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MIR NIHAL AS AN EMBODIMENT OF DECOLONIZATION IN AHMAD ALI'S TWILIGHT IN DELHI

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ABSTRACT

This research paper explores the tendencies of decolonization as exhibited by the characters in the novel, *Twilight in Delhi*, written by Ahmed Ali. This paper also highlights how the colonizers influenced the culture and social values of the colonized people in different ways in order to serve their own interests, without its harmful implications realized by the colonized ones. Through such an analysis and by using the theory of Orientalism by Edward Said, this study makes an attempt to bring awareness regarding decolonization and the related issues. The study find out that Mir Nihal thwarts any attempt made by his famil, particulary his son, Asghar to imitate and follow the Britiah lifestyle and culture.

INTRODUCTION

Decolonization is the undoing of colonialism, the latter being the process whereby a nation establishes and maintains its domination of foreign territories, often overseas territories. The concept particularly applies to the dismantlement of the start of the 20th century of the colonial empires.

Ahmad Ali was born in Delhi in 1910, educated at Aligarh and Lucknow, and taught at various Indian universities from 1932 to 1946. Besides *Twilight in Delhi*, Ahmad Ali has published another novel in English, *Ocean of Night*, *Rats and Diplomates*. But *Twilight in Delhi* is Ahmad Ali's masterpiece in which Ahmad Ali tries to convey thoughts of Decolonization to his readers in a

different way. *Twilight in Delhi* gives us pictures of Delhi before the British dominion, the glory of Muslim civilization, the productivity of the land of the subcontinent, and the predating after the British Raj. Everything shown in the novel is symbolized by the darkness of Delhi and the Muslim Empire, while some characters are still waiting, thinking, and hoping for freedom. Asghar, who is an embodiment of colonization, does things, following English culture while his father, Mir Nihal, who is the main character of the novel, thinks that the 'feringes' are the vitiator of their culture, language, and religion. He thinks that they have ruined the light of Delhi and the Muslims should liberate their country from them in any possible way but our youth seems to be sleeping and would rather let the English monarchy rule. An environment toward decolonization is created through the use of the word "Home Rule Movement" started in 1917 in Delhi and is mentioned in the novel.

An Overview of the Novel

Mir Nihal, the protagonist of the novel hates English people and their culture. Asghar, son of Mir Nihal, likes English shirts, shoes, and other lifestyle but Mir Nihal tells him that he does not like such rubbish things in his house. Ahmad Ali tries to reveal thoughts of liberation to his reader through the use of symbols and discussion between the characters like when Mir Nihal and his friends usually sit in a Mirza shop and discuss the flourishing years of the Muslim Empire, one of their friends gives an example of the price difference of the grain at the time of Muslim rule and during theirs.

Asghar, the practical insignia of the colonization, follows English culture and uses English dresses even when Asghar decorates his room with new English-style furniture that he has selected, keeping the overall room in an English-style condition but Mir Nihal always opposes his son and instigates his thoughts of independence through his speech not only in front of Asghar but everywhere through his talks about the past when Muslims were rulers, especially when Mir Nihal sees descendants of Muslim rulers on roads and streets in beggar's dress, he gets lost in the past thinking about how the members of the rulers' family are homeless now. Like Mir Nihal, some other characters of the story, such as begum Nihal, Begum Jamal and Begum Waheed bewail the past.

Mir Nihal wants to live every moment according to his own culture and becomes busy with pigeons and alchemy but as life passes on, the woman he loved named Baba Jan died, and his son Asghar went against Mir Nihal's decision about his marriage so Mir Nihal got exhausted due to struggles in life, suddenly got hit by paralysis attack with the result that he could not walk for the rest of his life but whenever he saw someone talking about the revolt of Delhi people against British or 'Home rule movement', he smiled by thinking that these youth were only enthusiastic but were unable to do things practically. This can also be attributed to the age difference or generation between Mir Nihal and Asghar's, having different opinions about their culture and social values. An example of this can be Mir Nihal's loyalty towards Baba Jan till death and Asghar's changing alliance with his beloved ones.

