CHAPTER – I

INTRODUCTION

India is a rich treasure of narrative literature that can be traced to *The Rigveda* in Sanskrit. *The Yama-Yamini* dialogue and *Pururva-Urvashi* dialogue among others serve as its evidence. *The Ramayana* and *The Mahabharata* are extensive forms of narrative literature. The depiction of gallantry as a part of Indian culture has for centuries inspired and influenced the literature and the authors. The development of an appropriate relationship between man and society manifested the creation of several didactic tales such as *Brahatkathas, Kathasaritsagar, Hitopadesh* and *Panchtantra* among others. With the rise of Buddha’s philosophical doctrine and Jain philosophical doctrine was created the *Jatakkathas* and Jain ballads. The Indian fictional literature particularly novels in Indian languages could have definitely not remained uninfluenced by this rich narrative tradition.

Besides Sanskrit literature, the influence of the legends of gallantry such as Chand Bardai’s *Pruthviraj Raso* (twelveth century a.d.), Narapati Nalha’s *Bisaldev Raso* (eleventh century a.d.), Sarangdhar’s *Hammir Raso* (fourteenth century a.d.) and *Aahla-Udal* among others too cannot be overlooked. The Sufi works like Jayasi’s *Padmavat* (1540) are the exquisite mingling of fiction and history also cannot be oversighted. Though the narrative tradition exists in a verse form, they have served as the source of origin for the novel. It should not be forgotten that it was the need of the age to have these literary forms in verse.
Had Chandvardai or Jayasi been alive today they would have preferred the prose form to verse in depicting the account of the lives of their heroes and heroines.

The Sufi-poetry and the contemporary novel have many things in common. The attraction of the opposite sex in their youth, the mutual desire of their union and the obstacles of religion and society among others are the common characteristics in both these literatures. Regarding the proximity of the narrative tradition and the novels, when compared from the point of view of character development of the hero and the heroine and ignoring the form legislation, the Hindi novel is closer to the Indian narrative tradition in Sanskrit Apabhrabhansa, Pali and lokbhasa’s than the English novel of the West that came to India with the advent of the British.

Throwing light on the scenario prior to the advent of the novel, Premchand remarks:

Before the advent of the novel, there were narratives in the form of kissa and kahani dealing predominantly with the themes of love and separation. The lover used to become a victim of the amorous glance of his beloved. The beloved would then tell the story of his suffering to her friends. Mr. Lover would sigh and beat his head and brow. Then the message was passed to the family members, friends and relatives and they used to gather to counsel him. The physicians would treat him but the one suffering from the sickness of love would remain uncured by any medicine or counseling. However, after suffering the pangs of separation for months and years, both of them would meet through some coincidence. Usually, there used to be strange magical manipulating detective scenes that would arouse curiosity in the readers. In this tradition Tilism Hoshruba in Urdu was written in twentyseven volumes and Bostane Khayal in seven volumes. By this time there, there was nothing like novel in Hindi. A few translations were certainly there but there was no novel. (Avadhesh Kumar Singh Discourse 78)

The colonial encounter with the British saw the transplantation of the novel in India, the cradle of narrative tradition. Apart from being a literary
phenomenon, the rise of the novel in India was a social phenomenon too. The years between 1818 and 1850 witnessed the emergence of prose as well as the appearance of the journals and periodicals in most of the Indian languages. This was also the period which saw the dawn of the age of reason, of rationalistic reaction against the established order, the age of great reforms, liberation and individualism. Change in the economic order, the facilities of press, newspapers, education and the rise of a new professional class among others led to the rise of the new middle class that felt the need of new literary form to express its new multidimensional issues. That form was novel.

The earlier literary forms such as poetry, drama and narratives among others were traditionally bound to poetic form, and consequently were not suitable to depict the contemporary multi-dimensional life. They did not provide scope for the publication of personal experiences. The combined form of timeliness and literature in a broad sense was for the first time observed in this form. Thus, a new form was discovered to depict the realities of life and it had also to be multi-dimensional to depict this multi-dimensional life. The earlier forms had been a manifestation of expressive composition, tradition free values and universal truths. The novel prioritises individual experiences to collective experiences, but an individual attains experience from his contemporary environment. The novel thus provides enough scope to the comprehensive description of individual experiences as well as of the milieu.

