

Glimpses of Postcolonial Civilization in the Novels of Deputy Nazir Ahmed

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Abstract

Deputy Nazir Ahmad, the forerunner of Urdu Novel, emerges as conscious-raiser in the days of British Colonial rule in India. His novels like "Mirat-ul-Uroos", "Taobat-un-Nosoo", "Binat Alnash" and "Ibn-ul-Waqt" written under the influence of reformation movement of Aligarh, not only survey the contemporary Indian society but also advocate the revival of glorious tradition of enlightened society. The critics of Nazir Ahmad point out his allegiance to the colonizer and the Victorian Ideals and presents different scenes. This article explores the significance of these novels for the portrayal of a historic phase of society particularly the movement for mass education, women's upbringing and social reforms.

Key Words:

Deputy Nazir Ahmad, Postcolonial, Urdu Novel, conscious-raiser, British Colonial rule, "Mirat ul Uroos", "Taobat-un-Nasoo", "Binat-ul-Alnash", "Ibn-ul-Waqt", Aligarh, Victorian Ideals, women's upbringing, social reforms.

Literature Review

In Europe, since the Renaissance, a new era started under human-centered and rationalistic attitudes is called the modernity movement. This term has created a lot of confusion and is used in different and even contradictory meanings. In the 20th century, voices began to be raised at different levels from Europe itself against this rationalism and finalism, also called modernism. Apparently, these two types of modernism have opposite elements, but in their spirit, except for a few things, they are the same thing.

Postmodernism is a transitional name for an era. The shape and form of this era has not yet fully emerged. At least this much is certain that this period is definitely different from the period of modernism and there is a deviation from the basic spirit of modernism in it.

“Is jadidiat ne mazhab ke bajaye aqliyat, baradri ke bajaye infiradiyat,
rohaniyat ke bajaye madiyat, ma baad al tabiyat ke bajaye science

aur taraqqi ko tarjeeh di jabkay ma baad jdidit ne tareekh aur samajiyati ke bajaye saqafati mtalaat ko ziyada ahem qarar diya.” (1)

In this changed era, the reader has gained more importance than the writer. Now the context rather than the text is more important because in this way it becomes possible to cover the whole culture and society. It was not only applied to the new texts but the texts of the past were also studied anew on the same lines. The most important work in this regard is by Edward Saeed. His two books *Orientalism* and *Culture and Imperialism* gave rise to new debates. According to Edward D., the concept of the Orient was raised in view of specific conditions in Europe after the Renaissance. Unfathomable beauty was associated with the East. The East was presented as an object that needed to be studied. At the intellectual level, this work was done in many fields like language, literature, history, philosophy. The West created another for itself. Through this orientalism, the West wanted to gain strength and identity. Thus, Orientalism is actually a conflict between others and us. The practical expression of which was born in the form of new settlements.

It is against this background that Edward Said studies the English novel in culture and imperialism, particularly the *nerd* and Jane Austen. According to Edward Said, promoting a specific culture and promoting two different cultures is an imperialist agenda. He is surprised that English and other cultures are presented so strongly in the English novel that it should not be ignored. He also finds connections between imperialism and the English novel.

According to Edward Saeed, the nexus between imperialism and the novel is old. The novel has presented the culture in a special way. The novel paved the way for neo-demographics. Both provided protection to each other. There is so much space in the narrative of the novel that it can provide a careful moral, political, and economic direction. Therefore, novelists like Dickens Thackeray, George Eliot, Jane Austen have overseas properties, forced labor, whites and blacks. Themes such as differences in the value of races, the superiority of Europe and the inferiority of Asia and Africa come naturally. Edward Said writes.

“Is pehli jung ke waqt Bartanwi empire mutlaq tor par ghaliban gayi thi aur yeh solhween sadi ke awakhr mein shuru honay walay awamil ka nateeja tha. yeh mehez aik ittafaq nahi hai ke Bartania ne novel ka rivaaj dala aur usay qaim rakha. jis ka koi Europi maqabil ya masawi nahi tha. kam az kam unniswen sadi ke nisf awwal mein France ke paas ziyada taraqqi Yafta aqli idaray thay. akidmyan, yonyorstyan, insti tyots, jrayd waghera lekin is kami ka azaala Bartanwi novel ke ghalbay ne kar diya tha.”(2)

In India, 1857 not only changed our political history but also changed our consciousness and attitudes. A new demographic situation was created and this was not possible on the sole basis of military force. This situation was structured, the settler takes many steps to prolong his interests.

