



The Concept of Alienation in Almoqri's *the Handsome Jew*

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Abstract: This research offers an insight into the concept of alienation specifically its two types of meaninglessness and isolation, in Ali Almoqri's *The Handsome Jew*. It investigates the religious differences among people of the same community as the main reasons behind the alienation of people. It particularly focuses on the life of the main protagonist, Salim, a Jew with particular reference to his relationship with Fatima, an educational Muslim daughter of a mufti. The study uses Seeman's (1959) socio-psychological theoretical framework to identify the negative impact of religious and social differences on the life of people. The objective of the analysis is to find out in what terms the character's concept of alienation is constructed which causes the characters to be alienated from their community. The text will be analysed using descriptive qualitative method. Findings from the analysis reveal how religious and social differences drive Salim and others who live under the same ideas of alienation to construct themselves as aliens in their homeland. And this consequently develops some other psychological problems such as lack of confidence, frustration, and the feeling of being alone.

Keywords: alienation, *The Handsome Jew*, meaninglessness, isolation, social psychological theory

1. INTRODUCTION

Alienation is a type of deficient relation among people as they are disconnected from either themselves or others around them such as people or things related to their environment due to some religious, social or psychological factors. The concept of alienation has been a topic of interest to many literary figures such as Virginia Woolf, Henry James, and Dorothy Richardson, who provided a new dimension to the world of novel with the themes of alienation. They showed other writers how to explore the negative influence of religion and power in establishing many other negative issues such as alienation.

This concept of alienation is demonstrated in Almoqri's *The Handsome Jew* (2009), a contemporary novel written by Ali Almoqri, a Yemeni novelist. The novel was listed for the international prize of Arabic fiction two times, 2009 and 2011. It was translated into English, French, Italian and Spanish. The novel tells the story of two characters, Salim and Fatima who fell in love with each other but they could not marry because they belonged to different religions. The Jews and Muslims lived together in Reda, a town in the north of Yemen. With their different beliefs, people were separated from each other. They didn't understand why such differences took place. They were ignorant of why their people behaved in such a way. As a result of these differences, they were alienated not only from their own people but also from themselves. They had only two limited options, either to commit suicide as in the case of Qasim and Nashwa, another two characters who suffer the same alienation in the novel or to elope as to what happened to Fatima and Salim.

The novelist explored the idea of alienation through the characters' inner feelings and psychological pain that are always expressed as they are living in a secluded world full of frustration, social conflict, loneliness and isolation. The feeling of alienation has pushed the characters to live beyond the sense of humanity as they resort either to elope or suicide. They have alienated themselves in order to protect their individual concerns and then dive into their own psychological illusions. In this vein, Finkelstein (1965) writes that alienation means "a psychological phenomenon, an internal conflict, a hostility felt toward something seemingly outside oneself which is linked to oneself, a barrier erected which is actually no defense but an impoverishment of oneself." (p. 137)

A sense of exile also surrounded the characters because of the religious and social differences that embraced their whole life in their town, Reda. The impact of these differences disturbed people's own life and pushed them into the world of unknown. They lived the harsh reality of confusion that crushed their hope in search for identity. *The Handsome Jew* is a portrayal of a world full of complexities, which left its characters alienated and depressed.

In the novel, people are divided into two groups. Each group believed that they had their own priorities not only to dominate but even to live. Fatima decided to teach Salim the skills of writing and reading but when Salim's father, Alnaqash knew, he got angry. Alnaqash informed his son, Salim that "it is alright to learn handwriting and reading but be careful never learn their religion and prayers. They are Muslims and we are Jews. Do you understand." (P:11)

These words show the sense of detachment among the two groups. Each group defines the other based on the concept of religion and this erases any kind of respect between them which helps to enlarging the social and religious gulfs. When the Jewish neighbourhood heard the news that Salim was learning Arabic by a Muslim, they got mad and blamed Alnaqash, Salim's father. In this regard, Eagleton (2003) believed that religion is for all kinds of reasons an extremely effective form of ideological controls... Religion, moreover, is capable of operating at every social level" (P.20)

Neither Salim nor Fatima knew these deep differences. They were victims of being aliens. In other words, they felt they were strangers and when they knew that Qasim and Nashwa committed suicide because they could not get married, their feeling of being alienated increased. According to Kaufman (1965), a person is alienated when his relation to something else has certain features which result in avoidable discontent or loss of satisfaction." (P.140)

The theme of alienation is very common in literature. Seeman (1959) defines five types of alienation: powerlessness, meaninglessness, normlessness, isolation and self-estrangement. This research will only tackle two types: meaninglessness and isolation since they are common results out of religious and social differences and the novel's main concern is religion. Seeman's framework is adopted here to examine whether it is prolific on its own.

