of those who lived amongst the people of other civilization, but it is not always reliable. Nabil Matar argues that Britons who learned about Muslims from written sources left by the captives and the ambassadors who were in the heart of the Islamic nation were massively misled (Matar 231). Though It is true that the misleading can be a mistake done by the historian as it is the case with Lancelot Addison, who lived in Morocco in the 1660s, Wrote a book entitled *The Life and Death of Mahumed* which was full of egregious, there are also intentional attempts to make Muslims as bad and as evil as it is promoted to in these days (231).

Moreover, in his book “Turks, Moors, and Englishmen”, Nabil Matar presents a significant alternative to the prevailing discourse on Islam, which always focuses on ethnocentrism and attempts to dominate the Western world, by going deep into the unexamined English prison depositions, captive memoirs, government documents, and Arabic chronicles. He provides a surprising explanation of the realities of exchange and familiarity between England and Muslim society in the Elizabethan and early Stuart era.

Anti-Islamic ideology is not contemporary, and we cannot identify its origins. Anti-Muslim sentiments have been part of Western discourses and narratives for centuries. However, some researchers have taken what's found in the captives' record as a basic guideline, and a pattern to criminalize Muslims, forgetting that many Muslims were kidnapped at the time, and forced to convert Christianity. Such radical Europeans have seen the cultural and economic influence of Muslims in the past as a threat which would destroy their European orthodoxy.

The British are divided into supporters and opponents of the rising number of Muslims. On its part, the British Government shows great respect for the Arab and non-Arab Muslim community based on the principles it maintains of peaceful coexistence and ethnic pluralism. However, some politicians and parties' leaders dare from time to time to insult and humiliate Muslims, either in the parliament or in their public speeches. In 2018, the British Prime Minister Boris Johnson called Muslim women who wear *Burka*¹ “look like letter boxes” an incident that made the hate crime and verbal violence increase by 375 per cent the next week.

¹ A loose garment (usually with veiled holes for the eyes) worn by Muslim women.

No one could deny that the recent rise in hate crimes and attacks on Muslims coincided with the rise of tendencies of the right wing, whose popularity has doubled as a result of Europe's wave of asylum. European extremists think that far-right is the only way to get rid of refugees and illegal immigrants, who are increasingly burden European economy. In addition they believe that if the misconception about Islam and Muslims was removed many non-Muslims will start accepting Islam ideologies. On the other hand groups of misguided Muslims with the emergence of ISIS and its terrorist operations on both regions helps in increasing anti-Muslim activities in European countries.

3. 4. 2. Making Muslim Space in Britain

“O mankind, we created you all from a male and a female, and made you into nations and tribes so that you may know one another.”¹ This verse from the Holy Qur’an indicates that there should be no discriminations based on clan, creed, race or religion. Islamic orders contain many injunctions to settle disputes between people and nations and to establish peace among them. Moreover, the history of Islam shows that Muslims and non-Muslims co-existed in peace in the first Islamic State and its successive states. This policy was also applied by the rulers of different Muslim territories in the history of Islamic world. Insuring the meaning of the word Islam itself which refers to peace.

From Elizabeth I, to Elizabeth II, Muslims had built long connections with the British people. Now, Muslims in Britain are represented in all areas of British society. Besides they are contributing in British economic, cultural and political life. From small businesses, law, accountancy, to health Service, sport, art and fashion. Even in teaching, transport, public services, and recently in politics and the media. It is clear now that Muslims are making valuable contributions to Britain’s multi-ethnic and multi-faith culture. Muslims started to express themselves strongly. As in the recent period, cultural activity has increased. This has been evident in the growing number of mosques, associations and cultural centers.

As a result of various factors, The Muslim population in England has increased significantly since 2001. According to MCB almost half of this population is born in the UK.

¹ The Qur’an Al-Hujuraat (49; 13)

Muslims in England make significant contributions each year to the gross domestic product of the British economy.

According to Muslim engagement and development (MEND), British Muslims give more to charity, than all other religious groups. Under the Islamic law Muslims have to donate 2.5% of their net disposable income annually to the poor and needy in the form of ZAKAT. British Muslims contribute over 31 € billion to the UK economy

British Muslims gave approximately € 100 million to charitable causes during the month of Ramadan on 2016 that equates to approximately 38 € a second .and 26% of all doctors working in the NHS are Muslims. 5.95% of British Muslims feel a loyalty to the UK. In London alone there are 13.500 British Muslim businesses that create over 70.000 jobs. Muslims between the ages of 15-35 are leading consumer's trends. The Muslim community can be creative, socially responsible and active force in British society, establishing and maintaining close links to many of the world's fast-growing economies. Muslims now are making great contributions to British society in many ways.