The neo-population system is based on pluralism and the power of this distribution rests with

the neo-settler. An increase in the authority of one means a decrease in the authority of the other. Lifestyle, hobbies, buildings, recreation, housing, everything is reflected in Masnavit. Nasir Abbas Nair writes.

“Ye no aabadkar apni shakhsiyat, apni Saqafat , apne Ilmi virsay,
apne siyasi nazriyat, apne fanoon ke baray mein jo aaraa phelata hai,
woh no aabadyati duniya ke afraad ki shakhsiyat, Saqafat , ilm aur
fanoon ke mutaliq mojud aaraa ke mutazaad aur unhein be dakhla
karne wali hoti hain.” (3)

A perception of the natives is imposed upon them. They are told and convinced of what they were and what they are. All kinds of history are shown from a special angle for academic, political, cultural purposes. Once the superiority of the colonizer is established, the neo-colonial system gets stability. Hence an agenda is worked out both formally and informally. Be it Fort William College or Anjuman Punjab all played a role in creating a world for the locals. Aligarh movement can be seen from this angle.

That is, it is a case of following the West in which the superiority of the settler at every level and at every place is determined. Apparently, this group appears to be rational. But after mental defeat it is not possible to remain independent. The settlers put a lot of emphasis on promoting their own and local languages. Fort William College's policy included the promotion of local languages. The aim of this group was Orientalism but after some time another group prevailed in the company represented by Lord Macaulay. He promoted English instead of local languages. Macaulay was in favor of teaching through the English language i.e. he wanted to make the English language the medium of instruction. He had said that: A single shelf of a "good European library was worth the whole native literature of India and Arabia.

According to him, this policy would have two results: one would prepare people for business government, second would produce Indians who would be English in their thinking and attitudes. “A class of people, Indian in blood and color but English in tastes, in opinions, in morals and in intellect”

In this way, the scope of Masnavit in the society will widen. It is obvious that the result of this policy was to give stability to the company. This group was represented among the natives by Sir Syed. He writes as.

:

“To agar hum apni asal taraqqi chahtay hain to hamara farz hai ke
hum apni maadri zabaan tak ko bhool jayen. hamari zabaan Europe
ki aala zabanon mein se english ya French ho jayegi.”(4)

The most egotistical personality of this era is that of Sir Syed. He saw language, literature, politics, society, education, everything according to the changing conditions and wanted a broader revolution. The kind of society he wanted to create, his dream in literature Muhammad Hussain Azad and Hali accomplished.

The literary theory that Hali promoted in the case also established new standards of Urdu

poetry and its evaluation and despite his orientalism consciously and unconsciously led to the promotion of the same agenda. Thus, the campaign against the cultural heritage was carried out by their own elders. Finally, an atmosphere was established which resulted in the birth of Indian educated young men who were Indians in terms of color and ancestry and neo-demographic models of British imperialism in terms of character and spirit. Abid Hussain's role in Sharifzada is that of an educated Indian. Abul Kalam Qasmi writes:

“Ye Bartanwi samraj ne hndostanyon ke zehen ko aisay maghribi rang mein rangne ka khawab dekha tha ke un ki apni riwayat un ke liye be waqt aur na qabil e taqleed ban jayega.” (5)

Another attitude among natives is rebellion. To face this attitude, the settlers are already prepared and this preparation is not just based on force, but deep educational and cultural policies are formulated to achieve far-reaching results. The rebellious group shows more foresight than the conciliatory group. The rebel group is not fascinated by the outward glitter and progress of civilization. But a part of this group also happens to be ostentatious and hates everything of the settler, as Nazir Ahmad Ibn Al-Waqt says at the very beginning.

“yon Ibn al-waqt (bator kirdaar) ki tashheer ki barri wajah yeh hui hai ke is ne aisay waqt mein angrezi waza ikhtiyar ki jab ke angrezi parhna kufar aur angrezi cheezon ka istemaal irtdaad samjha jata tha.

Ibn al-waqt jaisay malamati nahi to is ke hum khayal khhaal khhaal aur bhi chand musalman thay jin ke larke ikka daka deli college mein parhte thay. un larkoon mein se agar koi arabi farsi jamaaton mein nikalta aur aankh bacha kar pani pi laita to molvi log mukay turwaa daaltay thay.” (6)

Another part of the rebel group was broad-minded. He saw the rituals of the settler culture as symbols. The representative of this group is Akbar Ala Abadi. It is important to mention here that Dadabhai Naroji gave the theory of drain of wealth. He criticized the policies of the British government and said that the reason for poverty and bankruptcy in India is that a large part of the income from here goes to the coffers of England. He has written in his book "Poorty and on British Rule in India: He" called the British rule as plundering, unrighteous, despotic, destructive. and un-British.

