



Orientalism from a Postcolonial Perspective in the Novel *Saffron Dreams* by Shaila Abdullah

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Abstract

Saffron Dreams, written by Shaila Abdullah, is an intriguing work of fiction that tells the story of the harsh life of a Muslim woman from the East in America after the 9/11 tragedy. The double standards applied by America are not only limited to views of Muslims but extend to Eastern cultures as a whole. It is here that the Western perspective of the East, known as Orientalism, is portrayed as though the West is superior to the East. This study examines how American Orientalism and Postcolonialism influence and shape the identity dynamics of Arissa Illahi. This research employs a descriptive and qualitative method, using Edward Said's theory of Orientalism. The findings show that Arissa experiences various dynamics related to her identity, which is based on Islamic-Pakistani culture. Orientalism, within the context of American Postcolonialism, disturbs her identity as a Pakistani Muslim, leading to a series of crises and efforts at adaptation full of uncertainty. Arissa's character plays a crucial role as a representation of Muslim women, depicting the struggle of Eastern Muslim women fighting for their rights as human beings. Her struggle serves as a means of confronting Western Orientalist views, demonstrating solidarity with Muslim women from third-world countries living in America.

Kata kunci:
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Adaptasi

Abstrak

Saffron Dreams yang ditulis oleh Shaila Abdullah merupakan sebuah fiksi menarik yang menceritakan tentang kehidupan keras seorang wanita muslim timur di Amerika setelah tragedi 9/11. Standar ganda yang diterapkan oleh Amerika tidak hanya terbatas pada pandangan terhadap muslim saja tetapi terhadap budaya timur secara keseluruhan, disinilah cara pandang barat terhadap timur, yaitu *orientalisme*, diartikan seolah-olah barat lebih baik dari timur. Penelitian ini membahas bagaimana *Orientalisme* dan *Poskolonialisme* Amerika mempengaruhi dan membentuk dinamika identitas Arissa Illahi. Penelitian ini menggunakan metode deskriptif dan kualitatif dan teori *Orientalisme* Edward Said. Hasil penelitian menunjukkan Arissa mengalami berbagai dinamika terkait kediriannya yang berbasis kebudayaan Islam-Pakistan. *Orientalisme* dalam konteks *Poskolonialisme* Amerika mengusik identitasnya sebagai muslim pakistan yang kemudian menciptakan berbagai macam krisis dan upaya adaptasi yang penuh kegamangan. Fenomena Arissa memainkan peran penting sebagai representasi perempuan Muslim dalam menggambarkan perjuangan perempuan Muslim Timur yang memperjuangkan hak-haknya sebagai sesama manusia. Perjuangannya merupakan sebuah cara untuk menghadapi pemikiran *orientalisme* barat sebagai bentuk solidaritas terhadap perempuan muslim dari negara ketiga yang tinggal di Amerika.

ملخص

الكلمات الرئيسية:
أحلام الزعفران،
الاستشراق،
ما بعد الاستعمار،
الهوية،
التكيف

أحلام الزعفران، التي كتبها شايلا عبد الله، هي عمل روائي مثير يروي قصة حياة امرأة مسلمة من الشرق في أمريكا بعد مأساة ١١ سبتمبر. المعايير المزدوجة التي تطبقها أمريكا لا تقتصر فقط على النظرة تجاه المسلمين، بل تشمل ثقافات الشرق بشكل عام. وفي هذا السياق، يُعرض منظور الغرب تجاه الشرق، المعروف بالاستشراق، كما لو أن الغرب أفضل من الشرق. تبحث هذه الدراسة في كيفية تأثير الاستشراق وما بعد الاستعمار الأمريكي في تشكيل ديناميكيات هوية أريسا إلهي. تستخدم هذه الدراسة منهجًا وصفيًا ونوعيًا، معتمدًا على نظرية الاستشراق لإدوارد سعيد. أظهرت نتائج البحث أن أريسا تمر بعدة ديناميكيات تتعلق بهويتها التي تستند إلى الثقافة الإسلامية الباكستانية. الاستشراق في سياق ما بعد الاستعمار الأمريكي يعكس هويتها كمسلمة باكستانية، مما يؤدي إلى سلسلة من الأزمات ومحاولات التكيف التي تنسم بالشكوك. تلعب شخصية أريسا دورًا مهمًا كممثل للمرأة المسلمة، حيث تصور نضال النساء المسلمات من الشرق اللواتي يكافحن من أجل حقوقهن ككائنات بشرية. نضالها يعد وسيلة لمواجهة التصورات الاستشراقية الغربية، ويعكس تضامنًا مع النساء المسلمات من دول العالم الثالث اللواتي يعشن في أمريكا.

