

# **Civilization and Society**

Essays on Politics and Culture of South Asia  
and Other Issues

by

**Syed Sajjad Husain**

Edited and introduced by

**Md. Mahmudul Hasan**

International Islamic University Malaysia





Civilization and Society: Essays on Politics and Culture of South  
Asia and Other Issues

by Syed Sajjad Husain

Edited and introduced by Md. Mahmudul Hasan

**Copyright ©**

Academia Publishing House Limited - APL

**Published by**

Academia Publishing House Limited - APL

Published in January 2022, Magh 1428, Jamadius Sani 1443

**Contacts**

253/254, Concord Emporium Shopping Complex  
Kataban, Elephant Road, Dhaka- 1205, Bangladesh

Cell: +88 02 0183 296 9 280, +88 02 01766 073 321

E-mail: [aplbooks2017@gmail.com](mailto:aplbooks2017@gmail.com)

**Price**

BDT260, USD20

ISBN

978-984-35-1685-5

## Publisher's Note

Academia Publishing House Limited - APL is pleased to present before readers the third edition of Syed Sajjad Husain's monumental work *Civilization and Society*, edited with an introduction and additional notes by Md. Mahmudul Hasan of International Islamic University Malaysia. It was originally published in 1994. The book is a collection of Husain's essays and reviews on civilizational, political, and cultural issues, mostly involving South Asia.

Perhaps, there is room for multiple views and voices regarding the matters Husain has highlighted. However, we believe his ideas are worth considering in connection with our present-day realities and from the perspective of the history of thought and development of ideas. This book contains opinions of a Bangladeshi intellectual who was very keen on the correct representation of Islam and Muslims. We believe it will be highly rewarding to study his ideas in the light of our current knowledge. The range of issues Husain covers in this book is a testament to his versatile scholarship in various fields, including literature, culture, and history.

We hope the book will cater to the needs of students, academics, researchers, and the general readers at large.

# CONTENTS

<b>Preface</b>	vi
<b>Introduction</b>	vii
Delving in the garden of his writings	viii
The need to engage with Husain's writings	xi
The theme and title of the book	xiv
Editing <i>Civilization and Society</i>	xvi
 Chapter One	
<b>General Overview</b>	1
Defining Civilization	1
More on Definitions	22
Past Civilizations	30
Civilizations in Crisis	34
The Malaise at the Root of Civilization	70
National Pride and National Heritage: Some Casual Observations	76
The Encounter between the Muslim and non-Muslim Worlds	87
Human Rights and Liberty	94
Education System: Fixity vs Dynamism	103
Fundamentalism	110
Excesses of Democracy	118
The "Partition" of Bengal and How Historical Myths Grow	122
Problems and Paradoxes in Bangladesh	128
Observations on the Two-Nation Theory	150
 Chapter Two	
<b>Literature</b>	155
Seerah Literature in Bengali: A Survey	155
Iqbal as I See Him	174
Iqbal as Others Have Seen Him	180
Nazrul Islam: As Assessment	185

## Chapter Three

<b>A Portrait From Memory</b>	193
The Azad Group in the Forties	193

## Chapter Four

<b>An Open Letter</b>	199
An Open Letter to Indian Intellectuals	199

## Chapter Five

<b>Book Reviews</b>	209
<b>A. Bangladesh</b>	
History of the Muslims of Bengal	209
Europe Reconsidered and Subcontinental Politics	214
<b>B. India</b>	
Gandhi in Indian Politics	118
A Study of the Hindu-Muslim Encounter	221
Maulana Abul Kalam Azad's <i>India Wins Freedom</i>	224
<b>C. Islam</b>	
Islam in the Modern World	239

## Preface

*Civilization and Society* is a collection of essays written over the last five or six years. I am fully aware that I cannot speak for anybody but myself. I can claim, however, that I have judged issues from the perspective of a Muslim, keenly conscious that while he cannot understand either himself or the world without reference to Islam and its history, he must also be alive to the fact that there is a large area of his experience which he can explain only in the light of events in the non-Islamic world. This can sometimes create agonizing problems. But the truth has to be faced boldly.

I wrote principally to understand myself. If I have occasionally been critical of my community, it is because some people show a tendency to ignore whatever has happened outside the orbit of Islam as a valid source of knowledge. Islam, in my view, is a religion capable of assimilating real knowledge irrespective of its sources without sacrificing its essentials. But many a time we confuse essentials with the peripheral.