Similarly, Ramesh Chandra Dutt has written about the British Raj in his book The Eco-Namic History of India: “Verily the moisture of India blesses and fertilizes other lands.”

Apart from introspection and rebellious knots, a third perspective emerges which is universal. In a world of settler and indigenous peoples that is based on equality, common value is sought. It is better if the universal approach is actually considered as an extension of the indigenist approach because this approach cannot be established on the basis of equality. For example, when science is taken as a criterion and religion is overruled, the superiority of science and

matter is proved. Commonalities are found in both the worlds, but despite all this, the East remains the East and the West remains the West. Despite finding commonalities in the field of theology and culture, Sir Syed could not reduce the differences and differences between the two.

On the other hand, the efforts of Sir Syed, Azad and Hali have been mentioned in relation to poetry, which has paved the way for poetry in competition with ghazal and novel in competition with narrative. The poem and the novel have the advantage that both can be easily used to promote a particular point of view. Abul Kalam Qasmi writes that the British government gave formal incentives for the promotion of the novel:

“Deputy Nazir Ahmed ko novel likhnay ki tehreek hukoomat ki taraf se inaam diye jane ke elaan se mili. is liye jis had tak un se mumkin tha unhon ne hukoomat ke zaabtay ke mutabiq apni tahreeron ko dhaalne ki koshish ki thi.” (7)

After 1857 Indian society was divided into dominant and subjugated and black and white and the subjugated were divided into divisions. After gaining power over any nation, political, social, cultural and educational programs are organized to create stability and longevity in power. Thanks to the privileged class on one hand and the education system on the other hand, there were a large number of families and individuals in India who were ashamed of their culture and history and fascinated by Western culture and thought. From 1857 to 1947, the subject of many Urdu Naals is the influence of Western civilization and thought. Among them, Deputy Nazir Ahmed, Mirza Muhammad Hadi Raswa, Quratul Ain Haider and Aziz Ahmed are particularly noteworthy. Here Deputy Nazir Ahmed's novel "Ibn-ul-Waqt" is being studied in the neo-demographic background. Although Deputy Nazir Ahmed was inspired to write a novel after being awarded by the government, his case was different from that of other Khamsa members. Your novels seem to combine two opposites. One is that you consider the British rule as a blessing for India and the other is that you accept Western civilization partially on your own terms. That is why your attitude towards your cultural and literary heritage was different from that of Hali and Azad. In your novels, the conflict between Eastern and Western values is shown and it is not so easy to say which side you are leaning towards, for example, at the beginning it is felt that Ibn al-Huqt is retreating in front of Western thought and culture, but in the end In this way, it can be said that he did not become a tool of neo-demographic thought in these senses. But when we examine Nazir Ahmad after the passing of the neo-demographic period, his role in the promotion of neo-demographic thought is clear. However, unlike Hali and Azad, you successfully present the conflict between the West and the East. The India of that period was being divided into two parts on an intellectual and emotional level. You have two types of characters. One who adapts himself to the changing situation. This group is represented by Kaleem, Nabhar and Syed Nazer. The second group clings to old values. It is represented by Nusuh, Mir Motaqi and Hujta al-Islam. The situation of conflict between Western and Eastern values in the India of this period is perhaps better described than

by Ibn Al-Huqt. From the very first chapter of the novel, this conflict can be well understood. Here is a slightly longer excerpt.

