



RESEARCH PAPER

***Ibn-ul-Waqt: Representation of First Generation of Pro British
Ashrafia in South Asia***

Gull-i-Hina*¹ Dr. Farzanda Aslam²

1. Assistant Professor, Department of History, Lahore College for Women University, Lahore, Punjab, Pakistan
2. Lecturer, Department of History, Lahore College for Women University, Lahore, Punjab, Pakistan

DOI [http://doi.org/10.47205/plhr.2022\(6-II\)94](http://doi.org/10.47205/plhr.2022(6-II)94)

PAPER INFO	ABSTRACT
<p>Received: March 11, 2022</p> <p>Accepted: June 28, 2022</p> <p>Online: June 30, 2022</p> <p>Keywords: Babu and Gentleman British, English Lifestyle, Nineteenth Century <i>Ashrafia</i></p> <p>*Corresponding Author</p> <p>gul.hina@lcwu.edu.pk</p>	<p>The character of Ibn ul Waqt by Deputy Nazir Ahmed is the reflection of the first generation of pro-British Ashrafia during nineteenth century, who initiated the agenda of modernity in South Asia. Generally, it is a negative image that comes to mind when the term Ibn-ul-Waqt is used, signifying a wicked opportunist without principles. The lead character is not portrayed in this way but developed with some empathy as a man forced by circumstance to change his personality to suit the times of post war 1857, a change that he is convinced is good for him and for those around him. Ibn-ul-Waqt is a "babu", the servile Asian caricature developed by Kipling that lives on and on, who assumes false humility with those superior to him and takes on the airs of gentility with his inferiors. This was the new elite that was English literate and followed the mannerisms and outward lifestyle of foreigners to display their close association with the ruling classes. This class was an equivalent of the English "gentleman", a nineteenth century in South Asia coinage that signified not a distinction of blood or heredity title but sophistication in manners brought on by education.</p>

Introduction

In nineteenth century South Asia class hierarchies could no longer be based on bloodline or descent and accumulated wealth had dwindled away. Former Muslim nobility had to carve out a new identity for itself based on education, skill, hard work and thrift; modern virtues like moving away from sentimentality and carnality and planning for the future. They were trying to move away from what was now seen as the decadent culture of the *nawab* replete with inebriation, music, poetry, and courtesans to the more Protestant ethic of the modern British. The women of this class too had to be redefined and sharp lines drawn between women of different classes. Just as the nobility or upper classes are vilified, so is the lower class in Nazir Ahmed where we find all working class characters portrayed as unreliable sorts, to be tolerated but not consorted with. It is this new middle class that he wishes to create and represent in his works and men and women form the inner realm of Muslims, the private realm, from where such an imagined new class will emerge. In wake The relationship between the British rulers in India and the local population - particularly

with educated Indians - has been the subject of infinite number of works of fiction and of history. The works of B.K. Gupta, *India in English Fictions 1800-1970*, E.M. Forster, *A Passage to India*, John Masters, *Bhowani Junction*, reflects British opinions about Indians. Babra D. Metcalf, Francis Robinson, Tariq Rehman, Syed Razi Wasti described the impacts of British rule in India and indiginous. Especially David Lelyveld in his work *Aligarh's First Generation: Muslim Solidarity in British India*, and Margrit Pernue, *Ashraf into Middle Classes : Muslims in Nineteenth-Century* analysed and focused on post war 1857 Muslim nobility. The focus of the present study is also explore the nature of relationship between British rulers and indiginous populations pessimistically and optimistically.

Ibn-ul-Waqt, literally "the man of the moment" was published in 1888 when Macaulay's *Minute on Education* had the time to successfully create the Brown Sahib during nineteenth century in South Asia. Nazir Ahmed writes how while Ibn-ul-Waqt adopts the Anglican lifestyle, he cannot speak the language with any facility although he can follow a conversation in English. He had been a good student at college but English was not taught then although he worked hard to acquire the language later (Ahmad, 1888).