INTRODUCTION

In bad situations when we feel afraid and did not feel safe, humans have the tendency to panic, be alert, and want to flee from the situation as fast as they can. But what if you are trapped in that situation and cannot go anywhere safe? What would you do if you are in a situation like that? America is once renowned for its identity as a free country that held so many promises and countless opportunities. A bunch of people from across the world came to America in hopes to get a new life with abundance and glory. Since the tragedy of 9/11, life has been hard for people especially Muslims and Middle easterners who lived in America. They got caught up with many issues and people associates them with the attackers on the event of 9/11. They want to flee, disappear, and hide from people, but they cannot do it so easily when they already prepared everything and lose many things for them to be in America to live their new life. They feel trapped and abandoned by their own dreams and the land that promised them happiness.

Life after the covid pandemic has never been easy. It takes a lot of time and effort for our minds and body to be used to the new normal. All the sadness, pain, and grief that we felt throughout the pandemic cannot be erased easily. All that pain is either healed or evolved into hatred. After the incident, there are many people started to curse and bullied every Chinese people that they meet in public places. That hatred can grow into something dangerous that can harm the victims. Just like the pandemic which affects many people in various parts of the world, the incident of 9/11 also affects many people, especially in America.

Just like the pandemic, the life of Muslim immigrants and Arab people in America after the 9/11 incident has also never been easy. Every day, they live in fear. The stares of the people around them became different. The hate in their eyes slowly but surely grows bigger until it cannot be hidden. Even their closest ones like their friends and their neighbors started to act like that. It suffocates them. Even though the incident also affects Muslim immigrants who have relatives that work at the World Trade Center, they cannot have their grief in peace and must live with those watchful eyes everywhere they go. The Stereotypes of the West for the East are already bad enough, and it gets worse after the tragedy of 9/11 at the World Trade Center.

In this paper, we will discuss the Orientalism and Post-Colonialism aspects that influence the life of Arissa Illahi, a role as women Muslim widow who has to struggle and adapt herself to the situation after the death of her husband in the incident of 9/11

METHOD

This paper is conducted by using descriptive and qualitative methods of research. According to Indriantoro and Supono (2012), Descriptive methods is a research strategy that focuses on the latest information from a popularization that is associated with a certain issue. This type of research is utilized to obtain a more thorough and in-depth understanding of the existing circumstance and to get more detailed results. Meanwhile, The qualitative method is a research strategy that places an emphasis on the in-depth and comprehensive interpretation and also understanding of social phenomena. This approach is frequently utilized in social science disciplines such as anthropology, psychology, and social research.

According to Moleong (2017), qualitative research is a process of inquiry that seeks to fully comprehend social phenomena including behavior, perceptions, motivations, actions,

and others by utilizing naturalistic methodologies and descriptions of words in the form of language, as well as in natural environments. Therefore, the writer will do a close reading to analyze and discuss the novel *Saffron Dreams* by Shaila Abdullah which was published on February 05, 2009. *Saffron Dreams* was printed under Modern History Press as the publisher, and the genre of this novel is literary fiction. The aim of this paper is to describe Orientalism through a Postcolonialist perspective. Moreover, this paper will also identify and discuss the issues that are presented in the novel, such as the existence of identity as a Muslim woman, the struggle as a single parent, how the novel depicts the struggle of Muslim women after the 9/11 incident, especially the two planes that crushed the twin towers in New York, and how the main character adapts to the western lifestyle in American Society.