The Handsome Jew is a new novel as there is little research on it. However, it deals with many important ideas of great value in the world of literature that help in understanding the human nature and the possibility of living together. All the major characters are understood as a testament of meaninglessness and isolation. They are prone of being meaningless and isolated because of the religious differences practiced there.

2. LITERATURE REVIEW

2.1. Studies on the Concept of Alienation

Alienation, according to the Merriam-Webster dictionary is a psychological term in which a person is being separated by some social, religious or economic factors from an object or human. It is defined in Oxford Dictionary, as "the state or experience of being isolated from a group or an activity to which one should belong or in which one should be involved."("Oxford Dictionary," 2017).It was first used by Hegel (1843) and then by Karl Marx (1959) who believed that alienation drove the individuals of the same community but with different norms to consider themselves and others as aliens. (p.16). In other words, it is a 'state of being alienation or estranged from something or somebody.'(Allen, 1971, P. 1).

In psychology, alienation refers to the lack of confidence and trust in social surroundings as Svendsen (2017) believes that alienation is dissatisfaction with personal existence or identity. It is the estrangement from one's social group such as family, work place or community. (P.116) Therefore, to be alienated means to live in a society but not to feel part of its activists. It is a separation between an individual and his or her group, society or organization. (Harman. p.42) According to Clark, this kind of separation could create a negative psychological effect on the individual towards self, life and society expressed through mood, thought and appearance. (p.294)

It is the state of being estranged or separated from one's milieu, work and products of work or self. (Clark, 2019). It drives people to a adopt a meaningless life after being separated. For Seeman (1959) meaninglessness takes place "under some circumstances, expectations, for personal control of events

may not coincide with the understanding of these events, as in the popular depiction of the alienation of the intellectuals." (p.789) People are driven into in a state of being confused as "their minimal standards for clarity are not met."(p.789)

Isolation for Merton, (1959) is the separation of an individual from his community environment. (p.201) For Seeman, the concept of isolation takes place when an individual is driven in an isolated place to disvalue the importance of human interaction and ignores the social and other human values. (p.788). It is the failure of an individual to "share the normative system for the attainment of his goals due to its effectiveness" (Sarafraz, 1997, p.55). In this same context, people are confined to the term "they say", and therefore they are alienated as they cannot decide anything themselves. (Martin Heidgger, 2012,234) This is how the social alienation takes place which means the feeling of being segregated form one's community. (Langman et al, 2013,p.79)

2.2. Studies on the Handsome Jew

There have been a few critical reviews on the novel published on the internet. Alkomidi (2016)states that "the novels of Ali Almoqri are well-known to Arab readers and a few have already been translated into other languages. Al-Muqri often deals with subjects like sex, war and religion." (Goodreads. Accessed 20 Dec.2022) *The Handsome Jew* is a challenging and proactive novel that invites Muslims and Jews to contemplate themselves and the way they see the other through a doomed love story. This powerful novel tells the tragic saga of two lovers, Salim, a Jew and Fatima, a Muslim who fall in a forbidden, intense and passionate love against all circumstances designed to divide them in a society bound by religion. (Goodreads. Accessed 20 Dec.2022)

In the novel, Salim, a Jew and Fatima, a Muslim, the two major characters tried to create their own world, ignoring these differences among their own people. They fell in love with each other but they could not marry due to those differences. Similarly, Qasim and Nashwa loved each other but they suffered the impact of these differences, too. They tried to live within such disputes but they failed. As a result, they were alienated socially and religiously and, therefore, committed suicide.

The ideas of social alienation are reflected in Almoqri' *The Handsome Jew*, in which the novelist himself practiced a sense of exile. In this regard, he writes "I live in double exile, and I miss every detail of my life in Yemen. Where is the writing corner in my house in Sana'a, where I used to write my literary works, my book piled around me? I miss my habits and my rituals that were the primary motivator and the inspiration for my writing," (Al-fanarmedia.org. Accessed 11 Jan.2023)

Salim and Fatima tried hardly to get over their people's conflict but they failed. They were alienated and they forgot their own identity and even homeland. Salim says, "Fatima has now become my own new homeland." (P:35) In this regard, Jaegg (2014) proposed that when the sense of alienation surrounds people, they are secluded and they live their lives in a wrong way. The feeling of meaninglessness and isolation develops a sense of misunderstanding of what good life means. In other words, the characters were detached from their society, and even from themselves so that a sense of pessimism controlled their life. This is why Qasim and Nashwa committed suicide.

