

Cultural factors of national identity in Intizar Hussain's novel "Aagay Samandar Hai"

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Abstract

"Aagay Samandar Hai" is a historical and cultural novel of Intizar Hussain, that takes the reader on a journey of love for the history of Cordoba and Granada. The story explores themes of the past, taking refuge in tradition, and the sorrow of losing old values. Through his narrative, the author explains that the glorious history of the Muslim nation is being erased and forgotten.

The novel revolves around the idea that a nation needs to learn from its past in order to move forward. The author has highlighted the bravery of the Muslim nation in the past, where they used to build boats and go to the enemy camp, reach the shore and burn the ships. This is a symbol of the determination and bravery of the Muslim nation. However, today that history has been lost and the author is trying to encourage the nation to keep an eye on the current situation and learn from the past.

The novel is a nostalgic reflection of the past and the decline of old values. It explores the sentimentality of the new values that have replaced the old values. The author laments the harms of forgetting the past and the shallow and superficial nature of new values. The author encourages the nation to look back on its history and preserve it for future generations. The author's message is clear: the nation needs to learn from the past in order to move forward. So the Cultural factors of national identity has been discussed in this novel.

Key Words:

"Aagay Samandar Hai", Intizar Hussain, Cordoba, Granada, Muslim Nation, Cultural factors, National identity, Nostalgic reflection, Old values, Future generations.

Literature Review

Every nation is recognized based on its cultural uniqueness. The caravan of Muslims who set out from Arabia to India also had with them wonderful traditions and history which were its

identity, therefore, here, which had its own uniqueness, scope and attraction, this civilization started to gain its foothold. Indian soil was already thousands of years old. In 712, the Arabs entered the subcontinent as a conqueror, after which Muslims ruled almost all the provinces. During such a long period of rule, it was inevitable that their civilization would have an impact here. Anyway, it is a historical fact that the civilization of the conquering nation has a superior status and far-reaching effects on the nation.

After the arrival of Muslims in sub-continent, the Muslims adopted Islam on the basis of the government they established here, and the scholars and the minarets played a very important role in strengthening this foundation. Due to the integration of these cultural traditions of Muslims with the traditions and customs of the evil nations present here, especially the Hindus, there was a great deal of conflict among them, but nevertheless, the Islamic color prevailed to a large extent. Since India's own cultural roots were very strong, this civilization did not completely disappear and along with the Rani cultural elements, pure Indian elements also remained present, but did not face any major trials or tribulations throughout this period. In this regard, the attitude of the Muslim rulers remained more or less secular, as they were more concerned with political strategy than religion. However, due to the mutual interaction and cooperation of Hindus and Muslims, a new civilization came into existence, which was named Indo-Islamic civilization. Neither the formation of this civilization nor the knowledge of the leaders, priests, and Pandits, along with Mullah Alaa and the Sufis, showed their cunning color. According to Dr. Mushtaq Ahmed Wani.

"Ab ehad wasti mein musalmanoon ki aamad hui to un ke anay se hindustani tehziabi zindagi ka phir se Sharazah bhar gaya aur is terhan mghlon ke zamane tak hindu muslim ya hindustani qaumi tahazeeb ki imarat khari hogayi lekin is martaba mushtarqa hindustani tahazeeb ki tashkeel mazhab ki bunyaad par qaim nahi hui balkay siyas aur mulki asaas par qaim thi." (1)

This common civilization, which was formed by the fusion of Hindi and Islamic civilizations, which was called Indo-Islamic civilization, became the foundation of Pakistani civilization. The history on which this cultural foundation of Pakistan is based has a capital in its lap, the roots of which are very deep, therefore its importance cannot be denied.

By the beginning of the eighteenth century, this Indo-Islamic civilization had expanded greatly, but the survival of its existence had become a huge challenge for the British government, the common Indian civilization, because the way the West started to establish its foothold in the subcontinent was an extremely difficult task to defend against, especially when the government's grip on governmental, political, economic, social and other matters had weakened.

When Western civilization started to establish its foothold in India, a revolution began to take place in the cultural values of India. Although no significant change occurred at once, but

gradually this influence began to change rapidly, and the cultural features of the subcontinent began to change rapidly.