3. 5. Conclusion

England's experiences with Islam, therefore do not simply follow a teleological route from crusades to commerce, they constitute a variety of views reflecting not one, but multiple and complex notions of Islam. These experiences are informed and shaped by processes of restructuring and by renegotiating interests in and knowledge of the Islamic world that are accompanied and influenced by cultural and political changes. However the significance of religion for the Elizabethan views of Muslims and their empires has not yet been fully recognized. Further, as a consequence to the Treaty of peace between King James and Spain, the Anglo-Islamic alliance started to weaken.

To tackle the case of Muslims in west countries from another angle, the recent wars had great impacts on the way Muslims are going west. They travelled as dignitaries, doctors, scientists, artists for centuries and now they are travelling as refugees, fleeing from war to be faced by racism. Meanwhile, the Islamic world and the West can rebuild the Elizabethan perceptions regarding coexistence and peace among them, only if the extremist ideology was put

aside, and replaced by strategies to promote knowledge of understanding and co-operation, and therefore reach the benefit of the whole of humanity.

General Conclusion

The world should remember that there are moments where the West and the East, where Christianity and Islam have looked at each other as equal sides, and had a cordial relationship that witnessed beginning of an intense trade between the two worlds. A lot of things were coming into England from the Ottoman and the British wanted more such as the silk that comes from Iran, and the rugs and the carpets that also come from Ottoman territories. They wanted all the spices, sugar, and the great luxurious oriental goods that we always think about in our fantasies. The language changes suddenly, too. Words like “candy,” “crimson,” and “turquoise.” are all terms that have come from the Arabic-Ottoman-Persian tradition and enter the English language in the late 16th Century. And it's hidden in plain view. Looking at any Elizabethan Tudor portrait from this period, and see what Elizabeth was wearing. It's all from the East. She was wearing silk, taffeta, and Orion Pearl, and those things came about because of a lively exchange between the two nations.

This story of a close alliance between the Christian queen and the ruler of the Ottoman Empire was left out from academic history books and school curriculum, but to some extent, the English were involved in the Crusades hundreds of years earlier. And what we've got in the 16th Century is a very different kind of moment when the Christian church fragments, Lutheran Protestantism emerges and takes on Catholicism, and England goes down the Protestant route. The Catholic papacy, says “that is a form of heresy.” So the English think that If they were going to be called heretics, they will reach out their “enemy’s enemy”, which are the Ottomans. But we've known for thousands of years that that is how political alliances are done. It looked like there was a theological Iron Curtain isolating England, so Elizabeth was trying to circumvent this by reaching out to the Islamic world to survive. And there's no doubt that without that support from the Islamic, and particularly the Ottoman Empire, Elizabethan England may not have succeed.

The Spanish and the papacy were endlessly trying to invade. It is known that the Armada leaves in 1588 and fails. And the Ottomans were possibly involved in that, because the English were trying to split the fleet by getting the Ottomans to take on the Spanish in the Mediterranean. According to some Historians there is no question that without support from the Islamic world,

General Conclusion

England now, may be very different. The English could be now speaking Spanish and going to a Catholic Church.

However, today Western countries like England, see Muslims as a threat, and people have even suggested closing borders. But it was not the case for English men and women who travelled to the east in the late 16th century. And those who converted to Islam realized that at the time there is no absolute belief that the English Protestantism will survive. And they looked at that massively powerful, culturally sophisticated empire, which stretches from Morocco in the west to India in the east, and it's taking on the Spanish Empire and winning. And start thinking, "whose side do they want to be on?" I think it seems like a historical irony.

It sounds like English imperialism was copied from the very cultures that it later dominated. And the British Empire rises, and "the sun never sets on the British Empire," is partly because of this alliance with the Islamic world and the emulation of those imperial policies that the English see at work in the Ottomans. And maybe that's why the story has been buried. And it's not a surprise, because in the 19th century, this was a place where the Europeans were basically trying to conquer. That was the whole tradition of Orientalism, which said "everywhere in the Middle East was dirty, despotic, and backward".

It is true that there are some parties all over the world that think of Muslims as normal citizens who share with them everything; however, there are others who think exactly the opposite. These conflicting opinions and points of view can be found in the same country the thing that causes ethnicity and racism unlike what is it meant by coexistence. From the lines of history and from what is happening in the present day, one can easily learn about how the treatment offered by the Muslim nations was far superior to the treatment received by the Christians. Finally, the most important thing that must be said is that the diversity must be accepted in order to achieve the coexistence in its true meaning which accepts no less than setting forward human virtues based on the mutual trust and respect. Only by fulfilling that, we can establish advanced societies based on knowledge and most importantly peace.

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