In the world today (that is, in the nineties of the 20<sup>th</sup> century), Islam faces a new challenge. The entire non-Muslim world seems up in arms about whatever may be labeled as Muslim. A new term, fundamentalism, is being used to condemn any sign of loyalty to the principles of Islam. Its enemies would like us to treat Islam as a shameful, obscene cult best forgotten. This is so gross a distortion of its contributions to civilization that one wonders how such views find expression in non-Islamic publications. This challenge to all that Islam stands for must be answered. I have tried to discuss some aspects of the problem.

I am grateful to the Bangladesh Institute of Islamic Thought for publishing this book as a small contribution from this corner of the Islamic world to the current debate on Islam and its critics. Some of the essays relate specifically to problems in Bangladesh itself. They may stir controversy, but they reflect views honestly and sincerely held.

October 1993

**Syed Sajjad Husain**

# Introduction

Md. Mahmudul Hasan  
International Islamic University Malaysia

Syed Sajjad Husain (1920-95) lived and wrote under three flags – British India, Pakistan, and Bangladesh – and his more than five-decade long writing career demonstrates an amazing depth of experience and an extraordinary range of thoughts and reflections on various subjects. The extent of his knowledge of literature, culture, religion, and related disciplines is both prodigious and sophisticated. Given the breadth of his intellectual scope and interests, cosmopolitan outlook, clarity of thinking, soundness of arguments, and linguistic acumen, he deserves to be placed among South Asia’s most prominent scholars of the twentieth century.

In the Introduction to his *A Young Muslim’s Guide to Religions in the World* (2019/1992),<sup>1</sup> I argue that had Husain been born and raised in a developed country with a rich tradition of preserving its historic treasures, transmitting its learned heritage, and fostering its thought leadership, he would have been remembered as a global intellectual celebrity and studied by knowledge seekers within and across continents. I also mention that, as a student of literature, I have developed a deep respect for his academic prowess, although some of his political positions and cultural perspectives do not always align with the dominant narrative.

Personally, I revel in the profundity of Husain’s knowledge and written works and believe that students and scholars of the humanities and social sciences – especially those in the field of literature and culture – will greatly appreciate and benefit from his writings. His versatile mind and encyclopaedic knowledge of global literature and culture, combined with his ability to write and communicate persuasively, put him on a different plane from the usual run of scholars. His erudition, incisive reasoning, and sensitivity to socio-political conditions and problems make his scholarship engaging and readable, especially to those interested

---

<sup>1</sup> Md. Mahmudul Hasan, “Introduction,” in Syed Sajjad Husain, *A Young Muslim’s Guide to Religions in the World*, edited by Md. Mahmudul Hasan (Dhaka: BIIT Publishers, 2019), ix-xix.

in South Asian society and culture. Reading his work is extremely worthwhile and feels like diving into the depths of an ocean or into deep waters sparkling with light. I strongly believe that readers will appreciate the clarity and originality of his thought and the keenness of his insight reflected in his writings.

I acknowledge that I might have made some large claims in a short space in order to stress the importance of recognising Husain's intellectual contributions, but it is hard to see how one could pay a lesser tribute to the considerable intellectual heritage that he left behind. I never had an opportunity to meet the man in person. My evaluation of his scholarship and his contribution is derived solely from my reading of his works; it is not predicated upon hearsay or personal bias. Therefore, it is not impossible to confirm or refute my claims about his high intellectual abilities and linguistic skills; what is needed is a careful, unbiased reading of his works.

### **Delving in the garden of his writings**

Among Husain's works, *Kipling and India: An Inquiry into the Nature and Extent of Kipling's Knowledge of the Indian Sub-continent* (1964) was the first book that I read. His literary and historical analysis of Rudyard Kipling's (1865-1936) Indian fiction is meticulous and somewhat indispensable for those who want to understand the Anglo-Indian writer and his Indian tales better. The book had its origins in a doctoral thesis that the author completed under the supervision of the prominent British literary scholar and WWI veteran Vivian de Sola Pinto (1895-1969) at the University of Nottingham in 1952. Rightly, Husain is often credited to be one of South Asia's earliest PhDs in English literature.<sup>2</sup> His *Kipling and India* is one of the pioneering (critical) counter-narratives to the dominant Western stereotypical (exotic)