Statement of the Problem

For the issues of post-colonialism have been extensively explored in many novels, while hardly any attention has been paid to the issues regarding decolonization, therefore the issue in question has been given weightage. Such an analysis is important to show the glory of Muslim Empire and the independence of Muslims from the Western culture and ways of thinking and how some of the Muslims were unwilling to accept the British domination, thus challenging it at every point. It will also clarify some of the misconceptions of the 'Occident' about 'Orient' by using Edward Said's theory of 'Orientalism'. According to Edward Said, '[P]ostcolonialism is mainly based on what he considers the false image of the Orient or the East that has been fabricated by Western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798.

RESEARCH OBJECTIVES

The research will aim to achieve the following objective.

- To understand the character of Asghar as an embodiment of decolonization in the novel *Twilight in Delhi*.
- To highlight the impact of colonization in Eastern Culture.

RESEARCH QUESTIONS

1. How does Ahmad Ali portray the character of Asghar with respect to his father Mir Nihal in *Twilight in Delhi* ?
2. What are the ways in which *Twilight in Delhi* serves as a platform for the tussle between decolonization and colonization?

Delimitation of the Study

Twilight in Delhi is a famous literary work of Ahmad Ali. There are many issues in the novel *Twilight in Delhi*, but the researcher will highlight only the information about decolonization given the scope of this study. Also Ahmad Ali discusses his deplorable outlook towards the British Empire and their implication on the Eastern Culture, but the words limit and space of the paper does not afford a research beyond *Twilight in Delhi*.

Significance of the Study

The research on the given topic will add to the work already done on decolonization. Ahmad Ali's *Twilight in Delhi* provides a clear picture of the colonized people and how colonizers imposed their culture on the colonized people. This research will explore the issues and tendencies of decolonization and the downfall of Muslim civilization up to some extent and also explain a different symbolism and difference in age, used by Ahmad Ali in the *Twilight in Delhi*.

LITERATURE REVIEW

Edward Said described the word “Orientalism” with the publication of his book “Orientalism in 1978” in which Said explained that “Occident” (West) think about “Orient” (East) that they are uncivilized, primitive through which this Occident want to give importance and superiority to the West but Said criticized them that Orient is civilized but due to colonization in which the colonizer imposes their culture, languages, history values in the colonized area and take away their wealth in the sense the colonizers are enlightening culture of the colonized. Said considered that “Orientalism is a way of thought based upon ontological epistemological difference held between “the orient” and “the Occident” (Edward said 1978).

Further Said explain that they use these plans for military campaigns and colonialism against the orient, or as a motive for their (East) manipulation. In *Twilight in Delhi*, Ahmad Ali focuses on the process of colonization and decolonization. In this regards, Ali uses a different symbol to give a picture of countries who are free and have their own culture so the people of these countries are happy and spend their life based on their own culture. As shown in the novel that when Delhi is free from the Muslim rulers, their life were good, and the people were not restricted to some religion but the space was there among the people of the subcontinent. Orientalism, together with his later works, represents Said’s vehement dedication to talking fact to power, to uncovering the grave oppression and persecution practised in opposition to the colonized peoples with the aid of imperialism and colonial discourse.

He describes the way the imperial West has always suppressed the Orient and the way the Britishers have been shown circumscribing them in many texts written by way early expeditioners and explorers, but additionally in vital literary works of distinguished writers. due to the fact, that there might be no restriction to the narrative history of Orientalism, stated emphasized in his study on "the Anglo-French-American enjoying of the Arabs and Islam, which for almost 1000 years collectively stood for the Orient"(Lutfi Hamadi PhD Lebanese international university, Lebanon). Again, Said admits in subculture and Imperialism that as there has continually been colonial literature, a literature of opposition and decolonization began to seem Reto reflect opposition to the empire within the centre as well as nationalist resistance in the peripheral. He believes that "right here, too, culture is in advance of politics, navy records, or financial process. Just as a way of life may predispose and actively put together one society for the foreign places domination of every other, it could also prepare that society to relinquish or modify the concept of remote

places domination". One example cited here is Forster's *A Passage to India*, in which, though modest, competition to the empire is represented in each. Aziz, the Muslim nationalist, and Mr. Godbole, the surrealistic Hindu, and to some extent, in Fielding, the British, Said unearths that "at least Fielding can connect to a person like Aziz," and concludes that despite seeing India "inapprehensible," he nonetheless should make the reader experience affection for or even have intimacy with a few Indians and India usually’.

