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Theme

**Edward Said's Defense of Arabs and Islam in
'Orientalism' (1978) and 'Covering Islam' (1997)**

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Abstract:

It is historically acknowledged the fact that Islam and the West have had a religious clash. Indeed, 'Christianity' in the profound past, and mainly the US media, in modern life, caused its fuel. However, the researchers' piece of study hinges on mainly Said's defense of Arabs and Muslims through his famous works 'Orientalism' (1978) and 'Covering Islam' (1997). In doing so, they endeavor to adjust the erroneous image about Islam, which of purely the making of the West. This modest piece will be divided into two major partitions. In the main, it will cover how Edward Said really advocated Arabs and Muslims and why, regarding his Christianity. Still, 'Orientalism' another important work of Said plays a major standpoint to unravel the Western projects. The relevant results beyond this study discussed, in the first stage, the idea that Media and Experts prejudiced unjustly Islam and Arabs only for the sake of their ascendancy over the world like U.S with Israel were and still doing. At second, for arguably Said was a Christian, and defending this religion and Arabic identity, it revealed for the reader that he was advocating them by the means of his famous works, like the ones mentioned, that contained many criticisms, commentaries, and many thoughtful suggestions and solutions given in particular for Arabs and Muslims, but of his patriotic and humanistic drives not for a religious support.

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Dedication

At first, we are from our deepest hearts indebted to our parents, may Allah grant them Paradise with the mentioned, who were under the best of help to us especially with making Du'aa (supplication) for our success, as well as material and sentimental support. We would also send our high gratitude for those whom we much credit taking into consideration: our families' members, our friends, neighbors and all who helped us with the smallest of effort; we send all peace and blessings to them, aside from the mentioned.

General Introduction:

Throughout history, the world witnessed numerous struggles towards supremacy and power whatever the means are. Actually, one of them was and still is the conflict between 'West Occident' and 'East Orient'. Edward Wadie Said (1935-2003), the Christian outspoken American politician and author descent from Palestinian homes described this conflict in his famous book 'Orientalism (1978)' as (Western and Orientalist Superiority vs. Eastern Oriental Inferiority). In deep, he intended the Western clash with Arabic and Islamic world that is going to be presented and developed by the researchers in the other book of Said entitled by 'Covering Islam (1997)' in which the author provided several stereotypes of the clash and how he actually reacted to them.

Despite of his Christian creed, Said defended Arabs and Muslims in his books 'Orientalism' and 'Covering Islam' trying to depict their genuine image falsified by Western Media and Experts. Indeed, a good pattern to notice was his efforts undertaken for Palestinian's self-determination against these Western thoughts (Israel and US' coalition). However, the researchers thoroughly endeavor to look for the way Said defended Arabic and Islamic world. As well, they want to know the reasons behind this defense and his positive attitude towards them though, as mentioned before, he was a Christian. Therefore, they have read what really is necessary about what Edward Said said about Westerner sand Orientalists. In other words, they want to show the way he addressed, described, and even criticized them sharply countless times.

Moreover, the researchers should be informed too of what it had been said about Arabs and Muslims. Indeed, this is done out of mainly inspecting Western Media' means and Orientalist Experts' compositions. Again, in doing so, they strive to achieve two main objectives upon this study. Hence, they want to examine in further the afore stated facts giving much importance to the relevant descriptions and interpretations Said arranged properly in his books 'Orientalism' (1978) along with 'Covering Islam' (1997). This is definitely out of his special terming of words as well as the measurable stereotypes about the Western Media and Experts plus Orientalists' ones. At last, they formulated the following questions to reply for: how Said unraveled the true reality of Arabs, Islam, and Muslims after it had been falsified by westerners? Next to, Why Said was defending Arabs and Muslims' affairs though he was a Christian American?

Having the sophisticated significance of Orientalism suggests a set of interpretations. Foremost, it initiated with a bunch of static ideas, and then a branch of study¹, which was typically practiced by politicians out of imperial impulses. Nonetheless, Said described it in his book of 'Orientalism' as "*a style of thought, based upon an ontological and epistemological distinction made between 'the Orient' and (most of the time) 'the Occident'*"².

Arabic and Islamic world's quarrel against Westerners was and still is widely present. Bill Maher, an American political commentator on a TV show program 'On Islam and the South Park "Muhammad Bear Suit" (Controversy)' obviously clarified one of its facets warning of the danger of Islam saying "*It has the greatest threat... It's been going on for a thousand years, this problem with Islam and the West*"³. Once again Maher favored the Western's primacy articulating "*...but the Western world needs to make it clear... This is how we roll. And this is why our system is better*"⁴. David S. Margoliouth in his work 'Mohamed and the Rise of Islam' uttered a succession of questionable offences upon the Prophet Muhammed, who is considered as the most benevolent personality within Arabs and Muslims; in one of them he articulated, "*his career as tyrant of Medina is that of a robber chief, whose political economy consists in securing and dividing plunder*"⁵.

Though the last citation of Margoliouth attributes to Prophet Muhammed (P.B.U.H) the bad and offensive qualities of a brilliant Muslim leader in history of humanity, still, in the view of other Westerners, Muhammed (P.B.U.H) is categorized as the influential leader throughout history. The best of examples, Michael H. Hart ranking one of the 100 influential persons in a 'New York publishing' said, "*...but he was the only man in history who was supremely successful on both the religious and secular level*"⁶. However, this illuminates that Westerners and Orientalists' judgments are made out of subjective irrational opinions towards Arabs and Muslims.

In the same context, Said approved the consideration of the Western Orientalist prejudiced and irrational attitudes over Arabs and Islam when he included one of the famous Western

¹- Taken from Amina Kheder's Magister Dissertation: *'The presentations of Arabs and Muslims in American Films: The Orientalist Discourse...The Disney Movie Aladdin1992'*; 2006, (Section: Issue and Working Hypotheses, p6).

²- Edward, W. Said. *Orientalism*.(New York: Pantheon Books),1978, p 3.

³- Steven, Nelson. *Maher tells Rep. Ellison the Quran is a "hate-filled holy book" that inspires terrorism*. TV Program, 2011.

⁴- Bill, Maher. *On Islam and the South Park "Muhammad Bear Suit" Controversy*. TV Program, 2010.

⁵-David, S. Margoliouth. "www.wikislam". *Quotations on Islam from Notable Non-Muslims*.

⁶- See more details in Michael, Hart. *The 100, A Ranking of the Most Influential Persons in History*. A citadel Press Book: Carol Publishing Group, p 8.

Orientalists ‘William Muir’ view about them. This Latter commented in his labor ‘Life of Mahomet (1858–1861) and his The Caliphate, Its Rise, Decline and Fall (1891)’disfiguring entirely the symbolic and sacred items of Arabs and Islamic identity saying, “*the sword of Muhammed, and the Kor’ân, are the most stubborn enemies of Civilization, Liberty, and the Truth which the world has yet known*”⁷.

Indeed, this study aims at unveiling the threat of Westerns and Orientalists’ upon Arabic and Islamic world knowing that much of them nowadays are excessively affected with its soft powers. Thus, the researchers resorted to the implication of E. Said’s critical views towards their policy. Yet, this latter in fact represents the summit point of concentration in this study. That is to say, through this research they attempt to trigger mainly Arabs and Muslims’ attentiveness about the real fact of European and American Western’ deceiving ideology. And the author, indeed, warned of this ideology by means of his aforementioned famous books of ‘Orientalism’ and ‘Covering Islam’.

This research study will actually follow a qualitative approach in which they will transfer the maximum of data description that covers certain logical facts in sequence about Western Media and Experts one the one side, and Arabic Islam on the other; it as marks as well E. Said’s defensive views of Arabs and Islam likely put in the implication of comparison done mainly between ‘false and accurate’ representations of these Arabic and religious identities. Also, it adopts an analytical process typically for important quotes, special vocabulary’ terming, and criticisms articulated chiefly by the author (Said) in his relying-on work ‘Covering Islam’. Besides, they attempt to comment over other relative scholars’ associations, mostly Westerners. To do that, in fact, is according to what they have read (criticisms, reactions, and feedbacks...etc.).

In this piece of study, the researchers will take up three chapters. In the first (Theoretical) chapter, they attempt to deliver adequate amount of data as a theoretical background concerning Orientalism, the Orient, Western Media, Arabs-Muslims and other concepts in terms of definitions and interpretations of their relationships. In connection to this, they will specify the nature of relation between Orientalists along with Arabs and Muslims considering them ‘Orientals’. Then, the second chapter will be premised fundamentally for the inquiry of Edward Said’s book ‘Orientalism’ through which they will provide numerous stereotypes about the representations of Arabs and Muslims which had been almost described by Said and Western Media along with Experts as backward and violent; in the meantime the last part of this chapter will contain the reply of Edward against the Western accusations toward Muslims

⁷- Quoted in www.answering-islam.org.

as this latter was the central founder of 'Science' that the world marched on and built on their bases and civilizations.

At the end, the third chapter deals with almost the same plan as the second one but this time with the book of 'Covering Islam' in which the investigators will present the maximum of prosperous input material of (quotes, high terms, and defensive standpoints on Arabs and Muslims implied in particular by the author against Westerners for the fulfillment of the aforementioned anticipated objectives.

CHAPTER I: Theoretical Background:

1.1. Edward Said's Life and Writings:

In this theoretical chapter, at first, the researchers has to present the author 'Edward Said's biography as well as some of his famous works, especially those which the researchers used in this dissertation, in order to provide a clear idea about Said's personality, trend, and his way of thinking he adopted in many of his writings. After that, the investigators tend to focus on the basic and relevant definitions of some significant terms that would achieve the better comprehension to the audience relating them with different important contexts. However, each term/item of the followings (Orientalism/Occidentalism, East/Orient, Arabs-Muslims, Western Media, Otherness...etc.) is considered as a key feature through which the the audience are going to grasp many things that will be much analyzed to full-fill the needs to the determinant thesis statement. In short, the researchers set up the importance of these items in the sake for filling the gaps in their area of investigation as they will provide what is necessarily missing of their contribution through this piece of study.

Edward Wadie Said, the famous American author who was born in Palestine (November 01, 1935) is classified among the famous authors in the world whose career mostly was devoted to studying the Middle East area. He was a literary theorist, cultural critic, and also a political activist defending 'human rights' mainly in Palestinian Affair. Furthermore, he began his academic career in Jerusalem and Cairo before he specialized in English Literature (1957). Said continued his success gaining the title of the best 'Critic' in the world which helped the spread of his fame widely. Then after, his professional life started when he stabilized as an English Literature professor and a specialist in the Comparative Literature at Columbia University after he was providing lectures occasionally in other different Universities in the U.S.

Said's early productive work '*Joseph Conrad and the Fiction of Autobiography* (1966)' discusses J. Conrad's contradiction and disintegration of his real life in contrast to his fiction stories that adopt a mere imperialist and racist dimensions narrated in a sophisticated literary style; hence, Said's criticism according to Conrad's views in this book paved the way for writing '*Orientalism* (1978)' in which he highly analyzed the scope of Western imperialist and racist policy over the East Orient plus to other significant items that are shared in a mutual relationship to the subject matter. Indeed, the mentioned books and other referential works such as '*Covering Islam* (1997)' made the whole world respecting him as a brilliant figure. Due to his reputation in the field of "cultural criticism" that made him a widely

prominent in public, the philosophical approach and other related theories were priorities to continue the demonstration of his works in an intellectual and artistic way.

In further, Edward specialized in the field of 'Orientalism' and in Middle East Area Studies tackling typical Palestinian struggles. His works showed his pathway of being heartily defensive towards Palestinian self-determination. Although he left his motherland (Jerusalem) and move away to the U.S since 1951, he kept on defending Palestinian and Arab affairs that were not any less than he used to; it was mainly represented in his sense of love and belonging to his beloved country in a patriotic mold. The name of the Palestinian author became famous, in which had the opportunity that could attract loads of local and abroad respective positions; he was later on granted the title of 'the Contributor of the Palestinian Nation', plus to undertaking many professional positions such as 'the London Review of Books', *Le Monde Diplomatique*, *Counterpunch*, *Al Ahram*, *Al-Hayat*, leading him to the presidency of Modern Language Association (MLA). Edward Said died in the U.S on September 25, 2003 because of a chronic myelogenous leukemia. Certainly, Said's works recalled and symbolized humanity and humanism that he was defending on against many critical thinkers.

Once more, most of Said's works hinged on his observation, commentaries, and criticisms on peoples' way of living and beliefs whom he used to co-exist with like 'the Jews' in his motherland and from other places that he visited such as Egypt, Lebanon, and U.S.... . Most of Said's studies were mainly concerned to analyzing the nature of Arab and Muslim in the Middle East, and how they were treated as inhuman and unequally; regarding to his personal experience of being an outsider or rather an alien to the western world and the constant attitudes of being inferior and fanatic just because he belonged to the Arab origin⁸.

Due to the fact that Israel and the U.S viewed the Middle East and Islam in particular as a source of danger, they decided to remove that threat by declaring the war against them starting from Palestine (1947). Furthermore, in the time of war with Israel from (1967-1973) Edward suffered a lot when he was in charge of political protestations struggling the Zionists' crimes and oppression applied on civil Palestinian people (especially children and women). In doing so, he was urging Arabs to unify and step forward together in a one hand against Israel defending the Palestinian Affair.

As one would remark, Said's analysis of this Western ideology suggested the core of his thoughts and theories resulted in his works, which dealt mainly with topics related to this huge struggle between the Occident and Islamic Orientals of the Middle East that were assumed as attractive sounding titles. However, 'Orientalism (1978)' grabbed much of

⁸ - Edward, W. Said. Orientalism in 5 minutes; https://www.youtube.com/watch?v=Pe3E-yd925E&index=20&list=PLUpBI-mq5enOi6bgQupweunYVei085GG_

the public's attention towards Said's productive works, as well as 'The Question of Palestine (1979)', 'What Chances for Peace in the Middle East (1980)', 'Covering Islam: How Western Media and Experts Determine How We See the Rest of the World (1981)', 'Culture and Imperialism (1993)' and many other works that identified the participation of Said's total devotion to his country's Independence.

Said also sought for how to spread peace and humanism in the whole world when he frequently appealed the Humanist feature in peoples' mind; in further, he encouraged this principle and defended it, as he declared "*I have called what I try to do "humanism" a word I continue to use stubbornly despite the scornful dismissal of the term by sophisticated post-modern critics*"⁹. Actually, this latter can be referred to other works of the author like 'Peace and Discontents: Essays on Palestine in the Middle East Process (1996)', 'Entre Guerre et Paix (1997)', and 'Humanism and Democratic Criticism (2005)'.

In addition to what had been stated above, what concerns this piece of study are the works of 'Orientalism' and 'Covering Islam' which are very relevant to the researchers' area of interest. Foremost, Edward Said in 'Orientalism' discussed the sophistication of certain notions, theories, and ideas that he named and explained completely in a very intelligent way as a professional writer¹⁰. In fine, Said's implications aimed to depict the Western ideologies and thoughts as the western experts and Orientalists wanted to apply in order to achieve hegemony and control over what Said called 'the Orient' or 'the Middle East' that was stated in another context. Besides, Muslims and Arabs in the Middle East were represented as a real source of danger and violence as it had been in many of Said's works; in the meantime he attempted to clarify what intentions, plans, and strategies of the West were depended in excluding Islam, Arabs and the Orient completely. They determined to annex the the Orient to be 'Orientalized' in a Western way, exactly like what Said extensively tended to explain.

In the book of 'Covering Islam', Said described Muslims as being portrayed fakely by the Western Media and Orientalists in order to distort their image to the public. In contrast, he unraveled their plan and mentioned the main reasons behind such distortion that was represented shortly in the intent of domination over the Middle East mainly and the world widely.

1.2. The Definition of Orientalism:

Orientalism had been the question of many individuals throughout history. It constitutes the basis that the researchers have to set in order to reflect the defense of Said on Arabs and

⁹- Edward, W.Said. 1978, p xviii.

¹⁰- See Nassef, M. Adiongdissertation : "The Great Debate of the Two Intellectual Giants in Middle Eastern Studies of Postcolonial Era: A Comparative Study on the Schemata of Edward Said and Bernard Lewis", p (3-5).

Islam. Foremost, to denote the sophistication of this concept, it is necessary to evoke the relevance of its conventions. According to Edward Said's interpretations in 'Orientalism' (1978) the most relevant definitions the researchers picked out are "...the affiliation of knowledge with power"¹¹, as Orientalism also is a worldly organization, in the first class political, that focuses on two major things, knowledge and power. About this Said clarified that,

*"Orientalism is not a mere political subject matter or field that is reflected passively by culture, scholarship, or institutions; nor is it a large and diffuse collection of texts about the Orient; nor is it representative and expressive of some nefarious "Western" imperialist plot to hold down the "Oriental" world. It is rather a distribution of geopolitical awareness into aesthetic, scholarly, economic, sociological, historical, and philological texts..."*¹²

In fact, this transnational organization devoted much interest on how to apply the political projects, through what is called 'Orientalist Scholarship'¹³. The scholars in the field, however, are considered as official managers of the Orientalist institutions which are related to the studies of Middle Eastern Matters. As Said affirmed in an interview that "*Orientalism tries to answer the question of why, when we think of the Middle East for example, we have a preconceived notion of what kind of people live there, what they believe, how they act*"¹⁴; In other words, one would search for the real equivalence of what others may conceive as a sort of understanding the notions that Orientalists stated to enhance the Middle East beliefs and way of life, to resort later on to the aim of exerting power over the orient in a way that the West approve.

What is also marked about Orientalism is the pure making of the West. That is to say, the Western world worked on the basis that they are superior over the rest of world particularly the Middle East. Indeed, at the very beginning, they intended to etch this principle (superiority) so as Arabs and Muslims can accommodate with it very smoothly. Nevertheless, in achieving that, the Westerners provided much of efforts just to embody this ideology, which became at the end a real fact to certain extent. It carries as well the single fact that divides the world into two unequal halves, 'Occident' and 'the Orient'. This division is the production of those Orientalist politicians who could make plans, give authorities, and scheme for what they want to achieve. Absolutely, their estimable efforts exceeded to other Orientalist

¹¹ - Edward, W. Said. *Orientalism*. (New York: Pantheon Books), 1978, p 3.

¹² -Ibid, p 12.

¹³ - Edward, W. Said. *Covering Islam 'How The Media And The Experts Determine How We See The Rest Of The World'*. (New York Times Book Review: First Vintage Books Edition, March 1997, p

¹⁴ - Sut, Jhally. Featuring an interview (script) with Edward Said On-Orientalism. Media Education Foundation Transcript: University of Massachusetts-Amherst, 2005, p 3.

shares in geopolitical, scholar, aesthetic, socio-cultural, and many interrelated fields. Further than this, they aim to control, authorize, and declare statements and views about the Orient because it is apparently their own.

Said spoke about the above-mentioned standards when he proposed the idea of Denys Hay about European superiority and non-European inferiority, explaining that:

*“Orientalism is never far from what Denys Hay has called the idea of Europe, 'a collective notion identifying "us" Europeans as against all "those" non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more skeptical, thinker might have had different views on the matter”.*¹⁵

Moreover, as Orientalists foresee the Orient as the grains they have planted, they facilitated the process for them to exert their hegemony over it. Thus, Orientalists can manipulate, and even create new policies and institutions in a way that fits their wills, as they can incorporate their partnership, generally in terms of their ruling system to make them definitely dependent on what they order or command. Above all, this Orientalist discourse features the difference between both poles(the Occident and the Orient) as uneven power¹⁶.

The latter’s distinction between Occidentals and the Orientals is an evidence, either with colonial practices and moves in Oriental lands, in terms of imperial establishment; or in intellectual and thoughtful aptitudes through which the Occidentals can create valuable pieces like literary ones, useful sciences such as comparative linguistics, anatomy, and even moral attitudes, whereas the others (Orientals) cannot do the suchlike¹⁷; Foucault’s definition of Orientalism in his book ‘The Archaeology of Knowledge in Discipline and Punish’ shares almost the same context, stating that: *“A language practice: that is, language as it is used by various constituencies (the law, the medicine, the church, for example) for purposes to do with power relationship between people”*¹⁸.