Due to the control of economic and political resources, the importance of the British way of life, lifestyle and culture increased, so some people started adopting these moral values and new social principles. Economic and political or not, some adopted them for the sake of meaning and some for the sake of attractiveness. These effects of the Indian civilization certainly affected the civilization of the subcontinent, but to eliminate the effects of Eastern civilization, this civilization was certainly attractive, but it could not shake the roots of Eastern civilization. The foundation of Eastern civilization was based on spiritual, religious and moral values, while the foundation of Western civilization is different. According to Shabnam Subhani.

"Naye aanay walay jis tahazeeb ke paiker ban kar aaye thay woh madiyah aur aqliyat ki agosh mein parwan charhi thi. hindostan ka Rohani aur Ghayat darja mazhabi mizaaj usay thanday dil se gawara karne par tayyar nahi tha. naye selaab mein inhen andesha nazar aaya ke kahin sadiyon ke nuqoosh zehen o dil se mit kar nah reh jayen aur hukoomat ke sath hi deen o imaan se bhi haath nah dhona parre. chunancha aik awaami kishmish aur baydaari ka aaghaz sun-hwa."(2)

The second major test for the civilization of the country was the time of partition. The establishment of Pakistan, which was done with the aim of establishing a true Islamic religion, went through a painful period at the stage of partition that was not seen in centuries. The hatred, enmity, brutality, prejudice and murder that arose during this period changed the entire picture of human morality. This changed picture left its mark on what has happened for a long time after the establishment of Pakistan. Dr. Firdous Anwar Qazi says that.

"1947 se chand mah pehle aur chaand mah baad qatal o ghaarat giri ka jo bazaar garam howa. nafrat voetry roshni aur darindgi ke jo muzahirey hue un ki rudaad bohat qatal, layat hain aur vit naak hai. is par bohat kuch kha ja chuka hai. par oh aam mein khoonen kafan pehnay khara tha." (3)

The pure experience was a tragedy that left a deep impact on human lives and psychology. There was a tragedy of murder and destruction, hatred, selfishness, desecration of women and migration. There was also a tragedy of sorrow that destroyed all faith in morality. The elders were disgraced, the people of knowledge and skill were left helpless, and they were trampled. The great and the noble were left homeless on the streets, while on the other hand, some people made millions through forgery. When this happened to morals, then in such a situation, the civilization, traditions, values and literature were scattered. An extraordinary incident not only

affected the Eastern civilization, but also had a deep impact on literature. For a long time, the division and its related topics remained a part of the Urdu novel.

Literature is a sensitive world that is directly related to our economic, social, economic, emotional and political life. The human emotions, feelings and experiences that arise due to these factors have also shaken sensitive minds. That is why we see its effects in the literature of this period. According to Rubina Shahnaz.

"Taaseem-e-hind ke sath jab aik naya mahol peda sun-hwa to urdu adab ke mizaaj mein kayi buniadi tabdeelian wuqoo Pazeer hui. Pakistan ka qiyam par aman halaat mein nahi ho tha tassadum ki fiza jo fiza jo 1940 hamza ke ashray mein peda hui, woh parwan chadhti rahi aur jab do azad mumlikatin wajood pa gayen to isi ke sath fasadaat phoot parre. yeh fasadat apne sath aag aur khoon ki holi le kar aaye jo pooray hindostan aur Pakistan mein kheli gayi. dono taraf nuqsan sun-hwa. qatal o ghaarat giri, lout maar, asmat darri aur aghwa ke aisay holnaak waqeat hue jin ki koi aur misaal nahi milti. un tamam awamil ka assar adab par parna lazim tha, fasadaat ka yeh adab ziyada der tak barqarar nah reh saka. jazbaat ka darya Itra to aisi takhleeqat mein kami waqay honay lagi jin mein firqa waranah tassadum ki kahaniyan theen. lekin taaseem hind ke Awaqib o nataij ka zikar Pakistani adab ke rigg o pay mein is terhan sarayat kar chuka hai ke aaj bhi hum –apne adab par uskay asraat bakhoobi dekh satke hain. taaseem hind se mehez fasadaat ka adab hi peda nahi sun-hwa, kuch aur naye awamil bhi uska hissa banay. hindostan se hijrat kar ke anay walay logon ke haan woh dukh bhi a'jagr sun-hwa jo naqal makani ke baais fitri tor par un ke andar peda sun-hwa tha." (4)

The effects of the events and changes that took place during the Partition of India are visible in our literature. In fact, this event of Partition did not only divide us geographically but also divided our souls and emotions. According to Dr. Farman Fatehpuri.

