



THE ROLE OF THE INDIVIDUAL AND THE COMMUNITY IN 'A WASTED VIGIL' WITHIN THE POST-COLONIAL CONTEXT

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Abstract

This research paper looks into Nadeem Aslam's novel, "A wasted Vigil" by applying postcolonial theory. The novel, set in a postcolonial Afghanistan, investigates the enduring effects of colonialism on the lives of its sundry characters. This study scrutinizes the portal of postcolonial condition, cultural hybridity, and the pursuit of identity and agency through a postcolonial theoretical framework. By encompassing literary technics, this research come up with intuition into the on-going difficulties of decolonization and take a look at the potential for defiance and modification in postcolonial contexts. The comprehensive aim of this paper is to contribute to one's understanding of the impact of postcolonial ideologies, cultural complexities and the struggles for identity and agency in postcolonial societies.

Keywords: *Colonialism, Cultural Hybridity, Decolonization, Identity, Transformation*

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1. Introduction

Nadeem Aslam's "A Wasted Vigil", a magnificent novel that depicts the complexities of postcolonialism in Afghanistan. In his, this novel he invites readers with his poetic prose and vivid imagery to plunge themselves in the lives of the characters, each of whom is in clash with the repercussions of colonialism in their own way. Despite the fact, that the novel deals with the challenging themes, it is diffused with the feeling of positivism, and hope and persistence that is both motivational and uplifting. Aslam's representation on the characters is deeply humanizing emphasizing their shared humanity and the ways in which they are all associated. In this novel, characters, undergo experiences of trauma, loss and displacement. Aslam's in his novel provides a strong impact of colonialism on individual and communities. Eventually, this novel is the testimony of the power of human connection and the persistency of human spirit. (Knoph, 2008)

1.1. Background and Context

The novel "A Wasted Vigil" by Nadeem Aslam is a thorough and composite story that investigates into the aftermath of colonialism in Afghanistan. Published in 2008, the book inspects the lasting effects of colonial rule and the arising confrontation for the characters as they navigate issues of identity, power and control. This paper aims to analyze the novel through a postcolonial perspective, inspecting how it sheds light on the tangled relationship of power, resistance and cultural mixing that occur within the postcolonial context. (Sahin, 2017)

1.2. Statement of the Problem

The focal problem issue addressed in this paper aims to explore how "A Wasted Vigil" addresses the complexed aftermath of colonialism and its impact on the characters, identities and relations. With the help of postcolonial theory, this study seeks to analyze how the novel discloses the lasting effects of colonial ideologies, the difficulties of multiculturalism and the potential for the resistance and acquiescence in the face of postcolonial oppression. Also, this paper signifies the relation between this novel's themes and current postcolonial conditions. (Ghosh, 2018)

1.3. Research Questions

To provide an all-inclusive analysis of "A Wasted Vigil" through a postcolonial lens, the following research questions will direct the reader towards this paper investigation:

1. How does the novel portray the legacy of colonialism and its impacts on Afghan society and culture?

2. In what ways does “A Wasted Vigil” investigate the complexities of cultural hybridity and the negotiation of identities in the postcolonial context?
3. How do the characters in the novel navigate the power dynamics and relationships between colonizers and the colonized, and what does this show about the postcolonial struggles for agency?

1.4. Objectives of the Study

The principal objectives of this paper are as follows:

1. To inspect the depiction of the repercussions of colonialism in “A Wasted Vigil” through a postcolonial lens.
2. To look in the course of action in which the novel highlights the challenges of cultural hybridity and the deliberation of identities in a postcolonial setting.
3. To analyze the power dynamics and relations between colonizers and the colonized, highlighting postcolonial struggles for agency and resistance.

1.5. Significance of the Study

This study seeks to make a valuable contribution to both literary analysis and postcolonial discourse. By using a postcolonial approach to analyze “A Wasted Vigil,” we aim to add to the existing knowledge about the novel’s exploration of the aftermath of colonialism in Afghanistan. Furthermore, this research seeks to enhance our comprehension of the persistent influence of colonial ideologies, cultural blending, and the pursuit of empowerment within postcolonial contexts. (Khan, 2019)

1.6. Scope and Limitations

It is important to acknowledge the scope and limitations of this study. Our analysis will center mainly on Nadeem Aslam’s “A Wasted Vigil” and its postcolonial interpretation. While other literary works by Aslam and alternative approaches to literary analysis could offer valuable insights, we will only examine this specific novel and postcolonial theory (Siddiqui, 2017).