Though the rise of the novel took place in the West from where it came to India, the factors responsible for the origin and migration to India are to a
great extent dissimilar. The factors responsible for the rise of the novel in the West were industrialization, periodical essay, spreading of economic prosperity and the emergence of the powerful economic middle class. It was during the eighteenth century that England saw the dawn of the age of Enlightenment when Science replaced superstition and philanthropy and humanism and set themselves against many social evils such as slave trade and debtors’ prisons. The spread of education institutions of women and the development of prose as a powerful and effective medium of expression among others were some of the distinct features of the eighteenth century England.

The English literature in the West had crossed its first phase by the time the social reforms spread, spirit of national awareness took roots and a class of western educated Indians came into contact with the literature and the culture of the West in India. These social reforms and changes first took place in Bengal before they did in any other part of India. But the dawn of the era of the prose and reason was not confined to Bengal alone. It was a pan Indian phenomenon which manifested itself in due course of time in all the major languages of the country. Therefore the credit for being the first novel in an Indian language goes to the Bengali novel Alaler Gharer Dulal (1854) by Pyari Chand Mitra. By the time the first novel in Hindi, Lala Srinivasdas’ Pariksha Guru (1882) was available many good Bengali novels had been written. Just as Pariksha Guru (1882) is considered to be the first novel in Hindi, Sasu Vahu ni Ladai (1862) is credited to be the first novel in Gujarati. Bankimchandra Chatterjee’s Rajmohan’s Wife (1864) and Lal Behari Day’s Govinda Samanta
(1874) are the claimants as being the first Indian novel in English. Thus the novel in Hindi reached via Bengali. Most of the early Hindi novels were either translations or adaptations of the Bengali novels. In the latter half of the nineteenth century the novels of Bankimchandra Chatterjee, Rameshdutt, Dwarkanath Ganguly and Damodar Mukherjee were very popular whose works were translated into Hindi. Thus the Hindi novel writers of this age acknowledged the Bengali supremacy in the field of literature.

The limitations and achievements of an age find their expression in their contemporary literature making a study of the age inevitable for a proper understanding of its literature. Thus a study of the political, social and economic conditions of the age becomes imminent.

The modern age of Hindi literature is believed to begin from 1857 but the process of the modernization of modern India commences one century earlier in 1757 when the East India Company defeated Nawab Siraj-ud-Daula in the battle of Plassey. Originally known as Mirza Mahmud Siraj ud Daula, the last independent Nawab of Bengal, Bihar and Orissa before the British adjourned their role of being just traders and took the political powers into their hands, though the Nawab continued to hold office on paper. In 1765, the company acquired, from Shah Alam, the Diwani or the right to collect revenues on behalf of the Mughal Emperor in Bengal, Bihar and Orissa. The Nawab of Bengal was finally disposed off in 1772, and thus the British became the sovereign rulers of Bengal.
The abolition of the dual government was the crowning achievement of Warren Hastings who consolidated and stabilized the administration on his return to Bengal in 1772. He shrewdly ensured that the British turned from mere traders and plunderers into the administrators in the true sense of the term. Gradually the Sikhs, the Marathas and the Moghuls were also defeated and by 1856 almost the entire country was under the rule of the British East India Company.

The fact remains that an overwhelming majority of the Englishmen in India never viewed the country of their habitation as their ‘home’. For them it was just a site to exploit for material aggrandizement, to be abandoned as soon as the exploitative task was accomplished. Thus, they differed from the earlier invaders, who had arrived in the country for plunder, but had settled down in India as a part of the same. Reflecting on the difference between the earlier invaders and the English colonizers, Jawaharlal Nehru in *Discovery of India* quoting Shelvankar remarks:

…settled within her frontiers and made themselves part of her life. She had never lost her independence, never been enslaved. This is to say, she had never been drawn into a political and economic system whose centre of gravity lay outside her soil, never been subjected to a ruling class which was, and which remained, permanently alien in origin and character. (Nehru 301)

The Company initiated several changes in the different spheres of administration and education. Thomas Babington Macaulay’s infamous Minute on Education in India, which was implemented on 2nd February, 1835 fulfilled the British objective of promoting European literature and sciences among the natives of India. Macaulay’s primary purpose behind the introduction of education in English was to generate a pool of trained manpower who could
assist in the administrative duties of the company, primarily being ‘interpretors’ between the colonizers and the colonized. As a consequence the English language gradually assumed the form of a status symbol and became the passport to government jobs and material progress. Later with Governor-General Lord Dalhousie’s acceptance of Sir Charles Wood’s proposals resulted in the establishment of the universities of Bombay, Madras and Calcutta in 1857.

