CRITICAL DISCOURSE ANALYSIS OF AHMAD ALI'S NOVEL "TWILIGHT IN DELHI"

Abdul Ghafoor Awan*, Muhammad Yahya**

*Faculty of Management and Social Sciences, Institute of Southern Punjab,
Multan.ghafoor70@yahoo.com/drabdulghafoorawan@gmail.com. Cell# 0313-6015051.
**Department of English, Institute of Southern Punjab, Multan. myahya1986@yahoo.com
Corresponding Author: Dr.Abdul Ghafoor Awan Cell # 0313-6015051

Abstract- *This paper is an attempt to uncover the hidden cultural ideologies especially those which distinguish eastern to western focusing from Ahmed Ali's novel, "Twilight In Dehli". Furthermore, this paper briefly discusses Critical Discourse Analysis and its application on novels. For the present study, the selected chunks from the novel, Twilight In Dehli are analyzed to find out different aspects of novel. The study reveals that the strategies of Critical Discourse Analysis can also be applied to novels and it highlights different aspects of real life. Thus, critical discourse analysis is very useful techniques to illustrate cultural differences and their effects on society. This research paper is also spotlight the fact that the people living in divertive cultural environment will have to face multi-dimensional problem which affect their personal and social life.*

Key words: Cultural ideologies, critical discourse analysis, Literary Theory.

1. INTRODUCTION

1.1 What is Discourse?

The word 'discourse' has originally come from a Latin word 'discursus' which is denoted to 'conversation, or speech'. However in modern science the discourse has taken various rather broad meanings. So discourse refers to too wide an area of human life, here the term 'discourse' is explained from only the point of view of Linguistics especially Applied Linguistics. The linguists are divided into two groups for denoting the discourse. One group refers it to 'texts' only while the other refers it to speech. Fairclough has divided it into two broad categories: Discourse as an abstract noun denoting language in use as a social practice with particular emphasis on larger units such as paragraphs, utterances, whole texts, or genres. Discourse as a countable noun (one that permits pluralization) denoting a practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning [1]. Novels as well as short conversations or groans might be equally rightfully named 'discourses' [2].

1.2 Critical Discourse Analysis

Critical Linguistics (CL) was developed by a group of linguists and educationists in the late 1970s. In the beginning Critical Linguistics (CL) was concerned with literary theory. CL may be said as 'the application of a particular set of linguistic procedures to texts to uncover the hidden cultural and ideological meanings'. So to unveil the hidden ideology was the basic aim of CL and the same is the central point of analysis of Critical Discourse Analysis (CDA). Eventually CL gave birth to CDA and with the works of Fairclough and Wodak etc. CDA has become a separate field of educational research. Critical Discourse Analysis is that type of discourse analytical research which basically examines the way social power abuse or dominate. In this term, Critical Discourse Analysis, the word critical is self-explanatory which refers to viewing critically the hidden ideology and social power.

1.2.1 Scope of Critical Discourse Analysis

The areas or fields of discussion which come under the discipline of Critical Discourse Analysis can be summarized:
Critical Discourse Analysis deals with social orders which are historically situated. Critical Discourse Analysis deals with social orders and social processes which can be individual. Critical Discourse Analysis deals with ideology. Critical Discourse Analysis deals with power and power relations both individual and social. Critical Discourse Analysis analyze people's social behaviors which are manifested in their 'discourses'. Critical Discourse Analysis views the link between text and society. Critical Discourse Analysis uncovers the covert position of individual and social as well.

1.2.2 Levels of Critical Discourse Analysis

Faircloigh describes three levels of analytical approach of Critical Discourse Analysis [3].

Description.
It is the level or stage which deals with text i.e. its formal properties.

Interpretation
This stage is concerned with the relation of text with social practice i.e. text is seen as a process of production, and as a source in the process of interpretation.

Explanation
Explanation is concerned with the relationship between interaction and social context i.e. it determines the processes of production and interpretation, and their social effects. (Fairclough 1989:26).

1.3 Novels and Critical Discourse Analysis

As described earlier Cook believes that novels as well as short conversations or groans might be equally rightfully named discourse. So from Cook's point of view, it is obvious that the theory of Critical Discourse Analysis can be applied to the novels.