¹⁵- Edward, W. Said. *Orientalism*. London: (New York: Pantheon Books, 1978; reprinted., New York: Vintage Books, 1979), p 8.

¹⁶- Ibid, p 13.

¹⁷- Op.cit.

¹⁸- Quoted in Wolfreys, Robbins, and Womack. Taken from Amina_Kheder’s Magister Dissertation: *‘The presentations of Arabs and Muslims in American Films: The Orientalist Discourse...The Disney Movie Aladdin1992’*; 2006, p 34.

One considerable effort, as early mentioned, is the scientific approach on which Orientalists relied on in all the studies they programmed to induct eventually an exact knowledge about the Orient. However, it follows certain criteria relating much faith to the notion of ‘intellectual curiosity’, like what Said termed “*pure intellectual curiosity- which no one else who has tried to read and interpret a text has ever been fortunate enough to possess - there is much too much to be accepted on faith here*”¹⁹. In reality, this latter is tempted to give many benefits for human beings’ history, keeping on the natural instinct that contributed for billions of human great achievements to the world. In relation to this, owing to this powerful curiosity much of the Orientalist scholars and students gained a lot of the knowledge they wanted to reach which is represented mainly in the accumulation of Arabic-Islamic historical remnants out of which they developed their studies to enlighten their understanding about their civilization.

Despite that those scholars and students encountered many barriers and many natural hardships like the discovery of dark caves in the high mountains as well as getting inside some of the geographical wondering places such as the Pyramids and the Gardens of Babylon, thus, they could find many essential ruins and traces of the very early human beings who lived anciently. Though were these difficulties, but they actually carried on seeking of desirable results such as treasury of old civilizations like (The Pharos, Phoenicians, Mesopotamians...) whose profits counted more than their efforts to this Orientalist approach. Those Orientalist researchers were mainly about historians, archeologists, philosophers who built up their theories and judgments about the Orient after taking off long journeys overseas, in terrestrial grounds and territories.

Much of these theories are still being tackled in recent studies. Among the most famous Western professionals who adopted this ‘Orientalist scholarship’²⁰, the researchers spot the light on ‘Silvestre de Saccy’ and ‘Ernest Renan’ among other figures; however, Saccy was the teacher of all the Orientalist translators (June 1796) of Napoleon who exploited them for dealing with Muslims to dominate the Egyptians intelligently. Later on, he became eventually a teacher of all European Orientalists who did a hard work for the profit of the Orientalist and Western project; they really took the lead and caused intensive learning activities that generated many followers like those who helped Napoleon Bonaparte in his successful journey in Egypt (1790’s). The most noticeable issue in this Orientalist scholarship is to urge studies about the Middle East area. The best example is shown in the writing of a thick volume named after ‘The Study of the Middle East: Research and Scholarship in the

¹⁹- Edward, W. Said. *Covering Islam ‘How The Media And The Experts Determine How We See The Rest Of The World’*. (New York Times Book Review: First Vintage Books Edition, March 1997, p 139.

²⁰- See more details in Edward, W. Said. *Orientalism*. 1978, p (124-130).

Humanities and the Social Sciences’; it was produced by ‘Leonard ‘Blinder’ and published in (1976)²¹.

Actually, Said’s main study of this subject is mainly about his criticisms to this orientalist scholarship in which he categorized two sorts of scholars. On the one hand, the scholars and the students used by the politicians to share the Oriental’s profile they prefer. The core sense of this is that they are requested to write about what preferably assimilates the intents of those Orientalist politicians who set themselves the scholarship curriculum, to pull them perforce, in terms of results and judgments, just to sound what they want to establish in the Orient. This is what Said called ‘objectivity’; yet, it copes with the ‘orthodoxy’ order when interpreting another culture, like here, ‘the Islamic culture’, in the purpose of composing a quite ‘conventional’, political, knowledge about the Middle East or Islam’. Generally, in the orthodoxy conventional interpretation, the real yielded knowledge of the other culture is somehow marginalized, non-useful in the presence of the governmental one, except for urgent cases or crises as Said described²².

Arguably, Bernard Lewis, the Jewish scholar focused mainly on the Middle East researches. In his attempt to study the clash between the Middle East and Christianity, therefore, he highly adopted the major historical steps of criticizing the old and the modern traces of the Orientals. Next to, his arguments about the West major influence on the area is concomitant to imperialism, as he commented “*it has for some time been the custom to define the beginning of modern history in the Middle East, as in other parts of the world, with the impact of the West, or more specifically of European imperialism*”²³. Lewis criticized Said many times in the perspective of the Orientalist approach; however, about this subject matter, he opposed Said’s view on the level of the scholarship’s project as he expressed in his book :

*“With the progress of both exploration and scholarship, the term Orientalist became increasingly unsatisfactory. Students of the Orient were no longer engaged in a single discipline but were branching out into several others. At the same time the area that they were studying, the so-called Orient, was seen to extend far beyond the Middle Eastern lands on which European attention had hitherto been concentrated”*²⁴.

One would see the example of US media’s makeup image or interpretative knowledge about ‘Islam’; however, US media made it the way they like Islam to be, unlike what really the Islamic scholars in the West have found about this religion. It is still arguable, the other

²¹ - Edward, W.Said. *Covering Islam*, 1997, p 141.

²² - Ibid, p 150.

²³ - Bernard, Lewis. *The Middle East* .Scribner: 1230 Avenue of the Americas New York, New York 10020,1995, (chpt 14: Challenge), p 237.

²⁴ - Bernard, Lewis. *The Question of Orientalism*.The New York Review of Books, June 24 1982, p2.

type of scholars are 'subjective' in their scheme of study as soon as they would not follow the governmental affairs. In this case, they actually adapt what Said called the 'Antithetical interpretation' of elsewhere cultures, which is viewed as opposing the previous orthodoxy interpretation. In fact, considering the results they themselves brought out; they could not have altered for their governmental favors. These governmental affairs, yet again, were represented only in profits, so that they could exercise their hegemony over the world.

1.2.1. Napoleonic Orientalism:

To discover the origin of Orientalism, E. Said mentioned the following discursive assumptions. He initiated clarifying the way this term had come to existence out of the famous speech of Arthur. J. Belfour when this latter addressed the House of Commons about Egyptian case on June 13, 1910. Somewhat, the author notified the choice of the word "Oriental" as typical out from the questioning he (J. Belfour) asked for J. M. Robertson, the member of Tyneside: "*What right have you to take up these airs of superiority with regard to people whom you choose to call **Oriental**?*"²⁵. In fact, Said evinced that it was a 'canonical' choice referring to some tricky strategy, which is that he attempted to praise and flatter the Egyptian civilization, as being amongst the most lucid and antique Arabic countries that grasped most of the famous Western colonial leaders' eyes like Napoleon, Alexander and other onto it.

Indeed, it was just paving the way for Belfour's role to take place in the fertile land that he described. After that, Said determined saying that only two main concerns induced his imperial mind: knowledge and power through which he is going to exercise superiority that he termed is a gateway to domination. Indeed, he clarified once more that this can be highly achieved by knowing the details about one's civilization (how it began and how it decayed).Geopolitically and structurally, Edward Said thoroughly distinguished one's typical pattern to highlight in general the Orientalist sort the researchers are about to explain in this phase; it is simply the Napoleonic's successful conquest in Egypt.

Foremost, the stepped development of Orientalism refers to some important historical phases. Among the initiative leaders of this universal 'modern' association 'Napoleon Bonaparte' as Edward described him "*...from the strength of European mastery of the Orient, whose prototypes respectively were Cagliostro, the great European im-personator of the Orient, and Napoleon, its first modern conqueror*"²⁶. The French conqueror drove his colonial army into the Oriental country 'Egypt' which was known as the 'Campagnes d'Egypteet de Syrie, (1798-1799)', which he dictated to General Bertrand on Saint Helena.

²⁵- Edward, W. Said's. *Orientalism*, 1978, p 32.

²⁶- Ibid, p 88.

‘Volney’, whom Napoleon was much impressed with his ideas and thoughts, considered that there were three barriers to French hegemony in the Orient and that any French force would have to overcome three barriers: one against England, a second against the Ottoman Porte, and a third, is the most difficult, against the Muslims.

Indeed, Napoleon symbolizes one of the smart actors of Orientalist trials. For instance, in the moment when the Egyptian army occupied on the Egyptian territory he out voiced, equipped with a team of Orientalists (and sitting on board a flagship called the Orient), ‘nous sommes les vrais musulmans’; this was, in fact, by means of his proclamation on (July 2, 1798), addressed to the people of Alexandria. As he tried, also, the maximum of efforts to convince the majority of Egyptian Muslims, exploiting their enmity towards the Mamelukes, and appealing to “*the revolutionary idea of equal opportunity for all to wage a uniquely benign and selective war against Islam*”²⁷.

Bonaparte’s influential tactics contributed widely in his victory over the Egyptians. Foremost, he used the mediating tool ‘Abd-el-Rahman el-Jabarti’, Bonaparte’s Arabic chronicler, who facilitated the communication for him, as he paved the way to establish a suitable platform for a purely European modern culture at his close space. In reality, Napoleon used a deceiving policy that when he claimed that he was fighting for Islam, but in fact he was not. Instead, he resorted to the use of local weapons such as ‘ulemas’, ‘cadis’, and ‘muftis’, who used to take the honor from his high-ranked army, in order to mislead Egyptians to the misunderstanding of the actual Qur’anic texts, absolutely, for Bonaparte’s own benefits. The deceived Egyptians inversely thought that what was told to them, as much fitting to Napoleon’s wills, is actually the message of God Almighty. Thus, in such situation, Napoleon became a new ‘Mahomet’, the chosen Prophet by God to All mankind, who can easily change and set own orders for misled Egyptian Muslims, especially the people of ‘Cairo’.

In the time Napoleon achieved the great victory over Egyptians, he left but with satisfactory results; headed by the orderly teachings to his ‘deputy Kleber’ with the help of the Orientalist leaders to widely control Egyptian politics. According to this merited triumph in an Oriental successful expedition, flattered by Hugo in his poem ‘lui’ saying:

(By the Nile, I find him once again. Egypt shines with the fires of his dawn; His imperial orb rises in the Orient.

Victor, enthusiast, bursting with achievements, Prodigious, he stunned the land of prodigies.

The old sheikhs venerated the young and prudent emir. The people dreaded his unprecedented arms;

²⁷- p 82.

Sublime, he appeared to the dazzled tribes

*Like a Mahomet of the Occident.)*²⁸

In much words, Silvestre de Sacy, as above-mentioned, and other modern Orientalists especially like Ernest Renan were the guide for Napoleon to exclude mainly all the philological problems for the reason that both of them in addition to others were avanguards of Arabic Islamic Orient in that time as Said voiced that Sacy with his amassed efforts placed the Arabs in the Orient. As for Renan, he (Said) also included Michel Foucault's sound calling for him, as the archive of his time for the simple reason that what is noticeable is actually not only about what he said about something, but rather the way he said it.

In fact, three main factors are behind Napoleonic occupation on, specifically, Egypt. They are classified shortly in the success of the Treaty of Campo Formio, whose main events... Napoleonic's admire of Egypt since adolescence and the classical story of Alexander's Orient, and the third, hinges on typically knowledge much than power. When he was in Italy (1797), he started planning for his conquest in the East Orient. Bonaparte, actually, benefited from the key features of an ambitious French colonialism after Volney, Chateaubriand and Lamartine quite a quarter of century up forth. Indeed, reading Volney's trips Said cited 'Volney Considerations sur la terreactuel du tures', was very influential to his experience, knowing that this latter had an extreme hatred to Islam as a religion supporting political institutions.

Next to, another periodic phase focused on Arts and writings is actually, when Napoleon left Egypt, and eventually the ruling regime passed to his deputy 'Kleber'. In spite of his military failure, however, it contributed much better into the overall opened projection in Egypt, the Napoleonic left-gateway for the rest of Orientals to European scrutiny as Said described it. Indeed, it is the period when it prevailed the 'idea' that had been characterized by Charles-Roux, that Egypt restored to be more prosperous, by the wise and enlightened administration that would trace its civilizing paths in all the Oriental neighbors. However, what much distinguished this phase is the closely radical change in the area expressed highly in 'Lane's Manners and Customs of the Modern Egyptians and Richard Burton's Personal Narrative of a Pilgrimage to al-Madinah and Meccah' as well as others related to Chateaubriand, Lamartine, and Flaubert.

Modern Egypt had a great share from Napoleonic's philological heritage passed through his construction of the 'Institut d'Egypte', about all studies guided by its members that is conducted nearly for all topics; as he contributed to make Egypt, the center point, much more exposed to European academic studies or as directed to avoid of obscurity there. Yet, Egypt in that time, it became a real learning shelter for French inheritors, whose fields and activities

²⁸- See the original (French) version in p 83.

are distributed in the favor of the Institut's exploits; they are largely about historians, biologists, archaeologists, surgeons, and antiquarians... who actually comprised the grouping-teams in Bonaparte's army. They came successively after their predecessor facilitators, composed of earlier travelers, scholars, and conquerors. A better example, to be handled, which explains more modern Orientalist projects is the exceptional work 'Description de l'Egypte' written by Jean-Baptiste-Joseph Fourier, the Institut secretary. It is also clarified that, the modernity of Egyptian values had been achieved by dint of its deeply rooted artistic entourage because of the unceasing visit of different powerful nations, famous leaders and rulers to its land.

Consequently, Egypt became more Orientalized due to its strategic place in the world for it represents, as well, the matching point between Africa and Asia as well as between Africa/Asia and Europe. Thus, every power in the world should have put his foot on this country as "*No considerable power was ever amassed by any nation, whether in the West or in Asia, that did not also turn that nation toward Egypt, which was regarded in some measure as its natural lot*"²⁹ described Said.

As soon as Egypt expelled all types of antiquity, modernity in turn, guided it to have a radical change since it had been purely made, in that epoch, by dint of Napoleonic campaigns. Referring to this, the Orientalist plan of artistic and scientific implanting activities was among the keys for amusing a better made civilization for Europeans. This is absolutely thanks to the brilliant 'Bonaparte' who chose Egypt as a match point to deliver its modern-model to Africa, Mediterranean Sea area, Asia, and the rest of the Orient. Yet again, all this would not be happened unless of this project of the arts and sciences directed by Napoleonic touches. In brief, Napoleonic successful victory in the East Orient hinges on two major things: knowledge that enabled him to experience his power over there.

Indeed, he gave a typical practiced pattern given to all Europeans that highlights the Western Orientalist projects in the East Orient. About this Said expressed that this triumph could only have been prepared perhaps only by someone who had no prior experience of the Orient except what books and scholars acknowledged him. Still, one cannot imagine that Egypt, the grand 'Semitic' country with its long-lasting antique civilization throughout history will be held down behind Bonaparte's tricks; but indeed, it was so doing by means of a secret, soft, and tailored modern Orientalist plan that caused the Egyptians' negligence until they were trapped in the hands of Napoleonic ascendancy.

²⁹- Ibid, p 85.

In this regard Edward Said argued:

*“For my purposes here, the keynote of the relationship was set for the Near East and Europe by the Napoleonic invasion of Egypt in 1798, an invasion which was in many ways the very model of a truly scientific appropriation of one culture by another. apparently stronger one. For with Napoleon's occupation of Egypt processes were set in motion between East and West that still dominate our contemporary cultural and political perspectives. And the Napoleonic expedition, with its great collective monument of erudition, the Description de l’Egypte, provided a scene or setting”.*³⁰

Since the concern is predominantly with the Islamic Orient and Egypt is one of them, and interpretation is given to this Orientalist projection of Bonaparte in comparison to the other; i.e. which Orientalist type did Napoleon apply in Egypt aside from others? An answer for this question hinges on mainly the distinction between two main types of Orientalism; one is direct and practical, and the other is actually indirect and made by consent. It resulted that the former one as (Franco-British), is typically direct and practical. In addition to, the newer vision of western Orientalism, that is purely an (American). Indeed, the former sort (direct Orientalism) embodied its political commands in geography, through the extension over territories, and its socio-cultural directions were implemented into forceful and compulsive acts accomplished over its colonies that they ought to accept; for instance, the Franco-British occupation in Egypt and the British colonialism in ‘India’ (1700’s-1900’s), along with the French colonization in Algeria (1830-1962).

1.2.2. American Orientalism:

Unlike the former, the American Orientalism is much smooth and influential. What made it so, is its working system (by consent of ‘Others’) as Said writes “...is to be found operating within civil society where the influence of ideas, of institutions, and of other persons works not through domination but by what Gramsci calls *consent*”³¹. That is to say, the US rather stepped a policy that works in the Orient with much the cultural domination applied on it, than the imperial and crude pressures practiced by France and Britain. To a certain extent, the United States had some helpful means, chiefly, is this cultural implanting of thoughts and abstractions that paved the way for them to gain control over Arabs and Muslims. Indeed, U.S powerful media played the extreme role in changing most of the worlds’ way of thinking about Arabic Islamic world. Thus, this served them a lot to establish a prejudiced knowledge

³⁰-p 43.

³¹-Edward, W. Said. “Orientalism”: *Western Representations of the Orient*” (1978).Ed. Patrick, Chrisman, and Hemel. Harvester: Wheat sheaf, 1993,p 2; (132-149).

over Arabs and Muslims. In more words, they utilized ‘Hollywood’ and ‘Disney Cartoons’ as strategic items through which they portrayed this bad and negative image about Arabic Islamic Orient they set themselves.

It is commonly known that one of the key features of a successful hegemony is the powerful economy. As this matters the U.S economy, they engaged in looking for how to hold control over the world economic system so that the rest will be dependent to their hegemony. In doing so, they had much interest in how to get benefit from ‘oil’ that Arabic countries are rich with its revenues. Therefore, they found at once a certain way by which they would reach their target. Actually, it was declaring war against terrorists, hijackings, and backward Arabic Islamic groups they had categorized for their own benefit. In short, thanks to US guiding agents who were very intelligent in scheming, the ones called ‘western clusters’, the US could gain much of benefits, headed by oil welfare.

Best of Orientalist examples such as ‘Aladdin ’ (1992) and the Disney movie ‘Thousand and One Nights’ (1945) co-existed simultaneously with US’ successive interventions in Iraq, and then, in the Gulf War (1991) exposed their harmonic plan to get their share of oil there in the Arabic Islamic territory. Other extra productions like ‘Sinbad the Sailor tales’ and ‘The Thief of Baghdad’ contributed in the intensive propaganda against their enemy. In addition to all that being said via US media usual broadcasting (TVs, radios, and very recently internet) in US communities and abroad ...etc, it highlighted somehow the US mighty to capture their profit in the meantime when Arabs and Muslims were living and still very resentful situation. Certainly, a scrutinized reading of these filmic adaptations tells a lot about what they stand for. It seeks, at least, brief representations of some, being displayed in show time that helps for a better understanding of this Orientalist discourse.

Starting with the Disney movie ‘Aladdin’ (1992), in short, the adaptation of this comedian story is told almost about a ‘street rat’ named Aladdin. This latter is a lazy man who lives with his monkey (a thief) in a barbaric place called ‘Agraba’. One the other hand, Aladdin’s lover (Princess Jasmine) found freedom with him after escaping from the siege of palace. As for ‘the disrespectful grand vizier’ (Jafar in disguise), the old magician who demanded ‘the diamond’ from Aladdin in considered, in the story, as the source of evil to Aladdin. Eventually, this latter could save the town of ‘Agraba’ from his magic wicked power as he married the ‘Princess Jasmine’ to amuse a much better life with the rest of others (monkey, the genie...).

³²- See more details in ‘AminaKheder’s Magister Dissertation: “The presentations of Arabs and Muslims in American Films: The Orientalist Discourse in the Technicolor Film ‘Thousand and One Nights’ (1945) and the Disney Movie ‘Aladdin’ (1992)”, section: Review of Literature, p (8-10).

