TWILIGHT IN DELHI

The cover page of the book has vividly drawn the picture of old Delhi and its Muslim inhabitants of that era. He depicts the themes of disintegration, degeneration, alienation, gender and social conflicts, nostalgia, the downfall of the Mughal emperors, and the effects of colonialism and imperialism on Indian Muslims in Delhi.

Source: amazon.in
Ahmed Ali

Source: londonfictions.com
CHAPTER 2

TWILIGHT IN DELHI

2. INTRODUCTION

The chapter 2 deals with the details of novel *Twilight in Delhi* by Ahmed Ali. In this chapter, background of author, details of works other than *Twilight in Delhi*, various novel characters and their personal life associated with Delhi will be explained in detail.

2.1 AHMED ALI

Ahmed Ali born was on 1st July, 1910 for their parents Syed Shujauddin and Kaniz Asghar Begum. His father was working as civil servant. He was a focal figure during the productive period of Pakistani literature in English. He is one of the forefathers of present day Pakistani English Literature. He was essentially a poet, novelist, teacher, scholar, diplomat, critic of poet T. S. Eliot, Korean translator and Ghalib gazhal. A large portion of his work depends on all encompassing depiction of our history and culture as a country. Ahmed Ali was worked as a visiting professor for a few Pakistan universities. His relationship with Progressive Writers Movement has brought Marxist and Freudian belief system and a modernist aesthetic to Indian fiction. Ali has delivered various creative artistic and insightful works which have gotten compliment from critics in both South Asia as well as in West, by writing in both languages English and Urdu. He holds a respected position as writer and India's shift chronicler from settlement of English to Free State.

2.1.1 EDUCATION AND ACHIEVEMENTS:

In the age of five, Ahmed Ali has started his formal education by learning Quran recitation.
**High schooling - English**

School Name: Wesley Mission High School  
Year: 1922  
Place: Azamgarh, Uttar Pradesh

School Name: Government High School  
Year: 1923  
Place: Aligarh, Uttar Pradesh

**Science**

University Name: Aligarh Muslim University  
Year: 1925-1927  
Place: Aligarh, Uttar Pradesh

**English Honors (BA in English Literature)**

University Name: Lucknow University  
Year: 1930  
Place: Lucknow, Uttar Pradesh

**English Honors (MA in English Literature)**

University Name: Lucknow University  
Year: 1931  
Place: Lucknow, Uttar Pradesh

He got prestigious White Memorial Scholarship in 1930.

He has received Jhallawar Gold Medal in 1931.

**Publications**

Name: Angarey (Burning Coals, collection of short stories)  
Language: Urdu
Mughal Emperor and Britishers having talks

Source: historydiscussion.net

British Raj

Source: historydiscussion.net
Ali has received Doctor of Letters (honoris-causa) in 1933 from Karachi University.

He has started All-India Progressive Writers Association in 1936, which advances development in Urdu writing.

**Visiting Professor**

University Name : National Central University

Subject : English

Year : 1947

Place : China

**Translation**

Co-author : Fang YingYang

Translation : Collection of advanced Chinese verse

The translated version is not published yet.

He was recompensed with Sitara-e Imtiyaz (Star of Distinction) in 1981 by the Government of Pakistan for his outstanding support to the nation and his commitment toward his literature.

### 2.1.2 WORKS DONE BY AHMED ALI:

- In year of 1926, Ali published his first ballad in English in Aligarh Magazine.
- In year of 1929, Ali published "When the Funeral Was Crossing the Bridge," in Lucknow University Journal, which is his first English short story.
- In year of 1931, Ali published "Mahavatonkiek Rat" (One Rainy Night of Winter), the first Urdu short story, in Humayun and he also wrote an English play “Land of Twilight”. The main theme of this play reemerged in his first novel Twilight in Delhi.
- In year of 1932, Ali published "Break the Chains", a play and “Angarey” (Burning Coals), a group of nine short stories, along with his three different friends. The book
is demonstrated as a standout amongst the most generally imperative in South Asian Literature.

