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PHYSICAL AND MENTAL AGONY THROUGH POWER DOMINATION FROM THE PERSPECTIVE OF BENYAMIN

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Abstract: The concept of alienation has been a part of an ordinary person's life. The alienation can be associated with the people who have gone out of the society and the young generation who have gone out of the values of life. So, it could be called the separation of one set from society. The alienation concept has been used in sociology by Karl Marx. Now a day the concept of alienation had become part of ordinary language, much used in the media. We may be told, for example, that those groups are becoming alienated from society, or that young people are alienated from mainstream values. With such usage of the concept we get the impression of the feeling of separation of one group from society, but the concept has traditionally been used in sociology. The Indo-English literature conjointly, couldn't stay unaffected by historical and socio-cultural reasons. Alienation is a basic theme and repeated motif in several Indo-English novels. The earlier Indo-English novelists were so conscious of the dilemma ensuing from alienation. Their works bear witness to a definite involvement with the ever-changing national scene and a real concern for the destiny of the country. Even after they felt bring to an end, their sense of isolation was never therefore acute as that of the later novelists. The explanation for the sooner Indo-English novelists' feeling rather lonely was mainly socio-political. Whereas delineating alienated persons, their main aim appears to possess been to demonstrate the potential dangers of two cultures meeting in one and also the same person and leading to his unfortunate isolation.

Index Terms - Culture, alienation, physical agony, sociology, isolation, socio- cultural relation

I. INTRODUCTION

Alienation of various categories of Indian society is Kamala Markandaya's continued theme. From the pattern that emerges from her novels we are able to deduce her message that is as long mutually has roots, one survives; and if one's roots square measure out of action or lost, one dies spiritually. Nathan's roots, within the Nectar in an exceedingly Sieve, square measure scarred once he's evicted from his land, and he dies, however Rukmani's roots square measure in her youngsters and so she lives.

The themes of alienation have been treated additionally persistently and unflinchingly by Nayantra Sahgal and Anita Desai conjointly. The alienated person may be a stock figure in Nayantra Sahgal's novels. She deals with issues caused by ever-changing order. Sahgal's novel referred to as now of Morning, Rashmi, the girl of Kailash Vrind, flutter with the 'freedom of sex'. She seeks to divorce her husband, an IFS Officer. Having left him, she comes back to her oldsters, alienated and totally agitated. Her affair with Niel Berensen doesn't minimize her isolation in any method. She herself is not conscious of her uncertainty. Rashmi's issues, despite all her declarations, stay as they were. Her entire existence seems to be self-contradictory. It is the superficial approach to life that renders persons like Rashmi self-alienated, doomed in grips.

Anita Desai has dealt theme of alienation in an exceedingly systematic method. In her novel *Cry the Peacock*, we have got a probe of the alienated human psyche in Maya's self-contemplation. This the story

of a young, sensitive woman obsessed by a childhood prophecy of disaster, whose extreme sensitivity is rendered in terms of immeasurable human loneliness.

The treatment of alienation may be a major thematic preoccupation with Indo-English novelists. Alienation occupies a very vital place within the works of the later novelists. They are irregular in their society mostly attributable to their some defects in themselves or some evil in society. The Indo-English author isn't most curious about creating philosophical, objective statements as in presenting the plight of associate degree alienated individual and expressing compassion for him and disapproval for society. It is true that a definite quantity of alienation has affected, directly or indirectly the entire generation of Indian writers of the current century. In most Indo-English novels, it is to the novelists' own outlook and approach to life that gets mirrored in their themes and characters.

II. NAJEEB AND BENYAMIN

Alienation is one of the themes of *Goat Days*. While reading the novel, the readers could feel the complete essence of alienation through the character Najeeb. The story is the life journey of Najeeb from his native Kerala to Gulf land. He goes there to lift his family economically but he feels complete alienation and longs to see his family.