"Ye Ibn-ul-waqt (bator kirdaar) ki tashheer ki barri wajah yeh hui ke is ne aisay waqt mein angrezi waza ikhtiyar ki jaisa ke angrezi parhna kufar aur angrezi cheezon ka istemaal irtdaad samjha jata tha. Dehli college un dinon barray zoroan par tha. mulki laat aaye aur tamam drsgahon ko dekhte bhalte phiray. qadardaani aisi ke jis jamaat mein jatay, mudarris se haath milatay, barray molvi sahib ne tohan o karhan baadal nkhwast_h aadha mosafha kya to sahi magar is haath ko uzoo najas ki terhan allag thalag liye rahay. laat sahib ka mun modna tha ke bohat mbalghe ke sath angrezi sabun se nahi balkay matti se ragar ragar kar is haath ko dho dala. sarkar bah manzila mohar baan baap ke thi aur bholi bhaali raiyat bajaye masoom bachon ke. angrezi ka parhna hamaray bhai bundon ke liye kuch aisa na sazawar sun-hwa jaisa aadam aur is ki nasal ke haq mein gheehon ka kha lena. angrezi zabaan angrezi waza ko avrhna bichona banaya tha. is gharz se ke engrazeo ke sath lagawat ho magar dekhte hain to lagawat ke aiwz rukawat hai aur ikhtilaat ki jagah nafrat, haakim o mehkoomb mein kasheedgi hai ke barhti chali jati hai. darya mein rehna magar mach se bair dekhien aakhir-kaar yeh oont kis karvat baithta hai. angrezi akhbaron mein jis ke editor angraiz hain babwana angrezi ki hamesha khaak udai jati hai. aik dost naqil thay ke aik baaraan ko aik angraiz se milnay ki zaroorat thi. unhon ne –apne kaanon se suna ke andar bohat se angraiz jama hain aur hindostanyon ki angrezi ki naqlen kar kar ke qehqahey laga rahay thay. woh dost yeh bhi kehlay lagey ke jis angrezi ki jinsi ho rahi thi be shak woh jinsi ke qabil bhi thi aur ahal zabaan ko hamesha dosray malik walon par hansnay ka haq hai. magar hindostanyon ki angrezi agar hansnay ke qabil hai to is ke maqabil mein engrazeo ki urdu ronay ke Laiq. saari saari Umar hindustani society mein rehtay hain aur phir bhi wohi dil kya mangta. angrezi amal daari ne hamari doulat, sarwat, rasam o rivaaj libaas, waza tor tareeqa, mazhab, tijarat ilm hunar, sharafat sab cheezon par to pani phair hi tha. aik zabaan thi ab is ka bhi yeh haal hai ke o par engrazeo ne ijaz waqfiyat ki wajah se akhrhi akhrhi, ghalat namarboot urdu bolni shuru ki, idhar har aib ke Sultan bah pasand o hunar ast hamaray hi bhai band lagey is ki taqleed karne. aik sahib ka zikar hai ke achi khasi resh o barot aaghaz jawani mein Wilayat gaye, chaar paanch baras Wilayat reh kar aaye to aisi city bhoolay ke angrezi urdu mein bah zaroorat

kabhi baat karte to ruk ruk kar aur thehr thehr kar aur ankhen match
match kar jaisay koi kara soch soch kar maghaz se baat utarta.”(8)

We know that after being politically defeated in 1857, there was a strong reaction against Western civilization in the subcontinent and there was an element of extremism in this reaction. One extremism begat another extremism. In the beginning, there was a strong reaction to the outward signs of Western civilization, such as dress, sitting and dismissal, and other practices. Reading English was considered blasphemy. Any connection with the British was intolerable. The main reason for this reaction is that the cultural decline along with the political decline has not happened to this level because here the roots of civilization and religion are very stable. Akbarala Abadi is representative of this reaction. On another level, the Deoband movement was antithetical to the Aligarh movement in its objectives. He started the work of man-making by understanding the neo-demographic ambitions at the intellectual level.

Deputy Nazir Ahmed, although he does not consider the British rule less than a blessing for India, however, he does not accept everything from them. After 1857, Nazir Ahmad was anxious about the clash of Eastern and Western values. He felt that the class which was adopting the English style also failed to get a place among the British.

Deputy Nazir Ahmed could not say definitively what the outcome would be. Deputy Nazir Ahmad Hali, Azad and Akbarala Abadi belonged to this first generation who had a relationship with the British before 1857. Hence, there is a difference in the reaction of this generation and later generations. Evaluation of this reactivity gap requires a separate study.

