

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
Ministry of Higher Education and Scientific Research
University of Tlemcen



Faculty of Letters and Languages
Department of English

The Portrayal of Saladin in Sir Walter Scott's
The Talisman 1825

Dissertation submitted to the Department of English as partial fulfilment of the requirements for the degree of Master's in Literature and Civilization.

Presented by

Miss. Amina DEROUICHE

Supervised by

Dr. Mohammed KHELADI

BOARD OF EXAMINERS

Chairperson:

Supervisor:

Examiner:

Prof.Faiza SNOUCI

DR.Mohammed KHELADI

Mrs. Bedra MENOUEUR

Academic Year: 2017-2018

Dedication

I dedicate this work to my parents for their support, understanding and believing in me.

To my lovely sisters Nour el Houda, Ahlem and Khadija.

To my brothers Younes and Issam.

To my beloved grandfather and grandmother.

To all DEROUICHE and BENAIS family

My sincere thanks go to Abed Ali DEROUICHE who I could never thank him enough.

To all my friends who encourage me and support me.

To all people in my life who stand by me when things look bleak.

Acknowledgements

In the name of Allah, the Most Merciful, the Most Compassionate all praise be to Allah, the Lord of all the world, and prayers and peace be upon Mohamed His messenger.

First and foremost, I am deeply grateful to Allah for good health and patience to finish this work.

I would like to express my deep gratitude to my supervisor Dr. Mohamed KHELADI for his efforts and advice. The work could not have been completed without his guidance and advice.

My sincere thanks go to the members of the jury Prof. Faiza SNOUCI and Mrs. Bedra MENOUEUR for their kind acceptance to gauge and evaluate my piece of research.

My profound gratitude goes to Dr. BERBER for her patience, kindness and valuable advice and support. She was always there to answer my questions and reply my request.

To all teachers of English Department.

Abstract

Wealth, prosperity and power of Islamic states during the eleventh century led to the rise of expansionism. This created a clash with the Christians resulting what is known as the Holy Wars or the Crusades. The influence of Islamic civilization is clearly reflected in English writings. Many writers used the orient and oriental themes to attract the audience. Sir Walter Scott is one of English writers who had shown great interest in the crusades, medieval themes and the orient. His historical novel *The Talisman* 1825 written during the nineteenth century is one of his greatest works. Scott brought a different image of the Orient presented by his character Salah ed Din known as Saladin to Westerners. The aim of the study is to examine and analyze Sir Walter Scott's portrayal of the character of Saladin in *The Talisman*. The researcher linked between historical, literary, descriptive and analytical approach in the study of the topic. At the end of the research, the investigator came to the conclusion that Scott's portrayal of Saladin was positive where Scott praised Saladin's generosity and courage and his well presentation of the Islamic values.

Key words: Saladin, crusades, *The Talisman*, Orientalism, medieval world, knighthood.

Table of Content

Dedication.....	II
Acknowledgement.....	III
Abstract.....	IV
Table of Content.....	V
General Introduction.....	1
Chapter One: the Holy War and the Rise of Saladin	
1-	
1Introduction.....	6
1-2 Christianity and Islam.....	6
1-2-1 Christianity.....	6
1-2-2 Islam.....	7
1-3 Medieval World.....	9
1-3-1 Medieval Islam.....	9
1-3-2 Medieval Europe.....	10
1-4 The Holy War.....	11
1-4-1 The First Crusade and the Struggle for Holy Land.....	11
1-4-2 The Second Crusade and the Rise of Saladin.....	13
1-4-3 The Third Crusade and the Battle of Hittin 1187.....	13
1-5 The influence of the East on English Literature.....	16
1-5-1 The Notion of the East in European Writings.....	16
1-5-2 Orientalism.....	16
1-5-3 Orientalism in the Nineteenth Century English Writings	17
1-6 Conclusion.....	17
Chapter Two: Sir Walter Scott’s Portrayal of Saladin	
2-1 Introduction	19
2-2 Biography of Sir Walter Scott.....	21

2-3 Sir Walter Scott' <i>The Talisman</i> 1825.....	22
2-3-1 About the Work.....	22
2-3-2 Summary of <i>The Talisman</i>	23
2-3-3 Saladin and King Richard as Main Characters.....	24
2-3-3-1 Saladin the Victorious	24
2-3-3-2 King Richard the Lionheart.....	26
2-4 The Portrayal of Saladin by Scott.....	27
2-5 The Perception of <i>The Talisman</i> by the West and East Audience.....	30
2-5-1 The Perception of <i>The Talisman</i> by the West.....	30
2-5-2 The Perception of <i>The Talisman</i> by the Eastern Audience.....	31
2-6 Orientalism and Historicism in <i>The Talisman</i>	32
2-7 Conclusion.....	33
General Conclusion.....	36
Work Cited.....	39

General Introduction

General Introduction

Traders, pilgrims, crusaders and travelers played an important role in the transformation of Islamic civilization to Europe. The Medieval Europeans were living in darkness. They had seen Islamic civilization as sophisticated and more valuable than theirs. Stability, wealth, tolerance and science led to the growth of Islam. People from different religion were welcomed to study and enhance the Islamic culture and science. This growing and prosperity raised the Islamic expansionism over different parts of the world. Europe was weak and unable to protect its lands. This led to the raise of tension between the two sides.

The bad relation between the East and the West was clearly reflected in European writings that considered Islam and Muslims as infidels, pagans and inferior. With the translation of the *Arabian Nights* by the French Antonio Galland, the European audience and writers became more interested in the Orient. The readers were fascinated by the work and the writers tried to imitate it and create equivalent stories using themes of adventure, mystery and romance in order to attract the reader.

The relationship between the East and the West and the interest in the Orient led to the emergence of a new phenomenon called Orientalism. The concept of Orientalism deals with the study of the Orient including its language, civilization and society. The definition of the concept differs from East and West's point of view. Many English writers had shown interest in the Orient and oriental figures. Among these writers: Benjamin Disraeli, Samuel Johnson and Richard Burton. The impact of *Arabian Nights* and Orient is clearly reflected in their works.

Sir Walter Scott is one of those writers, his influence of the Islamic civilization and the Orient is obvious through his writings. His book *The Talisman* (1825) is one of his best celebrated works that gained great acceptance from the readers. He also showed his impression of knighthood and chivalry in his work *Essays on Chivalry, Romance and Drama* (1834).

Scott is one of the greatest romantics who used the themes of the Orient but in his own way. He combined history with fiction to create his own style. This research will deal with his historical novel *The Talisman* and the representation of its main character Saladin. Through the novel Scott introduced the Orient in different image comparing his predecessor and presented Saladin as noble enemy. The research under the title The Presentation of Saladin in Sir Walter Scott's *The Talisman* answered two main questions:

- How did Sir Walter Scott represent Saladin?
- Is his portrayal based on truth or on imagination?

The researcher supports a number of hypotheses that claim that:

- Scott's presentation of the character of Saladin is negative.
- The description of Saladin is based on Scott's own imagination with no previous research or knowledge.

In order to answer these two questions, the researcher finds it necessary to introduce two chapters in this extended essay. The first one deals with The Holy War and the Rise of Saladin, shedding the light on the history of Islam and Christianity and the influence of the Orient on English writings. The second chapter is a literary analysis of Sir Walter Scott's *The Talisman*, starting with a biography of the author and the main two characters and give more emphasize on the portrayal of Saladin by Scott.

Since the work deals with history and presents historical figures and analyzes them, the researcher used historical, literary, descriptive and analytical methodology. In order to be objective, the references used in the research are both written by Easterners and Westerners scholars.