Nazir Ahmed depicted his character as *Babu* and *gentleman*. He wrote that "He had his hair cut in English style; he baptised him, so to speak, in that, he made him take a bath; he made him wear an English-style suit with braces and a stiff collar and tie as demanded by the season, hour, and occasion and thus made him a European to all appearances. Ibn-ul-Waqt saw his reflection in the mirror and found that he resembled an Englishman." (Zakir,2002).

Literature Review

The British administration tried to demonstrate that Indians were unsuited for self-rule in order to defend their continued presence in India. By eradicating the then-existing centuries-old indigenous systems, that basically covered the entirety of the country, they hoped to impose a wholly foreign western type of governance. These included the legal, educational, medical, financial, and land tenure systems, among others. Sir Charles E. Trevelyan wrote about the nature and impact of Britain education system he says ".....On the other hand, the English connection can only benefit from the essence of English literature. The Indian youth virtually stop seeing us as aliens because of how well-versed they are in Western literature. They have the same zeal while discussing famous men as we have now. They become more English than Hindu after receiving the same education and engaging in similar activities as ourselves, just as the Roman provincial became more Roman than Gaul or Italian after receiving the same education.....The one and only way to give national viewpoints a new direction is by introducing European concepts. Young men raised in our seminaries look down their noses at the brutal despotism that their forebears suffered under and with contempt toward the idea of enhancing their public institutions after the example of the English..... The current relationship between two nations as far apart as England as well as India cannot, by nature, last forever; no amount of government intervention can stop the natives from eventually recovering their freedom. However, there are two ways to get here. One of these can be accomplished by revolution, and the other via reforms. The forward motion in one is immediate and violent, while the forward motion in the other is steady as well as tranquil. One must result in a full mental isolation and division of interest within

ourselves and the locals, while the other must result in a long-lasting alliance built on benefits as well as goodwill shared by both parties.....Its only option we have to stop one of these and ensure the other kind of outcome is to start the locals on a journey toward European development, although they were already capable and willing to do. At that point, they will give up seeking independence on the old Indian terms. Then, it will be impossible for anything to alter suddenly, and we will even be guaranteed a long-term continuation of our current relationship with India.....Natives won't rebel against us because we'll bend over backwards to educate them; there won't be a response because there won't be any pressure; instead, national activity will be fully and safely directed toward acquiring and disseminating European knowledge as well as assimilating European institutions. The educated classes will adhere to us naturally because they understand that the advancement of their nation on these principles can only be accomplished with our protection. They already do this..., and that will be required to change political structures to accommodate the people's increasing intelligence as well as capacity for self-government.....Following this path shouldn't involve investing in any new experiments. By romanizing them – that is, instructing them in Roman literature and the arts and training them to imitate rather than rebel against their conquerors – the Romans immediately civilised the peoples of Europe and anchored them to their authority. Supremacy in the arts of peace cemented the gains earned by superiority in war, and the original violence's memory was forgotten in favour of the advantages it brought about. The last remaining devoted subjects of the Empire were the rural populations of Italy, Spain, Africa, and Gaul who had no other goals in life than to emulate the Romans and enjoy their advantages alongside them. The Indian, I trust, will soon occupy the same position toward us as the Romans once did. According to Tacitus, Julius Agricola made it a point to educate the sons of the most prominent Britons in Roman literature and science as well as to introduce them to the finer points of Roman society..... "(Hina, 2010). In book *Aligarh's first Generation: Muslim Solidarity in British India* by David Lelyveld represented identify facets of Muslim *Ashrafia* .He highlighted that colonial rule re-shaped the social identities of indigenous groups. Aligarh British style institution and bridged the gap between British rulers and Muslim *Ashrafia*. Muslim *Ashrafia* adopted western values and emerged as Brown sahib to accommodate their identity. (Lelyveld, 1996)