Van Dijk affirms that by analyzing a story (or novel) from the Sociolinguistics' point of view, the experts have concluded that story telling has not only different structural categories according to the cultures, but also story telling puts particular constraints on:

"Who can tell To whom
Under what circumstances
How greetings, rituals or speech
events are taking place in that
particular culture." [4].

So the above mentioned four points are important to analyze a story or a novel.

Elements of Story

Another scholar Hatch stresses upon the components of the stories and believes that the under mentioned elements are important to analyze the macro structure in the stories. [5]. Those elements are:

1. Setting of the story (time and place orientation)
2. Characters
3. The aim of the story
4. Statement of the problem
5. Resolution
6. Conclusion

So it can be summarized that the important element in the stories is plot. Aune describes the plot as the arrangement of the events which are connected to the characters. Characters are defined by the plot and the plot becomes evident as they act and interact. [6].

2. Literature Review

Critical Discourse Analysis is a unique field for the researchers to interpret literary and nonliterary texts. With the advancement in the Linguistics, for interpretation of texts whether literary or nonliterary, Critical Discourse Analysis approach has emerged as a famous tool for interpreting texts. Many researchers have played their parts in analyzing the texts using Critical Discourse Analysis approach

Horvath determined strategies and hidden ideologies of President Obama's public speaking, embellished in his inaugural speech. He adopted the frame work set by Norman Fairclough to analyze Obama's speech. After defining Critical Discourse Analysis he describes language and its relationship with society. He analyzes Obama's speech on three levels i.e. ideological level, frequently used words and connotations, and analysis of Biblical references. In the nut shell, his analysis shows President Obama's patriotism for America, love for America's glorious past, need for unity, liberalism, & acceptance of religious diversity, and threat of global terrorism [7].

Bilal et al analyzed a talk show of a Pakistani private TV channel, names GEO News and name of the show is "AJ KAMRAN KHAN K SATH." Though whole of the show is not analyzed yet two headlines have been selected by them to analyze. According to them seven criteria are suggested by Beaugrande to be fulfilled to qualify as a discourse i.e. cohesion, coherence, intentionality, acceptability, informativeness, situationality, and intertextuality. Defining Critical Discourse Analysis, they opine that it is a type of discourse analytical approach that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. Discussing benefits of the Critical Discourse Analysis approach for analysis, they say that it is more acceptable; it focuses on social problems and political issues; its analysis is multi-disciplinary, and it focuses on discourse structures that are used by the speaker for power and dominance in the society. The findings of this research paper are that every programme on TV and every anchor person try to advocate their own loved ones and favorite political parties. And in the said show Kamran Khan seems to advocate ideologies and policies of PMLN rather the Government [8].

Bilal described five modes of discourse as identified by Smith (2003) i.e. Narrative, Report, Descriptive, Information and Arguments. In the present research paper, he gives a synopsis of the story, "The Gift of Magi'. Della and James are the main characters of the story who sacrifice their personal precious things to present gifts to each other on Christmas Eve. Wealth and Poverty, Generosity, and Love are the main themes of the story as described by the researcher. As for as his practical analysis is concerned, he discusses foregrounding and back grounding in the text. Patterns of organization in the text, situation entities, and text progression, and subjectivity in the text are other main points described by the researcher. He is of the view that this kind of research is helpful in the understanding of a text through syntactic structures and linguistic features [9].

Paziraie used qualitative, quantitative, corpus based, descriptive and applied eclectic approach to discourse analysis at the micro and macro levels for her analysis [10]. Discussing translation, she opines that it is mainly a change of form. And the forms can be the spoken or written actual phrases, clauses, sentences or paragraphs. For her, the discourse analysis can be carried out within a variety of social science disciplines including linguistics, sociology, and communication. Therefore, since discourse analysis may be applied to scrutinizing the texts and decompose them, it is very important in translation. So, translators can use discourse analysis as a suitable tool to analyze the source texts, for achieving good understanding of them, and target texts, to evaluate the quality of their translated texts. 'Things Fall Apart' is a post-colonial novel hence the researcher briefly discusses history of post colonial literature and gives a credit to Edward Wadie Said's masterpiece "Orientalism" and Joseph Conrad's "Heart of Darkness" also. Discussing translation, she tells that the Arabs promoted it greatly in 8th, 9th and 10th centuries. She analyzes the novel at micro and macro level. She also gives a comparison of translator's judgement of the novel. She claims that by applying model of discourse analysis, the translation teachers and students can analyze the texts accurately and can understand how far their translations are coherent

