

ORIENTALISTS AND THEIR ROLE IN ARABIC LITERATURE

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Abstract

Orientalism, as a science that came into being and in the field of knowledge and science, assumed a great position in Western circles, as Western scholars directed their direction towards it, and they paid great attention to it, because it helped them in the civilizational advancement of their Western nation, which was suffering from ignorance, poverty and moral corruption.

When Western scholars who were interested in Orientalism realized that it is the science that helps them understand Arab and Islamic civilization, and everything related to it since its existence and its succession with the succession of ages and times, they turned to what is known as the Orientalists who paved the way for their research and studies to identify the Islamic world with its peoples, religions, beliefs, customs and history. , and literature and sciences and others. Thus, the Orientalists carried the torch of Orientalism, and for the sake of achieving its goals and reaching them, they harnessed great capabilities beyond imagination. These researches and studies came according to organized ideas and approaches, followed by orientalists in order to achieve their success that dazzled the public and the private, in the various fields that they addressed, presented and treated, either in a positive or negative manner. positive or negative.

Moreover, this science, which the world knew in the name of Orientalism, did not, in its entirety, follow a single approach by stripping it of whims, but rather came in most of it far from scientific integrity and objectivity, despite the presence of some Orientalists who followed it in their studies, as most of the Orientalists whose studies on the Arab and Islamic East were full With fanaticism and hatred, tainted by ambiguity and characterized by forgery, fabrication and distortion, because they are unable to understand the Arab-Islamic civilization in all the meaning of the word.

Therefore, although Orientalism harmed many Islamic and Arab aspects, and proved its existence as a science that revealed the Arab and Islamic oriental civilization, it was often characterized by some stumbling blocks that revealed that it was a science that served Western interests only, and paved the way for their realization in a world distinguished from the rest of the other worlds by civilization and religion. History, and various sciences. He remained immortal despite the decline and weakness that befell him, which was the reason for the establishment of Western civilization, and its isolation from the rest of the nations in development, prosperity, and progress in all fields.

(2-1-1) The concept of Orientalism:

A) Linguistic definition: Everyone who tries to expose the concept of Orientalism must first pass the linguistic definition, so that he can first understand the term and what it carries within it. :The word “sunrise” comes from the east, which means sunrise, so we say, for example: The sun has risen, and it rises, meaning if it rises. (1) And it dawned, and its rays extended and lit up its surroundings, and by adding the three letters represented in Alif, Sein and T, the word became “Orientalism”, and its meaning is to seek light, guidance and illumination. The word Sharq also means: the point or direction of the rising of the sun, which is represented by the regions located geographically to the east, from which the word orientalism was derived, which means: the direction of Westerners towards the East, and attention to its heritage, civilization and languages. The West is interested in studying the East, with all its languages, heritage and civilizations.

But if we search for the origin of the word Orientalism in Western dictionaries, we will find that it does not depart in its meaning and verbal connotation from those that were known in Arabic dictionaries, as it goes back to the word Sharq, which means the area of the sunrise, and from it the word Sharqi is derived, which denotes every person of eastern origin. and centered on. Accordingly, the word orientalist was used as a name denoting everything distinguished by experience in the languages and civilizations of the East since 1799 AD, and the word orientalism indicated in its meaning: aware Eastern things since 1840 AD. While it indicated: A taste of oriental things since 1846 AD.

The word “Orientalism” can also mean: the sum total of sciences that take Eastern civilizations as their subject, in terms of palatable and tasting things related to the Orient, and from this the word “Orientalist” became linked to Orientalism, and it became the specialist and expert in Eastern civilizations. (2)

Orientalism is a general term referring to the East, which is the cradle of most of the monotheistic religions, especially the three religions, which are: Judaism, Christianity, and Islam. It is clear that when all of these religions prevailed over Islam, It was necessary to have a deep knowledge of Islam and Muslims, through a science created by the Westerners for their despicable and despicable purposes, which they called the science of Orientalism, whose meaning has become explicit and clear. Its law, its history, its customs and traditions, even its people, its geography, and everything related to it without exception (3).

b) The terminological definition: Just as there was a linguistic definition of Orientalism, there is also an idiomatic definition given by researchers, either Western or Arab, who defined a concept for this term. Each of them defined it according to his opinion and the concept that was loosened and found in him during his consideration of the term Orientalism. Accordingly, “And for this reason, giving a definition of Orientalism is a kind of impossible, and every definition that we strive to give ourselves is not comprehensive, all-inclusive and precluding” (4), but this does not

constitute an obstacle to presenting some definitions of the term Orientalism presented by scholars, researchers and scholars.

