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**Orientalism during the British Romantic Era: The
Representation of the Knighthood of Saladin in Sir
Walter Scott's *The Talisman* (1825)**

Extended Essay submitted to the Department of English as a partial
fulfilment of the Requirements for the degree of Master in Literature and
Civilization

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Dedication

I dedicate this extended essay to the symbol of mercy, love, and the source of my bliss and success in life: My dearest parents. May Allah the Almighty show His countless Blessings and endless Bounties as well as protect them from any harm!

To my beloved sisters Rabab, Imane , and their husbands. To my dearest nephews and nieces : Aness, Iness, Ilyass , Marwa and To my unique brother Ayoub whom I wish all the success in his studies and life.

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Abstract

This extended essay tries to give an analysis to the knighthood of the character Saladin as presented in the historical novel *The Talisman* (1825), authored by the founding father of the historical fiction Sir Walter Scott during the nineteenth century. This historical narrative aims at tackling the famous Muslim hero and Knight Saladin as named by Westerners and Salah Al-Dine as known to the Easterners mainly The Arabs and Muslims. To deal with such a topic, the researcher finds it necessary to follow a historical, literary, descriptive and analytical approach. In doing so, the research paper under study is divided into two chapters. As for the first one, the student attempts to talk about Orientalism and the Rise of the Oriental Romantic Tale during the 19th century. As far as the second chapter is concerned, the investigator tries to tackle to some degree the Analysis of Walter Scott's View of Saladin, shedding light on his benevolent and chivalric attitudes toward his enemies. Undoubtedly, the author eulogizes the knighthood of the historical figure and this is clear in considering him superior to the English monarch. As a conclusion, it can be said that Saladin was really a great hero whom both Muslim and Christian worlds honored.

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General Introduction

Orientalism is a cultural phenomenon characterized by the East-West relationship, or a science that studies the languages of the East, its heritage, its civilizations, its societies, its past and present. Its origin is debatable but several historians and scholars have agreed upon stating that it began during the Middle Ages and continued to develop until now. It started by studying the Arabic language and Islam such as the Prophetic Traditions, the *Sunnah*, the Islamic Doctrine and the Islamic history in general. Then, it moved to study all religions, customs, traditions, civilizations, geography and the most important languages of the East. Yet, Orientalists have been much more interested in devoting their time to the study of Islam, Arabic Letters and Islamic civilization until nowadays because of diverse motives mainly religious and political ones.

Orientalism deals with eastern literature and culture including tales, stories, legends which had greatly flourished during the 19th century Romantic period. This is because of the influence of the translations of *the Arabian Nights* into French by the famous French statesman Jean Antonio Galland (1646-1715) between 1704 and 1717 who introduced it to Europe. Therefore, several British writers felt the need of translating these tales into their mother tongue such as Andrew Bell (1713-1715). By those times, there had been a growing interest in the Oriental themes, and the Arab world became familiar to the English audience. Among the famous Romantic novelists who addressed the Orient we may cite, Richard Burton, Thomas Moor, Samuel Taylor Coleridge, William Beckford and Walter Scott, whose famous novel *The Talisman* is under study.

The Writer Walter Scott was known for his impression of the themes of chivalry and knighthood such as his well acknowledged essay: *Essays on Chivalry , Romance and Drama (1834)*. Likewise, this topic is addressed once

again in his novel *The Talisman*, in which the theme of knighthood is embodied in its main characters: Saladin, King Richard I and the Knight Kenneth.

The research work seeks to explore the characterization of the Muslim character by the Scottish writer like other Westerners before him such as: Dante, Boccaccio,...and Lessing Goethe who viewed him positively. The present work is hypothesized by the Representation of the Knighthood of Saladin in Sir Walter Scott's *The Talisman* ; which can be presented in a form of two different questions:

How is Saladin's knighthood seen by Walter Scott in *The Talisman*? Is it accurately portrayed?

Trying to answer these questions, the researcher finds it necessary to split the work under study into two chapters. The first one is devoted to talk about Orientalism and the Rise of the Oriental Romantic Tale during the 19th century whereas the second one seeks to deal with the Analysis of Walter Scott's View of Saladin. The extended essay includes a general introduction, a general conclusion, a bibliography, a glossary and appendices.

The methodology followed in this extended essay is historical, literary, descriptive and analytical. Historical because, it deals with history and a historical figure; literary, descriptive and analytical since the author describes and analyzes this hero in his novel.

The investigator has chosen this topic not only because of having been attracted by the concept of Orientalism but also for having studied Literature and Civilization as a specialty for three years. Thus, the novel has been selected, combines both history and fiction as well as it is a meeting of two different civilizations. The researcher has used bibliographical works written both by Westerners and Easterners so as to attempt to reach objectivity to some extent.

Chapter One:

Orientalism and the Oriental Romantic Tale during the 19th Century

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1. 1. Introduction

This chapter seeks to tackle an overview of Orientalism and the Rise of the Oriental Romantic Tale during the 19th Century. To reach this aim, the researcher has found it necessary to divide the chapter into four sections. First, it deals with the theme of Historical Background of Orientalism that tries to shed light on three points: defining the concept of Orientalism, the tracing back of the Origin of Orientalism and talking about Some Famous Orientalists and Some of their Achievements. Second, it tries to touch on the topic of Orientalism during the 19th Century Romantic Period which treats briefly Romantic Orientalism. Third, it attempts to take up Sir Walter Scott's Biography. Fourth and finally, it lays some emphasis on Saladin and his Epoch.

1. 2. The Historical Background of Orientalism

This point seeks first to define the concept of Orientalism from a Western perspective and through an Eastern lens. Second, it tries to trace back the origin of Orientalism. Third and last, it attempts to talk briefly about some famous Orientalists.

1 .2.1. The Definition of the Concept Orientalism

Orientalism refers to the Orient as opposed to the Occident and the East as opposed to the West. According to Oxford English Dictionary, "The word Orient entered the English language as the Middle French orient. The root word oriēns, from the Latin *Oriēns*, has synonymous denotations: The eastern part of the world; the sky whence comes the sun; the east; the rising sun, ...".

The concept of "Orientalism" is defined in diverse ways because of various opinions, wide-ranging schools, varied trends and so forth. Thus, the

researcher finds it wise to tackle two definitions: the Arab-Muslim definition and the Western definition. As for the former, Orientalism has been defined by the Arab and Muslim researchers in numerous ways because of their various views and different tendencies. Some of them consider it as a kind of study carried out by Western thinkers like Hassan Hanafi who says: "That attempt by some thinkers of the West to identify the features of Islamic thought, its civilization, its culture and its sciences" (Qtd in Taj, 18).

Others see it in a religious way; for example, Ahmed Abd Attawab describes Orientalists as unbelievers and believes that Orientalism is:

Academic studies carried out by Westerners who are infidels- especially the People of the Book¹- to Islam and Muslims from various aspects, whether it is creed or the Islamic *Sharia*², culture, civilization, history, systems, resources and potentials...for the aim of distorting Islam, trying to question and mislead Muslims, and imposing dependency on the West and trying to justify this dependence on studies.(Ghorab,7) Theories that claim scientific and objectivity and claim the racial and cultural superiority of the Christian West over the Islamic East " Not all studies are academic (18).

The general concept of Orientalism is the fact that those studies and researches carried out by the Westerners aim to know the East in all its aspects. It is the specialization in the branches of knowledge related to the East which is usually called the academic or university concept. (Annaja, 60) For instance, Djemâl ad-Dîn al-Afghâni, Muhammad Abdu, Malek Ibn Nabi, Taha Hussein,... and other scholars who have different views on Orientalism. (Hanafi, 5-7 ; Assibai ,7-8).