As for 'Thousand and One Nights' representation, this Technicolor film adapts the story of two friends 'Aladdin' (the vagabond singer) and 'Abdullah' (the thief) who sing frequently for beautiful women. However, Aladdin is the courageous man who dishonored the law of Baghdad, which narrates that any one attempts to glance the princess he would cause to his damage; henceforth, he could escape twice into the carriage and convince the princess to unveil for him, therein, he discovered her charming beauty that urged him to see her again. When he tried this, unfortunately, he was arrested by the guards who put him into the jail. Later on, Aladdin with Abdullah were left alone in the Cave of Wonder because of the 'old magician', and thanks to the genie woman 'Babs', Aladdin could come back again to the palace but this time in a secret figure under which he became the prince of Hindustan.

Another greedy figure was the king's brother 'Haji' with the help of the grand vizier 'Abu Hassan' intended to get rid of his brother (the king). Once he promised the vizier of getting him married with the princess 'Armina', suddenly, he gave her to the prince Aladdin (in secret) since he is wealthier in such position. In reaction, 'Babs' jealousy led her to stop the ceremony of this wedding; eventually she got Aladdin back to the princess Armina, and saved the 'Sultan' who was imprisoned.³³

Absolutely, the above-mentioned Orientalist adaptations coped with US interventions in both Iraq, and then after, in Gulf war (1991). In fact, this counts for many parallel things shared between these filmic adaptations and US politics' plans. For instance, the racist message of Arabic exclusion in Aladdin is evident on the setting. This is seen, on the one hand, when there is a resembling way of western wearing and personality; when Aladdin and Jasmine, the hero characters worn like western white American teenagers who seemed to be more civilized and polite at the extent of Arabic and Islamic prejudiced characters. Aladdin, for instance, is pictured after the famous Hollywood actor 'Tom Cruise' who mirrors the image of the polite American soldiers when they were of help for hungry children living in high areas in the world³⁴.

However, the main Arabic characters were represented in a very miserable and barbaric way; 'Jafar', for example, was pictured as a mouthy, greedy, and dictatorial conqueror. Concerning that, Henry Giroux associates the despotism of anti-hero Jafar with the atrocities of Saddam in Iraq and Khomeini in Iran³⁵. As for the selective places and time, on the other hand, only relative items were chosen, as an exemplar, in Thousand and One Nights it was seen that the courageous Aladdin broke the law of 'Baghdad' for non-looking at the princess.

³³- Ibid, p (7-8).

³⁴- See more details, p 3.

³⁵- Quoted in *Amina, Kheder's dissertation*.Section: Review of Literature, p 3;(Giroux 2010: 139-140)

Moreover, the 'nomenclature' was obviously put in purpose for most of the Arabic and Islamic naming was attached to negative and immoral characters.

Best of examples in Aladdin and Thousand and One Nights, it is portrayed that 'Abdullah' is a thief; 'Jafar' is a wicked ruler who uses his magic power for evil matters. This resembles, again, of Saddam Hussein's destructive use of Nuclear Power. Besides to 'Aladdin' who represents the vagabond singer in Thousand and One Nights, and other relative representations. In contrast, the western names are typically linked to noble morals and characters as 'Jasmine', is a name of an adorable flower. All that being said, besides to other tricks and stratagems, US politics looked for how to pass their project stepped for the Gulf oil into cultural contexts through the implication of media. This latter, in turn, plays a vital role for improving the US' position of fighting against the barbaric Arabs and Muslims in the gulf war, certainly, for the much sake of oil benefit. That being said, the viewer would consider the troubled relationship between the Westerners and Arabs-Muslims. Again, that would ask many questions about such typical relationship to be more obvious for him.

1.2.3. The Concomitant Relationship between Orientalism and the Orient

In reality, this kind of relations calls usually for an unequal binary division between the West and the East. Also, it goes always for biased judgments over the Orient. This is articulated in many voices likewise "*The problem with Europe is that it has forgotten its history, most of which takes place outside its borders*"³⁶. Yet, according to the preceding quotation, it is argued that the Orient represents the much interest of Europe on it as an associated partner to its history. It just conveys a set of thoughts and assumptions made by the West that functioned to its presence. Properly, it covers almost the same idea that it is only about historical manufactured institutions; i.e. what men have made is the actual presentation of 'the Occident' and 'the Orient'. However, in the same spotlight, it is emphasized repeatedly that there is no "real" such a thing called 'the Orient' in the meantime the Occident's reality does not take place.

In addition to, Said argued that both of the 'Occident' and the 'Orient' does not have an ontological stability, as he termed "*I emphasize in it accordingly that neither the term Orient nor the concept of the West has any ontological stability; each is made up of human effort ...*"³⁷. The fact that both items share the identification of human efforts; therefore, there would be no actual stable reality of the two items. Each term partially

³⁶- Salman, Rushdie. "Orientalism and World History": *Representing Middle Eastern Nationalism and Islamism in the Twentieth Century* By Edmund Burke, III. University of California, Santa Cruz: Theory & Society, (August 1998), 27:4; 589-607.

³⁷- Edward, W. Said, 1978, p xii.

identifies, creates, and represents the other in imaginative geographical borders. In further, to discover much more about this firmly association between the two, this passage would impute about this historical phenomenon about the Orient that “... *he is a synecdoche, or miniature symbol, of the entire West, and indeed ought to be taken to represent the West as whole*”³⁸. This symbolic expression means that all Occidental knowledge affects the Orient to see the farthest of its reaches as their own particulars.

Said viewed the notion of the Western hegemony over the Orient from the corner that has to be linked with the prosperous Western era from ‘Renaissance’ until the present day. It was the Age where Orientalist constituents contributed all sorts of development and power to depict the charm of supremacy in its association. In other words, the Western supremacy encompasses traders, soldiers, and doctors regarding the negligence and of Orient’s side. This is for sure, Said argued, is recurrent to the new socio-cultural, scientific, and economic theories produced in this spotlight that contributed in this new institutive division. So, it is marked that the West handled the fore leading steps for achieving the convention of supremacy in the world since couple of years.

Really the Westerners had found the aiding motives through these latter’s establishments counted for their hegemony that encouraged them to succeed in a wide extent. As an exemplar, the slogan of ‘modernization’ raised highly the economical level by dint of the progress of many investments activities, especially with the foundation of ‘Industrial Revolution’ in the mid-half of the eighteenth century (1750’s). Thanks to this latter, it reached the peak of development in the secular level covering all the aspects of life. In fact, this was achieved after having a long-lasting advancement towards this victory starting from the darkest ages during the Middle Ages (1300’s-1500’s) until the present day having a huge radical change which represents ultimately their life civilization.

Elsewhere, this development shifted to religious and theological’ intensifying affairs; however, once it found the qualifications of learned and trading societies, after the preoccupation with the Orient, it gained the interest of the Christian West unity’s safeguard as well as the motivation to do so. Thus, that led to the increasing investment represented in the institution of plainly missionary organizations. For instance, the Society for Promoting Christian Knowledge (1698) is one of them; as well, the Society for Propagation of the Gospel in Foreign Parts founded in (1701). Along with the Baptist Missionary Society (1792),

³⁸- Quoted in *Studies on Collingwood, History and Civilization*, p 134.

the Church Missionary Society (1799), the British and Foreign Bible Society (1804), and others shared a portion to this advancement.

Besides to dogmatic concerns, Westerners and Orientalists in general had also a coinciding prosperous period with Literature and Thought that recognized a striking shift. However, to evince that literary and intellectual achievement, these correlative pieces of work, in turn, contributed in enhancing the weapon of writing that is most important factor for use to arrive the anticipated target. In correspondence, Said's citation: "*these chairs were not exactly disinterested, given that the suggestion came from Raymond Lull, who recommended the study of Arabic out of zeal touse it as a tool in converting Muslims and refuting Arabic philosophy*", demonstrates its serving presence in the process of writing in the Orientalist arrangements.

Similar contexts like 'culture' and 'Imperialism' Orientalism had a close relationship with, evidently, contributed as well in the course of success. The following text "*Oh, East is East, and West is West, and never the twain shall meet*"³⁹ interprets actually what is likely to be found in the cultural context. This explains too that the exclusionary process stereotypes the shape of European's predicated identity at the extent of all the non-European peoples and cultures. Thus, it is the prevailing culture made by the imperial Europeans themselves; so here, the result is an idea of Europe, a collective notion identifying 'us' Europeans as against all those non-Europeans. Above all, it is that 'the Eastern world' is marginal and disappearing in this challengeable space made by the Western Europeans.

1.2.4. The Hostile Relationship between Orientalists and Muslims

One can figure out the exceptional relation between the West and Islam as purely religious; about which one can overrun his ruling regime at the extent of the other. On the one hand, the westerners attempt to achieve the transnational hegemony by means of conventional principles and norms they set as Roberts observed "*'Modem' history can be defined as the approach march to the age dominated by the West.*"⁴⁰. As well, MasoudKamali indicated that in his work saying: "*thinking racially has been an inseparable part of the Enlightenment's philosophy and science.*"⁴¹

In the same spotlight, he (Masoud) described the eighteenth century's hierarchical arrangement of human beings as groups and societies, which is actually studied in the period when the natural scientists and philosophers from Karl von Linné to Hegel they have contributed to this classification of human race. The most lasting worldly categorization of human societies that set a religious revival along with Islam considering its deep roots is

³⁹-Quoted in Rudyard, Kipling. *The Ballad of East and West*. London, Definitive edition, 1940, p 1.

⁴⁰- Roberts. *Quoted in The West and the Rest, Discourse and Power*, 1985, p 2; p 41.

⁴¹- Masoud, Kamali. *Conceptualizing the "Other", Institutionalized Discrimination, and Cultural Racism*, p 1.

Orientalism. On the other hand, Arabs and Muslims with their monolithic religion “Islam” grants the chance to anyone to be a ‘Muslim’ but only with embracing this creed just by saying ‘Shahada’, that it is he bears witness that no one is really deserved to be worshipped but God Almighty. In fine, it seems that this struggle would never end since it emerged many centuries ago, and still is updating until the life is over as clarified Bernard Lewis

“In Islam the struggle of good and evil very soon acquired political and even military dimensions... Islam the holy war ‘ in the path of God’, are fighting for God, it follows their opponents are fighting against God...The army is God’s army and the enemy is God’s enemy. The duty of God’s soldiers is to dispatch God’s enemies as quickly as possible to the place where God will chastise them- that is to say the afterlife”⁴².

Throughout history, it is remarkable that this correlative relation between Islam and the West, again, engulfs an unprecedented kind of hatred. In other context, each pole endeavors to obtain others’ approval of his creed’s teachings by doing the maximum of efforts for they believe are adequate for all mankind, while other systems are not. In the meantime, they would perform the much of actions just to etch in the rest of others’ minds the hostile feeling about their opponent. However, millions of means do this job perfectly such as ‘media’.

In reality, the struggle’s continuance sounds its clarity, as the conflict with Islam was an important factor in hammering Western Europe and the idea of ‘the West’ into shape. This dates back likely to Charles Martel's victory at the extent of Muslims territory at Tours in the eight century when the first word ‘Europeans’ was heard. Therefore, each one looks for the means workable to disseminate his message to the rest of the world. In detail, how is the path they undertook along with the strategies they selected in order to prevail dominance in the world. In short, this enmity between both adversaries definitely exposes each pole’s stepped proceedings.

On the one part, Islam is the peaceful and mericiest religion ever known amongst its people, generally Muslims and specifically Arabs. Obviously, they have the over seemingly source for proving the correctness of their statement, which is typically “The Holy Qur’an”. Indeed, they appreciate it as the holy book ever since it is the divine revelation from Allah Almighty. Concerning this, Said stated, *“Similarly a verse from the Koran would be considered the best evidence of an ineradicable Muslim sensuality”⁴³*. In further, according to this verse from the Qur’an: *“The true religion with Allah is Islam”⁴⁴*, Muslims see their rightful primacy to exert authority over the world since it is God’s order and will. Henceforth,

⁴²- Bernard, Lewis. *The Roots of Muslim Rage*. The Atlantic Monthly: ABI/INFORM Global, September 1990,p3.

⁴³- *Orientalism* (1978), p 96.

⁴⁴- Sûrat Aal-Imran (Almaududi,3:19).

they will not let this order in vain because it is considered as a huge sin committed regarding Allah Almighty's constitution.

Even some Westerners acknowledge very respectfully the common fact that Islam is a religion of peace and mercy. However, they judged the Prophet Muhammed (P.B.U.H), the marvelous pacemaker of the Muslims' folks around the world, as the very successful man humanity ever known. Indeed, Ghandi in a video watching among many famous persons in the world testified that he became more than convinced it was not the sword that won a place for Islam, in contrast, he said it was the most virtuous Prophet 'Mohamed' by grace of his absolute trust in God and in his own mission.

The other one, Wolf Gain Gutter, is among the best Germanic literary figures praised also Mohamed (P.B.U.H) of being a Prophet and not a poet and therefore, he asserted that his Koran is to be seen as a Divine Law not as a book of human being, made for education or entertainment⁴⁵. Yet again, Mohamed (P.B.U.H), being the ultimate messenger is sent by God accompanied with this Holy speech directly out voiced by Allah, by means of 'Gabriel', to be the only constitution addressed to the whole world⁴⁶. This is, in brief, what Arabic Muslims' belief recites.

On the other part, the view of Western clusters is definitely different. They see Arabs, Muslims, and their religion "Islam" as the source of danger as aforementioned. In reality, one of the reasons that caused such kind of hatred is out of imperial motives and racism that Westerners experienced very much under the legacy of Orientalism. To develop this, it seeks knowing the roots behind this racist hostility towards Islam, and how it disseminates in their space as Masoud illuminated *"in this note I identify category systems, value structures, and discourses – as elements of theories or paradigms – which serve to transmit, reproduce, and elaborate institutionalized expressions of racism, particularly as it relates to Islamic peoples"*⁴⁷.

Foremost, thanks to the Orientalist John of Damascus'(d. 748) as 'Sardar' clarified *"A Christian scholar who was a great friend of the Ummayad Caliph, Yazid"* whose early practices were the main reason behind the Christian compositions on Islam as he described *"his declarations, that Islam was a pagan cult, the Ka'ba in Makkah an idol, and the prophet Muhammad an irreligious and licentious man, became the classical source of all Christian writings on Islam"*⁴⁸. After that, Masoud Kamali argued that throughout history the Christian

⁴⁵- Ghandi, and Gutter. *What famous people have said about Prophet Muhammad (PBUH)*. Video Program.

⁴⁶- Surat Al-Anbiaa (the Messengers): "(O Muhammad!) We have sent you to be a real blessing for the people of the world"(Almaududi, 21:107).

⁴⁷- Masoud, Kamali. *Conceptualizing the "Other", Institutionalized Discrimination, and Cultural Racism*, p 1.

⁴⁸-Ziauddin, Sardar. "Orientalism": *Concepts in the Social Sciences*. Open University Press: Buckingham, Philadelphia, 1999, p 18.

Western's attitudes in each time had full negative and biased attitudes towards Muslim countries; regarding this, he termed,

*“Such a negative attitude made one of the very crucial bases in mobilizing simple European peasants for crusades. The crusades had in its turn reinforced the dogmatic Orient/Occident categorization. The anti-Islamic attitudes and understandings have consequently become a very part of Western colonialism and self-perception”*⁴⁹.

Consecutively, these anti-Islamic reactionary deeds were very natural and played a vital role in exceeding such hostility. That is to say, any individual's drawn action will be the responsible for increasing the tension between both opponents. Next to, it is reasonable when you find each pole's attempts to spread its creed. One can see the first Western actions rooted by Greek as early plans to achieve this goal of control. However, this graduated as Masoud described, *“Europe began its sociopolitical project of creation of a European or western identity since the eve of seventeenth century. Everything, rationalism, political democracy, individualism, and in short, Europe was supposed to begin at Greece's border against the Orient – a constructed geographical line with great socio-cultural and political consequences for the whole world”*⁵⁰.

Then, Kamali came to say that all Orientalist properties represented essentially in science, philosophy, and democracy influenced the exclusionary act of the Orient as stated King (1999), *“Histories of Western philosophy invariably begin with the Greeks and avoid the issue of African and Oriental influences upon ancient Greek thought. What is of particular interest is the absence of reference to the role played by Egyptian and Oriental ‘mystery tradition’ in the formulation of Greek philosophical ideas and approaches”*⁵¹. As mentioned earlier, the powerful Western avanguards took the lead to exercise these projects in field (French, British, Spanish, and Dutch colonialisms...etc.); in succession of the American abstract type, yet again, exhibits the actual essence of the Orientalism (direct/indirect) applied generally on African and Asian countries, and namely on ‘Islamic Orient’.

It is noticeable through the associated quotations aside from others in the relied-on books of Edward Said ‘Orientalism’ and ‘Covering Islam’ that he did not show his ultimate support and bias for Muslims over Westerners regarding the fact that he criticized them in elsewhere places, which is very arguable. Thus, Said's apparent contradiction suggests many possibilities; however, the researchers have found primarily that Said sought for just how to spread justice all over the world. That is to say, since he composed his works following the slogan of ‘prevailing humanism’ that he advocated saying,

⁴⁹- Masoud, Kamali, p 4.

⁵⁰- p 2.

⁵¹-Quoted in Maoud, Kamali. “War, Violence and Social Justice”: *Theories for Social Work*. Routledge Taylor & Francis Group: London and New York; Mid Sweden University: Sweden, 2016, p 100.

*"I have called what I try to do "humanism," a word I continue to use stubbornly despite the scornful dismissal of the term by sophisticated post-modern critics...humanism is sustained by a sense of community with other interpreters and other societies and periods: strictly speaking, there-fore, there is no such thing as an isolated humanist"*⁵².

In fact, Edward's humanistic approach deprived him to support completely Arabs and Muslims at the extent of their enemy 'Westerners and Orientalists' or the vice versa once he clarified again that *"The disheartening part is that the more the critical study of culture shows us that this is the case, the less influence such a view seems to have, and the more territorially reductive polarizations like "Islam v. the West" seem to conquer"*⁵³. In brief, for the last reasons that are paraphrased in advocating for fairness and peace in humanity, Said exposed in some way a kind of controversial issue that is going to be more clarified in the chapter (II).

It was seen at early stage that Said's works were set purely for defending Arabs and Muslims, especially 'Covering Islam', but it became the evidence that he wrote them just for showing the ideas, culture, and not even interested in Middle East concerns as he said *"the kind of deliberately meditated and analyzed study that this book contains, which for all its urgent worldly references is still a book about culture, ideas, history and power, rather than Middle Eastern politics tout court"*⁵⁴. What much concerns the accurate judgment about something seeks only the exposition of one single truth.

As above-mentioned, Said did not take an adherently biased position towards one of the adversaries though his defensive views on Arabic Islamic world were present. Here, the viewer may encounter a problem that would reflect his confusion, because according to him, since it is a real clash between two opponents, it accommodates the deduction of one's merited triumph over the other; this is very evident for him. Regards Edward Said's defense along with other opinions would overbalance the merit for results that assimilate rational thought.

In common, to proof whether the fact that Said was really defending Arabs-Muslims or not exceeds certain support, mainly of showing the credibility of relative facts. However, it seeks primarily the credibility of Islamic religion. In other words, it attempts to search for to what extent 'Islam' is accurate or authentic on the other religions like Judaism, Christendom, and Buddhism...etc. About this, it is obvious from Edward's special inquiry of citations and other westerners, in fact, that they did not cover Islam as a holistic perfect religion; i.e. they focused much more on the political, economic, and socio-cultural and other relative sides at the extent of the 'dogmatic' feature of this religion. In short, these productive assumptions and

⁵²- Edward, W. Said, 1978, p xviii.

⁵³- Op.cit.

⁵⁴- Ibid, p 7.

criticisms, still, did not catch up with what they believe in is the source of power in Islam that is the creed out of which all the other aspects of life will be smoothly developed.

