

# Edward W. Said's *Orientalism*: A Thematic Interpretation

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**Abstract:** Orient is a creation of the West whose purpose was and is to establish cultural and political supremacy over the Orient. Its role is hegemonic. Edward Said's seminal text *Orientalism* deals with the structuring of the Orient as the 'Other.' In this paper it has been attempted to critically examine and interpret the themes; that Orientalism is innately made up of a number of discourses that continuously jostle with each other producing an absorptive science whose motive is to use knowledge for the interest of the West; Orientalist representation in literature; an account of representation as 'Other'; Linguistic & Cultural hegemony. Furthermore, the major aspects of Orientalism are justified and analyzed with reference to the criticisms forwarded by other critics like Ziauddin Sardar, Aijaz Ahmed and Shelley Wallia.

**Index Terms:** Interpretation, Orientalism, Hegemony, Occidental, Oriental, Representation.

## Introduction:

Edward William Said was born 1935, Jerusalem and died in 2003, New York, United States of America. A Palestinian born American academic, political activist, literary critic and theorist Said examined literature in light of social and cultural politics. One of his most influential books, *Orientalism* was first published in 1978. It drew heavy attention because it created debates. His flare-ups on the assumptions of the East point out how the east is portrayed through the eyes of the West.

In the Introductory chapter of *Orientalism* Said puts forward several definitions of 'Orientalism'. These are—

- A way of coming to terms with the Orient that is based on the Orient's special place in European Western experience."(Said 1)
- A style of thought based upon an ontological and epistemological distinction made between 'the Orient' and (most of the time) 'the Occident'. (Said 2)
- A Western style for dominating, restructuring, and having authority over the Orient. (Said 2)
- ...particularly valuable as a sign of European: Atlantic power over the Orient than it is as a veridic discourse about the Orient. (Said 3)
- A distribution of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical, and philological texts. (Said 12)

Said gives a threefold definition of Orientalism. The first, and the simplest, defines Orientalism as an academic study of the Orient by western scholars. Making use of Foucault's celebrated concept of power/knowledge, Said links this definition to a second: that this study creates a body of knowledge which the more pragmatic and utilitarian among Western imperialists use as a means of gaining power. Said also explores a third interpretation: the marking of epistemological and ontological distinctions between the East and the West which perpetuate the stereotypes of development barbaric, aberrant, advanced/primitive, superior/inferior, rational/aberrant, and so on, all of which fall into the larger binaries of 'self' and 'other'. (Walia 39)

Orientalism emanates as a new meaningful term by Said. The term as it is particularly concerned with Western representation of the orient demonstrates two important things, first, the remarkable manner of the Westerns in which westerns are self-confirming and reflecting. Second, whether the particular area of discourse is scientific, historical linguistic, anthropological or literary.

Orientalism, a term pertaining to the orient as discovered, recorded, described, defined, imagined, produced and, in a sense 'invented' by Europe and the west. As far as literature is concerned it refers to the discourse by the west about the East, Which comprises a vast corpus of texts— literary, sociological, scientific, historical, linguistic/philological, political, Anthropological and topographical which has been accumulating since the renaissance.

Edward Said's writing is condensed and compact with thoughts and ideas, but shortly we can brief it up as this. In the first chapter, how the Oriental is known to the West specially, how the Orient is Orientalized, and overall the scope of the Orient is discussed. In chapter two the issues are redefined and have a discussion on secularized religion, Christianity, Islam, and Zionism. The Orientalists Silvestre de Sacy and Ernest Kenan's activities and writings along with Oriental residence and scholarship, are handled by Said. In chapter three, 'Modern Orientalism' is defined with its two formats— latent and Manifest Orientalism. In its two formats the style, expertise and vision are elaborated then, the worldliness of Orientalism is drawn with its latest phase.

## Development, texts & authors:

Orientalism as a 'discourse' has a long history. It is the history of different ideas, views of the West to the Orient. It is believed that Orientalism as a discourse began formally with the decision of the church council of Vienna in 1312 to find a series of chairs in Arabic, Greek, Hebrew and Syriac at Oxford, Paris Bologna, Avignon and Salamanca.