(1) On the West:

Most scholars of the West believe that Orientalism as a term, despite its appearance in Western countries nearly two centuries ago, was not used at the beginning of his research with regard to the East from languages and religions, and that the word "Orientalist" was earlier than it appeared, as it appeared in England in 1779 AD, and in France In 1799 AD, then to include it in the Dictionary of the French Scientific Council in 1838 AD. This is confirmed by the Orientalist Arberry in his research on this subject by saying: "The original meaning of the term Orientalist was in the year 1638 AD a member of the Eastern or Greek Church, and in the year 1691 AD Anthony Wood described Samuel Clarke as a defiant orientalist, which means that he He knew some oriental languages, and Byron, in his comments on Harold 's pilgrimage child, speaks of Mr. Thornton and his many knowledges indicative of a deep Orientalism" (1).

This delay in launching the term "Orientalism" and its inclusion in the various Western dictionaries does not mean anything more than the acknowledgment of a reality, and its launch as a description of a science upon which its studies were actually based, prior to that, by successive eras in the succession of several time eras (2)

As for Roddy Bart, he believes that Orientalism is: "A science that is specific to philology in particular, and the closest thing to it, then, is to think of the name that was given to it. Eastern world" (3).

While we find Guedi sees that "the way to study how the mutual influence between the East. The West is the science of the East" (1) Then he describes Orientalism in his talk about it and its goals as "deepening the study of the conditions of the eastern peoples, their languages, their history and their civilization" (2) Thus, Bart and Juweidi have made it clear that Orientalism is a science concerned with the study of everything related to the East from the side of the West. In addition to those Westerners who dealt with the term Orientalism outwardly and definingly, we also find the French orientalist Maxime Rodinson, who indicated that this term - that is, Orientalism - appeared as a result of a need to find a specialized branch of knowledge to study the Orient." (3) By knowing all that It revolves around the events on his stage.

As for the definition of orientalist, he is not far from these definitions. We find Arberry cites the definition of the Oxford English Dictionary, which he sees as: "He who delves into the languages and literatures of the East (4). Achieving peaceful results in this field, unless he masters the languages of the East. It is clear that we realize through these definitions that the term "Orientalism" is applied to the request to know the eastern countries, and to study their literature and languages, while the term "Orientalist" is applied to every researcher or student who has the desire to do so. Outwardly, it was about the East in general, but in its interior it focused on Islam

and the Muslims, their language and their countries, and you care about them the most, and that is not for anything, but for the purpose of reaching their suspicious goals and objectives

The term “Orient” has also been defined in European language dictionaries (German, French and English) indicating that it means the eastern region that is meant by oriental studies and that it is a word “characterized by a moral character, which is Morgenland meaning morning country, and this word denotes on a shift from the geographical and astronomical connotation to focusing on the meaning of morning, which includes the meaning of light and wakefulness, in contrast, the word Abendland is used in the language, which means evening country, to denote darkness and rest. What is indicated by the concept is that the term Orientalism is not related to the Orient due to its geography only, but rather transcends it to carry the meaning of the rising of the sun, denoting its rising, its emergence, its light, its illumination, and its radiance, which includes guidance. In the Latin language, the term Eastern Orient, meaning: to learn or search for something, and in French “Orienter” it means a face, or a guide, or a guide, or guidance, and in English Orientate / Orientation means, directing the senses towards a direction or relationship, in the field Ethics, thought or literature, towards personal interests in the intellectual or spiritual field, such that the first year in some universities is called the preparatory year orientation, while the term eastern “Sichorientiern” in German means: collects information (knowledge) about something. It is noticeable through these Western definitions that we have discussed, that they are similar definitions that acknowledge that the term Orientalism can be defined as follows: It is everything that comes out of actions and deeds, represented in academic studies, by Western scholars, either Europeans or Americans, that deal with Islam and Muslims, in relation to Sharia, belief, and society. Its politics and ideology. Orientalism also included all that was presented by the visual, audio, and even the written media, whether Western or Arab, such as television, radio, cinema, newspapers and magazines, dealing with everything related to Muslims and issues related to them, either religious or worldly. In addition to the conferences, seminars, and forums held by distinguished Western politicians, whether secretly or openly, we can also add to the Orientalism circle all the research published by them about Muslims, either Arabs or non-Arabs, related to Orientalism, as a result of the influence and adoption For the ideas of those who were students of orientalists at their hands. Accordingly, it can be said that Orientalism as a science was and still pays great attention to Eastern nations of different nations, such as China, India and Japan, especially the Arab and African regions. and Asianism, and this concern is contained in all of it one and only term, which is “Orientalism”. (3) Thus, it seems to us that the term “Orientalism” was launched by the first Westerners as an expression of the studies they are doing about the Orient and its Orientals, and everything related to them, either a people or a history. As an expression of the studies, they are doing about the East and the East, and everything related to them, either people or history, or literature or religion. (2) Among the Arabs: It is easy to find that the majority of Arab scholars have included concepts specific to the term Orientalism, because they are the ones intended by these studies, which are included in Orientalism and contained within it - and thus we find them in contrast to Western scholars who deviate from their conception of the term Orientalism, and this But because they are the ones who are going to the