Regarding Said aside from others, preferably Westerners, for instance, could not differentiate socio-politically between three or more mentioned Islamic groups in his relying-books (Orientalism and Covering Islam) as ‘Sunna’, ‘Shia’a’, ‘Jihadists/hijackings’, and ‘Sophie sect’. About this, Jose Casanova in ‘Public Religions in the Modern World’ (1994) expressed the change happened in Islam to be political, after his general observations in Orientalism that “*what appears in the West to be the emergence, return to, or resurgence of Islam is in fact a struggle in Islamic societies over the definition of Islam, and that no “one person, authority, or institution has total control over that definition”*”⁵⁵. Thus, according to the Casanova, even in some Muslim societies there are some who still do not know the real essence or meaning of Islam.

In other terms, not of all Arabs are Muslims, and not all of Muslims are restricted only on Arabs, but it exceeds to overseas individuals so that it remarks Arabic Muslims’ distinctive culture from non-Arabic one in terms of issues beyond religious commands like ‘Al-urf’, which represents shortly people’s sharing of common customs. Above all, according to what had been said in addition to other speeches about this issue, it is striking that the real image of Islam is typically different which concerns much more the area of study that will have fruitful results at the end.

3. Media and Otherness:

3.1. Overview about Media history and its influence in the world:

In previous era, people relied on the publishing as the only mean to show their point of view, replying on some issues, and speaking about new events. The effectiveness was less as well as too limited and fictional. Then after the appearance of modern Media means, the world witnessed a great change in all aspect of life, and thus, it became a small village so that people are able to catch up data and information even very beyond. In the very beginning, it was assumed that this will solve many problems, but in fact things went wrong, because Media means as they had many benefits, they contributed in the complexity of many issues around the world.

Media over history witnessed three decisive stages. The first one was from 1900 till 1960s in which Media power was in its pick, especially in Europe and North America, which were about a development in this field. Posteriorly, Media became a great power to impose political system like in the US case where Media became a major power, manipulated usually by

⁵⁵- Quoted in Francis, V. Tiso. *Orientalism*. Encyclopedia of Religion, Second Edition. 2005, p2.

anonymous Western ‘Experts’, to change crucial events and opinions in local and abroad such as the case with Arabs and Islam as described it Said here,

“Speaking both as an American and as an Arab I must ask my reader not to underestimate the kind of simplified view of the world that a relative handful of Pentagon civilian elites have formulated for US policy in the entire Arab and Islamic worlds, a view in which terror, pre-emptive war, and unilateral regime change—backed up by the most bloated military budget in history—are the main ideas debated endlessly and impoverishingly by a media that assigns itself the role of producing so-called "experts" who validate the government's general line”⁵⁶.

In addition to, it changes perspectives and perceptions. Indeed, Radio, Television, Cinema, and Newspapers were the dependable sources in that era to attract the audience after a great increase in follow-up. The second stage traced back to the late 1900’s when Media means witnessed a great evolution especially after the appearance of computer and satellite. The last phase started in the early 2000’s onwards; it was about a significant increase in newspapers sales, precisely after the rise of new Media means (Internet, and Social Network)⁵⁷.

The following table is a given sample about Media main representations in both ninetieth and twentieth (19, 20)th centuries provided by Lucy Wood⁵⁸.

Mid 1900’s	Late 1900’s	Early 2000’s
<ul style="list-style-type: none"> - The first television is broadcast and color (TV) goes to the market of US. - The rise of advertisement. - Newspapers and magazines are going to be digital. 	<ul style="list-style-type: none"> - The birth of computer. - The appearance of internet and portable computer. -Videos and DVD and computer games. -Cables and sky satellite TVs. -Compact disc is developed. 	<ul style="list-style-type: none"> - Increase in newspapers and magazines sales. -Interactive media develops. - The rise of digital films and electronic Media.

⁵⁶- Edward, W. Said. 1978, p xx.

⁵⁷- *Media Representation of Disabled People*. UK Disability History Month, (22 November- 22 December) 2015; see also: <http://ukdhm.org/media-representation-of-disabled-people/>.

⁵⁸-A Quick Overview by Lucy, Wood. <http://www.disabilityplanet.co.uk/critical-analysis.html>.

Media means in modern time are various, between written and audiovisual. This variety of Media can be a double-edged-sword ; on the one hand, Media provides to the audience the available information about all what is happening so far in the world ; as well, it shows and reviews different persons and places around the area and abroad in just seconds of time. On the other hand, it can be a reason behind fabricating problems and crisis between individuals and nations, as well as it might be a source of lies and propagandas. Indeed, it is expected what this variety of Media are able to affect the world and change peoples' way of thinking to things.

Newspapers are considered as one of the most essential and ancient mass Media. In the past written press it was the only element that provided data to citizens, and “Darpan” was the first newspaper in history which started in 6th January 1832. Indeed, newspapers were and still in a parallel line with policy, and this is in fact what made it as a weapon to the government to change people's thoughts. Also, Newspapers played an important role in wars. In other words, it was either a source of hope or disappointment especially for the folks' frequent demand. Add to this, newspapers contribute in advertising goods especially in crises⁵⁹.

Well, there are four main functions to newspapers. First of all, they inform people with new data, and events, and this absolutely would help readers to be cautious about everything surrounding them. Then, it guides for the exact interpretation and explanation of the wanted meanings according to ambiguous issues. Also they urge readers to be active doing several services for their benefit and for others as well; as to convey valuable information as well as being servable when they engage in intellectual and thoughtful activities like to give opportunities for working to jobless people; this is why some services are always published in newspapers only at the service of those people. And last, written press contains some entertainment to let the reader feel comfortable by the implication some games and comics.

Another relevant standpoint features Media means, namely ‘Newspapers’ as when they propagate misleading news about some issues for its daily customers the revenues⁶⁰ will be much more gained, and this is likely to equalize “*from a traffic perspective, newspapers have become dominant sources of online local news*”⁶¹. Much of statistics concerning the Press proves the actual reality behind Newspapers profitable business.

After a long time of newspapers dominance, the world witnessed new technologies which made written press loses its position in front of its newcomers. In detail, the appearance of radio dates back to 1930s to replace written news by audible ones. Radio was regarded as a

⁵⁹ -Read more details in “*INOC-1-Newspapers* article“:Part of ‘*the Media Land scape*’; Section One : Commercial Media, p 34; or see: http://ejc.net/media_landscapes/germany.

⁶⁰ - See more statistics in ‘*Newspaper Association of America*’, p 49.

⁶¹ - Ibid, p 56.

quantum leap in the Field of Media, in which it provided rest and comfort to people as they listen to the news and data in their places without moving or doing any effort. In addition to this, with the arrival of TV, the West, and specifically Americans were wasting a long time watching different TV shows, the fact that they never believe they will watch new visual and audible devices suchlike. Unlike the previous Media means, TV was the most effective mean on human brain and thought. In detail, TV usually gives the audience the real or the authentic image of the event, however, this latter made it a very influencing tool⁶².

Nowadays, Media is seen as a new weapon in the hand of the powerful one in the meantime viewed as more negative than positive. In specific, Media is a tool used to control people, as well as directing them to its trends or to a specific path. Indeed, there are many Media effects which makes the rational person warns from it; First of all, Media sometimes discovers nations or even individual secrets. In other words, some Media means still do such activities of discovering secrets of nations and peoples. Thus, this is considered actually to be as a personal intervening, and a bad thing counted to its effects. Second, Media may change peoples' minds about a certain matter; this is done in fact by choosing some tricky strategies when treating relevant subjects (often political), and stereotyping specific images to exhibit.

Media also makes people live in a virtual world through fictional Movies and several TV's programs that present this virtual world; for example, in movies and films, the makings of pictures about some heroes and good personalities that do not even exist. However, it was doing so because things are very different from the real life, and also, people live in a world which is full of contradictions unlike what they depict. Additionally, this Media sometimes show inappropriate things especially for specific age groups, as for instance showing sexual contents, or horrible scenes about murdering and torture...; this is what really made some Media means dangerous, especially for children. As well, the variety of Media means made it hard to find reliability, so most of them are characterized by lies and propagandas to disfigure some individuals' personalities, nations, or ethnic groups. After all, Media is not based on the methodology of scientific study as Orientalist scholarship presume, but rather it is based on observation and audience biased demands, the fact that makes it irresponsible as well as irrelevant in terms of content (mixed).⁶³

It is likely remarkable the Media has usually a crucial role in turning the course of events in looking much for favors, representing the high sort of technology. Never mind if such events or news are false, it does not much interest the broadcasters in the field for they look for how to advertise in much term the slogan of their broadcasting's corporation or institutions rather than making credibility of these items (events, news) themselves. However,

⁶²- Op.cit, p 35.

⁶³- Denis, Mcquail. *The Influence and Effects of Mass Media*. p 19

it is rarely when these Media' corporations and companies seek for the objective truth; they rather send lies and misrepresentations when it often receives much views on them. Since actually it has a great deal with propagation, the Orientalist projections had also to deal with such propagator Media. In this Orientalist approach again, only distorting and misleading facts have much presence at the extent of truthful ones like instantly the matter with the 'Orient'. The same thing is when Westerners' interest in the Middle East takes place, especially when talking about the US' adornment of this area of East with the fishy eyes on Oil welfare.

In effect, Orientalism and Media has a very close relationship so as to make many peoples' conviction about certain questionable facts had been distributed in the field. The Orientalist projects had many trials to do with the Orient. Among the most topics dealt by Orientalists in Media are the subject of 'TV' and 'Women'; those two subjects are the most relevant and discussed in the hands of Orientalists. This latter is likely because they think they would have much influence in the 'Orient', and this is actually referring to peoples' daily life treatment of such things, it sounds of relevance. In the same context, "Orientalism, proposed by Edward Said (1995), refers to the network of interlocking discourses about the "Orient" constructed in Western civilization⁶⁴.

However, he tried to say that Orientalists drew some portrayals and stereotypes they foresaw appropriate for what pursuits their will at the Orient since they were the ones who actually manufactured it in a great sense, and made it inert and dependent to their plans like Said, again argued "*The orient is an integral part of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines...*"⁶⁵. Talking about such Orientalist plans is somehow complex for they rely in many of their studies on either, having original textual pieces concerning, for example, a film, Disney movie, video or any of the Tv shows' programs... but they let not its real content, but rather they will modify it to what echoes their Western civilization; or they would not have captured the original texts but usually adapt them in a wrong way misleading the viewer of finding true image about what has been shown.

The best of examples would tell much about the Orientalist representations in this prospect. For instance, the Disney Movie of 'Aladdin' and 'Thousand and One Nights' filmic adaptation reveal many false things about Arabs in the Middle East as this, in turn, would serve the US project for oil's profit. As well as Disney Movie of 'Tom And Jerry' and the film of 'Sinbad the Sailor' aside from other productions, however, all of them work on

⁶⁴-*Television and Orientalism*, p 1.

⁶⁵-Edward, W. Said. "Orientalism": *Western Conceptions of the Orient*. London: Penguin,1995, p 2.

achieving one single target, interpreted as having power and supremacy over the East Orient by all means, especially in the Gulf area where oil exists. In fact, the scrutinizer in these adaptations will find definitely imperial and racist messages that marginalize 'the other', which is usually the Orient. But the implication of these items is softly set and implicitly translated to be apparent in a very smooth way the viewer will grasp it in mind.

Indeed, this soft Orientalist power passed through this media' apparatus (tv) represents the core peril to the rests' minds. They would be anesthetized accumulating irrelevant things unconsciously, then by time, they would become very accustomed with those irrelevant things that totally when he was disapproving them in the ancient time. For no one but the intellectual rank in a society will consider this. Moreover, these plans are deliberately made in the purpose of leaning the Oriental countries to accept them indirectly. Thus, in the near future these latters will have a real dependence to this Orientalist civilization tailored for the West via the very means of TV.

Women subject, on the other hand, is very debatable as well. In the main, these womanish Orientalist representations portray them usually in very modern and civilized molds at the extent of majorly Arabic and Muslims whom they casted in a very negative image, specifically the 'veil issue', it is really the disputable standpoint in each polemic debate. Mentioning one of the illustrative examples is always in Aladdin and the other cinematic shows when women were wished to wear purely Western features fastened in the morality of the white American girls; in the meantime they somehow ridiculed the Islamic dress in general, and the veil in specific to be as sign of backwardness and extremism.⁶⁶

Still, Orientalism has countless definitions and interpretations; each of which refers to the self-production of the writer and his character as well as the method and the approach he followed in his process of writing; i.e. they usually write these definitions about Orientalism bounding them to own theories of their production or principles that would throw much light on its contexts. All of the individuality' intelligence, skill, and peculiarity amongst each other along with other essential motives draw the excellence of the various worthy productions given just to one item like 'Orientalism'. Yet, many of the aforementioned criteria the authors adopted (theories, approaches, principles...) were depended to develop the essence of Orientalism; amongst which is the theory of 'Post Colonial Theory' which is brilliantly analyzed by some modern authors like Edward Said, Frantz Fanon, and Cesarie aside from authors, and which is related inevitably to the term 'Otherness'. In fine, this theory was

⁶⁶- Read more details in Mari, Yoshihara . *Embracing the East: White Women and American Orientalism*. Oxford Press University, December 12 2002.

founded to broaden the comprehension of Orientalism in relation to mainly the cultural, political, and socio-economical fields.

3.2. Post-Colonial Theory, Otherness, and Orientalism:

Orientalism as a term that can be defined as a fact of highlighting non Western community as being exotic, dangerous, mysterious, and secretive in terms of everything, as well as considering them as outsiders to the norms of the Western superiority to be represented as the 'Other'; in other words, capturing the Western inaccurate attitudes and portrayals of Orient. Nevertheless, for better understanding to Orientalism the term post-colonialism should firstly be identified.

Post-colonialism is the academic discipline that analyzes, explains, and responds to the cultural legacy of colonialism and imperialism. It also speaks about the human consequences of external control and economic exploitation of a native people and its lands. The essence or the kind of relationship between the two both terms is that Edward Said's work 'Orientalism' characterizes the particular pattern of the Western thoughts towards the Orient part of the world. It is also considered as an academic masterpiece that is loaded with many key words such as relativism, pluralism, and multiculturalism and many other ones. Nevertheless, E. Said generally avoided the language of confrontation, but he focused mainly on the representations of India and Africa. This latter fits the current Media and society perfectly, as witnessing those intensive processes of distorting the image of Islam and its followers throughout the Western half of the world, that is guided with the prejudiced attitudes of hatred and misunderstanding of Islam.

Said's intentions were dedicated to the understanding of the historical and social implication that surround power and discourses of identity reproduction, that led him to start considering the way that can break them down as a result. He enhances as well the capacity of criticizing and developing the individual understanding of why and how Orientalism and post colonialism supported the way that circulated discourse by the West and how they violate human rights and fundamental freedoms in a mold that shaped the clash of two civilizations. Moreover, Said developed his ideas related to literature and art which were the same as those of the field of post-colonial criticism. To justify his claims that literary texts are tools used by colonialism, and that these misleading texts have always distorted the image of the Orient, Said goes back in Orientalism to Aeschylus's *The Persians* and Euripides's *The Bacchae*, picking evidence to show how both works depict Asia as the hostile destructive "'Other' world beyond the seas"⁶⁷.

⁶⁷- Edward, W.Said. 1978, p 56.

As last words to Post Colonial Theory and Orientalism, it seems certain that a critical reading of the literary heritage of both the West and the Orient can never be understood without Edward Said's legacy, a legacy that both supporters and critics acknowledge the profound influence that it has had in the field of humanities, and that will always be seen as a form of intellectual resistance against the hegemony of the empire reflected in both popular representations and misinterpretations of the Orient in the Western culture, mainly those of the United States.

In details, Said notifies that the essence of Orientalism is sought for better understanding of the post-colonial theory as a new sort of presenting dependent identities⁶⁸. This theory supports and generalizes the idea in hands that indicates:

“Responses to the influential master discourses of imperial Europe such as history, philosophy and linguistics, and the fundamental experiences of speaking and writing by which all these come into being. How culture and political constraints became more modern and soft than before”⁶⁹.

In different words, Post-Colonial Theory is considered as an important post-modern theory that analyzes structurally the concept of ‘Orientalism’ mainly in terms of new criticisms on relevant items such as culture and thought of both Orientalists and the Orientals as Said argued⁷⁰. However, he changed his tendency towards the post-colonialism when he joined the global modern phenomenon of ‘Diaspora’ besides Frantz Fanon, Aime Cesaire and others just after he stripped from his title as a revolutionist writer advocating on Palestinian Affair. Edward lately saw things with another perspective when he ascribed to ‘the cultural field’ in which he adopted ‘Foucauldian discourse’ for his new cultural views. In addition to his critical view of Post-colonial theory that he produced structurally, analyzed the scope of Orientalism as it is linked to Post-colonialism when he resulted the idea the West is not the East and the vice versa. However, this vision came as a reaction to Cesaire and Fanon’ views, who viewed the weakness of Master/Slave psychology as a main reason behind colonialism, mainly in Africa, which is arguable⁷¹.

In different terms, Post-Colonial Theory can be interpreted, in general, that it seeks the recognition of how the power of culture along with political redefinitions in contexts form the full modern identity. This latter, however, would draw the new shape of colonial practices represented, either in unequal socio-economic, and thus, a racist ideology in a very rapidly

⁶⁸ - “Orientalism and Post-Colonial Theory.” 123HelpMe.com. May18 2006.<<http://www.123HelpMe.com/view.asp?id=40058>>.

⁶⁹ - Ed. Ashcroft, Gareth, and Tiffin. *The Post-Colonial Studies Reader*, p2.

⁷⁰ - Jeanne, Willette. Post-Colonial Theory: Edward Said. September 6, 2013; see also: <http://www.arthistoryunstuffed.com/post-colonial-theory-edward-said/>.

⁷¹ - Op.cit.

globalizing world. As well, it features how essentially this cultural power dressed up the imperial mask adopting these new racist actions implemented on the colonies. As it demands a review of the way these practices are translated and updated in the modern world to be eventually implemented on the way it assimilates the norms of this modern world. This tells once more about the new inequality between two known halves of the world, the West and the East.

Shedding more light on this theory, new Europeans conceptions, identities, and even more communities were intruded in the human history mainly in their highly modern texts and correlative analyses. Through these textual establishments really it occurs the rolling idea of ‘us’ the Europeans in contrast to those non-Europeans ‘others’ that, in turn, represents the European dominating knowledge about the Orient embodied into contexts, in the term of this modern theory. Said emphasizes again, that it must be a deeply rooted analysis about this post-colonial theory in the purpose of much better understanding of what aims and apparatus are properly used. As the most typical means for implanting the colonial attitudes of control are the English literary pieces in poetry, novels, and other samples. Thus, these means and others donated the conceptualized culture that covers daily assumptions about the ‘Other’.

In addition to, this statement by Nealon and Giroux ‘*if politics and culture work in collusion*’ is very sound, for its core sense interprets how the modern society finds easily the equipment and qualities to have a change⁷². Post-colonial theory, yet again, reveals the actual reality that, the socio-economic and racist inequality among nations and peoples are consequent of colonial interventions, and attempts to ask the question of how cultures’ autonomy prevailed in the sidelight when modern media as well as military powers divided the world almost similar to the colonialist era.

At last, to achieve a lucid understanding about the Orientalist approach, it lacks the best accumulation of thoughtful background about the new modern sorts of independent identities had been created. This approach, again, helps of being acquainted of what prejudiced assumptions and cultural thoughts are to be deduced at the end. Even the political sovereignty did not owe to the economic self-sufficiency, but rather to the powerful culture of imperialist and racist post-colonial theory by its entire means that founded the changeable nature of reality in the modern world.

Next to, other Orientalist items were given to be studied for the well absorption of the concept ‘Orientalism’; however, Napoleon Bonaparte in his journey to Egypt granted the satisfactory results to the other Orientalists when he gave them a very good applicable pattern to be followed and depended in other Oriental countries like Algeria, Morocco, Sudan and

⁷²- Orientalism and Post-Colonial Theory, May18 2006.

others which had been occupied by Britain and France in much of the cases. Indeed, Napoleonic invasion of Egypt was very helpful to Orientalists to be more insightful about secret things and new facts which had been explored to facilitate the next operations in studying the other Oriental countries for the sake of dominating them.