FINDING AND DISCUSSIONS

The Orientalism

The Orient is portrayed as anti-American, hypocritical, manipulative, untrustworthy, rude, barbaric, religious, traditional, crude, and foul. It's a typical oriental stereotype (Maliyana, 2013, p. 5). As we know that the 9/11 incident in America changed the way the people of the United States think about Islam, almost the majority have the same hatred for Muslims, they are seen as part of a violent, bloodthirsty, religious group. and war, what they do can be associated with suicide bombings or other acts of terror so terrorism inherent in Islam is often normalized as a normal and prevalent stereotype in American society. The double standard applied by the people of the United States is not only limited to the views of a Muslim but it also applies to eastern culture as a whole. This is where the western perspective on the east, namely orientalism, will be defined as if the west is better than the east. While the east is a source of problems that need to be removed.

The Existence of Identity as a Muslim Woman

The term Orientalism was popularized by Edward Said's influential text *Orientalism*. In it, he examines the process by which the West "orientalized" the East. Through Orientalism, Said understands the accumulation of stereotypes, distortions, myths, and fantasies that the West (the West) has imposed on him to rule him (Shabanirad & Marandi, 2015, p. 22). Arissa, who as a Muslim woman finds herself having to adapt to the surrounding community, the view of her being a Pakistani, whose physique has eastern physical characteristics, the fluctuation of discrimination will not stop only at the level of cynical views, but also occurs in physical matters, occurs Arissa was worried about what if she took off her hijab to adapt, in the end, she found a solution that her faith and belief in her identity as a Muslim cannot be replaced, Arissa put her belief in a replacement hijab in her heart even though she did not wear it on the basis of a security situation. This is something that Arissa has to live with, tragedy after tragedy is increasingly happening, it is not impossible that what happened to her could also happen to her child, therefore, it is with a heavy heart that she needs to make changes in order to survive in the midst of the people of the United States of America.

The events that happened to Arissa, like those in the subway and elsewhere in the novel, seem to have the same background, the views of the American people who view the 9/11 incident as the sole responsibility of Muslims, and those who should be blamed are them. But in the midst of all that, Arissa remains strong to face it, because she knows that life must go on. Even though she comes from a third country and gets unpleasant treatment

because she is a Muslim woman who comes from the east, regardless of their oriental and neo-orientalism views, Arissa remains strong in facing it all and lives with her child. Western Orientalism which thinks that the East does not have an advanced civilization, and thinks that Muslim women are seen as pests that need to be treated with hatred, then is wrong. Not only does the protagonist sympathize with Western ideologies and philosophers, but she rejects the symbols and practices of Islamic women, especially the veil that complicates her female identity as an eastern. In the West, the veil is rarely treated as a traditional or sacred practice and is almost exclusively perceived as political (Maggi, 2020, p. 3).

The hijab or veil that Arissa wears is a form of respect for women where only her husband or "mahram" can see and touch her, but because of a western perspective that thinks that every Muslim is a terrorist, and everything related to the east is evil, barbaric, stupid and must be removed from the background of 9/11. Like it or not, Arissa has to adapt to the western style, by pondering it deeply, what Arissa is doing may sound trivial in the eyes of American society, but it has a big impact on an identity. The existence of Arissa's identity, who is a Muslim woman from Pakistan, whose postscript from the east cannot freely express herself fully. United States people often think that what happened to 9/11 was a tragedy that only the United States experienced alone. but Saffron Dreams reminds us that what happened on 9/11 also hurt Muslims in a more painful, torturous, and destructive way because it stole their innocence, purity, and reputation or image. it allows as Abdullah puts it, "lynching of a religion," (155). According to Grosfogel, racism is a hierarchy of dominance that distinguishes between "superior" and "inferior" people. This artificial hierarchy can be characterized in various ways (2012). The "Westernized" Third World ruling elite reproduces racist practices that target specific ethnic or racial groups, whether African, Asian, or Latino, thereby It renders them 'inferior' and securing those elites with a superior status to the colonized population (Alghamdi, 2020)(Alghamdi, 2020, p. 63).

The Struggle as Single Parent

Western Orientalism sees that the role of the wife is the umpteenth position after the man, the view that the wife is always obedient, cannot make decisions or does not work, but all of that is wrong. An irreplaceable role, in the novel it feels like we can feel discrimination, that violence, the role that Arissa gives as a Muslim woman who gets various processes, as a mother, as a person who works to make a living replacing the figure of Raian's father, Arissa's husband who died in 9/11 incident is something that cannot be done by everyone. Shaila Abdullah seems to want to give the view that what the West thinks about Eastern women must be polite, kind, weak, and the following tradition is wrong.