---

<sup>2</sup> An earlier South Asian PhD in literature was Shaista Suhrawardy Ikramullah (1915-2000) who completed her thesis titled "A Critical Survey of the Development of the Urdu Novel and Short Story" at SOAS, University of London in 1939 at the age of 24. In 1945, her doctoral work was published in book form from Britain by Longmans, Green and Co.

representation of South Asia.<sup>3</sup> It examines “the subcontinent’s history and culture with the ... intention of showing that Kipling’s youthful fiction is entirely Philistine and imprisoned in a narrow context of modernity.”<sup>4</sup>

The second book by Husain on my reading list was *The Wastes of Time: Reflections on the Decline and Fall of East Pakistan* (1995) followed by *Crisis in Muslim Education* ([1979] co-authored with Syed Ali Ashraf), *A Young Muslim’s Guide to Religions in the World*, and then the current work which first appeared in 1994. Incidentally, when I was an undergraduate student at the University of Dhaka, during a regular lecture session, I once saw my teacher and Husain’s student Khandaker Rezaur Rahman (d. 2012) brought a copy of *Civilization and Society* in the classroom.

Recently, I have come across one of Husain’s earlier works, *A Descriptive Catalogue of Bengali Manuscripts* (1960). The book is his English rendering (with an introduction) of a monumental work by Munshi Abdul Karim ([1871-1953] widely known as Abdul Karim Sahitya Bisharad). Abdul Karim’s nephew Ahmad Sharif (1921-99) edited and prepared its original Bangla version for publication. Acknowledging Abdul Karim’s contribution to the preservation of Bangla folk literature, especially fairy tales and religious stories, Husain writes:

The collection of manuscripts and books named after him is unique in more sense than one.... It would be no exaggeration to state that without him a whole chapter in the annals of Bengali literature would have remained unknown. Posterity owes him a debt of profound gratitude for his service to literature.”<sup>5</sup>

<sup>3</sup> For a discussion on Western (British) misrepresentation of South Asia and a counter narrative, see my essay titled “Islamic with Turkish Connections: Atiya’s and Zeyneb’s Counter-narratives to the West,” *Journal of Muslim Minority Affairs*, 41(1):2021, 86-101, DOI: 10.1080/13602004.2021.1903160.

<sup>4</sup> James Walt, Review of K. Bhaskara Rao’s *Rudyard Kipling’s India* (1967). *Books Abroad* (University of Oklahoma), 41.4 (Fall 1967): 484-85, 484.

<sup>5</sup> Syed Sajjad Husain, *A Descriptive Catalogue of Bengali Manuscripts* (Dhaka: Asiatic Society of Pakistan, 1960), xii.

Husain pays a glowing tribute to Ahmad Sharif, saying: “Mr. Ahmad Sharif ... knows more about puthis<sup>6</sup> than any other scholar I know of.”<sup>7</sup> Husain’s *Abul Hussain: Early Poems: A Selection* was posthumously published in 2000 by the Dhaka-based University Press Limited (UPL). This English translation of a selection of the poems of Abul Hussain (1922-2014), the pioneer of modern poetry in Bangladesh, is Husain’s another attempt to present Bangla literature to a wider audience.

Husain’s essays include a book chapter that he contributed to Khan Sarwar Murshid’s (1924-2012) edited volume *Contemporary Writing in East Pakistan: Fifteen Essays in Criticism* (Dhaka: New Values Publication, 1958).<sup>8</sup> Other contributors to this edited work include Jyotirmoy Guhathakurta (1920-71), Kabir Chowdhury (1923-2011), Munier Choudhury (1925-71), Zillur Rahman Siddiqui (1928-2014), Hasan Zaman (1928-81), and Serajul Islam Choudhury (1936-). In his contribution titled “Contemporary Writing in England and East Pakistan,” Husain regards the characteristics of “good taste or decency... beauty, truth [and] morality” as common traits in all literary traditions “irrespective of race, nationality, and colour.”<sup>9</sup> Based on this premise, he presents an interesting comparative study of notable twentieth-century British and East Pakistani (now Bangladeshi)

---

<sup>6</sup> Puthis refer to ancient books or manuscripts which are a golden treasure of verse tales (mainly religious stories) – rich with Arabic and Persian words – often associated with Muslim Bangla literature. They recount legends and were mostly recited in rural areas for entertainment. Syed Sajjad Husain defines puthis thus: “The Puthis were largely the creation of men whose literary gifts were not equal to their ambitions, and they failed to produce the kind of work that eighteenth-century Urdu poets like Mir and Dagh created” (137). I have discussed this term further in this book under footnote 87.