- In year of 1936, Ali presented a paper "Artka Taraqqi Pasand Nazariya", in the momentous meeting of All India Progressive Writers' Association where he distributed his first solo collection of Urdu short stories "Sholey" (The Flames).
- In year of 1940, Ali published his first novel Twilight in Delhi.
- In year of 1942, Ali published his additional collections of Urdu short story, "Hamri Gali" (Our Lane).
- In year of 1944, Ali published his additional collections of Urdu short story, "Qaid Khana" (Prison House).
- In the year of 1945, Ali published "Maut Se Pehle" (Before Death), a novel
- In the year of 1960, Ali published "Purple Gold Mountain", which is his own lyrics
- In year of 1964, Ali published his novel, "Ocean of Night", which looks at the social crack in India that went before Partition in 1947.
- In year of 1973, The Golden tradition was published by Ali, made necessary commitment to the evaluation of similar writings and gives a broad review of the philosophical and the philosophical and literary foundation of the eighteenth and nineteenth century years.
- In year of 1985, Ali published his short story collection, "The Prison House".
- In the year of 1986, Ali published "Rats and Diplomats", which is an ironical novel about a diplomat whose rodent-like tail is the physical appearance of his ethical disintegration.
- In the year 1975, Ahmed Ali was an eminent Visiting Professor at Michigan State University in department of Humanities.
He was also worked as Visiting Professor at University of Western Kentucky and in department of Humanities.

During the period of 1978-79, he was also Visiting Professor at Southern Illinois University in department of English. State of Nebraska honored him as Honorary Citizen in 1979. At University of Karachi, he was worked as visiting professor during the period of 1977-79, and then in the year 1993, he got doctorate in literature.

Ali is capable in English and Urdu and also Chinese, Indonesian, French, Persian and Arabic. Ali began his career of literature at a youthful age as a short story author in his mother tongue Urdu in 1931. His books and short stories, huge numbers of which were composed years before the date of their publication, look at Islamic society and convention in Hindu-subjugated India and expressed concern the obliteration of Muslim society and the shameful acts of colonial forces. Ali was viewed as a pioneer of the present day Urdu short story because of his feeling of authenticity, social mindfulness and utilization of continuous flow. Co-authors in Angaaray were Ali’s companions, Sajjad Zaheer, Mahmud-uz-Zafar & Rashid Jahan, who were likewise accomplished, English speaking, rich and focused on consummation pioneer guideline. In the year of 1932, a rift began in the middle of Ali and other individuals from the group. The rift started because there were differences in light of individual contrasts based on personal contrasts and an incongruity on the function of the artist and the art in the society. He, unwilling to characterize the word dynamic as ‘proletarian’, ‘communist’ or ‘communist realist’, went his own specific manner. In any case, he saw the term as a mean striving for the advancement of our social life.

In spite of the onset of sick wellbeing and the marked weakening of both his sight as well as hearing, Ali remained hectically occupied with his new written work activities and modifications of more established pieces the length of he was capable. He is an unpredictable
man of boundless scholarly and masterful hobbies and significant individual appeal, Ali
moved at all times with equal ease.

Ahmed Ali, as a socially dedicated dynamic novelist and as an author of cutting edge,
precedes the world readers as a significant author who immovably puts stock in the
advancement of social life. His literary accomplishment is more considerable in fiction and in
verse also. Being dynamic, his works get and welcome the creativity from all headings in
order to give us a bound together entire with heap shades. Renderings of his written works in,
South Asia and East Asia and Far East settled connections not clearly known yet and
differentially recollected. The imaginative composition of Ail is still as hobby also as global
letters. Profession of Ali made traversed a substantial part of 20th century and he made his
readers in contact with both the artistic past and presents trough his interpretations and
feedback of written works of Southeast Asia, South Asia and the Far East. He built up
connections which had not been found and his experimental writing is a continuing
commitment to universal writing.


2.2 PROLOGUE TO TWILIGHT IN DELHI

The book *Twilight in Delhi* re-explains about the consequence which destroys the
twilight of subtle unique Delhi to complete the Muslim control, which crash up the Defeat of
Mughal crown Aurangzeb in 1707, then blow up track due to the consequences of 1857.
This assorted portrays the dominion meaning along with the tumultuous lifespan during the
period of 1857 – 1919, which encompasses the flame of author’s festivity in the life of
Muslims rotting and Talisman. Ali portrays about the dominion still separated from the native
society with astonishing genuineness. He wrote about the consequences of domain society,
assessment of surmount, landmass annulus Muslims domain image quip their day and
People migrating from Delhi

Source: caravanmagazine.in

Britishers torturing the people

Source: quora.com
decreases discontinuously and reduces their society and energy. These commitments made Ali to go for wide range of devastation and ruined in his novel.