2. Literature Review

Nadeem Aslam’s novel “The Wasted Vigil” provides a clearer perspective on the abuse of power against women in Afghanistan, set against the backdrop of the Taliban regime. It tells the stories of five individuals and their experiences of suffering in Afghanistan. The novel depicts the suffering of Afghan citizens through five different stories. By analyzing the socio-cultural and religio-political background, we can gain insight into the mindset of those who wield power to punish, hegemonies, and destroy, under the practice of honor killings, female oppression, and the veil, religious extremism,

and ethnic and politico conflicts. Afghan society is akin to a prison, where individuals are suspicious of one another, and women are constantly monitored and scrutinized. Women in Afghanistan are not only enslaved by a retrogressed rule, also they are tormented by radical religious and political groups. "A Wasted Vigil" excavate into the exploitation of power against women and how they are denigrating as unholy representations of Eve iniquitousness. This novel provides intuitions a detailed examination of the mechanism controlled used by misogynist fundamentalists who view women killing as a holy act. The literature review shows intricate power dynamics within a war-torn and contention full society that has lost respect for human life in its blind pursuit of power. The novel of offers valuable insights into the oppressive forces that shape Afghan society and struggles of individual with in it. (Nasir, 2015)

Nadeem Aslam's work deactivate the limits of trauma and loss centered on the 9/11 tragedy by expanding devastating impact worldwide. By affixing the fragmented and contradictory worlds of "us" and "them", Aslam urges readers to consider the political motivations behind terrorism and the interest of powerful nation. The novel inquires the underlying causes of terrorism by questioning the role of political leaders in the creation, financing and support of terrorist groups which ultimately led to the 9/11 disasters.

Additionally, Aslam's work examines the devastation inflicted on Afghanistan by Russian intervention, American meddling, the rise of the Taliban, and the post-9/11 War on Terror. It challenges the notion of American exceptionalism that views the event in isolation and relies on a binary "us" vs. "them" mentality. The novel's discussion will explore its ability to DE territorialize this binary and show that the binary of 'us' and 'them' is used differently by

Americans and Afghanis. Americans see themselves as serving their nation and saving it from Islamic terrorization, while Afghanis see themselves as saving their religion and nation from non-Muslims. The binary of 'them' is used differently by Americans and Afghanis, with Americans seeing Afghanis and Taliban's as terrorists, while Afghanis view the acts of Americans as brutal. (Kiran, 2017)

According to another writing this study analyzes how Nadeem Aslam, a Pakistani writer, articulates imperialist ideology in his post-9/11 novel "The Wasted Vigil." The novel incorporates several imperialist discourses on the war in Afghanistan, which the writer internalizes and consolidates as a voice of imperialist powers. The book explores various ideologies, such as Western cultural dominance, the fear of the "evil empire," the exoticization of the East, human rights abuses, stereotyping, Islamophobia, patriarchy, the white man's burden, rehabilitation, and political economy. Additionally, the novel tends to misrepresent local culture and perpetuate stereotypes about the people of Afghanistan who have been affected by war. It is situated against the backdrop of the Cold War and the War on Terror. (Abbasi, 2021)

According to another researcher, Nadeem Aslam's "The Wasted Vigil" delves into the complexities of civil war in the 21st century within the context of Afghanistan's history of colonialism and the contemporary discourse on extremism. The novel portrays Afghanistan as a multifaceted arena that is both embroiled in civil war due to tribal conflicts and occupied by various powers throughout history. The book also reflects on the nature of extremism and how it is depicted in the post-9/11 era. Aslam's work criticizes the current American-centric view of global issues and the media's normalization of shocking images. Furthermore, the novel challenges the definition of civil war and explores the symbolic power of language as a means of transcending the current rhetoric surrounding extremism. The "global civil war" depicted in the novel thus presents a more scathing critique of the American-centric perspective on global issues and the media's desensitization to horrific imagery. (Frawely, 2013)

This paper takes a postcolonial approach to critiquing Nadeem Aslam's novel by examining it as a reassertion of colonial discourse in a postcolonial era. As a diaspora writer, Aslam appears to be reinforcing the limitations of diasporic literature, which struggles to empathize across cultural and ethnic boundaries. Aslam's discourse seems to lean towards Western misrepresentations of Islam, as seen in the practices of the Taliban. Instead of celebrating the prestige of aboriginal culture in a postcolonial society, Aslam constructs a discourse that celebrates the third space of ambivalent hybridity. However, the hybridity presented in the novel remains elusive, as all characters from different cultures and nationalities appear to be trapped in endless exile, further widening the gap between civilizations. The novel presents a perspective that does not reinforce a postcolonial discourse, but rather reinforces the otherness and marginalization of local inhabitants by placing Western characters at the center as sources of reconstruction. (Parveen, 2015)