Though the 'East was remote, inaccessible inscrutable and exotic, it became very much interesting to the West as a result of travelers' tales. Improbable long stories stimulated their curiosity. Marco Polo (1254-1324) for the first time as a traveler began to introduce the East to the West through his travel stories. Sir John Mandeville's famous books were also found in many

European Languages. The spreading and repaid expansion of Islam to the European Lands had become a cause of anxiety and terror to the West and Christianity. And how-to-tackle-it became a matter of urgent compulsion. Therefore, the travel story had become more consequential to the West. This had enthusiasm to the East which had influence on literature in Europe. The translation of the *Arabian Nights* and *One Thousand and One Nights* by Antoine Galland secured much attraction. In the Eighteenth century, Sir William Jones, a linguist and one of the first British Orientalist translated many works from Sanskrit, Arabic and Persian. These had a wide-range influence to develop the oriental themes of Romantic poets such as Robert Southey, Sir Thomas Moore, and Byron.

In the nineteenth century, many learned and cultural societies emerged in England and central Europe. Benjamin Disraeli, in his novel *Tancred* (1847) suggested that the East could be regarded as a 'career'. Numerous colonial and public officials, soldiers, explorers, diplomats, doctors, missionaries, travelers, writers, navigators and merchant adventurers contributed memoirs, autobiographic, commentaries government report to the archive of oriental studies. Barthelemy D' Herbelot's (1625-95) *Bibliothique Orientale* (1697) was most influential work. Abraham-Hyacinthe Anquetil-Duperon (1731-1805), Silvestre de Sacy (1758-1838) and Louis Massignol were the outstanding French orientalist in the twentieth century. Edward Lane, Kinglake, Sir Richard Burton C.M Doughty, W.G. Palgrave. T.E. Lawrence D.G. Hogarth, Gertrude Bell, Ronald Storrs, Wilfrid Scawer Blunt, H.A.R. Gibbs were the British adventurers, explorers, scholars, who have added to the corpus of oriental studies. German Orientalism developed in the hands of Steinfhal, Millier, Becker, Goldziher Brockelmann and Nothke. French poets, novelist such as, Victor Hugo, Lamartine, Flaubert, German de Nesval among others, were chief responsible for fabricating a romantic view of Orientalism. Victor Hugo's *Collection of Igricshes Orientation* (1829) evolves a personal view of the orient which is very much exotic, barbaric and torpid.

In the twentieth century, miscellaneous British novelists are— Kipling, E. M Forster, Anthony Burgess, Paul Scott and J. G. Farrell. Apart from Said's highly original critical analysis, there have been many scholarly works. In recent years of special note are Raymond Schwab's *La Renaissance Orientale* (1950), Johann W. Fück's *Die Arabischen Studien in Europa bis in den Anfang des 20 Jahrhunderts* (1955) and Dorothy Metlitzki's *The Matter of Araby in England* (1977) and traditional-type travel books (q.v.) by such authors as Freya Stark, Wilfred Thesiger, Colin Thubron, Paul Theroux, William Dalrymple and V. S. Naipaul.

### Analysis and interpretation:

*Orientalism* establishes a new bench mark for discussion of the West's skewed view of the Orient, more specifically, the Islamic world. Orientalism as a new discipline appears in the postmodern period when postcolonial discourse is convulsing to the literary world. Said in this text undoubtedly has covered a lot of ideas and themes.

Representation of the Orient in a range of studies such as literature, linguistics, culture, has been becoming important, questioning the ground of Western knowledge of the Orient, in the Postcolonial studies. Edward William Said, whose appearance and contributions are most important in the rapidly changing twentieth century. After the Second World War, he straightforwardly questions the ways the West conceives knowledge about the Orient. He puts forward a new field of study, Orientalism, that marks his first uphold attempt to map the politics of knowledge.