Once again, according to Said's interpretation of the term 'Otherness', the viewer would notice how is that ideology is related to Orientalism as he constantly denoted that 'the Other' is traced back to the Western invention of the Oriental world as this would create an equal division between two worlds as aforementioned; one is powerful and superior, and the other is inferior and dependent. That is to say, it brings into light the impact of the European Capitalist penetration through colonization mainly to North Africa and Asia being parts of the target colonized territories to applicate such 'Othering' policy in their Oriental sphere.

Conclusion:

All views consider the struggle of the western Occident with the Eastern Orient as much sounding. However, the wide historical space of 'Orientalism' highly presented by Edward Said in his book 'Orientalism' sets the basis for this conflict to be patently understood. Knowing that this latter has a correlative relationship with 'the new Post-Colonial Theory', Said donated the outcome that all sorts of antique colonial systems and usually military materials became much modern so that they were developed uniquely in the like of imperial and racist inequality represented mainly in the socio-economic realms.

The political authority, in relation to the aforementioned fields, had greatly shifted to the notion of 'autonomous' identities in which the Western communities (Europeans and Americans) are superior to Eastern ones. Indeed, Said argued that this Orientalist thoughtful projection had been established through the biased judgments and assumptions made by the West. Thus, it affected negatively the Eastern Orient' image and knowledge, to which Arabs and Muslims belong to, out of the magic power of Media, which created a kind of resentment and dislike to the Islamic world to a certain extent. Still, this fact is likely to be appeared in its real facet through the actual defense of Said after it had been disfigured. In fine, this is actually what the researchers are about to achieve in the second chapter.

Chapter II: Representations of Muslims in Said's Orientalism

Introduction:

The following chapter in hands will tackle some Muslims' representations which are used mainly in Edward's Said 'Orientalism'. Such representations, however, represent at most backward and violent attitudes only of some Muslim minorities. The fact that these few sects did much of awkward things threatening humanity in general and even the Arabic-Muslim folks, it allowed Western Experts to spark a war against Muslims through Media means trying to distort their image very easily regarding these deeds. At last, Edward will give the reader a kind of a reply to the Western accusations of Muslims recalling them about the very antique Arabs and Muslims' relationship with science which built on the European Western history and civilizations. In fine, the researchers tend to discuss the fact that Arabs and Muslims witnessed ups and downs in the shaping of their culture and science, and how they shifted from the leading power of the world in the Golden Age to the rock bottom of the present days letting go of their legacy to the Western world to achieve their hegemony in the world.

2.1. Describing Edward Said's book of 'Orientalism':

'Orientalism' is a book written in (1978), by the famous American Palestinian writer Edward W. Said. In fact, this work is seen as one of the most important political and ideological works in the modern time. Its importance is realized when it dealt with a very sensitive issue which is the case of the Western Orientalist stereotypes against the Orient, as well as Said's defensive attitudes against these Western views. After publishing the book, really it was a huge sensation, especially amongst Western thinkers and scholars as Bernard Lewis who stuck to a long debate with Said. Besides, those Western writers, especially the Orientalist Experts, attempted to criticize the book and the way E. Said used to prove his point of view, which resulted in an argumentative war between those Western Orientalists and E. Said.

Said introduced his book by speaking about the term Orientalism, and its various definitions; then, he talked about the importance of Orientalism in drawing the new boundaries of Europe and U.S.A at the extent of the Eastern Oriental world. In addition to, he illuminated how this concept of 'Orientalizing the Other' served these countries and gave them new privileges, but in the meantime caused them to be just dependent and subjected to their wills and needs.

The Palestinian author tackled the first part of the (1st)chapter of the book 'The Scope of Orientalism' which is consisted of many ideas and thought to treat; at first, it witnessed Said's explanation of the phase of Western views about the Third World or 'the Other'; then, he developed the way they treated them, and how they actually saw this 'Other' to dictate the

sense of their superiority which lead to the division of the world into two uneven parts (the Orient which is characterized of inferiority, and the superior Occident). In the second part of this chapter, Edward Said clarified the fact of *'Knowing the Oriental'* which included the issue of Egypt, and how W. Belfour described Egyptian people as Orientals in the house of parliament; also, this part contained explanatory view about this Oriental people and how were seen by Orientalists, namely during the Napoleonic Invasion to Egypt (1798) who extracted and gave a sample of the Egyptian Oriental people to the other Orientalists in order to use it in occupying other suchlike countries.

Whereas, the third part of this chapter is about 'Imaginative Geography and Its Representations'; indeed this part started from the council of Vienne in 1312, in which scholars came to be taught that the word Orientalism is a large term containing many concepts (geographical, cultural, political...etc.) and which exceeded to further dimensions and domains that covers a holistic study of the East Orient. After that, Said focused on the geographical field which was the most important one which is bounded inevitably to politics (geopolitics); as well, he shed the light on the way Orientalists planned for geographical areas to capture in the Oriental countries. In the last two parts of the first chapter, it is remarkable how Westerners were looking for through certain projects and plans how to 'Orientalize the Orientals'; in the same spotlight, it witnessed to what extent was the application of the term 'Orientalism'. In another important standpoint, Said ended this chapter with describing 'the Crisis' when he expressed the word Orientalism as a surprising unsuccessful concept that resulted a kind of crisis between the East and the West being eventually divided into two clashing worlds.

In the second (2nd) chapter of the work: 'Orientalist Structures and Restructures', however, it is clear how Said examined some events about the new division of the Oriental world, in which showed the new plans in this division; moreover, he exemplified the Indian issue as a model Oriental country which encountered these plans. Then, Said highlighted the crucial work of Silvestre de Sacy and Ernest Renan's views about Orientalism; later on, he included his reply on that, which is his critical view toward this international policy along with explaining the concepts of 'pilgrims and pilgrimage' in France and Britain mainly during the colonial period (18th century). Still, Said spot the light and gave thoughtful backgrounds about further major standpoints that had a link to the real of Orientalism.

At last, the third (3rd) chapter treated the issue of Orientalism, but this time in its modern era, and how concepts had been changed vis-a-vis the old version; however, this latter appeared in when the Orientalists changed their way of thinking about many things that they developed later on such as the concepts of 'globalization', 'pluralism', and 'universalism'.

2.2. Images of Muslims in Orientalism:

In fact, Edward Said pictured in his famous work 'Orientalism' many of the stereotypes and representations about the Arab and Muslim community in the world. Actually, many of these representations were bad and not fitting to the Arabic and Islamic world. In addition to, he illuminated the fact that these items (representations) were attached to many awkward circumstances and events, which led the majority of them to be such alike (backward, violent...etc). Noticeably, Edward Said started his book by speaking about the fact that Arab Islamic societies are characterized by backwardness, lack of democracy, and free of women's right, in which he stated that:

“There has been so massive and calculatedly aggressive an attack on the contemporary societies of the Arab and Muslim for their backwardness, lack of democracy, and abrogation of women's rights that we simply forget that such notions as modernity, enlightenment and democracy are by no means simple and agreed-upon concepts that one either does or does not find, like Easter eggs in the living-room”⁷³.

Well, it is obvious through this passage that Westerners were wondering about the backwardness of Muslims in every aspect of life even in the ruling system; this is for sure would help them to take their possibility in charge as they will be dependent to their hegemony. Also, they were also asking many questions about women's right in that they thought it did and will not exist in Islam. Indeed, this latter is viewed due the absence of democracy in this religion. Still, Muslims regarded these Western thoughts and beliefs as a sign of backwardness and misleading to the Islamic orthodoxy.

In another content, Said spoke about Bernard Lewis's point of view when this latter described Muslims as they are the colonial people who live usually in mythology, which led them absolutely not to tell the truth or even seeing it, then he continued his words expressing that Islamic people is looking like American revisionist school which attributed golden to itself, and ascribed all sins and crimes to the actual establishment in its country. This latter is an attempt of Lewis to show the backwardness that Islamic world is drowning in the present days regarding the above-mentioned deeds; in deep, he attempted to blamed this Muslim community about the actual bad things happened.⁷⁴

The images of the uncivilized Arab Islamic peoples were also present in the book when Edward Said described their behavior in Western cinema uttering:

“Generate, capable, it is true, of cleverly devious intrigues, but essentially sadistic, treacherous, low. Slave trader, camel driver, and moneychanger,

⁷³- Edward, W. Said. 1978, p xlv.

⁷⁴- Ibid, p 319.

*colorful scoundrel: these are some traditional Arab roles in the cinema. The Arab leader (of marauders, pirates, "native" insurgents) can often be seen snarling at the captured Western hero and the blond girl ... the Arab is always shown in large numbers. No individuality, no personal characteristics or experiences. Most of the pictures represent mass rage and misery, or irrational (hence hopelessly eccentric) gestures. Lurking behind all of these images is the menace of jihad. Consequence: a fear that the Muslims (or Arabs) will take over the world"*⁷⁵.

Here, Edward showed specific details about Muslim characters that are represented mainly in Western 'Disney Movies and Cartoons' by 'Hollywood' in the U.S where the U.S Media plays a major role in picturing Arabs and Muslims as the way Said described in the quote. After that, he explained and clarified the goal behind that; for instance, when Arabs are always representing mass, rage, and misery, this attributed Arabic mode in cinema that transmits the sign and representation of the uncivilized Arabs in real life; as well, it was almost for disfiguring some Islamic symbols as Jihad relating to many violent actions done by such minority.

In the same content, many articles spread all over the world describing the fact that Arabs and Muslims are violent and underdeveloped usually to change people's mind about them in the world; however, one of the articles that Said mentioned is: "*a recent article by Emmett Tyrrell in Harper's magazine was even more slanderous and racist, arguing that Arabs are basically murderers and that violence and deceit are carried in the Arab genes*"⁷⁶. Here, Emmett Tyrrell simply ensured that Arabs are basically murderers and violent; also, he contended that the Arabic mind is full of these things which are genetically inherited by their ancestors.

To another place, other stereotypes and representations about Arabs and Muslims were mostly in the literary productions which became later on implemented to filmic adaptations like the Disney movie of 'Aladdin' (1992) and 'Thousand and One Nights' representations; however, both films adapt the story of greedy, backward, savage, barbaric, extremist, and all the negative characteristics about the Arab-Muslim characters as opposing to the Western ones which are stereotyped always as being developed, superior, civilized and sharing all the positive attitudes in the characterization.

⁷⁵- p 287.

⁷⁶- Op.cit.

2.2.1. Muslim and Backwardness:

Muslims and the fact of backwardness was shortly stereotyped in Europeans' causing of a great influence in the weakening of the spiritual power of Muslims. In effect, it represented two major factors behind the weakness of Arab-Islamic civilization; as a first factor, the marginalization of science and knowledge that was very influential, witnessing the upheavals happened in the Islamic civilization from supremacy to dependence. The other factor had a great deal with the enlargement of the Islamic civilization namely in the time of Abbasid caliphs thanks to Muslims' integration with different cultures within the huge empire that was highly developed. Soon later, this huge population eventually witnessed many splits out of interior problems.

After a long time of troubles, Europeans were seeking for solutions to get rid of their miserable situation. They thought about seizing the Muslim assets through power and cultural invasions; so, they started from inside the empire before physical colonialism. Afterwards, sort of problems appeared in the Abbasid Empire contributed gradually to the decline of Muslim Empire when Arabic latest caliphs were about abandoning science, and getting much of their interests in desire and pleasure. Thus, this was the chance that Westerners were waiting for to get what Arabs and Muslims worked on in eight centuries.

Undoubtedly, the religious knowledge was the core spirit of Muslims by means of which they conquered and spread Islam throughout the world. The only secret behind this knowledge is about a divine revelation by God who ordered his Prophet Muhammaed and his 'umah' (Muslim communities) to know about their religion very well. Nevertheless, the Prophet called for the best of this religious science which is 'ilm al-Tawhiid', that is known for others as (Monotheism); i.e. this science that Muhammed called for his 'umah' ordering them to worship but one God highlights the creed of Muslims they were asked to achieve following God's order in the Qur'anic 'Surat of Mohammed' saying: [Know, therefore, (O Prophet), that there is no god but Allah, and ask forgiveness for your shortcomings and also for (the shortcomings of) believing men and believing women Allah knows the places where you move about and where you dwell]⁷⁷. Just when this knowledge was marginalized and ready to disappear, and a set of other foreign sciences of Western thinkers replaced it, Islam became unbalanced and threatened to destruction. For this reason and others Western Media and Experts took the advantage of criticizing Muslims for their bad representation of Islam taking into account their backwardness in science and many other interrelated fields (economy, politics, culture...etc).

⁷⁷-Ayat Holy Quran. *English Tafsir (Tafheem)* by Al-Maududi. King Fahd Complex for the Printing of the Holy Qur'an. Electronic Program; (47:19).

The Arabic-Islamic civilization began to fade out and Europe came into existence by developing scholars (competitors) to challenge the Arabic and Islamic world, especially in the time where Arabs and Muslims saw very few innovations in their fields of domination, such as economics, agriculture, architecture, physics, literature, art, astronomy and Medicine. Due to such regression, Arabs and Muslims shifted from being teachers into being followers; from being masters into being unwilling pupils. Therefore, the civilization that previously had created metropolises, libraries, and observatories which opened itself to the world had fallen back and become obstructed, violent, and hostile to parley and innovation.

It may be possible to comprehend some of the causes that led to the Arab and Muslim backwardness, through attempting to dive into the understanding of the Arabic-Islamic civilization and its tensions with modernity. In the perspective of Sayyid Jamal al-Din al-Afghani in describing the Arabic-Islamic civilization, an influential figure in contemporary pan-Islamism, he denoted that: *“It is permissible ... to ask oneself why Arab civilization, after having thrown such a live light on the world, suddenly became extinguished; why this torch has not been relit since; and why the Arab world still remains buried in profound darkness.”*

Such view (Sayyid’s view) holds the idea of explaining and distinguishing the fact that the so called “rising civilization” was a sign of decline. In detail, the early sights of Muslim backwardness were when Muslim fought against The Crusades (1097-1291) in addition to Mongols’ frequent attacks on their empire, which eventually softened their strength. The fall of Damascus in 1256 was much destructive to the Islamic empire when the Crusaders besieged its castles before they invaded it⁷⁸. Nonetheless, other reasons caused to Muslims’ collapse; the religious split shattered the unity and power of Muslims after they were unified as they were ordered in their religion not to do such thing (splits/disputes) otherwise they would be easily defeated by their enemy. Indeed, this message was told by God Almighty to his Messenger and his companions when they were fighting in the battle of ‘Badr’ saying in the Holy Qur’an: [And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are *As-Sâbirûn*(the patient)].⁷⁹

So forth, many significant changes took part in the reformation of the new Islamic empire which became very softened than before after the intervening of some influential physical and geopolitical factors which caused the progress of the provincial autonomy and frequent uprisings on it. In other words, the Arab and Muslim turned away from the scholarship that led subsequently to the civilization’s geopolitical decline that was originally touched by the

⁷⁸- *Science and Technology in Medieval Islam*, p 9.

⁷⁹- Dr. Taqî-ud-Dîn , Al-Hilâlî and Dr. Muhammed, M. Khan. “The Noble Quran”: *English Translation of meanings and commentary*. King Fahd Complex For The Printing Of The Holy Quran: KSA- Al-Madinah Al-Munawwara, 1419 A.H, (8:46), p 238.

rise of the anti-philosophical Ash'arism school among Sunni Muslims, who represent the majority of Muslims in the world.

Abbasid caliph al-Mansur who encouraged science and developments succeeded caliph al-Mamun who adopted the rationalist movement of Ash'arism which caused a real crisis, especially at the level of religion. He (Mansur) and his adherents later on complied with the crisis of legitimacy by attempting to demolish the traditionalist religious scholars and adopting the anti-rationalist trend of 'Mu'tazilism' that definitely disagreed with the Greek philosophy and rationality particularly Aristotelianism. In addition, they imposed an inquisition, by means of which individuals were exposed to penalty (flogging, imprisonment, or beheading) in case they refuse their allegiance to Mu'tazilism. Afterwards, this new doctrine was soon after abandoned by Muslim community after it became punishable to its adherents. Thus, the anti-rationalist Ash'ari school took its place once again which was increasingly prevailing, and its occupation was the main cause after the decline of Arabic-Islamic science.

However, Ash'arites had opposed the original scholarship (Orthodox Islam) and any scientific extension (like Mu'tazilism) that did not fit the religious system of public and individuals' lives. Actually, Ash'arite School was mainly referring to rationality and philosophy as well as to a political adjustment; i.e. logic in religious matters was widely used. As well, the new thing in the political ideology was the shift from 'Caliphate' system of ruling to 'Monarchical' regime in which the son inherits his father. Moreover, after the death of al-Farabi, the iconic philosopher whose masterpiece, "The Perfect City", which idealized to how extent did the Greek culture and science were found and applied in a mere Islamic structure then indulged successfully into the productive scale of prefunding the culture. Also in the essay of 'The Attitude of Orthodox Islam Toward the 'Ancient Sciences' (1889)⁸⁰ the Hungarian scholar Ignaz Goldziher notified how both Ash'arite and Mu'tazilism schools had a great influence on Islam allowing some exotic sciences to be intruded that led soon after to the end of the Muslim science's Golden Age.

In al-Farabi's view, the perfect city, pictured the production of moral and ethical principles; by enrolling the perfect shape and physical basics of the city of peace (the city of Baghdad). As a reaction to al-Farabi's view, the Church's attempts of developing and even embracing the philosophical science were plain to continue the unaccomplished studies of the High Middle Ages to modern times. Moreover, the West started to fulfill what had the Arab and Muslim left behind them successfully, and initiated a whole system that made science a priority. Nevertheless, their attempts to understand the general comparisons of what is Islam to the

⁸⁰- *Islamic Civilization Middle East*, p 20.

Christian West, in which Bassam Tibi brought to light through his work ‘The Challenge of Fundamentalism’(1998) that : *“because rational disciplines had not been institutionalized in classical Islam, the adoption of the Greek legacy had no lasting effect on Islamic civilization.”*⁸¹

Taking into account the arguments that led to the emergence of science in the West not in Islamic (or Arab) civilization; foremost, it witnessed indulging the humanistic development of the culture that was based on the sense of sustainability; as well as adopting the opportunities of the sophisticated notions of science. Plus, it was also about protecting and promoting the heretical and innovative ideas to be accepted religiously and theologically in an enormous application of the previous questioned assumptions. Additionally, it revealed the covered critical scientific elements that were oppressed in the religious and legal presumptions of the European West. In fine, the mediaeval Europe was ready for the scientific advancement, unlike the Islamic civilization that did not have the cultural hospitality for such encounter.

In terms of education, building legally autonomous institutions was a huge obstacle that faced the medieval Islamic ‘madrassas (Qur’anic schools)’ because of the lack of the scientific curriculum which was characterized by the absence of the scientific gradient capacity. The law of *waqf* (usually a space or a building given by someone as a charity) was applied only under the supervision of the religious commitments of their founders. In other words, the Islamic world dedicated no independent institutions for learning the realm subjects until the late nineteenth century which excluded the study of other subjects that are inconsistent to the understanding of Islam except ‘*Arabic grammar*’, ‘*the Koran*’, ‘*the Hadith*’, and ‘*the Principles of Sharia*’. Many sciences were excluded from the madrassas such as mathematics, physics and biology as Huff stated in his work ‘*The Rise of Early Modern Science*’:*“other subjects were institutionally marginal in medieval Islamic life”*. Such sustainability was occasionally developed by individuals but never been *“officially institutionalized and sanctioned by the intellectual elite of Islam”*. Therefore, the intellectual discoveries of the late thinkers in the Muslim communities were marginalized and seen as a representation of a status of backwardness.