The story of these two characters reflects a type of "boundary crossing love story which epitomizes the doomed relationship between Jews and Muslims in Yemen, sheds light on how each community sees the other, interrogates religious and social barriers, and proves that, against all odds, love can conquer all-Or till death do the fated couple part." (Goodreads. Accessed 20 Dec.2022) In another review, David writes that the main characters are portrayed with humanity while their relatives and community are shown to be less that tolerant. (Goodreads. Accessed 20 Dec.2022)

Toubi (2019) affirms that in *The Handsome Jew* the novelist looks at these characters who suffer alienation as representatives of every human individual who falls under the negative effect of religious or social differences.(p.345) It is a distressing state which turns the characters into victims and makes them vulnerable captives of the religious extremism.

3. THEORETICAL FRAMEWORK

The theoretical framework of this study is informed by the theory of alienation. The original version of alienation was developed by Karl Marx (1959) and Hegel (1843). In 1959, Seeman maintained a new version of the same concept. He divided it into five categories: powerlessness, meaninglessness,

normlessness, isolation and self-estrangement. According to Seeman when people feel lonely and secluded from their community, they think that they have no purpose of their life. Then they adopt the concepts of meaninglessness and isolation that drive them away from both their society and themselves, too. This study is qualitative and it adopts this version of Seeman as the theoretical framework for the investigation of how the characters in the novel develop the concept of alienation as a result of some religious and social factors. It focuses only on two types of alienation namely the concept of meaninglessness and the concept of isolation. Utilizing qualitative model, this study examines the hidden process of alienation and its impacts on the life and behaviour of the characters. It is postulated here that religious differences are of promotes importance for issues concerning meaninglessness and isolation. This qualitative content analysis of the characters' behaviour together with textual expressions that are both explicit and latent regarding religious and social alienation that contribute to the characters' decision to elope or suicide. Qualitative content analysis also allows subtle examination of how the characters' social alienation is explored, which is the core element of this paper objectives.

3.1. Research Questions

- a) What types of alienation are there in *The Handsome Jew*?
- b) What does alienation represent in the novel?
- c) How does religion help in constructing the concept of alienation?

3.2. Objectives

This study focuses on the theme of alienation in *The Handsome Jew* and its consequences on the lives of characters, with particular reference to the main character of the novel, Salim. It explores how the ideas of meaninglessness and isolation surrounded their attitude within themselves and their community and how religious and social differences help in advancing the negative effect of alienation. It attempts to contribute in understanding religious differences and alienations as relevant issues in societies today.

4. ANALYSIS AND RESULTS

This section covers the analysis of the idea of meaninglessness and isolation as parts of the concept of alienation. Literary choices will be examined for the way to help understand the ideas of using the alienation as a part of thematic analysis.

4.1. Meaninglessness

According to Abrams (1995) human being is described as an isolated existent who is cast into an alien universe to conceive it as possessing no inherent truth, value, meaning, and to represent human life- in its fruitless search for purpose and meaning, as it moves from the nothingness whence it came toward the nothingness where it must end-as an existence which is both anguished and absurd. (p.1) These words show how man is an alien creature with some human purpose but if he cannot achieve that purpose of his existence, his nothingness will surround the whole of his life into being meaningless. In this regard, Seeman thinks that meaningless denotes the characters' ability to make meaning of what is happening around him. (p.786) In other words, the character cannot find an explication of what is going on and as Vericat (2014) believes that meaningless is a state of mental condition of a character in which his/her life is negatively affected by the sense of loss, meaningless and frustration as he cannot succeed to achieve the purpose of his existence in life. (p.130)

This is exactly what happened to the major characters in the novel, *The Handsome Jew*. Qasim and Nashwa did not find any purpose of their love. Thus, they chose to commit suicide as their ultimate destiny and as an outlaw from the imposed meaninglessness. In fact, this sense of meaninglessness surrounded not only the life of Qasim and Nashwa but went to embrace most of the characters particularly Salim and Fatima.