Some of them consider Orientalism as a positive phenomenon whereas others see it as a negative one. For illustration, both the famous and prolific Egyptian writer Taha Hussein and the reputed writer and critic Ahmed Amin praise Orientalists (Assibai ,7-8). On the other hand, the well-known reformers

¹ The People of the Book also known as the People of the Scripture mean the Jews and the Christians.

²See Glossary, p. 49.

Djamal Eddine Afghani and Muhammad Abduh as well as the eminent Algerian thinker Malek Ibn Nabi view Orientalists negatively (Qtd in Taj, 20-22).

As far as the Western definition is concerned, it can be said that even Western scholars and thinkers are of varied opinions vis à vis Orientalism; yet numerous of them are pro-Orientalism. For example, the French Orientalist Maxime Rodinson says that Orientalism is the establishment of a specialized branch of knowledge for the study of the East, and the need was urgent for the existence of a specialist to found journals, associations and scientific sections. As for Rodri Bart, he says: “Orientalism is the science of the East, or the science of the Eastern World” (Qtd in Taj, 24).

Edward Said, a Palestinian-American scholar, proposes three joined definitions of Orientalism. Firstly, he introduces it as an academic discipline. Secondly, he states that “Orientalism is a style of thought based upon ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’”. Thirdly and finally, he considers it as a western prejudiced philosophy for having a superior authority over the East (3).

1.2.2. The Origin of Orientalism

It is not exactly known who was the first Westerner that was interested in Eastern Studies, and when it really started; but what is worth mentioning is that some Western monks went to Andalusia during its zenith and glory so as to be educated in its diverse schools by eminent Muslim scholars in various sciences, mainly in philosophy, medicine and mathematics. After that, they tried to translate the Quran and the Arabic books into their languages (Sibai, 13-14; Qtd in Taj, 28).

As for Umar Al-Farrukh, he declares that the pioneers of orientalists starting from the fourteenth century Hegirae were monks, in particular, because at that period of time in Europe science was confined to priests; so it is not

astonishing then if they say that Gerbert of Aurillac who was French became a Pope under the name of “SYLVESTRE II” (945-1003). He was the first orientalist, and the first French Pope who ascended the Vatican (Umar Farrukh, et.al, 45).

As for other outstanding Arab and Western Scholars, they hold different opinions according to Ahmed Samoylovitch who cites several viewpoints. For example, Ishaq Al-Husseini says that it started a century after the advent of Islam. Others such as Ibrahim Al- Labban, Jurji Zaydan and Asaad Dagherstate that it began in the 10thC.E. Whereas Ahmed Sharbassi and Mohammed Al-Bihi aver that it began in the 13th C.E. As far as Ali Al-Kharbotli, he maintains that it dated to the Islamic Middle Ages when the Arabs and Mulims were at the peak of their civilization while Nadjib Al-Aqiqi declares that it commenced before the Crusades (54- 56).

As far as the Western views are concerned, they can be presented as follows: The Father Lammens affirms that the Roman Popes had decided to study Arabic in their schools since 13th C.E. but they did not apply it only for a short period in 1519 C.E. For Bernard Louis, the first contact between Europe and the Arab world dates back to before the Crusades whereas Max Fandango claims that Orientalism appeared in the beginning of the 12th C.E. after the Crusaders entered Jerusalem, and their scholars managed to take 15 books in geometry (Qtd in Taj, 31).

Conversely, Samoylovitch confirms that Orientalism started when the Europeans met with the Arab Islamic culture which excelled over their civilisation, and the movement of Orientalism continued to grow and develop until it succeeded to form its scientific edifice in the second half of the twentieth century (70).Thence, Orientalism requires knowing about Orientalists. This is what the following point will tackle.

1.2.3. Some Famous Orientalists

Throughout history, countless orientalists have emerged in various countries. The beginning of their writings can be divided into three phases. The first one is called the Vanguard phase. Their first writings were about Islam after they had traveled to the Arab lands and particularly Andalusia where they had been influenced by the Islamic civilisation and learned Arabic and translated its books in order to enrich Europe and deliver it from illiteracy (Annashmi, 10).

Maybe the most outstanding scholar was French Gerbert D'Aurillac (950-1003). He was taken by a Spanish Count to Spain, where he taught by Arab and Muslim teachers at Cordova and Seville, giving much attention to mathematics and the natural sciences, in which he made an extraordinary progress. He introduced the Arabic numbers to Europe and translated some books of mathematics and astronomy

Another one was named Constantinus Africanus (died in 1087). He was born in Carthage and traveled to several countries such as Baghdad, Damascus, Egypt Kairouan and India. He translated some books of medicine and astronomy from Arabic into Latin, some of Averroes (Arrazi)'s letters and other works (11).

Adelard of Bath (1070-1137) who was born in Bath and joined the priesthood sought science in Tours, Andalusia, Sicily, Egypt, Lebanon, Greece, and Jerusalem. He collected much knowledge in natural sciences, astronomy and math. He wrote many works such as the book on the Natural Problems. (12)

There were other orientalists like: , Juan de Sevilla, Robert of Chester, Michael Scot,... and Roger Bacon who became famous scientists in diverse fields after they had been taught by great Arab and Muslim scientists in various universities in Andalusia, Morocco, Tunis, Egypt,... and Syria.

As for the second phase, it started after the fall of Grenada in 1492 C.E. Through this era, orientalists devoted their time to write about Islam in general and Arabic in particular. Among the pioneers was the teacher Eol Guillaume

Blanchard (1510-1581), then his student Joseph Scaliger (1540-1609) who was influenced by Avicenna and translated some philosophical and Islamic lingual patrimony (Annamshi,17 ; Yuhan ,58-61).

There were other ones such as Thomas Van Erpe (1584-1624) who published the first book in Arabic grammar; Jacob Golius (1596-1667) and the English Edward Pocock (1604-1691). He toured several Eastern countries where he learned diverse sciences in Arabic lexicography and grammar. He read the Quran and he was the first Chairman teacher of Arabic at Oxford University in 1638 (Dr Twells, 1 ; 20-25).

B. d'Herbelot wrote his famous book *Bibliothèque Orientale* that was published by dint of Encyclopedia of Islam in 1695 and this book was an attempt to write an Islamic Encyclopedia. In addition to the translation of the *Arabian Nights* into French by A. Galland between 1704 and 1717 which has played a prominent role in guiding orientalists to open the window of the Islamic culture (Yuhan , 47).

The third phase that commenced after the decline of the Islamic Caliphate also witnessed prominent orientalists; for example, Louis Massignon (1883-1962) is said to be an extremist orientalist. Yet, many famous Arab and Muslim scholars in varied domains were taught by him. He wrote many books such as the lives of the 10th century mystic *al-Hallaj*, Muhammad's companion Salman Pak and the significance of Abraham for the three Abrahamic religions (Annamshi, 20).

There were other hostile enemies of Arabs, Islam and Muslims according to many moderate Muslim and non-Muslim scholars such as H. Grimme who wrote many books which were an attack to Islam according to a good number of scholars; his well-known books are *The Origins of Muhammadan³ Jurisprudence and The Legacy of Islam*.

³ In their writings, Orientalists used to describe the Islamic Religion by the Muhammadan Religion; they considered *Islam* influenced by attributing Christianity to Christ and undoubtedly there is an essential difference between the two attributions; and maybe they want behind that to ascribe Islam to be human and not divine.

