

The Image of the Orient in Samuel Johnson's *Rasselas* (1759)

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Abstract: This paper aims to study Samuel Johnson's *Rasselas: Prince of Abyssinia* (1759) and how Johnson portrays the Orient. By employing the narrator and other characters like Imbec, Rasselas, and Pekuah, Johnson presents a negative image of the Arabs and the Muslims, emphasizing that they are inferior, whereas the Westerners are superior. Johnson builds his attitude upon the concepts, stereotypes and vocabulary established by the English writers in the Christian tradition. According to Johnson, the Arabs are "sons of Ishmael": they are infidels, numerous, and treacherous, waging war against the civilized nations. Moreover, the social system is patriarchal in the Muslim and Arab life and their system of governments is unstable, despotic and cruel. In fact, Johnson has never been to any Arab or Muslim country. All he knows is merely based upon his very limited knowledge about the Arabs as a second hand from Western translations.

Key Words: Johnson, *Rasselas*, Orient, Arabs, Muslims, English Novel.

1. Introduction

English writers focus on the culture of the Orient and reveal their attitudes in their works from the Middle Ages through the eighteenth century culminating in the twenty-first century. The Arabs and the Muslims, say Madjid and Kwonigswold (2007), are presented in a negative image created by the Western media (188). The Arabs and the Muslims are aware of the anti-Arab and anti-Muslim propaganda in the Western writings and media. Mullaly (1997) calls this "anti-Muslim"; the hostility of the West toward Muslims presenting Islam as a religion that "comprehends racism, xenophobia and eschatological terrorism" (140). In his introduction to *Covering Islam*, Said (1981) states that the "scene of national wars are suspended when discussions of Islam are carried on" (xix).

2. Orientalists and the Orient

Said (1978) explains in *Orientalism* that the Orient described by European Orientalists is nothing but an invention of their own. The Orient has always been a place of romance inhabited by exotic beings and full of remarkable experiences and haunting memories. It is one of Europe's "deepest and most recurring images of the other." In addition, the Orient has helped to define Europe or the West as its contrasting image, idea, personality's experience" (1).

In his analysis of the attitudes of a series of writers such as Ernest Renan, Benjamin Disraeli, Louis Montagu, H. A. W. Gibb and Bernard Lewis, Said emphasizes that these writers' reporting about the Orient is racist, ethnocentric and inaccurate. Moreover, Said (1994) states that such works as Rabupiel Pina's *The Arab Mind*, David Pryor Jones's *The Closed Circle*, Bernard Lewis's *The Political Language of Islam*, Patricia Crone and Michael Cook's *Hegemony* "can be described as being free from hostility to the Arab's collective aspiration to break out of the historical determinism developed in colonial perspective" (200). Said also describes how the American media represents Arabs and Muslims: They "only understand force, brutality and violence any part of the Arab civilization; Islam is intolerant, aggressive, medieval fanatic, cruel, anti-woman religion" (201).

Madjid and Kwonigswold (1994) support this negative portrayal of the Arabs and Muslims as being religiously motivated by the Christian theologians in the Near East and Islamic Spain. These religious theologians concern to be raise a barrier against any attraction of Islam for their ruling elite. Besides, they attempt to deliver convincing evidence of the superiority of Christianity to Islam (18).

Hopfler and Long (1997) remark that the West presents Islam with a negative image:

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Table of Contents Reporting The Orient

1. Understanding the eBook Reporting The Orient
 - The Rise of Digital Reading Reporting The Orient
 - Advantages of eBooks Over Traditional Books
2. Identifying Reporting The Orient
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Reporting The Orient
 - User-Friendly Interface
4. Exploring eBook Recommendations from Reporting The Orient
 - Personalized Recommendations
 - Reporting The Orient User Reviews and Ratings
 - Reporting The Orient and Bestseller Lists
5. Accessing Reporting The Orient Free and Paid eBooks
 - Reporting The Orient Public Domain eBooks
 - Reporting The Orient eBook Subscription Services
 - Reporting The Orient Budget-Friendly Options

6. Navigating Reporting The Orient eBook Formats
 - ePub, PDF, MOBI, and More
 - Reporting The Orient Compatibility with Devices
 - Reporting The Orient Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Reporting The Orient
 - Highlighting and Note-Taking Reporting The Orient
 - Interactive Elements Reporting The Orient
8. Staying Engaged with Reporting The Orient
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Reporting The Orient
9. Balancing eBooks and Physical Books Reporting The Orient
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Reporting The Orient
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Reporting The Orient
 - Setting Reading Goals Reporting The Orient
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Reporting The Orient
 - Fact-Checking eBook Content of Reporting The Orient
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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