In the beginning of the novel Najeeb and his friend Hameed voluntarily enter into the Prison. In order to get them inside the prison, they face some hard circumstances in the police station. While Najeeb was moving near the photos in the police station, without his knowledge, he opened his mouth in a broad way and started saying the person's name. "Ibrahim Khadiri! I placed my hand on my heart" (*Goat Days* 7). He is a savior for him. Because he is the one who helped him to reach the city from the desert in the mid-way of his escape. This leads him to the great misery of getting a big slap from the mudeer. "... he jumped up and slapped me across my ear. Oh! Only I remember how pain steamed out through the other ear" (*Goat Days* 7). In the unknown land of Gulf, Batha, Najeeb gets slapping from the unknown police man.

After doing many procedures Najeeb and Hameed entered into the prison successfully. No one in the world will enjoy the prison life. But Najeeb enjoys it, because the life journey which he has undergone is worse than the prison life.

The stories here represent the horrible days which Najeeb has undergone in the desert. Different blocks are available for different group people like Arabs, Indians in the prison. They call the blocks as Indian block and Arab block. Most of the Malayalis in the block have gathered around Najeeb and console him. He gives few drops of his tears in return. The tears which came out of his eyes have the real sign of alienation because he remembers the real essence of torture in the desert.

Though *majbus* or *kabsa*, the Arab biryani, was distributed in the Sumesi jail Najeeb was not in situation to have it. The meat in the biryani was chicken, mutton and camel. If it is mutton, his memories carry him to the desert and *masara*. Previously when he sees mutton it is just mutton or meat for him. But now when he sees mutton, he remembers the flock of sheep in the desert. Instead of mutton he prefers to tea and biscuits. When his friend Hameed complains about the lack of facility to bathe in the prison, Najeeb starts laughing by calculating the days he was there in the desert not even a drop of water to touch his body. The calculation gives the result of three years, four months, nine days. "...Three years, four months, nine days. I laughed aloud again when I thought about it. Maybe even Hameed wouldn't have understood the meaning of my laughter" (*Goat Days* 20).

Each and every one in the jail has a story like Najeeb with full sorrows and sufferings. Some person's story seems worse than his story. He might have committed suicide, if he faces such a problem. The reality is the problem which he faced in the desert is the worst in the world, but he consoles himself by hearing others' stories in the prison. The Arabs' freedom in the parade days is out of law because they can roam everywhere in the prison and get any person as a slave. If the Arab is a sponsor to any man in the jail, he has the authority to drag him out of the jail. They can even make a petty case a big criminal case. The police will not have their eye on them instead they allow them to do anything which the Arabs wish. This makes a man coward because there is no other way to escape, he becomes helpless. Najeeb's happiness, when no one has come to search him, is not explainable. If someone comes and picks him again to the same desert, the tortures could not be tolerable. Rather he would die in the prison itself.

The long waiting of Najeeb for the clearance of his papers reveals the person's expectation to see his own family and own country. It is like students waiting for their end semester results to be published. When embassy officials arrive, Najeeb and Hameed would wish their names to be called out. The behavior of them is merely comparable with the starving dog waiting for the flesh. As a symbol of misfortune, Hameed has been dragged out of the jail by his own Arab.

It is such a great agony that Hameed's name has been called out in the next embassy officials' arrival as a first name. Fate plays a bigger role to decide the human's destiny. When Najeeb left Hameed, he feels alienated. Hameed is like an elder brother to many of the fellow companions in the jail. The alienation leads Najeeb to think deeply about the upcoming days in the jail. Though he is surrounded by many people in the jail, his mind is in solitude. He voluntarily alienated himself from the jokes and the enjoyments.

The mind set and the reaction of Najeeb are unexplainable when he sees his own *arbab* in the next parade day. He literally died. Somehow he manages himself to stand by getting help from the person who stands near him. It is something unexpected and unwanted phenomena where Najeeb dies gradually by heart. When Najeeb longs to see his family after three years, the jail gave him a faith. If his papers clear out, he could go home and enjoy his family life in his own country. But fate plays a role in his life by projecting the *arbab*'s face in front of him. This situation is a mark of alienation by heart. He starts thinking the tortures which he had undergone in the desert and the beatings which Hameed had received when he was dragged out from the jail.