*Twilight in Delhi* clarifies the reasonable depiction of Muslim life in Old Delhi before the Partition; the examples of discourse (with colorful equations, devout citations and adoration lyrics), leisure activities (kite flying, dove-keeping, verse gatherings), otherworldly therapeutic practices, tale-telling, housing, clothing, the marriage traditions and wedding functions, the burial service hones – they are all appealing parts of a lifestyle now, as the expression has it, *for the most part lost* (*Twilight in Delhi*, 28) Antagonistic vibe towards the English and steady bewailing of Mughal Empire fall– it sounds so well known to Polish ears – are in a route a portion of along these lines of life. Recalling valiant deeds of 1857 and offering periodic philanthropy to poor person relatives of imperial blood appear to be standard – meaning, careless — like the weaved top or the adulating the prophet – it is all a player in the recipe, it need not be considered important: all things considered, in spite of the revolutions of 1857 - mass confiscations, outcasts, and executions – the old lifestyle still proceeded with fifty years after the fact basically the way it had been before the triumph. The genuine change – and the genuine loss of 1857 – occurred just at the highest point of the social chain of command to which none of the book's legends has ever had a place in any case. The regretting of the Empire's misfortune is stylish.

Ali demonstrated about the powerless man against devastation of life which may fall on him due to destiny. At some situation, table betrays us, Wheels of time troy everything which come to their direction, and became in differentiable. He confirmed the several changes were encountered in Delhi, at each level of novel organization, in which nobody has perceived their status of old imperial. The society’s annihilation and dialect which comes under the invasion of societies is the verification of decimation of Delhi life. Title of Novel is worthy which highlights about the nightfall remains for faint light, sky focused light for some
times without any mistakes and in its presence of fleeting. In the same manner, he introduced about the circumstance of Delhi life in which no clear explanation yet to know about the circumstance of Delhi life. *Twilight of Delhi* Muslims experienced the old move life request to another person. It explains about the disarray and bewilderment of Muslims at their progressions. This country is worlds’ indisputable favorite from the period and looking for their character. Similar to the Twilight, Muslims disarray is temporary. Still trust is there, that they will discover the characters, to select the future strategy with evolving society.

*Twilight of Delhi* explains about the adoration of Asghar family and the girl Bilqueee. Mir Nihal is a leader of Muslim primitive family, who tried to shield the new era from the impact of imperialism on their life. Then again he himself enjoys frivolous exercises as an individual from a medieval family. The most youthful child Asghar, Mir Nihal renegade child attempted to conflict with family standard, he hitched with his girlfriend and started his life as outside way. The inclination of teasing causes the demise of his wife. The insubordinate nature of Mir Nihal, despicable circumstances of his family and couple of other comparative episodes break Mir Nihal's boldness and he fell sick. Astringent monetary circumstances, feeling of British bondage and passing of his senior child incapacitate Mir Nihal and toward the end he appears to be vulnerably wiping like an owl.

Contemporary issues are highlighted in an extremely viable manner by Ahmed Ali. The novel *Twilight in Delhi*, seriously tosses about the terrible states of fore coming ruler Bahadur Shah Zafar, Mughal Dynasty remainder. Numerous sorts of amendments were brought by the principle of British over India. Ali depicted about the route circumstances as he remained a piece of novel which is the effectiveness of his aesthetic faultlessness. It also explains the misfortune feeling, character loss, influence loss, good, moral and religious qualities loss, social qualities loss and in addition monetary set up was also lost. They could discover the character and power loss. Mir Nihal felt, about the snippet of crowning liturgy.
Pageantry time and British Raj show arouses Mir Nihal’s old heart, he reviewed the Mughal Dynasty’s past magnificent tenet. He also shed tears to the amazing past of Muslims of Delhi and Subcontinent.

Social quality loss was portrayed well by Ali by choices in marriage and life style of youthful child Mir Nihal. He also embraces western life style by careful listening to his dad. Monetary loss was already discussed in the section, where exhibition of merchants or shop proprietors, weight assessment, crapping swelling. Duties and swelling has been devastated their organizations which was in the full fledge manner.

Religious loss and good characters was highlighted in the grave digger conduct towards the general population. They offered the pine box sheets on high rates to individuals by observing the expanding death proportion. Moral qualities of life observed to be dead while discovering Asghar’s obtuse mind status towards the senior citizens. The unrelenting redundancy of sticky and hideaway scenes mirrors the concealment in people living in the Delhi population.

A heart throbbing settings and extraordinary themes speak to a progression of pioneer quandaries in Delhi. A viable picture of verifiable truths is clarified in subtle element. The novel contains multidimensional topics, as Postcolonial, Imperial, Hybridism, Losses and Male chauvinism. This novel can be extraordinarily condemned from the women's activist point of view it's a stripped picture of Male Chauvinism. The state of mind of male characters towards female characters is tranquil embarrassing and nauseating.