The novel is set in post-9/11 Afghanistan and portrays the country's tumultuous past as a nation caught in the middle of conflicts between global powers. The Wasted Vigil delves into the connection between the violence brought by an emerging American hegemony in Afghanistan during the Cold War and the rise of extremist groups, which ultimately led to the post-9/11 invasion. The text argues that Aslam successfully highlights the impact of the US presence in Afghanistan during the Cold War by representing a persistent cultural trauma that is ignored by contemporary media frames. This trauma is embodied in both the physical landscape and various Afghan characters, underscoring the novel's themes of violence, loss, and displacement. (O, Brien, 2019)

The Wasted Vigil by Nadeem Aslam deconstructs some postmodern discourses in its attempt to create a multicultural society by shifting the focus from the West to the East. The novel emphasizes that nationality and identity are closely intertwined, and it is important not to assimilate identities. The paper draws on Kwame Antony Appiah's thoughts on multiculturalism as an illusion and the necessity of a cosmopolitan society. It examines how the wasted vigil challenges previously dominant discourses but ultimately

portrays a society that is a mirage, despite its efforts to create a multicultural society. The novel emphasizes that a cosmopolitan society that embraces cultural diversity is necessary for a truly inclusive society. (Parveen, 2014)

For several decades, women in Afghanistan have been subjected to extreme brutality and atrocities. Nadeem Aslam's *The Wasted Vigil* explores the unending and unspeakable violence that Afghan women have experienced. This writing analyzes the abuse, exploitation, and oppression faced by Afghan women at the hands of those who wield power, including the practice of honor killing, issues surrounding dress, religion, education, and political conflicts. The novel depicts the hegemonic oppression experienced by Afghan women over the decades. Aslam's portrayal of the predicament of Afghan women is disturbing, as it highlights the various atrocities committed against them under the pretext of religion, extreme fundamentalism, and retrogression. (Khan, 2023)

Post the September 11, 2001 terrorist attacks, there has been a growing trend to solely blame Muslims, which has resulted in their almost constant vilification in novels set in the post-9/11 era. In his novel, Aslam historicizes 9/11 and places it alongside other significant historical moments, suggesting a causal relationship between them. Through this approach, Aslam shows multiculturalism through his characters, who come from different communities and cultures but are fighting the same issues. Despite their differences, they are all striving for life and for their loved ones, but none of them ultimately succeed. (Renard ed. Bragard, 2016)

This comparison analyzes how British-Pakistani author Nadeem Aslam portrays Afghanistan and Pakistan as postcolonial spaces in his novels *The Wasted Vigil* (2008) and *The Blind Man's Garden* (2013). The study is based on Sara Upstone's concept of post-space, which emphasizes a sense of spatiality that resists imperial totalizations of space and subverts colonial frames. Aslam's novels challenge the notion of nation as a political construct and reframe it through alternative spatial locations, including physical spaces like home, school, and garden, as well as conceptual spaces such as micro-stories, neglected cultural and natural spaces, and journeys. *The Wasted Vigil* and *The Blind Man's Garden* are examples of "war-on-terror" fiction that explore the socio-political and psychological complexities of the post-9/11 era. By reframing national spaces in this way, the novels undermine the post-9/11 discourse that relies on essentialist national stereotypes and binaries. The novels encourage readers to reconsider the mainstream Anglo-American representation of Afghanistan and Pakistan. (Kara, 2018)

This text explores whether the post-9/11 novels of Rushdie, Hamid, Aslam, and Shamsie aim to revise the modern "knowledge" of the Islamic world. These novels use English-language literature that is globally distributed to reframe Muslims' potential to connect with others. The author analyzes novels such as *Shalimar the Clown*, *The Reluctant Fundamentalist*, *The Wasted Vigil*, and *Burnt Shadows*, combining aesthetic, historical, political, and spiritual considerations with analyses of popular discourses and

critical discussions surrounding the novels. The author also examines how the writers have been co-opted as authentic spokespersons by dominant political and cultural forces. Among all these writers and novels, Nadeem Aslam's works focus on multiculturalism and the importance of identity. His novels depict the identity crisis of the protagonists and their eventual departure from the Western culture that they initially admired. (Clements, 2016)

This paper aims to examine how "The Wasted Vigil", a novel set in Afghanistan during the civil war, challenges the hegemonic discourses that depict the country's inability to govern itself as the cause of the conflict. The novel forms a counter-discourse by representing the civil war in Afghanistan alongside colonial invasion and occupation. This challenges the stereotyping of Afghanistan in mainstream discourses and offers an alternative perspective. (Bhat, 2014)

This text analyzes the interaction between the United States, Pakistan, and Afghanistan as depicted in three Pakistani novels that were recently published: *A Case of Exploding Mangoes* by Mohammed Hanif, *The Reluctant Fundamentalist* by Mohsin Hamid, and *The Wasted Vigil* by Nadeem Aslam. These novels span thirty years and offer a reflection of the region's history, challenging the polarization of nations. All three novels explore themes such as identity crisis, the occupation of people's minds, and cultural confusion, highlighting how colonialism has impacted the region even after gaining independence. (Shamsie, 2009)