East at Badr, they have insulted them. That is why we find them - except for a rare few of them - who are reluctant to give a comprehensive definition that prevents Orientalism, as the Arabs give it to him.

Arab scholars and researchers have given various concepts and definitions of the term Orientalism, and this was only according to each one of them's view of Orientalism, such as the science of the intent of the East, Islam and the Arabs together. When the concepts of Arab scholars proceeded in one direction. Almost all of them were cast into a mold. We decided to shorten the conversation and present some of them. Among those who dealt with the term Orientalism by giving many definitions, we find the Palestinian Arab critic Edward Said, who defined it as: "A style of thinking based on an existential and epistemological distinction between the East (most of its time) and the West" (1)

In this way, Edward Said showed Orientalism as a type of thinking pursued by the East and the West together, based on an existing knowledge between them. Moreover, he was not satisfied with this definition only, but also considered Orientalism as "a kind of projection that the West places on the East. And the will to rule the West and subjugate the East." him". Thus, Saeed asserts that this science was taken by the West to control and subjugate the East to it, by dropping the reality that he lived in the dark ages for him, and the enlightening ages for the East, on the reality of modern and contemporary times in which the opposite occurs, i.e. the prosperity of the West, the delay and the backwardness of the East and its deterioration, in addition to the This concept that Saeed said, he did not stop here, but we find that he acknowledges that Orientalism is not just a political issue, or a field of research that has negative repercussions, because of the differences that occur between different cultures, studies and research, or between political and knowledge institutions. It is also not just a large, scattered and stacked group of different texts, which have weight around the East and others, and it does not only represent an expression of a heinous imperialist conspiracy, which the West drove towards the East to keep it in its place despite the succession of ages, but rather it sees it as a distribution of geographical awareness into aesthetic texts. Scientific, economic, social, historical and philological, and thus it has come to represent that whole series of various interests, which Orientalism does not only create, but preserves by various means and methods such as research discovery, psychological analysis, and natural and social descriptions in general. Perhaps what is clear to us from this Saeed's declaration is that he did not lose his vengeance on most of the definitions he cited about Orientalism, and that is why we find him adding to all of them another concept of Orientalism, as he sees it as the field of knowledge, or the science that represents a way through which it can be reached to the East. And that on a regular basis includes the field of learning, discovery, application and others. As for Anwar Al-Jundi, he defined Orientalism as: "The use of science in the service of politics. Thus it is clear that the soldier considered Orientalism as a science that works to direct and serve politics. While we find Muhammad Wazzan Adnan sees Orientalism as "a general term or concept that is usually given to an intellectual trend that is concerned with the study of the civilized life of Eastern nations in general, and the study of the civilization of Islam

and Arabs in particular”. Rather, we find him generalizing this study to the East, and limiting it to Islam and the Arabs. In addition to Muhammad Wazzan, we also find Muhammad Husayn al-Sagheer gives another definition of Orientalism, which in his view is: “A study carried out by Westerners of the heritage of the East, especially everything related to its history, languages, literature, arts, sciences, traditions and customs” (1) and it is clear that this concept The one who said it did not depart from those who preceded him, who gave different definitions and concepts about the term Orientalism; As his palace is also on the east with all that it contains. Ahmed Abdel Hamid Ghorab was like Edward Said in giving multiple and different definitions of the term Orientalism, as he divided it into two definitions: Specific, which he considers academic studies “carried out by Western scholars, either Americans or Europeans from colonial countries controlling the East in all its aspects; its history, cultures, and religions and its languages, and all of that from one premise, which is racial, cultural and cognitive superiority over the East with all it contains..., and with the aim of the West controlling the East for its interests, then the West’s palatability for this control, with studies, research and theories bearing the characteristic of objectivity and science together.

