

The research investigates the nature and form of the colonial encounter in colonial and postcolonial fiction in the Subcontinent. The colonial fiction develops the stereotypes of the colonized whereas these stereotypes are challenged by the postcolonial counter-discourse. The representation of the colonized Muslim in India in the colonial discourse is a stereotype which is a jumble of fact and fiction. The identity of the colonized Muslim is established in the counter-discourse by the Muslim fiction writers in the Subcontinent. Their representation of the colonized Muslim counters the representation of the colonial discourse.

The focus of the research is to draw a comparison between the two representations to investigate the nature of colonial encounter between the West and the Indian Muslims. Situated in the postcolonial theoretical perspective, the researcher has analyzed the novels of E. M. Forster, Ahmad Ali and Qurratulain Hyder to understand the identity of the colonized Muslims in the Subcontinent. Chapter one sets out the nature and the scope of the work, explaining the purpose of examining the representation of the colonized Muslims in the postcolonial novel, and outlining the theoretical context and the orientation of the study.

The theoretical framework of the research and the methodology are also explained. The method of the investigation in this research has been a combination of the narrative analysis and the critical discourse analysis. Chapter two explores the postcolonial perspective of the research explaining the issues in the postcolonial theory regarding the identity of the colonized people. In this regard the various models of the postcolonial literature are discussed. Chapter three describes and interprets the text of *A Passage to India* to explore the stereotypes of the colonized Muslims in the colonial discourse. Chapter four and five describe and interpret the texts of *Twilight in Delhi* and *River of Fire* respectively, to explore the modes of writing back the colonial discourse in the postcolonial counter-discourse. Chapter six compares the representation of the colonized Muslims in the three novels and draws conclusions. The identity of the colonized Muslims appears to be discursively constructed, multilayered and polyphonic, and dialogically constructed in the power struggle in the colonial world.