Chapter One:
The Holy War and
the Rise of Saladin

Chapter One: The Holy War and The Rise of Saladin.

1.1 Introduction.....	6
1.2 Christianity and Islam.....	6
1.2.1 Christianity	6
1.2.2 Islam.....	7
1.3 Medieval World.....	9
1.3.1 Medieval Islam.....	9
1.3.2 Medieval Europe.....	10
1.4The Holy War.....	11
1.4.1 The First Crusade and the Struggle for Holy Land.....	11
1.4.2 The Second Crusade and the Rise of Saladin.....	13
1.4.3 The Third Crusade and the Battle of Hittin 1187.....	14
1.5 The Influence of the East on English Literature.....	16
1.5.1 The Notion of the East in European Writings.....	16
1.5.2 Orientalism	16
1.5.3 Orientalism in 19th Century English Writings.....	17
1.6 Conclusion	17

Chapter One: The Holy War and The Rise of Saladin

1.1 Introduction

Islam and Christianity are considered as the two main religions in the world. They created great civilization, effect and affected by each other. The crush between the two started from centuries for different reasons. One of the most important one was the conflict for the Holy Lands.

In the following Chapter the researcher aims to give the reader a general idea about the history and civilization of Islam and Christianity as the two main religions in the world, focusing more on the period of medieval ages. It also tackles with the conflict between them for the Holy Lands what creates what is known as the “armed pilgrimage”, later called the Crusade. Giving more important to the first, second and the third crusades. The Chapter also gives more interest to the influence of Islamic civilization on Europe particularly on the 19th century English literature.

1.2 Christianity and Islam

Christianity emerged by the birth of Jesus for about two thousand years. It was the dominant religion until the seventh century, when an Arabian man called Mohammed came to preach a new religion called Islam and his opponents became to be known as Muslims.

1.2.1 Christianity

Christianity is the largest religion in the world, its history begun with the birth of Jesus the Christ in Bethlehem of Judea about two thousand years ago .The story of his life is recorded in the *New Testament*. Jesus was born in Bethlehem of Judea in the time of King Harold. His mother Mary was virgin and God had chosen her to be the mother of his son .One day she received the announcement from the Angel Gabriel in Nazareth that her child will be the Messiah and son of God (Harrington, 2010).

Chapter One: The Holy War and The Rise of Saladin

Jesus spent his life preaching people but many of them rejected his message. Around 30CE, Jesus died. He was executed by crucifixion; he was regarded as a rebel and religious trouble maker. Christians believed that Jesus' death save them from their sins. They also believed that he came back to life after his death. Jesus followers continued practicing their faith secretly, because their religion was unaccepted by the Romans. By the reign of Constantine, things had changed for Christians (Mitchell & Young, 2008) .Constantine believed that the Christians' God helped him to get "victory at the battle of the Mulvian Bridge on 28 October 312" (Odahl, 2004, p.1). Constantine allowed the Christians to practice their religion and helped the spread of Christianity over the Roman Empire.

Constantine gave Christianity more power, meanwhile, problems raised between Christians. The religion was practiced differently among the Christians themselves, and a division was created between the East Greek and the West Latin .The main reason for this division was the view of the nature of the Christ. People were confused between the Greek and Latin although they shared the same religion but they had many differences as days of fasting and clerical marriage. The division that separated the two Churches in 1054 became to be known as the great schism (Dennis, n.d).

Christians believe in the doctrine of Trinity, which means that there is one God who is the father, the Son and the Holy Spirit. For them, God created the world and sent his son Jesus to save humans from their sins. They believe also that the Bible is the Holy Book and the words of God. The religion was spreading Europe and other part of the world; it was the dominant religion until the seventh century when a new doctrine emerged threatens the existence of Christianity. An Arabian man called Mohammed was preaching a new religion called Islam and his followers were known as Muslims.

Chapter One: The Holy War and The Rise of Saladin

1.2.2 Islam

Islam is the second largest religion after Christianity. It originally started in Arabia at a period called *El Jahiliya* or the Age of Ignorance. The followers of this religion are known as Muslims, they believe that there is one God to worship; Mohammed is the prophet and *Qur'an* is the words of God.

According to Karen Armstrong in his book *Islam a Short History 2002*, Arabs before Islam were living in darkness; they had seen Christianity and Judaism more 'sophisticated' comparing their belief in idols. What is remarkable that Arabia before Islam had no government or political organization, the chief of a tribe played the role to protect his members. The tribes were disunited and wars were common."They were socially disordered and corrupted; a man was to bury his daughter alive because it was a sign of shame. They spent the day drinking and gambling" (Arabia before Islam, n.d). With the coming of Islam things had changed, it was more than a religion, it was a way of life.

Islam arose in central Western Arabia El Hejaz at the beginning of the seventh century. God sent his prophet Mohammed to guide his people to the right path. Mohammed was born around 570 AD in Mecca; a city in what is now Saudi Arabia. His father Abdu Allah died before his birth and when he was six years old his mother Amina died too. His grandfather Abdu al-Motalib cared for him till the age of eight, and then he was raised by his uncle Abu Talib.

Mohammed was different from the young men of his time; he was honest, compassionate and respectful. These criteria led a rich widow woman from Mecca called Khadidja to employ him and later became his wife. At the age of forty, Mohammed received the first message from God (what is called *al Wahey*) when he was in the cave of *Hiraa* from the Angel Gabriel (*Jibreel*). At first he told just his wife and his relatives about his experience and for two

Chapter One: The Holy War and The Rise of Saladin

years Mohammed preached people secretly; most of them were poor and weak men and women suffering from the rule of *Quraich*.

Mohammed's religion and his followers were not accepted in Mecca, they were seen as a threat to *Quraich* Gods and commerce. In 622, the Muslim families slipped away, one by one, and made the migration what was called *Hijrah* to *Yathrib* (Armstrong, 2002). *Hijrah* was also the beginning of the Islamic calendar and Medina became the second holiest city after Mecca where Mohammed built the Mosque of *Anabi*.

After *Hijra*, Islam became more powerful and the number of its followers increased. In 624, Mohammed's followers in Medina defeated opponents from Mecca at the battle of *Badre* and Mohammed returned to Mecca to rule (Seigle & Robinson, 2001). By 632 Mohammed, the prophet of God died in Medina and buried there. For Muslims, the prophet Mohammed is both a political and religious leader and his influence still exists nowadays.

After the death of the prophet, his successors took charge of the matters of the *Ummah*. These successors were called *Khalifa* or Caliph, the first one was Abu Baker. His great achievement was forming an Islamic army able to compete with the Arabs neighbors, the Byzantine and the Sassanian Empires. Under the rule of Omar, Muslims took the lands of Syria, Palestine and Egypt. By 641 they invaded the Sassanian Empire. Muslims victory continued with the conquest of Cyprus, Tripoli, Afghanistan and Sind (644.650). Their great achievement was when they reached Europe under the Caliph El Walid in Spain that became to be called Andalusia. (Armstrong, 2002)

From a small group of believers in Mecca, Islam spread the world from Spain to India. This expansionism led to the crash with the Christians who had lost large part of their lands. They had seen Islam ambition as a threat to their existence.

Chapter One: The Holy War and The Rise of Saladin

1.3 Medieval World

During medieval ages, Islam was widely spread and created great civilization based on knowledge and science. However, the Europeans during these ages were living in darkness and ignorance.

