



The image of the east and the Orientals in the orientalist discourse

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Abstract. The research deals with the Orientalist discourse and its impact on the thought of Western peoples, its goals, and how to study it, with reference to the studies that dealt with it before and after the publication of the book *Orientalism* by Edward Said in (1978 AD), and it proves during the research that the orientalist discourse drew an extremely negative stereotype of peoples affected by colonialism, such as the Indians. Red people and the peoples of the East, stripping them of the slightest positive character, far from what is represented by reality, and this image is the one that wanted stability in the mind of the Westerner for reasons mentioned in the folds of the research, and the speech succeeded in that. The research also pointed to the bright side of Oriental studies, albeit little, it also referred to the image of the West in the eastern discourse or in (surprising), as it was also a negative stereotype that did not represent all that the Western other had in reality, and if these were passing signals in the folds of the research, they - as we claim - influenced the research.

Keywords: Discourse, orientalism, the east

I. INTRODUCTION

Whereas the meeting of nations has been one of the things that have been taken for granted throughout history, and that this meeting entails many things, foremost of which is cultural convergence, cross-fertilization of ideas, economic exchanges and political interventions, and what results from these matters of influence and influence, as we are in the process of studying the relationship between East and West through Orientalism - given that the two parties represent nations with their civilizations, intellectual histories, political systems and economic realities - we must know what Orientalism represents, which has become a milestone within the system of human studies in the world, some considered it a stand-alone science, and if it was not a science, it is a prominent theme within the fields of human studies, as it is dealt with according to a large conscious institutional system.

And due to the importance of Orientalism and its impact on the East, it won a large share of attention, oriental researchers have dealt with it through many studies, most of which focused on its inception, philosophy, goals and objectives. It was not possible for a researcher to turn to the nature of the discourse that governs the Orientalist system until (1978AD) when Edward Said wrote his book "*Orientalism*" in which his interest was focused on studying and analyzing the Orientalist discourse, as he was not concerned with the extent of the sincerity of Orientalism in portraying the true East, but rather concerned with the internal consistency of Orientalism and the ideas it brought about the East. We focused in our research on an extremely important topic, as it is one of the main themes that Said raised in his book, namely (The Image of the East and the Orientals in the Orientalist discourse).

In the research we proceeded to explain the most important purpose of Orientalism, and showed how the orientalist portrayed the East, and what qualifications enabled him to do so, through two demands, the first: Orientalism as the legitimation of colonialism, and the second: The East and the Orientals by the pens of the Westerners, and then the research concluded with the most important results that we reached, and it was completed. Search, praise be to Allah.

II. METHODS

The first requirement

Orientalism as a legitimation of colonialism: Any project had to have foundations and mechanisms upon which it was based, and that these foundations and mechanisms without the slightest doubt had to be carefully planned so that this project could be completed with the best possible success, and since Orientalism is a research work concerned with talking about the East, describing it, adopting certain opinions about it, teaching it to students, and controlling it, It is a Western method of dominating the East, rebuilding it, and dominating it, or it is a way of thinking based on the existential and epistemological distinction between East and West (1)_ As Edward Said defines it _ we can say: it is _ Orientalism _ the tight

planning on which the foundations and mechanisms adopted in colonialism were based, because such extensive studies have been devoted to them enormous material potentials and human energies concerned with the East, and who?

From the West, which represents the cultural rival and its counter-images (2), it does not enable us to judge its innocence. In addition to the facts of the continent that prove this, "the East is an integral part of European material and cultural civilization, and Orientalism expresses this aspect and represents it culturally, rather, intellectually, considering that Orientalism is a method (of discourse) that is, thinking and speech supported by institutions, vocabulary, scientific research, images, intellectual doctrines, and even colonial bureaucracies and colonial methods (3), and this institutional support for Orientalism had goals, and the most important of which is in Said's description of it by saying: "It is an exercise of power that serves, regardless of the few cases that represent the exception rather than the rule, a colonial program of domination and control, and its goals were not therefore purely scientific, as he claimed. Its practitioners and followers who have studied the history of Orientalism and its textual achievement (4).