Materials and Methods

This study is based on interpretation research design and employs qualitative research methodology. The textual analysis of the novel *Ibn-ul -Waq* (son of moments) is conducted using class and identity of Muslim *Ashrafia* by Margrit Pernue and Lord Macaulay's Minutes for India. The objectives of British colonial imperialism were most briefly stated by Thomas Macaulay in 1835: "We must make every effort to create a group of people who can serve as translators between us and the millions of people we govern, a group of people who are Indian by blood and skin colour but English in taste, in attitudes, in language, and in intelligence." Thomas Macaulay, who designed Colonial Britain's educational policy in India, was to create guidelines for the what educated Indians would learn about themselves, their civilization, including their perspective on Britain as well as the rest of the world. Thomas Macaulay, an outright racist, had nothing but contempt for the culture and history of the Indian people. He said in his renowned minute from 1835 that he had "never found one among them (referring to Orientalists, an opposing political movement)

who could argue that a single shelf of a decent European library was worth the entirety of native literature of India as well as Arabia".(Macaulay, 1946)

New Class of Young Ashrafia

After the war of 1857 new generation emerged who is known as Babu and gentleman established a Western life-style via the English language as well as English schools. Segregated communities and houses for them were built alongside new towns and urban amenities. The new professional elite of lawyers, doctors, teachers, journalists, and businesspeople adopted their habits. Social mobility grew and ancient caste barriers were lowered within this group. The majority of the population saw few dramatic changes as a result of colonial control. The educational efforts in Britain were extremely modest. Village society, the caste system, the status of untouchables, the joint family system, or agricultural production methods did not undergo any significant modifications.(Caplan,1991). Their residences were made of brick and had separate living and dining areas with polished marble floors, three or four spacious bedrooms, adjoining baths, verandas, as well as a kitchen. These utilities, which were not typically present in typical British Indian households, were constructed, along with clean running warm and cold water on the grounds. The homes were located in a courtyard with servants' quarters at the back and a garden surrounding each home. Regardless of the size of the household, the accommodations for the servants often comprised of a sequence of rooms, one per servant with his or her family. Breakfast consisted of oatmeal, afterwards eggs, bacon, with toast, or something similar. Lunch, the primary daily meal for the families, often included three to six courses, with extra courses served on special occasions. Typically, lunch consisted of soup, a side dish (entree), a main dish (typically a European meal but occasionally curries and rice), a pudding, and fruit. Evening meals often consisted of cheese and biscuits, followed by port, on the same scale as lunches but without the regular curry and rice.

Antagonists Relationship between British Rulers and local population

Ibn-ul-Waqt, a young man from Delhi who appears in the book, comes from a family of courtiers who were renowned for producing scholarly intellectuals, hakim, religious clerics, teachers, as well as mystics throughout the Mughal era. Muslims avoided interacting with the British even after they arrived in India since their livelihood depended on the Mughal emperors. In particular, when Ibn-ul-Waqt encounters his mother and notices the stark difference in their worldviews, Nazir Ahmed depicted the behaviour and family structure of South Asian Ashrafia in the nineteenth century. His mother serves as a metaphor for the traditional society, complete with superstition, ignorance, and straightforwardness. She views the British as dangerous magicians and sorcerers who play pranks on people since they can learn information instantly even when hundreds of miles away. She believes that the East India Company is the daughter of the king who received India as dowry, despite the fact that she is a lady with a unique knowledge system tuned to the season and time of year, and who has developed her culinary, medicinal, and artistic abilities to care for others. She has a special place in Ibn-ul-heart, Waqt's and he appreciates her traditional traditions. (Ahmad,1888).

His life completely transforms when he intervenes to save an English gentleman during the violence and instability of 1857-1858. Mr. Noble, an

Englishman, is hurt and sent to Ibn-ul-household Waqt's to receive medical attention. He acquires the skills to live and dress like a Hindustani, which he finds enjoyable, and to cover his head when he is outside like a Muslim. As his name suggests, Mr. Noble is a honorable person who, upon returning home and being secure, does not forget Ibn-ul-Waqt but instead begins to count on him as a British ally who seems to have been rewarded. There is a significant difference between you and me, he tells Ibn-ul-Waqt in the book. Without any personal motive, you went to extraordinary war to protect me. Let's ignore it since, as the proverb goes, friendship knows no debt or credit. Let's discuss a subject that is more significant. I visited the Khairkapur village that you were allowed to see (Ahmed, 1888, 41).

