
RESEARCH ARTICLE

Investigating the concept of the East in Orientalism Discourse

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ABSTRACT

East is one of the great geographical areas of human life that is rich in culture and has been a reservoir of knowledge and rival at various times; As Europeans' acquaintance with its sciences has led to the formation of the Enlightenment in Europe, the West has reached a stage of scientific progress and to its sense of pride and self-esteem, ignoring the rich past of the East, and to embody the East, and to establish the East and the East. It was based on the above that the paper examined the concept of Orient in Oriental discourse and analyzed it in a descriptive-analytical way. So the key questions are how the West's view of the distant past has been about the East, and why have they turned to false images instead of the actual image of the East? What is the role of Orientalist discourse in presenting negative images of the East? And what contribution did this Orientalist discourse have in colonizing the East? As the findings of this study show, the West has been trying to make self-esteem self-sufficient and overlooking the transcendent features of the East. It was, therefore, the view that, with the expansion of Orientalism and the creation of binary oppositions, he made the East a lower position, defining the good and the East with ugly attributes, and provided a false image of the East so that it could control and control the East.

KEYWORDS

East, Orientalism, Images and Imaginations

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1. Introduction

The East is one of the great areas of human civilization that, with its ancient history, was the cradle of religion and art, and its magnificence in the not-so-distant past, but with the expansion of Orientalism, the East became a phenomenon in the hands of the West as a phenomenon that explained the behavior of the Orientalists., Theories adopt, where they choose to exercise their dominance. So the East saw the East as a set of imaginations, fantasies, and assemblies that differed from the real East, which was a "body of theory and application" designed to serve the interests of the European imperialist powers, and as a construct of the West, and as a construct of the West. Take it, rebuild it. So it was an approach that came up with criticisms and worked against that dominant vision and discourse, and many books and articles were written; If we go back to the Orientalist of Eduard Said, many works in this field have been created or translated into Persian, in which the Orientalist view of the East has been explained, and its foundations of the discourse of the East and the Orientalist view have been analyzed; Because understanding this issue is important in our way of view, the Eastern and Western people will understand this difference of unequal view and misrepresent its unrealistic writings and imagery and change their view of Orientalist texts, and this is the subject of this article.

2. Literature review

The background of research and writing on the East and Orientalism is rich and bulky. These studies have also been written by Eastern and Western writers. As some come from some of them, research on the East is as old as the East; Edward Saeed - the founder of Orientalism - believes that the background of the Western view of the East, especially the division of the world into the East and the West, which is reflected in the first inscriptions and inscriptions, goes back to the distant times, but the exploratory

and colonial trips make this distinction highlighted. He writes: "The absolute separation of the East and the West from one another for centuries was about to evolve. Of course, there have been many exploration trips for a long time, and contact between the nations has been established between war and trade. But above all, since the mid-eighteenth century, two major factors in the field of East-West relations have emerged. One was the growing and orderly knowledge that Europe gained about the East. What strengthened this knowledge was both a colonial confrontation and a widespread interest in anything unusual that was itself exploited by expanding sciences such as racism, comparative anatomy, linguistics, and history. In addition, what was added to this disciplined knowledge was the remarkable works of its creators, storytellers, poets, and translators, as well as a group of talented and talented travelers and travelers (Saeed, 2007: 71).

Similarly, Lyon McFee in *Oriental Studies* - which came to fruition in 1398 and was explained by Edward Said and some other critics of Orientalism - considers Aristotle to be the first Western thinker to express his inherent view of the East. He writes: "In the fourth century BC, Aristotle was a Greek philosopher, between Europe (in which he was passionate but profane but of little wisdom and skill) and Asia (which had wise and creative people, but unassuming). In the middle of the two was the Hellenistic (Greek) race, which excelled in both spirit and wisdom (Lyon Makfi, 1398: 31-32).

But if we go beyond this, over the centuries, the dams of books and articles on the East and Orientalism have been created by Eastern and Western scholars who are out of the question, but most importantly, The work that has a critical view of Orientalism and the existence of Orientalism knowledge is Edward Saeed. He has used Orientalism in three meanings: one, In the scientific and academic sense, it is still common in a number of academic research institutions. Two, Orientalism is a style of thought based on differences based on ontology and science - differences that are distinguished between the "Orient" and, in most cases, the West. The third concept of Orientalism is more historical and material than any of the other two concepts. If we consider the late eighteenth century as the beginning of Orientalism, Orientalism can be discussed, analyzed, and analyzed as an entity (Saeed, 2007: 21).