1.3.1 Medieval Islam

The Islamic civilization witnessed rapid spread after the death of the prophet Mohammed. It was higher and more sophisticated than any other civilization of that period. The Abbasid Caliphate known as the Golden Age of Islam was founded by “the Abbasid dynasty descended from Mohammed’s youngest uncle Abbess ibn al Mutalib “(Armstrong, 2002, p.53). The capital city was Baghdad, one of the richest cities in the world. The Abbasside supported learning and art. During the reign of Al Maamoun , scholars and scientists from different parts of the world gathered to learn and translate books into Arabic. This era witnessed a revolution in science, art, mathematic, literature, medicine and astronomy. What helped this revolution was the invention of paper .*Al Andalous* was another centre of science where the Umayyad competed with the Abbasside .Cordova was the richest and most civilized state in Europe.

In North Africa the Fatimid had great role in developing the Islamic civilization. They established their capital in Cairo. Under Caliph al Muizz , the great mosque and university of *al Azhar* was built where people learn Qur’an, and became the center of high education during that period .(Saunders, 2002).

1.3.2 Medieval Europe

When the Islamic world was moving from strength to strength and Muslims lived in prosperity, Medieval Europeans were living in poverty and corruption.

During the medieval age, Europe was divided into two parts: the Latin Europe and the Byzantine. Both were weak and suffered from Islamic expansionism over their lands. “For Latin Europe especially these years are

Chapter One: The Holy War and The Rise of Saladin

known as Dark Ages.” (Backman, 2003, p.86). Europeans of that era were living in chaos and “wars, murders, plots and palace over the rows became common place” (Backman, 2003, p.87). Ishaq Abaid claimed that only one percent of people had the titles of count, duke or baron, while, the rest of the population were called serfs and worked on lands of the elite. What also characterized the Medieval Europe was the struggle between the Church and kings on authority. (Shock: the First Crusades and the Conquest of Jerusalem, 2016).

Europe witnessed a catastrophe during these ages, it was the Black Death or the plague which killed about 20 million people in Europe, almost one-third of the continent’s population. Europeans believed that it was the God punishment for their sins (Benedictow, 2005).

In the east, the Byzantine Empire was the dominant civilization in Mediterranean and in Christian world. With the death of Bassil II, its power came to end. It could not even protect its frontiers from the attack of its enemies (Baldwin, 1969 *The First Hundered Years*. In Setton, (edit). *A History of the Crusades*). Its dangerous enemy was the Seljuk Turks. According to Thomas F. Madden in his work *The Concise History of the Crusade 1999*; the Seljuks were Turks who converted to Islam. Their greatest victory was the capture of Asia Minor. After the battle of Manzikert in 1071; Seljuk became closer to the Byzantine capital Constantinople.

Seljuks were well trained soldiers and Byzantine was weak and had no chance to protect its lands. This threaten led the Byzantine Emperor Alexius I Comnenus to sent a letter to Western Europe asking for help against the Seljuk. The reply was unexpected and a changing point in history.

1.4 The Holy War

The development and the rapid spread of Islamic civilization led to a crash with the Europeans’ one. This crash led to the emerge of what is known

Chapter One: The Holy War and The Rise of Saladin

as the Holy Wars or the Crusades. These wars lasted for years where the two struggle for the capture of Jerusalem.

1.4.1 The First Crusade and Struggle for Holy Land

The invasion of Asia Minor by the Seljuk armies under the rule of sultan Alp Arslan at Manzikert is a crucial event and a watershed in the history. It was the first flame of what came to be known as the Crusade. Jonathan Riley Smith in his book *The Oxford Illustrated History of the Crusades* 1995, explained the act of crusade as :

to engage in war that was both holy, because it was believed to be waged on God's behalf, and penitential, because those taking part considered themselves to be performing an act of penance. The war was authorized by the pope as vicar of Christ (p.09)

The Byzantine Emperor Alexius I Comnenus sent a letter to Pope Urban II asking for help against those Muslims. On November 27, 1095 in Clermont, France Pope Urban called for crusades (Smith, 1995). At first the crusades were considered as armed pilgrimage rather than a war. Pope Urban succeeded to convince Christians to join the crusade. He had one choice was to play on the emotion and use the idea of holy war and saving the holy lands from the infidel (Baldwin, 1969, *The First Hundred Years*. In Setton (edit) *A History of the Crusades*). The Church promised the participants forgiveness from their sins. Most people involved were "aristocratic second or third sons with no claim to their father's lands or title, robber barons, highwaymen, ne'er-do-wells, and greedy monks"(Madden, 1999, p.11). The crusades were unusual conflict since they involved more different groups, Muslims of Middle East and North Africa, the Western Europeans, the Byzantines and other Orthodox Christians.

Actually the capture of Asia Minor was not the only reason for the crusade; other different factors played a role in the armed pilgrimage. The Fatimid armies under the role of al Hakim ibn Amar Allah destroyed the Holy Sepulcher in Jerusalem, a sacred Church for the Christian that created a storm of

Chapter One: The Holy War and The Rise of Saladin

anger in the West. In addition, Emperor Alexius wanted to benefit of the weakness of the Islamic states. The conflict between *Shii* Fatimid and *Sunii* Abbasid in addition to the conflict between two brothers for rule in the Seljuk Empire made the way easy for the crusaders (Madden, 2004).

Pope Urban II claimed Augustus 15, 1096 as the date for departure. About 60000 Crusaders gathered in Constantinople. Their first objective was the city of Nicaea which was captured on May 21. After they marched to Anatolia where they defeated the Turkish armies and captured the city on October 21, 1097(Madden, 1999).What helped the crusades was the Muslims underestimate of their power and the alliance with the Fatimid against the Seljuk. The fall of Antioch made the way clear for the Christian for Jerusalem. After long struggle and lots of obstacles, the crusaders finally captured Jerusalem on July 15, 1099 (Nicolle, 2001). For Christian, it was a miracle and a dream came true, whereas, for Muslims it was the catastrophe.

The merriness of Christians did not last for long time. After such a miraculous victory they were soon losing their strength. They had to defend their lands from the reunited of the Muslims forces.

1.4.2 The Second Crusade and the Rise of Saladin

After the disaster of the first crusades, Muslims did not accept either the idea of the presence of the crusades in the holy lands nor their control over one of the holiest cities in Islamic world.

What helped the first crusaders to capture the Holy Lands was the disunity of Islamic states and especially the conflict between the Fatimid and the Seljuk. After the defeat of the first crusade, Muslim's concept of Jihad had raised again and effort to recover territories had been made. In Mosul, an Islamic power was raising with the union of Mosul and Aleppo under the rule of Imad Din Zengi in 1128(Nicolle, 2001). Zangi was a brave warrior; he played an important role in the capture of Edessa in 1144.

Chapter One: The Holy War and The Rise of Saladin

The fall of Edessa gave the Muslims hope, while the Christians realized that their existence in the East was in a serious danger. For the second time a war was organized to protect the land of Christians in the East. In 1145 ST Bernard of Clairvaux launched the Second Crusades, calling for knights from Europe to look to the great victory of the first crusade and gathered once again to protect Jerusalem (Nicolle, 2001).

Many obstacles faced the crusade during their way to Jerusalem. One was the relation of the Byzantine and the Normans who attacked the Byzantine lands. Emperor Manuel I Comnenus refused to join the war with the Normans. In addition, the armies were poorly disciplined and lacked experience (Madden, 2004). The crusades gathered from different parts of Christendom, they first attacked Damascus in order to take control over Syria, but Damascus resisted under the rule of Nur ad Din. The second crusade resulted in the loose of confident in the Church; meanwhile, a new leader emerged in Islamic world who was Nur ad Din (Madden, 2004). Nur ad Din was Zangi's son, he was known for his strong personality, he was generous and equitable.