During the war of 1857, Nazir Ahmed searched for a place to hide his family and a way to protect his property. In this passage, he has rewritten a terrible chapter of his own life experience. K. L. Ram provides a thorough account of the struggle the author faced while escaping for safety in the years 1857-1858. Nazir Ahmed noticed an English woman begging for assistance while lying hurt and abandoned in the midst of the chaos. He removed and concealed her. His biographer, Ram writes:

“One British woman who was hurt and pleading for aid was saved by him. When she recovered and things were mostly under control in the city, he returned her to the English camp after he had taken her from a field and hidden her in a secure location. She gave him a piece of paper in writing that she said would be useful to him throughout the war because she was so thrilled with him for being so good to her. This proved to be accurate. British soldiers notified Nazir Ahmed that they were preparing to attack Delhi Fort and instructed him to leave the area right away.” (Ram, 1927).

In the story, when the British army goes around ransacking the homes of Muslims, a huge signboard outside Ibn-ul-Waqt's house declares him to be a collaborator, a “well wisher”, and is spared.

To Ibn-ul-Waqt's house they came, one after another, but on catching sight of the big poster and the army guard at the gate, they slinked away. Thus, not even a blade of straw was taken away from his house. They left everything as it was. Ibn-ul-Waqt was proud of what he had done but soon he came to know that he was not alone; his name was 125th in list of well-wishers of the British in Delhi alone. When his name was called, he was presented before the Commissioner who gave him a certificate under the seal of the Viceroy. It granted him land in Village Khairkapur (Khairkhwahpur), District Gurgaon, the confiscated estate of Nadan Singh Jat, a rebel *zamindar*. Later, this land yielded him 3000 Rupees a year. As he received his reward, Noble Sahib made a felicitating gesture to him from behind the Commissioner. (Suharwardi, 1946)

The relationship between the British rulers in India and the local population - particularly with educated Indians - has been the subject of infinite number of works of fiction and of history. In the dialogue Nazir Ahmed creates between the Indian Ibn-ul-Waqt and the English Mr Noble, it is clear how the two antagonists are reflecting and shaping each other's identities. Mr Noble says:

“The lack of communication between the ruler and the ruled, in my opinion, is the English government's greatest flaw. Even if this rift between the two wasn't the

only factor in the mutiny's development, it was undoubtedly to blame. As long as the people of India keep the English at a distance, there will be no satisfactory rule even for a moment. But both are to be blamed for this estrangement. The Englishmen in their arrogance do not care about the Indians and the Indians too keep aloof and avoid them because of their ignorance. How can there be any unity of thought between the two who have neither a common language nor religion nor the same customs or temperament? Both of them suffer. The obvious handicap for the Indians is that God has given Englishmen honours and wealth as they command the empire. And, now the Mutiny has clearly proved that they can well rule the empire, in the same way as they acquired it - by the sword. The more the Indians avoid them, the more they stand to deprive themselves of honour and wealth. Likewise, the English too cannot save themselves from suffering damages....both Indians and English should come closer to each other. I think no act of God is devoid of wisdom. Perhaps, this mutiny took place so that both of them might realise their mistakes. The memory of the mutiny is still fresh. A few years hence its horrible events will be relegated to the realm of tales and myths. Perhaps, the scepticism of the Hindus will take a long time to go because they have only customs and rituals and no religion as such. But the Muslims are very proud of their religion. As far as I know, most of their religious precepts are very good. Their affinity with the English ought to allow them to mingle more freely.' No doubt, it should have been so but as I understand it, the Muslims here are much more rigid than the Hindus. Are they rigid or it is that there has been no opportunity to develop an understanding because of mutual estrangement and that no attempt has been made in this regard. Both these are responsible" (Ahmed, 1888).