2.2.1 DETERIORATION OF DELHI AND ITS MUGHAL EMPIRE

Twilight in Delhi depicted a time course in brief and no longer stay for a long bounce by novel feeling and with the reference of chose information. He has examined Ali pursued to draw Delhi life at that moment, earlier framework gave space to another setup and he painted
the inhabitants conduct to change which made them to lose their tyrannical tenet esteem. The country in the entire world is currently outstanding and mind boggling without their specific substance. Delhi has several criteria like Monarchs, Kings, writers and storytellers, Monarchy ruled beyond, even though at present no lord was there, old occupants of the city were still alive with no grandness due to the remote rule. Delhi occupants have pride in their social legacy, remote rule and standard tyrannical has down their significance and high position. It shows up that they have not live in the same places, because of loss of wonderful ness and intensity of Delhi. The eminent and majestic Muslims in Delhi gave jeopardized or exhausting substance description. Different variables decrease of culture and society of Muslims, the decay turned out with teaching, as well as one inseparable result of the general public is wild or expanding beggary. One breaking down perspective comments of Ali who introduced Delhi as a beaten dog (ibid.pg.5) since it turned out to be simple for Firang (ibid.pg.43) is to overwhelm Delhi because of no reality and less enthusiasm, of the then Mughal Emperors. At that time, Mughal Emperor is not in a position to rule the major state. By the authoritarian manage streets were implicit Delhi, which lessened magnificence of Delhi's or produced wonder as descendent one and transformed into ceremony. Decline of Mughal Empire was started, ruler, sovereigns were decreased the status of workers. Gullbane, Bahadur Shah Zafar’s granddaughter meandered road sides. Nobody felt that the decay would be unpleasant to such an incredible degree, while breaking down the decrease of Delhi; the war was battled around then likewise assumed its loathsome part. During war several individuals lost their lives and surpass or overwhelm India, which also decrease the population of Delhi, due to their sickness in India because of gas utilized as a part of the war. During the period of 1857 to 1917, decay of literary was observed. Delhi started to decline which comes in all viewpoints like, in local life, living style of political individual conditions. In the event that we investigated the decrease in part of his lyrics expressions of Mir Nihal
lost in the poets and in the culture (ibid.pg.5). In his poetry, he additionally speaks about the life style, well known writers like Mir Zauq and Dard was undetectable from poetical scene. The writer engages the society by his words, in outside a large portion of artists get to be imperceptible and their nonappearance causes the decay of Delhi society.

2.3 NOVEL CHARACTERS

<table>
<thead>
<tr>
<th>CHARACTER</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td>An illustration of ruin of Muslim society and convention.</td>
</tr>
<tr>
<td>Bilqueuee</td>
<td>She may look like dignified and accomplishment of Muslims; they lost their glory and couldn't steady the value of it.</td>
</tr>
<tr>
<td>Begum Nihal</td>
<td>Begum Nihal is smothered and conceals behavior, deceived by opposite gender strength, however she have power to make decision in any situation she is enigmatic one for herself and others.</td>
</tr>
<tr>
<td>Mir Nihal</td>
<td>Mir Nihal, is exemplification of the Bahadur Shah Zafar, colossal Last Mughal Emperor who lost everything became miserable to the world.</td>
</tr>
<tr>
<td>Asghar</td>
<td>Asghar is weak person or reason for destroy man who has everything what he need, yet because of covetous and conceited nature demonstrated himself as week and irrelevant person in the society.</td>
</tr>
</tbody>
</table>
2.3.1 MIR NIHAL

Mir Nihal is a tall person wore a white Muslim coat till the knees and weaved round top at saucy point at his bounced head. He has white and very much brushed facial hair is separated in the center and makes him respectable image with a lofty appearance. (ibid.pg. 137)

Mir Nihal is a principle person and hero, primitive noble man of the novel. He is leader, and holds focal or most elevated and basic leadership position. Family of Mir Nihal is stuffed and every character executes their role in masterful way. He was a privileged person in propensities, undoubtedly medieval man of honor as his interests affirms. Other than pigeon flying, he was affectionate collecting old China articles and he had dedicated at some point to speculative chemistry and drug. He admired with a youthful dancing girl, Babban Jaan. After supper at evening, he uses to roam around. But he told that he goes to see his companion Nawab Pathan, but he use to see his fiancé Babban Jaan and cherished her. He is the owner of several properties doubtlessly in adjacent town and some properties in Delhi with 9 boy and 2 girls, yet 2 children passed away. Babban Jaan, cherished him by discussion and tune. He made her to stay in leased house. He decided to live with her because she is bliss of his life, so he wanted to invest a large portion of his time with her compared to his own wife.

