

2: **Make a précis of the following passage and suggest a suitable title.**

Throughout the seventeenth century, England experienced simultaneously a centripetal and centrifugal relationship with Islam, either embracing elements in civilization of Arabs and the Ottomans or vilifying that civilization. Islam was distant enough from Britain to be tantalizing but near enough in its military and commercial impact to be immediate: thus, preachers and travelers either fitted it into the Christian scheme of the world or reviled it. But in both cases, they recognized and engaged it.

It was at the end of the seventeenth century that the victory of the centrifugal force occurred: Britain was to become opposed to, and apart from, Islam. The admiration for the Arab-Islam legacy that informed some of this period's thought, the allusions to

Islam, and the frequency of Christians and Britons "turning Turke" – all these factors had raised the possibility that the culture of Islam could be comprehended within British self-understanding. (After all, in the emerging diversity of British civilization, there was vast linguistic difference, religious antipathy, cultural polarity and ethnic diversity between a Stuart Scotsman and the London Tudor court, between the Irish Catholic and an English Cromwellian, and between an Englishman and a Welshman.) Throughout this period, Islam had not been seen as entirely alien to Europe: its theological formulations conflicted with Christendom, but it was not outside the centripetal imagination of a Rosicrucian or a George Fox, a returning renegade or a fashion – conscious monarch, a reader of the Qur'an or a frequenter of the coffee-house or the Turkish bath. Nor, of course, had it been outside the diplomatic scope of alliance and peace treaty, individual friendship and amicable correspondence – and even marriage.)

(At the end of the seventeenth century, England and particularly its London culture, moved toward the toleration of a wide array of subjects and aliens. (Jews were allowed to settle in England and elsewhere in the British Isles after 365 years of expulsion.) They did not become full subjects of the realm until the nineteenth century, but, slowly, they became integrated into British culture, mores and social classification. Similarly, Catholics, who were always held in suspicion, because of their supposed dual allegiance to monarch and pope, were tolerated albeit not without laws against them even after 1688. And so too were Eastern Christians who were allowed in early 1670s to establish a Church in London. British civilization was inclusive of the non-Protestant (the Catholic and the Eastern Orthodox), of the non-English (Protestant emigres from France and Belgium), and even of non-Christians (the Jews) but not of the Muslims.)

## END OF SEVENTEENTH CENTURY: THE BRITISH BECOMING DISTANT FROM ISLAM

England was neither too close nor too distant from Islam in the ~~the~~ seventeenth century. It adopted the principles from Islamic civilizations but also demolished them. It was distant enough to accept Islam but close enough to impact Muslims militarily and commercially. Therefore, the English remained in contact with Islam, either by integrating its principles into Christianity or by ~~re~~ redefining them. However, they became totally distant from Islam at the end of the century. Their fascination and assumptions about Islamic heritage and wide conversions into ~~it~~ it reflected that the British interpreted Islamic culture in their own way. They were gradually becoming linguistically, religiously, culturally and ethnically diverse. At that time, Islam was alien to Europe and its principle contrasted to the Christian ideology. The British were becoming flexible in integrating ~~a~~ various sects, religions and ethnicities into their society but remained rigid for Muslims.

Words in Passage = 416

Words in Precis = 142