

Sociological Aspects in the form of Physical and Mental Agony of Najeeb in Benyamin's *Goat Days*

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Abstract: An ordinary person has experienced alienation. People who have left society and the young generation have lost their values might cause estrangement. It might be characterized as the separation of one group from society. Karl Marx employed alienation in sociology. Alienation is now a common phrase, especially in the media. We may hear that those organizations or young people are alienated from society or conventional ideals. Such use of the concept gives the sense of a group being isolated from society, but sociology has long used it. Historical and sociocultural factors also influenced Indo-English literature. Many Indo-English books focus on alienation. Early Indo-English novelists understood the alienation challenge. Their works show interest in the ever-changing national landscape and concern for the country's future. Their solitude was never as great as that of subsequent novels, even after they felt finished. The early Indo-English novelists felt lonely for socio-political reasons. While defining alienated people, they seemed to be showing the risks of two cultures meeting in one person and isolating him.

Keywords: Culture and Alienation; Physical Agony; Sociology and Isolation; Socio-Cultural Relation; Indian Society; Life Journey; Hard Circumstances; Sign of Alienation; Prison Life; Sorrows and Sufferings.

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1. Introduction

Alienation of various categories of Indian society is Kamala Markandaya's continued theme. From the pattern that emerges from her novels, we can deduce her message that as long one 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 orders. Sahgal's novel, referred to as *Now of Morning*, Rashmi, the girl of Kailash Vrind, flutters with the 'freedom

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of sex'. She seeks to divorce her husband, an IFS Officer. Having left him, she comes back to her oldsters, alienated and agitated. Her affair with Niel Berensen doesn't minimize her isolation in any method. She 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 and doomed in grips [1].

Anita Desai has dealt with the theme of alienation in an exceedingly systematic method. In her novel *Cry the Peacock*, we have a probe of the alienated human psyche in Maya's self-contemplation. This is the story of a young, sensitive woman obsessed with a childhood prophecy of disaster, whose extreme sensitivity is rendered in terms of immeasurable human loneliness [2].

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 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 an associate degree alienated individual and expressing compassion for him and disapproval for society. A definite quantity of alienation has indeed affected, directly or indirectly, the entire generation of Indian writers of the current century. In most Indo-English novels, it is the novelists' outlook and approach to life that gets mirrored in their themes and characters [3].

2. Najeed and Benyamin

Goat Days touches on the topic of alienation. The novel's protagonist, Najeed, allowed readers to experience the whole range of estrangement. This is the tale of Najeed's life as he travels from his home in Kerala to the Gulf Coast. He travels there in the hopes of providing for his family financially, but he returns home feeling totally alone and homesick. Najeed and his companion Hameed willingly enter the prison in the novel's opening chapters. At the police station, they encounter challenging conditions on their way to the prison.

While Najeed was moving near the photos in the police station, without his knowledge, he greatly opened his mouth and started saying the person's name. "Ibrahim Khadiri! I placed my hand on my heart" *Goat Days*. He is a saviour for him. Because he is the one who helped him to reach the city from the desert in the middle of his escape, this leads him to the great misery of getting a big slap from the murderer [4]. He jumped up and slapped me across my ear. Oh! Only I remember how pain steamed out through the other ear" *Goat Days*. In the unknown land of the Gulf, Batha, Najeed gets slapped by an unknown policeman.

After doing many procedures, Najeed and Hameed entered the Prison successfully. No one in the world will enjoy the prison life. But Najeed enjoys it because the life journey that he has undergone is worse than the prison life. The stories here represent the horrible days that Najeed has undergone in the desert. Different blocks are available for different groups of people, like Arabs and Indians in the Prison. They call the blocks Indian blocks and Arab blocks. Most of the Malayalis in the block have gathered around Najeed and consoled him. He gives a few drops of his tears in return. The tears that come out of his eyes are the real sign of alienation because he remembers the real essence of torture in the desert [5].

Though majors or kabs, the Arab biryani, was distributed in the Sumesi jail, Najeed was not in a 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 saw mutton, it was 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 tea and biscuits. When his friend Hameed complains about the lack of facility to bathe in the Prison, Najeed 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, and 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* [6].

Each and everyone in the jail has a story like Najeed's full sorrows and sufferings. Some person's story seems worse than his story. He might have committed suicide if he faced such a problem. The reality is the problem he faced in the desert is the worst in the world, but he consoles himself by hearing others' stories in Prison. The Arabs' freedom on the parade days is out of law because they can roam everywhere in the Prison and get any person as an enslaved person [8]. 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 [7].

The police will not have their eye on them; instead, they allow them to do anything that the Arabs wish. This makes a man a coward because there is no other way to escape. He becomes helpless [9]. Najeed's happiness when no one has come to search for him, is not explainable. If someone comes and picks him up again in the same desert, the torture 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. Their behaviour of them is merely comparable to a starving dog waiting for the flesh. As a symbol of misfortune, Hameed has been dragged out of jail by his own Arab [10].