<sup>7</sup> Husain, *A Descriptive Catalogue of Bengali Manuscripts*, ix.

<sup>8</sup> A revised version of the book under the title of *Contemporary Bengali Writing: Pre-Bangladesh Period* was published in 1996 by UPL.

<sup>9</sup> Syed Sajjad Husain, “Contemporary Writing in England and East Pakistan,” in *Contemporary Bengali Writing: Pre-Bangladesh Period*, ed. Khan Sarwar Murshid (Dhaka: University Press Limited, 1996), 152-160, 153.

writers. Among the contributors to Sajjad Husain's edited volume *East Pakistan: A Profile* (1962) is Munier Choudhury whose 59-page long chapter is titled "Arts Crafts in East Pakistan."<sup>10</sup>

Husain authored (with British historian and Lancaster University academic Hugh Russell Tinker [1921-2000]) the first illuminating *Encyclopaedia Britannica* entry on Bangladesh. His essay "The Literature of Pakistan" is included in Alan Lindsey McLeod's edited volume *The Commonwealth Pen: An Introduction to the Literature of the British Commonwealth* (1961). It is one of the finest accounts of the various genres of Bangladeshi and Pakistani literature in English that I have read – I have put "Bangladeshi and Pakistani" advisedly, as from 1947 to 1971 what are now Bangladesh and Pakistan constituted one single country.<sup>11</sup> It was prescient that Husain discussed as early as 1961 the consciousness "of deep affinities between" Bangladeshi/Pakistani writers in English and "contemporary international culture."<sup>12</sup> In his approach to literature and culture, Husain is a true internationalist and often displays much admiration for societies and literary traditions other than his own. A believer in one world, he sees human beings as one global community connected with each other, much more so in the twentieth century and beyond, thanks to the explosion of communication technology and the benefits of virtual environments.

### **The need to engage with Husain's writings**

The above discussion makes it clear that Husain, through his writings, promoted the literature and litterateurs of his country and

<sup>10</sup> Munier Choudhury, "Arts Crafts in East Pakistan," in Syed Sajjad Husain, ed. *East Pakistan: A Profile* (Dhaka: Orient Longman, 1962), 189-248.

<sup>11</sup> Among later critical works on Bangladeshi and Pakistani literature in English are, respectively, Tariq Rahman's *A History of Pakistani Literature in English, 1947-1988* (Karachi: Vanguard, 1991 [reprinted in 2015 by Karachi: Oxford University Press]) and my edited work (with Mohammad A. Quayum) titled *Bangladeshi Literature in English: A Critical Anthology* (Dhaka: Asiatic Society of Bangladesh, 2021).

<sup>12</sup> Syed Sajjad Husain, "The Literature of Pakistan," in *The Commonwealth Pen: An Introduction to the Literature of the British Commonwealth*, ed. A. L. McLeod (Ithaca, New York: Cornell University Press, 1961), 142-66, 161.

collaborated with fellow literary scholars to produce anthologies. In doing so, he was driven by the aesthetic and literary ingenuity of the writers and was not influenced by their ideological preferences or political beliefs. For example, ideologically, he was perhaps not entirely sympathetic to the views of Ahmad Sharif or Abul Hussain; and, politically, Khan Sarwar Murshid or Munier Choudhury was conceivably not drawn to his beliefs and views. Such differences did not deter these scholars from being actively engaged in literary discussions. They focussed on the common ground of epistemic virtue and intellectual commitment, and their collaboration was reflective of scholarly understanding and objectivity. It is on these grounds that we should engage with Husain's writings and explore what they mean for both the past and the present. Readers who are sympathetic, as well as those who are unsympathetic, to his general point of view will find good reasons to appreciate his scholarly contributions, argumentative flair, and engaging writing style.