Surprisingly, in 1857, a short period of the British formally inaugurating the higher education in English in India, the country also witnessed the first war of Indian independence. Indians educated in European knowledge were soon to realize the difference that separated the West from the East. The modern higher education with its notions of equality and freedom made them long for the freedom of their motherland and desire equality in a society which committed rampant discrimination on several fronts.

With the revolt of the 1857, the East India Company was abolished and India came directly under the rule of the Queen. The British brought a change in their economic, educational and administrative policies. The Indians too were made to think and act differently with a different perspective. Regarding the far-reaching changes brought about after the first struggle for independence in matters relating to the armed forces and in dealing with the landlords, Percival Spear writes:

By and large, there was a change of attitudes in two directions. It was realized that the government should be in closer touch with, and more sensitive to Indian opinion, particularly the established classes who could control the general mass of people and there was a new caution in implementing the
westernizing policy. Public works rather than public morals or western value was the guiding star of the post-mutiny reformer. (Spear 144)

Public works in form of a railway network, canals, bridges, hydroelectric projects and roads made the country rich in terms of infrastructure and created new job opportunities.

Economically the Indian society was divided in the rural and the urban spheres and as the rich and poor. The urban centers were economically represented by the capitalist and the labourers, whereas the landlords and the farmers represented the rural sphere. The landlords exploited the farmers and the condition of the laborers under the capitalist was no better. From the economic point of view too the policies of the British government were harmful to the Indians.

Prior to the British rule, the economic structure of the Indian villages was static and steady. The villages in themselves were complete economic units comparable to small republics. Their requirements were fulfilled in the villages itself.

During the eighteenth and the nineteenth centuries, British rule had a disruptive impact on the Indian economy particularly the village economy.

John Williamson in this regard, remarks:

While there is a debate among scholars as how much of India’s pervasive poverty today can be attributed to the impact of the British rule there is general agreement that the British did have an adverse impact on the village economy. (Old Age Security 143)

Prior to the British rule Indian villages in general were entirely self-sufficient. Each village had its cultivators and its artisans; little by way of
markets or goods from outside the village was required. The peasants were poor by contemporary standards, but they were not subject to the swings of world commodity market. As the British obtained political control over territory they began to set the prices that would be paid for various products. This impoverished many workers who had no alternative to accepting these very low prices and the corresponding low wages. The British encouraged specialization among cultivators and a shift to cash crops for export to Britain. There were periods when this specialization benefited the local economy as when the demand for cotton was high during the American Civil War, but it also made the village economy highly vulnerable to the devastating impact of swings in world commodity markets.

The Industrial revolution in Britain created both a demand for raw material and a need for export markets for finished goods. Given India’s dependent colonial position, the impact of Britain’s industrial revolution on India was in many respects negative. In addition of being organized around the supply of British industry, the Indian economy was also structured to provide a ready market for British manufactured goods. Village artisans were unable to compete with cheap imported goods such as brass and copper utensils. Similarly handicraft weavers were unable to compete with the prices of British mill cloth. This forced down wages and then produced massive unemployment. As the artisans left the villages the cultivators who remained became increasingly dependent on the outside market. A money economy replaced a
barter economy making the peasants more vulnerable to the adverse consequences of swings in the world economy.

Starting in the 1850’s a few cloth mills were built “but even at the end of the century ninety percent of the demand for mill cloth was being met by imports from Britain which is of particular note given that India had once been a major exporter of textiles.” (Williamson 144) Many factors contributed to India’s relative lack of industrialization during the late nineteenth century. Quoting Rothermund, Williamson reveals that one of the most important reasons for the underdevelopment of the textile industry in India during the eighteenth century was “Britain’s unwillingness to allow the protective tariff that would have encouraged Indian industrialists to make the necessary capital investment in enterprises capable of locally producing textile machinery.” (Old Age Security 144)

The villages and cities with their respective cottage industries were distinct units and mutually unrelated to each other. The British entrepreneurs with a view to capture the Indian market destroyed the local cottage industries. Economic destruction of this magnitude had not taken place even with the advent of the Muslims. From the point of view of social development the Muslims were backward and wanderers. Their condition was pre-feudalistic. Thus in spite of being victorious they were partially won over by the great culture. The economic and social stability was provided by the Moughal rule but they could not change the basic structure of the society. The status quo of the economic structure was maintained. The Britishers were a step ahead and
had accepted the capitalist system of economy. Socially too they were a step ahead of the Indians. Thus they were successful in ruining the economic system and in bringing a change in it.