2.3.2 ASGHAR

Asghar, Mir Nihal's child, very young and instructed fellow has his point; living style, mentality; conduct and behavior are very surprising for his father. Asghar begins to fall in love three times and these are the three essential sorts of affection, which a normal individual is liable to encounter. To start with he visits a concubine out of a longing to flirt. The prostitute begins to look all starry eyed at him however he turns her down. At that point he
begins to fall in affair with Bilqueece and then weds her after the small quarrel. The example of the idiom *Familiarity breeds contempt*, (ibid.pg. 55) he became uninterested on her. When she fell sick, his adoration started again. Yet his response truly is less love but rather more it is pity. After Bilqueece's demise, Asghar experiences passionate feelings for her more youthful sister Zohra, however discovers he can't wed her. In this way his affection stays unsuccessful. The writer has in this way portrayed the passionate good and bad times of a customary life of man. Asghar also play another role in the novel. Adjusted and internally concordant entire Delhi life style had created exhibition in the Mir Nihal behavior adjustment made him vexed. Winning situations created another man whose life neither profundity nor region, equalization, consistency, is socially mutt and indeed hybrid to some degree detestable, whose finest feelings however he startle from custom of agreeable society. Asghar is agent of new man and yet, equalization accomplishes dependability, it became static and swings to death. The story of Mir Nihal and lines winded up with the novel. Unjustifiable and absence of parity after all mean a trade off with life; in this manner, the story of Asghar does not get finished off with the novel. At the final stage of the book, he doesn't concede rout, regardless of gain in heart which does not abandon Asghar broken, however Mir Nihal's anguish escalated Asghar, as a delegate of next generation of Muslim era.

Ahmed produced a reasonable picture of status of ladies in Muslim. Little girl of Mir Nihal, a widow and could not get married in the novel. She withstand and no one speculates her near future still Asghar tried to marry her but tragically she fails to get married.

In this novel, the miserable situation of ladies in Muslim communities has been explained. The appreciation of position or status of the family has not mentioned. Everything seems to get rely on patriarch as dominant power and leadership in the family.
2.3.3 BILQUEECE

Bilqueece, is Asghar's wife is not having an intensive moral fiber. She explains about the pattern of Indian Muslim women folk style and emulates western society. By wearing English shoes she tries to fool herself. She presented herself as instructed and present day lady. Life, dressing, talking style is surprising from other ladies behaviour. They were troubled to visit her in English dress. One of the person made a comment, *She looks as good as evil Firangees* (ibid.p. 57) obviously the statement dispirits about her.

Bilqueece, noteworthy lady artist in the novel, divulges the way that even women folk of the duration were loath to cultural change. She also maintains her home in westernized manner. Sayeed Hasan, a conventional individual wonders to see such an astonishing change in life style like westernized furniture and it is very peculiar to sit on such special furniture. He felt that people were overlooking their life style in view of their enactment of west. But Asghar and Bilqueece don't coincide with Sayeed Hasan. Over all conclusions is that the new things to be invited. This novel explains an energetic depiction of various Muslim traditions, socio-religious projects namely Moharrum, Baqree Ed and others. It tosses sufficient focus on the visually impaired convictions, superstitions and act of Azaan and Namaz.

2.3.4 BEGUM MIR NIHAL

Begum depicted about the well settled ladies of Delhi who were not instructed in current workmanship, sciences, willing to assume greater part in social life. She was living under the supervision of spouse and can't practice her thoughts in any matters that relate to outside life of home. Be that as it may, she has the ability of managing her household undertakings with an opportunity still, she wants to counsel her spouse at earlier stage, and it could be little girl or child marriage or attending social occasion at home. Begum Mir Nihal is an isolated lady who spends her life in home and placated in practicing her power at
residential hirelings and her junior ladies to some extent, the lesser male individuals of the family. She is a wellspring of solace of the family and spouse precisely as per the conventions and traditions of Mughal Indian society along with focal Asian and Afghan in addition to Arabian. Happiness of Begum Mir Nihal continues as before notwithstanding when she observed that her spouse has time for pigeons and Babban and not spending time for her. Begum doesn't gripe anything other than feeling somewhat pitiful. Begum Mir Nihal is a household lady with no training and craving to join in the political and social life. She was affected by enchantment, charms; impacts of blessed like her cousins who are in the same family who get widowed for a while. Sister of Mir Nihal was widowed at early age and couldn't get married on account of forbidden against dowager marriage in Hindu society. She carried with a respectable life as per the Muslim gauges of womanhood. She is also particularly questioned by other family ladies that she was sick fortunes lady and that she practiced different exercises with a specific end goal to control the other individuals live style. This lady does not gripe the absence of her life and stays satisfied with the life what she has now. She was not instructed by western guidelines, ever had a thought to go outside of her home. This lady was depicted as a definite correspondence to hundreds of year older convention and the custom by which every ladies and especially rich family ladies, the honorable class experienced.