Said is opposing colonization and is focusing on local culture and explains that local literature and writing of nationalist writers helps bring awareness in the colonized people and they can motivate people against the colonizer's empire. Ahmad Ali writes in the *Twilight in Delhi* that he wants to convey thoughts of decolonization to these colonized people in the sense that we are born free we have our own culture, and language and it's our right to rule our country.

Ali takes Asghar as an embodiment of colonization, in the novel he's the youngest son of Mir Nihal, and he symbolizes new culture. This news indicates the downfall of the Indian lifestyle and civilization. Asghar loves the farangies' way of life and wants to imitate them. Asghar likes English dressing, English shoes, and decorating rooms in English style but whenever Asghar's father Mir Nihal saw Asghar doing such things so this invasion of the British way of life is by no means appreciated by his father and he says to his son in an angry tone.

“ [Y]ou are again wearing those dirty English boots! I don't like them. I will have no aping the farangi in my house. Throw them away! (*Twilight in Delhi*, 1940, P.11).

Because it shows that farangi conveys the message that the inhabitants of Delhi themselves undertake the downfall of their culture and tradition wholeheartedly. Mir Nihal saw the up and down of Delhi and Hindustan and he thinks that 'it's our country so it's our duty to not allow anything from English to our culture', similarly as Edward Said explains in *Orientalism*. Ali gives us that if you rule your own country it will be beneficial for the economy and many other things but when foreigners rule over you these benefits will only use these people and this is your disfavour.

Asghar is not consistent with his behaviour, we see at the start of the novel that Asghar is interested in dancing a girl, Mushtari Bahi, for timely pleasure but with the passage of time Asghar's mind changes and he starts loving Bilqeece, his friend Bundoo's sister according to Asghar if Bilqeece married someone else he would commit suicide and at last, he appeased for achieving Bilqeece and they got married but after some month of marriage again Asghar lost interest and he started ignoring Bilqeece. When Bilqeece died Asghar got interested in Bilqeece's sister but did not get married to her so according to his behaviour that he only liked things because of their looks and changed his opinion so Mir Nihal got angry at him because Mir Nihal knew that, this was their homeland and one day they would rule as before and it would be their basic need that we have our culture. These English cultures have just deluded the eyes, the reality is that we will be able to get the homeland free so why do we have to change our norms, and social values just for a brief time, we can only become a successful nation if we start to struggle to retain our own culture instead of adopting a new culture because the adopter will be a slave for a lifetime.

On the other hand, as shown in the novel that we are colonized and Britisher ruled over us, the air of sorrow and mourning spread through the subcontinent because the ruler is not from our culture and they are ferocious to people, princes, princesses, culture and languages of Hindustan, they want to impose English culture and after the super plunder of Hindustan in 1857, most of

princes and princesses were either killed or reduced into begging. How remarkable, Ahmad Ali provided in these lines “A beggar emerged from a by-lane lifting himself up with his hands and dragging his legs along the floor, a bag was hanging around his neck” (Twilight in Delhi ,1940, P.155).

His name was Mirza Nasirul Mulk, son of Bahadur Shah Zafar, Ali symbolizes the beggar as the downfall of the Muslim empire because these beggars used to be kings but now they are beggars, whenever Mir Nihal saw these scenes he becomes upset and starts thinking about the past when Muslims were the rulers. Mostly Mir Nihal tries to live in past and debates with his friends about the good times of the past, paralysis attacks him and he is unable to walk or do his mundane stuff . All he does is think about the past. He concludes that if we follow these fringes and their culture we will always be beggars but if we reject them and give own our culture and language we will get independence soon InshAllah, and it is only possible if we are aware of our youth, so Ahmad Ali tries to make others aware of this in the novel. but as shown in the novel Ali tries to start the fire of decolonization in the heart of people, for that purpose Ali takes Asghar as a figure of decolonization in a way that Asghar mostly like English style and things, as a result, his father Mir Nihal use abusive language for Britisher. Further in the novel Ahmad Ali symbolizes Delhi as a Muslim empire which is ruled by people who are invaders and want to take our wealth and resources.