The rise of Islamic states in Syria and Iraq raised the threat for the Franks. Objective of the two sides was Egypt where the situation was complicated (Saunders, 2002). Two viziers fought for rule. Nur ad Din sent his Kurdish general Shirkuh to end the struggle, but things got worst. The Egyptian vizier Shawar asked for help from the king of Jerusalem Amalric to defeat Shirkuh. In 1169, Shirkuh captured Cairo and died in the same year. Meanwhile, his nephew Selah el Din became the commander of Syrian forces in Egypt and the Fatimid army (Nicolle, 2001). Saladin first actions were to unite the Syrian and Egyptian armies to avoid further attack and divert the Fatimid Caliph from *Shii* to *Sunni*. King Amalric of Jerusalem aimed to capture Egypt. He and Emperors Manuel Comnenus allied to conquer Damietta, but they failed. He again allied with the Normans king, but he died before he could achieve anything (Madden, 1999). The death of King Amalric and Nur ad Din gave Selah ad Din the chance to improve his power.

Chapter One: The Holy War and The Rise of Saladin

The accompanying with his uncle Shirkuh gave Saladin experience in war. He was a religious man and great knight, under his leadership Syria, Egypt and Yemen were united. By 1183, he defeated the Zangid and became the only ruler of Egypt and Syria. He established a new dynasty and was called the Ayyubid (Madden, 2004). The rise of Saladin made the Christian worry about their lands, what made it worst was the alliance of Saladin with the Seljuk.

1.4.3 The Third Crusade and the Battle of *Hittin* 1187

Saladin wanted more; he wanted to end the military and political control of Christian in Middle East and particularly Jerusalem. His aim after Egypt and Syria was the Holy Lands.

By 1187 Saladin seized Jerusalem and defeated the Christian armies at the battle of *Hittin*. For Muslims it was a miracle and great victory and Saladin became to be known as *al Nasir* or the “Victorious”. However, the Christians were both sad and angry for their lose, and for another time the Christians papacy called for a military alliance to recoup what was taken . Pope Gregory VIII preached what would become the Third Crusades. He relied the fall of Jerusalem to the Christians sins and asked European rulers to forget their conflicts and focus on the Holy Land. Europeans troops gathered under their rulers. From Germany Emperor Frederick Barbarossa, from France king Phillip II Augustus and King Richard II from England. When the crusaders reached the Holy Lands they capture Acre city creating great damage in Muslims armies. After series of attack on Jerusalem, King Richard the Lionhearted and Saladin negotiate on diplomatic solution. The Third Crusade ended with the Treaty of Jaffa on 2nd September 1192 and the two sides agreed on the Christian pilgrimage to Jerusalem and their control over lands from Jaffa to Tyre, while Jerusalem stayed under the control of Muslims (Madden, 2004). The crusaders sailed home and Saladin continued his reign over Jerusalem till his death.

Chapter One: The Holy War and The Rise of Saladin

The third crusade was not the last Holy war between the Christian and the Muslims. The conflict between the two side lasted till the seventeenth century, it included a fourth, a fifth and the last crusade. The crusades lasted in the minds of the Christians and played crucial role in the perception of the Muslims.

The connection between Muslims and Christians during the crusades was reflected in novels, music, drama and many other artistic pieces. Crusaders brought many tales and tradition of Muslims to Europe. The oriental themes and culture took the interest of many Europeans. Thomas. F. Madden claimed that Napoleon's Egyptian campaign of 1798 played important role in the growth of Orientalism in Europe. Themes of the orient, crusades, and medieval stories inspired novelists, play writers and artists of the nineteenth century.

1.5 The Influence of the East on English Literature

The crusades are considered as a meeting place of the East and the West. The influence of Islamic civilization on Europeans is clear reflected in their writings. Many Europeans showed great interest in the orient and oriental themes.

1.5.1 The Notion of the East in European Writings

The Europeans were amazed and influenced by the Islamic civilization which was transformed to Europe through traders, the crusaders, the pilgrims and the Spanish Muslims. This influence is obviously reflected in the European literary works.

According to Bernard Lewis in his book *Islam and the West 1993*, Arabic was the most translated language in both number of books and languages translated to. The first book printed in England *the Dictes and Sayings of the Philosophers* in 1477 is actually of Arabic origin of the *Kitab Mukhtar al Hikma wa Mahasin al Kilma* written by Mubashir ibn Fatik by the middle of eleventh century (Lewis, 1993). One of the translated books that

Chapter One: The Holy War and The Rise of Saladin

gained a wide interest in western society was the *Thousand and One Nights* translated by the French Antoine Galland in 1704. This book influenced the European reader with its exotic setting and “deep impression in cultivated circles” that led many writers to imitate the work (Ali, 1799) and inspired many writers who tried to write stories equivalent. The interest in Eastern studies rose among writers and led to the growth of a new concept which is “Orientalism”.

1.5.2 Orientalism

It is not clear where or when Orientalism really started and who was the first Western who had interest in the Eastern studies. But it is clear that Edward Said is considered as the main leader of Orientalism. He described an Orientalist in his work *Orientalism* 1978 as:

anyone who teaches, writes about, or researches the orient –and this applies whether the person is an anthropologist ,sociologist ,historian, or philologist- either in its specific or its general aspects, is an Orientalist and what he or she does it Orientalism (p.2).

He also describes Orientalism as a style of thought that makes a distinguish between the Orient and the Occident. The Orient for Europeans is inferior, a place of romance and exotic beings. Whereas, the Occident represents the superiority of Europeans in general. (Said, 1978).

1.5.3 Orientalism and the Nineteenth Century English

Writings

According to Gehan M.Anwar Esmail Deeb in his article *Inventing a Myth: the Medieval Islamic Civilization through Western Perspectives* 2014, the image of Muslim World is represented by western writers in stereotyped ways. The conflict between Islam and Christianity according to Obiedet and Mumayiz “goes back to pre-Medieval times. The nomads of the Arabian Desert were seen by the Christians west as descending from Abraham’s wife Sarah, whence “Sara-cen” (cited in Deeb, 2014, p.12). Western writers had given a negative view of the Muslims and even exaggerate in their description and their

Chapter One: The Holy War and The Rise of Saladin

judgment was not based on fact. The use of the Orient and exotic scenes is used as a tool to attract the audience.

Orientalism during the nineteenth English writings was widely spread and got great interest especially from Romantics. Deeb also claimed that nineteenth century western writers depended on their imagination or on previous writing to portray the East and the contrast between the inferior Orient and superior Occident was still represented in their writings. Writers were still using oriental settings, events, characters and historical figures. One of the well received characters was Selah ad Din known in the west as Saladin. The work of Sir Walter Scott the *Talisman* 1825 brought a new image of the Orient to the western audience. The novel gained an unbelievable acceptance and impression by the English readers.

1.4 Conclusion

Throughout this chapter, the researcher sought to give an idea about the crusades as holy war, emphasizing on the first, second and the third crusade. In addition, the chapter provided a historical background about Islam and Christianity as two main religions in the world focusing more on their status during medieval ages.

The chapter also analyzed the influence of Islamic civilization on the West, particularly on English literature during the nineteenth century. Finally the chapter paved the way for more emphasize on the portray of the character Saladin in the book of Sir Walter Scott namely *The Talisman* (1825).