III. MENTAL AGONY

The solitude which Najeeb faces in the prison is lesser than the solitude which he had undone in the desert. The valid reason behind his Gulf travel is his pregnant wife Umma. When he moves from Kerala, his wife is four months pregnant. After the first Iraq war, lots of job opportunities open its window in the Gulf region. He decides to quit his temporary sand mining job and wishes to work in one of the oil kingdoms. Most of the men in India decide to work in abroad leaving their mother country. Mostly the educated men succeed, but the illiterates fail. Ignorance among the illiterates plays an important role and it leads them to face failure. Najeeb is one among the illiterates who voluntarily involves his head in the trip to Gulf. The motive behind his trip is his family's economic condition. The ecstasy of poverty has been recognized when he prepares to leave his four months pregnant wife all alone in the house.

No wife in the country would accept her husband to leave her in the pregnancy period. Moreover she is also going to face alienation after his husband's departure. Three years of Najeeb's stay in the desert is a complete longing for both Sainu and Najeeb. She longs to see her husband with a small child and he longs to see her wife by collecting all the past memories. Even the literates who gets good job in the foreign would have an alienated situation when they think about their family. In Najeeb's case it is quite complicated because he faces agony and tortures in the desert. So, the longing to see his wife gets kindled more and more.

When the telegram arrives from Bombay with the note of "Visa ready. Come with the balance amount", he enjoys to the core (*Goat Days*38). He feels very happy about the departure but he misses his family badly. The love makes him to travel across the oceans. He has a faith that his hard work in the Gulf may uplift his family's condition above poverty line.

Najeeb thinks himself a Gulf NRI. He believes the *arbab* as his savior and the visible god who is going to fulfill his desires and ambitions. On the very particular time, he does not know that the same *arbab* is going to burry all his ambitions in the same land. He experiences an odd stink from the *arbab* and he looks so shabby while another *arbab* is with the perfect neatly ironed cloth. The shabby appearance of the *arbab* itself gave him a clue, but he shows his complete ignorance through his innocence.

Najeeb's happiness does not accompany him longer because the journey in the *arbab*'s vehicle arises some doubts. The *arbab* drives the car through the main road and sand road without even minding their hunger.

Najeeb felt a complete frustration when they had been waiting in the Riyadh airport but now he feels so scared of meeting the *arbab* because of his rudeness. He did not even mind the worries of Najeeb and Hakeem. Najeeb planned to work in the Gulf land to lift his family economically but he feels an extreme hunger in the very first day which he did not come across in his life time. Najeeb expresses the word 'starvation' to represent his extreme hunger. By the time, the *arbab* stopped the vehicle and brought Hakeem alone to the unknown place by leaving Najeeb in the same seat where he sat.

IV. PHYSICAL AGONY

Najeeb's intelligence can be appreciated for identifying the exact place as desert because they travelled in the open space for long time but he experienced an odd smell similar to a smell of bone powder and dung. But there is no sign of buildings and machines. So, a sense of doubt continues in the mind of Najeeb. Najeeb's mind starts thinking that Hakeem was imprisoned first then he is going to be imprisoned next. In the end of their travel they reached a place where tents could be seen. But he has no idea of his work in the plain area. If it is a work place, there should be a building and co-workers. But, he has not seen

any sign of all those things. Najeeb started experiencing a kind of alienation in the very first day itself because he was handed over to another arbab all alone in the desert by his own arbab. Even though his arbab was very rude, he felt somehow secured by calling him as his own arbab. Separation of Hakeem and his arbab gave him a complete solitude in the strange place.

The long fence in the desert spreads an odd smell. Najeeb calls that as a source of smell. At the same time, he is in a complete hunger. He asks his arbab these questions in his mind when he leaves him all alone in the new place.