Since then, most of the work on Orientalism has been created with the modeling of Edward Said; For example: "Introductory Sociology and Orientalism; Analysis of the Discourse of Hassan Naraghi's Works with the Model of Edward Saeed "published by Armin Amir in six chapters and published by the Institute of Culture, Art and Communication in 2016. The most important chapters of this book are related to the background of this article; The second chapter is the third and fourth. The second chapter introduces the research example, in which Said's Oriental Perspective, Discourse Analysis of Said, Oriental Discourse, Oriental Reality from Said's Perspective, Tools and Sampling is discussed. The third chapter includes the conceptual framework of the research, and the fourth chapter covers the analysis of the data using Oriental analysis. As the author of this chapter describes the images of the national character from the works of Naraq: "We are alien to history, our truthfulness and secrecy, our appearance, our heroism and despotism, our ancestry, our sentimental and slogans ... (Amir, 2016: 115).

An article entitled "From Orientalism to Orientalism" has also been written by Abbas Ahmad Vand and was published in the first issue of the seventh year of the *Journal of Basic Western Studies, Humanities and Cultural Studies*. The article first deals with the fields of Orientalism, then identifies Orientalism, later focuses on our understanding of Orientalism, and at the end, focuses on the role of Eastern in the evolution of Western thought and several other titles. Of course, the modeling of this article is also from Edward Saeed's point of view and has analyzed and explained Said's statements in Orientalist discussions. He writes: "What Said has drawn for us by analyzing and defining Orientalism has become a concern for religious scholars and Muslim peacemakers and sympathetic defenders of Islamic culture" (Ahmadvand, 2016: 110).

But this article has a different look at the subject from a new perspective.

3. Methodology

The research method in this paper is a library, and the materials have been studied using a descriptive-analytical method. In the first step, the author studied books and articles on the topic of research, then took notes in separate bills, and finally analyzed and wrote the subject in the structure of this article, considering the logical sequence.

4. Research Objectives

1. Investigating the Meaning of the Orient in the sequence of time
2. Orientalism view of the East and how Orientalism processing is formed
3. Investigating Orient Representations in Orientalism Discourse
4. Investigation of Orientalism and colonial links during direct colonization and after

4.1 The concept of the east in orientalist discourse

in Alexandrion MacFi Oriental Discourse quoted Dennis Hee from the European Book: The Rise of a Concept (1957), states: "The world was divided into three parts: Europe, Asia and Libya (later Africa) in the ninth to fifth centuries BC. Since then, the Greeks have used the word Europe not only to refer to the mainland of Greece but also to identify areas in the west and north of Greece along the northern Mediterranean and Black Sea. The word Asia was used to recognize the lands east of Rodenil or the Suez Strait in Egypt and the River River (west of Georgia) and later the Tanis River (the old name of the Dan River) at the eastern end of the Black Sea." This does not mean that the meanings of these three words used at the time were accurate. In the fourth century BC, Aristotle was a Greek philosopher, between Europe (in which he saw passionate but low-key inhabitants of wisdom and skill) and Asia (in which the wise and creative people, but the creative but unassuming). In the middle of the two was the Hellenic (Greek) race, which excelled in both spirituality and wisdom (Lyon Makfi, 1398: 31-32), and accordingly, he placed Greece at the center of the world, pointing out that its inhabitants were privileged and distinct from the West. Use both continents (East and West) (Hemmati Golian, 1989: 10).

Until the fifth century BC, this world-wide division into the three continents of Europe, Asia and Libya (Africa) was widely accepted, But for the Greeks, there was still a strong duality between East and West, Iran, Greece, Asia and Europe. In such a context, Asia indicated the continent, which was known for its great glory, declining, and arbitrary authority (opposed to Greek values). The Romans, who had placed the northern borders of their empire on the Rhine and Danube rivers, emphasized the confrontation between Europe and Asia, but since the Mediterranean was important to them, they had to pay more attention to the events in Africa. Salinus, who was co-ordinated by Ptolemy, recognized in the second century BC the three continents of Europe, Asia, and Africa, which surrounded the ocean. From the fifth to ninth centuries BC, following the relative collapse of the Roman Empire and the adoption of Christian and Jewish placement in Europe, such separations in the geography of the well-known world, at least in the West, were no longer in the spotlight. According to many Christian commentators, Europe had become the home of the children of Jaffa (from the New Year) and the land of non-Jews, Greeks, and Christians. Asia had nurtured the children of Sam (other sons of Noah).