The land-reforms introduced by Sir Thomas Munro in 1820 contributed in bringing a change in the contemporary economy. According to this reform the land could be sold and purchased by both the landlord as well as the tiller. Earlier the possession over the land could not be acquired. With the land becoming a personal property the commercialization of agriculture was inevitable. The agriculture produce that earlier remained within the village now reached the market. With the increased facility of transportation the quality of the produce too improved. The introduction of the currency notes too increased the commercialization but could not improve the miserable condition of the farmers. On one hand they were troubled by paying revenue to the landlord and on the other hand had to repay the loans to the moneylenders. The poor farmer was caught in the clutches of the money lenders. The credit of spreading the net of the mahajani culture very much goes to the Britishers.

The inter-dependence of the Hindu and the Muslim cultures is not that significant for bringing change as compared to the economic reasons that transforms the basic social structure. With the land becoming a personal property and change in the system of distribution of the agricultural produce led to the displacement of the old social relations and forming of the new ones. The ruining of the agriculture led to the breaking of emotional bond of the relations. Individuals had their own vested interests. Thus the economic
interests became self-characterised. Capitalist economy gives birth to cheap selfish interests and mechanization, the next step of capitalization, leads to loneliness or alienation. Thus the change in the economic structure by the Britishers caused tremendous difficulties to the masses. The mediators between the farmers and the administration too increased. The agriculture production declined. “With the ruining of the rural industry and economy more and more people became dependent on agriculture. The urban industry too was ruined by the blessings of the British.” (Old Age Security 148)

The new economic system established by the British in India led to certain changes in the Indian society. The villages abandoned their inertness and were forced to come into contact with the cities. The closed economy opened up and the nation that was only tied by the religious bond became conscious of the national unity too.

The new economic system also leads to the birth of new economic class in the society. Apart from the upper class and the labour class, a new class that of the middle class was born. The contribution of this class to the modern age is the most revolutionary.

The nineteenth century witnessed a revolution in the means of transportation. Railways, buses and steamships among others were introduced. The railways ended the isolation and the self-sufficient economy of Indian village life. There was greater social mobility and cohesion. At the same time they accentuated the commercialization of agriculture. The peasants produced for markets instead of producing simply for home and consumption.
commercialization did not, however, benefit the peasants since much of the profits went to the traders and the middlemen. They played an important role in creating a feeling of nationalism and of ideological unity among the masses. The roads and the railways helped in the commercialization of agriculture besides assisting in the interaction of the masses from one corner of the nation to the other. In India too, the establishment and spread of railways and motor buses appreciably contributed to the forging of the Indian people into one nation.

In the first half of the nineteenth century, as a result of the unprecedented technological advance, together with the accumulation of capital from the trade during the previous period, powerful machine based industries sprang into existence in England. The English industrialist were faced with the problem of rapid disposal of the products of these new and steadily expanding industries and securing raw materials for them from India and other parts of the world.

The interests of the British industries urged the government of the East India Company to establish railways and to construct roads into India. Lord Dalhousie, who initiated a programme of wide railway construction in India, in his famous Minute on Railways in 1853, unambiguously defined the economic reason behind this construction.

Further, British capitalism was being steadily confronted with the accumulation of surplus capital which could not always be profitably employed in Britain. An outlet was needed for this surplus capital. If the government
were to adopt a programme of railway construction, it would require capital. A part of the surplus capital could be loaned to the Indian government and thus find an outlet.

In addition to these economic reasons, there were political-administrative and military strategic reasons for establishing railways in India. The British conquest, when it became complete, united India, for the first time in her centuries old history, into a single political-administrative system. This political administrative unity of India accomplished by Britain was not a surface unity. Unlike the pre-British governments which were largely only revenue collecting agencies, the British government made inroads in the inner life of the village, broke its jurisidical and policing independence, subjected it to the reign of a uniform system of law governing the entire land, posted its representatives in the village to enforce these laws, in fact, took over from the panchayats of the autonomous villages all those functions which belonged to the state but which those bodies had been performing from times immemorial.