This state of meaninglessness created another state of confusion for the characters. Salim said that "I have many questions that disturb my mind but I could not ask-. This is why I visit Haem, "a Jewish character", in his house where he lives alone. We talk and drink wine together." (p.53) Salim suffered this state of meaninglessness in his life and he even did not know why Muslims and Jews would not live together in peace. He believed that religious differences were the main reasons behind alienating

people. When he was playing with the children of neighbourhood, he was shocked as Husein, one of the children there, said to him, "This is not your own country... It is mine... You are an infidel Jew." (p.22) Alienation grows in people's behaviour because of religious differences among them. Salim did not know the meaning of infidel yet. He said, "I did not know the meaning of infidel, I know just that I am a Jew. Even the children of other families and the old people, too, call me 'Jew'. I thought it was easy and that might be because of the name of my neighbourhood." (P.23)

It became clear that alienation drove the characters to feel depressed as they could not accept their life as it is. They could not feel peaceful in their own way. Salim's attitude expressed the same feeling of alienation as he felt that his life had no meaning. He could not marry Fatima, his only love and life as he said. He felt that his life had no purpose and that feeling developed a sense of emptiness and loss in his life in his town, Reda.

To escape the calamities of meaninglessness, Salim so often visited Fatima, as he says, "Fatima has now become my whole home land." (p.35) it is this sense of alienation that drove the characters to hate their own country. He also visited his friend Haeem to drink wine so that he could entertain himself that he might decline the tremendous effect of being alienated. He even got oppressed as he could not express what he felt. Consequently, he described the meaninglessness of his father's words in describing Muslims, "They are good but cruel as the butchers' knives on the meat." (p.35) To this, Salim said that he could not tell his father that even the Jews are so cruel as Muslims, "I wanted to tell my father that he became as cruel as Muslims but I could not express how I felt." (P.36)

Salim felt uneasy and disillusioned like the emptiness of his life. He could find sufficient explication of the strange behaviour of his people. He felt surprised when people left Haeem, the Jewish singer, because he was drunk, and at the same time they were ready to kill each other for no obvious reason. He could not see how life in Reda was full of contradictions: "The crowd greeted him but suddenly left him as soon as he opened his leathern bag and took out a bottle of wine." (p.45)

Meaninglessness means a person obsessed by distrust, illusion and anxiousness. A sense of desolation keeps people unhappy and distressed. Salim was associated with internal pain and meaningless disturbance. Following the meaninglessness of his people, including his father's tedious words, Salim returned to his internal thoughts and surprise of why his people behaved in such a manner. Explaining of what his father says about his beautiful sound while singing, "my son has a beautiful voice but I don't want him to be a singer." (p.45) Salim said to himself, "Perhaps my father does not like the type of a drunk singer, referring to Hameem" (p.45)

Now, the world turned to be complex around Salim that he could not take any clear decision as he lacked not only knowledge but confidence, too. He was confused of whether his people, Jews or Muslims were right. In this context, Seeman argues that when a person lives the meaninglessness, he suffers emptiness which means lack of adequate knowledge to take decision. (p.123)

Fatima started to teach Salim how to read and write. For Salim, that was good and he thought that he started a new happy life and that would provide him with the knowledge he needed. However, his people considered that a matter of insult and shame because Fatima was a Muslim. The Jews got irritated and demanded his father to stop him. Salim said, "Fatima has ignited the whole Jewish community." (p.13) He was then left in a state of confusion, "my father's words turn my head upside down. I felt ashamed of what I have done, and since then my father's words of insult upon me are always in every Jew of my neighbourhood." (p.13)

Salim's words show how he practiced the sense of meaninglessness in his town. His life was pictured with the ideas of meaninglessness that he was Jewish; unable to think nor to decide what it might be wrong or right. He was shadowed with mist and muddle. Salim's identity was lost and it was not easy for him to restore it. Now he had nothing to do only to drink wine with Hameem. He had no expectations and no desires to live; has was defined as an inferior creature who was trapped between either suicide or elopement.

Qasimand Nashwa represented another example of the damaging effect of meaninglessness. They lived to think how to get rid of themselves. They loved each other but they could not marry as they belonged to two different religious. Their love did not save them; it was in vain. Therefore, they decided to commit suicide. Those different beliefs forced people to be awkward as they could not take

any obvious decision. Seeman believes that this kind of uncertainty "is ignited by the existence of a variety of different beliefs" (p.37) It was clear that the main characters endured the sense of meaninglessness and it was impossible to realise the meaning of being in one society. They were detached from the whole community.