Mr Noble is critical of the attitude of the British government that does not make more effort to improve the lot of common people. There is resentment in the streets, he knows, but the Indians misjudged the power of the British army and brought on a bloody confrontation between the two in 1857-58. "No doubt the British government is ruling Hindustan but it's behaving like a lion in the jungle creating fear in the hearts of people to tame them," Noble says, going on to criticise the Governor General for not being wise and perspicacious.

But the ignorant and superstitious mindset of the locals is not spared either. As soon as people come to know of the friendship between the two, Ibn-ul-Waqt is accused of having converted. There is talk in the neighbourhood mosque and chatter among the wives of neighbours. The family is no longer welcome in other people's homes. A neighbour asks *Ibn-ul-Waqt* if he separated the dishes in which he served Noble. When an irate *Ibn-ul-Waqt* replies that since it was his house, his food and the dishes were his too, he did not feel the need to do any such thing.

The meal with Noble had been served at eleven in the morning, and people were already talking about it in the noon prayers in the local mosque. One of them says, 'Well, what is this I hear? They say *Ibn-ul-Waqt*, the gentlemen, has become a Christian!' Someone from the audience replies, 'No, that is not so! They say that the Englishman who was hidden in his house during the Mutiny has been given an important assignment in the city. They meet frequently and the Englishman ate with him today. To this someone else exclaims: 'You surprise me! Don't you know, if you eat with a Christian you become one? Seventy generations of his will become Christians! Or do you think that one grows horns after changing one's faith?' Someone else adds, 'This is not the first time that he has eaten with an Englishman.

During the Mutiny, the Englishman stayed with him at his house and always ate with him (Ahmed,1888).

Such doubts and ignorant remarks reach Ibn-ul-Waqt through his family members, particularly his aunt who takes him on, to which he responds:

“My dear Aunt, you have read the Qur’an in translation. Just read the first section of the chapter, ‘The Table’, which says: You are permitted to eat the food of the People of the Book, and they are permitted to eat your cuisine. Forget about my sharing a meal with an Englishman. Do you find anything irreligious about me? I say my *namaz* as usual. You may also remember that it was exactly in Ramadan, that Noble Sahib came to our house. I observed the fast the whole day and, by the grace of God, I did not miss it once, and took my meals with him at night. I also did not miss my regular recitation of the Qur’an in the mornings. I do not know what else is required of a Muslim. What is religion? It is a relation between man and God. No one should meddle with the religious affairs of others. And then, may God forgive me for these words, who can stop me from becoming a Christian if I want to? I know I’ll be materially well off. I’ll come out of the category of the poor and be counted amongst the rich. I’ll be no longer among the subjugated but sitting next to the rulers. I’ll leave the foolish and join the wise. I’ll cease to be among the disgraced and join those who are honoured. But of what worth is one’s religion if it is guided by the greed or fear of the world?”

This is an eloquent piece of oratory indeed, a skill Nazir Ahmed was known for and a skill he turned to when he moved away from writing to become part of the Aligarh Movement. We see an enlightened Muslim in *Ibn-ul-Waqt* not a narrow minded bigot or someone concerned with personal gain. But Ibn-ul-Waqt the character soon gets there, rejected by his own community, family, neighbourhood he seeks to become like the British, to fashion himself in the image of the other.

Gentle Man with Modern Notions

When he is awarded the land and gains entry into the English classes, he tries to make himself over completely, adopting the lifestyle of a gentleman with modern notions. He not only takes to European dress but actually joins European society, shunning his former associates and relatives, thus alienating their sympathies. He becomes known for his English manners and lifestyle, but Nazir Ahmed brings in some humour when he describes how uncomfortable Ibn-ul-Waqt was in English shoes which he would remove instantly upon returning home.

What is even more interesting is how Ibn-ul-Waqt assumes British mannerism when people approach him for favours and jobs. Nazir Ahmed writes about how the rulers determine the values of the class that serves them.