The glorious land of the emergence of the prophets, the chosen people, and Christ. Africa was also known as the land of the children of Ham (the third son of Noah). Following the collapse of the Roman Empire and the dawn of Islam in the seventh century BC, the traditional dichotomy that the Greeks laid the foundation for and later the Romans continued (i.e., the two ruptures between East and West, Iran and Greece, Asia and Europe) replaced another dichotomy. The duality between Christianity and Islam. For a while, Europe (if not in theory, in practice) was considered to be the same as the Christian institution, while East and North Africa were called the realm of Islam (Lyon Makfi, 2019: 32-33). From this point of view, religious confrontation differentiated the East and the West, and the East was ideologically confronted with the West, and in the geographical sense, it included Asia, the Near East, and the non-European world, and in the political sense, it was a threat to the Western Christian world and the capitalist world. So the East is a word that is in terms of concepts against the West. What the East means and how it is represented in Western writings is examined in detail: the East means the sun rises, the sun rises, and the place where the sun rises, and this is a geographical interpretation; That is, the East is where the sun comes out. The equivalent of this word in European culture is the word orient. What comes from the word orient, the geographical concept; To the east is to have. The word has French roots; Thus, the meanings related to the French origin of the East, the eastern part of the world, the part of the sky where the sun rises, is the sunrise and dawn (Razawi, 2016: 102).

However, other words have been used for the East; The most important of them is the word (East), the main meaning of which is the geographical direction of the East versus the West; However, they have also mentioned the sunrise path (Ibid: 102). Although the word "Orient" and "East" mean "East", "East" is often used in the Eastern sense of everything and may sometimes mean "East", and the word "Orient" often means lands in the eastern Mediterranean and Europe (Shafi'i, 2010). It should be said that the geographical concept of the East has changed over time. In the fourteenth century, as Jeffrey Chasser wrote Canterbury stories, the geographical east referred to the eastern Mediterranean and southern European lands (the northern margin of the African continent), while the geographical concept of the East expanded in the 20th century to East Asia (Razawi,2016:103). On the whole of the East, in most of the eighteenth-century writings, Turkey was referred to as the Arabian Peninsula near the Ottoman Empire. North Africa was added to the list in 19th-century literary texts. In the twentieth century, the East in the texts refers to South and Central Asia. Then the late nineteenth and early twentieth centuries reflected the scope of our studies of British literature on India; It has its own set of traditions, narratives, literary, cultural and economic products, as well as management structure (Mousavi, 2011: 20). Darius Assyrian writes in the discourse of intellectualism: "Orient against the West is essentially a geographical concept that then has a historical and cultural concept through Orientalism. Thus, the East and the West are not merely geographical concepts but are confronted in other areas and penins, such as politics, wisdom, philosophy, mysticism, and history (Sadra, 2010: 137). The separation of world is culturally divided into the eastern and western parts, and its footprint is reflected even in the first inscriptions and inscriptions. Thus, Edward Saeed attributes the division of the world to the East and the West into the distant past, but it does not lead to the West and the West. For centuries, there have been many exploration trips for a long time, and contact

between nations has been established in both war and commerce. But above all, from the mid-eighteenth century, two major factors in the field of East-West relations emerged. It was both a colonial confrontation and a widespread interest in anything unusual that itself was exploited by expanding knowledge such as racism, comparative anatomy, linguistics, and history. In addition, what was added to this disciplined knowledge was the remarkable works of its creators, storytellers, poets, and translators, as well as a group of talented and talented travelers and travelers (Saeed, 2007: 7).