However, there were a certain number of just and objective Orientalists like Paul A. Boisard who was French. He was well-known for his book *L'Humanisme de L'Islam* and Edward W. Said who was famous for his valuable book *Orientalism*. He devoted this book to reveal the aims of Orientalists and to observe their influences. Moreover, he has presented Islam with a good presentation. Norman Daniel was reputed for his book *Islam and West: The Making of an Image*; Southern was also well-known for his book *Western View of Islam* and Duncan Black Macdonald was notable for his book *The Religious Attitude and Life in Islam* (21-22). Now, it is well recommended to talk about the rise of Orientalism during the Romantic period as the Novel under study falls under this era.

1.3. Orientalism during the 19th Century British Romantic Era

Orientalism does not only cover religious books such as the Quran, the Prophetic tradition⁴, Jurisprudence⁵, Islamic Doctrine (*Sharia*), but also historical books and novels. It is noteworthy to mention some romantic authors who wrote novels tackling the concept of Orientalism. Among them are some famous British and American novelists.

For instance, Sir Richard Francis Burton (1821-1890) who translated and printed works such as the '*Kama Sutra*' (1883) and '*The Perfumed Garden*' (1886). The two greatest contributions that Burton made to Orientalism are considered to be his *Personal Narrative of a Pilgrimage to al-Madinah and Meccah* and his translation of *One Thousand and One Nights and a Night* (Williams, 10). Besides, Samuel Taylor Coleridge (1772-1834) was a Romantic poet of high repute. Most extraordinary of all, in the eyes of later readers, is "Kubla Khan," (1816) an opium-induced, Orientalizing fantasia of the unconscious.

⁴ See Glossary, p.48.

⁵ See Glossary, p.48.

As far as William Beckford is concerned, (1760-1844) he was an eccentric English author of the Gothic novel *Vathek* (1786). His first work, *Biographical Memoirs of Extraordinary Painters* (1780) was a slight, sarcastic *jeu d'esprit*. In 1782 he wrote in French his oriental romance, *The History of the Caliph Vathek*, which appeared in English, translated by the Rev. Samuel Henley, in 1786 and has taken its place as one of the finest productions of luxuriant imagination (Encyclopedia Britannica). Concerning Robert Southey (1774-1843), he was an English poet and writer of miscellaneous prose and reputed for his long poem *Joan of Arc* (1796).

Moreover, Walter Scott (1771 -1832) was a Scottish historical novelist, playwright and poet of high caliber. He was well-known for his use of the romantic aspects in his novels including: *Old Mortality*, *The Lady of the Lake*,...and *Waverley*. All the already mentioned novels really confirmed the flourishing of the Romantic Orientalism in Britain during the 19th century.

1.3.1. British Romantic Orientalism

Broadly speaking, Orientalism is a multiplicity of political, economic and cultural ways that have a great deal with the Eastern culture. Since very early times, the Eastern literature has been a source from which the West has freely borrowed. In other words, Orientalism is not rooted from the Romantic period. Yet, during that era, it has flourished and spreaded out, particularly; in the British Romantic literature (Taylor, 1).

Actually, British Romantic Orientalism has originated from the early eighteenth century, with the earliest translations of *The Arabian Nights* into French by the Frenchman, Jean Antonio Galland between 1704 and 1717 (Encounters With the Orient). The appearance of these tales in English inspired several writers to develop a new genre, which has been termed 'the Oriental Tale'. Abdulla Al-Dabbagh pointed that both the new genre and the translations

of the *Arabian Nights* are considered to be the reasons that paved the way to romanticism (5).

During the nineteenth century, the Romantic Eastern stories continued to expand to be characterized by its exotic settings, supernatural events and extraordinary characters. The East is frequently depicted as an exotic ‘Other’⁶ in Romantic literature. Romanticists used to tackle themes like sublime, nature, heroism and ancient history.

Among the most celebrated writers of the period is Lord Byron. In his famous poem *The Giaour: A Fragment of a Turkish Tale* (1813) in which he presents the values of the traditional Islamic culture as wildly different (Dunville). Another well known poem tackling the Eastern culture, is *Kubla Khan* (1798) by Samuel Coleridge. The latter creates imaginary landscapes and illustrates the extreme mystery of the world where Kubla Khan lives. One of the great achievements in the Orientale novels during the romantic period, Walter Scott’s *The Talisman*, in which the writer shows his eagerness of revisiting ancient past alongside with the heroic deeds of some historical figures. This remarkable novelist has entertained an unbelievable attention during the 19th century thanks to his successful writings which will be tackled in the next title.

1.4. Walter Scott’s Biography

The Scottish Walter Scott was born on August 15, 1771 in Edinburgh, Scotland. He was a poet, novelist, biographer, historian and a man of letters, and he was claimed to be the father founder of the historical novel. Scott studied law at Edinburgh University. Then, he became an attorney like his father in 1792. After five years, he got married to Margaret Charpentier, whom he had five children (Ross). In 1831 his health worsened fastly, and he died in 1832.

⁶ The concept of the ‘Other’ in literature can take on numerous forms and on one thread of thought it is considered to be an individual who is perceived by a group as not belonging; as they have been culturally constructed as being fundamentally different in some way (Southwest Educational Development Laboratory 1999).

From his adulthood, Scott was so attached to the Scottish history. The traditions and cultures of the Scottish Borders had greatly sparked his interest. Referring to the writer, George Guibillon denotes: “ Both his father and mother belonged to noble Scottish families, and on his father’s side his ancestors are said to have taken an active part in Border warfare” (514). Truly, he was enchanted by the historic struggles of his Scottish ancestors. Thereby, he became a bookworm of poetry, drama, fairy tales, history, and tales of gallantry, romance and chivalry (Encyclopedia Britannica).

As his fascination had gradually developed toward German Romanticism, Gothicism, and Scottish border ballads. In 1802, Scott published his first literary work, *Minstrelsy of the Scottish Border*, which had revealed Scott’s name to the public. However, his first success as an author was in poetry with *The Lay of the Last Minstrel* (1805). In addition to other romantic poems, amongst; *Marmion* (1808) and *The Lady in the Lake* (1810) (Ross).

By the 1812, the interest in poetry of Scott however began to decline. Thus, the farewell of this genre changed the poet’s destination and turned him into novel – writing, particularly the historical novel (Guibillon, 516). This genre was so unique, and among its Romantic characteristics were: dramatic plots, chivalric romance and heroic main characters full of morality. As far as Morris Paton is concerned, the novelist’s publication of his first anonymous sequence of The Waverley Novels (*Waverley* in 1814, *Guy Mannering* in 1815, *The Antiquary* in 1816 and others), one of the most significant books of the nineteenth-century, received worldwide approval including Europe and America (1), and established his reputation as a major international literary force. In point of fact, Edinburgh's central railway station ‘Waverley Station’ opened in 1854, confirms Scott's great influence on the literary sphere (BBC : Two Writing Scotland).

For six years, Scott wrote to clear his debts (Paton, 1). He took on a wide variety of themes in his writing; biographical novels such as his *Life of Napoleon*

(1827-8) , works on Scottish history like *Rob Roy (1817)* *The Heart of Midlothian (1818)*, and then *The Bride of Lammermoor (1819)*. Subsequently, he shifted to themes of the medieval period from English history such as *Ivanhoe (1819)*, which was set in 12th century England and *The Talisman (1825)*, being set in Palestine during the Crusades (BBC : Two Writing Scotland). Scott was known of his love of nobility. Thus, he insists on the tenor of courtesy that his main characters have, amongst ; Saladin who is going to be analysed in the following point.