Nighat Ahmad briefly discussed colonialization, post colonialism, and post-colonial literature. According to her, the term the post colonialism had been used in the discipline of history, politics, sociology, and literature. The British imperialist ruled the seas and their empire covered one fifth of worlds land with 400 million subjects. While discussing literature review about post colonialism, she quotes Rehman documents that Feroz khan Noon, Khawja Ahmad Abbas, Ahmad Ali and Mumtaz Shahnawaz were amongst the first Muslims to write in English language. In the later era Bapsi Sidhwa, Alamgir Hashmi, Zulfiqar Khouso, Tariq Ali, M Athar Tahir, Adam Zameezad, Qaisra Shahraz Ahmad, Muneeza Shamsie, Kameela Shahmsie and Sara Suleri are prominent authors of Pakistan. According to Nighat Ahmad, Ali's twilight in Delhi demonstrates six important perspectives. Firstly, it examines the Muslims civilization in

Delhi. Secondly it narrates the history of British colonialism in India. Thirdly it challenges the existing canons of imperial literature by providing a Muslim view of the colonial encounter. Fourthly the text has given a voice to the marginalized. Fifthly it depicts nostalgia for the past glory of Mughal India. Lastly it depicts a phase of Muslim life and decay of their culture. The concept of "other" and "otherness" which is a dominant theme in post-colonial literature is also discussed briefly. Nostalgia (for the past glory) is also recurrent theme in his paper [11].

Awan and Khalida analyzed three themes love, life, and death in their study of modern trends in poetry.

They contended that these themes evolve around the life of every person because every person have to face these phenomenon. Therefore, these themes are still dominating modern poetry. [12]. Awan et al examined the role of media in promoting English Language. They stated that the media has played significant role in promotion of English language even in the period when there were strong movements for enforcement of Urdu as national language and in this way the contribution of media is undeniable [13].

3. Research Methodology
'Research' is defined as a careful study of a subject, especially in order to discover new facts or information about it. Methodology is defined as a set of methods and principles used to perform a particular activity. So research methodology is a careful study to find out certain results by following proper or predefined rules and methods

3.1 Nature of research
The researches of Critical Discourse Analysis are mostly qualitative. So this study is also qualitative because it is based on the theory of Critical Discourse Analysis, and there is no concern with statistical data or statistical figures. Logic and arguments is the main tool for qualitative researches. In this paper logic is the main tool for analysis. For this study the data is a novel names Twilight in Delhi by Ahmad Ali. This novel is easily available in market in printed form i.e. in book form. Though whole of the novel will not be analyzed yet certain chunks from the novel will be chosen for analysis. The main emphasis for selecting the chunks, will be those sentences or paragraph which highlight cultural differences between East and West, and fictional and non-fictional elements i.e., from historical perspectives.

3.2 Data Analysis Strategies
Data will be analyzed on the basis of Normal Fairclough's three dimensions of discursive practices.
 (a). Its manifestation in linguistic form (in the form of 'text')
 (b). Its instantiation of a social practice (political, ideological, and so on)
 ©. Its focus on socially constructed processes of production, distribution, and consumption which determine texts are made, circulated, and used.

4. Textual Analysis
The analysis has provided us certain aspects not only about the novel but also about the novelist himself. These aspects are briefly described below:

4.1 Depiction of Muslim Culture

The analysis gives a vivid picture of the Muslim culture of the city of Delhi in particular, and generally the whole life of Indian Muslims can be compared to it. Some of the aspects of Muslim cultures are discussed here:

4.1.1 Implicit domestic culture
A man clears his throat in the vestibule. Begum Nihal sits up on the bed and covers her head with her head cloth.
……
Mir Nihal clears his throat and says: (Text from Novel, Page No. 9)