So, orientalism serves a colonial program of domination and control, and in order not to have a one-sided view, we must admit that Orientalism was not established and engendered only to serve colonialism, and this is what Said affirms as he excludes in describing cases but describes them as few. Although many of the students of Orientalism, and even fanatics among them, do not deny the benefits of Orientalism, and that many Orientalists had nothing to do with colonialism, as Nadwi singles out in his book a title under which he talks about the objective scientific efforts of orientalists (5), the strange thing is that Nadwi in another place in his book calls the Orientalists in general saying that they were pioneers of Western countries, in order to enable them to extend their influence and authority in the East, as he says: "The orientalists in general were the pioneers of the western countries in the east and it is their duty to provide them with their scholarly terms, and they were sure sources for the west to acquaint them with details and information about the traditions of the eastern peoples and the countries of the east, their nature, their livelihood, their languages, their etiquette, even their emotions and psyche, so that the west can To extend his influence and authority in the East "(6), Al-Nadwi was not satisfied with releasing his statement about the Orientalists, but he said about their goals, as he made them generally serve politics or religion, and therefore it was not one of the aims of the Orientalists a purely scientific goal, or to convey the goal of curiosity, or the like, as he says:

The goal of these orientalists in general is to search for and highlight places of weakness for the sake of a political or religious goal, and they see nothing in a city with joy except garbage and toilets, as is the habit of cleaning inspectors everywhere (7), he says this even though we agree that Orientalism portrayed the East as the magical East and a place for the Romans, in the words of (Nerval) and (Chateaubriand) (8), this contradiction makes me claim that the Arab studies that dealt with Orientalism were also not innocent of fanaticism, lack of science and objectivity, or let's say it is a discourse whose internal systems must be analyzed, and how it is formed and functioning? What are its goals? As Edward Said did in his book, there is no sincere speech in the absolute sense, so honesty and lack thereof in speeches is relative. As the discourses are sincere in a strong degree or another degree (9), and thus the discourse represented in the book of Orientalism is not excluded, for it is the other that needs analysis, and then the analysis of Edward Said's speech also needs analysis. This requires an endless sequence, and this leads us to an important truth, which is that the discourse, whatever its level, since it is emanating from a person, must depart from objectivity to some degree. No one has any illusion that this claim nullifies Said's analysis of the Orientalist discourse.

For every action or action there must be goals that push it, whether those goals are honorable or dishonorable, and this is among the axioms, especially if that action is of the size of Oriental studies. Perhaps one of the most prominent aims of Orientalism that Said referred to is to justify and legitimize colonialism, saying: "I think that we would be wrong if we did not appreciate the right of appreciation, that repository of reliable knowledge of its right and of the rules of view adopted by the Orientals that (Cromer) and (Balfour) referred to in what they wrote and in their general policy, and confined to saying that Orientalism is a logical justification for colonial rule and its launch from the beginning. Not after it happened "(10). (Said) implicitly indicates that Orientalism is a logical justification for colonial rule, and this justification comes from the image that Orientalism painted for the East and the East, as this is the image that affixed to Eastern society, especially the Islamic, the social and economic conditions that formed the different interpretations of the Eastern ideology were neglected. Moreover, the Orientalists 'denial of the existence of civil society in eastern societies was used as an ideological weapon against the countries of the East, especially Islam, to legitimize colonialism in the past two centuries, this is the essence of the orientalists 'view of eastern societies which (Said) opposed in his criticism of Orientalism in 1979 A.D. (11), as he believes that Orientalism is a Western method of dominating the East, rebuilding it and dominating it (12).

Edward Said focused in his study on British and French Orientalism, as he found that talking about Orientalism means talking mainly about the British and French cultural project (13). Because Orientalism is – according to it – “It arose as a result of the special rapprochement relationship between France and Britain on the one hand and the East on the other hand” (14), and (Said) believes that British-French Orientalism in particular “was not a free object of thought or action” (15), it is “a structure established in the midst of intense imperial competition, and that structure represented its dominant wing and emerged, not as a research profession, but as a partisan ideology” (16). The work of orientalists has a specific history of collusion with the imperialist power (17). Hence, Orientalism is based on the process of representing the East, which is based on linking the intellectual with power, as it is a material and moral drive for the force through which the oppositional intellectual is usurped in the culture of the East and the developing countries (18). So, the relationship of the West with the East, Orientalism set its strategy in a manner marked by a close coherence, that is, placing the West in a series of relations that could be established with the East so that it would have a hand in every relationship (19). With this tight discourse, the Westerner was able to create an image of the Orient that enables him and legitimizes his actions for him without the slightest opposition, for the West’s knowledge of the East was thus marked by justifications and subjective relationships, it did not make the East an abstract object of representation as it exists on the ground, but rather as it wants it to exist, in the service of his colonial imperial interests (20).