As for his general definition of Orientalism, it is “an intellectual method adopted by the West to see and deal with things, based on the existence of a radical difference in existence and knowledge between East and West, and that the second is characterized by racial and cultural superiority over the first.”

We find these definitions he has finally summarized in one definition as a summary in his saying: “It is academic studies carried out by unbelieving Westerners - from the People of the Book in particular - of Islam and Muslims, in various aspects: belief, Sharia, culture and civilization, history and systems, wealth, and capabilities... With the aim of distorting Islam and trying to question Muslims about it, misleading them about it, imposing dependency on the West on them and trying to justify this dependence with studies and theories that claim scientific and objective and claiming the racial and cultural superiority of Christianity over the Islamic East .It is clear that this definition mentioned by Ghorab, which is based in Juma on many references looking in this field, was influenced by what he gleaned from the ideas and generalizations of his predecessors, which he may not have been stripped of during his presentation of this definition.

While Abdul-Mutaal Muhammad al-Jabri defines Orientalism as: “the study of the sciences of the East, its conditions, history and beliefs, its natural, urban and human environments, the study of its languages, dialects, and the personal natures of the nation in every eastern society. (2) In fact, with this al-Jabri concept of Orientalism, he has given it a comprehensive and complete definition, as he affirmed that he studies and researches everything related to the Orient and in all its aspects. In addition to these definitions, we cannot fail to present what was reported by Ahmed Hassan al-Zayyat, who believes that Orientalism is intended today as “the study of Westerners of the history of the East, its nations, languages, sciences, customs, beliefs and legends, but in the Middle Ages he meant the study of Hebrew for its connection to religion, and the study of Arabic for its relationship to science. For while the East, from the bottom to its end, was confined to

what the pulpits of Baghdad and Cairo desired of the lights of civilization and knowledge, the West, from its sea to its surroundings, was engulfed in thickets of ignorance and unbridled barbarism. This concept that al-Zayyat gave to Orientalism does not depart in its meaning from the previous definitions cited by Arab scholars, but he brought it out from the circle of the Arab Orient, and its Arab relationship with science in the Middle Ages, to the circle of Hebrew and the study of its relationship to religion.

As for Mahmoud Hamdi Zaqqouq, his definition of Orientalism is limited to: "It means Western studies related to the Islamic East in its languages, literature, history, beliefs, legislation and civilization in general" (1).

We also find other definitions of the term Orientalism offered by Arab scholars, such as Ali bin Ibrahim Al-Hamad Al-Namlah, who states: "Orientalism, in the aspect that serves Arab and Islamic research, is the ignition of non-Muslims with Muslim sciences regardless of the geographical orientation of the operator, and his religious, cultural and intellectual affiliations" (2) Thus, we find the ant confirms that Orientalism is studies and research carried out by foreigners and strangers, dealing with the Islamic world regardless of its regional and geographical borders.

Also among those who dealt with the term Orientalism is Abd al-Rahman Hanbaka al-Maidani, who defined it as "an expression given by non-Orientalists to studies related to the Orientals (their peoples, their histories, their religions, their languages, their social conditions, their countries, all their lands and the treasures, bounties, civilizations and everything related to them)" (3) It is clear from this concept that Orientalist studies touched everything related to the Orient and served as a cover for studying all the contents of this mysterious Orient in relation to the West, such as religions, heritage, civilization, regional borders and others. As for Salem Hajj Sassi, his definition of Orientalism is that it is "the multi-purpose, multi-purpose investigative study that Westerners practiced to try to understand the Orient, learn about its cultural treasures, its customs and traditions, its civilization and religion, and every aspect of its life, regardless of the purpose that motivated this study, whether Was it for religious, military, political, economic or scientific goals" (1) Thus, it can be said that Haj Sassi built his concept of Orientalism based on his conclusion from Edward Said's concept of Orientalism, as he saw that it is the interest in the Orient and what is related to it, on the part of another world represented by the West, And what prompted him from the different goals of that interest.