**Chapter Two:
Sir Walter Scott's
Portrayal of
Saladin**

Chapter Two: Sir Walter Scott's Portrayal of Saladin

2.1 Introduction.....	21
2.2 Biography of Sir Walter Scott.....	21
2.3 Sir Walter Scott's <i>The Talisman</i> 1825.....	22
2.3.1 About the Work.....	22
2.3.2 Summary of <i>The Talisman</i>	23
2.3.3Saladin and King Richard as Main Characters.....	24
2.3.3.1Saladin the Victorious	24
2.3.3.2 King Richard the Lionheart	26
2.4 The Portrayal of Saladin by Scott.....	27
2.5 The Perception of <i>The Talisman</i> by the West and East Audience....	30
2.5.1The Perception of <i>The Talisman</i> by the West	30
2.5.2 The Perception of <i>The Talisman</i> by the East Audience.....	31
2-6 Orientalism and Historicism in <i>The Talisman</i>	32
2-7 Conclusion.....	33

Chapter Two: Sir Walter Scott's Portrayal of Saladin

2.1 Introduction

The historical novel of Sir Walter Scott *The Talisman* 1825 is regarded as one of his most well received novel and one of the most substantial works in the nineteenth century English literature. Throughout the novel, Scott provided an image on the Orient and played an essential role in the perception of the crusades by Europeans during the nineteenth century.

The chapter provides the reader with the biography of Sir Walter Scott, Saladin and King Richard. It also gives a general idea about the novel and a brief summary. The chapter analyses Scott's portray of Saladin as a noble enemy with a focus on the Arabs and West perception of the novel. The last part of the chapter attends to highlight Scott's Orientalism and historicism in *The Talisman*.

2.2 Biography of Sir Walter Scott

Sir Walter Scott, a novelist, poet, historian critic and the founder of historical novel was born on 14 Augustus 1771 in Edinburgh, Scotland. During his childhood, Scott suffered from polio, he was sent to his grandfather farm in Sandyknowe where his interest in legends, fairytales and Scottish history grown and he developed his own style which characterized his writings. He returned to Edinburgh and attended high school of Edinburgh and then the grammar school at Kelso. Scott studied law at the University of Edinburgh and followed his father and became a lawyer. By December 1797 he married a French lady Charlotte Carpenter.

Scott started writing at the age of 25. His interest in German romanticism was obvious in his later writings. He first translated works from Germany and then turned to poetry. His first work was *The Chase, and William and Helen* (1796). He had also an interest in border ballads that was illustrated in his work *Minstrelsy of the Scottish Border*, 3 vol. But Scott's work that gained great interest and made him known to the public was his poem *The Lay*

Chapter Two: Sir Walter Scott's Portrayal of Saladin

of the *Last Minstrel* (1805). Scott continued amazing his audience with his romantic poems including *Marmion* (1808), *The Lady of the Lake* (1810). (Walter Scott, n.d)

Scott left the world of poetry and moved to the more sophisticated one where he created his own style, which was the novel. Scott's novels were enjoyed by the public for their originality and power of narration. Scott was born as storyteller and was a master of dialogue. He joined his romantic feeling for Scottish past to his writing and brought the audience to the scene by living with the emotions of his characters. His work *Waverley* which he wrote it with extraordinary speed was widely enjoyed by the public. He continued publishing series of historical novels including *Old Mortality* (1816), *A Legend of Montrose (Tales of My landlord, Third Series)* 1819. Then in 1819 he wrote *Ivanhoe* one of his most popular works which set in 12th century England. His novel *Quentin Durward* (1823) set in 15th France was highly successful. His historical fiction set in Palestine during the crusades *The Talisman* (1825) was and still considered as one of his greatest novel (Walter Scott, n.d).

2.3 Sir Walter Scott's *The Talisman* (1825)

The Talisman is one of Sir Walter Scott's well celebrated works, written in the nineteenth century. The following titles will tackle with an over view of the novel and its summary.

2.3.1 About the Book

Scott's the *Talisman* (1825) is mainly his finale novel set during the Crusades. The events of the story are fictitious; it is Scott style to mix between history and fiction. Scott wrote the novel during the age of romanticism when the European audience and readers became more interested in the Orient. This increased interest in the crusades and the Orient motivated Scott to introduce his work. The novel brought medieval scenes to the reader imagination. Themes of chivalry, romance, knight, nobility, courage and justice were used by Scott to fascinate his public. *The Talisman* is considered by many as a

Chapter Two: Sir Walter Scott's Portrayal of Saladin

meeting place of the East and the West civilizations, where Scott proved that the two civilizations can be lived together and influenced each other. This was portrayed through the relationship between Saladin and Sir Kenneth. The events of the story will be summarized in the following title.

2.3.2 Summary of *The Talisman*

The Talisman (1825) is one of the most successful historical fictions written by Sir Walter Scott. The events of the story set in the Holy Lands by the end of the third crusades.

The story begun with the adventure of Sir Kenneth of Scotland in the desert looking for a physician in order to look for King Richard who was suffering from fever. In an oasis, he met a Saracen Emir. At first they fought each other and then they had a discussion and discover each other and became friend at the end. Sir Kenneth returned to the camp with the Moorish physician who was later introduced as Sultan Saladin. After a long consultation and with the help of the talisman, the physician was able to save King Richard from his illness. During Richard illness a division emerged between the Christian commanders who wanted to abandon the crusades for their personal benefits. King Richard first actions when he started recovering were to look for these problems.

King Richard gave Sir Kenneth the responsibility to protect the English banner at night. Queen Berengaria, King Richard wife called for Sir Kenneth saying that she had an urgent message for him from his beloved Edith Plantagenet. Kenneth was confused between letting the banner or replying the Queen. He later left his place, and during his absence the flag of England was torn down and his faithful hound injured. Sir Kenneth escaped the camp fearing King's punishment. He fled to Saladin who agreed to take him as a slave.

During his stay in Muslims' camp, Kenneth had never been treated as a slave; he was treated kindly by both Saladin and the other Muslims. Sir Kenneth returned to the camp seeking King Richard forgiveness. The

Chapter Two: Sir Walter Scott's Portrayal of Saladin

Lionhearted pardoned him and gave him the chance to find the one who wounded the hound and rended the flag.

As the armies marched, the hound jumped upon Richard's competitor Conrad of Montserrat and fell him down from his horse. A fight started between Sir Kenneth and Conrad and ended with the win of the Scottish Sir Kenneth. At the end Sir Kenneth of Leopard was revealed to be Prince David, the brother of the King of Scotland and at the end of the story he met his beloved Edith Plantagenet. (*The Talisman* (Tales of the Crusaders), 2011).

2.3.3 Saladin and King Richard as Main Characters

The historical novel of Sir Walter Scott shed the light on two main characters, Saladin as the representative of the East and King Richard I as the representative of the West; both had played a great role in the crusades and showed high quality of knighthood.

2.3.3.1 Saladin the Victorious

Saladin is one of the most iconic figures over centuries. He was the man who united the Muslims and defended his religion against the Crusaders and took back the Holy Land. For the Europeans, he well presented his religion with his courage, tolerance and generosity. In their book *God's Warriors. Crusades, Saracen and the Battle for Jerusalem* 2005, Hellene Nicholson and David Nicolle said that: "all agreed that Saladin was the greatest man in the history of the 12th century middle east" (p.15). They added that he was a tragic hero for many European tales, and many legends emerged saying that he was the grandson of a French Princess, it was hard for them to accept that such a noble and brave warrior was a "mere Saracen".