This text aims to explore the correlation between gender-based power dynamics and the resulting oppression, discrimination, and displacement of women. It establishes the episteme of feminism and analyzes the themes of female exploitation, othering, and patriarchal hegemony in the novels of Nadeem Aslam, including "Season of the Rain birds, Maps for Lost Lovers, and The Wasted Vigil". The study examines the impact of gendered power dynamics on women's lives at micro and macro levels, delineating the conflicts faced by women in androcentric cultures. *The Wasted Vigil*, for instance, illustrates how women were exploited not only mentally but also physically, even when they considered themselves their own saviors. (Nasir, 2017)

This text argues that Nadeem Aslam's novels, *Maps for Lost Lovers* (2004) and *The Wasted Vigil* (2008), advocate for the reexamination of immigrant identity by linking individual traumatic experiences to the collective memory of a community or nation. The novels explore the ongoing process of diasporic nostalgia and mourning and its intersection with immigrants' efforts to navigate different cultures. *Maps for Lost Lovers* is a story about the British Pakistani community and families caught between liberalism and orthodoxy. The novel revolves around the disappearance of Chanda and Jugnu, who return from Pakistan to Dasht-e-Tanhai, a fictional town in northern England. The police suspect that it's an honor killing and arrest Chanda's brothers. Amidst this tragedy, we meet Kaukab, her husband Shamas, and their three estranged and westernized children,

Mah-Jabin, Ujala, and Charagh, who await the killers' trial. Kaukab struggles to reconcile her religious orthodoxy with her husband's and children's liberalism, and she distances herself from Pakistan to prove herself as a loving mother and wife. *The Wasted Vigil* is a novel that follows the experiences of various characters. The novel features five characters, Marcus, Lara, David, James, and Casa, who come from different communities and are experiencing the war period. Despite having different quests, their fates intertwine as they all search for their lost loved ones. However, in the end, each of them fails to find their loved ones, and some of them even die. (Kanwal, 2012)

The Wasted Vigil by Nadeem Aslam was published in 2008 and features characters from different nationalities searching for something or someone in Afghanistan. Aslam's writing has been praised for its vivid descriptions and criticism of Islamic culture. Despite criticism, Aslam continues to write about the region's conflicts and destructive communities. His world is one where Allah is both compassionate and merciful, as well as a god of terror. In *The Blind Man's Garden*, Rohan thinks about his family history and his son, Jeo, who is about to leave for Peshawar to tend to the wounded. Rohan is proud of his son's work, which he sees as a way to expunge the family's bad memory of helping the British end Islamic rule in India. Rohan's crescent-shaped home is a compensatory construction that commemorates Allah's six beloved cities and their distinctive flora. Mecca House is surrounded by Arabian date palms, while Cordoba House is encircled by Spanish almond trees and carnations. The other houses are intertwined with plants that represent Baghdad, Cairo, Delhi, and Istanbul. Rohan, who established a school in the area, has made mistakes, allowing the school to become a training ground for would-be jihadists and destroying his wife Sofia's heretically representational drawings. His son Jeo also goes too far, conspiring with his foster brother Mikal to cross the border into Afghanistan to save lives. In "The Wasted Vigil, Lara, a Russian woman", crosses the border searching for her lost brother Benedikt, not knowing if he is alive or dead. (Caines, 2013)

This text examines the relationship between Marcus, an English doctor who converted to Islam, and Casa, a young Islamist, in Nadeem Aslam's *The Wasted Vigil*. Set in twenty-first century Afghanistan, the novel follows Marcus as he tries to help Casa recover from his injuries. Marcus has an extensive knowledge of Western science, world literature, art, and cosmopolitan Muslim history, which he uses to introduce Casa to different aspects of Islam's written, oral, and visual culture. Marcus hopes to change Casa's perception of the stories in the Qur'an and help him connect with Afghanistan's multi-faith heritage. However, Marcus selectively withholds certain narratives that he considers too sensitive or risky to share with Casa, given his volatile nature. Nadeem Aslam's work explores multiculturalism and multi-faith themes. In *The Wasted Vigil*, Marcus and Casa are both Muslims, but they have different beliefs. Marcus is a converted Muslim with extensive knowledge of Islam, while Casa was born into the faith but has strayed from it. (Clements, 2016)

3. Research Methodology

3.1. Research Design:

This research selected the exploratory research design to explore the fundamentalist repression in the novel *The Wasted Vigil*. The selection of this design is because the exploratory research studies those subjects which have not been addressed before. Also, this design is used when a topic needs to be understood in depth. For this, “*The Wasted Vigil*” offers a glimpse into Afghanistan’s core, exposing the impact of significant historical and religious forces, including the effects of decades of war, exploitation, and fundamentalist oppression on the lives of five extraordinary characters. The book’s primary focus is to comprehend the consequences of war on people’s lives.