“... He was equally harsh, straightforward, and uncompromising as the English. But if you contacted him without even any personal goals or conflicts of interest would he be a great companion. He was friendly, amusing, and upbeat. But as soon as you asked for any favours, he would just flatly decline, as if he were going to throw a stone at you. Most likely, if he had calmly informed them that the Englishmen would not accept special pleading in legal situations, or that he felt hesitant to make a direct recommendation, or that he would attempt on their behalf,

they might not have been so upset with him. But he didn't act in this way. He became so agitated that approaching him was impossible. Anytime someone asked him for a favour, he became extremely irritated." (Ahmed,1888).

But in the first Indian literature, the problematic relationship with the English language that now plagues our elite was mentioned. According to Nazir Ahmed, Ibn-ul-Waqt embraces an Anglican way of life but is unable to speak the language fluently despite being able to comprehend English conversations. He had done well in college, but English wasn't taught there; afterwards, he worked very hard to learn the language. Learning English was the biggest crime for Muslims in India in the middle of the nineteenth century. It was thought that this was an introduction to European etiquette and a psychological enticement to abandon a decent existence. Ibn-ul-Waqt explains his motivations in his conversation with Mr. Noble.

The dissemination of contemporary sciences via English is merely one goal. Other goal is to promote English ideas. If there is freedom of thought, firm resolve, enterprise spirit, courage and determination, benevolence of heart as well as the meaning of friendly neighbourhood, sincerity in word and deed, and other qualities that make a complete gentleman, spreading social sciences alone is of no consequence. One cannot become a complete gentleman without learning English, and someone who knows English can easily familiarise themselves with English thought through media such as newspapers. To the extent possible, Indians should be converted into Englishmen in terms of their diet, clothing, language, customs, modes of thought, and other aspects of daily life. This is the essence of the change that India so desperately needs to advance. And time is gradually advancing toward it. However, it moves slowly, and the results take time to manifest. Such ideas are already prevalent among thinking persons as a result of contemporary needs. May a reformer soon appear and fan this flame into a blaze! (Ram,1927).

Knocking Syed Ahmed's Modern Muslim Man

Syed Ahmed Khan, a small aristocrat as well as government official, built the educational institution which was essential to modernising the Muslim Ashrafia in 1875. Its initial moniker was MAO College, and it operated on an equally bizarre slogan. Syed Ahmed declared the college's motto to be: "to develop a class of persons, Muhammadan in religion, Indian in blood and colour, while English in tastes, in opinions, and in intellect." This was an interesting variation on Macauley's Minute on Education. With the intention of fostering higher education in the Urdu medium although English was studied as a second language, which later became the Aligarh Muslim University in 1920.(Ram,1927).

The book has frequently been cited as a reply to Syed Ahmed because it features fully realised psychological characters and a narrative method that is not based on death or being killed. Some claim that it even takes inspiration from the Aligarian patriarch, who pushed for the development of the contemporary Muslim man as well as a more amicable relation with the British. Syed Ahmed helped the British politically in order to regain their confidence, that had already been severely damaged following the events of 1857, and to fill the void left by the British government's loyal allies as Hindu nationalism and political power rose in India. Underneath the influence of the college at Aligarh, a number of lesser educational

institutions arose, and Syed Ahmed was lauded as a Renaissance hero for the Muslims of 19th century in India. (Ram, 1927).

The Aligarh Movement sought to modernise Indian Muslims so they could fully participate in governmental matters. It sought to assimilate western ideas and civilization to the fullest extent possible without overtly rejecting religious heritage, although this was a difficult position for anyone to hold, this was also proved through the character of *ibn ul waqt* that how English lifestyle made difficult to perform his religious obligations.

