

# THE HISTORY OF THE EMERGENCE OF ORIENTALISM IN WESTERN LITERATURE

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## ABSTRACT:

**This article examines the history of the creation of Orientalism from the middle Ages. Information about connection with Romantic literature and interest of the Europeans to create an extraordinary eastern world and motifs in their works. By examining these important researches, I clarify that how the concept of Orientalism appeared in English literature.**

**KEYWORDS: The Middle Ages, Oriental works, contrast or commerce/changes between Eastern and Western cultures, the Eastern motifs, fresh outlook, the new romantic spirit.**

## INTRODUCTION:

What works do we understand when we think about works of Orientalism? Among the masterpieces of this genre are "Citizen of the World", "Vathek", Byron's "Turkish Tales", "Chinese Orphan". The history of Orientalism is inextricably linked with early Roman literature. The representatives of Roman literature began create with interest the unusual Eastern world, then it has become the main theme of their works. So what is the significance of Orientalism in English literature? Major part of the works of the 18th century are inextricably linked with the East. They were considered shedeivr of literature at that time but they were less, that's way Orientalism has not led to significant changes in its major genres in English literature. The writers used the theme of the East, but continued to work in the form of literature that

already existed. It means that the contribution of Orientalism in English literature is not so great. The confrontation between East and West has shown its positive side in addition to its disappointments. This positive side was relevance to literature because of this it became popular. The new culture gave the writer the opportunity to observe and understand his countrymen in a broad sense, to attack in a narrow sense, and to bring the writer and the reader into a wider world from the hitherto limited circle of thinking.

If we look at the middle Ages, for the people of that period, time consisted of morning, day, evening and night. Human life was determined only by the change of seasons: winter, spring, and summer, autumn. At the same time, the population strictly adhered to the traditions, customs and rituals. The average life expectancy was not long, and people were considered old after 40 years. There were a lot of deaths of children. With the development of cities and trade, people had the opportunity to see the world. Travelers began to bring interesting information about the customs and cultures of peoples living in distant lands. Western European culture developed in the 12th and 13th centuries. The rise of cities, the development of handicrafts and trade, acquaintance with the cultures of Byzantium and the Arab Caliphate broadened the worldview of Europeans, the scope of knowledge. The number of private and city council-run schools in cities were increased. The students of such schools received a wider

and deeper secular knowledge than in church schools. From the XII century, the first universities began to open in large cities. Merchants and tourists brought not only strange things from distant lands, but also stories of wonderful adventures, legends and fairy tales of other peoples. They talked about it in the caliphate's palace, in the feasts of the nobles, in the markets and on the streets. On the basis of these adventures, legends and fairy tales, a wonderful masterpiece of Arabic literature "A Thousand and One Nights" was created.

Orientalism marked a turning point in the lives of eighteenth-century writers. By this time, Augustine's literature had failed, with only its appeal to real life. At this time the emergence of a worthy direction, driven by the ideas of humanism, which could lead to the development of mankind, became a revolutionary invention in world literature. Prose, as the basis of the genre of Orientalism, has achieved success in a didactic way at the beginning of the century. There were humorous essays glorifying the virtues of life in the exotic East, as well as modern "spy" techniques capable of exposing any unusual, unnecessary actions that were taking place in England at that time. The only way to broaden people's outlook is to turn works into drama. The melodrama, which were giving a romantic spirit, discarded its moralistic content and began to depend for its effect upon spectacle, exoticism, and eroticism. Although it was effective for moral purposes, Orientalism did not play a significant role in poetry. Beckford's *Vathek* brought a viridity to the world of Orientalism, as the creation of this work proved that there was something more important in Orientalism than morality. Hope and Morier's dubious novels, written in the style of realism, shattered the flourishing Orientalism which flowed from Beckford's imagination.

The magnificent costumes and other parameters of the East are dedicated to

pantomime and comic operas, for which Arabian Nights and Oriental fairy tales provided ideas. Nineteenth-century writers James Robinson, Edward Blanchard, William Brough, Mark Lemon, Henry Byron, Wilton Jones, and John Francis created the pantomime with interest. In romantic poetry, Orientalism is characterized by a tendency to infinity and secrecy. Romantic poetry did not stop writing about various facts and historical notes, as well as introducing the myths of the East to the public.

As a result, by the 19th century, critical judgements in Eastern literature had become ruthless. It has been really difficult for critics who trained in the classics to except the lack of restraint, carelessness of form, absence of propriety, and shallow characterization usually encountered in these works. Francis Jeffrey, for example, vehemently protests against such literature in study of Southey's *Thalaba*: "The peculiar doctrines of this sect, it would not, perhaps, be very easy to explain; but, that they are dissenters from the established systems in poetry and criticism, is admitted, and proved indeed, by the whole tenor of their compositions". There was opposition to the insignificance of going far to find the very essence of the subject, and it was especially evident in the obscure world of Oriental mythology. However, the August critical standards (as expressed by Jeffrey) became insignificant and were replaced by new standards.

Thus, an important contribution of Eastern literature, whether didactic or romantic, but also the development of stories, poems and plays, took a deep place in the hearts of readers. As early as 1755 Joseph Spence wrote: "The reading of novels and eastern tales, like drinking of drams. – Wine tastes like water after the latter; and the daily occurrences of life seem quite tasteless and insipid after being deeply engaged in the former".

Part of this escape was brought about by the erotic appeal of the East to the Western mind. The romantic conventions in Eastern literature were conveyed to the reader in a different way than in the West. Information such as the well-intentioned occurrence of the word harem, which was induction distinction between the halal and the harem, it also enriched the fantasy world of the English reader. In the Eastern world, an equal part of knowledge has been fully explored, which has helped to fill the void of Western ideology. It was a way for Westerners to understand the essence of what they did not understand, to enrich their culture, and to enter a new world that seemed strange to them.

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