Najeeb does not have an idea of his work in the desert until his encounter the closed fence area with some shadows move inside. That is nothing but goats. He sees hundreds and hundreds of goats inside the fence. When he sees the large number goats, he fixed his work in the desert. He worked as a sand miner in Kerala. In order to get rid of the hard labour, he travelled to the next side of the world. But he was trapped in the middle of the desert to herd hundreds of goats. He calls the moment as 'the distressing moment'. In the tent he sees a person who seems so shabby. Najeeb calls him as 'scary figure'. In the particular time, Najeeb does not have awareness that he will also become a scary in the upcoming days. Najeeb's dreams have been demolished by seeing all those unimaginable things in the Gulf land.

When Najeeb wakes up in the morning, he experiences a complete pain in the body. At that time he could see large number of goats which is beyond his imagination. The goats have been inside the different segments of fences. In the other hand, the scary figure also looks so terrible than that of a previous day. "... It must have been five years at least since his last bath, and a century since his clothes had been washed. A century!" (*Goat Days* 64). These words from Najeeb give a detailed outlook of the scary figure's outward appearance. Najeeb is also going to become a scary figure gradually which is somehow understandable by Najeeb when he sees the scary figure.

Since Najeeb was one and a half day hungry, he ate a new Arabian dish *Khubus* as much as he needs. *Khubus* looks like a chapatti. He violated all his hygiene rules to have *Khubus*. If it is his house, he does not even have a drop of water without brushing his teeth. So, the Arab land teaches him how to live an unhealthy life. Leaving his routine habits is also considered to be alienation because the Gulf land does not allow him to follow his daily schedule of habits. The scary figure used to it whatever is happening to him. He too eats *Khubus* and drinks water after returning from herding. But Najeeb could see a sign of sorrow and pain in the scary figure's face. He could see his future through the activities of the scary figure.

When Najeeb was given a typical Saudi Arabian garment *thobe*, he unfolded it. A kind of vomiting sensation arises because of the musty reek from the cloth. Najeeb is with a shirt and pants and with a branded shoe. He removes all those things and enters into a thobe. So, this becomes his first step to become a next scary figure and to give a stench like the arbab. He has to fill all the water tubs by filling water in the pail from the water tank. He has to fill water in all the twenty five sections by a pail. He hears an Arabic word '*masara*' from the arbab; he thinks the meaning of the word should be water. After that he hears another word '*mayin*' from the scary figure; the correct meaning of the word is water which gathers from the gestures of the scary figure.

V. SLAVERY AND SOLITUDE

Najeeb's thought of escaping from the desert becomes mere emptiness. He admires the landscapes which are similar to the eastern part of Kerala where vines would spread through the rocks and sand whereas in Arab there is no sign of green. By the time, Najeeb learns *masara* means the closed enclosure for goats and *mayin* means water. After reaching *masara*, he is in an immediate need of performing his early morning bodily needs. But he does not know where to go. Somehow or the other he finds a place between goats and experiences the full relief in his body. When he is about to clean his body from the pail of water, he gets a sudden smack from the arbab.

The above passages give a clue that the water is there only for goats not for cleaning one's back and for doing unnecessary things like bathing. This gives him a clear outlook of slavery and solitude. When he was in Kerala, he insisted his wife to take bath regularly where cleanliness had been his ideology. When he sees the camels as the first time in the desert, he describes them as the personification of detachment. Because the tortures of any manner could be accepted but not allowing one to clean his body even after performing the morning bodily needs could not be digested. By experiencing all those things, he thinks his Sainu. Alienation transforms its way from longing in the mind to paining in the body.

In the thirteenth chapter, he is asked to milk the goats. He had seen the goats already in Kerala but he never noticed all the minute details of its number of teats, period of milk production, how much milk they produce each time, how to milk a goat, how many times to milk it and how to pull its udders for milk. He spent his entire life in the sand mining job, so he does not aware of any other details like this. If he knew his

job earlier, he would have practised milking goats in his native itself. He is familiar with the name Janakiamma and her goats. He might have practised well, instead of watching them eating grass in the fields.

After the escape of the scary figure, he starts feeling his exact alienation. He is all alone to work in the *masara*. He is the one to milk the goats regularly, to herd them in the wilderness and to work in the *masara* from dawn to dusk. The merciless arbab does show any soft corner on Najeeb. His expectation is completing the entire work in the *masara* and his dictionary has no mercy on the person who is doing the work.