Al Malik Al Nasir Yusuf Ibn Najm ad Din Ayyub Ibn Shahdi Abu L'Muzafir Salah ad Din, or Al Nasir as he is known for the Arabs and Saladin for the West was born in 1138 in Tikrit near Baghdad. He is the son of the Kurd Najm ad Din Ayyub who was pointed as a commander of Tikrit under the rule of Seljuk Turks with the assistance of his brother Shirkuh Assad al Din.

Chapter Two: Sir Walter Scott's Portrayal of Saladin

Najm al Din moved with his family to Mosul that was under the rule of Imad ad Din Zangui (Nasih, 2004). Saladin spent part of his childhood in Balabak where his father served as a commander. From an early age, he learned chivalry and fighting and received a well education. He was not like his companions, he had what they missed intelligence, physical appearance and valor. He was charismatic and what help to create such character was mainly the influence of his father and his uncle Shirkuh. In addition of being great warrior, Saladin had considerable knowledge of philosophy, religion, science and history.

After the death of Imad al Din Zangui, his son Nur al Din took the rule. Saladin became the ruler of Damascus under the rein of Nur al Din. During that time, the eyes of Nur ad Din and the Crusades were toward Egypt which was under the Fatimid rule for more than two centuries. Political corruption spread the Fatimid Caliph where the viziers took control instead of Emirs. Shawar the vizier asked for help from Nour al Din against Dirgham the vizier of Egypt. For Nour al Din it was his opportunity to unite Egypt and Syria. At first he was not sure of his decision but at the end he sent his troops under the leadership of Asad ad Din Shirkuh and his nephew Saladin who achieved great victory against Dirgham (Sallabi, 2009)

After the death of Shawar, Shirkuh became the vizier of Egypt. By Shirkuh death Saladin became the vizier of Egypt at the age of 32. As a vizier:”Saladin began the process of putting Egypt back together again. He reorganized the Egyptian army and started work on a citadel and other fortifications to defend Cairo against future attack” (Madden, 1999, p.66)

The death of the Caliph al Adid of Egypt 1171 gave Saladin the chance to control Egypt. Problems raised between Saladin and Nur al Din but ended by the death of Nur al Din with no fighting. His death gave Saladin the opportunity to unite the Muslim world. Yemen was living a civil war and conflict between different parts. Saladin sent his brother Turan Shah to end the conflict. Saladin succeeded to unite Egypt and Syria and took control over

Chapter Two: Sir Walter Scott's Portrayal of Saladin

Yemen. He also conquered Baraqah, Tripoli and the eastern part of Tunisia to Qabis (Nasih, 2004)

In addition to his courage and military talent, Saladin had a great army that played a great role in many battles. Saladin's armies were well disciplined. They were subdivided into different units; each one had its role and clothes. What characterized Saladin's armies from the Latin was the communication system for its organization and extraordinary speed (Nicolle & Nicholson, 2005)

Saladin was and still being considered as a great historical character for his courage and nobility. He is more famous than his competitor Richard the Lionheart although the two showed courage in the war.

2.3.3.2 King Richard the Lionheart

King Richard I, better known as Richard the lion heart or Richard Coeur de Lion is the son of King Henry II and Queen Leonor Aquitaine. He was born on September 8, 1175 in Oxford England. He is the third legitimate son of King Henry II. His brother Henry the young was decided to be the successor of his father to the throne but he died in 1183. His second brother is William who died in his infancy (Barrow, n.d).

King Richard I was also the Duke of Normandy, Duke of Aquitaine, Duke of Gascony, Lord of Cyprus, Count of Poitiers and Count of Anjou. He was famously skilled on battlefield. He learns the art of administration and war as governor of the Angevin fiefdom of Aquitaine which included most of western France south of the Loire. He was also highly educated and cultured; he was a man of literature and a poet (Nicolle, 2006).

By the age of sixteen he led his own army and joined his brother rebellion against their father but they failed. Richard begged pardon from his father and the death of his brother Henry (1183) gave him the path to the throne.

Chapter Two: Sir Walter Scott's Portrayal of Saladin

After becoming the king of England, Richard's great ambition was the Crusades. He sold the right to hold official positions, raised taxes, sold lands and spent most of his father's treasury in order to finance the Crusades. With alliance with King Philip II, they conquered the cities of Acre and Jaffa (Richard I of England biography, 2017).

During the Third Crusades, Richard realized that it was impossible to capture Jerusalem with the lack of military strategy and supplies. He negotiated a truce with Saladin that gave the Christians the right for pilgrimage and kept Acre under the Crusades. After the Crusade, King Richard I returned to England and died on April 6, 1199.

From centuries, King Richard is still considered as a great historical figure, he is seen by many as brave warrior who won the Saracen. However, some historians viewed the lionhearted as a bad King. They argued that he spent little time in England and even spoke little English. He spent a lot of the country treasure in order to supply the Crusade that were a personal ambition in order to enhance his reputation (Johnson, n.d).

2.4 The Portrayal of Saladin by Scott.

Unlike many Westerners who presented a maimed image of the Orient, Sir Walter Scott was fair and brought a different image of Muslims and the East through his historical fiction *The Talisman* (1825). He notably presented the nobility, generosity, tolerance, humanity and the respect to other civilization of the Muslims. All these qualities were portrayed in one character who is Saladin.

From early times the Crusaders brought tales and news about the courage and justice of Saladin and Scott's description was not different. His description toward Saladin was highly positive and even portrayed him as a superior warrior than King Richard. He said about Saladin in his work *The Talisman 1825*

Chapter Two: Sir Walter Scott's Portrayal of Saladin

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 (p.18)

What Scott stressed on Saladin chivalry. He expressed his interest to chivalry through his different works; the main one was *Essay on Chivalry, Romance and the Drama (1834)* that was inspired from the French *Chevalier*. The book explains how chivalrous knights should be and their duties from Scott's point of view. Scott claimed that in *Essay on Chivalry*: "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 honor of chivalry" (p.50)

Scott also emphasized on the influence of religion on chivalrous knight. From his point of view, a chivalric knight was the one who fought for the love of God. "The intemperate zeal for religion the knights were expected to maintain at every risk..." (Scott, 1834, p.15). Saladin was presented as a true believer who presented the high values of Islamic religion. Sir Kenneth was afraid to be forced to convert to Islam when he escaped to Saladin. But Aabonic answered him:

Saladin makes no converts to the law of the Prophet, save those on whom its precepts shall work conviction. Open thine eyes to the light, and the great Soldan, whose liberality is as boundless as his power, may bestow on thee a kingdom; remain blinded if thou will, and, being one whose second life is doomed to misery, Saladin will yet, for this span of present time, make thee rich and happy. But fear not that thy brows shall be bound with the turban, save at thine own free choice (Scott, 1825, p.55)

Scott also showed the treatment of Saladin toward the infidels. His treatment was not based on any class or racial discrimination. The differences between him and Sir Kenneth did not prohibit them to create a friendship. Although they practiced different religions and were considered as enemies, Saladin helped to cure King Richard and save Sir Kenneth, these were Islamic

Chapter Two: Sir Walter Scott's Portrayal of Saladin

values which are based on love and mercy. Scott did not present Saladin as those Easterners who are usually portrayed as impetuous and violent. When Sir Kenneth talked about the Prophet Mohammed as “the camel-driver of Mecca”, Saladin response was very wise, he explained how Muslims respected and believed in Jesus but they rejected how the Church distorted his life and message. His words were very measured and wised and he well knew how to convince him.