Themes in *Orientalism* appear with distinguishable ideas which are emerged from a wide range of critical studies. It's a new field of canonical study developed in the postmodern period includes language and cultural hegemony. Historiography, representation, hegemony of culture and language, are vital in his writings owing to their problematic nature in the area of textuality. His enlarged and deepened analysis of literature, language, culture throws light on different classes of people and different categories of experience. Said's point in relation to Orientalism concerns what representations and knowledge actually do and what effects do they have.

The fundamental issues the text *Orientalism* covers are, the imaginative geography of the Orient and representation of the orient as backward, and inferior, in history, literature, relationship of politics with knowledge, language, cultural hegemony and the overall view of the West to the Orient. An Orient has been created as an object of study through the discoveries of ancient texts which emphasizes the differences and distinctions ending up degrading the societies under study. The dogmas those are persistent in their assumptions are aberrant, under developed, inferior and incapable of defiling itself. Such scholarships based on the philosophical category of the center, which finally developed in the larger concepts of euro centrism are, according to Said, morally bankrupt and fundamentally destructive.

The orient and 'Orientalism' are not same, the orient is living and Orientalism in the imaginative image of that living soul; the construct is completely purposively created for that it is about state. The object is not really for the knowledge rather to use that knowledge for rating. The Orientalists are colonizer in mind; they want to exercise power over the orient intellectually, culturally and morally. It is found that for many reasons in different times the Europeans had to come in the East and from their travel writing many misconceptions have been represented.

Orientalism is inherently made up of a number of coherently arranged discourses that continuously jostle with each other producing an absorptive science whose motif is to use knowledge and power to produce its object of study. (Walia 41)

The knowledge absorbed from the travel tales, history, literature, language, culture and they have established that the orient is backward, sensual, and savage though men not right men, even, they cannot represent themselves. Said has noticed that the Orientalist tendencies are also embedded in the heart of scholars, writers and researchers. Said has shown examples of those writers encapsulating Homer to Kipling and has traced out where Orientalism lies, but Orientalism is geographically imaginative and intentional. But Orientalism in extreme nature started from the 18th century when colonialism started with full swing. In the

text *Orientalism* Said uses two epitaphs, the first one is from Disraeli's novel, *Tancred*, says: "The East is a career'. The second one is from Marx's description of the ordinary farmer in *The Eighteenth Brumaire of Louis Bonaparte*. 'They cannot represent themselves; they must be represented,' Said, here ironically has used the two epitaphs. He is overturning the very project of primate hegemony in the invention of imperial history and he offers a critique of the whole practice of representation.

The first chapter of *Orientalism* opens with Arthur James Balfour's lecture in the House of Commons in June 13, 1910 on 'the problems with which we have to deal in Egypt'. With the influx of the question about the need of the presence of England in Egypt, Balfour, then informs and explains it. Said analyzes his speech stating that two main themes dominate the speech in what will follow; knowledge and power, the Baconian themes. Knowledge to Balfour means rising above immediacy, beyond self, into the foreign and distant. The object of such knowledge is inherently vulnerable to scrutiny; this object is a 'fact' which, if it develops, changes or otherwise transforms itself in the way that civilizations frequently do, nevertheless is fundamentally, even ontologically stable. Balfour nowhere denies British superiority and Egyptian inferiority. In his statement it is also found that Western nation as soon as emerged had capacities of self-government, had merits of their own but the Orientals had never the capacity of self-governing. But this view of Balfour is inequitable and biased because in the history as it is found that the Egyptian civilization is the most ancient civilization and there was self-government system what they developed by their own. The logic of Balfour here is interesting not for his consistency with the antecedent of his speech:

England knows Egypt; Egypt is what England knows; England knows that Egypt cannot have self-government; England confirms that by occupying Egypt; for the Egyptians, Egypt is what England has occupied and now governs; foreign occupation therefore becomes 'the very basis' of contemporary Egyptian civilization; Egypt requires indeed insists upon, British occupation. (Said 34)