Moreover, the characters were uncertain of what they were doing. This includes even their own moral behaviour. Seeman argues that "even if one chooses one of the beliefs, one cannot estimate the consequences of his/her action. (p.405) They could not understand what happened around them not even to predict any consequences, as Seeman believes that meaninglessness is "characterized by a low expectancy that satisfactory predictions about the future outcomes of behaviour can be made." (p.405)

The concept of meaninglessness becomes clear when Salim narrated how the everyday quarrels between Jews and Muslims overshadowed the whole life scenario. A question such as "When are you going to leave the Arab homeland?" is frequently heard by Salim. Such question "irritates not only me but my father and Asa'ad, my Jewish neighbour." (p.35) They are left at unease, discussing such related questions about homeland, whether to leave for Jerusalem/Al-Quds or stay in Reda." (p.35)

Salim's response to such meaninglessness is to remember Fatima, his only solace of relief, for dark present and uncertain future. He was then uncertain to expect any kind of probable outcomes, and he was left with nothing but passive prospective. After his father, mother and his brother died, Salim was now alone, and the feeling of meaninglessness reached its peak. He said, "I felt that I am an orphan, as I remembered my mother and brother. I am now alone, desperate, and I have only one hope which is Fatima." (p.79) He continued, "I feel sophisticated and I can't hear anymore. I have nowhere to go." (p.89) He then went to see Fatima who informed him that the only solution to be together was to leave the whole town especially after they heard that Saba'a eloped with Ali. Fatima had to elope with Salim which was morally painful but since they had no other option if they wanted to get married. Therefore, they left the town for Sana'a secretly that they might be able to get married there.

As a part of alienation, meaninglessness drove the characters to embrace despair, aimlessness and hopelessness state in their life. They suffered a lot of psychological and social problems. This harsh reality could not be escaped as their life became meaningless. They lost any kind of interest in their life and they decided either to commit suicide or elope leaving their own people with the disgrace and shame of their differences.

4.2. Isolation

Isolation is an important type of the concept of alienation according to the theory of Seeman. The individuals feel that they are not socially supported; a feeling of a low expectancy for social acceptance. The sense of isolation means people feel that they are isolated from their society, family or any kind of relationship. Regarding this, Melvin Seeman in his paper "*On the meaning of Alienation*" offers a new insight of the concept of alienation depending on Karl Marks's the ideas of alienation. The individuals feel isolated from their society when they cannot identify themselves with the community. The absence of sense of belonging forces the character to be isolated because a person thinks that he is neither attached nor important to the surrounding community. (Seeman, 1959, p. 245)

In this argument, *The Handsome Jew* illustrates how Salim experienced this sense of isolation. He believed that he did not have any important social relationship with his community. Whatever he did, did not fill the gap of being absent in his community. Instead of enjoying his life, he resorted to have a secret love affair thinking that this relationship might satisfy his serious isolation. However, he also failed to satisfy what he was aspiring to do.

Religious differences played an important role in creating a huge gap among people who lived in the same community. Not only this, but such differences left the characters of even the same religious beliefs blind to their people's behaviours. This is evident in Salim's reaction when he did not understand why his people, the Jews were angry at him as he started studying Arabic with Fatima. When he asked why the Jews got angry, the answer was simple for them, "she is a Muslim". It was, however, insufficient for his curiosity. Describing the consequences of that, Salim said "as if Fatima sat the whole Jewish neighbourhood on fire." (p.13)

In the same respect, Qasim and Nashwa were forced to meet secretly as a result of being isolated from their people; they were afraid of disclosing their relationship as they secluded themselves.

Similarly, Salimp referred to be alone with his dog, Aloos, rather to be with his people who didn't understand him. For him, his people were liars but not the dog. He said " I have never thought that there was a difference between me and the dog... If there was a difference, I was sure that he (the dog) was better than many people." (p.20)

Consequently, the disappearance of the dog, Aloos caused a serious sadness in Salim's life, and Fatima noticed how sad Salim was. She consoled him by giving him a book about dogs which became later his new companion. However, he did not stop looking for the dog as he said, "I continued searching for the dog for almost four months. I went every morning to its house which was made of wooden sticks that I might find it. But unfortunately, I did not succeed." (p.22)

Alienation made people such as Salim disappointed and miserable. Seeman states that when an individual thinks that whatever he does to improve his miserable situation fails. He then becomes powerless and this helps in creating negative awareness from his surroundings. (p.36) The idea of isolation was accentuated in Salim's behaviour and it affected his psychological state which increased his alienation from everything around. He lost confidence in himself and everything around him, and the only condolence for him was still Fatima as he said, "her words could heal my agony and wounds" (p.22). He was then ready to do anything but not to lose Fatima. He therefore, decided to escape with her to any place as the fissure between him and his surroundings aggravated. That sequence of cleavages with the community had a negative tremendous effect on his psychological status which mirrored the thrilling of isolation on his life.