1.5. Saladin and his Times: A Historical Hero

Saladin, as labeled by the Westerners, leader of the Muslim army during the era of the Crusades. He was acknowledged as the most famous heroic and sagacious Sultan⁷ the history of the Crusades had ever known. He was widely respected as the model of a Knightly Wise emperor by both Christian and Muslim worlds and his name was greater than those of the legendary English King Richard I and Frederick Barbarossa. He then, brought victory about during the Third Crusade and freed the Holy City from the crusaders' hands.

‘Salah al Din⁸ Yusuf Ibn Ayyub’ Al Nasir, the ‘Triumphant’, as identified to his Muslim generation, was born in Tikrit⁹ , Mesopotamia, today’s Iraq in 1137, to a Kurdish¹⁰ family (Nicolle, 3; Burhan). On his book “*The Crusades: The Flame of Islam*”, Harold Lamb describes him to be slight in body, shy, self- contained courteous and he avoided quarrels. Lamb claimed that the Muslim leader had no love of fighting for its own sake. Instead, he had a taste of fine horses and books. He played Polo well and he sought leisure rather than public honours (Lamb, 32).

⁷ An Islamic term which signifies the king.

⁸ An honourable name which denotes the righteousness of Faith,

⁹ A city located on the Tigris River.

¹⁰ See Glossary, p.49.

Actually, Saladin was a scholar more than a warrior. His cultural and religious education was typical of the environments surrounding Baalbek and Damascus. He belonged to a Muslim society that was effectively influenced by Sufism¹¹. His strong relation to God and his religion was the source of his chivalry, justice, humility, generosity, caring, love, mercy and forgiveness (Burhan). His kindness toward captives totally opposed the brutality practiced by the Christian cavaliers toward their prisoners.

At an early age, he found himself the Wazir¹² of a schismatic Kalif¹³ and the general of the orthodox army of Damascus (Lamb, 31). Indeed, in 1171, the Muslim Sultan took control over Egypt then Syria and Palestine later on. Being the sovereign of the Syrian capital, he connected all diverse Muslim regions to form a unique dominant nation. In doing so, he was claimed to be harsh and merciless in -sustaining power and so accomplished in practicing political affairs and armed forces. Therefore, he could preserve his status as the leader of the Arabs (Tejvan).

By 1177, Saladin had formed his strong army which became capable to fight the crusaders who controlled the Latin Kingdom of Jerusalem¹⁴ and turned it to a bloodbath for many years. In the battle of Hettin¹⁵, the Muslim King moved his soldiers to northern Palestine as a response to the Christians' attack on the Muslim pilgrims, where he vanquished the great Crusader military in July 4, 1187 (Burhan). According to Sir Hamilton Gibb 's book *The Life of Saladin: From the Works of Imad Ad Din and Bahaa Ad Dine* '1973, "... Saladin advanced to the goal of his ambitions. The capture of Jerusalem. After a siege of less than a fortnight, the city surrendered on 2 October, on terms which confirmed – if confirmation were needed – his reputation for limitless courtesy and generosity" (Gibb, 54) . The Battle of Hettin marked a great victory in history. What Nur ad Din have dreamt of , for ninety years, Saladin could achieve in two days (Lamb,72).

¹¹See Glossary, p. 49.

¹²A ministre according to the Muslim Community.

¹³A term describes the Islamic leader of the community of Islam.

¹⁴ See Appendix B, p.45.

¹⁵ See Appendix B, p.46.

After capturing Jerusalem, he spared the lives of 100,000 Christians and allowed Christian pilgrims in Jerusalem after its fall, as Faysal Burhan claimed on his article Saladin: '*A Benevolent Man Respected by Both Muslims and Christians*'. Additionally, Karen Armstrong describes the second capture of Jerusalem on the following utterances :

Not a single Christian was killed and there was no plunder. The ransoms were deliberately very low... Saladin was moved to tears by the plight of families who were rent asunder and he released many of them freely, as the Qur'an urged... All the Muslim leaders were scandalised to see the rich Christians escaping with their wealth, which could have been used to ransom all the prisoners... [The Patriarch] Heraclius paid his ten-dinar ransom like everybody else and was even provided with a special escort to keep his treasure safe during the journey to Tyre (185).

Absolutely, this quotation confirms the Muslim leader's soft heart and clemency even on his foes. He practiced no cruelty on the city, causing no harm to its population and entering it without bloodshed. Artlessly, Saladin had a robust position to avenge for his inhabitants. Still, he preferred to comply to his faith that educated him otherwise to be merciful, soft-hearted and make no revenge.

The fall of the Holy City pushed the King Richard I of England to call for the Third crusade in 1189, to take Jerusalem back. The Crusaders could not take the Muslims out and they failed at recovering what they had claimed for. Nonetheless, a mutual respect and admiration established between the two worthy opponents. Each honoured his rival's chivalry. As a matter of fact, Saladin and Richard the Lionhearted agreed upon a peace treaty, where their decision was to leave Jerusalem in Muslims' hands, permitting the Christian pilgrims to enter it (Tejvan ; New World Encyclopedia).

After Richard's farewell from Jerusalem, Saladin traveled around the castles, and then returned to his homeland Damascus. In February, the Sultan

welcomed the coming pilgrims from the Holy City. In one sunset, a serious fever attacked his body. Saladin could not cope with his sickness; and at an early age of fifty- six, he passed away. It was Wednesday, 4 of March 1193, at Damascus (Gibb, 76).

1.6. Conclusion

This chapter has sought to deal with Orientalism as a concept. Then, it has attempted to tackle the origin of this cultural phenomenon which goes back to the first contact between the Europeans and the Muslim Arabs, calling attention to some famous Orientalists like Thomas Van Erpe, Michael Scot and others. Next, it has dealt with Orientalism during the 19th century Romantic Period pinpointing to the well-known British Romantic Orientalists such as Richard Burton, Samuel Taylore Coleridge and Sir Walter Scott who wrote the novel under study ; shedding some light on his life and works. Finally, it has spotlighted the main character in the current story Saladin finding that this brave historical figure has marked a special thumb in the history of the crusades to be incredibly respected by both Muslim and Christian worlds.

Chapter Two:

The Analysis of Walter Scott's View of Saladin

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2.1 Introduction

The name Saladin had and is still sparking many historians' interest. His life and achievements in fact, played a crucial role in the history of the Crusades; and his chivalry has been celebrated by both Muslims and Christians until nowadays. The aim of this chapter, therefore, is to analyze the portrayal of Saladin by Sir Walter Scott in his historical fictional novel *The Talisman*. Initially; the investigator will provide a brief overview of the Third Crusade which has been chosen to be the setting of the novel. Then, the main focus will be on the chivalric attitudes of the Muslim ruler towards his adversaries, pinpointing to his foremost qualities. Ultimately, the researcher will shed light on the comparison between the English monarch and the Muslim leader addressed by the writer, emphasizing that the current novel is an acquaintance between two civilizations.

2.2. An Overview of The Crusades

The age of the crusades¹ is said to have shaped for centuries the 'clash between Christendom² and the world of Islam of the Holy Land' (Tyerman, 198). As a matter of fact, between the 11th and the 13th centuries, the so-called High Middle Ages, Europe had witnessed a number of crusades; amongst, the first crusade which was to be the only one that would accomplish its stated goal that led to the restoration of Jerusalem by the Christians in 1099, the second crusade which was provoked after the fall of Edessa³ in 1145 and the third crusade which was under the leadership of Richard the Lionhearted and the famous Muslim figure Saladin in 1189. Over the next two centuries, there were many more

¹A crusade is each of a series of medieval military expeditions made by Europeans to recover "the Holy Land" (Jerusalem) from the Muslims in the 11th, 12th, and 13th centuries. en.oxforddictionaries.com

²The worldwide body or society of Christians. Retrieved from (en.oxforddictionaries.com).