In the story of the deterioration of Urdu language, Deputy Nazir Ahmed does not make any concessions. At least here they talk on an equal footing. As a result of English rule, they seem to accept the decline in India's wealth, customs, trade, religion, knowledge and skills as a necessary evil to some extent, but when it comes to the matter of Urdu language, the British and Anglophiles Hurts that if Indians cannot speak and write English properly, the situation of the British is even worse in the case of Urdu. In the same way, he blames those people who forget their language in the desire to become civilized. She is a witness to the humiliating behavior of the British and their Indian crew. Keep in mind that this gentleman is a part of the British Government and is a Deputy Collector. Common Indians think that because of their position they are close to the British, they are treated on the basis of equality. From this it can be inferred what was the difference between an ordinary Indian and a dog: "Dogs and Indians are forbidden to enter. A friend of Ibn Al-Waqt, who is a Deputy Collector, narrates his meeting with the officer Bala

“Ye itni muddat mujhe nokari karte hue aur chhootay barray sad ha
engrazeo se meri Maarfat hai. mujhe yaad nahi parta ke mein khushi
se kabhi kisi angraiz se milnay gaya hon ya kisi angraiz se mil kar
meri tabiyat khush hui ho. barray moaddab mqtaa ban kar haath
bandhay, neechi nazrain kiye dartay dartay, dabey paon kothhe ki
taraf ko barhay. aakhir na char sutoon ki aarr mein jotiyan utaar kar

himmat kar ke be bulaye o par puhanche. kursi nahi mondha nahi, farsh nahi, kharray soch rahay hain ke kya karen? lout chalein, phir khayaal aata hai ke aisa nah ho lotney ko sahib andar aa_iinon mein se dekh len. gharz koi aadh ghantay isi terhan kharray sookha kiye. gharz bulaye gaye, sahib ko dekha to pipe mnh mein liye tehel rahay hain. sir jukaye koi kaghaz ya kitaab dekh rahay hain. ab koi soch smajh mein nahi aati ke kyun kar un ko khabar karoon ke mein aaya khara hon. shaed jaan boojh kar khara rakha ho. aakhir aap hi sir uthaya. deputy sahib haakim baala dast hokar jo itni aao bhagat kere to is ka shukar guzaar hona chahiye. sahib ne bandah nawazi mein kuch kami nahi ki, ankhen chaar hotay hi –apne maqabil doosri kursi par bethnay ka ishara kya. kehney ko to kursi par betha magar haqeeqat mein Baid par chootar teekay hon to jaisay chaho tum le lo. kursi par baithna tha ke kam bikhat chaprasi ne peechay se haath jor kar kaha, kudawand sar rishta daar haazir thay. (9)

This suggests that many people holding important positions in the English government were also working half-heartedly and were not under any illusion. The second is that the rulers had established such a distance between themselves and the privileged class that step by step they were preceded by the distinction between the ruler and the subject. So, after a long wait, we would be fortunate enough to see each other and the greeting would be accepted. Such Indian officers were feared in the outside world even though they were officers who were not even considered by the higher authorities because they were aware of their origins. Thanks to the individual work of Orientalists and the establishment of institutions, the superiority of Europe over the Indian mind had been proved before 1857. Imperial agenda cannot succeed without mentally subjugating the natives even after proving that we are at their mercy for understanding our language, culture and history. Once we have this in mind, we will consider every vision and vision that comes from the West as a blessing. Mr. Noble is a very deep man. He has seen the freedom war with his eyes.

He is familiar with the Indian mood. After peace was established, the far-sighted Noble Sahib saw Ibn al-Huqt as a reformer for the training of Muslims. He convinces Ibn al-Muthaq to play the role of a reformer and the arguments he uses are as follows.

“aap ko Europe jane ka ittafaq nahi howa laiken agar aap gaye hotay to aap par saabit ho jata ke ahal Europe ki Azmat saltanat mein nahi hai balkay un ki tamam Azmat un aloom mein hai jo jadeed ijaad hue hain aur hotay jatay aur jin aloom ke zariye se unhon ne rail aur taar barqi aur stammer aur hazaar haftam ki bkar aamad kolain bnadali hain. hndostanyon ke panpanay ki agar koi tadbeer hai to yahi ke un mein aloom jadeed ko phela ya jaye aur un ko is baat ki taraf mutwajjah kya jaye ke apni tamam qowat aqli waqeat mein sirf