Europeans took advantage over the Muslim negligence of science and scientists who were given no attention at all to rediscover their previous works; Averroes was the best example of the Arab thinkers who saw the assimilation of the Greek philosophy as well as al-Farabi. Another factor for the Arab and Muslim backwardness was the highly organized institutions that were found by the European Universities, and the enormous incorporation of the scholarly norms and curricula; as well as developing curiosity and skepticism towards the

⁸¹- Op.cit.

ancient Greek philosophies. Hence, this led to the emergence of the Western philosophers and theologians to participate and encourage the spirit of inquisitiveness; also it created an evidential contribution in the technological inventions later on.

One of the remarkable inventions was the telescope, and since the Arabs and Muslims gave up their advancement in science, the unfinished project came into existence by the hands of the Europeans who were able to translate the previous scientific works. Not to forget the attempts of including the Arabic science within the curricula of the Western Universities along with commentaries of Avicenna and Averroes in time when the Islamic world was underway science; but after that, this world proceeded in the mere path of decline and regression.

The fact that Muslim regression is a result of defeatism of Muslims and the rise of Christianity created a kind of a shame along with the Muslim societies; and most of the attempts that could reacquire the lost honor failed and caused a multiple decline. Therefore, there were no signs of creating or initiating a rebound to hide such backwardness, but rather they drown into borrowing Western technology and sociopolitical ideas, including Secularization and Nationalism. As a result, these factors had a great influence on the perspective of Muslim towards modernity in addition to some other factors.

Again, Edward Said elsewhere showed some of Muslims' participations of Islamic backward in the Western view when he expressed, "*I would say that most Arab Muslims today are too discouraged and humiliated, and also too anesthetized by uncertainty and their incompetent and crude dictatorships, to support anything like a vast Islamic campaign against the West*"⁸². Here the tension of Said is very evident when he furthermore numerated many shortcomings that caused Arabs and Muslims' backwardness and reluctance as the West usually appeal them through Media means. He argued, in deep, that any of the negative qualities of some Arabic people can result of their disobedience of what Islam really orders them to do.

Fighting off Israel was the main cause behind stimulating the sense of self-determination in Said, which later on became a reality of living with those Arabic-Muslim Palestinians community. As an experiment he mentioned that most of the patterns he mentioned were not able to carry out their struggle against the Israeli colonizer whereas the rest (the majority) were and still fighting off for freedom. This fragile community contributed in some ways to the downfall of character of Muslim through their poor deeds. Still, Edward viewed this sort of people as really betrayers. Indeed, all the immoral qualities he mentioned in this quote and elsewhere sounds of the irrelevance of this community to Islam.

⁸²-Edward, W. Said. *Covering Islam 'How The Media and The Experts Determine How We See the Rest Of The World'*. (New York Times Book Review: First Vintage Books Edition, March 1997, pxxxv.

One of the features that Said quoted is ‘discourage’ which is not fitting to the Arabic-Muslim character any ways, for their ancestors were very powerful and courageous as long as they spread Islam almost everywhere. Too, Said characterized this category of Muslims with ‘incompetence’ representing also a real bad characteristic contrasting Muslims’ early glorious attitudes. In the meantime this community had these qualities, the Western Media and Experts took their opportunity to entitle Muslims in general as barbaric, regressive, extremist, fanatic, and that they need to be guided and dependent to the Western world to be accurate as Karl Marx, the Eighteenth Brumaire of Louis Bonaparte clarified that “*they cannot represent themselves; they must be represented*”⁸³. In short, the category that Said featured with ‘discourage’ and ‘incompetence’ and other bad qualities represents none of the stereotypes of Muslims he distinguished. Hence, they are the ones, who dug into the deterioration of Muslims and Arabs with these disapproval actions.

In fact, as Islam is forever calling for ‘*Al-Wasatia* (mediation)’, Arabs-Muslims has a great deal with success in all the cases like God advises Muslims always to be: [(Thus We have made you) true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammed *صلى الله عليه وسلم* and his Sunnah (legal ways)], a just (and the best) nation you be witness over mankind, and the Messenger (Muhammed *صلى الله عليه وسلم*) be witness on you)]⁸⁴. Yet again, Said pointed that in the presence of the bad qualities Muslims would not achieve anything against the West; being a lazy, uncertain, and humiliating is not accepted at all. Nevertheless, he tried to recite that this category of Muslims contributed to a wide extent in the uprising of the Westerners (especially the US and the Jews not including others) over Arabs and Muslims so that they will have much dependence on their enemies.

Unfaithful responsible individuals would also weaken the Islamic advancement in the world are ‘the moderators’ used by the West offers as well the image of Muslim backwardness and downfall. As well, Said accused this sect being represented in ‘the elites’ who supported the Martial law of Europe knowing that they lasted since 1946 serving the Western occupations in Egypt and in other Islamic Oriental countries. Somewhere else, the outlaw actions applicable on the extremists tends the question Said exposed “*So why then the accents of alarm and fear in most discussions of Islam?*”⁸⁵ The reply of this question hinges on discovering the West misleading strategy; because of the countless self-bombardments and the diverse acts of terror by some Muslim extravagants tell only about the cooperative hands’ efforts of Israel, US, and their client regimes in the Muslim countries, as claimed the author in

⁸³ - Edward, W. Said, 1978, p xxv.

⁸⁴ - Dr. Taqî-ud-Dîn , Al-Hilâlî and Dr. Muhammed, M. Khan. “The Noble Quran”: *English Translation of meanings and commentary*. King Fahd Complex For The Printing Of The Holy Quran: KSA- Al-Madinah Al-Munawwara. Surat Al- Baqarah (The Cow), 1419 A.H, (2: 143).

⁸⁵ - Edward, W. Said, 1997, p xxxv.

different contexts the researchers tackle in the last Chapter. Away, Edward contended that Arabic Muslims became ill out of imperialism and Zionism. On the one side, the Imperialist and Zionist role is to fuel the anger, fear, and hostile feelings against Islam as mentioned before, and on the other side, help Israel to be more freely secular and democratic.

Although were some of the reforming acts such as the peaceful reforming act of the scholar IbnTaymiyya in Syria during the 13th century as far as the Saudi reformation of Muhammad Ibn abdel-Wahab in the in the 18th century along with the contribution of Sheik Muhammad Abduh in Egypt calling for following the ancient path of ‘al-salaf al-salih’ (true path to justice), no one of them could attain much response; thus, that would be not sufficient to grant the best of solutions for Muslims communities problems in time (recent time) where the potential apparatus (foremost Media) for American, Israeli, in addition to European conspiracy made it possible for the intensive intellectual attacks on Islam to be succeeded.

As a reply to the previous phase when Muslims were described and criticized frequently by Westerners as being backward, violent, and uncivilized, Edward Said’s reaction to defend Arabs and Muslims represented his sharing to present the term Science which built up the cradle of civilizations in the world; among which of course was the European civilization that in fact took the scientific legacy from Muslims, the leaders in such field who could spread Islam in almost the whole world thanks to this scientific knowledge by means of which they extended their huge civilization to be studied essentially until the present days by the Westerners.

2.2.2. Muslims and Science:

Before tackling the nature of relationship between ‘Science’ and ‘Islam’, and what contributions did Arab and Muslim inventors bring out to the world, the concept (science) should be at first identified for better understanding to the audience. ‘Science’ is identified properly as ‘EhsanMasood’ cited: *“Science is a universal tool for knowing about the world we live in: the individual beliefs of scientists have no bearing on the nature of what it is that they are investigating”*. Elsewhere, in its modern context, it means *“the systematic study of the natural world, using observation, experimentation, measurement and verification. It comes from the Latin word (from around the 14th century) scientia, which means ‘to know’⁸⁶*.

The sophistication of featuring science as being related inevitably to religion is arguable. On the one hand, in the Arabic and Islamic context, the word ‘science’ is thought to be bound with the religious scholarship (acquisition and memorization firstly). Whereas, ‘Islamic science’ is a term that is used to signify Islam’s relation to Islamic values only. On the other hand, the same concept (science) shows a general context of the former; in different words, it

⁸⁶- Ehsan, Masood. *Science & Islam A History*.UK :CPIMackays, Chatham, 2009, p x.

contains an extra notification that displays the fundamental elements for adopting the scientific graduation system of: observing, experimenting, innovating, refusing...etc. Furthermore, there are various interpretations of the term 'science' in the perspective of different cultures. Foremost, it was called in the Ottomans' context as '*ilm*', but they realized that it did not apply the scientific method; instead, they substituted it with the term '*fen*' which had the meaning of 'tools and techniques' of science. However, in the conception of others, it indicated a pure 'religious knowledge'. Also, '*acquiring ilm*' in both 'Arabic' and 'Urdu' was an expression that was found usually in textbooks, printings, and broadcasting.

From the eighth (8th) to the sixteenth (16th) century 'Islam' represented a very powerful image of Arabs and Muslims mainly in the Umayyad and the Abbasid Eras when the kings had much interest in science and development, and much importance was given to the religious one; this latter in fact reflected their strong faith in God Almighty. In the same epoch, the rest the world especially Europe were floundering in darkness and backwardness, especially in the cultural field. In detail, the European 'Church' was regarded as the head source of knowledge; however, it caused a kind of freeze in mind among people. In other terms, no one could think out of the church knowing in the meantime that the church itself was a center of corruption and exploitation; therefore, it was the main reason behind the backwardness of Europe at the time.

Once more, less similar of the 'Prophetic Era' which stereotyped Islam in its summit point in terms of power and hegemony the same thing was with the Umayyad and Abbasid Eras. Indeed, Islamic culture was seen as the only candle that lit up the world. In content, Arabs and Muslims undertook a huge revolution in this kind of science that the world had never seen before to become recently the rudiments of what is seen today. In fact, the only secret that led to these great achievements of the Islamic civilization was the religious knowledge which strengthened their faith in God. In brief, the glory of such civilization throughout history can be highlighted in its wide occupation in the world to reach China in the west to the south of Spain, as well as annexing much of Asia along with Africa and the Middle East.

This widespread space occupied by Muslims went through different phases under the rule of the first four Caliphs in Islam (*Abu Bakr, Omar-Ibn-El-Khattab, OthmanIbn-Affan, and AliIbn- Abi- Taleb*); the head of achievements were the occupation of 'Persian Empire' and the conquest over much of 'Byzantine Empire'; for instance, after the death of the Prophet Muhammed (the Prophetic Era), by the command of the first caliph 'Abu Bakr' who was the intimate companion of the Prophet, the Muslims captured 'Iraq' from Persians and 'Damascus' from Byzantines. After that, the series of triumphs by Muslims was constant namely in the battle of 'Yarmuk' when they crushed 'Heraclius' and his troops (Byzantines)

insomuch the monk St. Anastasius described it as “ *the first fearful and incurable fall of the Roman army*”⁸⁷.

Later soon, the battle of ‘*Alqdisiyah*’ was another important historical standpoint in which Muslims, under the lead of the second caliph ‘Omar’, defeated Persians in their homeland ‘Iran’. Not only this, Muslims later on hegemonized over North Africa and the Atlantic as far as the Middle East and took over ‘Jerusalem’ and most of ‘Syria’ in (638-640) as a holy and important achievement, to reach eventually Central Asia.

Umayyad era in the seventh (7th) century led by Muawiya (Prophet’s brother-in-law) was characterized by sharing almost the same principles of the caliphs’ eras usually in terms of development and achievement. Only few changes distinguished this epoch from others; for instance, the army system was adjusted to declare the payment of troops by the caliph unlike the past eras which depended on voluntary participation. In other fields, the economic system was gradually developing counter to the political system which was somehow unbalanced because of some problems at the level of the rule between Umayyad and Abbasids. Despite of this discontent, by grace of the previous Islamic experience with expansion and mixture with different cultures predominantly the Jews and Christians, the era witnessed more influence to art, literature and always science.

The best sample of achievement was seen in the building a great mosque (Umayyad Mosque) after the command of ‘Caliph al-Walid’ who performed a nice step when he bought the Christian Church from the Christians to build up the first greatest Muslim mosque at the epoch that was later on exposed to modern scientific features to become much more developed in its construction. In fine, it contained some of elegant ‘mosaics’ and new Islamic decoration that produced wonderful scheming and coloring of the walls under the supervision of some geometric swirls where the domes and minarets became highly apparent thanks to such scientific development in the field.

Soon later, Abbasid took the rule from Umayyad nearly about 750 after the murder of the last Umayyad caliph ‘Marwan’. Really, this epoch for Arabs and Muslims was considered as an unforgettable era, a source of pride and a golden age; even E.Said asserted that any Arab or a Muslim knows definitely that “*it was a high point of Islamic civilization, as brilliant a period of cultural history as the High Renaissance in Italy*”⁸⁸. What led to this in fact refers primarily to the intensive scientific circulation in the Empire. Indeed, the Islamic Middle Ages left a strong legacy in the applied sciences. The nature of Islam and the energy of a new empire meant that there were many inventive and practical minds at work.

⁸⁷- Ibid, p 28.

⁸⁸- Edward, W. Said. *Orientalism*.(New York: Pantheon Books), 1978, p 302.

According to a research study by Salim al-Hassani in of Manchester University, some modern labour-saving options such as the Pharmacy distributors had been initiated by Muslims. Also, al-Hassani discussed some of other engineering achievements of the Turkish engineer al-Jazari (13th century); for instance, he pointed out the essential components of the car engine such as the crank, camshaft, the reciprocating piston and much more mechanic tools. Again, al-Hassani stated that “*a remarkable trio of disrespectful but brilliant showman brothers, called ‘Banu Musa’, entertained Baghdad in the 9th-century with such ingenious trick machines and automatons that they would astonish even today*”.⁸⁹

Moreover, due to the fact that Muslims in early times were brilliant and sought for knowledge everywhere, insomuch it was mentioned that “*in early days at least, the Muslims were eager seekers for knowledge, and Baghdad was the intellectual center of the world*”⁹⁰. However, this vast city (Baghdad) was very crowded (over than one million people from different cultures), mirrored the beauty and hegemony of the Islamic legacy; as well as its royal palaces and wonderful mosques, not to forget about its tiny and massive *suqs*(markets) and streets holding the fabulous scenes that tell a lot about Muslims’ culture in a mere influence to art and literature. ‘*The Thousand and One Nights*’ is considered one of the most popular and relevant literary pieces during the age of caliph ‘Harun al-Rashid’, that shaped the type of preserving literature and history in an artistic way to be taught to the next generations.

The science of ‘Translation’ was also introduced in this prosperous era, exactly in the reigns of both Abbasid caliphs, ‘al-Mahdi’ (775-786) and ‘Harun al-Rashid’ (786-809). In reality, translation in Baghdad was a source of profit. Due to the existence of many original manuscripts such as the Greek, Indian, Chinese and others which were found in the region, thus, the high demand of translating these manuscripts led translators to take advantage of fixing expensive prices for the offered texts in the market. However, many of these translators were not locals, and were not Muslims; instead, they were about ancient Byzantine people, and Christian scholars who spoke and wrote ‘Syriac’, the original language of the Bible. Similar to much of these texts which were written in ‘Syriac’ and ‘Greek’ had been translated most of the time into Arabic only, regarding the importance of Arabic language as being the language of God⁹¹. In fine, the non-Muslim and non-Arabic people and cultures were under the wing of the huge city of Baghdad which was definitely the cradle of Islam civilization at the time.

⁸⁹ - Ehsan, Masood. 2009, p 5.

⁹⁰ - Ed. Pr. Hamed, A. Ead. “History of Islamic Science”: *Based on the book Introduction to the History of Science by George Sarton*, p 1. “

⁹¹- Islam & Science. Video Program.

2.2.2. Muslim and science

George Sarton quoted in his work 'Introduction to the History of Science' praising Muslim Scientists, declared:

*"It will suffice here to evoke a few glorious names without contemporary equivalents in the West: Jabir ibn al-Haiyan, al-Khwarizmi, al-Fargani, al-Razi, ThabitibnQurra, al-Battani, HunainibnIshaq, al-Farabi, Ibrahim ibnSinan, al-Masudi, al-Tabari, AbulWafa Ali ibn Abbas, AbulQasim, Ibn al-Jazza, al-Biruni, IbnSina, IbnYunus, al-Kashi, Ibn al-Haitham... A magnificent array of names which it would not be difficult to extend. If anyone tellsyou that the Middle Ages were scientifically sterile, just quote these men to him, all of whom flourished within a short period, 750 to 1100 A.D."*⁹²

Muslim caliphs and namely Al-Mamun, his main interest in science was significant which tended to raise the challenges of enhancing the value of the Islamic conventions to the whole Empire. In addition to, the appearance of many scientists and scholars there were loads of theories that took part and parcel of the growth of Arabic and Islamic civilization in particular, and the worldwide in general. 'Muhammed Ibn Ibrahim Al-Fazari (776) contributed intelligently to his astronomical reference 'Siddhanta' that was later on translated into Arabic under the command of Caliph al-Mansur in 772. In turn, by dint of this work the Hindu numerals were converted from Indian into Arabic to become Islamic. Another brilliant figure was 'Jabir al-Hayan' or 'Geber' the Kufi man contributed to many achievements as he was commonly famous with his 'alchemic writings' in Arabic, besides he worked on many activities and applications such as the refinement of metals, preparation of steel, dyeing of cloth and leather...etc. Additionally, he was a very good scientist; insofar the majority of Latin works owns much credit to al-Hayan. Indeed, Jabir strived constantly for making things easier to others as he was listed among the greatest medieval scientists⁹³.

Medicine with Ibn Sina and Ishaq Al-Isra'ili was very fruitful and helpful for humanity in the world. They made a kind of a revolution in this field as their surgery operations were very exceptional at that time. Moreover, fly trails of "Abbas ibnFarnass" who was the first that brought the principle of plane and flying in the air to the brothers Wright and Al-Idrissi who made the first map of the world then became later the certified one. 'Al-Khwarizmi' was also another genius who adopted many dependent regimes in Mathematics like 'Arithmetic', 'Geometry', and 'Algebra'. These systems consequently provided millions of solutions for many difficult calculations and quadratic equations that were subscribed in Arabic at the time.

⁹²- Ed. Pr. Hamed, A. Ead, p 1.

⁹³- Ibid, p 6.

‘Al-Rhazi’ the veteran chemist was an icon in the field of physics; most of his works were about the study of the chemical reactions in substance and many other interrelative studies. In addition, ‘al-Nairizi’s’ attempts were restrained to the production of the atmospheric phenomena. In Biology, Muslims strangely did not write a lot of about the subject matters except for ‘al-Dinawari’ and ‘al- Jahiz’ books which tackled some of the biological themes in just a superficial study merged with historical, literary, and philological items. In another place, the skillful scientific tools and techniques of Agriculture were also available. The first Muslim scientist who wrote in the field (agriculture) was ‘Ibn Wahshia’; his work ‘Nabatean Agriculture’ or (Kitab al-falaha al-nabatia) owned much valuable information about farming and its subsections.

Muslim scholars in history were highly present. In this field ‘al-Tabari’ and ‘al-Zahabi’ wrote two volumed worthy books *Tarick-Al-Tabari* ‘the History of Tabari’ and *Tarick Al-Islam* ‘History of Islam’ which had been devoted to the study of the old history of Muslims, reciting almost every single detail of actions within each epoch. In a similar way, ‘*Al-Hafiz Ibn Kathir*’ had also shared a large participation in recording the Islamic history in his book ‘*al-Bidayawa al-Nihaya* (Book of the End : Great Trials and Tribulations)’. Since Muslims recognized that the pursuit of all precious knowledge provided the best life for people everywhere who had a great deal with books and libraries; i.e. they knew exactly that they should transfer this knowledge to next generations attempting the chances of decoding their works in order to keep their civilization up.