Among the Arabs, too, who gave a definition of Orientalism, we find Muhammad Amin Hassan Muhammad Bani Amer, who saw it as "a knowledge that has its entity, its method, its schools, its philosophy, its studies, its writings, its purposes, its followers, its institutes, and its conferences. its horizons, manifestations, phases, characteristics, and objectives before examining its effects and fields of activity" (2). Perhaps what appears behind this definition given by Bani Amer to Orientalism; It is that he made Orientalism a separate science for the fields on which his studies and research are based. Through these Arabic concepts, which were all

presented about the term Orientalism, it can be said that: Orientalism as a study or as a science is an academic scientific movement carried out by the People of the Book, whether American or European, Eastern or Western, and others who view Islam and Muslims from a Western perspective, with everything. It hides it from intentions, whether positive or negative. Therefore, these concepts and definitions that came about the term Orientalism, either Western or Arabic, we find that they differ at times and agree at other times, and despite that, they indicate that Orientalism, whatever its concept, cannot be excluded from the study circle that is concerned with the East, its civilizations, heritage and religions, and its domination. Full light on it, in order to come up with results, whatever the degree of its description in relation to the dominant West, and the research it is doing towards the East.

(2-1-2) The Problem of The Term:

The term "Orientalism" sparked great controversy in the Western scientific epistemological arena, which ended with a Western decision stipulating the obligation to stop using this term, after it had lost its luster. Perhaps the first to point out this matter is the great Arab critic Edward Said in particular, who believes that "the term Orientalism - in comparison with Oriental studies or regional studies - is less preferred today by specialists for two reasons: it is cloudy and general to an excessive degree, and it includes the executive position The authoritarianism of European colonialism, in the nineteenth and early twentieth centuries" (1). In fact, the decision issued by the West was the result of what it saw and realized, which is that this term contains between its folds goals and intentions related to history, and what it entails from negative backgrounds more than positive ones, and not only that, but in addition to that because it no longer fulfills the required purpose, It is represented in describing the scholars who specialize in research and study about the East and what is related to it, and specifically what is related to the Arab Islamic world. In this regard, we find Louis Bernard declaring the invalidity of the term and its usefulness, and acknowledging the abandonment of its use as a term indicative of oriental studies, as he considers that it "has been thrown into the dustbins of history."

It is clear that this decision, which called for stopping the use of the term "Orientalism" in studies and research on the Islamic East, emerged from the Organization of World Conferences in its conference held in the French city of Paris in 1973 AD, which stipulated that the use of the term "Orientalism" as an expression of studies must be completely abandoned. However, there were those who opposed the decision to express and replace, and the opposition was represented in the eastern camp, that is, Russia and the countries in its orbit (1)

However, the term Orientalism, in addition to the term Orientalists, remained in circulation and used without any reservations, in the thirty-fifth conference of Asian and North African studies, held in Budapest, Hungary, from 7-12 July 1997. (2).

Perhaps, if this indicates something, it indicates that the most opponents of the use of the term Orientalism are Western Europeans and Americans, because they talk about Orientalism and

Orientalists, with the aim of proving that they represent what can be called an Arabist or Islamist. Or a researcher specializing in the humanities Humanist, or specialists in what is called today the name of regional studies and what it includes of borders and geographical areas, or social studies and what it contains of different societies, peoples and peoples, either gender, race or creed. Whereas if we wanted to look at the position of the Arabs regarding this specialization and specialization, we do not find it in any way from the position of the West, because the Arab can only be able to do what the Westerner is able to, for he is the money of the Arab's money with him, and if he is upright the Arab is upright with him as well, meaning that he If Westerners choose to abandon the name and leave its use, there is nothing wrong with it, but that is conditional on the tongues, and this means that we do not neglect our study and research in everything related to us, in addition to writing about our issues that link us to the reality of life.

Also, we cannot forget what this West is doing in its Orientalism, which lies in holding conferences, seminars and gatherings, and publishing books and periodicals, either newspapers or magazines around the Islamic world and what pertains to it, just as the goals of Orientalism are still continuing alike.

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