Knowledge gives power; more power requires more knowledge, and so on an increasingly profitable dialectic of information and control it is needed. Said's claim is that the essential knowledge both academic and practical refers to the knowledge of the Orientals, their races, culture, character, traditions, society, and possibilities. This knowledge was very much effective for the Colonizer, in governing Egypt. This way the West uses knowledge for their advantage. The Arabs are shown as gullible, intriguing, cunning, and unkind to animals. They cannot walk on pavement or a road they are inveterate liars, lethargic, suspicious this kind of conceptions and discourses are self-interpretative and much exaggerated. Cramer states:

... I content myself with noting the fact that somehow or other the Oriental generally acts, speaks, and thinks in a manner exactly opposite to the European. (Said 39)

Though Cromer had a direct observation of Egypt or the Orient, even though, everywhere he entrusts to orthodox Orientalist authorities to support his views. Said rhetorically criticizes Cramer's idea of the Orient. The knowledge of the orient comes from different sources mainly from the voyages of their discovery, trade contact, war. Said proclaims that since the eighteenth century there had been two principal elements in the relation between East and West. One of them was the growing systematic knowledge about the Orient in the West Said says that the knowledge as was reinforced by the colonial power for their wide spread interests that were exploited by developing sciences of ethnology, comparative anatomy, philology, history and a vast number of novelists, poets, translators, and travelers. The colonizers absorb knowledge from the sources and produce a kind of absorptive science. The other was that the Europeans were in the position of strength that means the relationship was the relationship of the strong and the weak. The most notable of these cases is, the Orient is contained and represented always in the dominating-framework, as an archive of information often commonly and unanimously held. The essence of Orientalism is the incredible distinction between Western superiority and Oriental inferiority. But Said's claims become partial in the sense that the Europe has not always absorbed imaginative knowledge of the Orient. But there are many researches flourished in Europe and the knowledge that is lifted to the Europeans produces a kind of absorptive science through which they achieve their objectives of study.

Orientalist conception took a number of different forms during the last nineteenth and twentieth century. In Europe there were a number of literary works where the Orientals are represented in different conditions. The conceptions are mostly taken from the knowledge of the former and new European Orientalist writings which has become distinctive. Said argues:

Suddenly it seemed to a wide variety of thinkers, politicians and artists that a new awareness of the Orient which extended from China to Mediterranean, had arisen. This awareness was partly the result of newly discovered and translated Oriental texts in languages like Sanskrit, Zend, and Arabic; it was also the result of newly perceived relationship between the Orient and the West. (Said 43)

Said finds Orientalism in Dante's *Inferno* and *The Divine Comedy*, and those are combinations of mundane reality with a universal and eternal system of Christian values. In canto five, 'Maometto' or Mohammad is located in the eighth circle of the nine circles of Hell. Here Mohammad is presented as lustrous, rigid, avaricious, and an imposter. He belongs to a rigid hierarchy of the sinners. In the hell next to him is the Satan. Mohammed, the prophet of Islam, Mohammad explains his and Ali's punishment to Dante, who proceeds him in the line of sinners. This imaginative representation of Islam and its followers is objectionable. Even though the *Holy Quran* specifies Jesus as prophet, but Dante chooses to consider the great Muslim philosopher and king as having been fundamentally ignorant of Christianity. Aijaj Ahmad defends Said's point, as he states:

This is predictable and surprising. Said is hardly the first to have noticed the inordinate horror of that passage. What is truly surprising is the way he deals with Dante's far more complex treatment of -inn Said's work- 'the great Muslim Philosophers and kings. (Ahmad 187)



Only few readers of *Inferno* would forget the punishment of Prophet Muhammad. But Ahmed points out that Ibn Sina, Ibn Rushd and Salah ad-Din are found in the first circle, in the company of the virtuous pagans like Homer, Socrates, and Plato. The punishment and presence of those figures in same circle makes a sense of Christian topography of punishment and sufferings and it is because they are heathens only to the extent that they came before Christ and thereafter had the teachings of Christ. Orientalist representations are found in Shakespeare's *Othello* in which the Orient and Islam are presented as outsiders having a special role to play. Said mentions:

What it is trying to do as, Dante tried to do in the *Inferno*, is at one and the same time to characterize the Orient as alien and to incorporate it schematically on a theatrical stage whose audience, manager and actors are for Europe, and only for Europe. (Said 71)

Persian poet Hafiz also represents the Orient along with its poetry, its atmospheres and possibilities. Goethe remarked those as older and younger than the Europeans. Edward Said claims that the Orientalists like Lane, Sacy, Renan Volney, and Jones have exploited the literary crowd. In Rudyard Kipling's several poems, in novels like *Kim*, the 'White Men' appears as an idea of a persona, a style of being, seems that it has served many Britishers while they are abroad. It was established as that the white men only can serve the colonial purposes for the white colonizers. Kipling's 'white men' have leadership quality, and are quite ready to go to war. So, Kipling's 'White Man' is purposive and it is colonial. Aijaj Ahmad states:

The list of novels with which *Kim* is then solemnly compared includes *Sentimental Education*, *The Portrait of Lady* and *the Way of All Flesh*. It is not entirely clear why a minor novel, which owed its wide circulation only to colonial currency, has to be thus elevated – and made worthy of the attack – before being knocked down. (Ahmad 168)

Salman Rushdie's *The Satanic Verses* is claimed as a piece of Orientalism aspiring to be an art but Said has not given much interpretation in his afterward behind his point.

Apart from the above-mentioned writers there are many critics whose writings represent the Orient or the East as inferior and almost in a debased form, in this case Said's point is praiseworthy. Bangla literature is not out of Orientalist writing though Said has not mentioned it. Some writers like Bankim Chandra Chatterjee, Nirad Chandra Chaudhuri are also influenced by Orientalist knowledge. Bankim says 'We are dominated nation and we will be dominated'. We also get in his book *Sammo*, "The habitual difference between English and Bengali is as usual to Husband and wife. The English is strong and the Bengali is weak, the English is brave, the Bengali is timid, the English is laborious, the Bengali is tender." Rabindranath Tagore was conscious of Imperialism and in the last phase of his life he disclosed the mask of imperialism in his essay "Shovhotar Shankot" (Crisis of Civilization).

There is a mention of plague in Thomas Moore's *Death in Venice* which has come from the East. There is also a mention of plague not in reality but in dream in Dostoevsky's *Crime and Punishment* which comes from Asia with horror. Said in his essay could not mention many of the incident mentioned above if he could, it would become an encyclopedia. So, the very evidences function as a proof of Orientalizing in literature. The linguistic knowledge of the Orient becomes essential to govern the countries. Until the early nineteenth century the Oriental languages were considered as Semitic Language. Before Sir William Jones's discovery of Sanskrit, Indian Religion, and Indian history did not get scientific status. Two efforts had been made to invade before Napoleon did. Anquetil-Duperon traveled to Surat and found a cache of *Avesta* and translated it. Schwab describes the effect of Anquetil's translation.

After the contribution of the writers like Sir William Jones who was at a time master of Arabic, Hebrew and Persian. He was also a poet, a philosopher, a jurist, a classicist, and an indefatigable scholar whose strength was recommended to Benjamin Franklin, Edmund Burke, William Pitt, and Samuel Johnson. This knowledge of the Orient or India has been applied to political Knowledge. Friedrich Hegel learned Sanskrit sitting in Paris who had practically renounced his Orientalist attitude. In 1800 he said, 'It is the orient that we must learn for the highest romanticism'. He wants to mean that of *Shakuntala*, the *Zend-Avesta*, and the *Upanishads* are just as for the Semitics, as it was said, whose language was agglutinative, unaesthetic, and mechanical. They were different, inferior and backward. So, we can say that Schegel's lectures on history, life, and literature are full of discernments which are made without qualifications. The paradox that is existent in Renan that he encourages us to see languages as in some way corresponding to 'etres vivants de la nature' but he is everywhere else proving that his Oriental languages, the Semitic languages are inorganic, arrested, totally ossified, incapable of self-regeneration. He states that Semitic is not a live language and Semites are not live. Aijaj Ahmad points out:

Said's lament is quite unmodulated by any awareness that English has become a World Language, a fact which he celebrates not because of its 'aesthetic characteristics' or 'critical dimension- that is not owing to its literature and literary critics- but because of its centrality in the administrative and capitalist enterprises in the most powerful empires of past and present, hence as a language of rule and of command in global grids of telecommunications airlines, administration, transnational corporations. (Ahmad 254)

To trace out the regrettable tendency of dividing the East and the West based on the hard and fast rule centering on the Orientalist theory and practice, Said has brought out one of the prominent presidents of America, Henry Kissinger who does it also in his essay 'Domestic Structure and Foreign Policy'. Said calls it 'drama'. Kissinger's discourse establishes polarity between America and the other world. It is apparent from his discourse that America can have good affairs with developing West than the Third World that includes China, Indonesia, the near East, Africa and the Latin America. There are two groups, on the one hand there are Westerners and on the other hand the Arab-Orientalists. The Westerners, as it is believed are rational, peaceful, liberal, logical, and capable of holding real values and without natural suspicion, but the Arab-Orientalists possess no qualities of those.

Almost an imaginative geography was built about the Orient or the East in the hands of the Western scholars, intellectuals, orators, writers in the Christian West when Orientalism is considered to have commenced its formal existence with the decision of the Church Council of Vienna in 1312 to establish a series of chairs in 'Arabic, reek, Hebrew etc., in the mid-eighteenth century Biblical scholars, Islamic specialist and the specialist of the Semitic languages. Muir, an Orientalist in his Life of 'Mohamet owes his attitude towards Islam and Mohammed when he says:

The sword of 'Muhamed' and the *Koran*, are the most stubborn enemies of civilization, liberty and the truth which the world has yet known. (Said 151)

In many universities 'Oriental Study' as a faculty developed. These were mostly political writing. After the crusades the Orientalizing of Islam evolved with a new dimension. The attitude to Islam was conservative and defending. Islam is something fraudulent and new version of some previous version. For Europe, Islam was a lasting trauma, something terrifying, and as a whole, a constant danger for Christianity. The Christian thinkers try to understand Islam based on Mohammedanism, since Christian faith is based on Christ. Hence, the polemic name 'Mohammedanism' was given to Islam, and the automatic epithet 'imposter' applied to Mohammad.

Due to such conceptions many imaginative exteriorization outbursts and the imaginative representation of Islam and East starts in a beguiled way. The name of Mohammed was also written in different debased form such as 'Mahomet' and he has been called the poster. These were because of many distinct reasons such as Islam appeared to Europe as a rival to Christianity. The Arabian had strong military force and the rapid expansion of it becomes more challenging to Europe. It could be said that Islam was a real provocation in many ways. It was ideologically, culturally, geographically near to Christianity and from seventeenth century, Islamic lands were adjacent to Biblical lands after all it was growing in the neck of Christianity. The scholars Sir William Jones, Ockley, Henry Thomas, Colebroke, Anquetil, have worked for being a true orientalist. In Warren Hastings's time Sir William Jones mastered Sanskrit before any Englishman knew Sanskrit well enough to consult the original texts. In Egypt to strengthen his power Napoleon kept a good relation with the Imams who were specialist of Arabic language. Said says:

Napoleon tried everywhere to prove that he was fighting for Islam; everything he said was translated into koranic Arabic, just as the French army was argued by its commands always to remember the Islamic sensibility (Said 82)

Said has not gone beyond charges. There are some common charges against his book *Orientalism: Western Conceptions of the Orient*. Shelley Walia states:

There are some methodological problems within Said's hypothesis of Orientalism. It is felt. It that the study of systematic and unitary attitude to the East is too monolithic and dismisses with a single sweep the inconsistencies and varieties of western Orientalisms are practiced by the English, French, the Spanish and the Portuguese. (Walia 6)

In Orientalism it is stated that the Orientals are culturally backward and considered that those seems belong to other species. Some mentions the Arabs naming *Homos Arabicus* who are the most gullible. This kind of representation is under the term 'Orientalism.'