Discussion
These lines give the description of the protagonist of the novel, Mir Nihal. The whole story of the novel revolves around this character. But our point of discussion here is not Mir Nihal, the point is: *'a man clears his throat'* this phrase may seem an ordinary phrase for a common critic or philosopher but actually this phrase contains a very significant cultural meaning behind it. In Indo-Muslim culture 'pardah' is observed in different categories. Women cover their heads with a special head cloth (dopatta) in front of men even their own fathers, husbands, and brothers etc. So when men enter their own homes, they do different types of action to announce their entrance, sometimes little coughing, sometimes by-talks etc. So here in this sentence, Mir Nihal 'clears his throat' to announce his entrance in the house. The after-effect of his action on his wife is also discussed in the next sentence:
    "BegamNihal sits up on the bed and covers her head with her head cloth."
So Ahmad Ali has not only depicted outer culture of Muslims of Delhi but also indoor, domestic culture is also elaborated.
After few sentences the same phrase is repeated: *"Mir Nihal clears his throat and says:"* In this phrase Mir Nihal does the same action but for a different purpose. Now, he clears his throat to speak in a good voice as context of the sentence clarifies it.

Results
The analysis shows that Ahmad Ali has tried to depict that life of the Indian Muslims which may not be explicitly observed in that society. Only the insides of the home can tell these petty acts.

4.1.2 Customs related to marriages
He thought of marrying her, but the thought of his father and mother stood in his way. They would never allow the marriage, he said to himself. For not only was her father a Mughal, but because somewhere in her line someone had married a prostitute or maidservant. His mother could, perhaps, be brought round; but he could not speak to his father, firstly because it was not done, secondly because with his pride of family and blood, and his inherent conservatism, the old man would never listen and only get angry.(Text from Novel, page . 34)

Discussion
These lines apparently describe Asghar's problem to marrying Bilqeece. But these lines contain some hidden customs or conditions of marriage in Oriental culture. There are certain pre-defined or self-made rules for the Oriental families to marry each other. Firstly, the consent of parents to

marry someone is necessary for the boys or girls. Unless the parents are not agreed the settlement of a marriage is almost impossible. Secondly, the race and caste are also very important to settle the marriages among the families. The concept of 'low caste' and 'high caste' is also very common in the East. Families try to search the families to settle the marriages that must not be 'low'. Likewise in Asghar's case, he is from Saiyyed family, a highly 'high' family and her beloved Bilqeece is from a Mughal family, considered a 'low' family in sub-continent. And the problem for Asghar's marriage here is:

'The old man would never listen and only get angry'

The use of old man by Asghar for his father shows certain unlikeliness for his father. The old man signifies old Indian traditions, concepts and ideologies; and Asghar is a symbol of new hybrid traditions, concepts, and ideologies.

Results
The analysis shows social performances and social restrictions for marriages. It is obvious from the analysis that class or caste biasness is very common in Indian society. The consent of the head of the family is very necessary to settle marriage to someone.

4.1.3 Role of women in the society
In the zenana things went on with the monotonous sameness of Indian life. No one went out anywhere. Only now and then some cousin or aunt or some other relation came to see them. But that was once a month or so or during the festivals. Mostly life stayed like water in a pond, with nothing to break the monotony of its static life. Walls stood surrounding them on all sides, shutting the women in from the prying eyes of men, guarding their beauty and virtue with millions of their bricks. The world lived and died, things happened, events took place, but all this did not disturb the equanimity of zenana (Page .39).

Discussion
These lines describe the role of women in old Indian society. The life of a woman in Indian society is very monotonous and boring. The first sentence of this extract shows that for Ali this is only in Indian society that:
  "In the zenana things went on with the monotonous sameness of *Indian life"*.
The house of Mir Nihal is mainly divided into two portions i.e. mardana and zenana. The division of the house is very important as it does not only depict the physical separation of house but also social one. *"In the zenana things went on…."* shows that female portion of the house suffers from sameness or monotonous life. Change can never be seen in zenana. The life of zenana revolves around petty works of eating, drinking, talking, cooking, or doing nothing as words of novel shows: *"The time passed mostly between eating, talking, cooking, sewing, or doing nothing."* The life of Indian women in the four walls of their houses is describes as if it is a prison. The text of the novel says:
 "Walls stood surrounding them on all sides, shutting the women in __"

So, the role of Indian women in the society is only of a house-hold 'thing'. Their social, political and every types of life is only their domestic life because the house surrounded by four walls is their only society. Their role is only inside their houses. Ahmad Ali has very correctly described it as *"Life stayed like water in a pond."*
Gender biasness and gender discrimination can easily be observed from the analysis. The physical partition of the house into mardana and zenana shows gender discrimination in Indian society. The analysis shows that women do not have any social or political role in society. Their works are just inside their houses such as cooking, eating, or sewing etc.