3.2. Data Collection:

The type of data adopted for this work is secondary. The secondary data source is that the researcher has read different online articles related to this novel. After collecting the desired data, the researcher used Edward Said’s model as a frame work to study about Post-colonialism and its effects on the lives of the five characters.

3.3. Research Sample:

This research used purposive sampling. The selection of this sample is because the researcher is executed to gain in-depth knowledge about a particular phenomenon through the qualitative research method (Cooper & Schindler, 2003; Kothari, 2004). This study investigates the coverage problems of multiculturalism presented in the novel and what the characters faced by being a part of the civil war in Afghanistan. Therefore, the researcher selects individuals using the snowball sampling strategy for data collection and sites them for research because they can purposefully communicate information about the study’s research problem and central phenomenon.

3.4. Instruments of Data Collection:

The data for this is collected from different online sites which are 17. All these articles were selected because they fulfill researcher’s needs. After gathering the relevant data from the sites then it is classified according to thematic categories found relevant to the research objectives.

3.5. Procedure of data analysis:

After the data was collected, these steps were conducted using Edward Said’s model for data analysis:

1. Identification of textual and cognitive analysis of *The Wasted Vigil*.
2. Analyzed and explained the relationship of beauty, bitterness, brutality, betrayal and violence explained in the novel also about the suppression of women in the novel.

4. Theoretical Framework

The researcher has used the Edward Said's Post-colonialism as the theoretical framework, which examines the politics and cultural resistance in colonialism history. Postcolonial theory emerged in the 1980s in the US and UK, alongside other politically-focused humanistic fields like critical race theory and feminism. It's a collection of ideas that seeks to explain the political, economic, historical, social, and aesthetic impact of European colonialism across the globe from the 18th to 20th century. According to postcolonial theory, it's impossible to comprehend the world we live in without considering the history of imperialism and colonial rule. This means that the concepts of "European philosophy," "European literature," and "European history" cannot exist without acknowledging Europe's colonial encounters and oppression worldwide. Moreover, it suggests that the colonized world is the overlooked center of global modernity. (Edward Said's "Orientalism", 1978)

The term "post" in "postcolonial theory" has been debated extensively. It doesn't imply that colonialism has ended; instead, much of postcolonial theory is concerned with the continuing forms of colonial authority after the formal end of the Empire. Other forms of postcolonial theory attempt to visualize a world after colonialism, but one that has yet to materialize. Postcolonial theory has taken on various forms, including analyzing political and aesthetic representation, accounting for globalization and global modernity, reimagining politics and ethics from under imperial power, and discovering new forms of human injustice. It has influenced the way we interpret texts, comprehend national and transnational histories, and understand the political implications of our knowledge as scholars. Despite criticisms from both inside and outside the field, postcolonial theory is still a critical form of humanistic inquiry in academia and beyond. (Sakai, 1998)

Post-colonialism, both as a theoretical framework and a study of political and cultural transformation, has undergone and continues to undergo three main phases:

1. Recognizing the social, psychological, and cultural subordination that results from being in a colonized state
2. Fighting for ethnic, cultural, and political independence
3. Increasingly recognizing the cultural interplay and blending that occurs in postcolonial societies.

Post colonialism often covers themes like slavery, migration, oppression, and resistance, as well as identity, race, gender, and location. It also includes responses to the

discourses of imperial Europe, such as history, philosophy, anthropology, and linguistics. The idea is not just focused on the conditions during imperialism and colonialism but also on those that persist after the formal end of colonialism.

Resistance is a recurring theme in postcolonial and colonial literature (Britton, 1999). It's viewed as a reaction of the weak against the strong, the poor against the wealthy, the colonized against the colonizer, and the third world against the first world. The native people were not willing to abandon their culture and religion as easily as the colonizers anticipated. The colonizers had to work hard to suppress uprisings and confront challenges, often with significant bloodshed and the use of brute force (Fanon, 1956). The colonial people attempted to unite against the colonizers by employing religion and culture as motivational tools. They fought the colonizers to preserve their culture and religion, but a concerning situation arose when their own brothers and sons began joining the colonizer's army, and some were converted to Christianity (Hassan, 2002). This was the beginning of transformation. Transformation occurs in one way or another, whether it proves advantageous for natives or not. The colonizers primarily transform the colonial people culturally, socially, and religiously to govern them (Memmi, 2013). The colonizers attempted to change the language of the colonial people to some extent to strip away their history, culture, and memories (Wa Thiong'o, 1981), as well as for their own administrative convenience. It's not incorrect to say that the present-day prevalence of the English language globally is a direct outcome of British colonization, which continues to be supported by America's current global dominance. Language change leads to transformation, and this transformation takes on various phases that vary by race and even by colony. The British colonizers employed different strategies to transform the natives based on their understanding of their mentality. (Mehmood, 2016 pg. 7,8)