karen. tamam aloom jdidn he jin par millti taraqqi ka inhisaar hai angrezi mein hain. sab se pehlay zabaan angrezi ko rivaaj dena hoga. is ka ilawa angrezi zabaan ke rivaaj dainay se aik gharz to aloom jdid he ka phelao hai aur doosri gharz aur bhi hai yani umooman angrezi khayalat ka phelana akailey aloom jdid he se kaam chalne wala nahi. jab tak khayalat mein azadi, iraday mein istiqlal, hauslay mein wusat, himmat mein ghallo, dil mein Fayazi aur hamdardi, baat mein sachai, mamlaat mein raast baazi yani insaan poora poora jntlmin nah ho aur woh badoon angrezi jan-nay ke nahi ho sakta. angrezi daan aadmi ko akhbaron aur kitabon ke zariye se angrezi khayalat par aagahi baham pohanchanay ke barri aasani ho sakti hai. Rifarm jis ki zaroorat hindostan ko taraqqi ke liye hai is ka khulasa yeh hai ke jahan tak mumkin ho hndostanyon ko angraiz banaya jaye. khoraak mein, poshak mein zabaan mein tarz tamaddun mein, khayalat mein har aik cheez mein aur waqt is ke liye chupke chupkay koshish kar raha hai magar is ki koshish dheemi hai aur is par nateejay ka muratab hona der talabb logon ke dilon mein khud bakhud is terhan ke khayalat bah taqazaye waqt peda ho chalay hain. koi refarmar khara ho kar is jalti hui aag ko jald se bhir ka day he.”

(10)

Mr. Noble is desirous of taking such steps as may prolong and perpetuate the British rule in India. He appears to be a follower of Lord Macaulay, wanting to promote the English language and civilization to achieve far-reaching results. They want this to take the form of a movement and this movement should arise from within the Indians themselves. Noble Sahib's ambitions are the imperial agenda that the settlers gradually propagated through various means. It is clear that without this idea-logical institution the results obtained at the expense of power cannot be sustained for long.

The kind of gentleman Noble sir wants to bring into existence, Hali and Azad are also his peers in this effort and this is the same gentleman that Hadi Raswa has created in the form of Abid Hussain. That is, they lay right in front of the west rail, and after seeing tomorrow, they became easily mistaken. According to Mr. Noble, the gentleman who will emerge from the spread of English language and ideas will have the following characteristics: free-minded, strong-willed, high-spirited, courageous, generous, sympathetic and truthful. Matters will be clear. And these are the facts that cannot be born in a person without knowing English.

Mr. Noble says that the time is eager for the appearance of such a gentleman and is secretly trying. Mr. Noble understands well, even if Ibn Al-Waqt does not understand, how long this secret effort was going on. This effort is actually an imperialist agenda and for which formal and informal institutions also came into existence and many movements arose. It is the result of this effort that we are living in the modern neo-demographic era even in the 21st century.

Those of us who have knowingly or unknowingly promoted the imperial agenda, we cannot doubt their sincerity. It is also important to keep in mind the objective conditions of that period. After 1857, various reactions came out and various strategies were formulated, one of which was in the form of the Aligarh movement.

In the ninth chapter of the novel, Ibn al-Huqt's change of status is described. Jaan Nisar, an employee of Noble Sahib, gives valuable advice to Ibn Al-Huqt regarding the change of status. It is possible that Noble himself has asked to do this. Jaan Nisar's name is Bamsmi. At all times, the praise of the British is rutab-ul-lasan. According to him, even the bad ones of the British are better and very good than our good ones. Ibn al-Muqt has agreed to become a reformer, but Jaan Nisar suggests that he should change his dress so that the alienation of the British will end. On this occasion, the important dialogues between Jaan Nisar and Ibn al-Huqt are also not without interest.

Commenting on this situation, Deputy Nazir Ahmed himself says an important thing that Noble Sahib was not at fault in this. In Ibn Al-Waqt, the contempt for his nation and everything of the nation and the British and their every word was already concentrated in his mind. It means that Ibn al-Huqt was not chosen to play the role of a reformer. But the question is how did the contempt of his nation and the greatness of the British sit in his heart. It was a sneaky attempt. He was young and this was the generation on which the magic of English education and civilization had shown its color. He believed that by changing his appearance, the British would accept him in their society, but after some time, this was proved to be a delusion. Ibn al-Huqt devotes all his energies to learning English etiquette. He was walking like a crow. Although Nazir Ahmad's sympathies are with Ibn Al-Waqt, here he presents him as a ridiculous character.

“Is trh Ibn-ul-waqt ne aaiine mein dekha to –apne tain engrazeo ke sath paaya. be ikhtiyar tan kar kapray badalny ke kamray mein laga pintre badalny. jaaga to sun-hwa khori ke kapray badal bahar nikal gaya. dinner ke baad tayari shuru hui, kachehri nahi, darbaar nahi koi party nahi, is par bhi din ke gayarah bujey se le kar ab yeh teesri dafaa hai ke angrezi tahazeeb kapray badalny ki mutaqazi hai.” (11)

After Ibn al-Huqt adopted the English style, Noble Sahib gave a meal in his honor, in which a large number of Englishmen were invited. It was intended to introduce Ibn al-Huqt as a form here. After the meal, Ibn al-Huqt gives a long speech, some important points of which are.

