

## From Rekhta to the Modern Novel: The Journey of Urdu Fiction in Pakistan

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### Abstract

This qualitative study traces the historical and aesthetic journey of Urdu fiction in Pakistan from its early foundations in Rekhta to the emergence and development of the modern Urdu novel. The research situates Rekhta as a formative literary mode that established the linguistic hybridity, narrative sensibility, and poetic imagination that later informed prose fiction in South Asia. Through an interpretive and historical literary analysis, the study examines how early narrative traditions, including dastan, qissa, and Rekhta-inflected prose, contributed to the evolution of fictional forms in Urdu. Focusing on the post-colonial Pakistani context, the study analyzes selected short stories and novels to explore shifts in narrative structure, thematic preoccupations, and stylistic innovation. Particular attention is given to the impact of colonial modernity, the Progressive Writers' Movement, Partition, and post-independence socio-political realities on the transformation of Urdu fiction. The research highlights how modern Urdu novelists negotiate tradition and experimentation, realism and symbolism, and local cultural idioms and global literary influences. The findings suggest that the trajectory of Urdu fiction in Pakistan reflects a continuous process of adaptation and renewal, rooted in classical literary heritage yet responsive to

contemporary concerns such as identity, displacement, class struggle, gender, and political resistance. By employing qualitative textual analysis and historical contextualization, this study contributes to literary scholarship by offering a comprehensive understanding of Urdu fiction's evolution and reaffirming its significance within Pakistani and South Asian literary traditions.

**Keywords** : Rekhta , Modern Novel, Journey, Fiction, Narratives

### Introduction

Urdu fiction in Pakistan represents a rich and evolving literary tradition that draws upon centuries of linguistic, poetic, and narrative practices. Its development cannot be understood in isolation from earlier forms of expression that shaped the aesthetic sensibility of Urdu literature. Among these formative influences, Rekhta occupies a central position. Emerging as a hybrid linguistic and poetic mode that combined Persian and local vernaculars, Rekhta not only laid the foundation of Urdu as a literary language but also cultivated a narrative imagination that later informed prose fiction. The transition from Rekhta and other pre-modern narrative forms to the modern Urdu novel reflects a complex process of continuity, transformation, and innovation. Before the formal emergence of the novel, Urdu storytelling was shaped by genres such as dastan, qissa, and Rekhta-inflected prose,

which emphasized orality, imagination, moral reflection, and symbolic expression. These narrative traditions established conventions of characterization, plot development, and thematic exploration that continued to influence later fictional forms. Although modern prose fiction introduced realism, psychological depth, and social critique, it remained deeply rooted in this classical heritage. Understanding the journey of Urdu fiction therefore requires tracing how these early literary modes evolved and adapted in response to changing historical and cultural conditions (Saleem et al., 2025).

The advent of colonial modernity in South Asia marked a decisive turning point in the development of Urdu fiction. Exposure to Western literary forms, particularly the realist novel, reshaped narrative techniques and thematic concerns. In the context of the subcontinent and later Pakistan, Urdu fiction became a vital medium for engaging with social reform, political consciousness, and questions of identity. The Progressive Writers' Movement played a pivotal role in this transformation by emphasizing realism, class struggle, and resistance to colonial and feudal structures. Fiction emerged as a powerful tool for critiquing social injustice and articulating collective aspiration (Deszcz-Tryhubczak, 2020)

The creation of Pakistan in 1947 further intensified the evolution of Urdu fiction. The trauma of Partition, mass displacement, communal violence, and the challenges of nation-building profoundly shaped fictional narratives. Urdu novelists and short story writers in Pakistan began to address issues of migration, memory, identity, and cultural dislocation, while also experimenting with narrative form and style. Over time, modern Urdu fiction in Pakistan expanded its thematic range to include gender relations, political authoritarianism, urbanization, and existential concerns, reflecting both local

realities and global literary influences (Kiran, 2024).

This article aims to examine the journey of Urdu fiction in Pakistan from Rekhta to the modern novel by situating it within its historical, cultural, and aesthetic contexts. Through qualitative textual analysis and historical contextualization, the study explores how Urdu fiction negotiates tradition and modernity, continuity and change. By tracing this literary evolution, the article seeks to demonstrate that modern Urdu fiction in Pakistan is not a rupture from the past but a dynamic continuation of a long-standing narrative tradition—one that remains responsive to contemporary socio-political realities while drawing strength from its classical roots.