The second requirement

The East and the Orientals by the Pens of the Orientalists: Through the secondary title of the book Orientalism by Edward Said, translated by Dr. Kamal Abu Deeb (Knowledge, Authority, Creation) We show how the westerner managed to paint an eastern image for his service? How did he draw it? There is a close correlation between knowledge and authority, for knowledge can be power and vice versa, as power is liable to achieve knowledge, and knowledge does not mean knowledge at all, but knowledge of ruled peoples, this is what Lord Cromer sees from “knowledge of the ruled races or the Orientals that makes the management of their affairs easy and profitable, knowledge brings power and increasing power requires increased knowledge” (21), this is what Balfour justifies the necessity of the British occupation of Egypt, as sovereignty in his thinking is linked to their (them) knowledge of Egypt, not primarily with military or economic power, as possessing knowledge of ruled peoples means controlling them or imposing power over them, this vision is not limited to a specific nation, but rather is common to all nations, and the Islamic world is an example of what we claim, in the period between the seventeenth and fourteenth centuries, which had military and political power extending its power from Spain to China, the travelers sent envoys and explorers to bring him knowledge and enrich his repository of political information. As the power of the Arabs increased, the travel books increased in their literature. And “the traveler begins his journey and behind him a nation of authority with its military, economic, intellectual and spiritual influence, so when he writes he puts in his account a special audience of readers, namely his countrymen and peers of his profession, his king or the sponsor of his journey”, it is impossible for a person to be able to get rid of the influences of the circumstances surrounding him, to be absolutely objective, it must deviate from the alleged objectivity to one degree or another, especially if there are goals and motives for its movement, and our credibility on that Orientalism that made the world of the Sons of the East understandable or can be understood and acquired its identity, this was not the result of the efforts of his sons, but rather the result of a whole series of efforts based on science and knowledge made to define the image of the East. This knowledge was born from the power of the Western authority that created the East and the oriental and its world.

Let it be controlled, and this authority is the power and power of the epistemic discourse, “especially in the period in which the star of Europe emerged from the end of the Renaissance to the present time? scholars, researchers, missionaries, merchants, or soldiers have come to the East (.....); Because they could come to the East, or think about the East, without much resistance from the eastern side. Said refers to the ability of the Westerner to be present to the East, and this ability is evidence of the capabilities that are available to him in terms of power, money, influence and control, and the weakness and atonality of the eastern, who was unable to resist.

The Westerner who came to the East could not deviate from the image based in his mind of the East and the oriental, as there are many restrictions that restrict him, until “the consolidation of the status of Orientalism reached that no one was taking the initiative to write, think, or take any action with regard to the East without taking into account the restrictions that Orientalism imposes on thought and action”, until it became fashionable to say that the West, through Orientalism, knows more about the East than the East knows about itself, which would create a predetermined course of writing. This, in turn, restricted the Western observer, and in many cases made him a captive of what he read, meaning that it becomes as if the oriental’s

imagination in order to create must seek the help of intellectual legacies and previous texts produced by the West.

Chateaubriand read more than two hundred books on the Holy Land, before making the pilgrimage to Jerusalem, and he became like someone who went to it in advance, burdening himself with the legacies of Orientalism and overburdening himself with the restrictions of the inherited language until he suffered from a real confusion, as he was unable to provide an accurate picture of the holy sites; Because what was said before him about her was present before him. From here we can evaluate the authority of the text, and read the authority as a text. The texts that (Chateaubriand) read had exercised their authority over him, so that they restricted him, so that he could not depart from them in describing the holy places and could not present an accurate picture. These texts did not come out of nowhere, but rather came from the inferior view of the East, and that this view also did not come from emptiness, as it came from ethnic discrimination, because racial discrimination had an effective effect in creating those texts that depicted the East, as the idea of the white man represents an idea and a reality, and entails taking a rational stance towards the white worlds and others, or that belonging to the gender of the white man is a scientific method to a large extent from the methods of belonging to the world, or one of the methods of controlling reality, language and thought.

The difference in ethnic models and the emphasis on the narrative of (the rationalist) and the counter-idea to it (the barbaric) was vital to the concept of the colonial world, so the portrayal of the Indian as a kidnapper of women, a killer of children, and a collection of human heads in America is a systematic plan to cover the brutality of the white man against this for an Indian, or (cannibalism) in the New World or (the black usurper) all arose during certain colonial situations that were developed for the sake of different colonial policies, and these are examples of some colonial policies that did not neglect the East, and how did they neglect it? It represents the other, the antithesis, or the enemy, especially Islam, as the Islamic countries represent Europe as the archenemy, and Islam is the abolition of Christianity, while the Messenger Muhammad (may God bless him and his family) is the enemy of Christ, so the West sees in the Islamic world a world opposed to it, and since Europe was not able to get rid of its old hostility, it was easy for the old desire to dominate and break the thorn of Islam into a determination to dominate, and this determination has been the psychological basis of imperialists since Napoleon.