"Aazadi ka diya poori terhan roshan bhi nahi honay paaya tha ke fasadaat ke naam se barq-e ba ne ghair liya. gaon ke gaon aur shehar ke shehar qatal o ghaarat ki aandhiyon mein thaakey ki

terhan urr gaye. baadalon se pani ke bajaye khoon barsne laga. gali koochy aur bastiyan is mein doob gayeen. aadmi ke roop mein darendey nikal parre. barson ki pani hamsahe aik bhi kaam nah aayi. saaray rishte aan ki aan mein mutala hogaye. baari baap ke samnay baityon ki aur bhai ke samnay behnoon ki asmtin lout li gayeen. kameengi, darindgi, hiras o hawas, lout maar aur qatal wa khoon ka aisa bazaar garam sun-hwa ke tahzeeb e insani sharam se pani pani hogayi. " (5)

Riots and bloodshed had divided humanity geographically and socially, and had also left the entire society in chaos, so it was inevitable that these events would have an impact on them. The chapter on riots and division has been written, and it provides the best reflection of this entire period.

According to Shahzad Manzar.

"Qiyam e Pakistan ke baad likhnay walay afsanoon ka mozoaati aur rujhanaat ke aitbaar se se mutalea kya jaye to sab se pehlay jo tabdeeli nazar aati hai woh siyasi mozuaat ka afsaanay se ikhraj hai. azadi se qabal jo mozoat thay. maslan Bartanwi astamar ke khilaaf azadi ki ki jaddo jahad hob-al-watni ya masharti islaah aur samaji na-insafi ke khilaaf ehtijaj waghera ab yeh mozuaat apni kashish is liye ganwaa chuke thay."(6)

Due to political, economic and social conditions, it became difficult for Muslims to live in a united subcontinent, so they demanded a separate homeland for themselves, which was based on an ideology, and the basis of this ideology was Islam. After a long time, when Pakistan was established, it was the first country to be formed on the basis of religion.

According to Sibte Hasan.

"Jo Pakistani tahazeeb ki asaas islam par rakhtay hain. un ke nazdeek Pakistani tahazeeb se morad islami tahazeeb hai aur un ka daawa hai ke yeh islami tahazeeb is din wujood mein aayi jis din Mohammad Bin Qasim ne Raja Daahir ko shikast di lehaza Mohammad Bin Qasim se beshtar ki tahazeeb se hamara koi rishta nahi hai kyunkay woh kufar ki tahazeeb thi Mohammad Bin Qasim ki islami tahazeeb ki riwayat ko Sultan Mahmood Ghaznavi , Shahab Aldeen Ghorī aur shenshah Orangzaib alamgir ne farogh diya. saltanat

mughlia ke zawaal ke zamane mein Shah walii Allah aur Mujaddad alf sani jaisay buzurgon ne islami tahazeeb ko baar hawadis ke jhonkon se bachaya aur srsid Ahmed Khan ne naturi aur khoob parast honay ke bawajood musalmanoon mein qaumi infiradiat ka shaoor peda kar ke hamein khud shanasi ki taraf mael kya aur bil akhir allama Iqbal ki fikri kawishon aur quied Azam ki mudabirana koshisho se Pakistan wujood mein aaya. is terhan musalmanoon ko do dhai sadi ke baad pehli baar islami tahazeeb ko taraqqi dainay ka mauqa mila."(7)

The main objective of the establishment of Pakistan was to establish a free and independent state where the Quran and Hadith were established and the way of life, manners and customs, dress, beliefs and ideologies of the country's inhabitants, including religion, economy, marriage and education, were all Islamic in nature so that a pure life could be promoted in the country and an Islamic atmosphere could be established in which our civilization could be integrated into the Islamic structure. In other words, it can be said that Islamic civilization can be called a complete Islamic civilization by defining it as Pakistani civilization. According to Sibte Hasan.