Nadeem Aslam's "A Wasted Vigil" employs a comprehensive postcolonial theoretical framework to explore the enduring effects of colonialism on individuals and communities. The novel delves into the intricacies of power dynamics, cultural hybridity, language, gender, and displacement, revealing the complexities of a postcolonial world and prompting readers to critically examine the legacies of the past that shape the present. The book examines the geographical dislocations caused by colonization, including forced migration, diaspora, and the loss of ancestral lands. The characters in novel who have eradicated and displaced, reflect the complexities of postcolonial geographies. The narrative intertwines their experiences of physical and emotional displacement, illustrating the fragmentation of identity and the search of for a sense of identity. Postcolonialism also foreground the gender features of colonization and how dogmatic norms sustain tyranny. The female character in the novel bears the burden of violence and oppression of, both within colonized and postcolonial societies. Nadeem Aslam's representation of women like Yasmeen, and Afghan refugee, and Anna, a British doctor highlights their struggles for self-determination and influence in a male-dominated world shaped by colonial legacies. Postcolonialism emphasizes the importance of language in maintaining insight and fortifying power structures, Aslam examines the role of language as a tole

colonization, highlighting how it is used to control and dominate. The character of Casa, and Afghan poet elucidate the subversive power of language in resisting dominate narratives, Casa claims back agency and challenges the oppressive discourse imposed by both the colonial past and present fundamentalism through his narratives.

4.1. Analytical Framework:

Postcolonial theory is a critical approach or literary theory that examines literature created in countries that were once, or are currently, colonies of other countries. It may also analyze literature composed by citizens of colonizing countries that focuses on colonies or their people. Postcolonial methods apply social, cultural, and political analysis to interact with the colonial discourse. Postcolonialism has been defined as a social movement and research approach that aims to tackle racism and oppression.

Based on the following objectives, the underlined questions are following

1. To study how the writer has presented hybridity, multiculturalism and diasporic nature in the novel.
2. Identification of the cognitive dimension of the aftermaths of war on the lives of the five characters.
3. To explore the representation the suppression of Talibans on the proper veil of women and also what was their concept about women.

5. Analysis

Nadeem Aslam's "A Wasted Vigil" is a poignant exploration of post-colonial themes in Afghanistan, a nation burdened by a tumultuous history shaped by colonialism and its aftermath. Through his intricate storytelling, Aslam examines the consequences of colonialism, the clash of cultures, and the lasting impacts of power dynamics. This analysis will delve into the novel's post-colonial perspective, highlighting key themes and using textual references to elucidate Aslam's portrayal of the complex post-colonial landscape. Aslam highlights the enduring effects of colonialism, power dynamics, gender oppression, and the struggle for identity. By weaving these elements together, Aslam encourages readers to learn about different histories.

The Wasted Vigil is a tale of tragedy, where the characters' poignant circumstances are depicted against a backdrop of beauty, with distressing images scattered throughout. It is not only a story of America's loss but also of the loss of vulnerable "object beings" like Katrina, Zameen, Casa, and Dunia, who are caught in a system shaped by war, indoctrination of hatred, and global political conflicts. Aslam sets the novel in Afghanistan, where "geology was fear instead of rock, where you breathed terror not air" (Aslam 179), highlighting the all-encompassing sense of fear and terror that pervades the country.

Aslam describes a situation in which James tortures an Afghan boy, resulting in the boy becoming blind. James justifies his actions by stating that he did what was necessary to find the country's enemies, as those he interrogated had been trained to withstand interrogation techniques. He argues that they must go beyond their trained endurance to find the country's enemies, as some of them view true jihad as beginning at capture. James claims that his actions are not personal against the boy.