Salim lived in social isolation from his community although he was a part of it. He was convinced that his people were wrong in their life attitude especially in the matter of beliefs and their treatment of others who did not belong to their doctrine. He believed he should avoid their religious extremism against each other. He was not able to express himself and he did not realise that he was contributing to intensify his isolation. Sayers (2011) thinks that social isolation can have different facets of destructive social and emotional isolation and combine a mixture of low levels of social interaction with experience unity feelings. (p.165)

The society in Reda, where Salim lived, practiced and encouraged isolation and that provoked a detachment from each other. It also helped in confining the individuals in their search for self-reliance. That was because they were authorized to get aperture to the truth they were looking for. They were not allowed to participate in implementing any social rights. Therefore, people such as Salim and others participated in aggrandizing the sense of isolation from their people and even from themselves, which might lead to lack of self-confidence and lack of faith, and the lack of purpose. (Kohn et al, 1983)

Religious differences among people may also lead the individuals to face duality of standards and values inside and outside either their family or community. It helps in provoking difficulties to interact with the surrounding society and that can inspire isolation. (Kain, 1982. 33)Salim practiced the same duality of different religious and social perspectives. His people had totally different beliefs and ethics from the Muslim community where he went to learn writing and reading with Fatima. A sense of duality is being directly inspired, born and grown inside his character.

The novelist goes deep into that community in Reda to reflect the concept of alienation through the character of Salim. Salim's solitary state of mind and his psychological dilemma are mirrored; a situation which he felt strange for the social and religious performance of either the Jews or Muslims. He was now psychologically homeless and banished because of the different windy religious and social norms. The characters were driven negatively against the whole community and even against themselves. They were completely distorted as they lost control of everything.

5. CONCLUSION

The objective of this paper has been to investigate the way the novelist Ali Almoquri negotiates the concept of alienation with its two categories of meaninglessness and isolation in his novel *The Handsome Jew*. Analysis has exposed that people's different religious and social norms have serious effects in emerging the sense of alienation that grounded them to be alienated.

This paper has focused on how *The Handsome Jew* is a psychological novel which reflects how the different religious and social norms help in creating psychological alienation. The characters lost their

ways in searching for their identity. They were blind to their community behaviour as they are cut off from their people or even from themselves. They practiced two facets of alienation: the sense of meaninglessness and the sense of isolation. They could not assimilate to their community different religious and social norms. People totally believed that these norms are the supremacy of life and they did not allow others to use logic and this is why the rest felt inferior to their people and their beliefs. Religious and social norms displaced the mind, and as a result, the characters in the novel were disarmed from their social souls and logic, as well.

The Handsome Jew examines the influence of religious and social deficits on exciting the idea of alienation with particular reference to the ideas of meaninglessness and isolation. The characters tried hardly to adapt their people's beliefs but they failed. They were therefore driven to live a meaningless and isolated life. In other words, they were alienated which brought about a new life full of bewilderment and disappointment.

The characters were not safe either in their community or with themselves. They were unable to find where they belonged to. And they also failed in their search for identity and this is why they either committed suicide or eloped. They became weary of the heavy life as it was full of complexities and perplexing ideas and beliefs.

Salim, Fatima, Qasim and Nashwa are the representatives of the massive sense of alienation with its two different colours of meaninglessness and isolation. They were born with these clashing ideas. Two communities lived in the same land with conflicting and incompatible thoughts intruding upon the characters' life from their childhood. This conflict had its own deep negative impact on forcing them to live with psychological marginality which had direct results in identity crises. The feeling of being meaningless and isolated could not adjust with their community different approaches. The characters, in conclusion, identified themselves in terms of duality, and in terms of detachment from their society and themselves. They were strayed into the unknown as they were dislocated in the first place.

6. DISCLOSURE STATEMENT

I (the author of this paper) hereby declare that research ethics and citing principles have been considered in all the stages of this paper. I take full responsibility for the content of the paper in case of dispute.

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