"Mazhab tahazeeb ka juz o to zaroor ho sakta hai lekin nah to tahazeeb ki bunyaad mazhab par qaim hai aur nah mazhab ke hawalay se usko pehchana jata hai agar aisa sun-hwa to mashay se Maya tak musalmanoon ki tahzebon mein koi farq nah hota." (8)

This is largely true, but here Sibte Hassan does not consider the difference between civilizations and cultures, they are related to the land, not to moral values, but to the general religion in moral values. Muslims were the same in religious terms from Morocco to Malaya, the difference was objective and cultural. And then it is not just a religion, it is also a complete code of life that provides every aspect of our life and every other code, so it is inevitable that it will affect our civilization. The theory of a school of thought related to Pakistani civilization is completely different. This school of thought does not recognize Pakistani civilization at all. This school of thought considers Pakistan as a geographical and political unit, but is not ready to recognize it as a civilization.

Even if all these aspects of Pakistan's cultural and national concepts are accepted, this cannot be denied, regardless of the nature of the important Pakistani civilization

Intizar Hussain's novel "Aagay Samandar Hai" was published in 1995. This novel also laments the defeat and decay of Pakistan's cultural and civilized traditions and values. Just as Intizar Hussain presented the environment of Lahore in Basti, in this novel he described the defeat and decay of values and traditions by making the issues of Karachi his subject. Karachi, which was a gathering place for people of different classes of thought coming from different parts of India,

was taking root there due to the materialistic thinking and selfish and lustful attitudes and thinking of the modern era, economic, social and political upheavals and conflicts. The self-interest resulting from greed and lust had trampled on human relationships, values and civilization and culture, and now nothing was visible here except materialism. The main character of this novel is Jawad, who shows the specific anguish, psychological conflict and anxiety of those who migrate to Pakistan, while Maju Bhai appears as a character who presents us with the psychology, conversation, religious attitude and insight into life of society and individuals. Along with this, this character also deeply satirizes the thoughts and concerns of people. In his conversation with Jawad, he covers the overall situation of Karachi, the collective mindset and socio-political life with great clarity. According to Dr. Muhammad Afzal Butt.

"Is novel mein masharti aur tehzibi masail ko aik naye zawiye se nai simt di gayi hai. is simt ka talluq samaaj aur siyasat se bara gehra hai. mhajron ne Karachi ko apna maskan bana kar kaha ke is ke agay samandar hai. is saaray qissay mein Karachi ko markaz banaya gaya hai." (9)

Intizar Hussain begins the novel with Andalusia, the land of Islamic civilization and culture, where Muslims lived in great splendor.

"Yeh asal mein is zamane ka zikar hai jab Abdul Rahman ke boye hue khajoor ke darakht par siwa do so baras guzar chuke thay aur aas paas kitney darakht ugg chuke thay. sehrae arab ki hoor undlas mein rich chuki thi. Qurtuba Ashbeliya, Ghrnata main rich bss taleetla ke gharon ke sehan ab uskey apne ghar thay aur Ashbeliya mein baithy hue buzurg Sheikh abbu alhaj Yousuf al-bashr boli ghar ke kachay sehan mein kunwein ke barabar khari khajoor itni phail gayi thi ke mureedon ke wudu ke liye kunwein se." (10)

Intizar Hussain reminds Muslims of their values, traditions, civilization, and their glorious past, and gives them a sense of bright hope for the future even in the bitter and painful situation of the present. He is eager to create a new world and a new rise from the ashes of the destroyed traditions and values, which is why he teaches the solution to the moral, cultural, and civilizational evils of the time and the principles of Islam for the welfare and survival of Muslims. On the one hand, Intizar Hussain reveals the political, social, and economic aspects of Pakistan to us, and on the other hand, he brings to us the memories and cultural inertia of those who migrated. While the immigrants faced so many social, cultural, and economic problems in this new country, the painful scenes of wages also remained preserved in their memories. In the new homeland, many people broke their ties with their roots and past, busy with the hustle and bustle of life here and there.

"Choti phophoo ke yeh jumlay unhi logon par aik gehra tanz hain. choti phophoo ne Jawad se kaha! ae beta mein pouchon hon Pakistan ke pani mein kya mila sun-hwa hai wahan ja ke khoon safaid ho javn hain magar hum –apne dilon ko kya karen. Pakistan mein chodween sadi aagai hum bikhat maaray wahein ke wahein hain."(11)

In this novel, Intizar Hussain has beautifully presented Pakistan and its cultural tragedy. The aim of Pakistan's formation was to establish an Islamic state and millions of Muslims of the subcontinent had collectively struggled day and night to achieve this goal, but now the realization of this dream was falling apart.

