

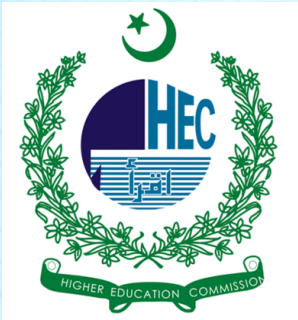
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**REPRESENTATION OF MUSLIM CULTURE IN AHMAD ALI'S  
"TWILIGHT IN DELHI": A POSTCOLONIAL STUDY**



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## Abstract

*This Research inspects the work of Ahmad Ali named “Twilight in Delhi” and highlights “Twilight in Delhi as Representation of Muslims’ culture”. The method used in this work or research is qualitative in nature. There are some quotations in the form of words and sentences, which I have quoted from the novel for supporting my analysis. Having an inclusion of a mission in this book, which is non-fiction and genuine work that tells about Muslims’ life during colonial era in Sub-continent. Ahmad has written this book and presented every aspect of Muslims’ life in that era, their culture and daily life, their revolt and favoritism towards colonizer and the unique and mixed-up traits of Muslims’ culture with other culture.*

**Keywords:** *Muslims’ culture, colonial era, revolt and favoritism towards colonial, double identity.*

## INTRODUCTION

### 1.1 Background of the study

British came to Sub-continent in the form of traders and they built a company in the form of “*East India Company-1612*”, which flourished over the whole country till 1757. From 1757 to 1858 the company ruled over some parts of the Sub-continent and from 1858 till 1947, the company ruled the the forms of “*British Raj*” over the whole Sub-continent. The rule was weak at the 20<sup>th</sup> century’s decades but they changed much things in the Sub-continent. The *Raj* influenced almost every aspect of life i.e religious, political, economical and societal, resulting suppression, oppression and cruelty upon the inhabitants of Sub-continent. Many things changed even the writers and their writings, in which whose presented the praises and revolts of the *British Raj*. Muslims writers expressed revolts mostly, against the British and expressed the real picture of the Muslims’ society of the Sub-continent. Ahmad Ali, who wrote the novel “*Twilight in Delhi*” in which he presented the the picture which starts from childhood to the elders and from pigeons to the politics of the city, as Aysha Aggarwal said,

“Set in pre-partition India, the novel conjures a magical world of Old Delhi, “delves into history, bringing the past alive; it is a moving portrayal of the slow and steady decay of an entire culture and way of life.” (Aggarwal. A, 2015)<sup>i</sup>

Ahmad Ali’s novel isn’t just the depiction of life but there exists every political and philosophy of life. The novel is the prime representation of Muslims’ culture in Sub-continent.

### 1.2 About the Author

Ahmed Ali was born in 1910 in New Delhi and died in 14 January 1994 in Karachi. His name in Urdu: احمد علی. He was an Indian Muslim, but later Pakistani novelist, poet, critic, translator, diplomat and scholar. His writings include *Twilight in Delhi* (1940), his first book.

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## 1.3 About the Novel

“*Twilight in Delhi*” is Ahmad’s first novel. It was originally published in English language by the Hogarth Press in Britain in 1940. Then it was translated to Urdu by Ali’s wife “Bilquis Jahan” with title “*Dilli ki Shaam*” The novel addresses India's changing social, political, and cultural climate following colonialism.

## 1.4 Statement of Problem

Ahmad Ali an Indian writer and wrote “*Twilight in Delhi*” for the presentation of Sub-continent. The study explores the presentation of Muslims’ culture in Sub-continent and the struggle of the Sub-continent people particularly Muslims’ against the British culture.

## 1.5 Objective of the research

1. To highlight the presentation of Muslims’ culture presented in the novel.
2. To highlight the engagement of Muslims’ culture in comparing to other cultures.

## 1.6 Research questions

1. How did the author presented Muslims’ in the novel?
2. How did Muslims’ culture and other culture impacted each other?

## 1.7 Significance of the research

The research explores Ahmad Ali’s novel “*Twilight in Delhi*” in a new way and thus increase our understanding of the novel from new perspective and can add the existing interpretations of the text. It also provides a way to for new researcher, to understand Ali’s novel.

## 1.8 Research Delimitation

The research restricts itself to the selected passages to the novel “*Twilight in Delhi*” by Ahmad Ali and can’t be applied to his other works. This is the study of novel from Post-Colonial perspective and is not connected with other literary theories. This study does not claim to have explored the fable to the fullest. This study focuses on Muslims’ culture from Post-Colonial perspective.

## 1.9 Rational of the study

The purpose of conducting this research is the investigation of the Muslims’ culture during colonial period. This study is important because it will help in understanding old culture of Sub-continent. This study will also explore the struggle of Muslims against the foreign culture, which was mixed with Muslims’ culture during British colonization in Sub-continent.