³ See Appendix B, p.45.

Crusades. However, the topic under study is concerned only with the third crusade (Lawson).

2.2.1. The Third Crusade (1187-1192)

On his book *The Third Crusade 1191 : Richard the Lionheart, Saladin and the struggle for Jerusalem*, David Nicolle states: "The Third Crusade, the one described on 'The Talisman', was the first after the fall of the city. It was distinguished by complex rivalries within the supposedly Christian and Islamic 'camps', which in turn ended up in unexpected and shifting alliances" (7). In 1187, Jerusalem was recaptured by the Muslim Kurdish sultan Saladin of Egypt and Syria. As a response, two years after, the three most celebrated medieval kings - Richard the Lionhearted of England, Frederick Barbarossa of Germany, and Philip Augustus of France launched the Third Crusade against the Muslims.

After many quarrels among the allies, the Crusade did not achieve its objective but failed to recover the Holy City. The Kings of France and Germany withdrew from the war; and the protagonists Saladin and Richard remained (International World History Project). On September 2nd, 1192, the Muslim ruler and the Christian King signed a three-year treaty where both sides agreed upon its terms. On the one hand, Jerusalem would remain in Muslim hands, and on the other hand, Christian pilgrims will be allowed to visit it, and all the holy places, freely and safely (Knox). Though it cannot be seen as a successful campaign, the Third crusade marked a unique thumb in the history of the crusades. Since it ended up with a ceasefire between the enemies, what is rare to happen, it attracted many writers and historians' attentions; particularly, the Westerners. Among the famous writings about this war, *The Talisman* by the Scottish Walter Scott, which is going to be discussed immediately.

2.3. *The Talisman* by Walter Scott: An Overview about the Novel

Walter Scott is said to be the master of the historical fiction. In 1825, he wrote a historical fictional novel, getting all of history, fiction and romance together to form his second novel of the crusades_ *The Talisman*. In the current work, Scott tackles themes like chivalry, courage, pride, cruelty, hatred, virtue, romance, and dishonesty. He focuses on the crusaders' adventures in the Holy Land highlighting the English culture during nineteenth-century. Megan Morris asserts in her analysis of Scott's *The Betrothed* (1825) and *The Talisman* (1825) that the writer introduces the struggle between the knightly duty and romantic interest. He also depicts the nature of relationship between the honorable Saracen⁴ and the worthy Christian as a meeting of civilizations particularly in *The Talisman* whose summary is introduced in the following point.

2.3.1. A Brief Summary of *The Talisman*

The Talisman concentrates on the Third Crusade which had been caused by the invasion of nearly the whole of Palestine, including Jerusalem, by the Muslim leader Saladin in 1187. The story turns around Jerusalem which was to lead to a conflict between the Muslims and the Christians. Both enemies claimed that it was theirs.

The Crusaders set their camp on the target place under the leadership of King Richard the Lionhearted. The latter's illness led to a division among the Christian forces. The Scottish Sir Kenneth, the Knight of the Couching Leopard, was sent on a mission seeking a physician to cure the King's fever. On the way, he comes across a Saracen emir whom he fights, then, becomes his friend at the end. The emir is revealed to be Saladin himself later on. He succeeds in reaching the Christian camp by hiding himself as a physician to treat Richard the Lionhearted, and he really brings down the King's fever, thanks to the talisman.

⁴ The Saracens : a word used by the Crusaders to describe all the Muslims in the holy land.

King Richard is recovering from his disease; he has to cope with the dispute of the two elites, the Grand Master of the Templars and Conrade of Montferrat who choose to abandon the crusade for personal interest. Mr. Kenneth is delegated to safeguard the English flag at night; however, he is confused whether to respond to Queen Berengaria (Richard's wife)'s calling, that has an urgent message for him from his beloved Edith Plantagenet or to bear his responsibility to the King. Overwhelmed by love, Kenneth breaks down the king's trust in him. During his absence the English banner is torn down and his faithful hound injured. Sir Kenneth is humiliated and only runs away from assassination with the help of Saladin who takes him as a slave.

Kenneth is treated kindly by the Muslim emir before he goes back to the camp masked as a voiceless attendant to Richard, the Lionhearted, whom he survives from his execution. The King forgives the Knight and gives him the chance to detect the one who injured his hound and pulled down the ensign. As the forces march past the re-erected standard, the hound jumps upon Richard's rival, Conrade of Montserrat, and manages to bring him down from his horse. An attempt by fighting is planned between Conrade and Sir Kenneth that the Scottish knight succeeds in winning. Subsequently, Sir Kenneth is discovered to be Prince David of Scotland. His royal rank hence allows him to follow his union with Edith Plantagenet (The Walter Scott Digital Archive).

2.4. Saladin's Chivalry in *The Talisman*

The remarkable Scottish writer Sir Walter Scott had an incredibly huge influence on Romantic Europe during the 19th century. Scott was fascinated by the Scottish past, the medieval historical figures and their knighthood like King Richard I, Robin Hood, the Knight Kenneth and Saladin. The leading characters were drawn according to his understanding of how a chivalrous figure ought to be. In his Essay on Chivalry, he says:

...But the love of personal freedom, and the obligation to maintain and defend it in the persons of others as in their own, was a duty particularly incumbent on those who attained the honour of chivalry. Generosity, gallantry, and an unblemished reputation, were no less necessary ingredients in the character of a perfect knight. He was not called upon simply to practise these virtues when opportunity offered, but to be sedulous and unwearied in searching for the means of exercising them, and to push them without hesitation to the brink of extravagance, or even beyond it (ENCYCLOPEDIA BRITANNICA).

In the previous quotation, the writer particularly describes how a real knight should be, emphasizing on all the mandatory criteria that make a chivalrous horseman of him, mainly; chivalry, gallantry, generosity and a flawless name.

Scott's tendency of using chivalric themes incredibly contributed to the revival of the chivalrous spirit in the late 18th century and early 19th century as for his writings which had received great attention and celebrated a wide range of audiences. Nevertheless, his tale of the crusaders, *The Talisman*'s popularity contributed to shape the European perception of the crusades until these days (Balas, 2). The present novel "is probably the first, or among the first, of English novels to praise "Mohammedans"⁵ as W. M. Parker (1956: ix) assumes in his Preface of *The Talisman*'s the 1956 edition. Actually, while reading the book, the reader notices the positive light Scott sheds on Saladin as he claims:

The manners of the Eastern warrior were grave, graceful, and decorous; indicating, however, in some particulars, the habitual restraint which men of warm and choleric tempers often set as a guard upon their native impetuosity of disposition, and at the same time a sense of his own dignity, which seemed to impose a certain formality of behaviour in him who entertained it (Scott, 18).

⁵ Muslims are called Mohammedans by the Western scholars after the Prophet Mohammed especially those who do not believe that he was a messenger who receives a message which is the Quran from God.

Scott basically epitomizes the Muslim hero to have remarkable qualities like: wisdom, intelligence, respect, kindness, chivalry and justice; which even his enemies admire.