'God has given you beauty and you have love. What else can a woman desire?' 'But when old age knocks at the door,' MushtariBai said with sadness, 'beauty of body dies: Only virtue is beauty which I do not possess.' (Text from Novel, page no. 74)

Discussion
The beauty and love are considered two main features for a woman, generally all around the world and especially in subcontinent. The main purpose of a woman is to let her lovers to enjoy her physical beauty. Love and beauty are considered their only traits as Asghar's remarks for Mushtari Bai shows,
"God has given you beauty and you have love. What else can a women desire?"

Results
It can be easily observed that women are considered an inferior creature in Indian society.
Asghar's disappointment on the birth of a female baby shows women's position or value in the society.

4.1.4 Prostitution
At night after dinner he usually went out. At home he had given out that he went to see his friend NawabPuttan, but he went to his mistress, BabbanJaan, a young dancing girl. Since she had become Mir Nihal's mistress and was in his employ, she had given up living in the Chaori Bazar. Mir Nihal had rented a house for her in Dareeba. She lived there and entertained him with her conversation and songs and her lithe figure and young body. He came back home at twelve or one in the night and went to bed. (Text from Novel, Page no.38)

Discussion
Prostitution and the other thing related to it have always been a taboo in all the societies of the world. The Indian society of early 20th century is not purely an Islamic society. The things which are forbidden in Islam can also be seen in this society. Brothel is also one of them. Mir Nihal, though who is a noble man according to the novel, seemed to go to brothel. As it is a taboo in East so Mir Nihal has hidden this fact and has declared that he goes to his friend Nawab Puttan.
Mir Nihal who is a married man, and the whole story of the novel proves BegamNihal a good house wife, so the reason for Mir Nihal's going to Babban Jan could be:

 "She entertained him with her conversation and songs and her luthe figure and young body."

This sentence shows that Babban Jan entertains Mir Nihal with her conversation so we can interpret BagamNihal does not do so. Similarly Babban Jan sings songs to entertain Mir Nihal but BagamNihal cannot do so. Babban Jan has young body but BegamNihal does not have 'young body'.

Results

Prostitution is also very common in Indian society. The different viewpoints of the visitors of prostitutes are described in the analysis. The problems of the prostitutes are also highlighted in the analysis.

4.2 Views of the colonized people

Mir Nihal stops and turns to Asghar and says in an angry tune: "you are again wearing those dirty English boots! I don't like them. I will have no aping of the Farangis in my house. Throw them away! ... and where have you been so late in the night? I have told you I don't like your friendship with Bundoo. Do you hear? I shouldn't find you going there again." (Text from Novel, Page No.13)

Discussion

This passage is important due to two reasons. Firstly, it shows Mir Nihal's intense hatred for foreign culture especially English. Secondly, the selection of pronoun used by Mir Nihal shows his relationship with the listener who is his son in this passage and is dominated while Mir Nihal proves himself dominant. The phrases

"You are again wearing those dirty English boots! I don't like them. I will have no aping of the Farangis in my house. Throw them away! ..."

are very important for post-colonial perspective. *'Dirty English boot'* shows Mir Nihal's feelings about English culture and English people. Though whole remarks of Mir Nihal are obviously showing his hatred for foreigners, yet the word 'dirty' is proving his hatred effectively. Furthermore the word 'Farangis' is also significant. 'Farangis' is a commonly spoken word in East for the English people and it is uttered in negative connotation. Easterns call English people Farangis due to their hatred for them and also due to their dominated position. After the Independence War, Mutiny for the English rulers, sub-continent people were dominated and exploited in every walk of life. So Oriental people could do nothing except to give them bad names. Frarngi is also a taboo in East for the English rulers and for English commoners also. *'Throw them away'* is also important for Mir Nihal. Mir Nihal does not like presence of any foreign thing in his house. *'Dirty English boots'* are basically dirty English people, dirty English ideology, dirty English culture which are not allowed in Mir Nihal's house.

Results

Indian people, the colonized people, had a specific dislikeness for the colonizers, the British. The analysis shows that Mir Nihal intensely dislikes British and calls them as 'Farangis'. Mir Nihal's words 'dirty English boots' also show same kind of dislikeness for English culture/colonizers culture. Mir Nihal calls them cruel as his remarks show: "Who had no sympathy for India?"