Meanwhile, they encouraged the paper industry that was brought up from China by taking their model, so that they can print their works. Also, they devoted massive libraries such as those of ‘Cairo’, ‘Damascus’, and ‘Baghdad’ ; as well as translating much of the foreign books (Greek, Indian, Chinese ones...etc) into Arabic as long as they provided much help to Muslims and other people in the Empire; ‘Anatomy’ for instance was an annexed branch to Medicine that was peculiar of dissecting the human body. Although Islamic law deprived Muslims from dissection operations, they were able to develop another science in Medicine ‘cauterisation of wounds’ representing the early sights of Technology found in the prior Islamic eras.⁹⁴

Other aspects of technology at hand of Muslims were mainly in agriculture due to its importance. Much of the Muslim lands were very harsh and dry, therefore, it led to the need of new techniques and equipments to be found to facilitate the process of farming. Foremost, the system of irrigation witnessed the rise of the highly sophisticated water raising machine that was invented by ‘Al-Jazari’ plus to other tools like reservoirs, canals, and water wheels.

⁹⁴- *Science and Technology in Medieval Islam: Teachers notes*, p 7.

Muslims also enhanced their knowledge about planting to validate the outward natural world of agriculture and to embrace the necessity of better tools and equipments in relation to that particular field. As mentioned before, paper and steel industry along with the use of other metals were abundantly present which led to the attempts of improving the materials and the techniques of the scientific technology for such kind of business. In short, Arabic and Muslim inventions had broadened the Islamic civilization plus to their accomplishments and were the reasons to make it memorial in the sight of enlightenment at that time.

Absolutely, Arabic-Muslim supremacy was shining in science and culture mainly as far as all aspects of life as Ernest Renan pointed “*one can even say that, during this time, the Muslim world had been superior in terms of intellectual culture to Christendom*”⁹⁵. Likewise, in economy, Muslims were the masters in markets specifically the market of Baghdad representing the commercial center of the world that time (tiny and crowded). When Muslims were in the top, Europeans and Asians like the Greeks, Byzantines, Indians, Chinese and others were suffering from backwardness and weakness, especially in economical affairs; hence, they expected help from Muslim sustains which were provided to Europeans to get them out of their crisis⁹⁶. The Muslim ascendancy did not last for long because of the quick and punctual reactions of the European Christians who took advantage over the Muslim loss of their power that was resulted through the split of the empire to pave the way later on for the crusaders to take the lead over them.

⁹⁵- Ernest, Renan. “Islam and Science” :A Lecture presented at La Sorbonne, 2nd Edition ; March 29, 1883. [English translation by Sally P. Ragep, McGill University 2011 with the assistance of Prof. Faith Wallis].

⁹⁶ - زيغريدهونكه، شمس الله تشرق على الغرب، ص21.

Conclusion:

At the end of this chapter, it was in some way clear how the course of Islamic civilization arrived to its pinnacle shedding the light of success in every aspect of life. But in the counterpart, this prosperity did not last for a long time and it eventually came to an ending. After that, Arabic-Islamic civilization went to a very difficult era which was characterized by backwardness and underdevelopment. Additionally, it made the Muslim world drowning in a lot of problems and sicknesses. As a result of that, such civilization witnessed the phenomena of violence and fundamentalism against others, as well as the role of Western huge mass of Media, which strived for disfiguring the image of Arabs and Muslims through spreading some false ideas and thoughts that contributed in changing world's view about this religion. Thus, the researchers want to exhibit Edward Said's defensive view through his book "Covering Islam" in the following chapter as a reply on these Western speculations.

Chapter III: Representations of Muslims in ‘Covering Islam’

Introduction:

‘Covering Islam’: how Media and Experts Determine how we See the Rest of the World (1997) is the perfect picture that indicated the sort of defending Arabs and Muslims ,especially after the aggressive attacks of the Western Media and Experts against Islam. This masterpiece had a great influence in the shaping of how the western world stereotyped the Arab and Muslim community as being severely criticized by all means. This latter is considered as an extension other great works of E. Said such as ‘Orientalism (1978)’ and ‘Imperialism and Culture (1993)’. According to Mirza MEŠIĆ, Imam, Professor of Islamic History at the Zagreb in his handout “The Perception of Islam and Muslims in the Media and the Responsibility of European Muslims Towards the Media” stated that:

“Nowadays, numerous media campaigns are going on against Islam and Muslims. Most Western media with considerable financial resources and multiple channels try to show a rough picture of Islam to their public. At the same time Muslim groups through various media outlets are trying to convey their messages, but in comparison to the global dominance of the western media...”⁹⁷

As an extension to the pre-discussed elements of the first chapter, the role of the Western Media is seen as a source of turning the conflict into a very dangerous practice of the East in a way that advocates the west to take a stand against the deeds and the thoughts of some Muslim and Arab groups and individual , then changes the view of the westerners toward Islam, and make them believe that Islam is a religion of heinous acts and extremist ideas. Therefore, researchers are about to exhibit a discussion mainly in a dogmatic debate concerning Muslim community that represents the identity of Arabs; and how Westerners attempt to disfigure the image of Islam and Arabs through their outlooks, highlighting the fact that Islam is a religion of violence and fanaticism in the view of the west. In reaction, this led Said to provide the appropriate arguments in defending Muslims and Arabs, despite of his Christian creed.

In the following set, the researchers are going to tackle two main elements which are: Islam as a religion of violence, and fanaticism, subsequently, relying on Said’s arguments in responding on these thoughts. In addition, they will answer the following questions:

- Why did Said defend Islam and Arabs in spite of his Christian creed?
- And, how actually he defended them?

⁹⁷- Pr. Mirza, M. Imam. <http://www.culturelink.org/conf/dialogue/mesic>.

3.1. Muslims and Violence:

Before starting to talk about Westerners and their role in changing people views toward Islam and Arabs, Said clarified the idea that Islam was distorted by Muslims themselves, and he stated that: *“of course there have been many provocations and troubling incidents by Muslims and such Islamic countries as Iran, Sudan, Iraq, Somalia, Afghanistan, and Libya during the past decade and a half. Consider the following abbreviated list of offenses”*.⁹⁸

3.1.1. Muslim audacious deeds:

In this perspective, Said expressed the idea that some Muslims disfigure the image of Islam by their bad deeds, which had no relationship with rules of the religion itself. As a reaction to this, the western used these bad actions to attack Islamic creed, accusing it as the responsible for these deeds, which he called it “provocations”. Said stated some examples to illustrate his stand, he claimed that:

*“During 1983 in Lebanon about 240 United States Marines were killed by a bomb that was taken credit for by a Muslim group, and the United States embassy in Beirut was blown up by Muslim suicide bombers with considerable loss of life. In the 1980s numerous American hostages were taken by Shi'a groups in Lebanon and held for long periods of time. A number of plane hijackings -of which the most notorious was the IWA flight that was held in Beirut- between the 14th and 30th of June, 1985 - were claimed by Muslim groups”*⁹⁹

In fact these deeds were done in the name of Islam and ‘Jihad’, but they were contradicted to the principles and the rules of the real Islam, and Said attempted to show that not only westerners who contributed in covering Islam, however there were some other sides amongst Muslims themselves. Actually, Said started his book “Covering Islam” speaking about the Hostage Crisis of January 20, 1981 which was regarded as the spark that burned down the house, in another words this crisis caused the conflict between Muslims and westerners, in which fifty-two Americans held as prisoners of the United States embassy in Iran for 444 days. After this, there was a huge coverage by Western Media to enlarge this event, in which it was the fundamental factor behind the modern conflict between the West and Islam. In another terms, Media pictured Muslims as monsters whilst hostages as heroes; however, this increased the tension of the struggle. Still for the Western Media, the word ‘Islam’ is linked directly to violence, criminality, bombing, and all negative things as mentioned- above.

⁹⁸- Edward, W. Said. *Covering Islam 'How The Media and The Experts Determine How We See the Rest Of The World'*. (New York Times Book Review: First Vintage Books Edition, March 1997, p xii.

⁹⁹-Ibid, p xiii.

Edward Said mentioned the hostage crisis in his book as a sign of conflict beginning with:

“On January 20, 1981, the fifty-two Americans held prisoner in the United States Embassy for 444 days finally left Iran. A few days later they arrived in the United States to be greeted by the country's genuine happiness in seeing them back. The "hostage return," as it came to be called, became a week-long media event. There were many frequently intrusive and maudlin hours of live television coverage as the "returnees" were transported to Algeria, then to Germany, then to West Point, to Washington, and at last to their various hometowns”¹⁰⁰.

The hostage crisis caused a kind of repulsion between occident and orient and contributed in the aggravation of the struggle that resulted a stir in the world, especially after the huge media coverage from the beginning till the end as Edward Said claimed. Next to this, the hostage crisis was not the only event which changed the relationship between Arabs and West, but there were other event such as the bombing of World Trade Center which made western people thought that Islam was the responsible of it, and changed west and east relationship get worst as Said claimed:

“the World Trade Center bombing was indeed a frightening episode, and a tiny handful of extremist Muslims were indeed the culprits, although Emerson does not directly connect their leader, Sheikh Omar Abdel Rahman, a veteran of United States-sponsored Mujahedeen in Afghanistan, with a calculated United States policy in that country to breed groups of such extremists as fighters against the Soviet Union - in the name of counter-terrorism, expertise on terrorism, knowledge of the Islamic threat and the like, has given them an easy prominence in the sensationalist media. Although Jihad in America makes a gesture toward responsibility and careful discrimination in talk about Islam”¹⁰¹.

Said's remarkable attempt to defend Islam from extraneous extremism was seen in his view when he pictured the intentions of some Muslim people who used it as a kind of jihad ,but the irony in this is the fact that they were United States- sponsored against Soviet Union in the name of counter-terrorism, then they changed to be the worst enemies to U.S under the name of Islam. Said's illustrated examples were brought up from different places of the Arab world he argued that:

¹⁰⁰-Op. cit, p ix.

¹⁰¹-Edward, W. Said, 1997, p 76.

*“After 1983, Muslims declaring their faith in Islam were everywhere in the news. In Algeria they won municipal elections and were prevented from acceding to power by a military insurrection. Algeria is still in the throes of a truly appalling civil war, in which militants battle army groups, and thousands of intellectuals, journalists, artists, and writers have been killed. Sudan is now ruled by a militant Islamic party whose head, Hassan al-Turabi, is often represented as a brilliantly malevolent individual, a Svengali and Savonarola clothed in Islamic robes. Dozens of innocent European and Israeli tourists have been murdered by Islamic assailants in Egypt, where the power of the Muslim Brotherhood and the Jama'at Islamiya ”.*¹⁰²

Edward Said clarified the western fears of the fact that Islamists have gained their new position when they arrived to political power in some Arabic Islamic countries, then he gave some examples from different countries, like Algeria which witnessed Islamic group winning of elections, as well as, Hassan al-Turabi in Sudan and Muslim brotherhood in Egypt which were in their peak of power , amongst others. In fact, Western experts thought that this dominance of Islamic groups is regarded as a sign of danger, in addition to this it expresses the actual bad situation that the world in general and Islamic world in specific live, in which these countries have turned to be battlefield ,and bloodbath .lastly Said showed some statistics about murdering, and hijackings in the world after the appearance of these organized groups.

3.1.2. The Muslim Violence According to the Western Stereotypes:

In effect, the academic studies of Islam and Arabs can give some parts of Islam, but cannot show all sides of it, for this Islam must be seen as a religious system built by firm rules and concepts, not the personal deeds. Indeed, Western people judged Islam through some patchy Western studies on Islam, as well as the reckless acts of some Muslims, which pushed them to see Islam as a religion of violence. Some Christian thinkers as Pedro de Alphonso, and Thomas Aquinas thought that the prophet Mohamed (P.B.U.H) and his adherents spread Islam by just violence and wars when Pedro de Alphonso expressed that *“Islam is a religion which spread by violence and sword... In speaking of Islam as a religion of violence Thomas Aquinas seems to be thinking of Mohamed’s first followers as a violent irrational men, who then brought others in by force”*.¹⁰³

¹⁰²-Ibid, p 4.

¹⁰³-Montgomery, W. Watt. “Muslim-Christian Encounters”: *Perceptions and Misperceptions*.(Routledge Revivals).December 2013, p13.

From the quote of the famous western philosopher Pedro de Alphonso, it is clear how westerners saw Islam accordingly through this view, it is recognized that western critical views about Islam is too old, and then they thought that Islam is a religion which spread by sword and this is throughout the conquests that Muslims have done around the world, and he supposed that for this reason, Islam is regarded as a religion of violence. From another angle [University of Minnesota Libraries, Twin Cities] 6 January 2011 initiated Islam as: *“This is done at the cost of real understanding of the true, concrete Islam, and to the benefit of fantasies which send us back to our own fears and our colonial past: Muslim = Islamist = Terrorist = one who cuts the throats of women and children. And therefore Islam resonates with jihad, chador, harem”*¹⁰⁴

Additionally, when Said was speaking about how western media described Islam as a threat and a source of violence when he illustrated:

“Instead of scholarship, we often find only journalists making extravagant statements, which are instantly picked up and further dramatized by the media. Looming over their work is the slippery concept, to which they constantly allude, of “fundamentalism,” a word that has come to be associated almost automatically with Islam”.

Western media and experts were exaggerating in describing Islam and its relationship with violence to the extent that the word “fundamentalism” has come to be associated with Islam, and with the huge role and effectiveness of media in west, readers come to see Islam, unlike other religions, as a source of violence and fanaticism, these ideas led westerners to dub Muslims in general by these descriptions, this latter expressed what Said named it *“generalizations”* when he argued: *“generalizations about the faith, its founder, and its entire people, then the reinforcement of every negative fact associated with Islam”*¹⁰⁵.

Also in talking about generalization in western stereotypes, malicious generalization was viewed when they were speaking about Arabs and Muslims a startling prominence at a time when racial or religious misrepresentations of every other cultural group are no longer circulated with such impunity. Malicious generalizations about Islam have become the last acceptable form of denigration of foreign culture in the West; what is said about the Muslim mind, or character, or religion, or culture as a whole cannot now be said in mainstream discussion about Africans, Jews, other Orientals, or Asians. The wrong interpretation of Muslims and Arabs played its role in the aggravation of the crisis, however media and experts

¹⁰⁴ - http://cges.umn.edu/docs/Etienne.Islam_and_Violence.

¹⁰⁵ - Edward, W. Said, 1997, p xvi.

were attacking Islamic symbols without stop, as well as changing people thinking about Muslims to cause what they called Islamophobia.

E. Said , in attempt to clarify the fact that some western experts cannot be able to define the term “fundamentalism” or giving precise meaning to it, but at the contrary , they spoke about it as a part of Islam, as well as, they generalized this word on every Muslim in the world, he claimed:

“Its violence, primitiveness, atavism, threatening qualities- is perpetuated. And all this without any serious effort at defining the term "fundamentalism," or giving precise meaning either to "radicalism" or "extremism," or giving those phenomena some context (for example, saying that 5 percent, or 10 percent, or 50 percent of all Muslims are fundamentalists)”.¹⁰⁶

Also he spoke about generalization in western stereotypes, malicious generalization when they were speaking about Arabs and Muslims a startling prominence at a time when racial or religious misrepresentations of every other cultural group are no longer circulated with such impunity. Malicious generalizations about Islam have become the last acceptable form of denigration of foreign culture in the West; what is said about the Muslim mind, or character, or religion, or culture as a whole cannot now be said in mainstream discussion about Africans, Jews, other Orientals, or Asians. The wrong interpretation of Muslims and Arabs played its role in the aggravation of the crisis, however media and experts were attacking Islamic symbols without stop, as well as changing people thinking about Muslims to cause what they called Islamophobia.

Unlike the other religions, Israeli journals use their media power to make gain support from America European countries to convince them that they are victims of Islamic violence , and also to prove their war against Islamic territories like middle East. In other words, E. Said argued that there were negative exaggerations, when the western Journalists described Islam in a very negative way by representing it as a religion of fundamentalism and violence, without generalizing those terms.

The previous comment expressed the crucial role of media in the war between occident and orient, besides the trail to change the public common opinion toward Muslims and also to portray Muslims and Arabs as violent people who must be treated the same way in return. E. Said also criticized the way that the Western Media put itself in the position of innocent when he proposed his idea of both Israel and the United States capturing it as he explained: *“the two countries (U.S.A, and Israel) have bombed and invaded several Islamic countries (Egypt, Jordan, Syria, Libya, Somalia, Iraq), they have (in Israel 's case) occupied Arab-Islamic*

¹⁰⁶-Edward, W. Said, 1997, p (xvi-xvii).

territory in four countries”¹⁰⁷. In addition to this, European support to the military occupation of these countries, besides this, in comparing Arab bad deeds with Israeli ones, it seems an unfair comparison, that’s because the number of Israeli killing and bombing have exceeded the number of Israelis killed by Muslims, and the best evidence Palestinians, In this regard Edward Said claimed:

*“...and in the United States' case are seen in the United Nations as openly supporting the military occupation of these territories; to the overwhelming majority of Muslims and Arabs, Israel is therefore an arrogant regional nuclear power, contemptuous of its neighbors, heedless in the number and frequency of its bombings, killings (which far exceed the number of Israelis killed by Muslims), dispossessions, and dislocations, especially so far as the Palestinians are concerned”*¹⁰⁸

Thus, the message of these journalists might be seen obvious, that Islam would never be like any other religion, but a religion of violence, most of the bombings targeted some Islamic countries, instead it was characterized as an act of defending operations against terrorism, for the sake of protecting west privileges, or at least how did they portrayed it; this latter, made E. Said seen as unfair prejudgments. Afterwards, Edward Said commenced with the prestigious associations the request for the reasons behind provoking the Muslims, and their relentless insistence of their faith that could be the source of danger and threat, as well as the possibility of linking it automatically with terrorism and criminality, in other words violence. Indeed, the word ‘Fundamentalism’ represented the most known word in the Western Media, it also described Islam and Muslims as to be related to a whole system of designed thoughts for a designed group of people.

In the context of talking of western journalists and their stereotypes about Muslims and Arabs, the word violence take a new dimensions, when some journalists spoke boldly about Islamic violence, how it start, Islamic threat, and even some Islamic characters like for instance the prophet Mohamed, indeed one of these irrational prejudices can be seen in the article of Judith Miller, the American journalist while E. Said comment on her quote when she talk irrelevantly about Mohamed: *“Miller tells us (irrelevantly) that she is not convinced. For her, Mohammed is the begetter of an anti-Jewish religion, one that is laced with violence and paranoia”*¹⁰⁹.

Miller’s description and information about Mohamed was unfortunately based completely on Orientalists books and not Islamic ones, indeed this is a kind of non-reasonable acts,

¹⁰⁷- Ibid, p xxi.

¹⁰⁸- p 4.

¹⁰⁹- p xxxviii

because it is not acceptable to speak about Jesus or Moses without backing to Christian or Judaism, so the same as Islam as Said claimed: *“She does not quote one Muslim source on Mohammed and relies completely on the dyspeptic debunkings of Western Orientalists; just imagine a book published in Europe or the United States on Jesus or Moses that makes no use of a single Judaic or Christian authority”*¹¹⁰

Finally, Miller, in talking about Mohamed and his violence, she argued, sarcastically and to prove her point of view about Islamic violence, that after his conquest to Mecca he killed only ten persons for the sake of being against him and his religion, and then she continued her words wonderingly of the fact that a person founded a religion in the seventh century could not rule world history in the present days¹¹¹.

Simply what Miller wanted to convey behind these lines were laid to acknowledge many things; first, Islam is a religion of racism, and violence from its beginning by depicting Muslims as barbaric and merciless conquerors out of killing people but of encounter. In addition to her mockery and ridiculousness of the ontological nature of this religion, its illogical teachings and orders when she implicitly fixed the western existence and leading's merit was very original and logical, unlike Islam whose truth was and still obscure. Yet, the viewer can notice Miller's interest in the Jews and Judaism more even than Christianity; at once, this was apparent when she described Muhammed as an anti-Jewish religious man along with Said's implication of the word 'Judaic' prior than 'Christian' authority in European books he questioned ironically.