Ali tries to make aware the people through Twilight in Delhi with the use of some hateful discourse for ferangies because these ferangies have taken away their authority to rule their lands. So in Twilight in Delhi, Ali tries to inform youth. like in one scene when there is the coronation of the new king and two days before the coronation, the pavilion burnt down when this news spread “Mir Nihal and Habibuddin felt secretly happy” (Twilight in Delhi , 1940.p.141). Begum Nihal also says that “it’s God’s vengeance falling on this good-as-dead farangis” (Twilight in Delhi ,1940. P. 141). When there is the date fixed for Asghar and Bilqeece’s marriage they start buying things and relative are going to see these things at that moment one lady sees a bowl and comments that it is very beautiful but another lady comments that “[May] these good-as-dead Farangis be destroyed! What funny things they have invented! One does not know where these evil ones would stop” (Twilight in Delhi ,1940. P 161-162). All these statements are in hate to English people for the sake of decolonization that young people would not accept any other culture.

Up to some extent Ali explains the reason for colonization and fall of Delhi which is the downfall of moral values of Indian society through which he is connoting to Muslim kings that they became busy with women and ferangies became successful in their artifice as shown in the novel that Mir Nihal is a wise and respectable man but he goes to a brothel and tries to hide this secret from his family and tells in the house that he is going towards his friend Nawab putting at night as Ali explains in the novel ‘at night after dinner he usually goes out. He goes to his mistress, Baban Jan, a young dancing girl’ (Twilight in Delhi ,1940. P.38). Writing like that Ali wants to give a picture of the Muslim empire that how they became weak, what are the reasons, Ahmad Ali featured the disposition of male-centric culture in Delhi through his enlightening approach

to depict in the individual of Mir Nihal throughout the unconventional, guys are depicted as good weaklings, mainly the person Mir Nihal. Via one manner or some other or different, every different person and activity is related to Mir Nihal. He is a person who has seen the final event of the give up of Delhi on fourteenth Sep 1957 together with his very own eyes. He feels harm and suffering from Hindustan's Slavery yet rather than making "revitalizes""walks""strikes" and "non-agreeable development" which he assumed to be useless sports, he puts stock in direct usage of guns to free his state.

Identifying Ahmed Ali's as Twilight in Delhi with a double barreled significance is particularly critical when concerned with dichotomy of the subject in question, that is the most real and valid name of the story he has informed in the novel. 'Twilight' is a word that indicates the restrained capability to centre time which spreads itself in creating a demise day and a night like that due to the fact "twilight" is an antonym that means the end of the night time and the day, so that it shows the advent of association with Twilight in Delhi . To this extent the demise of society and human development of Muslim India is associated symbolically. If we assume Mir Nihal as a picture of this subculture, and so on, which it certainly is, we can see human improvement crumbling in his eyes. Undoubtedly, the radical is set the rot of an entire lifestyle. The putting of the unconventional tradition is the British empire that was going to manipulate the city of Delhi. that is the motive Ahmed Ali has picked the phrase Twilight because it becomes whilst Muslim characteristics have been going to rot however the equal become now not by any stretch of the imagination rotted. Mir Nihal couldn't recognize what turned into befalling his way of life and his relatives' matters had not been going suitable and authentic to form. Muslims have been going to lose their person but it changed into now not certain. Like Mir Nihal, each Muslim family did not recognise their decay. The phrase Twilight moreover alludes to ambiguity, while things can not be visible unmistakably. We see within the novel that the defeat of Muslims changed into no longer sure to Mir Nihal. The old request were supplanted with a new framework yet it became questionable. Indeed, even his child became his opposition in this sort of manner.

Consequently, the vulnerability of Mir Nihal's desires increased and it did not get materialized. Alongside, these traces, the season of twilight is when things aren't clean as nothing was clean and the shadows fell on them ever so mercurial. The identy of the Muslims Empire fell a victim to the flourishing British Culture and the colonized's power of thinking subsided and their outlook curtailed to a nonsignificant judggement.

RESEARCH METHODOLOGY

In order to fulfill the aim of this research, a qualitative research model has been adopted to explore the tendencies of decolonization by using Edward Said's theory of Orientalism. The main tenet of this theory is to provoke thoughts of independence in the colonized people and build their enthusiasm to give respect to their own culture and language in order to take their right from the colonizer if they follow their own culture, language, and civilization which will enable them to liberate their state.

RESEARCH APPROACH

The studies approach that was observed for the motives in the back of this research was an inductive one. As seemed via this manner of the study, the pro starts with explicit perceptions are used to make themes, conjectures and results from the studies.

The elaboration in the back is a blend of the inference approach has been like, that it fancies the arrangement was looking at exertion, is dynamic, at the same time as it's the most appropriate apparoach for little models that produce information is notwithstanding, the fundamental insufficiency of the inductive methodology is that it produces summed up speculations and decisions, depending on more than one perception .