To justify what Europe is doing toward the East and toward Islam and its Prophet Muhammad (may God's prayers be upon him and his family), it was obligatory for it to portray the East in a distorted manner. This Muhammad is the owner of the greatest divine message and the owner of the highest values that his enemies testified to him is depicted as a false prophet, a charlatan, an apostate, a cunning and an adulterer. As for what was mentioned about the East in general, and especially the literary novels that described it, there are two sayings that depict the East, the first: that the East is the place of immorality and pleasures, and the second: The East is a world of inherent violence.

These two sayings were of great importance in medieval thought and kept resonating with varying degrees of power until the present day. These narratives deliberately focused on the features that make the East different from the West and deny it to the world of the other and reduce it to the rank of the Other in which there is no goodness, the adjectives affixed to oriental did not end at this point, as they also described him as lazy, indifferent, dirty, addicted, liar and traitorous, and other bad epithets. The entire eastern peoples, not just the eastern individual, were described as "Idle, immoral, violent, and it has no self-ability to govern itself", and as for the image of an oriental woman, it is not exceeded by distortion, it is nothing but a concubine, slave-girl, prostitute, dancer, murderer, seducer, and nothing else. It is not possible to imagine that this image that has been affixed to the East is nothing but a lawsuit, and that it does not affect, but on the contrary, its influence is very strong. Because the network of stereotypes and ethnic, imperialist, political and ideological feelings that demean others that surround an Eastern, Arab, or Muslim is extremely tight-knit, even slavery was imposed on the occupied peoples, and in order to justify that slavery, European narratives focused on the brutality and corruption of the indigenous population, because attaching the evil to a category is always an ideal way to create a scapegoat, and that the West's documentation of the East in this way is nothing but documentation of itself.

The distorted image of the East could not be created by the West if it was not of power and extensive knowledge in it. As we have stated, "Power always needs to be known, Hence, European cultures were framed within a distorted picture of the East, considering that the dominant taste and the instinct of the myth prevailed in the end. ". thanks to power and knowledge, the West was able to distort the image of the East, and Orientalism represents that knowledge, so we can say that it is the bright face of legitimizing and justifying colonialism and the work of the colonialists. Perhaps a question arises: If Orientalism is a message of colonialism, then should it not accurately convey the image of the East so that the Westerner can know it? And if the orientalist was a pioneer of the West, does the pioneer lie to his family? the answer is: The falsification of the image of the East and the oriental is not in the view of colonial leaders, but rather that

the leaders and implementers of colonialism know the East for its true nature, rather, he painted that image and leaked it to the Western peoples, in order to legitimize colonialism, and win public opinion and supplies. The distortion and falsification of the image of the East is only natural. The fact that the East represents the enemy and the anti-Western images, and I claim that this is reflected in the image of the West from the eastern point of view. With our blatant acknowledgment of the West's scientific progress, their humane treatment among themselves, the rule of law and respect for human rights principles, we only see in them the image that we want to see, I think it is also distorted, and I say we see most of the Islamists, and I would like to point out that the East was not, in its essence, a European idea and innovation that has no equivalent in reality, much of what he was depicted exists in reality, and not only in the East but in the whole world but in the West, only on this image, and he exaggerated and exaggerated it to the point of making it close to the Orient and ignoring all its positive aspects.

III. DISCUSSION

In discussion part, we noted that not everything that the East was depicted was intended to be harmful, as there are minds in Europe that were able to reveal the common human ties between East and West, and this is undoubtedly, until the positive achievements of the Orientalists were studied on a large and in-depth scale and were always appreciated and praised in the West and the East, Both.

IV. CONCLUSION

Among the most important findings of the research are: The Orientalist discourse is a tight discourse that enabled the West to distort the image of the East and the oriental, and this distortion enabled it and legitimized its actions for it without opposition, this discourse did not originate except from power and knowledge, which enabled him to paint this false distorted picture, as the West was able thanks to power and knowledge, and Orientalism represents that knowledge, as it is the blatant face of colonialism. Edward Said was credited with analyzing the Orientalist discourse, studying its driving forces, returning it to its origins, and tracing its growth and development to the achievements of the colonial service. The basis for justifying all of this is ethnic discrimination. Because the difference in racial paradigms and the emphasis on the tale of the rationalist (the white man) and the counter-idea to him the barbaric (the non-white man) is vital to the concept of the colonial world, the idea that Muhammad is a false prophet and other bad qualities attached to him, and the image of the lethargic, lustful, violent Oriental who did not have the power to govern himself is an ideal way to create a scapegoat and a good justification for colonialism. This remains what the East was depicted in. Not all of it was intended to harm. There are minds in Europe that were able to reveal the common human ties between East and West, and this is undoubtedly, until the positive achievements of the Orientalists were studied on a large and in-depth scale and were always appreciated and praised in both the West and the East.

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