Against the backdrop of Karachi, which was an important representative city of Pakistan, the author has revealed the condition of the entire country to us. This country, formed through collective efforts and sacrifices, has become a materialistic city that nurtures different sects, languages and castes, in which everyone living in it considers himself an ocean based on his ideological and group affiliation.

Each group that migrated had a different ideology and prejudice with it and built its own one and a half brick glory. Those who came from Lucknow considered the people of Lucknow superior and distinguished themselves from the other groups, while those from Amar Dhai had their own. Those who came to Pakistan and held positions of power also had their own group that considered others as inferior. Intizar Hussain explained this partisan bias in these words.

"Sindhi, punjabi, baloch, pathan aur mohajir yaaron ne yeh shehar basaayaa hai ya khichri payi hai. ruke phir bolay aur mohajir ki koi aik qisam thori hai koi purab ka, koi pacham ka, koi utar se aaya, koi dukhan se chala. saaray hindostan ki nadyaan buht shore karti ayen aur samandar mein aakar mil gayeen. magar is mein kahan. yahi to museebat hai har naddi kehti hai mein samandar hon."(12)

The author also seems to be attracting Muslims towards their reality and the foundations of their civilization. Religion was a very important part of Pakistan's cultural identity and the structure of Pakistan's entire social, cultural and economic life was based on this foundation, but unfortunately, due to the event of the formation of Pakistan and the subsequent internal and external conflicts, materialistic ideas, selfishness and self-interest were now flourishing in place of religious relations. Intizar Hussain wanted to bring Muslims back to religion to bring them back to the right path and to preserve their cultural identity, because we saw the solution to the cultural and social crisis that Pakistan was going through only in religion. According to him, distance from religion, mutual hypocrisy and selfishness are the root of all social evils. And if these evils are removed from society, signs of improvement can automatically arise in

society. The author presented the past as an example before us so that Muslims can reflect on their current way and be inclined to save their identity and existence.

"Ondlas ki tareekh bhi apni jagah fasana Ibrat hai.
musalmanoon ne kya urooj paaya aur kis terhan
qasr mozillat mein giray ke safha hasti se hi
nabood ho gaye, aur wajah bas aik deen se phir
gaye."(13)

Intizar Hussain wants to attract his people to their distorted and lost traditions, values and identity and search for them, and for this he makes people feel connected to their soil, history, values, traditions and civilization. He also understands the pain and painful realities of migration, so he wants to provide a conducive environment for people. Where an atmosphere of brotherhood, sisterhood, equality and tolerance is established so that it is easy for those who come to adapt to this new environment and adapt themselves accordingly. In fact, the materialism that the economic, political and social crisis had promoted among the people in Pakistan had changed the priorities, ideas and attitudes of the people, and those attitudes and people who had given this city a distinct cultural and cultural identity were themselves helpless and forced to cry out about their historical and cultural status and compulsion. They were lamenting the political, cultural and civilizational decline and trembling with fears of the future.

"Ay abdullah mein yeh soch kar pareshan hon ke
yeh tera shehar to bara meharban shehar tha.
paalne walay ki qisam! mein ne usay samandar se
ziyada wasee al qalb paaya tha magar ab is ne
mujhe darana kyun shuru kar diya hai."(14)

The atmosphere of this conflict had thrown the entire city into the fire of terrorism, which eventually fell victim to Maju Bhai. This atmosphere of terrorism and bigotry had put a suffocation on the entire society, and this suffocation seemed to convey the message of our cultural and social decline. That is why when Jawad is shot, he remembers his abandoned homes that were part of his past.

Irtaza Karim describes Intizar Hussain's social, cultural and civilized behavior as follows.

"Intzaar Hussain ki tahreeron mein fard aur
samaaj ke zawaal se qasr zillat se niklne aur
nikaalte ki tadbeer aur fikar karfma nazar aati
hai."(15)

Intizar Hussain considered the cultural and civilisational traditions of the past to be a great tragedy for the Pakistani nation, and therefore he had a great treasure trove of memories of the past.