2.4.1. Saladin's Benevolence toward the Knight Kenneth

Even during at the Holy War against the Muslims, Saladin is described as fair with his Christian foes. His sense of equality knows no creed or class distinction (Saifuz, 41). Since Sir Kenneth fails to comply with the orders of King Richard who commissions him to protect the banner, he is threatened by execution. In spite of the fact that they belong to distinct religions, Saladin saves the knight's life by concealing him as his Nubian slave Zohauk, even though he is never treated like in servitude.

Accompanying the Sultan, Kenneth is afraid to be unwillingly converted to Islam. Nonetheless, he is told that Saladin does not impose⁶ Islam on no humankind without his full satisfaction (Saifuz, 41); he thinks that the People of the Book (who worship sincerely in the faith of Jesus Christ "Issa Ibn Mariam")⁷ are under his protection if they asked for, without practicing any kind of subjugation towards them and would only have love, favour and regard; as Islam urges (Scott, 27). This behaviour is absolutely confirming the Sultan's equality. Moreover, the knight finds all what a host can imagine from a luxurious accommodation being a "noble enemy" as described by Saladin. He never feels a sense of inferiority in his enemies' camp like he does when with his King Richard who frequently disparages him because of his Scottish roots (Saifuz). Besides, the brave Saracen not only rescues Sir Kenneth's existence but also helps him to get his missing honor back later on.

⁶ There is no compulsion in the religion of Islam.

⁷ "Issa Ibn Mariam" is a phrase in Arabic which means Jesus, the Son of Mary.

The good manners that the Saracen possessed, lead him to be highly respected and greatly admired by Sir Kenneth, as the writer informs. During a given conversation, the Knight of the Couching Leopard addresses the Sultan saying: "it should be my pride to conduct you...have I interest to secure for thee, or any such as thou seemest, not safety only, but respect and esteem" (Scott, 24) ; and usually calls him "brave Moslem, brave Saracen"(24-25).

Simply put, Scott turns Saladin into a sponsor, a protector and an educator to the young Scot. Furthermore, he compares between two types of relations. On the one hand, he insists on how strong and special the relationship is between Sir Kenneth and the royal Sultan especially in their frequent confrontations with the Lionhearted (Al-Khawaldeh, 143). On the other hand, the novelist calls attention to the bad connection between the English King and his Scottish knight. So that, he uses Sir Kenneth's disguise to definitely show the unpleasant linkage between the two, symbolizing the national and political complications between Scotland and England during those times. Not only does the writer describe the Muslim ruler's acting toward one character in the novel, but also he comes to grip with another severe personality, which is that of King Richard I.

2.4.2. The Chivalric Deeds of the Muslim Leader toward his

Adversary King Richard

In *The Talisman*, no Crusader is portrayed as displaying superbly chivalric attitudes (Wauters , 47). Conversely, it is not the case for Saladin since no blemish can be found on his personality. Despite the fact that he is untried warrior and somewhat less proficient when it comes to fighting on horseback but he is so skillful in terms of military tactics and always saved by his agility and presence of mind (Scott,8-9). Likewise, the Sultan's intelligence is considered to be his weapon through which he easily defeats his opponents.

At the beginning, he ventures into the Crusaders' camp by disguising himself as "El Hakim"⁸ only to save his powerful rival's life, King Richard, who did his best to show all the brutality that an Eastern Sultan can have. As for Saladin, he behaves generously and kindly, and manages to put an end to the Lionhearted's serious sickness (Wauters, 48). If it comes to any other opponent, he will not help his strong enemy; yet, he will undoubtedly put him to death. The Muslim leader helps the English king basing on his strong belief that his kindness and sympathy will definitely change the hearts of his opponent; what will guarantee his victory at last. Indeed, this virtue confirms Saladin's strong relation to his religion which calls in the Qur'an: "It may be that God will grant love (and friendship) between you and those whom you hold as enemies. For God has power (over all things); and God is Oft-Forgiving, Most Merciful." (Quran, 60:7).

Throughout one of King Richard's onslaught against the Muslims, the monarch of England falls to the ground after his horse was killed. Following the philosophy of Islam and the practice of Prophet Muhammad, Saladin sends him two steeds so that he will be able to fight again. Describing the scene, Beha al Din claimed: "by men who were there that the King of England with lance in his hand, walked along the length of our army from right to left and not one of our soldiers left the rank to attack him"(Burhan). In this scene, the writer seems to be exaggerating on his description of the Sultan. Nevertheless, Saladin's justice was exactly like so, even on the battle's ground. In King Richard's words, the Emir was "an example to them who account themselves the flower of knighthood" (Scott, 177).

When the Lionhearted discovers Saladin's disguise as a physician and Sir Kenneth as the Nubian slave Zohauk who was helped by the Sultan, he is unbelievably astonished by Saladin's commitment to justice and nobility; he claims that he had never known a knight more fulfilled of chivalry like him.

⁸ El-Hakim is an Arabic word which means a physician or a doctor in medicine.

Drawing his resolution, Scott presents Richard and Saladin's agreement to a peace truce where they express mutual respect and admiration face to face (Field). Saladin took Richard's hand and claims:

Noble King of England," he said, "we now part, never to meet again. That your league is dissolved, no more to be reunited, and that your native forces are far too few to enable you to prosecute your enterprise, is as well known to me as to yourself. I may not yield you up that Jerusalem which you so much desire to hold. It is to us, as to you, a Holy City. But whatever other terms Richard demands of Saladin, shall be as willingly yielded as yonder fountain yields its waters. Ay, and the same shall be as frankly afforded by Saladin, if Richard stood in the desert with but two archers in his train! (Scott , 440).

The previous quotation signifies the last conversation between the Muslim Sultan and the King of England. As both face each others, Saladin confirms that Jerusalem is a Holy City for both Muslims and Christians where both should adhere to the agreement rules.

It is evident that Walter Scott insists on the mutual respect and the strong relationship between the Muslims and the Chritians when he finishes his story. Therefore, he tries to convince the reader that diverse civilisations cannot clash; rather, they can influence each other and meet in a certain point, which will be analysed in details forthwith.

2.5. *The Talisman* is a Meeting Place of Two Civilisations

The Talisman can be read as an East versus West text (Deeb,166), as it is concerned with the confrontation between the Christian forces led by King Richard and Muslim forces ruled by Emir Saladin for getting "Jerusalem" during the Third Crusade. Culture and religion are contrasted as these characters interact. It is widely acknowledged that each culture has its diverse characteristics; and this is absolutely clear in the target novel .

As a matter of fact, Scott designs a sympathetic depiction of how Christians are compassionately treated by the Muslim Saracen Saladin, pinpointing to the differences between the two opposing sides. First of all, it concerns the style of fighting, where Richard meets up with Saladin to prove their skills of fighting. Richard slices a bar of iron with his sword; whereas, Saladin neatly slices a cushion. This scene is honored for its contrast of the brute brawn of western Christian Europe with the sophisticated finesse of the Muslim Middle East of the middle Ages (Deeb, 168).

Secondly, it is connected with the way of fighting and treating the enemies while at war. When it comes to the Christians, they have no mercy on their enemies. Historically speaking, when the Crusaders entered Jerusalem, they did commit a terrible massacre. All of its inhabitants whether Muslims or Jews, men or women, children or elderly were put to the sword. Actually, some historians assumed that in only 2 days, almost 40,000 Muslims were martyred by the Crusaders' savagery and barbarity as they moved in the Holy City. Taking a pride in describing the scenery, Raymond of Aguiles declared:

Wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted... In the Temple and porch of Solomon, men rode in blood up to their knees and bridle reins (Krey, 261).