Transition from Modern to Traditional Lifestyle

Eventually, *Ibn-ul-Waqt* learns that by aping the English he cannot become English. Once Mr Noble leaves and Mr Sharpe takes over, *Ibn-ul-Waqt* is reduced to the status of a minor collaborator and looked down upon. This has been commented upon by Shaista Suharwardi:

“The fact of having got an entrance into English society goes to his head. All his waking hours are spent in thinking how he can further ingratiate himself into the good graces of the English. He spends much beyond his means in giving lavish dinner and *shikar* parties to the English, and in maintaining a household on the English lines. While he has Noble’s backing all goes well with him. But Noble has to leave suddenly on account of ill-health, and the man who comes in his place, Sharpe, is very anti-Indian, and determined from the first day to crush *Ibn-ul-Waqt*. He soon gets an opportunity, and *Ibn-ul-Waqt* finds himself in great difficulty. He had estranged all his own people, and now finds that his new friends are not to be relied upon. The bitter truth dawns on him that the prejudice has to be broken down on both the sides, that it is not only the Indians who are prejudiced against the English, but the English are just as much prejudiced against the Indians. And that an Indian, no matter how westernized he might be, can never hope to be accepted by the English as one of them and the majority of the Englishmen, far from desiring the Indians to be westernized, frown upon it and regard it as presumptuous” (Suharwardi, 1946).

The character is caught in a bind where he cannot go forward and does not wish to go back. He wishes to associate more closely with the British because they seem more interesting, educated, advanced and because they are in power. He feels Muslims have closed minds and are committed to poverty and backwardness. And yet, neither the people he prefers nor the one he disowns wish to own him. *Ibn-ul-Waqt* stands alone and does not know who he is. Then a cousin, Hujjat-ul Islam, visits him unannounced and gets him thinking - an educated civil servant at a high post - about how an English education need not create an Englishman. The cousin criticises him on how there is no room in his house for prayer, pictures on the walls, dogs outside and the meal he serves is without care for *haram* and *halal*. But more than that, he convinces the protagonist that he will never be accepted in British society if he does not know who he is and respect his own culture and ways of living. (Ahmed, 1888)

The cousin is an invitation back to conservatism which is also reflected in his mild criticism of the Hindus. Hindus have no living literature and sciences which is why it is not difficult for them to adopt the English language, he says. He mentions the pride of Muslim culture being their art, literature and sciences and the importance

of Urdu language. Muslim literature is a living one, not dead and buried in books as that of Sanskrit and Latin', he says:

"There is a hint here of the later Nazir Ahmed as communalist, but in the novel the reader is grateful that for once in his fiction writing career, Nazir Ahmed does not drag the character and the reader along with him to a conclusion of his liking but leaves Ibn-ul-Waqt to make his way back to his old home, wearing his Indian clothes".(

According to Ruby Lal, Nazir Ahmed's mission was the edification of the younger generation according to older values and not some bold new direction he wished to give his children's lives. In her paper, she believes Nazir Ahmed's mission is the retrieval of middle class respectability after all land, property and accumulated wealth of generations was lost. "Scholars have discussed the socioeconomic worry of the "declining" Muslim nobility in 19th century colonial India, that is interpreted into an anxiety over sexual identity and sharafa.(Lal,2008)

Results and Discussion

The agenda of Lord Macaulay was to create Brown sahib, Babu and gentlemen in Indigenous class of South Asia. These Brown sahib after getting English education paved the way for liberal affinity among the indigenous, their ranks, position and life style had attraction for local colonized public of South Asia. So, the Impact of British rule on Indian society is unparalleled, a period a wave of westernization that overwhelmed the Indian society. It will be important to look into how it was and is accomplished, as well as the part played by the British in their many roles as preachers, rulers, legislators, traders, liberals, supporters, etc., and the profound impact it has had on native society, culture, and mentality.(Hina, 2016)

Deputy Nazir Ahmed writings reflects the personal conflict and dilemma of indigenous people, their search for identity after war of 1857. It is most interesting also in Nazir Ahmed's typical writing style; he sets up a *manazara* or dialogue between people of oppositional points of view. This novel is an intimate encounter between a young Indian Muslim with a British high official, the two mirroring each other's biases and prejudices, and learning to change their opinion. This makes *Ibn-ul Waqt* closer to the European novel in its emphasis on psychological development of characters, where death is not the resolution of a character or the narrative device used by the author to end a story he cannot quite tell.