“I did what was necessary, David. These individuals have been trained to withstand interrogation methods. For some, the real jihad begins when they are captured. Therefore, we must go to extremes and surpass their trained limits. I am only seeking out our country's adversaries, David. It's not personal against this individual.” (Aslam 304)

Aslam emphasizes that the U.S. invaded Iraq under a false pretense of destroying weapons of mass destruction that were never found. The invasion persisted, and the justification changed to restoring democracy to Iraq. The same reasoning is used to justify military action in Afghanistan. Aslam recounts Afghanistan's century-long history of war against British colonialism, civil war, Russian war, Talibanization, and the American war on terror to show that war is not the solution to the problem of extremism that America wants to eliminate. The Wasted Vigil shows through its main characters' tragedies that the trauma of 9/11 is not exclusive to Americans who see it as an attack on their capitalism or technological progress. Afghans, Russians, and Britons are also experiencing traumatic events. The novel explores the terrorism saga, with all parties involved reaping the seeds of extremism that they sowed by raising the Taliban on a doctrine of hatred. The text challenges the “us vs. them” notion and emphasizes that everyone has a story to share. In doing so, The Wasted Vigil critiques not only definitions of civil war but also a broader critique of the American-centric view of globality and the media's normalization of unimaginable images. (Kiran, 2017)

5.1.Colonial Legacy and Cultural Identity:

“My father spent twenty-five years in India, the consequences of which are still being lived with today” (Aslam, p. 137)

Aslam's narrative highlights the lasting impact of colonialism on Afghanistan's cultural identity. This is exemplified through the character of Marcus, a man of English origin who has spent the majority of his life in Afghanistan. Marcus carries the burden of his father's colonial endeavors, embodying the guilt and complicity associated with the colonial legacy. Through Marcus, Aslam emphasizes the long-lasting impact of colonialism and the complex relationship between colonizers and the colonized.

5.2.Power Dynamics and Resistance:

You people don't want to move on... It's your backwardness that gets you into these situations" (Aslam, p. 78).

Aslam delves into the power dynamics between the colonizers and the colonized, shedding light on the resistance against oppressive forces. The character of David, an American who comes to Afghanistan, represents the neo-colonialist presence in the country. Aslam portrays David as a symbol of Western intervention, marked by ignorance and arrogance. A pivotal moment occurs when David dismisses Afghan culture arrogantly, saying, it's your backwardness that gets you into these situations. Through David's character, Aslam critiques the perpetuation of power imbalances and the failure to understand and respect indigenous cultures.

5.3. Gender and Oppression:

"I've been compressed into a silence" (Aslam, p. 192),

Aslam explores the intersectionality of gender and colonialism, highlighting the oppression faced by women in a post-colonial context. Lara, an Englishwoman who converts to Islam and marries an Afghan, embodies the complexities of women caught between cultures. Aslam exposes the limitations of agency for women in patriarchal societies, demonstrating the societal and familial pressures that curtail their independence. Lara expresses her frustration to Marcus, saying, I've been compressed into a silence. This highlights the suffocating nature of patriarchal norms that persist in post-colonial Afghanistan.

5.4. Loss, Displacement, and Identity:

"I know what it is like to be torn between two places" (Aslam, p. 41),

Aslam explores the themes of loss, displacement, and fractured identity that arise in the aftermath of colonialism. Characters navigate their way through a war-torn Afghanistan, grappling with their fragmented sense of self and a yearning for a sense of belonging. For example, Marcus reflects on his experiences, stating, I know what it is like to be torn between two places, encapsulating the struggle of individuals caught between their colonial heritage and their Afghan surroundings. Aslam portrays this fragmented identity to emphasize the deep-rooted effects of colonialism on personal and collective identity.

"...there was no glory to be found there, only the lifeless bodies scattered on the battlefield with wives and sweethearts frantically searching among them. And this was the side that emerged victorious". (Aslam 175)

Aslam portrays a haunting image of dead bodies on the battlefield with wives and sweethearts searching among them, even on the winning side. Marcus suggests a humanist approach, a compassionate solution that all nations of the world should adopt to resolve their conflicts. Instead of allocating resources and money toward wars, they could be used to construct schools, parks, libraries, and hospitals, bringing relief and peace to the people of Afghanistan, Iraq, Syria, and other war-torn countries. Lara's words, "It all depends on how big you think your family is," emphasize the need to recognize the traumatic experiences of the rest of the world and seek more humane solutions than war. Although we cannot change governments, we can always advocate for change. Marcus sees the heroes of the East and West slaughtering one another in Afghanistan's dust, emphasizing the need to bury our hatred and enmity for the sake of those who have died. Aslam underscores the cruelty of war without ethics and reiterates the notion that both sides in Homer's war weep openly when they come to retrieve their dead from the battlefield. Marcus desires for one side's tears to be fully visible to the other, emphasizing the importance of seeking truth in others. Marcus and David represent the current need to cultivate an impersonal and self-reflective self that has the ability to reflect upon itself. (Kiran, 2017)

The *Wasted Vigil* effectively portrays the collective experience of pain and trauma and emphasizes the shared responsibility of all nations involved, transcending borders and boundaries. Marcus acknowledges the West's role in Afghanistan's destruction, while Qatrina highlights the issue of Afghans' ignorance and illiteracy. Aslam cautions that warlords in Afghanistan used weapons after the Russians left the country, followed by American involvement, causing significant devastation. Gray requests that writers reconsider their positions while writing a book about 9/11 to consider the transnational and global implications of the event. The *Wasted Vigil* achieves this by encouraging all parties involved to empathize with each other. (Kiran, 2017)

6. Findings

Nadeem Aslam's "A Wasted Vigil" is a novel that intricately explores postcolonial perspectives, highlighting the complex interplay of power, identity, and memory in the aftermath of colonial rule. This chapter delves deeper into the novel's findings and explores how the characters' experiences reflect the lingering effects of colonialism and their struggles to navigate the shifting dynamics of a postcolonial world.