Orientalism is not an anti-Western polemic nor is it anti-Islamic. Neither is Said representing Orientalism as a conspiracy nor portraying the west as evil. (Sardar 69)

Edward William Said, through his extensive study, exposed that Western literature had to do with the politics of the empire. He contends that, for well understanding of western culture and literature, its link with Imperial and Oriental knowledge needs to be taken into account. In the postmodern era, Said's discourse adds a new dimension and new field of study.

As it is seen, that Orientalism says much more, as we have seen through its history. In the process of Orientalism, the relationship it constructs, become less intelligible, as they become more familiar, less able to communicate because of the edification of the process it constructs of the Orient. Orientalism thus is buildup of the constructive imagination; orientalism is memory, imagination and presents utility in a process of representation that structures knowledge and information.

The dealings with the Muslims were only a part of Napoleon's project to rule Egypt. The similar things have been to the cases of the Indians. The scholars who came to the last were part of a project contributing in Orientalizing the Orient. After the Second World War, there was rapid change in politics, economics and society that has unmistakably changed the realities. Yet we find A.R. Gibb in Modern trends in Islam as an Orientalist. Arabs are thought to be the anti-Jew and the Arabs have one thing very valuable that is oil by which they can create great problems for the West. Without the usual euphemisms, a question arises that why such Arabs have the power to keep the developed world threatened. So, Arab oil fields are to be invaded. In the films and television, the Arabs are represented as lecher or dishonest, often appear as an oversexed degenerate intrigue, sadistic, treacherous, low, slave trader, camel driver, moneychanger, scoundrel, etc. Lewis describes Arabs as very much excited, sexually bad, and their sexual excitement is no more than a camel's rising. Instead of copulation the Arab can only achieve foreplay, masturbation, coitus interrupts. Everywhere Islam is an anti-semiotic ideology. Orientalist scholarship lacks clear thinking, objective standard, moderation, tolerance from the Muslim point of view. But the point is that though Said has overtly represented the history of the Orient he cannot be gone without criticism. The Western though have done the scholastic activities they also have represented the Oriental knowledge, which no Islamic or Indian scholar have done before. Many of his critics like Aijaj Ahmad claims that Said's historicity is partial and centered to Middle East.

For strengthening imperial power, culture has a consequential role. Said in his masterpieces, has bestowed with culture specifically, the role of it in Imperialism and orientalism. Said's close examination of the relationship among Orientalism, culture

and imperialism and it focuses the nineteenth century British and French colonial virtues. It covers the areas of cultural production and their representation. It is lucid from the study Orientalism that culture and art become the foundations of empire to legitimize colonial domination.

### Conclusion:

A theoretically and academically important text Orientalism is a brilliant investigation of European attitudes towards the Orient— Arabs & Asians. It's a construct of a number of discourses that continuously jostle with each other. It produces an absorptive science.

It is found that orientalist knowledge is constructed based on hypothesis whose motif is to use knowledge and power to produce its object of study. In *Orientalism* Said has largely dealt with Oriental representation in many literary works like Shakespeare, Kipling, Dante and many more. He strictly asserts that western linguistic knowledge and culture have been linked with 'Orientalism'. He finds out a relationship of the oriental knowledge with western politics. The Orient was Europe's interlocutor, but its silent 'other.'

However, to reach into sustainable plural future there needs to be a process beyond Orientalism. It is needed to have a termination of that process which keeps some people in a nexus of untenable recycled ideas. It is expected to live out the consequences of conflict, mistrust and marginalization which are the real legacies of Orientalism.

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