It is such a great agony that Hameed's name has been called out on the next embassy officials' arrival as a first name [13]. Fate plays a bigger role in deciding the human's destiny [12]. When Najeeb left Hameed, he felt alienated. Hameed is like an elder brother to many of his fellow companions in the jail. The alienation leads Najeeb to think deeply about the upcoming days in jail. Though many people in the jail surround him, his mind is in solitude. He voluntarily alienated himself from the jokes and the enjoyment. Their mindset and reaction to Najeeb are unexplainable when he sees his own arab on the next parade day [11].

He died. Somehow, he manages to stand by, getting help from the person who stands near him. It is an unexpected and unwanted phenomenon where Najeeb dies gradually by heart. When Najeeb longs to see his family after three years, the jail gives him faith. If his papers cleared 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 arab's face in front of him. This situation is a mark of alienation by heart. He starts thinking about the tortures that he had undergone in the desert and the beatings that Hameed had received when he was dragged out of jail [14].

3. Mental Agony

The solitude that Najeeb faces in the Prison is lesser than the solitude that 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 opened 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 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 the Gulf. The motive behind his trip is his family's economic condition. The ecstasy of poverty is recognized when he prepares to leave his four-month pregnant wife all alone in the house [15].

No wife in the country would accept her husband to leave her during 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 memories. Even the literates who get a good job in a 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 torture in the desert. So, the longing to see his wife gets kindled more and more. When the telegram arrives from Bombay with the note "Visa ready. Come with the balance amount", he enjoys it to the core *Goat Days*. He feels very happy about the departure, but he misses his family badly. The love makes him travel across the oceans. He has faith that his hard work in the Gulf may uplift his family's condition above the poverty line.

Najeeb thinks of himself as a Gulf NRI. He believes the arab is his saviour and the visible God who is going to fulfill his desires and ambitions. At this very particular time, he does not know that the same arab is going to bury all his ambitions in the same land. He experiences an odd stink from the arab, and he looks so shabby, while another arab is with the perfect neatly ironed cloth. The shabby appearance of the arab itself gave him a clue, but he shows his complete ignorance through his innocence. Najeeb's happiness does not accompany him for longer because the journey in the arab's vehicle raises some doubts.

The arab drives the car through the main road and sand road without even minding their hunger. Najeeb felt complete frustration when they had been waiting in the Riyadh airport, but now he feels so scared of meeting the arab 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 felt an extreme hunger on the very first day, which he had not come across in his lifetime. Najeeb expresses the word 'starvation' to represent his extreme hunger. By that time, the arab stopped the vehicle and brought Hakeem alone to the unknown place by leaving Najeeb in the same seat where he sat.

4. Physical Agony

Najeeb's intelligence can be appreciated for identifying the exact place as a desert because they traveled in the open space for a long time. Still, he experienced an odd smell similar to the 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, and then he is going to be imprisoned next. At 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 workplace, 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 on the very first day itself because he was handed over to another arab, all alone in the desert, by his arab. Even though his arab was very rude, he felt somehow secure by

calling him his arbab. The 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 complete hunger. He asks his arab 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 he encounters the closed fence area with some shadows moving inside. That is nothing but goats. He sees hundreds and hundreds of goats inside the fence. When he sees a large number of goats, he fixes his work in the desert. He worked as a sand miner in Kerala. 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 'the distressing moment'. In the tent, he sees a person who seems so shabby. Najeeb calls him a 'scary figure'. At this particular time, Najeeb is not aware that he will also become 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 complete pain in the body. At that time, he could see a large number of goats, which was beyond his imagination. The goats have been inside the different segments of fences. On the other hand, the scary figure also looks more terrible than that of the 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*. 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 days hungry, he ate a new Arabian dish, Khubus, as much as he needed. 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 was 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 wearing a shirt and pants with a branded shoe. He removes all those things and enters into a thobe. So, this becomes his first step to becoming the next scary figure and giving 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 twenty-five sections with a pail. He hears the Arabic word 'masara from the arab; 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 comes from the gestures of the scary figure.

5. 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 may in 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 on slavery and solitude. When he was in Kerala, he insisted his wife take a bath regularly, where cleanliness had been his ideology. When he sees the camels for 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 pain 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 is not aware of any other details like this. If he had known his job earlier, he would have practiced milking goats in his native. 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 alienated. He is all alone to work in the masara. He is the one to milk the goats regularly, herd them in the wilderness,

and work in the masara from dawn to dusk. The merciless arbab does not show any soft corner on Najeeb. He expects to complete the entire work in the masara, and his dictionary has no mercy on the person who is doing the work.

6. The Will Power

This is why Najeeb has begun his life journey to undergo torments differently. Even though the man has been tormented in physics, if he has good willpower, he could come out of the torments. Najeeb has his willpower. After worrying about the Scary figure's escape, he knows that all the work is 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 multiple jobs like unloading the goods from the trailer, filling water from the water truck, and 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 in the 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 arab answered me with his belt. A lash across my back. I squirmed in pain." *Goat Days*. In this time, there is no space for happiness but 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 as body. The pain is nothing but solitude and agony.