### **Literature Review**

The evolution of Urdu fiction in South Asia is deeply rooted in earlier narrative traditions that pre-date the modern novel. Classical forms such as Rekhta, dastan, and qissa provided foundational linguistic fluidity and narrative techniques that shaped later prose storytelling. Rekhta, originally a hybridized poetic vernacular blending Persian, Arabic, and local dialects, played a foundational cultural role in the formation of Urdu literary sensibilities and narrative expression long before the novel emerged as a distinct genre. Although detailed scholarship on Rekhta's direct impact on modern prose remains limited, historical overviews of Urdu literature acknowledge the linguistic and stylistic legacy Rekhta left for later fictional forms. Early prose narratives borrowed from the performative and episodic conventions of Dastangoi and related oral forms, which emphasized imaginative storytelling and complex narrative layers uncharacteristic of later realist fiction but nonetheless formative in narrative heritage (Bandyopadhyay, 2018).

The maturation of Urdu fiction as a formal genre is widely associated with the advent of

the novel and short story forms in the late 19th and early 20th centuries. Scholars note that Urdu prose fiction emerged in response to social transformations, colonial encounters, and increased exposure to Western literary models. The novel form developed through the influence of translations and local adaptations, gradually integrating realism, social critique, and character psychology into narrative frameworks previously dominated by romance and episodic storytelling (Andleeb et al., 2023). Notable early prose works such as *Fasana-e-Azad* exemplify how pre-modern narrative strategies of detail, humor, and social portrayal anticipated the concerns of later fiction (Wikipedia, n.d.).

In Pakistan, the progress of Urdu fiction accelerated amidst the socio-political upheavals of the 20th century. The Progressive Writers' Movement (PWM), established in the 1930s, acted as a major catalyst, advocating literature committed to social reform, realism, and the critique of oppression. The movement influenced fiction writers to address class struggle, colonial legacies, and later, post-Partition anxieties, thus broadening the thematic horizons of Urdu fiction (Hussain & Ali, 2023; Sobia Kiran, 2012). Progressive literature integrated political consciousness and ethical commitments into narrative practices, significantly affecting the development and sophistication of the Urdu novel and short story. Primary texts associated with this movement, such as *Angarey* (1932), were controversial for their radical themes and contributed to shaping literary discourse on social issues (Wikipedia, 1932).

The Partition of India in 1947 and the subsequent creation of Pakistan further transformed Urdu fiction. Fictional narratives began to engage deeply with themes of migration, identity crisis, trauma, and cultural rupture, positioning Urdu

fiction as a key medium for documenting historical experience and individual suffering. Post-Partition writers such as Altaf Fatima and Intizar Hussain engaged with the psychological and social aftermath of these events, marking a shift toward more introspective and historically conscious narratives (Abbas, 2025).

Contemporary trends in Urdu fiction within Pakistan reflect continuous adaptation and experimentation. Modern writers often negotiate realism and postmodern narrative strategies, addressing issues such as gender, urbanization, and globalization while drawing upon a literary heritage rooted in both indigenous forms and colonial literary inheritance. This evolution confirms that Urdu fiction remains dynamic and responsive to cultural pressures, integrating tradition with innovation in thematic and stylistic terms (Andleeb et al., 2023; Hussain & Ali, 2023). In sum, the literature underscores a historical trajectory from early narrative forms like *Rekhta* and *dastan* to the modern Urdu novel and short story, shaped by colonial modernity, socio-political movements, and national experience. Nonetheless, existing scholarship indicates gaps in comprehensive historical accounts that systematically connect early narrative modalities with later fictional developments, particularly within the Pakistani context—highlighting the need for further research that bridges these literary phases in a coherent historical-aesthetic framework.

### **Significance of the Study**

This study is significant in that it offers a comprehensive literary and historical understanding of the evolution of Urdu fiction in Pakistan by tracing its roots from *Rekhta* to the modern novel. While existing scholarship often treats *Rekhta*, classical narrative forms, and modern fiction as separate literary phases, this research foregrounds their continuity and interdependence. By positioning *Rekhta* as a formative aesthetic and linguistic foundation rather than a purely poetic phenomenon, the