Thus, the British evolved in India a colossal administrative apparatus penetrating even the remotest village. The need to erect and to efficiently operate such an apparatus also prompted them to establish and extend railways, to construct modern roads, to establish the post and telegraph systems. It was this necessity of assembling villages, towns, districts and provinces, increasingly brought under the British rule, into a single political-administrative system, which also stimulated railway construction in India.
Further, the military strategic reason also made the introduction of the modern transport system in India necessary. The British regime established in India had to be defended both against internal rebellion and external invasion. For a rapid mobilization and transfer of troops at the required key strategic points it was necessary to lay down adequate railway lines and metalled roads. Thus the military defence needs of Britain also led to railway construction and in general, to the extension of the modern means of communication.

The railways and the modern roads created a veritable revolution in the agricultural sphere. They made agricultural production marketable. The agriculturist began to produce commercial crops. The agricultural economy became an integral part of the national and even world economy. Thus economic isolation of the village, the main cause of its social and cultural stagnation, broke down.

But for railways, motor buses and other means of communication, political and cultural life on a national scale would not have been possible. If these became the means of consolidating and preserving British rule in India, they also played the role of playing the material means for organizing the political movement of Indian people on the national scale against that rule. Such political organizations as the Indian National Congress, the Liberal Federation, the National Democrats, Youth Leagues, the All India Women’s Conference, All India Students Organisations, All India Trade Union Congress and others could neither have come into being, nor been able to function on a national scale without the facilities provided by modern railways, buses, post
and telegraph. The nationalist movement would not have been conceivable but for the fact that the railways made it possible for the people of different towns, villages, districts and provinces, to meet, to exchange views and decide upon programmes for the movement.

The modern means of transport made it possible to spread progressive social and scientific ideas among the people. In the absence of modern means of transport, scientific and progressive literature could not have been distributed throughout the country. No mass education would have been possible without these services.

The scientific and cultural gains of a single centre could be made national property by the aid of railways. Scientists, artists, sociologists, philosophers and economists could bring the wealth of their knowledge and the delight of their art to the people if they could travel. Scientific and cultural conferences were the quintessence of Indian intellect and artistic talent meet, were possible only if such swift means of travel as railways and buses existed. Thus, mass education as well as a culture, national in character and accessible to the nation, depended on the railways as much as on other factors. Books and periodicals among others could be easily delivered to the far off places. This contributed in eliminating the old narrow beliefs.

In 1536, Jaao Bustamante, a Spaniard, brought a printing press to India. Pioneer among the Indian printers, he joined the Society of Jesus and adopted the name Jaao Rodrigues and was ordained in 1564. However Jaao Consalves of Goa was the first among the Indians to make types of any Indain script. Thus
first printing in India took place in 1578. The attempts made by missionaries to make use of printing presses for propagation of Christianity gave an impetus to printing works. In 1819 a Serampore missionary established the *Samachar Darpan*, a weekly as an aid to propagate Christianity in Bengal. As Hinduism came under attack in this weekly Bhowanee Charan Bannerjee started a journal *Sambad Kaumudi* or the *Moon of Intelligence* in 1821. It was later taken over by Raja Ram Mohan Roy. These two journals carried on a verbal war in defence of respective religions.

While the missionaries looked upon the press primarily as an agency for propagating the Christian faith, James Augustus Hicky in the Memoirs of William Hickey Vol. II states, he decided to use it for “political propaganda”. (p 175) His determination to fight for the freedom of the country led him to this daring course of action. Accordingly, he published *The Bengal Gazette* or the *The Calcutta Advertiser*, the first newspaper in India in January 1780. Earlier in September 1766, William Bolts announced his intention to start a newspaper for giving expression to the differences of opinion existing between the opposing groups of traders of East India Company. But the government of Bengal viewed it with disfavour and sternly put down his attempt by ordering him to quit Bengal. Before long more papers *The Indian Gazette, The Calcutta Gazette, The Oriental Advertiser* and the *The Bengal Journal* were founded in Calcutta. *The Bengal Gazette* established by Gangadhar Bhattacharya, in 1816, was the first newspaper edited by an Indian. *The Calcutta Journal* was started in 1818. James Silk Buckingham, its editor, caused considerable
embarrassment to the administration of Lord Hastings, the Governor General of Bengal. In 1858 Ishwar Chandra Vidhyasagar started a Bengali weekly *Sam Prakash* and also took over the *Hindoo Patriot*. In 1868 Motilal Ghose started the *Amrita Bazar Patrika*. S.N. Banerjee founded *The Bengalee* in 1879 and made it popular because of his single minded devotion. Bal Gangadhar Tilak and Agarkar launched the *Maharatta* and the *Kesari* in 1881. Because of them the press in Bombay assumed political character in the nineteenth century. On the realization of the effectiveness of the press in formulating public opinion and following the examples of the missionaries and the government, the various sections of society based on trade, race, caste, religion and community started newspapers to voice their grievances and to draw the attention of the government.