Thus, it was under this growing knowledge that the Orient was invented, and it was an ancient land of dreams, exotic creatures, ghostly landscapes and memorable events, and a natural phenomenon that lacked composition. Just as the East does not exist alone, just as the West does not exist. We have to pay attention to the profound and thoughtful point of "Vico" that history is made by humans and extended to geography. For all that is geographical and cultural is man-made, let alone historical phenomena, local and regional and geographical divisions of the Oriental and western species. Thus, the Eastern world, like the Western world, is a thought that has a history, a tradition of thought, as well as a visual and vocabulary that has been given to it in the Western world and for the Western world, and existence (Ibid: 23). So the East has the same true West and its presence is irrelevant, but the East, made by Western writers through unrealistic images, has nothing to do with the real East. For this reason, Said acknowledges that the East has always meant false images that have effectively paved the way for military domination, cultural displacement and economic exploitation. An image that has made it possible for Europe to define itself. But the East is not one of the neutral and ineffective realities of nature, but rather a phenomenon made by wise men, commentators, writers, politicians, and most importantly, with the scientific justification of a wide range of Orientalist hypotheses and stereotypes (Ashcrof, 2019: 238), it was because of the European domination of the East since the end of the eighteenth century, a complex East emerged that was appropriate for these works; Studying in universities, displaying in museums, reorganization in the administration and ministries of colonial affairs, theoretical display in anthropological, biological, linguistic, races, human society and the whole of Kainat, sociological theories of growth and development, cultural identity. In addition, innovative studies of any Eastern phenomenon were more or less exclusively based on the European awareness of their superiority and from the undisputed centrality of this consciousness and superiority that emerged from the East (Said, 2007: 28), and of course, the greatest and most populous countries in the East. And it is one of the deepest and most profound images that Europeans have of "others" in mind. In addition, the Orient is one of the concepts that define Europe (or the Western world) as a mutual or contrary concept in the context of historical ideas, features and experiences. However, no part of this concept is merely a fantasy. The East is an integral part of European material culture and civilization (Ibid: 20). But the relationship between the West and the Orient is a power relationship, a relationship of hierarchies and variables of a complex dominance, or it was European and Oriental relations that Europe was always in a stronger position, even in a stronger, political or religious position, even in a more political or religious position. From this point of view, the distinction between East and West was not merely a repetitive academic point or a popular model. Rather, this distinction or distinction meant the basic meaning of a relationship based on power between the East (Ibid: 368-369), and this distinction is made up of Orientalism, rather than being in the "imaginary geographical" realm and, like its research activities, is definitely political. Orientalists are therefore referring to the Eastern or Eastern geographical world in contrast to the West or the Western world as the West sees it. Apparently, the word "Oriental" was first used in 1630 to refer to one of the Eastern churches (Greek). Anthony Wood has since been called Samuel Clark because of his deep familiarity with Oriental Eastern languages. This word was at the beginning of 1766 AD. In the Latin Encyclopedia, it was used in the UK in 1779 or 1780, according to some authors; Then, he entered French in 1799 and in 1838 into the French Academy culture. Since the eighteenth century, Orientalism was a traditional term for the researcher of Oriental studies; however, Orientalism was less used in English to describe the scientific subject of "Oriental Studies", and Oxford English culture only coined the term for Lord Byron in 1812. The terms "Orientalist" and "Orientalism" can be defined in relation to the concept of "Oriental" (Writer of Razawi, 2016: 101-102).

Orientalism and Orientalist, in their western sense, namely the study of history, customs, languages, culture, and Eastern civilizations, which any researcher, whether Western or Eastern, will be Orientalist in this field. Can reality be honestly represented? Different thinkers have answered this question differently. Nietzsche believes that real representation is impossible; Because the truths are always distorted in the communication process. On the other hand, in the school of Marxism, narratives can be considered real. But Said's view is that the boundary between representation and inaccuracy is very narrow (Mousavi, 2011: 17). He has argued that there is a certain date of European representation and possession of the East and that this date coincides with the period of colonialism throughout European history. Orientalism, or the study of the East from the West's perspective, is an attempt to place the East against the West. Therefore, Orientalism becomes a tradition for representation (Shafi'i, 2010: 131). For Said, the representations that Westerners offer from the East are ultimately a conscious and urgent attempt to subdue the East ... and these representations, deliberate or unintentional, have always been associated with Western power practices. Even Orientalists who have been openly sympathetic to Orientalists and Eastern culture - and Said finds a significant number of them - cannot overcome their central European view and unwittingly associate with Western domination instead of the impartial objectivism that serves the realistic purpose of our transcendent purpose. We find that it has practically opened the way for military domination, cultural displacement, and cultural exploitation (Bretanes, 2018: 235-236). An analysis of the progress of the East, which has been achieved by the growing political, commercial and military dominance of the West, shows that every step the West