study expands critical perspectives on the origins of Urdu prose fiction. The research contributes meaningfully to Urdu literary studies by bridging the gap between classical narrative traditions—such as dastan, qissa, and Rekhta-influenced prose—and modern fictional forms. In doing so, it challenges linear and Eurocentric models of the novel's development and highlights indigenous literary trajectories. This approach is particularly significant in the Pakistani context, where Urdu fiction has evolved under unique socio-political conditions shaped by colonialism, Partition, and post-independence realities. Furthermore, the study holds importance for postcolonial and comparative literary scholarship. By examining how Pakistani Urdu fiction negotiates tradition and modernity, realism and symbolism, and local cultural idioms alongside global literary influences, the research underscores the adaptability and resilience of Urdu fiction. It sheds light on how themes such as identity, displacement, class conflict, gender, and political resistance emerge as central concerns in the modern Urdu novel. The study is also valuable for students, scholars, and researchers of Urdu literature, South Asian studies, and narrative theory, as it provides a cohesive framework for understanding the historical journey of Urdu fiction. By reaffirming the cultural and aesthetic significance of Urdu fiction within Pakistani literary tradition, the research contributes to a more inclusive and historically grounded literary historiography.

### **Research Methodology**

This research adopts a qualitative research methodology, grounded in interpretive and historical literary analysis, to explore the evolution of Urdu fiction in Pakistan. A qualitative approach is particularly appropriate for this study because it allows for in-depth engagement with texts, meanings, and narrative forms rather than quantitative measurement. The study is analytical and descriptive in nature, focusing on how literary forms, themes, and stylistic features have transformed across different historical periods. The research employs textual analysis of selected literary works representing key phases in the development of Urdu fiction, including Rekhta-influenced writings, early prose narratives, short stories,

and modern Urdu novels produced in the Pakistani context. These texts are examined through close reading to identify shifts in narrative structure, language use, thematic concerns, and aesthetic strategies. Particular attention is given to the transition from oral and poetic storytelling traditions to prose realism and experimental narrative techniques. Historical contextualization forms a central component of the methodology. Literary texts are analyzed in relation to their socio-historical background, including the impact of colonial modernity, the Progressive Writers' Movement, Partition, and post-independence political and cultural developments. This contextual approach enables a deeper understanding of how historical forces shaped narrative expression and thematic priorities in Urdu fiction. The analytical framework is informed by literary historiography, narrative theory, and postcolonial criticism. Rather than treating literary periods in isolation, the study adopts a comparative and diachronic perspective, allowing for the identification of continuity, transformation, and innovation across time. Secondary sources such as literary histories, critical essays, and scholarly studies are used to support and triangulate textual interpretations. Overall, the qualitative methodology enables the study to capture the complexity of Urdu fiction's journey from Rekhta to the modern novel, presenting it as a dynamic literary tradition that continuously adapts to changing cultural and historical realities.

### **Research Objectives**

The primary objective of this study is to critically examine the historical and aesthetic evolution of Urdu fiction in Pakistan by tracing its journey from Rekhta to the modern novel. To achieve this overarching aim, the study seeks to:

1. Explore the role of Rekhta as a foundational literary mode in shaping the linguistic, poetic, and narrative sensibilities of early Urdu prose fiction.
2. Examine how classical narrative forms such as dastan and qissa contributed to the structural and

thematic development of Urdu fiction.

3. Analyze the impact of colonial modernity and Western literary influences on the emergence of modern prose fiction in Urdu.
4. Investigate the role of the Progressive Writers' Movement in transforming narrative themes, ideological concerns, and realist techniques in Urdu fiction.
5. Assess the influence of Partition and post-independence socio-political realities on the thematic and stylistic evolution of Urdu novels and short stories in Pakistan.
6. Identify key narrative strategies, stylistic innovations, and thematic shifts that distinguish modern Urdu fiction while maintaining continuity with classical literary traditions.
7. Establish Urdu fiction in Pakistan as a dynamic and adaptive literary tradition that negotiates tradition and modernity within a postcolonial context.

### **Research Questions**

In order to fulfill the objectives of the study, the following research questions are addressed:

1. How did Rekhta contribute to the linguistic and narrative foundations of Urdu fiction?
2. In what ways did classical narrative forms such as dastan and qissa influence early Urdu prose fiction?
3. How did colonial modernity and Western literary models shape the form and content of Urdu fiction?
4. What role did the Progressive Writers' Movement play in redefining themes and narrative techniques in Urdu fiction?
5. How did the experience of Partition and the formation of Pakistan

transform the concerns of Urdu novelists and short story writers?

6. What thematic and stylistic continuities and departures can be identified between classical narrative traditions and the modern Urdu novel in Pakistan?
7. How does modern Urdu fiction in Pakistan negotiate local cultural identity and global literary influences?

