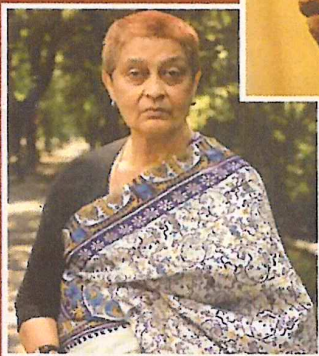
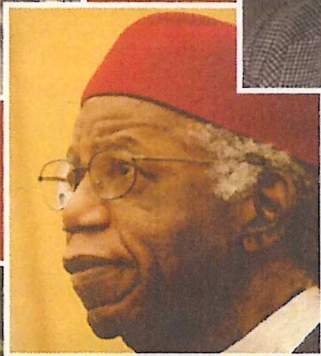
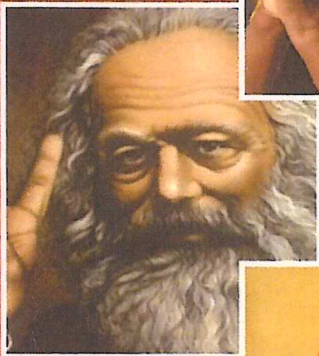
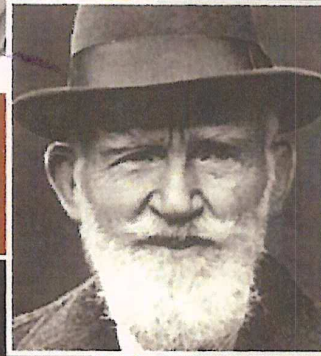
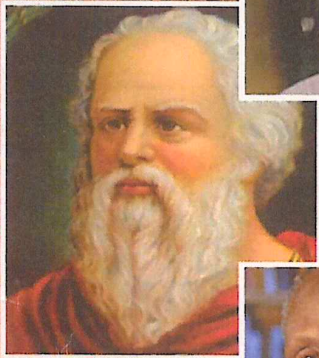
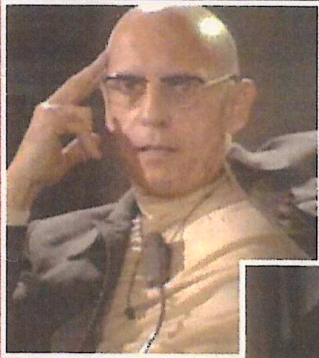


CULTURE IDEOLOGY AND LITERATURE



Signature

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Govt. College of Arts & Sciences
Aurangabad

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not be easily accepted by the old generation. Traditions and conventions that have been passed on from generation to generation and which are tested by time and history develop an inherent resistance to the forces of change and transition. The shift from a static social order to a dynamic, technological condition or, in other words, the shift from a condition of stasis to a condition of kinesis is decidedly unsettling.

Ahmed Ali in this novel portrays the image of the downfall of Muslim culture. There is also a political touch where the fall of the last Mughal emperor and his progeny is described. The progeny of the emperor is reduced to ashes, some cut grass for a living and some have even become beggars. The protagonist of the novel comes across the progeny of Shah Jahan who in today's world

"have no place on the earth" and has become a laughing stock due to his "poverty and plight...".(1)

In this novel written in 1939 Ahmed Ali commemorates the daily melody of the traditional life of the old city of Delhi among the last impoverished heirs of the refined Mughal civilization which dominated India till the advent of the British. Set during the early years of twentieth century, it recaptures the texture of family life of Mir Nihal, an important character of the novel. By portraying Mir Nihal's family Ahmed Ali not only depicts a single family but has tried to show the tradition and culture of a particular section of society.

He had shown the Delhi where he was born and brought up, the Delhi that he had known. He had not only seen Delhi but he had felt it in his heart and had felt it in the blood running through his veins. Thus his sentiments and emotions flow through his pen in this novel. He had seen Delhi in its full bloom, he had been nourished by its culture and now he has to witness it shatter and fall to pieces. But he is still in love with his Delhi with all its shortcomings and its falling values though he is pained to see it. Witnesses of the 1857 revolution, Mir Nahal and Begum Nahal remember an alternate narrative to the revolution as opposed to what is taught by British. A keeper of history and troubled by his own memory, Mir Nahal ruminates the banishment of Muslims from their own city in the aftermath



of the Revolution and juxtaposes the men of 1857 to 1911 who (1911 men) are all too happy with subjection and revels in the glory of the British Empire. Murmuring to himself

"...Time will show them a new and quite a different sight, a peep into the mysteries of life, and give them a full glimpse of the sorrows of subjection", (2)

Chronicler of history, Mir Nahal brings us an entire different Delhi which is no longer available to us. The author rekindles the old Delhi

The novel consists of a lot of characters and events which reflect the culture and traditions of Muslim society of that period like the flower-sellers, hookah-bearers, persons who sell birds and pigeons, beggars, faqirs, qawwals, moazzins, grave diggers etc.

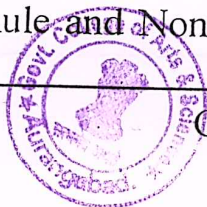
The writer has compared the character of Mir Nihal to the soul of Delhi. He is shown in his old age. His character is passive, there is no change in his habits as he has passed his growing stage. Cursing life and wishing for death, he sheds tears of helplessness. As his body becomes inactive, his conscience grows stronger, it engulfs the pain of all the characters and weep silently.

"His world had fallen to pieces all around him, smothered by indifference and death.

Yet he was still alive to mope like an owl, and count his days, at the mercy of time and fate"

Conclusion:

The subject of the novel is the whole of Muslim community in a changing milieu at a particular period of Indian history. To communicate the total and intensified picture of the Muslim ethos, Ahmed Ali has given vivid and detailed description of the various Muslim customs, social and religious ceremonies and festivals like Id, their religious fervor, superstitions and blind faith in the power of charms and amulets, their interest in pigeon and kite-flying and alchemy, and their mental and emotional attitudes. The important political events like seditious activities of the revolutionaries and the Home Rule and Non-Cooperation Movements which follow in the wake



of the national resurgence, form the background of this whole panorama of life and by their imperceptible impact upon the life of people prophecy the fall of eighth Delhi by the British and the rise of a new one on its ruins.

The Novel depicts the decline and fall of Muslim Culture which was once an Integral part of Delhi.

References:

Ahmed Ali *Twilight in Delhi* (Sterling Publishers Pvt. Ltd., New Delhi)

1. Ibid, p 201.
2. Ibid, p 279



A handwritten signature in purple ink, appearing to read "A. S. Patil".

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