Saladin was also presented as noble warrior; one of his great qualities was his generosity which was obvious when he acted as a physician and saved both King Richard and Sir Kenneth. Although Saladin had an opportunity to kill King Richard, he did not and he saved him from his illness. He also opened his arms to Sir Kenneth when he escaped from the camp and even helped him to regain his lost honor. Sir Kenneth received a good treatment from Saladin, he was a salve of Saladin but he had never been treated as a slave. This illustrated Saladin's reputation as a generous host and his sincere hospitality. (Waulers, 2007).

The strength and justice of Saladin was perfectly portrayed when he heard about the murder of Conrad by Grand Master. Although Grand Master had previous crimes, Saladin did not punish him because great chivalrous kills only when it is necessary. (Balas, 2013)

King Richard and Saladin are considered as the main heroes of the Crusades. Scott represented the nobility and power of both Saladin and the Lionhearted when they met face to face. In a very beautiful description scene, Scott travelled with his audience to the middle Ages and the beauty of the Orient, he portrayed the meeting:

The two heroic monarchs, for such they both were, threw themselves at once from horseback and the troops halting and the music suddenly ceasing, they advanced to meet each other in profound silence, and, after a courteous inclination on either side, they embraced as brethren and equals. (Scott, 1825, p.335)

Chapter Two: Sir Walter Scott's Portrayal of Saladin

The two leaders agreed for peace negotiation, a truce was signed between them where they agreed for many points. Saladin claimed:

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, 1825, p.440).

At last, King Richard left Jerusalem that was still under the Muslims hands. Saladin, once again, showed his nobility when he said that Jerusalem is the Holy Land for both Muslims and Christians and allowed the Christians to pilgrim with safety.

Scott considered a chivalric knight the one who had great qualities, values, good physical appearance, the one who fought for the love of God and the one who do not use his status to oppress people. All these qualities were presented in the character of Saladin who is regarded as a chivalry of highest degree from Scott.

2.4 The Perception of *The Talisman* by West and East Audience

The perception of Sir Scott's *The Talisman* differs between Eastern and Western audience. Each one had received the novel differently and analyzed it from his own point of view.

2.5.1 The Perception of *The Talisman* by the West

The Talisman was accepted by wide range of people in Europe and even in the United States of America. It was read by huge audience over centuries who praised the work. The novel according to Elizabeth Sibry (a crusade historian) had played an important role in shaping the perception of the Crusade and it influenced the nineteenth century European society. It also

Chapter Two: Sir Walter Scott's Portrayal of Saladin

inspired many artists who romanticized the characters of the novel in their own works. (Balas, 2013).

In other hand, Scott's novel was criticized by many scholars among them Marc Twain who claimed that Scott's romanticized version of chivalry influenced many people in America and was the responsible for the civil war in America (Riggs, 2011).

2.5.2 The Perception of *The Talisman* by the Eastern Audience

The perception of *The Talisman* by the Arab world differs. Scholars and readers were divided between praising and criticizing the work of Sir Walter Scott. The work was first presented to the Arab world by the translation of Yaqub Sarruf by 1886. The translation was well received by the Arabic audience.

However, many scholars and even students considered the work as attack to the Arabs and Muslims. Students from University of Jordon, being influenced by Edward Said, saw the work of Scott as an indirect attack on the Prophet Muhammad; they considered it as the nineteenth century version of the Danish cartoons (al khawalde, 2013). Eric Balas in his article "Undergraduate Research Seminar on the Crusades" 2013 claimed that:

Scott may present a positive image of Saladin at times in *The Talisman*, but that it is always clouded by a sense of Muslim inferiority, because no matter how chivalrous Saladin's exploits, he can never overcome his Oriental roots (p.3)

Edward Said is mainly one of the most scholars who had great interest in writings dealing with the Orient. In his book *Orientalism* 1978, Said criticized Scott's work. He declared that Scott was not expert on Islam, and his knowledge was only based on Byron and Beckford works. In his introduction to *The Talisman* Scott said: "I felt the difficulty of giving a vivid picture of a part of the world with which I was almost totally unacquainted with, unless by early recollections of the Arabian Nights' Entertainments" (p.3).

Chapter Two: Sir Walter Scott's Portrayal of Saladin

In the scene when Sir Kenneth fought the Saracen in the desert, a conversation started between the two and then the Christian discovered that the Saracen, who was Saladin, was actually a man of valor. Said commented on the scene saying:

But what is truly curious is not the feeble historicism by which Scott makes the scene "medieval", letting Christian attack Muslim theologically in a way nineteenth century Europeans would not (they would, though); rather, it is the airy condescension of damning a whole people "generally" while mitigating the offense with a cool "I don't mean you in particular."(Said, 1978, p.101).

2.6 Orientalism and Historicism in *The Talisman*

The nineteenth century was the age of romanticism in the English literature. Romantic themes were presented in many English works. In addition to romanticism, themes of the Orient had also great influence on English writers. *The Arabian Nights* was one of the works that brought the image of the Orient to Europe by the translation of Antoine Galland in 1704. The wilderness of the nature and the unusual customs and the mysterious characters became a great inspiration for the European artists in general and writers particularly. Different writers used the Orient with its themes to entertain the audience who became more interested in such topics. They used the Arabs as characters with a "style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident."(Said, 1978, p.02).

Scott as an English romantic poet and novelist was one of those English writers who had been influenced by the Romantic Movement and the Orient, his influence is obvious in his writings. Scott used the Orient in his works as a place of romance, danger, mystery, wonder, wealth and fascination. *The Talisman* is one of his works that illustrates Scott's view to the Orient. Said criticized Scott's portray of the Orient in general and Saladin in particular.

Chapter Two: Sir Walter Scott's Portrayal of Saladin

khawaldah analysis Said's criticism of *The Talisman* by the reply of Irwin to Said's view of *The Talisman* as "feeble historicism", Irwin claimed

.. [to] express opinions such as that the Arabs are the equal if not the superior of Scotsmen, that Islam is a jolly good religion and the crusades are really just disguised imperialism, in the context of a novel set in the late twelfth century, such remarks in the mouth of Sir Kenneth would strike most readers as anachronistic.(cited in al khawaldah, 2013, p.140)

Scott declared in his introduction of *The Talisman* that:" It may be said, in general, that most of the incidents introduced in the following tale are fictitious; and that reality, where it exists, is only retained in the characters of the piece." (p.8). Al khawaldah also claimed that "Scott historicism is set to comprise two intersecting epochs"(p.140) Scott narrated his story in medieval time and brought his characters from historical figures but he also used his nineteenth century point of view (al khawaldah, 2013).

2.7 Conclusion

The Second Chapter dealt with the analyses of Sir Walter Scott *The Talisman*. It started by giving the biography of the author, an over view of the novel and a brief summary. Then it gave the reader the biography of the two main characters of the novel, Saladin and King Richard. The researcher emphasized more on the analyses of Saladin in Scott's work and the perception of the novel by both the oriental and the occidental audiences. At last, the researcher analysed Scott's Orientalism and historicism in his work.

After examining and analysing the work of Sir Walter Scott, the reader cannot deny Scott excellence presentation of the Muslim character. Throughout the novel, Scott gives positive characterization of the benevolence Saladin, highlighting his values, nobility, justice, generosity, chivalry and his kind treatment even with his enemies. Although the events of the novel are fictitious, but it played a great role in giving a positive image of the Muslims to the European audience.