has taken is, in fact, a step backward. The West has imported and imported the West, and the West has consumed and consumed the East. With its cultural space in the hands of the Orientalist, the Oriental remains to the ground, which has been strengthened day by day to achieve the goals of the West and, by distinguishing it from the East, has established its present identity, a privileged identity that has been justified and justified by scientific superiority (Kutubi, undate: 21). Said, therefore, has come to the conclusion that the East has undergone a transformation in the Western texts since the history and culture of the Islamic East have not been actually represented in the Western texts. In this representation, he wants to recognize the conceptual and meta-literary implications, the non-textual factors affecting the recognition of the East. After analyzing and analyzing the texts, he discovers how the emperors, colonial owners, and subsequent agents then identified and introduced the East for their own destinations; That is, the East made by the West is a world that the West has made for itself. Although he does not regard any kind of Orientalist knowledge as colonial and distinguishes Orientalism, he believes that beyond this knowledge, the motives and destinations lie in line with the goals of powers and the system of domination. In this link, he attributes the factors of power to the understanding of the East, which represents the language in the texts. Thus, he deals with a set of theories, beliefs, and beliefs that have emerged in the Western mind. From their brands, an attitude is formed that gradually became the foreground for Orientalism (Shafi'i, 2010: 131). In Saeed's view, "Shawab's notion is that the Eastern term is synonymous with a kind of professional or amateur interest in anything that was Asian. It can be said that the European academic enthusiasm that was in the Renaissance was in the Eastern and Latin times, now in the Eastern and Latin ... Because they are different from the West, and anything alien and strange can be dangerous, it has fluctuated. In other words, the Orientalists were both fascinating and entertaining for Western knowledge and dangerous, which must be recognized in order to be controlled, and these two points justify the necessity of East's knowledge in Orientalist thought (Ahmadi, 2014: 48). Throughout history, Westerners have always been aware of the "East" and the "Eastern" throughout history, and for a long time the East was considered an ideal that went beyond empirical aspects and became a fictional place for Europeans to pursue a romantic nostalgia for their roots. The amazing and mysterious place blended all aspects of the paradox from Delbari and Humanism to Dictatorship, Laziness and Sufism. The literary, intellectual, and artistic representations of this type of Orientalism can be found in European literature as well as in Western cultural productions from various Eastern countries and their relationships with Europe, which look at the subject from a multi-disciplinary angle such as poetry, painting and novels; In such a way that understanding of Turkish literature, Russian Orientalism, Iranian westernism, and Eastern linguistics has been the subject of numerous field and survey research, and Orientalist motivations have been brilliantly in the field of painting through fields such as landscape, landscape, nature and scenery (Dehshiri, 2011: 66).

Therefore, the East is nothing but a set of Western values, embodiments, and perceptions that have conquered and acquired the political, economic, social, cultural, and scientific power of colonization. So the West has constantly been trying to make a picture of the "East" as it sees and wants to make and deliver to it, and as Shariati puts it: "The West has already recognized the world to our intellectuals and educators. From what is called "civilization" and "culture". The West has spoken to us. Human beings, East and West, science, religion, philosophy and education, social, economic, political leadership, new lifestyle and ethics, literature and art and aesthetics, and so on. Finally, the whole of human life and the dimensions of society explained to us the image itself and itself. In their view, it was normal, and the Oriental and the orientalization of the Orient was not only done because the nineteenth-century Europeans found it in all its forms that were ordinary and banal but also made it Eastern or, in other words, Eastern. For example, in the fact that Flaubert presents a very effective pattern of an Eastern woman in her confrontation with an Egyptian prostitute, there is little to no consent or permission. The woman never spoke to herself and did not tell her feelings, her life story, or the reasons for her presence there. It was Flaubert who spoke to him and somehow represented him (Saeed, 2007: 25). At the end of the discussion, the East and the West are words that have a long history in Persian literature. These two words were first used by mystics and philosophers. Bu Ali is the first philosopher to use these words in his mystical novel Hai bin Yaqezan. It may be hard to say that Suhrawardi was the first person to focus his mystical philosophy on the East and the West and examine these two words philosophically. Suhrawardi also has meant the same meaning as Bu Ali. The West is regarded as the embodiment of darkness and the East, and the East is the absolute manifestation of the light that the seeker must move from the darkness of the West to the East. Suhrawardi in the world of philosophy is called Sheikh Eshraq. Illumination in the Arabic language of the East is about the verbs, which means the brightness and the sunlight when it rises. Some have attributed the illumination to the Illuminati, which observes the divine wisdom of ancient Iran from the sources of Suhrawardi's thinking. Suhrawardi also has a geographical east, but it should not be imagined that the geographical east has given it the name, and the light that one seeks to approach also means Cyrus and moving to the East. The East is similar to the Plato parable in the attitude of Islamic thinkers, but the West is unlikely to be the same (Sadra, 2010: 137-138).