2.3.5 BEGUM WAHEED

Waheed, Elder daughter of Mir Nihal, Begum got married at her minor age. She was surviving with the sufferings of her body and soul at young age. She attained the widow status at 19. Even her religion permit her to marry, still she did not go for second marriage. Despite the fact that her religion permitted her a second marriage yet she didn't do, as such due to the power of traditions and conventions of the Indian culture. Ali says that in Bhopal, Asghar's eldest sister, Begaum Waheed was married to Saiyad Wahedul Haq. She turned into
a widow at nineteen years old, after her second kid birth. She was religious person and, not to whirl excessive suspicions, she wanted to live with her spouse's kin. However Islam allowed her to married second time, the social culture predominating the Hindu practice, did not support marriage second time.

2.3.6 MEHRU

Not just the depictions of the full grown and wedded ladies show the inclination of the custom and convention of them however it is additionally noticeable in depiction of youthfulness and unmarried ladies from honorable family. Ali depicted about the little girl of Mir Nihal, Mehru who is depicted as timid and hesitant who do not have any remittance of grumbling against treachery meted to her. Being a youngest child in her family, her marriage is a subject of talk for the entire young and old person. The marriage of Mehru is purported with man she never met. She doesn't raise protestation of solitary expression against to any of individuals in the family. She is fit for bringing up this issue to the stars during the evening with reference to why she needs to wed a man she doesn't know even. She can't bring up this issue to male individual from the family. Near to the marriage, it is uncovered that spouse of Mehru is an appalling man; she takes after strides of her spouse and reaches his home without protestation. She has a few questions about her marriage however she didn't indicate them up.

2.4 THEMES IN TWILIGHT IN DELHI

In Twilight in Delhi, a memory of basis of individual character and encumbrance averting to achieve joy was explained well. Every character is included in a story to recollect more imperatively in a battle to go through the certain parts of their past life. Mir Nihal, who is the hero of this Novel look for asylum and wishes to live his previous life, which is not possible, characters, similar to Mir Nihal, Begum Nihal and Begum Jamal, live in struggling condition. The loftiness and great Muslim's past, when they were rulers, didn't got wiped out
from the psyche of Mir Nihal’s family, as Asghar appeared as insubordinate and at the end of Novel it was observed that he was in the trap of brutal and hardened destiny. *Delhi* (ibid.pg. 144) had withstood the ascent and descent of several Kings and rulers as a writer said. In any case, the present situation now changed to individuals who were rulers once; they were working under the control of pioneer strengths. So Mir Nihal like was not ready to ignore the glory of his past administration, state of mind and conduct of the family thoroughly shows the ruler like route as Mughals have done in past, madam Ranevsky in *The Cherry Plantation* (ibid.pg.130). He never appreciated the adjustment done in his own particular family when Asghar expressed his agree to marry Bilqueece, the problem comprehended and everything happened due to the will. Ahmed Ali expressed about all the novel characters individually and particularly explained about Mir Nihal in a struggling position, in concern with the entire family and the encircling zone's kin not ready to come out from the memory of transcendent past.

**2.4.1 OLD INDIA VS MODERNITY**

With the entry of British pioneer powers in the sub-landmass everything had changed, individuals were periodic in living below the rulers, not ready to confront the change which similar as British was concern a change which edifies the Brutes. The real character or the hero of the Novel Mir Nihal has never ready to remunerate with the new customs. Britishers offered them to change their style of living and also the administration structure yet he needs to live as indicated by the past.

New ways and thoughts had appeared a hybrid culture which does not had anything in the past was constraining upon Hindustan, the wedge-people of Western and Indian style which he neglected to get it. Entire society of India was a blend of two cultures the new era need to embrace the English society like before all else of the Novel, Asghar when first appeared, he was wearing English style shirts and Mir Nihal reprimanded on it. His
immediate displeasure on him demonstrates his disdain and non-accommodateable disposition towards and innovation.

He was a regressive person as it comes out in a scene at the mid-end of the novel when he attempt to offered discipline to the youngsters he told to Dilchain that take my sword and he is doing the same and the kids appeared to be unnerved not in genuine sense, this demonstrates he didn't left the past, yet he would not like to consider it.