Besides that, Judith Miller's ultimate statement was that her commentary was supposedly recurrent to Lewis Bernard, the Jewish scholar. In another content, Edward Said commented on Martin Peretz, one of Israel supporters, in his journal issue in August 13, 1996 when he argued that:

“In the August 13, 1996, issue of his journal, Peretz first justifies Israeli Prime Minister Benjamin Netanyahu's brazen politics of force, then adds that, after all, Israel has to deal with Arab countries in which there is no "cultural disposition for scientific and industrial takeoff. Alas, these are societies which cannot make a brick let alone a microchip”.¹¹²

Peretz as a journalist stood up with the Israeli policy in oppressing both(the Arab and Muslim Palestinians) and taking control over their lands, which exactly what Benjamin Netanyahu supported, and he justified this policy by the idea that these societies *“cannot make*

¹¹⁰ -Op.cit.

¹¹¹ -Op. cit.

¹¹² - p xxiv.

a brick let alone a microchip” ,without forgetting about adopting the proper policy to put an end to the Muslim extremism

In response to Peretz thoughts, Edward Said explained that this policy is an extension to the western violence which was evidence that Muslims experience the oppression and requisition as a fight back to the Western ideologies, while he claimed:

*"This widening gap will produce deep, perhaps intractable resentment against Israel. And while it may not lead to war in the traditional sense, it may well produce more of what Israel has experienced over the last years: terror and ongoing riot.""*¹¹³

In different content, Edward Said spoke too about *“the generalization act, which is the worst thing in Western Media that deceived many victims, even some Muslims. In brief, Media succeeded in that out of judging Islamic groups for individual deeds”*¹¹⁴. Actually, many reasons pushed Western Media to attack Islam either, politically, culturally, sociologically, or even in philosophical terms. But what is remarkable about the matter is that the spread of Christianity that made the difference of distinguishing both religions in terms of their ideology that paved the way to the clash.

Additionally, talking about terrorism, *‘Hizbollah’* is seen as a terrorist group who held up the ideas of violence and extremism in its pick. E. said explained what had been said about this Islamic party describing *“in short, when the assumption about Hizbollah is that it is primarily a terrorist, militant Shi'a group backed by Iran, a whole set of other”*. Supposing that being said in the quote is correct, this is not considered as an excuse which led to accuse all Muslims and to kill them; therefore, the generalization act that Edward talked about in several contexts is also present here. Then Said analyzing in deep the wicked faith of the Western Media defending and providing pretexts for the Israeli regime claimed that:

“Not explicitly stated views about Islam as enraged against modernity, as addicted to gratuitous violence, and the like, comes into play, and these confirm the carefully engineered Israeli view during the invasion of Lebanon (reiterated by Judith Miller on CNN and the New York Times in its editorial opinion that Hizbollah is a terrorist organization) that the Lebanese guerrillas more or less deserve what they got. Miller once even said that the guerrillas were not from South Lebanon but from the Bekaa (“I know and I was there”), and were therefore

¹¹³-Op. cit.

¹¹⁴- p ix.

cold-bloodedly putting women and children in the line of fire so as to prove Israeli murderousness¹¹⁵”.

Here, Edward wanted to convey the idea that Miller expressed Hizbulah using of Women and children as a shield and in the line of fire was to prove that even murdering some of the Islamic victims is allowed, as well as to justify Israeli attack of Lebanon. Elsewhere, Said attempted to defend Islam against the unfair prejudices and the unjustified generalization when Western Media and Orientalists described Islam as a religion of violence arguing that Islam for Westerners is unknown, and there is no official studies on Islam historically, culturally, and even politically in the West, in addition to that, the only source for Western people to know Islam is through Media; in turn, this latter unfortunately took its role to disfigure the image of Muslims, and show but the horrible things that some of them just done such as bombing and murdering. Thus, Said argued that this is not enough to judge Islam as a whole regarding this minority of people.

To another context, Said in further clarified that the generalization act used by the Media propagations is always used in different contexts and passages for the same purpose of distorting the image of Arabic Muslims; however, he stated a long passage in which the representation of this act is very clear on it saying that:

*“No one today has their breadth of culture..., but never (or almost never) about the whole civilization of Islam -literature, law, politics, history, sociology, and so on. This has not prevented experts from generalizing from time to time about the "Islamic mind-set" or the "Shi'a penchant for martyrdom," ... Only when there is a bomb in Saudi Arabia or the threat of violence against the United States”.*¹¹⁶

In this quote, Many points were tackled by Edward Said, first of all the fact that westerners ignored or trying to forget the Islamic civilization that last for a long time (schools, sciences, ... so on), secondly, it is recognizable how western media, when they treat the issue of Islam in their media and books, they tackle just the bad things that some Muslim groups done, as bombing in Arabia Saudi, or terrorism against U.S.A, the third and the most important thing is the generalization, thus westerners and after sticking these bad acts to Muslims, then generalized it on all Muslims, and this is an unfair judgments just to prove that Islam, as a systematic religion, is violent.

¹¹⁵- p xvii.

¹¹⁶- p 16.

Next to this, Said stated Western interpretations about Islam when he maintained that:

*“Supererogatory fussiness. With this immediacy, as its inevitable adjunct, goes the tendency to treat Islam as something without a history of its own; or if a history is conceded to it, that history will either seem irrelevant or it will essentially replicate itself-violence, fanaticism, despotism -over and over across the centuries. Thus it is that the arguments of conservatives like Moynihan and Tucker are confirmed and fleshed out by left-liberals”.*¹¹⁷

Throughout this passage, Said wondered about the Western prejudices which created a kind of ambiguity that is resulted in two major ideas; either Islam is a religion of violence and fanaticism through its rules and principles, or it is just a thing without a history for its own, so no need to study about it . Besides, he also spoke about the fact that Islam was not studied in general, but in one or two sides when he pointed that:

*“... it is reviewed by one or two highly specialized publications of limited circulation, and then it disappears precisely this marginality, this willed irrelevance for the general culture, of Islamic studies makes it possible for scholars to go on doing what they have been doing, and for the media to take over the dissemination of racist caricatures of the Islamic peoples....In this way the scholarly constituency perpetuates itself, while the clientele for Islam as news continues to get the massive doses of Islamic punishment, gratuitous violence, terrorism, and harem capers it has been fed for decades”*¹¹⁸.

In this paragraph Said clarified the idea that one of the reasons that increased the degree of violence is the frequent provocations done by some Western journalists for a long period of time; for instance, the resist caricatures of Islamic peoples made a kind of hate amongst Muslims, and drove them to think of revenge and punishment.

In this previous part, the researchers tackled the world violence and its relationship with Islam and Arabs in the perspectives of Western Media and Experts, with some quotes and examples from real life, in addition to providing the defensive view of Edward Said through his book “Covering Islam” when he commented on Western stereotypes. In different context, Western Experts thought that Islamic violence was not accidental; that is to say there are myths and thoughts behind their ideology under the name of fanaticism, extremism, and religious fundamentalism. Hence, this is what the researchers are going to deal with in the coming section.

¹¹⁷- p 48.

¹¹⁸-p 149.

3.2. Islam and fanaticism:

When talking about fanaticism, that is to say the ideas and thoughts that lead to violence. Usually this word for the West is related basically to religious ways of thinking. In other context, it can be referring also to the ideologies that push up peoples with different dogmas to violence as well as it may provoke communities and individuals to overthrow their political systems. In fact, this universal phenomenon had crossed policy and religion limits to exceed and touch every aspect of life. Generally, it is remarkable in the world how fanaticism is founded in each sphere of the human societies. In the last decades, however, this term once again is very traded by Western stereotypes, especially when they talk about Arabs and Muslims. That is to say, the West used it to describe the situation of the Islamic world specifically after the attacks that accident witnessed from Muslims. However, Westerners thought that these attacks are coming from president ideas, in which Islam hold in its rules and principles, besides that they were applied by some Muslims.

Furthermore, the researchers through “Covering Islam” are going to tackle how Western Experts used the word ‘fanaticism’ or its synonyms against Muslims and Arabs and how they actually justified that. In addition, they need to know how Edward Said defended Arabs-Muslims against these thoughts and ideas with providing some illustrated examples that represent mainly some political arguments from certain events happened. Indeed, a lot of Occidental written works, journal articles, conferences, and other studies, prevailed all over the world to reach the target of warning the world of fundamentalism, especially the Islamic ‘fundamentalism’ or ‘fanaticism’. Said gave one concrete example of these Western efforts in confronting this phenomenon clarifying that:

“The net result is a compendium of often interesting papers, but, according to a perspicacious review of the series by Ian Lustick, no workable definition of fundamentalism emerges; on the contrary, Lustick adds, the editors and contributors "end up somewhat desperately suggesting that 'fundamentalism' [should] not be defined." Thus, if specialists in the subject are unable to define it, no wonder then that a host of polemicists - spurred onward by zeal and a hostility to all things Muslim-do a good deal less well. They do succeed, however, in stirring up feelings of alarm and consternation in their readers. Consider as a typical case in point former National Security”¹¹⁹.

According to the previous quotation, Said illuminated many points; first of all, the fact that the books projected of defining “fundamentalism” which was an undefined word started with Islam; neither with Christianity, nor Judaism. At Second, Ian Lustick who is one of the

¹¹⁹ - p xvii.

Western Experts saying that expression “*end up somewhat desperately suggesting that 'fundamentalism' [should] not be defined*” is significant to know how Experts could not define the word “fundamentalism”; therefore, no wonder that a set of polemicists spurred by zeal and hostility motivated their authors to write only about violence. Therein, this could create a real threat to national security of the country and in the world according to these works. At the time when Westerners did not stop talking about Islamic violence and fanaticism, it is rare to see them speak about Israeli violent awful scenes. In other words, Edward explained that Western journalist avoided speaking about Israeli fanaticism and their way of exploiting Palestinian lands as tricky policy to give only what is positive about their regime. So, Said commented on the Western Media which eluded including the Israeli fanaticism that was used barely against Arabic territories. He further explained that:

“One more thing needs mention here: the role of Israel in mediating Western and particularly American views of the Islamic world since World War II. In the first place, Israel's avowedly religious character is rarely mentioned in the Western press: Only recently have there been overt references to Israeli religious fanaticism, and many of these have been to the zealots of Gush Emunim, whose principal activity has been the violent setting up of illegal settlements on the West Bank. Yet most accounts of militant Israeli settlers in the West simply leave out the inconvenient fact that it was "secular" labor governments that first instituted illegal settlements in occupied Arab territory, not just the religious fanatics now stirring things up. This kind of one-sided reporting is, I think, an indication of how Israel - the Middle East's "only democracy" and "our staunch ally" - has been used as a foil for Islam¹²⁰”.

The case of studying the norms of Islam through conferences has more to deal with the previous assumptions that encounter the pre-stated media terms that are related to Islam. In fact, it reveals Western Experts’ intents in case when they want to study about Islam as they would always link it to fundamentalism and violence even if these conferences are in Eastern universities, and thus, this what made that kind of studies turning up the same concepts and thoughts. As Said explained:

“The academic community, on the other hand, responds to what it construes as national and corporate needs, with the result that suitable Islamic topics are hewn out of an enormous mass of Islamic details, and these topics (extremism, violence, and so forth) define both Islam and the proper study of Islam so as to exclude everything not fitting neatly between them. Even when on occasion the

¹²⁰- Op.cit.

*government or one of the university Middle East departments or one of the foundations organizes a conference to deal with the future of Middle East studies (which is usually a euphemism for "What are we going to do about the Islamic world?"), the same battery of concepts and goals keeps turning up. Little is changed"*¹²¹.

3.3. Response on the stated objective questions: How and Why Edward Said defended Islam?

In this piece of study, one would ironically argue Said's contradiction. In most times, he manifested a hearty defense on the Arabic Muslim world, especially when he called for the Palestinian Self-determination saying "*working seriously for Palestinian self-determination*". This latter, he argued, is among many priorities that he wished "*are far better deterrents to Israeli aggression and American dishonesty than bellicose statements and retrospective hand-wringing*"¹²²; whereas in the rest, he produced a numerous set of questions and criticisms to Arabs and Islam. Thus, that being said in addition to what is already being acknowledged of, the way that Said was defending Arabs and Muslims, through his outward manifestations carried mainly: in quotes, portrayals, and criticisms about the Imperial Orientalist international policy along with providing advices and solutions to the Arabic community; Here, the viewer asks the estimated question: "Is really Edward W. Said's advocating acts sounds his full prejudice to the Arabic Islamic world, regarding this amount of criticisms and disapproves in addition that he is a Christian American ?

To answer this relevant question, the researchers resorted to the review of what famous scholars said about this issue. As through the observation of certain passages from almost the same source, the viewer will definitely know Said's exact attitude. Once, it is said that "*... Said, on the other hand, simply rejects objectivity and sees it as a kind of self-deceit. He therefore allows himself to be open about his positions and biases and thus he can carry on with his own ideological war against 'American power' and 'the West' - unencumbered by such intellectual and stylistic handicaps*"¹²³; another one cited, "*Said overall thesis is that Islam is under attack from the American media. This claim lies behind almost all of what he writes. Indeed, he also believes that it is often, or always, the case that even the very use of*

¹²¹- p 151.

¹²²- Edward W. Said. Op-Ed: The Arabs Should Face Their Real Priorities. The New York Times Company, June 1981. Copyright 1999; or see: <file:///D:/My%20study/Our%20Dissertation/Articles/The%20Arabs%20Should%20Face%20Their%20Real%20Priorities.html>.

¹²³- "Islam, Islamism and the Far/Hard Left": Critical essays and letters (to newspapers) on the close connections between the far left and Islam/Islamism.

the word 'Islam', when used by American or Western writers and journalists, is deeply suspect"¹²⁴.

However, this time, Said arguably writes, "*the mere use of the label "Islam," either to explain or indiscriminately condemn "Islam," actually ends up becoming a form of attack, which in turn provokes more hostility between self-appointed Muslim and Western spokespersons*"¹²⁵. Then, after the latter text's sense he delivered, was criticized as said here, "Is it the case, then, that the Muslim Council of Britain and the Muslim Association of Britain, for example, have drunk deeply of Said's work and its many, many cries of Muslim or Islamic victimhood? We can even say that all these cries of victimhood, or of 'offence' or 'insult', are the best form of attack, not of defense".

To unravel the ambiguity of this issue, the researchers' response is: Said is an American Christian author. This actually means he belongs to the West side, and even he speaks their language; as well as he lived in the West. Despite all of this, Said was in all his works against Western policy and thought about Arabs, Muslims, and generally the Third World, especially in this book 'Covering Islam'. This one can be known obviously in its content, and by its title. Overall, Said was actually defending Islam and Arabs out of two principle things for him. Patriotism at the first stage, knowing actually that he is a Palestinian persona in original. At Second, he was much more concerned with the humanistic approach that he resisted on in his life, only to spread justice, fairness, and safety in the world. As an instance for that, he claimed that it is much better for Palestine and the Jews to cease setting fire and generally the war in between, and this is absolutely for living much peaceful life together in one territory.

¹²⁴- Ibid.

¹²⁵- E. Said. (1997): Intro, p xv.

Conclusion:

After a long time of weaponry invasions between the West and the East, new sort of conflicts paved its way to be appearing between both poles. Under the umbrella of 'cultural struggles' which were more soft and effective than the previous aggressive ones, however, this struggle changed its shape to be sometimes cultural, and in another political. Indeed, this is clear in the previous debate concerning Edward Said's 'Covering Islam' which was considered to be one of the most important books that embodied cultural struggle, or in another terms religious conflict.

In fact, the attack against Islam by western media and experts can back to several reasons which lead to the aggravation of the struggle, amongst which are, political greed, dominance thirst, and most importantly religious hegemony. Indeed, the ancient Islamic powerful empire pushes the West to think that Islam is the new danger that threatens Occident. In the main of this chapter, the researchers reached to the point that shows important sides about the West, in which they stereotyped Arabs and Muslims in a false picture. Therefore, they attempted to correct this image, in showing some arguments and examples of west stereotypes and perjures, as well as Edward Said defensive views from his book 'Covering Islam' about Islam and Arabs that serves their goal; as well as they have tried to suggest the maximum of efforts, and via this book, to convince the viewer about the spirit of Islamic religion, in reaction to Western Media' propagation to cause its hostile and dislike in the world.

General Conclusion :

No one would mind Islam and the West's continuous struggle from very earlier time until recent time still exists. It was mainly about direct and practical colonialisms and conquests by extension over lands and territories until modernity of life came and caused the overall change. In this modernity, however, this struggle took a new indirect and ideological sort; mainly it witnessed using substitutive weapons such as Western media and the misguiding of the professional experts. The latter's major role, in turn, has the high cultural command over almost the minds of the rest of the worlds that Islam or Middle East is untrue. For this reason and others, they strive to alter facts, and thus distort the genuineness of this religion along with its people, Arabs and Muslims whose erroneous image highlights their barbarity, backwardness, extremism, fundamentalism, killing of people (jihadism), hijacking and many offensive reports organized by their side. This contributes widely to the resentment and hostile of Islam and actually makes people, especially non-Muslims to have fear and attentions towards it.

The results of this study consider, first, that the researchers have found that Islam and Arabs are really being victimized according to what media and experts' (mainly politicians) projects. In this spotlight, they were trying to mislead other ignorant people, in particular their people in the western world, as not to follow such violent religion, by the means of two major apparatus, generalization act, once an individual or a Muslim group do a false thing, all the blame will refer to the whole concept of Islam; as well as providing mostly anonymous truths and facts, used without any actual proofs or rational reasons behind this hatred. Instead, they have captured that it was essentially about a purely religious matter, when the Jews and Christians challenged for the main reason that Mohamed (the ultimate chosen messenger of God) is an Arabic so that it caused the envy and thus hostile by these communities to Islam and Arabs, namely the Jews.

In another issue, the researchers' frequent use of Edward Said' defensive views the Muslims' community gave the fruitful result that Said was actually defending out of two principle things for him; Patriotism at the first stage (being a Palestinian), and second, his tendency to the humanistic approach through which he was fighting off for justice and fairness in the world so that the world would be safe and secure as he argued in more than one status. At the beginning, the contradicting phases in which he was criticizing Arabs and Muslims of their bad deeds in addition that he was a Christian, terms the complexity of his attitude's prejudice.

Only after knowing the earlier mentioned reasons behind Said's defense, the viewer would easily neglect such ambiguity, as he acknowledges that Said was defending Islam not for a religious but only for the mentioned reasons.

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(Appendices) in photographie :



Arabs Greed



**Arabs represent
backwardness and
submission to the West**



Arabic characters are always the bad guys in western movies



Arabs are gangsters of thieves not respecting even animals.

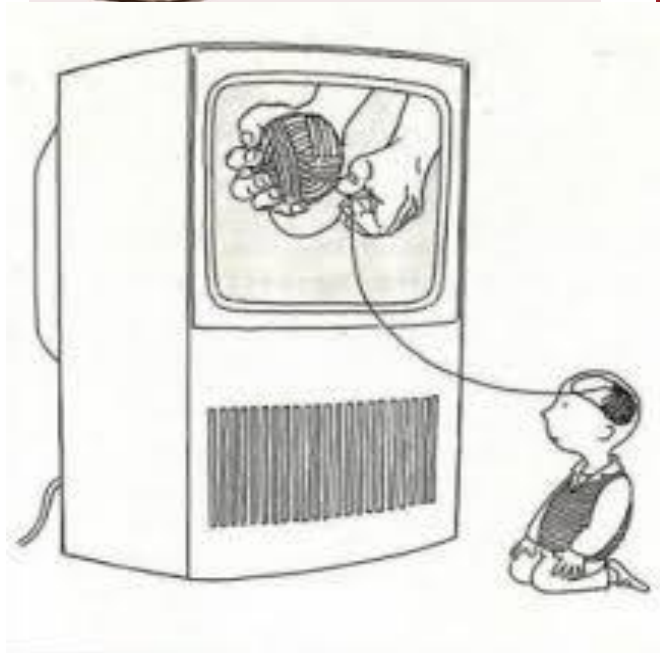
Arabic characters as stupid ones by seeing their faces in which they do not know anything and wondering of everything.



The Arab means the bad guy, the westerner means the savior.



Influence of T.V



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