The more affection Najeeb expresses for 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 uttermost 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, the belt lashes and 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 become 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 remain in his heart, which could not be healed by anyone else in the world. Jasmine Jose, in her research article *Life in 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 that needs very little fuel. 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 binoculars. 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 expectations have been poured out in the letter from the depth of his heart. But the reality in the desert makes him 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.

7. Future Pleasure

Whenever the human beings visit 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 the Sudanese to collect the wool from the sheep gives him such 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 are 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 give him hope for his shining life in the future. As they preserved in the land, he is also in need of preserving his life for the 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 that has been in the mother's womb.

8. Struggle for Survival

The life struggle Najeeb has molded him to become strong enough in his heart. Even though his body parts have lost their strength, his willpower increases day by day. So, his eyes stop shedding tears of the physical pain. The pitiable condition of Najeeb can be compared with the life of a prodigal son. When he left his father by getting his shares, he spent all the money lavishly. After spending all the money on gambling and other things, he left all alone without having anyone to give him food. When he was in extreme hunger, he decided to eat the pig's brain. 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 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 the blazing sunlight. But in the nighttime, the sand would be so cool; even then, there is a thread to sleep on the sand, which is nothing but poisonous snakes. Najeeb knows that the desert's snakes would be

more poisonous than the other snakes. The snake took off more than six goats' lives, 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 extremely 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 hard circumstances. A thanksgiving to Allah for everything he has done for him is highly noticeable. Even though he is in a crucial circumstance as an enslaved person in the desert, he thanks Allah for not letting him die of snake bite. "...Not even a snake bit against His wish. Allah, praise be to you!" *Goat Days*.

When Najeeb admires nature, he feels that the 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 extreme isolation because he has no one to share his emotions. When the dust covered the whole masara, he sensed 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 hell to reach his native to clean his body. The alienation that Najeeb undergoes in the desert is unexplainable. This leads him to a great extent. He longs to share his tears, pains, sufferings, emotions, and dreams with someone else. But he couldn't find anyone except the goats. He thinks of the goats as his mere companions and shares all those emotions that he has. But the pitiable thing is that he shared his body, too, with the goats. When he is sexually aroused uncontrollably, he runs towards the 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 is sexually aroused shares his body literally with the goat on the goat's farm. It may be considered to be 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 to the animals; instead, he had been bodily forced to have a relationship with the goats. The author has not explained the reaction of goats against him in such a situation. 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 Arbabs went out for the elder Arbab's daughter's wedding, Najeeb, Hakeem, and Ibrahim Khadiri 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 it 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 for the goats. He treated the goats as his brothers so that 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 been able to leave that place" *Goat Days*. He has no human soul to bid farewell. In this situation, he also experiences a sign of alienation. But this sign gives him 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. The major part of humans' minds 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 examples of English literature who often use their characters to suffer emotionally in their works of art. In the same way, Benyamin is also moved by the real story of Najeeb and created the real-life story of *Goat Days* with the essence of alienation. Najeeb's hope rests on Allah for not letting them die. If it happens, they will become food to the hires of the desert as the roasted dish.

9. 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 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 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 is only because of Allah's mercy on Najeeb, which he believes. Subsequently, he was relieved from solitude, agony, and alienation. The wish to see his face in the mirror expresses the vulnerable state of his agony in the desert as an enslaved person. Somewhat, he wished to have the old memory at least a photograph to prove it to others, but he couldn't.

At the same time, when Najeeb asks for a date and calculates the length of the period he had spent in the desert, that leads the readers to know how tormented the life journey of Najeeb. Three years, four months, and nine days of slavery in the desert as a shepherd changes his life history to another level. The alienated situation starts hiding gradually, and it hides completely when Najeeb makes a phone call to his Sainu. He is mesmerized by the voice of his Sainu. The news of his son Nabeel's 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 did he know 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 feel like he is looking to see his wife. "I put the receiver down. My mind throbbed with pain. Covering my face, I wept" *Goat Days*.

In the meantime, when others asked for Najeeb's story, many believed it, and many did not believe it. Though they believed the entire story, they could not believe Ibrahim Khadiri's disappearance. Najeeb believes Ibrahim Khadiri was a mere saviour and liberator, Prophet Moses, who rescued him from slavery and went away from him without even giving him any sign. Najeeb's spirituality and his willpower are the reasons to survive on earth after undergoing such miseries. When Najeeb and Hameed planned to reach their native, they found Prison was the only way to get 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 arbab in Prison. Every torment which he had undergone in the masara has begun to scroll in front of him as a feeling of alienation. For 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 for Arbab's behaviour through the friendly policeman 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*. Allah's mercy resided on him, made 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 joy.

10. Conclusion

Anil Vinayak expresses his points as a review that the book has a unique name in which Najeeb's life is fully accompanied by 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 to earn money. Where 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 more 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 for survival. Aadujeevitham is a Malayalam movie adapted from the book *The Goat Days* starring Prithviraj Sukumaran. The original version of the book is in Malayalam, named Aadujeevitham exactly. It was released in the year 2024 and hits the box office collection.

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