In the polarised debate on the question of a united Pakistan versus the secession of Bangladesh from it, Husain expressed his support for the preservation of the territorial integrity of the Muslim-majority country which had been carved out of British India in 1947. His views about the political makeup of South Asia and about post-1971 Bangladesh are expressed in different chapters in this book. Some of his approaches and opinions may trigger disagreements and counter-arguments. He was aware of possible controversies arising from his views, as he writes in the Preface to this book: "Some of the essays relate specifically to problems in Bangladesh itself. They may stir controversy, but they reflect views honestly and sincerely held."

Appreciating the depth and value of his scholarship, I invite readers to look at his work objectively. I believe it is important to discuss his personal and political views rationally and realistically, without resorting to prejudice and stereotypes. Using Husain's own line of argument, one may seek to recognise his intellectual merits and highlight the need to engage with the whole corpus of his writings. According to Husain, the scholarly and literary

contributions of a particular writer is part of “a common legacy” and any attempt to reject them will “only ... prove [the rejecters’] utter immaturity as a people” (146). He provides examples to show how mature nations maintain the integrity of their shared cultural heritage. Husain states:

Not to go so far back, no one said during the First or Second World War that the German musicians, Beethoven, Mozart or Schubert or the Italians, Puccini and Verdi, or the Hungarian Bartok must be boycotted. Neither Britain nor France imposed a ban even on Wagner whom the Nazis fancied. Goethe continued to be studied in France and Britain and the USA; as did Dante and Boccaccio, both Italians. Conversely, the Germans and Italians did not propose a proscription on Shakespeare or Voltaire. (145)

As students of literature, we study the works of writers who are far removed from our social and cultural realities; and we read books written by people whose political and religious opinions are strongly opposed to our own. In different literary traditions, there are writers whose views of race and gender are anathema to us. However, we do not consider removing them from the curriculum. Nor do we cite their abhorrent views as justifiable reasons for the disappearance of their writings from bookshelves and libraries. We rather marvel at their creativity, imaginative power, and artistic ability to write. We appreciate their originality and the variety and beauty of their writings as well as the strength or strategy of their arguments.

It will be a travesty of truth to say that writers are neutral and that their writings are not shaped by their backgrounds, experiences, and preferences. Clearly all or most writers have political awareness and opinions, however submerged; and the problem is not that they express or disguise their political views. The real problem lies in the crudeness of expression that shows lack of sophistication. Husain’s writings are not tarnished by any of them. His writings are marked by a sophisticated treatment of many contemporary problems and provide a perspective worth exploring

and revisiting, especially in the context of contemporary South Asian politics and culture.

A spectrum of diverse views and differences of opinion within a community is a vital first step to creating a vibrant and promising future. It helps address emerging challenges, develop solutions, and build consensus. A diversity of views and differences of opinion cannot be dispensed with in a world like ours, for they help us perceive the whole and resolve complex issues. Contrary views and arguments often break down barriers through dialogues and motivate us to engage with opposite camps and think differently about issues at hand. They sometimes challenge our long-held assumptions and beliefs and may result in one of these two outcomes: 1) After engaging in healthy debates and exchanges of ideas, we may wish to step back, reflect and reconsider our views, and embrace the perspectives of others without harming each other (only if there is enough merit in them to persuade us to do so); or 2) The contrary views will provide us with opportunities to sharpen our reasoning skills and present counter arguments to refute them as well as to strengthen our positions.

In both cases, a good dose of honesty and openness as well as intellectual rigour is essential. It may not be in the interest of any to attempt to prevent others from speaking or being heard. Denying the iconoclast to assert their view and controvert the popular conception is not the right way to resolve differences. Expressing views in a responsible way and dealing with them with understanding of and respect for differences are indispensable, both ethically and strategically. The diligent, courageous, and intellectually astute will gain a deeper insight into others' perspectives by encountering a rich amalgam of concepts and ideas. It is also on these grounds that I make a case for engaging with Husain's thoughts and ideas.

### **The theme and title of the book**

Husain's *A Young Muslim's Guide to Religions in the World* and *Civilization and Society* are companion pieces. Religion and

civilization though not necessarily identical are so closely related that “it is difficult or impossible to determine where one ends and the other begins.”<sup>13</sup> They have evolved together throughout history and “are so intimately connected to each other that to disconnect them would require as much power as that of splitting an atom.”<sup>14</sup> According to Bruce Mazlish, “religion and civilization are many-sided features of the human experience;”<sup>15</sup> and they are often viewed from both a historical and contemporary perspective.