One of the central characters, Marcus Caldwell, epitomizes the clash between the old and the new, embodying the remnants of colonial authority in a transformed society. His British identity becomes entangled with notions of superiority and a desire for control, even as he confronts the reality that his presence is incongruous in a postcolonial context. His vigil over his deceased wife's grave, representing an obsolete devotion to the past, mirrors the stagnant nature of colonial legacies (Aslam 12).

Likewise, the character of Qatrina, a young Afghan woman, represents the struggle to accommodate traditional values with the pressures of modernity. Qatrina is confused between the expectations of her orthodox father and her desire for education and self-determination. Her acquaintance highlights the tension between the old and the new, as well as the difficulty of navigating cultural identity in a postcolonial world (Aslam 65).

The Author also examines the impact of colonialism on Afghanistan's political landscape, especially the role of warlords and the Taliban. The character of David, a Russian soldier who fought in Afghanistan, casts on the Soviet Union's participation in the country and the consequential rise of the Taliban. Through his experiences, he emphasizes the involvement of foreign powers in Afghanistan's inability, as well as the long-term effects of colonialism on the country's political and social systems. (Aslam 144).

Also in this novel, there role of memory in shaping individual and collective identity. The character of Lara, a Russian woman who lived in Afghanistan during the Soviet occupation, go through trauma of her past and the guilt she feels for her involvement in the war. Her anxiety portrays the importance of confronting the past in order to move on and the difficulty of accommodating personal memory with collective memory (Aslam 232).

This novel also includes Said's concept of Orientation, which shows how Western societies portrays Eastern societies as being perilous, inferior and exotic. This novel also evaluates the Ways in which Western powers have intervened in Afghanistan's political and social structures, often exaggeration the country's instability and increasing the impact of colonialism.

In general, "A Wasted Vigil" provides a minute exploration of postcolonial perspectives, foregrounding the complex interchange of power, identity, and memory in which aftermath of colonialism, Aslam's characters throw back the persisting effects of colonialisms on individuals and societies, as well as the challenges of navigating power dynamics in a postcolonial world. Also Aslam shares the character's experiences, which they go through in a postcolonial era and how colonialism has influenced them socially, politically, and culturally.

7. Conclusion

To sum-up this all, the novel "A Wasted Vigil" by Nadeem Aslam provides a refined portrayal of post-colonial themes and their influence on Afghanistan. Aslam's miscellaneous characters and their associated narratives demonstrate multiplex power dynamics, cultural confrontation, and the lasting influence of colonialism on individuals and communities. Aslam uses the dispute and association between the characters to reflect the inclusive hassle for supremacy in post-colonial societies. The existence of the Russian

occupation and the successive a American intercession stress the continued intrusion of outermost powers in the region, conserving a cycle of brutality and precariousness.

Aslam's in intuitive and narrative deep understanding of the post-colonial state challenge readers to particularly engage with a community wrestling with the inheritance of colonialism. By elucidating the multifarious view point and acquittance, of the characters, Aslam rebels against the traditional narratives and cheer the reader to question their supposition about post- colonial oscillation. The novel is a cherished benefaction to post-colonial literature, urging the reader to reflect on the eternal impact of colonialism in the world today.

Besides, the novel traverses the smash of numerous cultural and religious ideologies, revealing the convolution and stress that come into view in the repercussions of colonialism. Aslam's portrayal of the clash between traditional Afghan customs and Western values is commanding, exemplifying the perplexity and sense of loss encountered by the characters. David, an Englishman who makes and effort to conserve his Afghan wife's cultural inheritance, personifies this confrontation, emphasizing the complicated relationship between culture, identity, and power dynamics.

In Addition, it depicts the enduring trauma administered upon individuals and communities In the novel *Jinxed by violence and displacement*, disclosing the intense psychological impact of colonization on Afghan society.

Aslam presents a naïve division between the colonizer and the colonized, Aslam portrays the characters, both Afghan and foreign, with sagacity and complication, obscuring the lines between sufferer and prosecutor. This refined depiction put forward a more extensive understanding of the complicated nature of post-colonial realities.

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