The orientalist view of Eastern women is under patriarchy in the novel. Arissa, who followed her mother's wish to have an arranged marriage, had an element of romance with Faizan for a long time, then moved to America, New York to be precise, then her husband died and had to support her child in a situation that required special attention and treatment. Everything Arissa did was based on Arissa's own will, then caring for Raian with her mother-in-law for 6 months was part of her love and responsibility as a mother. We can see that what Arissa does as a single parent cannot be replaced. Arissa who is independent and firm after going through a lot of processes has life principles to protect herself and her family which she really loves, but with the exception of her mother, Arissa broke off her relationship, as long as the crisis she experienced her mother did not help, in the end we know that Arissa was able to free her mother out of duty to herself, but Arissa was

unmoved. Until when the mother screams, “You can’t throw me away like old age trash,” (223) an irony that is so obvious, where we know when Arissa is in a difficult situation her mother is not there.

The orientalist mindset that looks at a Muslim one-sidedly is a wrong ideology, that the legitimacy of what Arissa is doing is a representation of a strong Muslim woman, strong in her integrity to be able to live, survive even in difficult circumstances where she gets unfair treatment, but the discrimination and violence from the American society itself, the role that is carried by Arisa is a heavy burden which is a symbol of the west’s erroneous over immigrant Muslim women from third countries. Multicultural America, shattered after 9/11, subtly pressures Arissa outsiders to conform to the majority by letting go of her distinguishing feature, the hijab (veil) (Majeed et al., 2017) (Majeed et al., 2017, p. 33).

The Depicts and Struggle of Muslim Women in The Midst of The 9/11 Incident in The US

In the novel *Saffron Dreams*, Shaila Abdullah depicts the struggle of Muslim women that live in the midst of the 9/11 incident in the United States through Arissa Illahi, the female protagonist. Arissa is a Pakistani who immigrated to America and lives there with her husband, Faizan. Even though their relationship comes from an arranged marriage by her parents, they could manage to love each other deeply and tightly as if it was the first and last love, the one and only that are meant for each other. However, Arissa’s happiness to live like a love bird and as a happy couple does not last long. Faizan, who works as a waiter in a hotel near the World Trade Center has passed away and became the victim of that twin towers incident. Arissa’s world seems to crumble as she never felt this before, being left by the person she loves the most. She could not believe the fact that her husband is no longer standing beside her anymore, she refuses to accept this bitter truth (M.Rajenthiran1, 2022). Meanwhile, in the last week of November, Faizan was cremated without his body and no cotton kafan. “We finally received word to proceed with the absentee funeral. A funeral without a body, we learned, wasn’t a common concept” (Shaila Abdullah, 2009 p.80). It makes Arissa feel harder to accept the truth, since she could not witness Faizan’s dead body with her own eyes at the funeral or even saying the last words in front of his Janazah. He leaves with no trace behind except all the cherished moments, memories, and Raian.

The 9/11 incident has become paranoid to everyone, ever since then the aftermath was like a nightmare for muslim people who live in America, especially an immigrant from a muslim country. This stereotype emerged due to the Islamic Jihadist organization known as al-Qaeda ((Phillips-Fein, 2007)) that hijacked the four planes in total, the two planes crashed the World Trade Center building in New York City and one plane crashed the Pentagon in Washington, DC. Meanwhile, the other one crashed into an empty field in Pennsylvania and failed to attack the targeted place (Katherine Huiskes, n.d.) However, this suicide terrorist attack has took many lives especially the American. This incident turned back the situation and became a boomerang for muslim. The Americans start to react and terrorize the muslim or Arab and Asian immigrants especially those who are easily noticed as a muslim because they wear an attribute such as a veil. Here, in this novel “*Saffron Dreams*” Shaila Abdullah presents the struggle of Arissa as muslim woman who wears a hijab. Arissa has been using a hijab before the marriage since it also part of the culture in Pakistan, but when she first came to America she wanted to take off her hijab because she thought that she need to try to assimilate and adapt to American culture, but Faizan did not agreed with her thought. So, she kept wearing it while living in the US even not long after the

9/11 incident. She really wanted to keep her hijab as she said, "I was more afraid of losing the veil than of being mugged." (Shaila Abdullah, 2009, p.56) Therefore, she also could remember the time she spent with Faizan and was more connected to him.