DATA COLLECTION

For this study, information has been collected through skimming. It is a way of reading through which the researcher studies for the main ideas and essence of a particular text. In this case, to select the relevant data relating to the tendencies of decolonization, from the novel was adopted. The researchers used both primary data in the form of novel, and secondary data in the form of other relevant readings related to the novel, such as articles, journals and websites.

The data is received by the researchers for the first time. Primary data is the main source of information for a researcher to receive a good result for his problem. As we know that text is always the source of primary data, thus the researchers have collected more primary data from the text, *Twilight in Delhi*. The data which was already present somewhere collected by someone other than this paper's researchers, secondary data supported the primary data. As we know that in the past, researchers were searching books, libraries, etc. for information but nowadays we are living in the global world every data is present on the internet which we can access easily. So for this research the secondary data is collected from different articles, journals and websites.

ANALYSIS AND DISCUSSION

Twilight in Delhi deals with the up and down of the Muslim empire. The story circulates Mir Nihal's family which is Muslim and has seen the time when Muslims were rulers now he and his family live in a time when the rulers of their land are foreigners and people's well-being is not their concern. They only gather the wealth of the country and make their empire vast. For this purpose, they are ferocious toward Muslims because they are afraid that these people can start a revolt. At the start of the novel things are shown as a symbol of downfall like the title *Twilight in Delhi* which means low light of early morning or late evening . In the novel, the fall of Delhi means the fall of the Muslim empire, culture and civilization. The palm trees at the start of the novel are looking green and full of life which tell us about the Muslim empire but at end of the novel, it sheds leaves which tell us about the life and misery of people.

In this novel every character wants to live in past because the past is glorious. It is the novel which covers colonization time so Ali empathises to awaken the Muslims to stick to their culture, he wants to create a world which is real and close to Muslim tradition. Asghar has been taken as a figure of colonization.

The character of Asghar is shown as a lover of the English society and its culture. Asghar likes English dressing and style and likes to use English shoes, caps and dresses but his father Mir Nihal prohibits them, he believes that we should stick to our culture and values. Ahmad Ali gives us a picture of a city which used to be full of life and happiness and now it is dark.

But the city of Delhi is built hundreds of year ago.....built, destroyed and rebuilt for five and six and seven times' (Twilight in Delhi ,1940.p.2).

When the Mughals were kings of Hindustan they were busy with women and other things and had no concern about running the state; they only engaged in debauchery. The British took advantage and overthrew them. Because the Mughals forgot who they were, their culture and values diminished.

Throughout the novel, Ahmad Ali imposes his idea over things related to Hindustani culture and tells people about colonization and its bad effects. Edward Said has discussed in *Orientalism* that these colonizers think that the people of their colonies are villagers, uneducated and terror minded. Said used word orient for East and Occident for West, Said to say that Occident shows orient as primitive and uncivilized which to create a contract with civilizing Occident West. Now according to *Twilight in Delhi*, it is our right to promote our culture. When we look at the novel, Ali again wants to give us the impact of colonization when Hindustan is free, we are wealthy but when the power came into the hands of Ferangi they destroyed everything for the sake of benefiting from agriculture, natural resources, like water and forests

The role of literature in cultural representation is very important as we can understand from Ahmad Ali's novel *Twilight in Delhi*. Through literature you can represent your culture throughout the world as explained by postcolonial writer Gayatri Spivak "there is a severe need to reread European literature, having in mind that this literature, mainly that of the 19th century, reflects imperialism, which was part of the cultural representation of the empire. In her notable essay "Three Women's Texts and a Critique of Imperialism", she argues that "[T]he role of literature in the production of cultural representation should not be ignored" (694).

What is stated emphasizes in subculture and Imperialism, as well as in other books and articles, are not accusing such gifted writers like Conrad or Austen, because in the end, he believes, they are good at their time. Nor does he write guilty those who have been as soonasanswerable for the bloodshed and horrors as a result of the empire and colonization. What he calls for is an extraordinary reading of these literary works as excellent merchandise of imagination and as part of the relationship between culture and empire, a more realistic understanding of the relation between the colonizer and the colonized, and an objective examine the historical enjoy of empire as common to both," Indians and Britishers, Algerians and French, Westerners and Africans Asians, Latin people, and Australians despite the horrors, the bloodshed, and the vengeful bitterness'.