"Aik woh waqt tha ke aurtain deorhi se qadam
nahi nkalti thi. collegeon mein jane wali larkiyon
ne qadam dehleez se nikala tha to is terhan ke
burqa ourh karta ng_h mein baith kar college jati
theen. Karachi aakar unhon ne aik dam se burqa

utaar phainky hain aur sawari ke liye yahan nah
doli hai nah tanga hai."(16)

This cultural change is a blow to our national and cultural identity that has changed the structure of our entire social life. This novel is a reflection of a society where political and social conditions and events had plunged human life into conflict and anxiety, due to which the thinking and behavior, priorities and ideas of the individuals of the society had completely changed.

Maintaining one's cultural and cultural identity and status was a problem in this changed society. The mental and ideological conflict in which the entire society was engaged had created a stifling atmosphere, which was badly affecting the individual's and the collective thinking of the society.

Overall, Intizar Hussain has presented the political, cultural, social, economic, emotional and cultural conflict and anxiety of this entire era in this novel, therefore this novel can be considered the best reflection of this society. According to Syed Mazhar Jamil.

"Intzaar Hussain apne is novel mein haal ka maazi aafriini se rishta toot-ty houe dikhata hain. yahi wajah hai ke "Aagay samandar hai" ke kirdaar maazi aafriini se guraiz payi ikhtiyar karte hue dikhayi dete hain. goya tark watan kar ke anay walon ko is baat ka ehsas sun-hwa jata hai ke woh Pakistan mein jis jat gum gashta ke sehar mein khoye hue hain, is jannat ke naam o nishaan to ab un ki janam bhomion aur matruka watan mein bhi baqi nahi reh gaye hain. waqt ke sale rawan ne kya kuch tabdeel kar ke rakh diya hai. ghar, chawbare, dhewrian, gali koochy, chowk aur heart, bazaar kabhi kuch to badal kar reh gaye hain. yahan tak ke woh albelay log bhi jin se yaado ke nihaan khaanoon mein kabhi cheraghan sa raha karta tha. ab kisi aur hi duniya ke baasi dikhayi dete hain."(17)

For Intizar Hussain, migration is not just a religious, national or individual passion but becomes a bonfire of circumstances, events and bitter realities in which individuals, families, generations, nations, civilizations and traditions are all consumed. The migration of Muslims from the subcontinent had also become a similar hell in which those who were burnt to ashes were trying to build a new world from these ashes, but now they were giving priority only to the pursuit of material comforts instead of inwardness and emotion.

According to Dr. Mumtaz Ahmed Khan.

""Aagay samandar hai" hijrat se ziyada hijrat ke ghambeer masail se nimatnay ki hikmat e amlī ki zaroorat ka ehsas a'jagr karta hai."(18)

Despite the memories of the past and the anguish of migration, Zakir's words that both the Roopnagar of the past and the Lahore of the present have come together to form a settlement within it, it seems that perhaps this tragedy of migration is about to end and the past and present have together opened the doors of peace and tranquility for the future. But it cannot be forgotten here that despite uprooting their roots and settling in a new place, the feeling of distance and homelessness was still present among these migrants. Along with all these circumstances, the daily riots and killings in the new place, the fall of Dhaka and the situation in Karachi played a major role in increasing this crisis. According to Dr. Mumtaz Ahmed Khan.

"Karachi mein siyasi, masharti, iqtisadi aur tehzibi athl pthl ne aik aisa bohraan peda kya hai jo ghambeer hi nahi holnaak bhi hai isi liye ke yahan dehshat gardi hai jo baar baar yeh yaad dilaati hai ke musalman ki musalman se dushmani azadi ke nazriya ki nifi hai."(19)

This novel is the story of the social, cultural, political and civilizational decline of Pakistan in the late twentieth century, in which a very true picture is presented of the problems of the new state during the period of migration, the conditions and events of Karachi, the memories of the past, the bitter realities of the present, the fears of the future and then the arrows of satire fired by relatives.

Intizar Hussain has left deep impressions of his art in the field of fiction in novels and short stories. The main theme of his fiction is migration, but the traces of Indian civilization and society are also found in him. He has very vague memories of India. Similarly, when Pakistan was formed, the components of the civilization and society of the two countries became separate. The Pakistani literary movement, which was run under the ideologies of Askari Sahib and Salim Ahmed, influenced many writers and poets, among whom the name of Intizar Hussain is also prominent. Intizar Hussain's novel, the traces of this civilization and society are found in his novel.

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