Nevertheless, after the 9/11 incident. Living as muslim woman who wears a hijab is very not easy, they become the target of such bullying and discrimination. "They walked faster when alone. Some women took down their hijabs, afraid of being targeted, and adopted a conservative but Western style of dressing" (Shaila Abdullah, 2009, p.57). With no exception, Arissa also experienced the discrimination. This horror tragedy took place in IRT Station northbound. There was a boy teenager who followed her then continued to intimidate and threaten her by using a knife. One of the boys aimed the knife at her hijab then it moved down to her stomach. Not only that, they also use verbal abuse and hate speech such as "Where is the good in you?" The blond guy suddenly moved in and grabbed my chin, cupping it in his palm roughly. "You race of murderers. How can you live with yourself?" He jerked his hand from my chin. I felt the rising ridge where his nail had scratched me". And "The veil that you wear," he continued, pulling out his knife and aiming the point at my hijab. "It's all a façade. You try to look pure, but you are evil inside. You are the nonbelievers, not us." (Shaila Abdullah, 2009, p. 59). However, due to the shock she began to collapse into her knees and felt there was something wrong with her stomach and the baby. She was sent to the hospital.

As soon as she arrived at the hospital, the doctor said that the baby had not moved for the past hour, while it was already the seventh month of the pregnancy. The doctor said that the baby's condition was abnormal. "I was having an abnormal baby, all on my own, with no partner to share the burden with. This was too big. Mountainous. How did my life end up this way? They were so meticulously planned, the events of my life. We were supposed to have a wonderful life, a healthy, beautiful child. Not apart like this. Not by myself." (Shaila Abdullah, 2009, p.66). Later on, despite knowing the fact of her baby and what the future will be like by having an abnormal kid, she insists on giving birth to the baby. It was the last thing that Faizan left to her, she tried to survive this no matter what. Arissa gave birth to a son, named Raian. Which means little king. Faizan gave this name directly when he was still alive, he got a feeling and strong guts that their child is going to be a baby boy. As Raian starts to grow older, Arissa meets Zaki, there was something between them but Arissa gets confused about their relationship since she still cannot move on and forget Faizan even for a while. Zaki has a feeling of love towards her, even though he feels strange about Raian's condition, who is diagnosed with multiple birth defects, called CHARGE. As a mother, Arissa noticed that Zaki felt ashamed of her son. She also made sure to Zaki that there was nothing between them, they are not meant for each other. And that's how Arissa chose her life to live as a widow and single mother. Meanwhile, after all the things that happened to her, Arissa continued her life in the US with her son and Abu Ami, her father and mother-in-law. She also stopped to continue and gave up her hijab, trying to adapt to the environment and to protect herself and her family. Shaila's Abdullah has successfully portrayed the struggles and raised the issues presented in the novel narrated by Arissa as the female protagonist.

The Process of Adaptation to The Western Lifestyle in American Society

Arissa uses the three phases of Postcolonial literature. All postcolonial literature follows these three phases. They are "adopt", "adapt", and "adept". First, they adopt the assumption in the culture. Second, they try to adapt what they have adopted. Lastly, because of the

adaptation, they become adept at the culture (Barry, 2017). Arissa first came to America in June 1995 during her stay in her uncle's house in New York. She met her husband, Faizan, for the first time in America. Faizan approached her and suddenly said that the book in her hands end badly. That was the start of the discussion between them. They meet each other again after Mai Jan arranged a marriage between them. That was when they know each other's names for the first time. Not long after the celebration of their marriage, they flew to America and decided to stay there to start their new life in New York.