Basing on what Krey presents, the Christian crusaders entered the Holy City with an unbelievable cruelty that destroyed the city with its citizens, regardless to their

genders and ages. This definitely shows the negative view of the Westerner brutal behaviours toward the Muslims.

Conversely, the Muslim army under the leadership of Saladin practised no brutality against his adversaries, even though they witnessed this cruelty and barbarism. Rather, they abided by Allah's command in the Quran: "Let not the hatred of a people (who once) obstructed you from the Sacred Mosque lead you to transgress..." (Quran, Maida, 2) . Therefore, they treated the Christians with great mercy. Saladin's curing of his powerful foe King Richard can certainly be a clear justification of that. At this point, the novelist introduces the idea of the gifted Muslim physician since the Arab medicine was surely more advanced than western European medicine during the Crusades (Deeb, 168).

Another contrast can be found when the Muslim Emir shows the Crusaders more sympathy than their own leaders have. The Sultan patronizes Sir Kenneth better than his King Richard who belittles him only for being a Scot . Simply put, the Muslims never used violence against innocent civilians. In addition, they never used violence unnecessarily, not even against the defeated Crusader armies. Going back to history, after recuperating Jerusalem, Saladin caused no harm in the city. He merely ordered all Latin (Catholic)⁹ Christians to leave it. While, the Orthodox¹⁰ Christians, who were not Crusaders, were allowed to stay and worship as they chose (Yahya).

As two civilisations come together there must be an interchange in between. Likewise, the novel explains that the variations between the Saracens and the Franks¹¹ had been decreasing because of the cultural exchanges, during the Crusades. For instance, the Christians adopt the Oriental tradition of keeping black slaves in their captivity (Lincoln, 112).

⁹ See Glossary p .48.

¹⁰ See Gloossary p.48.

¹¹ Muslims used the word 'Franks' to describe all the crusaders.

Throughout the novel, the Diamond of the Desert¹² is considered to be the meeting place of the two cultures since it is the central point that separates them equally in terms of distance (Scott, 392-93). This setting is mentioned three times. Each time, there is a kind of an acquaintance and a new intercultural communication. In the first section, Sir Kenneth meets Saladin in his first disguise as "Sheerkohf"¹³, an Eastern prince. In the second scene, the knight encounters an unpredictable life, as if the world changes (Scott, 333-43), when accompanying Saladin who conceals himself this time as El Hakim¹⁴, this scene symbolizes the materialistic distinction that Kenneth comes across when he finds himself in the Muslims' camp. On the third occasion, the oasis becomes the center of Saladin's encampment which is designed in an Eastern style. Drawing several visits to the oasis, Scott symbolizes it as the center where the two cultures interact.

2.5.1. Saladin versus Richard

Despite the fact that they were never to convene each other, Saladin and King Richard I of England were the most principal figures all through the third crusade. They were appreciated by unique qualities that granted them respect until then. Both warriors are described as chivalrous. Still, each one's chivalry takes a different shape in the current novel. In his introduction to the *Talisman*, Walter Scott writes:

The period relating more immediately to the crusades, which I at last fixed upon, was that at which the warlike character of Richard I, wild and generous, a pattern of chivalry, with all its extravagant virtues, and it is no less absurd error, was opposed to that of Saladin, in which the Christian and English monarch showed all the cruelty and

¹²See Glossary p.48.

¹³Emir Sheerkohf is supposedly a prince descended from the Seljook family of Kurdistan, the same family that produced the Muslim ruler Saladin. enotes.com

¹⁴ See Glossary p.46.

violence of an Eastern Sultan, and Saladin on the other hand, displayed the deep policy and prudence of a European sovereign, whilst each contended which should excel the other in the knightly qualities of bravery and generosity (Edgington, Nicholson, 82).

For this reason, the juxtaposition of these two antagonists calls for a comparison and arbitrage. For instance, being a leader of his time, Saladin is embodied as superior, sober, just and generous whereas, Richard is categorized by power and forcing presence. Though the English monarch is bold, on numerous events, he is epitomized as weak to a certain extent. His weakness is notably personified in his disability when he “is put on his couch of sickness” (Scott, 88). He becomes incompetent to practice his chivalric duties. He could neither mount on his horseback nor fit to attend the Council of the war (Scott, 86). Pointedly, the author likens the helpless Richard to a lion tied in a cage.

Basically, Scott gives out a wholesome appreciation of the Muslim ruler throughout the novel. Hence, he is honored as an ideal of chivalry. His generosity encompasses not only his followers but also his adversaries. Nonetheless, the Lionhearted is seen as an inferior sovereign in comparison to Saladin. Most of the time, he seeks his own glory, and his standing is placed at the top of his priorities. When Richard hears that his flag is replaced by the Austrian ensign, he shouts angrily, where his voice seems to awaken the dead, then he rips the Austrian banner and crushes it on the floor and puts his own instead (Scott,132).

Certainly, when mediating the banner scene, the reader understands that the English monarch sacrifices everything only to keep his status and honor overhead. Notwithstanding, the Lionhearted remains chivalrous and is , generally; seen as what might be named the most equal of the Christian leaders. In all cases, his aim is to achieve the crusade goals and assure victory at last.

Historically based, the King Richard was a man of wisdom, experience, courage, and energy... (Lawson). In spite of the good qualities that the King of

England has, Saladin's features are considered as extraordinary and inimitable, and cannot be found elsewhere. He is "a civilized and cultured gentleman, learned and equitably disposed to Muslim and crusader alike" (Saifuz, 43). His intelligence and wisdom enable him to easily defeat his foe, when he disguises as the physician, but he chooses to save him alternatively, as mentioned before.

As for his hand to the Scotsman, he is who intervenes and asks the King's forgiveness on the Knight. Having a Muslim paying a ransom to a family of an enemy killed fighting other Muslims is certainly an act above justice and a gracious act at heart (Burhan). Further, his kindness exceeds his foes' hatred which is superseded by respect. Undeniably, both challengers develop reciprocal respect and admiration to each other. At the end of the story, Richard and Saladin agree to a peace treaty.

Walter Scott finishes his novel with a happy ending, showing that both Christians and Muslims concur at last, thanks to Saladin's exceptional knighthood. In short, a religion that urges such kind of gallantry and forgiveness, even under vital situations cannot be a religion of violence but of peace. It was this philosophy of Islam that inspired Saladin to deal courteously with the Christians.

2.6. Conclusion:

In this chapter, the researcher has sought to deal with a set of points. First, she has tackled an overview of the Crusades but limited herself to the third one which is the core of the study of the novel *The Talisman* by Walter Scott. Second, she has tried to give an overview of the novel as well as a brief summary. Third, the investigator has attempted to look into Saladin's knighthood in this novel. Fourth and finally, she has aimed to treat the novel as a meeting of civilization.

When analyzing Saladin's depiction in the current novel, the researcher notices Walter Scott's admiration of the Muslim character. He tends to give a positive characterization of Saladin focusing on his generosity, nobleness, honesty and fairness even with enemies. Although *The Talisman* is a fictional novel, yet; the writer is providing his readers with an accurate image of the historical figure that many historians agreed upon.

General Conclusion

After dealing with both chapters that contain various themes and diverse points mainly the second chapter in which the researcher has tried to explore the theme prevailed in the novel entitled *The Talisman* authored by Walter Scott. The investigator has discovered that the novelist was fascinated by the Crusades which took place between Western Christians and Eastern Muslim for many years. Therefore, he was too much eager to write four novels about those Holy Wars, including the *Talisman* which was perhaps thought to be the first English novel ever to well praise Muslims. Scott wrote it in 1832, two months before he breathed his last.