2.4.2 FEELING OF DIFFIDENCE

Sex is the most essential topic of the novel. Mir, Asghar and other ladies characters in the novel was stifled figures in sex. Mir Nihal, lengthy hand and persuasive man, greatly need a lady who knew about the sex and seduction of man. Babban Jaan, a young lady gave him all these delights and when she was passed away his entire world disturbed. He felt about a type of irregularity in the life, which could not be serene. He also had sexual relationship with his maid Dilchain, when heard about it Begum Nihal got shocked that her maid was not get married but she was pregnant. Soon after that she realizes that Mir Nihal’s sexual desire was not satisfied from Begum Nihal.

They have taken gender at Delhi’s public, then realized that, majority of male society went to whore, and they got to be in continual than they were not suited with their wives because they do not have knowledge in seduction art by sex. For that reason, most of the men do not spend time with their wives.

Asghar is also a person who went to harlot like Mushtari Bai. She was lovely young lady with mesmerizing and fascinating behavior. He regularly went to her place and it gets continued. But he was charmed by the amazing beauty of Bilqueuee. He wants to marry her after enormous struggling with Mir Nihal, and then he married her. He felts that she wants sexual apprehensions. So Bilqueuee could not feel the bay between them. It was not her fault, which could be due to the Indian cultural ladies spend her early childhood into 4 dividers of
Zennana, where male was not permitted. So she was not ready to appreciate that her spouse roaming outside for a certain period of time. Begum Shahbaz felt that the genuine issue makes the bay. She disagreed with him, but Asghar not ready to deal with this problem.

Mir Nihal’s entire family demonstrated about the Muslim Indian and throughout India they will have same life style. Men frequently satisfied their sexual eagerness by going to whores and ladies stayed uninformed with the knowledge of what’s happening there.

2.4.3 MUSLIM CIVILIZATION IN INDIA

One of the Major topics is the passing without end of Muslims human advancement in India. Twilight in Delhi fundamentally demonstrated about the deterioration of Mughal emphire or Muslim traditional advancement. Muslims ruled India for several hundreds of years even with the arrival of British rulers; the human progress encountered with a colossal set back. Mir Nihal, who was living in the myth of awe inspiring history, is not willing to suit with present situation. Appearance and disposition speak of Mir Nihal to Muslims, which were not ready to adjust and live as per the present conditions because they felt that this was the most humiliating condition for the Muslims.

2.4.4 RUIN IN MIR NIHAL'S CHARACTER

The novel describes about the common Muslim group of Mir Nihal. He was worked as the agent of customary Indian Muslim. After the death of Babban Jaan, he became merciless with his pigeon and gone reckless forever, and also do not have power to murder feline which showed her inability to control his life and then the necessary phase of Mir Nihal was started. He was unable to see failure of his own particular in vulgar destruction under the burden demonstrated about the insufficiency to comprehend, to perceive the reason of decay. He became retained in bed, he also became vigorous, energetic individual into incapacitate
done, the change in the behavior is extremely unsatisfactory. Then son and daughter in-law were died, after their friends passed away and he became impaired visually.

Ahmed Ali expressed that *His days had gone, and new confidence and ambition which he neither understand nor sympathized with, was beginning to dawn, but his world now fallen* (ibid.pg.149).

Deduction of Mir Nihal character was completely portrayed. The days were passed away, there was no more world for him even after space for the new setup, still he do not have any option to proceed with the same.

### 2.4.5 RUIN IN ASGHAR'S CHARACTER

Asghar is a delegate man and adolescent operator at specific time. Mir Nihal who is the father of Asghar, behaves against Firangees and dictatorial run in interim. Asghar loves to live in the way, that Firangees, their life style and the decay of his character shows from these words.

*Yet he was not so much in love
With her as with his own self,
His own dreams and illusion which he had created in his mind* (ibid.pg.130)

Asghar cherished him with his robustness and using ladies for their eagerness. He doesn’t love anybody with truthfulness, and lives in self-made figment, fell in loves for more than three times with different ladies namely Mushtari Bai, Bilqueece, Zohra, youngest sister of Bilqueece. He got married Bilqueece, after marriage he was unable to validate himself as an enthusiastic spouse as Ali says, *Familiarity breeds contempt* (ibid.pg.130). Everything loses its worth due to off chance that could accomplish it, which is the thing that Asghar already did with Bilqueece. She lost her interest in life and wanted to die due to the most exceedingly bad conduct of Asghar. He claimed to commit suicide on the off chance that he was unable to get married with Bilqueece. He does not have any commitment to the society.
2.4.6 RUIN IN BILQUEECE’S CHARACTER