"And so I traveled with a purse that I held protectively on one side. My hijab covered my head and body as the cool breeze threatened to unveil me. I laughed inwardly as I realized I was more afraid of losing the veil than of being mugged. The funny part of it is, I desperately wanted to lose my hijab when I came to America, but Faizan had stood in my way. For generations, women in his household had worn the veil, although none of them seemed particularly devout. It's just something that was done, no questions asked, no explanations needed. My argument was that we should try to assimilate into the new culture as much as possible, not stand out. Now that he was gone, losing the hijab meant losing a portion of our time together" (Shaila Abdullah, 2009, p. 56).

After she came to America, she wants to blend in properly with the culture in America, but Faizan was strongly against this decision. So, she decided to keep her veil. The death of her husband is what makes her wish that once blown out came to life again. The veil signified her past life with Faizan. When the veil lifted and flew up into the air, Arissa did not try to make an effort to hold the veil. Her hands and her heart just keep silent. She did not even lift any of her fingers or her hair into the air. She wants to let everything she has experienced go. Her expectations, her dreams, and the life she has with Faizan, all have lost and the wound in her heart cannot be mended.

"I, too, had witnessed all sorts of looks in the past few days, the gazes from familiar friends who had turned unfamiliar, the silent blank stares of strangers, the angry, wounded looks wanting to hurt, the accusatory sidelong glances screaming silently, You did it, your people brought the towers down. My people? They were not my people, those few whose beliefs don't even reflect the religion they rely so heavily on to justify their cause. They wrecked people like me more than anyone, who come to this country to lead a freer, safer life, to live among a civilization unaware of the struggles of those who live in restrictive societies." (Shaila Abdullah, 2009, p. 58)

"Where is the good in you?" The blond guy suddenly moved in and grabbed my chin, cupping it in his palm roughly. "You race of murderers. How can you live with yourself?" He jerked his hand from my chin. I felt the rising ridge where his nail had scratched me. "Me?" I looked at him in amazement and then laughed. It was more a product of hysteria. "You have no idea. I am as much a victim as you are." "Bullshit." The blond guy spat in my face. I didn't brush the wetness away and looked him directly in the eye. I saw something shine in the hand he held behind his back. "The veil that you wear," he continued, pulling out his knife and aiming the point at my hijab. "It's all a façade. You try to look pure, but you are evil inside. You are the nonbelievers, not us." (Shaila Abdullah, 2009, p. 59).

The watchful gaze of people around her with hatred and the mistreatment she experienced are some of the things that made her wish to blend in with the Western society grow more and more each day. She cannot take the accusation and the discrimination that she has felt everyday ever since the incident of 9/11. She wants to lead a comfortable life with her son,

but with all the hatred people gave to her almost every time when she goes outside, she cannot take it anymore and decided to took off her veil. She hoped that she can be more in peace after she took of the hijab. This is the first step for her to adapt to the Western society, that is to “adopt” the culture of the Western society.

“Mrs. Illahi, being a Muslim, how does it feel to be attacked by your own people?” If he were there in person, I probably would’ve clubbed him with the phone. Instead I inhaled deeply and formed a thought: I don’t know, Mr. Cloomin. Have you ever been in a similar situation? My voice had a sullen, monotone quality when I finally responded. “They are not my people.” “They have the same religion as you.” No, they don’t. They don’t have a religion” (Shaila Abdullah, 2009, p. 115).

After the incident, the questions which the reporter asked her as the relative of the victim in the event of 9/11 did not reflect any pity or condolence. He cornered her and associate her with people who even she herself hate for murdering her husband. She did not even know the identity of those people that attacked the World Trade Center and the reason behind their action.

“Is the veil really a barrier, as Jack Straw indicated, or is it a symbol of modesty? It is different for different women. It irritated me that it was a political game for some high-ranking individuals, a tug-of-war of sorts, a way of attaining the limelight albeit negatively. The debate provoked the community and suddenly united us while we had a hard time agreeing on just what exactly our faith was about. Or did the love for our own religion really mean that we should hate other faiths? It made me reflect on what being a Muslim meant to me. Wasn’t the whole concept of Islam based on tolerance, peace and bridge-building, or was it just a very well-kept secret that only a handful knew?” (Shaila Abdullah, 2009, p. 114).