“Al-gharz hinduo aur musalmanoon ke ikhtilaat ka yeh nateeja zaroor zahir sun-hwa hai ke aik dosray wehshat baqi nahi rahi. aur phir bhi mein is ko ittehaad ke darjay mein nahi mein dono ke dil badastoor aik dosray se phatay hue hain. aaj koi bhir kanay wala khara ho to musalmanoon ke nazdeek hindu daal kaisay hi kafir aur mushriq hain aur hinduo ki nazar mein musalman waisay htyare bharshut aur yeh na ittifaqi government ke haq mein aik faal

mubarak aur shagoon naik hai magar wahein tak ke baahum reaya mein hota.”(12)

He says that Hindus and Muslims can always be fought against each other and this inconsistency of subjects augurs well for the English government. This is very meaningful. Ibn al-Huqt is giving an indication of the fighting and the policy of the government. Here they appear to be instruments of the Imperial agenda in the truest sense. It is possible that he is talking about the heart of the British in relation to the occasion. But such a thing coming out of the tongue of an Indian is a shame. Exaggerating and exaggerating the distinction between Hindus and Muslims was a strategic requirement of the British government. This was the same India where Muslims ruled for hundreds of years despite being a minority and now despite being in such large numbers, they felt insecure. Institutions like the Asiatic Society and Fort William College also played a role in creating this distinction, especially at the linguistic level. The gap is further bridged with solid evidence.

Deputy Nazir Ahmad examines closely the physical, mental and cardiac changes in Ibn al-Huqt. The title of the thirteenth chapter is: "Islam is difficult to cope with the English style. Nazir Ahmad knew the importance of Islamic poetry from his heart and soul. In this chapter, he explains how the English style and style can show its color." This is the same thing that Kabir said that "hearts will change with education.(13) "

Deputy Nazir Ahmed considers the English style and style anti-Islam that both cannot be practiced together. This is the reason that as Ibn al-Huqt became a part of English society, he moved away from religion. Of course, one aspect of this is the weakness of the character of Ibn Al-Wuqt himself, but society eventually overpowers the individual, as in.

“Aor phir aksar ittafaq paish ajata tha ke Ibn al-waqt apne private room mein namaz parh raha hai aur koi sahib is ki kachehri mein aaniklay aur ijlaas khaali dekh kar wapaa chalay gaye ya namaz ka waqt hai aur engrazeo ne Aaghaira hai. un ko chore kar ja nahi satke ya koi sahib kachehri barkhast kar ke jane laga to Ibn al-waqt ke paas se hokar nikla kyun mister Ibn al-waqt? sun-hwa khori ko chaltay ho ya chalo zara bleard khelain. yeh aur is terhan ke dosray atfaaq har roz paish atay thay aur namaz ka intizam mumkin nah tha ke baqi reh sakay. gharz namaz par to angrezi society ka assar yeh dekha ke pehlay waqt se be waqt hui. phir nawafil phir sunan ja kar mazay farz rahay. phir jama bain al-asrain o misrain bain shuru sun-hwa phir qzaye فائتہ phir bilkul chit. khanay peenay mein ahthyat ke baqi rehne ka koi mehal hi nahi tha. Ibn al-waqt ko engrazeo ke par chane ki pari thi aur woh be sharaab ke perch nahi satke thay.” (14)

The effects of education, companionship and society on a person remain dominant in one way or another. That is why, even before 1877, there was a systematic effort to spread English language education and society, and after 1857, these efforts accelerated and confidence

increased. In this regard, the most successful movement was that of Aligarh which covered education, religion and society. Members of Khamsa were somehow related to this movement. It is not that we should hypothesize any of them on Ibn Al-Waqt? All these people were pure Indian in their make and model and like every movement this movement also had positive and negative tendencies within it. Ibn al-Huqt's new style and modern ideas could not be accepted in the society. They had to suffer in places, gradually the British also became angry with them. The review of another character of the novel, Hujta al-Islam, is also interesting. In the beginning, it is felt that Nazir Ahmad is speaking under the cover of Ibn al-Hawqat, but very soon he seems to be the target of Nazir Ahmad's sarcasm. Hujta-ul-Islam has strong objections to Ibn Al-Waqt's lifestyle and ideas, but at the same time he does not doubt that the British rule was a boon to India. He can be called the representative of Nazir Ahmed. This novel can also be seen as a document in which the early period after 1857 has been preserved. The ambitions of the settlers and the different reactions of the local residents are present in it.