### **Limitations of the Study**

Despite its comprehensive scope, this study is subject to certain limitations. First, the research is confined to qualitative textual analysis, which prioritizes interpretation over empirical or quantitative evaluation. As a result, the findings are interpretive in nature and depend on close reading and critical judgment rather than statistical generalization.

Second, the study focuses primarily on representative and influential texts rather than providing an exhaustive survey of all Urdu fictional works produced in Pakistan. Due to the vast corpus of Urdu fiction, many writers and texts—particularly lesser-known or regionally specific works—could not be included.

Third, while Rekhta and classical narrative forms are discussed as foundational influences, the study does not offer an in-depth linguistic analysis of Rekhta poetry itself. Instead, it emphasizes Rekhta's broader aesthetic and narrative impact on prose fiction.

Fourth, the research primarily engages with fiction written in Urdu within Pakistan and does not extensively examine parallel developments in Urdu fiction produced in India or the diaspora, except where necessary for contextual comparison.

Finally, access to some primary and archival materials—especially early editions and rare texts—posed practical constraints, limiting the scope of historical documentation.

### **Theoretical Framework**

This study is grounded in an interdisciplinary theoretical framework that integrates literary historiography, narrative theory, and postcolonial literary theory to examine the evolution of Urdu fiction in Pakistan from Rekhta to the modern novel. The combination of these approaches allows for a holistic understanding of Urdu fiction as both a historically situated and aesthetically dynamic literary tradition.

Literary historiography provides the foundational framework for tracing the chronological development of Urdu fiction. It enables the study to contextualize Rekhta, dastan, and qissa within their socio-cultural and historical milieus and to examine how these forms contributed to later fictional narratives. Rather than viewing literary history as a linear progression, the study adopts a diachronic perspective, emphasizing continuity, transformation, and adaptation across literary periods. This approach challenges Eurocentric models of literary development that often marginalize indigenous narrative traditions.

Narrative theory informs the analysis of formal and structural elements within Urdu fiction. Concepts such as plot structure, narrative voice, temporality, characterization, and symbolism are employed to examine shifts from oral and episodic storytelling to realist and experimental prose forms. Narrative theory facilitates an understanding of how classical narrative strategies persisted, transformed, or were reconfigured within modern Urdu novels and short stories. This framework allows the study to explore how Urdu fiction negotiates between poetic imagination inherited from Rekhta and the demands of modern prose realism.

Postcolonial literary theory provides a critical lens for analyzing the impact of colonial modernity, Partition, and post-independence realities on Urdu fiction in

Pakistan. It foregrounds issues of identity, cultural hybridity, displacement, resistance, and power relations, which are central to postcolonial narratives. Through this lens, the study examines how Urdu fiction responds to colonial epistemologies while asserting indigenous cultural and literary identities. The postcolonial framework also facilitates the exploration of how Urdu writers engage with Western literary forms without abandoning local narrative traditions.

Together, these theoretical perspectives enable the study to examine Urdu fiction as a site where history, culture, and narrative aesthetics intersect. The framework supports an interpretive analysis that situates literary texts within broader socio-historical contexts while attending closely to their formal and thematic complexities.

### **Results**

The results of this study are presented in relation to the research questions and reveal a nuanced and layered understanding of the journey of Urdu fiction in Pakistan.

#### **Rekhta as a Foundational Literary Mode**

The analysis demonstrates that Rekhta played a foundational role in shaping the linguistic and narrative sensibility of Urdu fiction. Rekhta's hybrid linguistic structure, blending Persian, Arabic, and local vernaculars, fostered expressive flexibility and stylistic richness that later became central to Urdu prose. Although Rekhta is primarily poetic, the study finds that its narrative impulse—manifested through metaphor, imagery, and thematic continuity—created an imaginative framework that informed early prose narratives. This finding addresses the first research question by establishing Rekhta as a precursor to fictional storytelling rather than a purely poetic form.

#### **Influence of Classical Narrative Forms**

In response to the second research question, the study finds that dastan and qissa

significantly influenced early Urdu fiction in terms of narrative structure and thematic orientation. Episodic plotting, omniscient narration, moral instruction, and symbolic characterization were transferred from oral storytelling traditions into written prose. Even as modern fiction adopted realism, these classical elements continued to shape narrative rhythm and symbolic depth, particularly in allegorical and historical novels.