While the opening sections of *Civilization and Society* deal purely with the concepts of ‘civilization’ and ‘society,’ the remaining sections cover literature, culture, regional and international politics, religion, and other issues. In an attempt to capture the entire content of the book as clearly as possible, I have added the subtitle “Essays on Politics and Culture of South Asia and Other Issues” so that the reader can have a quick acquaintance with its subject matter and appreciate the significance of the material offered. Additionally, I have changed the title of one section of the book from the original “How Historical Myths Grow” to ‘The “Partition” of Bengal and How Historical Myths Grow.’

The whole corpus of Husain’s extant writing is not available to me. However, while reading his works one after another, I developed a crescendo of admiration for the man and for his intellectual abilities and linguistic skills. Apart from his books and essays that I have read, he authored other works in Bangla and English which I suspect are comparable treasure troves of knowledge. All his works have a set of particular features and are distinctive in scope and often ground-breaking; they are contributions to our growing knowledge and understanding of the world. Hence, it may be difficult to say for certain which of his works marks his crowning achievement. However, *Civilization and Society* was

---

<sup>13</sup> Christopher Peet, *Practicing Transcendence: Axial Age Spiritualities for a World in Crisis* (New York: Palgrave Macmillan, 2019), 12.

<sup>14</sup> Ashok Kumar Malhotra, “The Role of Religion in Civilizational Development.” *Dialogue and Universalism*, 22.2 (2012): 61-74, 64.

<sup>15</sup> Bruce Mazlish, *The Idea of Humanity in a Global Era* (New York: Palgrave Macmillan, 2009), 102.

his last book that was published during his lifetime; so it can be said with some certainty that in it he presents his most mature, polished, and carefully argued ideas. I believe readers will enjoy reading the book and corroborate my impression about it.

### **Editing *Civilization and Society***

Most of Husain's works appeared in what is now Bangladesh where the publishing industry has not yet developed global standards of quality. Obviously, unlike his contemporary scholars in developed countries, Husain did not benefit from superior procedures and structures of publishing houses. However, it is probably mainly because of his meticulousness and diligence that the first edition of *Civilization and Society* published in 1994 (one year before his death in 1995) was admirably well presented, barring some inadvertent minor errors. However, the book was not looked after well after his demise. In 2002, a second print of the book was published. Sadly, even though the 2002 print was supposed to be a verbatim reproduction, it added many gross errors and typos that were not there in the original 1994 edition. In some way, this reminds me of W H Auden's poem "In Memory of W. B. Yeats" (1939) that contains the following two verses:

The words of a dead man  
Are modified in the guts of the living.

The extent to which the text of the first edition of *Civilization and Society* was "modified" in its 2002 print is simply unacceptable. Later, I discovered that the bungled version of the book was available on Google Books, which heightened my horror. I became worried that readers around the world would receive an imprecise presentation of Husain's scholarship and linguistic accomplishment. That prompted in me the urgency of producing this corrected edition of the book. For the same reason, I had undertaken a similar project of editing and introducing Husain's *A Young Muslim's Guide to Religions in the World*. The atrocious treatment that Husain's two books received had a lasting impact on my psyche as an academic writer. I pray and hope that my

writings, or those of any scholar for that matter, will not be victims of such negligence and misdemeanours.

In the present edition, I have identified and corrected the mistakes the 2002 print of the book introduced, and fixed errors I found in the 1994 original edition. I have added footnotes to explain many of the terms and concepts Husain uses, and have included lifespans of literary and historical figures, as well as dates of publication of most of the written materials Husain mentions, in order to give the work a more academic flavour. I have also made minor stylistic changes which do not impact the content of the book and do not alter the fundamental feature of Husain's writing style.

Though I am not claiming that the present edition is flawless, suffice to say that it is an improvement upon the earlier one. It may sound a truism, but it needs to be said that readers will have a robust claim on my gratitude if they kindly point to mistakes in the book that have gone unnoticed despite the rigorous screening process.

On a final note, my encounters with Husain's writings have made me proud as a Bangladeshi, as I frankly relish the fact that my country produced a great scholar like him. His works radiate in me an illumination which is both cognitive and motivational, and his superior literary style and mode of expression give him a special place among non-native writers in English. His written works are a rich source of knowledge for general and specialist audiences, as they are abundant proof of his wide range of reading. They represent the experiences and insights of a man who attempted to see society and the world from his perspective and spatiotemporal location.