4.3 After-effects of colonization

Hybrid culture, identity crisis, and decaying traditions are some of the results of colonization in India the analysis clarify it when Mir Nihal thinks about new ways of Indian life. He terms it as: "A hodge-podge of Indian and Western ways"

The miserable condition of the former royal class is also major after effect of the colonization. The former royal class had to adopt petty manual works for living.

4.4 Nostalgia for the past glory

Delhi has a glorious past which can easily be observed by the 'thoughts' of Mir Nihal during the event of Coronation of George V.Red Fort built by Shah Jahan; Khooni Darwaza; the Old Fort, built by Feroz Shah Tughluq; the iron Pillar, a memory of Asoka are some of the examples of Delhi's glorious past. The 'pure' culture of Delhi is also one of the glories of the past as Mir Nihal calls the new culture as hybrid. This pure culture is also among the ruins of India's golden age. The poor condition of the formers of royal class also signifies the past glory of the Shahi class, the Mughals. By showing the irony of life Ahmad Ali has tried to describe the glorious history of Mughals.

4.5 Decaying Muslim civilization

The character of Asghar is a symbol of 'new' culture, ideas, and thoughts. This 'new' is signifying another thing i.e. the decay of Muslim culture and civilization. Mir Nihal sees many changes in Delhi which are actually signifying the demise of Muslim culture in India.

4.5 Merits and demerits of the novelist, Ahmad Ali

The analysis also gives a general estimate about the novelist. The analysis shows that Ahmad Ali has depicted the real picture of the city of Delhi. He has not only given the true physical picture of Delhi but also he has truly depicted the culture and civilization of this city. He has also given a brief history of this city from 1857 to 1919. Depiction of the true Muslim culture is also one of his high merits. The only problem with Ahmad Ali, which can be judged from the analysis, is the influence of Urdu language upon him. Sometimes it seems that he has translated the material from Urdu language. For instance in the very beginning of the novel, Ali's description of night shows influence of Urdu language upon him.

5. Conclusion

We can conclude that Critical Discourse Analysis can uncover the hidden cultural ideologies. The study reveals that the strategies of Critical Discourse Analysis can also be applied to novels and it highlights different aspects of real life. Thus, critical discourse analysis is very useful techniques to illustrate cultural differences and their effects on society. This research paper is also spotlight the fact that the people living in divertive cultural environment will have to face multi-dimensional problem which affect their personal and social life.

References

[1].Fairclough, N. "Discourse and Social Change." Cambridge: Polity Press, 1992

[2]. Cook, G. "Discourse." Oxford: Oxford University Press, 1990.

[3]. Fairclough, N. "Language and Power" London: Longman, 1989.

[4].Van Dijk, T.A. "Discourse Analysis: Its

Development and Application to the Structure of News" Journal of Communication. Vol. 33 (2):20-43, 1983.

[5]. Hatch, E." Discourse and Language Education" Cambridge: Cambridge University Press, 1992.

[6]. Aune, D.E. "The Westminster Dictionary of New Testament and Early Christian Literature." USA: Library of Congress, 2003.

[7].Harvath, Juraj, "Conference paper, language, literarture and culture in a changing transatlantic word" international conference proceedings, Presor, 2009.

[8]. Bilal, Hafiz Ahmad. Gul, Nabila. Sial, Mamoona Manzoor. Akbar, Hafiza Saima. "Critical discourse analysis of political TV talk shows of Pakistani media" international journal of linguistics, vol.4 (3).2012.

[9]. Bilal, Hafiz Ahmad. "Discourse analysis of the gift of the magi." Academic research international vol.2 .(1.) January 2012.

[10]. Paziraie, Mandana Eftekhar. "A discourse of the novel "things fall apart" and two of its Persian translations at micro and macro levels." English linguistics research vol. 1. (2) 2012.

[11].Ahmad, Nighat. "Twilight in Delhi revisited, a post-colonial respective." NUML research Magazine vol.8, 2010.

[12].Awan,Abdul Ghafoor & Yasmin Khalida. "New Trends in Modern Poetry", Journal of Literature, Languages and Linguistics,Vol 13,2015.

[13].Awan, Abdul Ghafoor, Agha Masood & Hassan Bin Zubair "Role of Electronic Media in creation of awareness about English Language" Science International, 28 (2)   2016.