Asghar's Character

Asghar is the youngest son of Mir Nihal and the second important character in the novel. Asghar is a tall and handsome man. He likes the English ways of life like dressing and decorating things which show the downfall of Delhi and the Muslim empire. When you are not giving importance to your own culture like Asghar then automatically your culture will be going downward, but Mir Nihal prohibits. At the start of the novel, Asghar was interested in dancing girl Mushtari Bahi, at night he went to meet her without telling the family. And after a while he starts liking her sister. Asghar threatened his family with suicide if he was not allowed to marry Bilqeece. Begum Waheed, Asghar's sister helps him get married to Bilqeece. After the passage of time and the birth of his first children he loses interest in his wife. After the death of Bilqeece, Asghar starts loving her sister but does not get successful to marry her. Throughout the novel, Asghar spends his life in suspense he will never become satisfied with his life and he thinks of the past.

Symbolism, Twilight in Delhi

Ahmad Ali mostly uses symbols in this novel for the downfall of Delhi and the Muslim empire. The very title "twilight" is a symbol used for the downfall of Delhi which means dim light. The palm trees also give us a picture of the Muslim empire and civilization which is lush and alive at the start of the novel but dead and Barren at the end which means that the hopes are low. Ahmad Ali's use of lanes is also a symbol for the downfall of Delhi and shows pictures like that by lane are empty, no one not being there is also used for the downfall of Delhi.

At the start of the novel, the line "Night envelope the city covering it like a blanket in the dim starlight roofs and houses and by lanes lie asleep wrapped in a restless slumber" (Twilight in Delhi ,1940.p.1).

It symbolizes the restlessness of Hindustan that there is no enthusiasm in the people regarding independence, they are asleep but restless because you cannot get peace when you were ruled by a cruel regime that despises your culture, religion and values.

Age Difference in Twilight in Delhi

Ahmad Ali up to some extent, touches on the differences of age or generation gap in the novel. If we consider the two main characters of the novel, Asghar and Mir Nihal, we find that Asghar is eighteen years old handsome boy and Mir Nihal is about sixty years old. There is a lot of difference in their doing of acts, we can notice that at the start of the novel till the end, Asghar is inclined towards English culture.

On the other hand, his father prohibits and emphasizes adopting his own culture, When Asghar tells his father of the low-born girl he wants to marry, his father disagrees to the opinion that they belong to an honourable family but Asghar does it anyway.

CONCLUSION

Twilight in Delhi is a masterpiece piece by Ahmad Ali where he truly tries to describe the status of the colonized people by speaking about the family of Mir Nihal as a model. Despite the reality, we see the sorrowful story of Asghar by observing the novel that is not as basic as we observe it in the life of Asghar. The life of Asghar is not only a mirror of the Muslims of that time but it is a mirror of the Muslims everywhere on the planet. Twilight in Delhi is also about humanity's survival. When we finish the story, life itself, not only Delhi, becomes the focal point of our terrifying sensation.

It represents every country and individual with influence. As a writer, he has to contravene the system by which he needs to delineate life and Ahmad Ali did it well. It is quite managed and effective research and seeks purposeful and modern methods. This research speculation copes with the observation process. This research is a project, fair, and practical; every one of the discoveries is coherently found on perceptions. The researcher asserts that the confirmation of one's persona breaks the spell of colonialism and pessimistic technique. In the end, it will stop its effect on the lives and psyche of the colonized nation. In this research, the researchers have inspected the story style and a few applicable postcolonial topics and postcolonial theoretical issues. In Ahmad Ali's novel Twilight in Delhi, he deals with the postcolonial and not unusual theory of Orientalism presented and explicated by Edward Said. The researcher has predicted to observe the authenticity of the hypotheses inside the novel. This research suggests how Mir Nihal became a sign of decolonization in Twilight in Delhi. Mir Nihal is satisfied with his Muslim character which he finds exemplified within the spatial instance of the metropolis, Delhi. The town is not linked exceptionally to the Muslim rulers. Its antique call is Hastinapur and its surprise goes back to the vintage-fashion time of Mahabharata, Asoka, and Chandragupta Maurya. In this way, the heroes manufacture their innovative anticolonial mind. Conclusively, effective literature can create an upheaval in a nation that is slept as a restless slumber.

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