## Literature review

This Chapter of the study has focused on the work, which has previously been done in “*Twilight in Delhi*” by Ahmad Ali. Many researchers and critics have opined this novel. The investigation of this research in the novel is “*Presentation of Muslims’ culture during colonization in Twilight in Delhi*”. The journal of the Bottom Shelf with title “*To read this novel from 1940 is to read an elegy to love and longing in an older Delhi*” (Shelf. B, 2020), he criticized Ali’s novel as he stated, “After all, there is twilight. Between hours of dark light and long shadows. Day turns into night and night into day. Transition is the only certainty in the lives of both individual actors and the city. Ali’s wife

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Bilquis Jahan translated the book into Urdu as *Dilli ki Shaam*, a title that suggests more clearly the duality of its meaning. It is not only twilight in Delhi, with all the imagery that entails, but also the twilight of Delhi.” (Shelf. B, 2020)

In the research paper published by Mehwish Aslam, has title “*Representation Of The Colonizers’ Dominance Over Colonized Culture In Twilight In Delhi By Ali: A Postcolonial Analysis*” (Aslam. M, 2015) she investigated, “Ali tried to speak of Muslim rights as "other people" and used Urdu words to indicate the transition from English literature to Urdu. He also shows the cultural norms that prevailed in Delhi during British oppression, as he described his son Asgar as an Englishman or a representative of the colony while wearing English clothes and speaking English and being a part of it. colonial culture.” (Aslam. M, 2015)

The article “*VIOLENCE AND POLITICS OF RESISTANCE: AN ANALYSIS OF TWILIGHT IN DELHI*” (Hussain. A, 20019). She examined the novel and said, “It is a mixture of history, violence, life and death. he portrays past, present and future. And it gives a glimpse of life and death related to the history of the subcontinent. And the violence of the settler, and the violence that lurks within the colonized nation Get up one day with the new rising sun.” (Hussain. A, 20019)

The research with title “*A SOCIO-CULTURAL STUDY OF DELHI BY KHUSHWANT SINGH AND TWILIGHT IN DELHI BY AHMED ALI: A COMPARATIVE ANALYSIS*” ( Arif & Hina, 2015) commented Ali’s novel as,

“As far as Ahmed Ali (2007) is concerned, he very scrupulously observes human nature, and then characterizes the true human psyche throughout his life. His first novel, *Twilight in Delhi*, is very much like Victorian writers in that he expresses his pain, remorse, and frustration at the destruction of the old life's order and all its famous values and norms and their replacement by changing trends in society. In many of his works, he regrets the loss of old traditions, customs, habits and behavior.” ( Arif & Hina, 2015)

## Research Methodology

This research applies qualitative research method. This research uses close reading technique for exploration of the specific sections of the novel. This research centers on Post-colonial textual reading and interpretive analysis of Ahmad Ali’s novel “*Twilight in Delhi*”. Selected portions from Post-colonial theory is utilized in investigating and deciphering the characters, practices, behaviors and activities.

### 3.1 Data collection

Data for this research are collected through two main type i.e primary and secondary. Primary data for this research are collected from selected passages of the novel through textual analysis, while secondary data are collected from different sources i.e webs,journals, articles, and papers. Post-colonial theory is applied to the study and selected passages are textually analyzed in term of Post-colonial culture. The study emphases on the presentation of Muslims’ culture in Ahmad Ali’s novel “*Twilight in Delhi*”.

Text analysis is a broad terminology for the various research methods used to understand, interpret, and describe texts. Text Any type of information can be obtained from any text, from its literal meaning to context, hypotheses, revealed values, symbolism.

An article “A quick guide to textual analysis” (Caulfield, 2020), he said, “The methods used to conduct textual analysis depend on the field and the aims of the research. It often aims to connect the text to a broader social, political, cultural, or artistic context.” (Caulfield, 2020)<sup>ii</sup>

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## 2.1 Theoretical Framework

This study includes the theory of Post-colonial from a cultural perspective, which can help in answering the problem formulation. Through a critical approach, there is the theory of "*Post-colonialism*", which helped in the analysis of characters through the sociocultural approach.

### Post-colonialism

"World began in the late fifteenth century. Although post-colonial criticism didn't become a major force in literary studies until the early 1990s. However, as a theoretical framework, and this is our primary concern here, post-colonial criticism seeks to understand the operations — politically, socially, culturally, and psychologically— of colonialist and anti-colonialist ideologies. For example, a good deal of post-colonial criticism analyzes the ideological forces that, on the one hand, pressed the colonized to internalize the colonizers' values and, on the other hand, promoted the resistance of colonized peoples against their oppressors, a resistance that is as old as colonialism itself. And as we'll see, because colonialist and anticolonialist ideologies can be present in any literary text, a work doesn't have to be categorized as post-colonial for us to be able to use post-colonial criticism to analyze it." (Tyson. L, 2006)

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