This description of the East and the West was discussed in Persian literature until the constitutional period, and the constitutional era was no longer a symbol of darkness and misguidance, and the east of the center of the Divine Anwar, but a symbol of modernity and innovation; Because in the midst of the constitution, mystical thought was abandoned and material thought remained, and at this time, sometimes the word "green" was used instead of the West.

5. Discussion

Since Orientalism began its official existence in 1312 with the aim of expanding its religion but came out of the sixteenth century, and in the seventeenth and eighteenth centuries, it came to a certain extent with the creation of a wave of Eastern works. It was in the second half of the twentieth century (1987) that the publication of Edward Said's Orientalist book changed his view of Orientalism and made his place in post-colonial theory and criticism and post-colonial studies as a new theory and criticism. Since then, many articles and writings on Orientalism have emerged, and works have been created in the field that can be compared with some of their findings with the outcome of this article. Most of the articles and books on Orientalism have been the basis of the East and West contrast since colonization; They have been known in particular since the late eighteenth and nineteenth centuries, while if the geographical concept of the East is meticulous, the East is not only historically and culturally opposed to the West, but also in its geographical sense; Geographically, the east is the land of the sunshine and its radiance, while the West is located at the opposite end and encompasses the sunset or western Greek areas. That is why some mystics focused their mystical philosophy on the East and the West and examined these two words philosophically; As Suhrawardi agrees with Bu'ali, the West has regarded the West as the embodiment of darkness, and the East is the absolute manifestation of the light that the seeker must move from the darkness of the West to the East, and this is the privilege of the article.

6. Results

Like the West, it has a real existence and is not a natural land, and at the same time, it is not a fantasy, but its representations in Orientalism are such that the real relationship with the geographical east; On the one hand, the boundary between representation and inaccuracies is said to have been distorted in the process of representation and departed from the mainstream, and the representations from the East coincide with the European colonization period, and there are colonial goals in the East. On the other hand, the supply from the East does not represent the main essence of the East; As Roland Barthes believes, supply is to deform and tilt. The "supply or supply" of the Orient is formed or transformed in Europe as a case, and the source of this formation or transformation of the "East" is a fantasy. This is why they have called the general basis of Orientalist thought a kind of imaginary geography that divides the world into two inequalities; Its larger and "different" part is called the Orient, and the other is called "West" or the "world". It should be clear that the purpose of all this imagination, representations and presentations of the East; Because it is irrational, erotic, simple, and careless ... is to provide the colonialists with the looting of the wealth of the East. It also persuades Western and Eastern voters to accept their dominance and to be under their control and to highlight their identity against the Orient and identify a homogeneous and unified Western or European identity in opposition to the East.

7. Conclusion

The result of the East is geographically referred to as the lands located at the eastern end of the Mediterranean and Eastern Europe, and in contrast, the West was said to be in the west and north of Greece along the northern Mediterranean coast, and this is a purely geographical interpretation. Partially the word or east; East means the sun rising, the sunshine, and the orientation of the eastern part of the world, the part of the sky where the sun rises, the sunrise and dawn. But the expansion of Orientalism was no longer the geographical meaning of Murad but the historical and cultural meaning, and the prevalence of this meaning coincided with a period in which the growing knowledge of colonialism was created in the East, and this knowledge was formed by storytellers, poets, translators, translators, and travelers. It was different from its objective reality. It was for this reason that Saeed critically explored the works of Western Orientalists and concluded that the East always meant false images that had effectively paved the way for military domination, cultural displacement and economic exploitation. An image that has made it possible to define itself against the East. Of course, in these confrontational images, all good traits were considered to Europeans, and ugly traits to the Orient, Just as Europeans are equal to good and good, equally good and good, while the Orientals are irrational and irrational, equivalent to being ugly and ugly. From this point of view, Orientalism is the discourse of the West about the East, which forms the basis of each discussion and reasoning. According to the discourse of every European person, in everything he wrote about the East, the people of that land and their customs were racist, imperialist, and almost racist in general; Oriental science, therefore, has become a deceptive tool for Western imperialist politics rather than mere knowledge for another. Perhaps the most important characteristic of Orientalist discourse is the link between power and power in this area so that the knowledge produced is at the service of power and politics.

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