VI. THE WILL POWER

This is what Najeeb has begun his life journey to undergo torments in a different way. Even though the man has been tormented in the physic, if he has a good will power, he could come out of the torments. Najeeb has his will power. After worrying about the Scary figure's escape, he knows that all the works to be done by him alone. But keeping all those worries aside, he starts enjoying the present. The reason is, the cot becomes his property and there is no need to sleep on the sand. Another reason for his happiness is he too can escape from the desert in the future like the scary figure.

Najeeb's will power begins to fade away when he was working in the *masara* by taking roles in the multiple jobs like unloading the goods from the trailer, filling water from the water truck, struggling to catch the goats and take it up in the vehicle without even spending time to have his breakfast. Even though he is working from morning, the arbab beats him with his belt for not taking the goats out for herding. "... I retorted that without help I could only do so much. The arbab answered me with his belt. A lash across my back. I squirmed in pain..." (*Goat Days*101). In this time there is no space for happiness but a complete agony. He curses himself and whoever he wishes to hate. The curses from his mouth have come as an outcome of a bursting pain in his heart as well body. The pain is nothing but solitude and agony.

The more affection Najeeb expresses on Nabeel shows his love and longing towards his unborn son. He allows Nabeel to drink from his mother while other goats are drinking from the common pail. Like a father he plays with Nabeel and he shows utter most care towards Nabeel. He manages to hide his longing to see his son by taking care of the lamb Nabeel. If the arbab kills him by the belt lashes, there will be no one to help him even bury him. If he died there, he might become the prey to the cunning vultures in the desert. Day by day the torments of alienation he feels becomes worse and worse. He has been healed with the herbs which are brought by the elder arbab. Within two days he becomes normal. Even though his physical wounds faded away, his mental wounds of alienation still remains in his heart which could not be healed by anyone else in the world.

Jasmine Jose in her research article *Life in the Prison as a New Kind of Freedom in Goat Days* says that the only thing was that Najeeb was expected to work like a machine which needs very little fuel. And she adds that there was no occasion to speak to another person, no one to help and no hope of escaping from gun-point and binocular. Loneliness, Isolation and melancholy are the other key concepts of solitary confinement, the three wrappers that cover Najeeb's life in the *masara*.

Not even a single word in the letter is true. Najeeb's expectation has been poured out in the letter from his the depth of his heart. But the reality in the desert makes him to weep like a small child. The reason behind his weeping is the complete emptiness and the extreme alienation. There is no one to fill the emptiness of his life except the goats.

VII. FUTURE PLEASURE

Whenever the human being visits the desert, Najeeb feels somewhat soothed by their appearance. At that particular time, he thinks that his alienation has been postponed to some extent in the future. The visit of Sudanese to collect the wool from the sheep gives him such a pleasure. But their departure gives him grief and solitude again. Even though he is in slavery in the unknown desert, he is very dutiful. He shows his uttermost honesty in his job. When the Sudanese about to cut the wool from the sheep, he suffers for the sheep's life in his heart.

The newly grown up plants and creepers in the desert land after the rain, gives him a hope of his shining life in the future. As they preserved in the land, he is also in a need of preserving his life for time being. When the right opportune comes like a rainy day, he will also flourish like a greenish plant in his life. In order to reach such an excellent opportunity he has to wait like a baby which has been in the mother's womb.

VIII. STRUGGLE FOR SURVIVAL

The life struggle of Najeeb molds him to become strong enough in his heart. Even though his body parts have lost its strength, his will power increases day by day. So, his eyes stop shedding tears for the physical pains.

The pitiable condition of Najeeb can be compared with the life of a prodigal son. When he left his father by getting his own shares, he spent all the money lavishly. After spending all the money in the gambling and other things, he left all alone without having anyone to give him a food. When he was in an extreme hunger, he decided to eat the pig's bran. But he was not provided with that too. In the same way, Najeeb eats the grains of the goats and he appreciates the tastiness of the grain. The prodigal son flourished in his life after surrendering himself to his father again. But the Najeeb's life undergoes an extreme alienation than before.