General Conclusion

General conclusion

The present work has focused on the analyses and examination of Sir Walter Scott's portrayal of the character of Saladin in one of his well received historical novel *The Talisman* 1825. After the study of the novel, the researcher came to the results that Scott's portrayal of Saladin is positive and based on true facts. Saladin is even described as superior comparing Western character. The researcher has also discovered Scott's interest and fascination in medieval themes, the Orient and knighthood.

Scott wrote his novel in the nineteenth century and the events of the story took place during the second crusades. Scott used King Richard I and Saladin as the two main characters of his novel. Saladin is mainly used as a representative of Muslims and Islamic values. He is portrayed as courage, noble, tolerant and generous. Throughout the novel, Scott provided different scenes that shown Saladin's forgiveness and nobility. He was described in many times as a gentleman, a civilized and wised man and knight with strong physical appearance. Scott's description had brought a new image to Western audience. Saladin presented the high values of knight for Europeans. His good manners and humanity made his name common in the world and had gave him a great respect.

However, Richard description was less favorable comparing Saladin. Richard was presented to a certain extent as weak when Scott presented his disability to practice chivalry which is most important element in the character of a knight. Through the novel, King Richard is seen as inferior comparing the character of Saladin the Saracen. When Saladin was fighting for the unity of his lands and religion, the Lionheart was seeking his own glory. Scott did not miss Richard achievement and he praised him for his effort to achieve victory for the crusades.

Scott supported the idea that both Islam and Christianity could live peacefully in the end of his story, when both Christian and Muslims came to

peaceful solutions. Saladin and King Richard I played an important role as leaders in the crusades, they showed the values of great knight when they agree for negotiation rather than war, they both well presented their religion. Scott illustrated the idea of coexistence through the Lionheart and Salad. He brought a different image of Islam comparing his predecessors; he presented Islam to his readers as it is a religion of peace and forgiveness.

Throughout the reading of the novel, the researcher came to the conclusion that Scott's *The Talisman* is a meeting place of two civilizations, the East presented by the Muslims and the West presented by the Christians. Scott provided a positive image to the character of Saladin. His generosity, justice and courage made him as great knight. He well represented the Islamic values and made his name with greatest legends. At last, it can be said that Scott is one of the fewest western writers who praised an oriental figure "Saladin" and relied in his portrayal on true facts.

Work Cited

Books

- Armstrong, K. (2002). *Islam a Short History*. New York: Modern Library Paperback Edition.
- Backman, C. R. (2003). *The Worlds of Medieval Europe*. New York: Oxford University Press..
- Harrington, D. J. (2010). *The Historical Dictionary of Jesus*. Plymouth: The Scarecrow Press.
- Lewis, B. (1993). *Islam and the West*. New York: Oxford University Press.
- Madden, T. F. (1999). *The Concise History of the Crusades 3 ed.* Plymouth: Rowman & Littlefield.
- Madden, T. F. (2004). *Crusades. The Illustrated History*. UK: The University of Michigan Press.
- Mitchell, M. M. (2008). *The Cambridge History of Christianity. Origins to Constantine Vol 1*. UK: Cambridge University Press.
- Nicholson, H. & David. N. (2005). *God's Warrior. Crusades, Saracen and the Battle for Jerusalem*. Oxford: Osprey Publishings.
- Nicolle, D. (2001). *Essential Histories. The Crusades*. London: Osprey Publishing.
- Nicolle, D. (2006). *The Third Crusade 1191. Richard the Lionheart, Saladin and the Struggle for Jerusalem*. Great Britain: Osprey Publishing.
- Odahl, C. (2004). *Constantine and the Christian Empire 2 Edition*. New York: Taylor and Francis Group.

- Reley-Smith, J. (1995). *The Oxford Illustrated History of the Crusades*. New York: Oxford University Press.
- Said, E. W. (1978). *Orientalism*. London: Penguin Group.
- Sallabi, A. (2009). *Salah ad-Deen al Ayubi Vol.1*. Toronto: International Islamic Publishing House.
- Saunders, J. J. (2002). *A History of Medieval Islam*. London and New York: Taylor & Francis e-Library.
- Scott, S. W. (1834). *Essays on Chivalry, Romance, and the Drama*. London: Robbert Cadell, Edinburgh.
- Scott, S. W.(1825). *The Talisman*. Edinburgh.
- Setton, K. M. (1969). *A History of the Crusades Vol 1*. London: The University of Wisconsin Press.
- Ulwan, A. N. (2004). *Salah ad din al Ayubi. (Saladin) Hero of the Battle of Hittin and the liberator of Jerusalem from Crusaders*. Cairo: Dar Al Salam.

Webliography

- “Arabia Before Islam”. Retrieved May 29, 2018, from al-Islam.org:
<https://www.al-islam.org/restatement-history-islam-and-muslims-sayyid-ali-ashgar-razwy/arabia-islam>
- “Shock: The First Crusade and the Conquest of Jerusalem”. (2016, Dec 07). Retrieved January 23, 2018, from Al Jazeera:
<https://www.aljazeera.com/programmes/the-crusades-an-arab-perspective/2016/12/shock-crusade-conquest-jerusalem-161205081421743.html>

- “Sir Walter Scott”. Retrieved April 06, 2018, from Britannica: <https://www.britannica.com/biography/Sir-Walter-Scott-1st-Baronet>
- “Walter Scott”. (2011, Dec 19). Retrieved April 2018, from The Talisman (Tales of the Crusades): <http://www.walterscott.lib.ed.ac.uk/works/novels/talisman.html>
- “Walter Scott”. Retrieved April 06, 2018, from bbc.uk <http://www.bbc.co.uk/programmes/profiles/6ybQ7x2H4s0LF0ZIL8jKj0/walter-scott>
- Barrow, G. (s.d.). “Richard I King of England”. Retrieved April 2018, from Britannica: <https://www.britannica.com/biography/Richard-I-king-of-England>.
- Benedictow, O. J. (2005, March 03). “The Black Death: The Greatest Catastrophe Ever”. Retrieved March 10, 2018, from History Today: <https://www.historytoday.com/ole-j-benedictow/black-death-greatest-catastrophe-ever>
- Dennis, G. T. (n.d.). “1054 The East-West Schism”. Retrieved April 15, 2018, from Christian History: <https://www.historytoday.com/ole-j-benedictow/black-death-greatest-catastrophe-ever>
- Seiglie, M. &. (2001, Dec 1). “The Birth and Spread of Islam”. Retrieve January 10, 2018, from United Church of God: <https://www.ucg.org/the-good-news/the-birth-and-spread-of-islam>

Thesis and Dissertations

- Riggs, G. R (2011). “The Legend of Saladin from Book to Screen: How Saladin is Transformed from the Auchinleck MS to the Silver Screen”. Doctoral Dissertation, The Florida State University. College of Arts and Sciences.

- Wauters, O. (2007). “An Example to them who Account Themselves the Flower of Knighthood”. A License Dissertation, University of Ghent.

Articles

- Ali, M.J (1799, February). On the Authenticity of the Arabian Tales. *The Gentleman’s Magazine*, LXIX, 91-92
- Al-Khawaldeh, S. (2013). Writing against the Grain: Walter Scott’s *The Talisman*. *International Journal of Arabic-English Studies* Vol.14
- Deeb, G.M (2014). Inventing a myth: The Medieval Islamic Civilization Through Western Perspectives. *International Journal of Language and Literature by American Research Institute for Policy Development*. pp 139-177 DOI: 10.15640/ijll.v2n4a9
URL: <http://dx.doi.org/10.15640/ijll.v2n4a9>

Seminar Paper

- Balas, E. (2013). History 586-B, Undergraduate Research Seminar on the Crusades. Kansas State University.