Bilqueece is supported in Indian environment where ladies are not expected to be an enthusiastic person and forced to live under risk because her life was not for her rather relied in the man with her future was concerned. She has constant awareness of her devotion or virtue. Oppression of energy and its shocking effect was assessed by society. In perspective, all the doctrines and codes assembled Bilqueece character which comes under the religious and social direction in strict manner. Asghar married Bilqueece, fizzled, because perspectives of Asghar she became the unromantic person. She became unconscious with enthusiastic discussion and her spouse requests for no longer. It is an adoration marriage; however no interests in feeling joined to it. Bilqueece decides to give up and wants to die because it only way to keep, Asghar to be cheerful. Marriage life of Bilqueece is diminution, destruction and deterioration of her character explained in the novel. Asghar do not want to comprehend Bilqueece to cherish Asghar lethally. Asghar requests Bilqueece as what he got from Mushtari Bai, but she does not know anything related to it. Ahmed Ali explained few lines with reference to Asghar which he told to Bilqueece: *There was such a beauty and desires in your eyes. Did not you love me?* (ibid. page192; 10-11 lines)

On these lines Bilqueece answer, *I was bewildered when I saw you and did not where to hide myself for shame.* (ibid.pg.192)

Bilqueece got terrified and got to be befuddled when she comes in front of Asghar and found no real way to stow away herself in disgrace. Bilqueece can't handle the insensitive conduct of Asghar towards her; she felt that her life got to be living demise for her. She permits Asghar to wed again with another lady. Bilqueece experiences just declination. Each phase of her life explained about the deterioration of her character.
2.4.7 DECLINATION IN THE CHARACTER OF MEHRO

Mehro, is a youngest girl of Mir Nihal. She has a character of insight and wedding connections. The monstrous nature of Indian culture has been appeared in marriage of Mehro. She does not give chance to give consent about her marriage; she denied most essential choice of her life, Ahmed Ali says, *The girls were never consulted about their marriages and were given away to any man their parents selected.* (ibid. pg.136) Same has happened to Mehro; she had a taught to execute all her interests and no space was there for her feelings. She gazes toward star when she is awful, thinking of as her spouse would resemble a lord, ruler and the trooper. She weaves wonderful dreams about her future spouse. Her fantasy does not work out as expected when she considers Miraj to be her spouse who is monstrous, terrible and suspicious man. Begum Nihal, Mehro's mom, as a lady couldn't comprehend the sentiments of her girl and choose Miraj for her; in light of the fact that Miraj father is a well off individual. In the wake of Miraj on wedding, Mehro’s daddy showed a resistance against marriage, yet Habbu-bu-commotion told him the forthcoming words. *If the marriage is cancelled it would mean a bad name for family* (ibid.pg.136). He turned into conciliatory creature on cold blooded convention in general public. Marriage of Mehro focused on predicament of ladies sub-mainland. In the next stage, Ali says, *Her potion is not different to that of cow under the butcher’s knife, in this condition only thing what she can do is to receive it with as much as courage as she can* (ibid.pg.136). He has no choice but wants to acknowledge the choice of other predetermination. The condition of Mihar is definitely not quite and same as the creature to be relinquished.

2.5 CONCLUSION

Ahmed Ali depicted the diminution or the destruction of wonderful domain, by the characters, he speaks about the decay of Muslim society and convention happened in joined
India and Delhi, all activities spin around the group of Mir Nihal. He depicted about the old background which gives space to new setup. He portrays the Delhi declination because of an outside burden, in the meantime Ali didn't depicted the reasons and foundations of Muslim who wanted to experience the decay indication. The Characters have demonstrated the declination of Delhi; however Ali didn't specify the mix-ups of Mughal Emperor through the decay of Delhi, Ahmed Ali also demonstrated about the remote society and convention in Delhi because of tyrannical tenet and outside burden. He named Delhi as a *Beaten Dog* (ibid.pg. 5) the despicable photo of decrease of Muslim society and convention could appropriate and supported by accompanying lyrics of last Mughal Emperor Bahadur Shah Zafar. The depiction of ladies given by Ali obviously shows the patriarchal endeavors to safeguard their indigenous society by transforming ladies part in the public eye, however without experiencing changes as per the social examples of the pioneers. They were attempting to protect their way of life as much as they could and taught their ladies that, in the wake of losing their power to the British, the most ideal method for survival is accomplishment in saving their Mughal and Islamic society. For that reason, each lady of Ali appears to take any notification of the progressions which placed around them. The variation was observed in political terms and also with displeasure. At stage of society, the noticeable change was seen in young and literate men who have been indicated taking after British social qualities as it was observed in the character of Asghar, ladies were prepared and instructed to convey the encumbrance with respect to social convention and social estimations of the Indian Muslims.
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