The desert is a place with many mysteries. In the same way, Najeeb's life is also facing many mysteries. He could not even sleep on the sand in the afternoons because of blazing sun light. But in the night time, the sand would be so cool; even then there is a thread to sleep on the sand which is nothing but poisonous snakes. Najeeb has knowledge that the desert's snakes would be more poisonous than the other snakes. The snake took off more than six goats' life including Nabeel. Among the goats there was a pregnant goat. Najeeb compares the goats with his life. The goat lost its life before seeing its baby, in the same way Najeeb is also there in the desert without seeing the face of his unborn child. The mere feeling of Najeeb leads the readers to the extreme compassionate condition.

When Najeeb had been slept on the sand, he was not even touched by any snakes. He poured all his hope on Allah. His spirituality has been revealed when he calls Allah many times in the hard circumstances. A thanks giving to Allah for everything he has done to him, is highly noticeable. Even though he is in a crucial circumstance as a slave in the desert, he thanks Allah for not letting him die of snake's bite. "...Not even a snake bit against His wish. Allah, praise be to you!"(*Goat Days* 158).

When Najeeb admires nature, he feels sunset in the desert is the world's beauty. But he does not have a companion to admire it. He wishes his Sainu to accompany him in such a situation. So, in admiring nature itself he undergoes an extreme isolation because he has no one to share his emotions. When the dust covered the whole masara, he senses a complete dirtiness in his body. Because, he is already dirty from head to foot. The dust made him dirtier than before. He becomes the shelter for lice, bugs and other small insects.

The game of fate on the man of cleanliness has been shown outwardly in the above passage. This is also a kind of wild torture than beating and hard labour. It increases his solitude and alienation. And it gives him a desire to escape from the hell to reach his native to clean his body.

The alienation which Najeeb undergoes in the desert is unexplainable. This leads him to the great extent. He longs to share his tears, pains, sufferings, emotions and dreams to someone else. But he couldn't find anyone except the goats. He thinks the goats as his mere companions and shared all those emotions which he has. But the pitiable thing is that he shared his body too with the goats. When he was sexually aroused uncontrollably, he runs towards masara; without his knowledge he satisfies his sexual emotions with the goat, Pochakkari Ramani. Though the condition of Najeeb seems so awkward, this reveals the unexplainable state of Najeeb's slavery and solitude.

According to Jasmine Jose, the person who sexually aroused shares his body literally with the goat in the goat's farm. It may be considered to be the abuse against animals. But, he has been in a forceful situation to share his body with the goats.

The word 'zoophilia' means abnormal sexual attraction to animals. But Najeeb had not been attracted towards the animals instead he had been in a bodily force to have a relationship with the goats. The reaction of goats against him in such situation has not been explained by the author. Indirectly it has been revealed that the goats have understood his alienated feelings. He had been in solitude for three years; goats had been his mere companion for the entire three years after the scary figure's escape.

At last in the thirtieth chapter Najeeb's dream has come true. When the arbab's have gone out for the elder arbab's daughter's wedding, Najeeb, Hakeem and Ibrahim Khadiri have absconded from the earth's hell the desert. When he is about to leave the place, he feels for the goats and camels. He imagines as if the goats are bidding farewell to him in a sad manner. He kisses the goats and advises them to be good with the next person who replaces his position. This attitude of Najeeb expresses the love and affection which he has on the goats. He treated the goats as his brothers, so he couldn't leave them easily. "The goats cried out together. I didn't look back. Had I looked back, maybe I wouldn't have able to leave that place" (*Goat Days* 187). He has no human soul to bid farewell. In this situation also he experiences a sign of alienation. But, this sign gives him the joy because he leaves the place with the hope of meeting his family members. If he does so, his alienated feelings will be washed away completely.