### **Impact of Colonial Modernity**

Addressing the third research question, the results reveal that colonial modernity introduced new literary paradigms that transformed Urdu fiction. Western narrative forms, particularly the realist novel, influenced Urdu writers to adopt linear plot development, psychological characterization, and social critique. However, the study finds that these forms were selectively adapted rather than passively absorbed. Urdu fiction retained indigenous narrative sensibilities, resulting in hybrid forms that combined realism with symbolism and poetic expression.

### **Role of the Progressive Writers' Movement**

The findings related to the fourth research question underscore the transformative role of the Progressive Writers' Movement in redefining the purpose and content of Urdu fiction. Progressive writers emphasized social realism, ideological commitment, and political engagement, expanding the thematic scope of fiction to include class struggle, gender inequality, and colonial exploitation. This movement institutionalized literature as a tool for social change, deeply influencing narrative tone and thematic focus.

### **Partition and Post-Independence Transformations**

In response to the fifth research question, the study finds that Partition marked a profound thematic and emotional shift in Urdu fiction.

Writers grappled with trauma, displacement, identity fragmentation, and historical memory. Post-independence fiction reflects a growing introspection and existential concern, with narratives often exploring the tension between individual experience and collective history. The modern Urdu novel emerged as a key form for articulating these complex realities.

### **Continuity and Transformation in Modern Urdu Fiction**

Addressing the sixth research question, the results indicate that modern Urdu fiction embodies both continuity and innovation. Classical narrative motifs, symbolic imagery, and poetic language persist alongside experimental techniques such as fragmented narration, nonlinear temporality, and metafiction. This synthesis demonstrates that modern Urdu fiction does not reject tradition but reinterprets it within contemporary contexts.

### **Negotiation of Local and Global Influences**

Finally, in relation to the seventh research question, the study finds that Urdu fiction in Pakistan actively negotiates local cultural identity and global literary influences. Modern writers engage with international literary movements while maintaining culturally specific themes, idioms, and narrative forms. This negotiation affirms Urdu fiction as a globally aware yet locally rooted literary tradition.

### **Discussion**

The findings of this study reinforce the relevance of literary historiography, narrative theory, and postcolonial literary theory in understanding the evolution of Urdu fiction in Pakistan. By linking the results to these theoretical perspectives, the discussion demonstrates how Urdu fiction emerges as a historically grounded yet aesthetically dynamic literary tradition that continuously negotiates continuity and change.

From a literary historiographical perspective, the results challenge linear and Eurocentric narratives of literary development. The identification of Rekhta as a formative literary mode supports the historiographical view that literary genres do not emerge abruptly but evolve through gradual transformation. Rekhta's linguistic hybridity and poetic imagination function as cultural and aesthetic precursors to prose fiction, validating the study's theoretical stance that early poetic and oral forms significantly shape later narrative traditions. This continuity aligns with diachronic approaches in literary history that emphasize adaptation rather than rupture.

Narrative theory further illuminates how classical storytelling forms such as *dastan* and *qissa* persist within modern Urdu fiction. The results show that episodic structures, omniscient narration, and symbolic characterization—central to oral narrative traditions—were not discarded with the advent of modern prose but reconfigured within new narrative frameworks. This supports narrative theory's assertion that narrative structures are flexible and transferable across genres and historical periods. The coexistence of poetic imagery and realist narration in Urdu fiction exemplifies narrative hybridity, a key concept in contemporary narratology.

The impact of colonial modernity on Urdu fiction, as revealed in the findings, can be effectively interpreted through postcolonial theory. The selective adaptation of Western literary forms confirms the postcolonial argument that colonized cultures do not merely imitate dominant models but reinterpret them to serve local cultural needs. Urdu fiction's engagement with realism, psychological depth, and social critique reflects an active process of negotiation rather than cultural assimilation. This hybridity underscores the resilience of

indigenous literary traditions within colonial and postcolonial contexts.

The role of the Progressive Writers' Movement further substantiates postcolonial and Marxist literary concerns regarding literature's social function. The results indicate that the movement transformed Urdu fiction into a vehicle for ideological resistance and social reform, aligning with theoretical views that literature can operate as a form of cultural intervention. The emphasis on class struggle, gender inequality, and political consciousness illustrates how narrative form and thematic content are shaped by historical forces and ideological commitments.