The growth of the press and journalism in the second half of the nineteenth century was an important catalyst for the new socio-political consciousness. By 1879 there were twenty newspapers in English and two hundred in vernacular languages. A steep rise in the number of periodicals was witnessed by the second half of the nineteenth century. They not only immensely contributed in the exchange of the ideas but also in eradicating the orthodoxy and the social evils. Through their medium the opposition of the actions of the British government too took place that was against the interests of the nation. Besides they significantly contributed in forming of a scientific and nationalistic outlook.
The establishing of the printing press not only led to the spreading of cultural, social, political and religious ideologies but also of the exchange of the ideas through the print medium. Thus the introduction of the printing press served as a blessing for the Indian renaissance.

Besides the printing press, another important development during the second half of the Riti period (1643-1843) was, the sincere efforts that were made to infuse prose with a new vigour by Munshi Sadasukhlal (1746-1824), Inshaallah Khan (d. 1817), Lallulal (1763-1835) and Sadal Mishra (1768-1848). Of these Sadal Mishra’s *Nasiketopakhyan* (1803) and Ramacharit (1806) and Lallulal’s *Premsagar* (1802) deserve special mention. Enlivened by a new consciousness and spirit of the Indian renaissance this period witnessed an upsurge of activity in the social, cultural and political spheres.

The age is also characterized by the rise of intense and passionate nationalism along with the influence of such reformist societies as the Brahmo Samaj (1828), Prarthana Sabha (1867) and Arya Samaj (1875). These social reformation institutions attempted to adapt religion to the new emerging conditions of the society and created a strong impression on the contemporary social, political and cultural ideologies. The advent of Ramkrishna Paramhansa, Swami Vivekananda and the Theosophical Society brought a trend-setting process of universal awakening upon the socio-religious scene. Just as Bhakti movement opposed the rigid caste-system, untouchability and hypocrisy from the medieval period and attempted to create a feeling of harmony in society, the social reformation organizations of the modern age too tried to bring harmony
in society. But the new age needed a new kind of harmony. The harmony of the medieval period was emotional. The ends could now not be achieved through emotional gratification. Emotions were replaced by rationality, discretion and wisdom. It would not be wrong in stating that the beliefs of Brahma Samaj, Prathana Sabha, and Arya Samaj were highly based on sense of discretion and rationality.

At the beginning of the nineteenth century, the country was home for many anglicized Indians who were relatively more comfortable with the English language, manners dress and furniture. Chief among those who championed the cause of the introduction of western education was Raja Rammohan Roy, a man of great learning and sophistication whose demeanor had “a charm of modesty and reverence that produced the most agreeable effect on all who saw or conversed with him.” (The Times, 30, Sept. 1833) As a versatile scholar, he “mastered Greek Latin as well as Sanskrit, Arabic and Persian; his activities included the printing of the first newspaper; the founding of the religious sect, the advocacy of the abolition of sutee, the promotion of civil and political rights, and a journey to England.” (Spear 161) The impact of the Western education introduced by the British, the Western Science and History gradually made its appearance into the curriculum and the whole range of Western ideas and attitudes began to be conveyed through English and European literature.

Thus with the new economic conditions, modern education and communication systems begins the process of Westernization in India. The
social reformation, the introduction of the printing press, and the infusion of the vigour in the Hindi prose by writers such as Lallulal and Sadal Mishra and with the combined influence of the Western culture and literature, scientific progress and awareness in the masses gave rise to several literary forms and genres of which the novel is the most significant. The seeds of novel are sown when the writer attempts to depict the picture of society or the external or the internal conflict of man. The conditions for sowing the seeds of the novel form were ripe and thus in the very beginning of the first half of the nineteenth century do we come across the novel form in its primitive stage in the form of Inshaallah Khan’s Rani Ketki ki Kahani (1800).