Novels in literature deal with the characters and emotions. Major part of humans' mind has been occupied with the thought of alienation. Authors like D. H. Lawrence, James Joyce, Virginia Woolf, Graham Greene, Kafka and Sartre are the best example from English literature who often uses their characters to suffer emotionally in their work of art. In the same way Benyamin is also moved by the real story of Najeeb and created the real life story *Goat Days* with the essence of alienation. Najeeb's hope rests on Allah for not letting them to die. If it happens they will become food to the hires of the desert as the roasted dish.

IX. HEAVEN ON EARTH

Najeeb believes that Allah disguised himself in each and every hard situation. In the same way Kunjikka is also Allah's form of a disguise. Allah let him faint in front of Kunjikka's shop and He allowed Kunjikka to take care of him in the hospital. All his alienated feelings have been gone away from him when he is found on the bed in the hospital under the care of Kunjikka.

Najeeb's entire odd stench has been driven away from his body, his hair has been cut off and his beard has been shaved off. Najeeb becomes Najeeb again with the help of Kunjikka. All that he attained are only because of Allah's mercy on Najeeb that he believes. Subsequently he got relieved from solitude, agony and alienation. The wish to his face in the mirror expresses the vulnerable state of his agony in the desert as a slave. Somewhat he wished to have the old memory at least a photograph to prove it with others, but he couldn't.

At the same time, when Najeeb asks date and calculates the length of the period which he had been spent in the desert, that leads the readers to know how tormented the life journey of Najeeb is. Three years, four months, nine days of slavery in the desert as a shepherd changes his life history to another level.

The alienated situations started hiding gradually and it hides completely when Najeeb speaks a phone call to his Sainu. He is mesmerized with the voice of his Sainu. The news of his son Nabeel about his kinder garden studies gives him a new energy in his mind. After three years only he gets a chance to speak with his wife and he comes to know about his child. Only then he knows the child's gender and his name which he selected when he was there with his wife. The telephone call with his wife makes him to feel literally to see his wife. "I put the receiver down. My mind throbbed with pain. Covering my face I wept..." (*Goat Days* 247).

In the meantime, when others ask for Najeeb's story, many believed it and many did not believe it. Though they believed the entire story, they could not believe the Ibrahim Khadiri's disappearance. Najeeb believes Ibrahim Khadiri as a mere savior, liberator, Prophet Moses who rescued him from the slavery and went away from him without even giving him any sign. Najeeb's spirituality and his will power are the reasons to survive on the earth after undergoing such miseries.

When Najeeb and Hameed planned to reach their native, they found prison is the only way to go away from the Gulf land. As if in the first chapter, they landed inside the prison. Najeeb's alienated feelings have never been touched in his heart till he encounters his own arbab in the prison. Each and every torment which he had undergone in the masara has begun to scroll in front of him as a feeling of alienation. By God's sake, the arbab ignored Najeeb by patting him on his shoulders. This gives Najeeb an energy booster. Later he comes to know the reason of arbab's such behaviour through the friendly police man that Najeeb was not under his visa. "...It's just that he is not under my visa, otherwise I would have dragged him back to the masara!..." (*Goat Days* 251). Allah's mercy resided on him makes to hear the name from the embassy officials after two weeks of the arbab's arrival. This allows him to overcome the feelings of alienation and helps him to reach his native with a joy.

X. CONCLUSION

Anil Vinayak expresses his points as a review that the book has the unique name in which Najeeb's life is fully accompanied with the goats. Usually those who have pet animals will spend their time with them as a hobby. Those who have domestic animals like cattle and goats will feed them and spend time with them for the purpose of earning money. Where as in the case of Najeeb he does not earn any wealth out of it but he drives off his alienation by spending time with the goats. Najeeb feels even the goats have love and affection than the human being, the arbab who is torturing him throughout the story.

Though Benyamin's *Goat Days* is a translation version, it gives the real essence of fiction and the emotions of the character. The readers who read this novel could be affected emotionally for some time because it touches the inner heart of the readers through Najeeb's struggle of survival. *Aadujeevitham* is a Malayalam movie adopted from the book *The Goat Days* starring Prithiviraj Sukumaran. The original

version of the book is from Malayalam, named *Aadujeevitham* exactly. And it has been released in the year 2024 and hits the box office collection.

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