In this historical narrative, the author makes a comparison between Saladin and Richard the Lionhearted. The character of the war-weary Richard is depicted to be the brutal savage, the example of knighthood, with all his extravagant virtues, the equally vile and feeble vices that are no fewer spendthrifts. Nonetheless, the writer tends to favor the personality of Saladin to that of Richard.

Unlike King Richard, the Muslim Sultan is portrayed as a good-hearted and merciful faithful believer. As termed by King Richard, he is a good example of European knighthood values that made a legend of his name. Besides, his good manners made him an unbelievably esteemed educator by the Scottish knight. Saladin is epitomized as superior to his foe , the Lionhearted, as respected by not only his followers but also his adversaries.

The ideal image portrayed by Scott in favor to Saladin reaches its romantic pinnacle in his meeting with Richard, in which he describes the reputed cavalier Saladin to be sympathetic and compassionate as to how Christians are very kindly treated by him, pinpointing to the differences between the two opposing sides. First of all, it concerns the style of fighting, where Richard meets up with Saladin to show their fighting skills. Presenting his great power and strength, Richard slices a bar of iron with his sword; whereas, Saladin gracefully slices a cushion. This scene reveals how Western Christian Europe is brutal and merciless and how Eastern Muslim world is kind and merciful.

From what has been above-mentioned, the researcher has managed to find out that *The Talisman* has given its readers a positive image of the Sultan whose chivalry and generosity excited the inspiration of the Crusaders. In fact, he is highly praised and greatly esteemed by Walter Scott because he has always tried to embody the Islamic values and virtues when meeting with Westerners in general and Christians in particular. As a conclusion, it can be said that Walter Scott's view of Saladin is positive and his portrayal of the Muslim character correlates with the historical records of different Western and Eastern historians.

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Appendices

Appendix A: Biographies of Important Figures during the Crusades

- **King Richard** : Richard the Lionheart or Lionhearted, French Richard Coeur de Lion (born September 8, 1157, Oxford, England—died April 6, 1199, Châlus, duchy of Aquitaine), duke of Aquitaine (from 1168) and of Poitiers (from 1172) and king of England, duke of Normandy, and count of Anjou (1189–99). His knightly manner and his prowess in the Third Crusade (1189–92) made him a popular king in his own time as well as the hero of countless romantic legends. He has been viewed less kindly by more recent historians and scholars. (Barrow, Geoffrey Wallis Steuart. “Richard I.” *Encyclopedia Britannica*. 7 Mar.2017)

Appendix B: Famous Places and Battles

- **Edessa** : The ancient city of Edessa was a city-state situated between the Tigris and the Euphrates rivers in the upper Mesopotamian Fertile Crescent. It was long an important trading center on the Silk Road between China and India in the East and the Mediterranean basin area of the Roman Empire. It was also a very early Christian community starting around A.D. 200. (greatshroudofturinfo.com)
- **Jerusalem** : The city of Jerusalem is known in Arabic as *Al-Quds* or *Baitul-Maqdis* ("The Noble, Sacred Place"). It is the capital of Palestine and perhaps the only city in the world that is considered historically and

spiritually significant to Jews, Christians, and Muslims alike . (Huda, “The City of Jerusalem in Islam.” *thoughtco.com*. 16Nov. 2016)

- **Battle of Hattin** (July 4, 1187) : battle in northern Palestine that marked the defeat and annihilation of the Christian Crusader armies of Guy de Lusignan, king of Jerusalem (reigned 1186–92), by the Muslim forces of Saladin. It paved the way for the Muslim reconquest of the city of Jerusalem (October 1187) and of the greater part of the three Crusader states—the county of Tripoli, the principality of Antioch, and the kingdom of Jerusalem—thus nullifying the achievements made in the Holy Land by the leaders of the first Crusades and alerting Europe to the need for a third Crusade. (Encyclopedia Britannica)

Appendix C: Two Important Characters in *The Talisman* **by Sir Walter Scott**

- **El Hakim:** is the physician sent by Saladin to heal Richard. He makes a potion with a talisman he carries, and the potion cures Richard. El Hakim is really Saladin in disguise. He gives the talisman to Kenneth and Lady Edith as a wedding present. (enotes.com)
- **Sir Kenneth:** knight of the Couchant Leopard, who is really David, earl of Huntingdon and the prince royal of Scotland. He has taken a vow not to reveal his true identity until the Holy City is taken in the crusade. He will not break this oath, even to save his own life. Disguised as a Nubian slave, he is severely wounded by a poisoned knife while saving Richard’s life. Richard sucks the poisoned wound and saves him. He is in love with Lady Edith Plantagenet, the king’s kinswoman, but they cannot marry because he

is a poor Scotsman and she is of royal blood. When Kenneth's true identity becomes known, they do marry. (enotes.com)

Glossary

- **Catholics:** the Roman Catholic Church is a visible society of baptized Christians professing the same faith under the authority of the invisible head (Christ) and the authority of the visible head (the pope and the bishops in communion with him). (dictionary.com).
- **Diamond of the Desert:** natural fountain amid solitary groups of palm trees and a bit of verdure, located in the region of the Dead Sea. At this oasis, Kenneth of the Couching Leopard and the Saracen Sheerkohf, the Lion of the Mountain, refresh themselves after confronting each other in an inconclusive duel in the desert that gives them a mutual respect for each other. In the final two chapters, the Diamond of the Desert becomes the center of Saladin's encampment. (*The Talisman Analysis*, eNote.com2007).
- **Jurisprudence :** in Islam means Fiqh which is a name given to the Islamic rules defining what is licit or illicit. This covers the way Muslims have to pray, fast, run their public and private life, do business, clean themselves, use the toilet, copulate ...
- **Orthodox:** the Orthodox Church is one of the three great divisions of Christianity; the others are the Protestant churches and the Roman Catholic Church. The Catholic and Orthodox churches were originally united , but they parted in the eleventh century, when they differed over several points of doctrine, including the supreme authority of the pope, which Orthodox Christians reject. (dictionary.com).
- **Prophetic Traditions :** are named Hadiths in Arabic. They provide Muslims with important information about the Prophet's life. They are

usually narrations about a certain incident in which he said or did something. This is how Muslims determine the Sunnah (Muhammad's way of life.) It is key to Islam since Muslims are commanded to obey Muhammad and imitate him. In fact, four out of five of Islam's Pillars would not exist without the Hadith, therefore making Islam impossible to practice.

- **Sharia** : is an archaic religious judicial system, which regulates the entire social life of Muslims and non-Muslims under Islamic dominance. It is believed by Muslims to be God-given, it is immutable. It is also called Islamic Doctrine or Islamic Law. (wikiislam.net/wiki/Glossary_of_Islamic_Terms .25 Jan2017).
- **Sufism** : is a mystical Islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God. It consists of a variety of mystical paths that are designed to ascertain the nature of humanity and of God and to facilitate the experience of the presence of divine love and wisdom in the world. (Annemarie Schimmel, Encyclopedia Britannica 2017).
- **The Kurdish /Kurds:** like the Highlanders, the Kurds of those times knew the law of the sword and of loyalty , they were like the Arabs but apart from them. Lean and Dark and passionate, they had all the pride of the elder Greeks. They were soldiers by inclination, and devout Muhammadans by tradition. (Lamb, Harold. *The Crusades: The Flame of Islam*. New York: International Collectors Library, American Headquarters, 1830-1831.P 32. Print).