Overall the character presented in novel *Ibn-ul-Waqt* had attractions and with the name of *Ibn-e-Waqt*, the picture which comes in our mind is that of an undisciplined, opportunist, materialistic and wicked person. But *Ibn-e-Waqt* is not associated with the conventional meaning of this word. In fact Nazir Ahmed uses this word in some specific meaning and he takes it with the son of civilization because western trends were the results of the transitional period of time. After adopting the British social style the character of *Ibn-ul-Waqt* emerged as the a gentleman and being the agent of modern and materialistic life, the changes and behaviour of *Ibn-ul-Waqt* was changed which reflected the overall picture of that time *Ashrafia*.

The ending impression of the novel showed his character as the genuine traditional member of *Ashraf*, this fact is highlighted by these words "he reached his

old home wearing Indian dress." Probably this was the first occasion that Nazir Ahmed did not mention the results clearly; rather it was left upon the wisdom of the readers. Though it was Molana's obvious intention that in the second part of novel he will show the whole thing but probably he did not get time to fulfill his intention and in this way the story remained incomplete. It may be reflecting the characters and attitudes of the first generation of Pro-British *Ashrafia* who participated in important events and emerged as founding father in coming history.

References

- Lelyveld, D. (1996). *Aligarh's First Generation: Muslim Solidarity in British India*. New Delhi: Oxford University Press.
- Das, S. & Academi, S. (1991) *History of Indian literature: 1800-1910 Western impact: Indian response* Sahitya Akademi.
- Ashraf, K.M. (1959). *Life and Conditions of the People of Hindustan*, Delhi: Jiwan Prakashan.
- Suharwardi, Shaista (1945). *Critical survey of the development of the Urdu novel and short story*. (London, Longman's Green, 33-34. Chapter 4.
- Ram, K.L. (1927). *Shamas ul Ulema Hafiz Dr. Nazeer Ahmed*, L.L.D, O.L, Lahore: Roy Sahib Munshi Gulab Singh and sons, Educational Publishers. 14
- Pernau, M. (2013). *Ashraf into Middle Classes: Muslims in Nineteenth-Century Delhi*, Delhi: Oxford University Press. 355-378.
- Macaulay, B.G. (1945). Lord Macaulay's Minutes on Education written in 1835 for Lord William Bentinck to declare the medium of English language compulsory for Indians, this policy remained the essential part of late British rule. See Cumberlege (edit), *Lord Macaulay's legislative minutes*, Oxford University Press.
- Zakir, M and Hassan, M. (2002). *The Son of Moment*, (trans.), New Delhi: Orient Longman, , 51-52.
- Baig, F. (2008). *Nazeer Ahmed kikanikuch Unkikuch Apni Zabani* (The story of Nazeer Ahmad in his Words and Mine), (tran.) Amina Zafar, Karachi: Oxford University Press.
- Lal, R. (2008). 'Gender and *Sharafat*: re-reading Nazir Ahmed', *Journal of the Asiatic Society of Great Britain*, Vol 18, Issue 1, 27.
- Oesterheld, C. (2001) 'Nazir Ahmed and the Early Urdu novel' in *Annual of Urdu Studies* 16. 27-28.
- Hina, G. (2017, January -June). *Translating India: British Orientalism and respect for the vernacular Literature.* " *Journal of the Punjab University Historical society*, University of te Punjab, Lahore, vol,30 no1, 2017, 76-87.
- Hina, G. (2010, July-December). *The epistemic conquest of India: nineteenth century British constitutional and educational reform*, *The Historian*, Department of History, Government College University. Lahore, 50-63.
- Pinney, C. (1991). *Lionel Caplan: Class and culture in urban India: Fundamentalism in a Christian Community*, ix, 296 pp. Oxford: Clarendon Press. 1987. £30. *Bulletin of the School of Oriental and African Studies*, 54(1), 188-189. doi:10.1017/S0041977X00010041