What will be the effects of western education and civilization on India? What will be the nature of the relationship between the ruler and the subjugated and what will be the form of grouping of the local residents and such questions have arisen, but the answers were found in the later period. The review of the novel ends with this opinion of Abul Kalam Qasmi.

“Aor is novel mein Ibn-ul-waqt ka kiriktr tamaskhur ka andaaz ikhtiyar karne ke baais no aabadyati fikar ke muamlay mein Nazeer Ahmed ke tahaffuzaat ko numaya karta hai. is terhan –apne baaz dosray navlon mein bhi Nazeer Ahmed no aabadyati fikar se kabhi maghloob honay aur kabhi muzahmat ka andaaz ikhtiyar karne ka ta-assur dete hain, magar jab woh hinduo ke muqablay mein Bartanwi samraj ko tarjeehi nigah se dekhte hain to un ka yeh khauf zahir hue baghair nahi rehta ke sadiiyon se hukmarani karne wala musalman is andaishay mein mubtala rehta hai ke is par hindu hukmaran nah ho jaye is liye ahal kitaab ki hukmarani un ko basa ghanemat aur kkhuda ki rehmat maloom hoti hai. is liye yeh nateeja nikalna ghalat nah ho ke no aabadyati fikar juzwi tor par sahi qubool karne aur farogh dainay ke muamlay mein Nazeer Ahmed ka rule bhi khaas ghor talabb hai.” (15)

Along with Deputy Nazir Ahmad, among the contemporaries and later ones of Sir Syed, Azad and Hali, many more names can be mentioned whose writings played an important role in stabilizing and promoting neo-demographic thought, but with them. The number of writers who have adopted the style of resistance is not less. Sir Syed Ahmad Khan, Muhammad Hussain Azad and Altaf Hussain Hali, through their poetic and literary theory of Urdu, have rendered the service of Urdu language and literature to the fundamental and extraordinary importance of identifying the motivations of their writings, which the British It has become necessary to recover the classical poetry of Urdu, which was part of the colonialism.

In this regard, the writings of his contemporary deputy Nazir Ahmad also present an interesting map of the Indian reaction to neo-demographic thought. Deputy Nazir Ahmad wrote commentary and gave lectures and played a vital role in developing the tradition of the novel in Urdu. It should be noted that Edward Saeed has proved that the genre of the novel developed in the West is contrary to the Islamic image of the universe. Deputy Nazir Ahmed considers the British rule as God's mercy for Indian, but as he chose a Western genre of prose for literary expression, the tradition of which was not equal to Urdu except for stories. Perhaps that is why he did not take the attitude of disdain for his literary capital. But despite repeatedly mentioning the educational and social purposes of storytelling, he could not protect himself from the negative effects of this thought. He was inspired to write a novel by the announcement of awarding him by the government. Therefore, to the extent possible, they tried to adapt their writings according to the rules of the government, but they do not seem to be willing to accept the total superiority of neo-colonial civilization easily. He definitely maintains the centrality of social issues in his novels, but at the same time, with the help of characters and dialogues, he also tries to present the whole conflict in which he finds himself as a writer as well.

They highlight the clash of Eastern values and new Western thought through the role of Nasuh and Kaleem in Bata al-Nusuh and perhaps unwittingly, they make Kaleem, the representative character of Western minorityism and liberalism, more active, more energetic and futuristic. Present as a representative. In terms of his attributes, Nusuh represents the Eastern style of thought and Kaleem represents the neo-demographic thought, and while reading the novel, the character of Bata Nusuh also gives the impression of being a semi-autobiographical character, but as the end of the novel, Kaleem's retreat is a neo-demographic thought. It cannot be retreated, but it gets a kind of tragic diamond height. Similarly, in Nazir Ahmad's novel Ibn Al-Uqt, the character of Ibn Al-Uqt is shown to be the ideal man of the other character, Noble, who is the ideal man of the neo-demographic thought. It also seems to represent superficiality, while on the contrary, the character of Hujta al-Islam is a representative of Eastern values or religion. highlights the considerations of Similarly, in his other novels, Nazir Ahmad gives the impression of sometimes being overwhelmed by neo-demographic thought and sometimes adopting a style of resistance.

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