She starts to questioned her believe about the veil that she wore all this time after seeing the reaction of her neighbors who looked at her kindlier after she took of her hijab. At this stage, she starts to “adapt” to the situation according to what is best for her to do in order to blend in with everyone and keep herself and her son safe. Also, to make the healing process after the death of her husband faster so she can get used to this new life and be happy again.

“And then it came to me, an idea so brilliant that I almost fell off my chair in elation. I steadied myself and looked at the papers on the desk and then at the words on the screen. It was perfect. It meant rewriting the whole manuscript, yes, but in the voice of another—the disembodied voice of the protagonist’s dead mother. The narrator would be the person like my Faizan who had passed on. It would take longer, of course, but it would be worth it”(Shaila Abdullah, 2009, p. 98).

She finally found a new life direction after reading the draft of Faizan’s book on the computer in her apartment that was once used by Faizan to write his book. She decided that she will rewrite the whole manuscript and finish it for him. Even though it has been 7 days since the day Faizan intended to complete his book. This is one of the moments that make her face lit up with happiness after the birth of his son. The existence of Ma and Abu, her parents-in-law, also helps her back up and stand for her life and his son.

She met Zaki on one of her regular trips to the hospital to check her son’s condition. Both of them are close and like each other. Her parents-law even supported the relationship

between the two of them. Unfortunately, after some time, she came to know that Zaki felt ashamed when holding her son in public and it makes her angry. She decided to put an end to the two of them and go back to Pakistan. In the end, she failed to be “adept” to society because of the repeated action from people around her that makes her feel like she can never be accepted into American society.

CONCLUSION AND LIMITATION

The aspects of how Orientalism and post-colonialism influence the life of Arissa Illahi, who struggled and tried to adapt to the circumstances following the death of her husband on 9/11. And is a Muslim widow character. Groups of human beings from everywhere in the globe got here to America hoping for a brand new existence of abundance and glory. Since the tragedy of 9-11, existence has turned out to be hard for human beings, especially Muslims and Middle Easterners dwelling in America. They are caught with a number of troubles and those partnered with the attackers on 9-11. They desired to run away, disappear, and cover from human beings, however, they could not do it effortlessly after they had the whole lot organized and misplaced loads to be in America to stay in their new existence. After that incident, many human beings began cursing and bullying each Chinese man or woman they met in public. Just as a virus has affected many human beings in numerous components of the globe, the activities of 9-11 have additionally affected many human beings, especially in America. Like the pandemic, the lives of Muslim immigrants and Arabs in America after the activities of 9-11 have by no means been easy. Even eleven though this incident additionally occurred to Muslim immigrants who had loved ones running in the World Trade Center, they could not preserve their grief in peace and needed to stay beneath neath strict surveillance anyplace they went. Aspects of Orientalism and Post-Colonialism influence the existence of Arissa Illahi, a Muslim widow who has to evolve to the state of affairs after the demise of her husband withinside the 9-11 incident. The description and struggles of Muslim girls amid the 9-11 incident withinside the US.

Shaila Abdullah depicts the war of Muslim girls who stay withinside the midst of the 9-11 incident withinside the United States via Arissa Illahi, the woman protagonist. The 9-11 incident has turned out to be paranoid for everyone and seeing that then its effects are like a nightmare for Muslims dwelling in America, especially immigrants from Muslim countries. Arissa’s role as a representation of Muslim women in the novel describes the struggle and existence of Eastern Muslim women who fight for their rights as fellow human beings, fellow citizens, and their role as a single parents as well as a worker in order to support their children is a crucial role. Her struggle to face discrimination both verbally, cynically or physically is a struggle to box the understanding of orientalism or neo-orientalism as a form of solidarity with fellow Muslim women from third countries who live in the United States in the novel *Saffron Dreams*. Likewise, adaptation to a form of defense mechanism to survive, for her sake and for the future of her child who needs more attention, leaving the eastern style of dress, namely by removing the hijab as part of adapting to the pressure she receives in American society. Arissa found the answer that the hijab she wears is a form of faith she places close to her heart as a form of principle for the Islam she adheres to. 9/11 was a crisis moment in her life, forcing Arissa to strengthen herself so she could continue her life, *saffron dreams* came as a maturing process behind a tragedy in life.

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