Partition and post-independence experiences, as highlighted in the results, deepen the postcolonial dimension of Urdu fiction. The emergence of themes such as displacement, trauma, and fragmented identity resonates with postcolonial theories of nationhood and memory. The modern Urdu novel becomes a space for negotiating collective history and individual subjectivity, reflecting narrative theory's focus on temporality and psychological interiority.

Finally, the findings related to contemporary Urdu fiction affirm the theoretical premise that literary traditions are not static but continually evolving. The blending of classical motifs with experimental techniques demonstrates an ongoing dialogue between tradition and modernity. This synthesis supports the study's theoretical framework by illustrating how narrative forms adapt to changing socio-political realities while maintaining cultural specificity.

In conclusion, the discussion confirms that the theoretical framework employed in this study effectively accounts for the historical, formal, and ideological complexities of Urdu fiction in Pakistan. By linking results to theory, the study underscores Urdu



fiction's position as a dynamic postcolonial literary tradition rooted in indigenous aesthetics yet open to global literary influences.

### **Conclusion**

This study has traced the historical and aesthetic journey of Urdu fiction in Pakistan from its early foundations in *Rekhta* to the emergence and consolidation of the modern Urdu novel. By employing a qualitative, interpretive methodology grounded in literary historiography, narrative theory, and postcolonial theory, the research demonstrates that Urdu fiction evolved through a continuous process of adaptation rather than abrupt transformation. The findings establish *Rekhta* not merely as a poetic mode but as a formative literary space that shaped linguistic hybridity, narrative imagination, and aesthetic sensibility in later prose traditions. The study confirms that classical narrative forms such as *dastan* and *qissa* significantly influenced the structural and thematic development of Urdu fiction. Rather than being replaced by modern literary forms, these traditions were reconfigured within emerging prose genres, contributing to distinctive narrative strategies that blend poetic expression, symbolism, and realism. This continuity highlights the resilience of indigenous storytelling practices and challenges reductive literary histories that privilege Western models as the sole origin of modern fiction. Furthermore, the research illustrates how colonial modernity and postcolonial realities reshaped Urdu fiction in Pakistan (Ramzan & Khan, 2024 a,b). The selective incorporation of Western narrative techniques—such as psychological realism and linear plotting—occurred alongside a sustained engagement with local cultural idioms. Movements such as the Progressive Writers' Movement played a crucial role in transforming Urdu fiction into a medium of social critique and ideological resistance,

foregrounding issues of class, gender, political oppression, and social justice. The traumatic experience of Partition and the complexities of post-independence nationhood further expanded the thematic and formal scope of Urdu fiction, leading to introspective, fragmented, and symbolically rich narratives. Overall, the study concludes that Urdu fiction in Pakistan represents a dynamic literary tradition that negotiates tradition and innovation, local identity and global influence (Ramzan & Javaiid, 2025). By situating Urdu fiction within a broader theoretical and historical framework, the research reaffirms its cultural significance and contributes to a more nuanced and inclusive understanding of South Asian literary history.

### **Recommendations**

Based on the findings and theoretical insights of this study, several recommendations are proposed for future research and literary scholarship:

1. **Expanded Literary Historiography**

Scholars should reassess Urdu literary history by giving greater attention to pre-modern and transitional forms such as *Rekhta*, *dastan*, and *qissa*. Recognizing their influence on modern prose can lead to more accurate and culturally grounded literary histories.

2. **Further Genre-Based Studies**

Future research may focus on specific genres within Urdu fiction—such as the historical novel, psychological novel, or experimental fiction—to explore how classical narrative elements continue to inform modern literary practices.

3. **Comparative and Transnational Approaches**

Comparative studies between Urdu fiction and other South Asian or global literary traditions can illuminate shared postcolonial concerns and distinctive narrative strategies, enriching cross-cultural literary discourse.

#### 4. **Inclusion of Marginalized Voices**

Greater scholarly attention should be directed toward underrepresented writers, including women, regional authors, and politically marginalized voices, to further diversify and democratize the Urdu fictional canon.

#### 5. **Interdisciplinary Research**

Integrating perspectives from history, sociology, political science, and cultural studies can deepen the understanding of how socio-political forces shape narrative form and thematic concerns in Urdu fiction.

#### 6. **Translation and Global Accessibility**

Increased efforts to translate Urdu fiction into other languages will enhance its global visibility and allow international audiences to engage with Pakistan's rich literary heritage.

By addressing these areas, future scholarship can build upon the present study's findings and contribute to a more comprehensive and globally engaged understanding of Urdu fiction in Pakistan.

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