

## **THE CHARACTER OF AHMET NUREDINI IN THE NOVEL THE DERVIS AND THE DEATH OF MESHA SELIMOVIĆ**

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### **Abstract**

Balkan literature is a literature represented by writers who, through their art, have occupied an important place in world literature. The themes that appear in their works are mainly based on the cultural, customary, social and social basis of the Balkans, the course of Balkan life over the centuries, starting from the state of the Balkans under the Turkish occupation, the Balkan wars, the First and Second World Wars, the systems of socialist realization reaching up to modern times. In their works they reflect the Balkan character.

Mesha Selimovic is known for his mastery and unique style of creating unique characters that influenced national and world literature. His characters could not breathe freely in their own world, but they were still characters characterized by their dreams and positive thoughts about the near future. Mesa Selimovic created characters that were prejudiced by others at every step, but this was also a result of the social circle and the influence of foreign cultures, which were already part of their everyday lives and the world knew them through them. His characters were the warriors of life from early morning until late at night, when the enemy had the greatest opportunity to act and achieve his goals, against an oppressed people who constantly tried to subjugate them for a certain period of time. His characters forgot all other things, but they did not forget the right that belonged to them and the love that the enemy tried to take away from them and make them beings without consciousness and without the support that only their family and brother could give them, as we have in this case with the novel in question by the author M. Selimovic.

## INTRODUCTION

The personality of the character in the theoretical aspect includes all the reactions of the individual and is the unity of all biological and psychological processes of man. But it is impossible to study all his activities, because at every moment he acts and experiences something new.

The character of Dervish as a Bektashi believer and with a white dress, as a personality has certain hereditary characteristics, dependent on biological and social factors. The latter are necessary for the development of human individuality in him into a human being, that is, into a being, which has characteristics that are considered human characteristics.

1. Closed personality - suffers from a high degree of spiritual pain, introverted and taciturn, quiet, pedantic, and with meaningful glances...

2. Unstable personality - often changes mood, at every small loss or frustration, he bursts out in anger and calls himself guilty for some events, very easily goes into a state of anger and rage.

3. Psychological construct - sings, cries, falls into a trance, is disappointed, provoked, hurt, prejudiced, overlooked, abused, self-sacrificing, is depressed, has spiritual fluctuations, at first is stable, but then becomes critical of power, finds punishments, loses faith and becomes alienated.

4. Paradoxical character - the circle cannot often understand its actions and just like the world, it also functions through opposites.

5. Round personality - complex and multidimensional

6. Dynamic personality - changes in a significant way due to the action of various life events.

Here is how Ahmed Nuredini describes himself: - "I have been a dervish for twenty years. I went to school since I was very young and I know nothing except what they wanted to teach me. I have learned to listen, to be patient and to live with faith. There was no one better than me, no one closer to faith. I have always known what I should do, the dervish sect has thought for me, while the foundations of faith are harsh and broad and there has been nothing that could not be inserted there. I had a family that simply lived its life, lived as it knew how. It was mine, of my blood and came from distant memories from childhood. They were mine and they existed and that was very enough for me and equally valuable for them."

## **OTHER CHARACTERS IN THE NOVEL**

In addition to the main character, in the novel we also have many other characters, who with their actions, decisions and thoughts affect the life and daily life of the protagonist Ahmed Nuredini.

1. Kadi Ajni Efendiu - had signed the order for the imprisonment of the dervish's brother. In the end, he finds death at the hands of the authorities.
2. The kadi's wife - at every moment she tried to change the dervish's opinion. She asks him to help her bring her brother Hasan to the right path.
3. Ahmed's father - a character who appears only once and even in that appearance is unfair, as he only thinks about the other son and on this occasion influences Ahmed's thoughts to think that he is dead to her and is not treated the same as his younger brother.
4. Haxhi Sinanudini- the most positive character in the novel, altruistic, gives his wealth to the poor and through them his life takes on the meaning it should have.
5. Hasan- the brother of the judge's wife, who was involved in bad jobs and spent most of his time with a Dubrovnik woman, but later returns to the right path and becomes the dervish's best friend, supporting him in every decision.
6. Ikanak Isak- escaped from prison, but we cannot understand if he really exists after the dervish sees him once again where he is not.
7. Mulla Yusufi- student and spy of the judge

## **QUR'AN INTERTEXT IN THE NOVEL**

As I mentioned at the beginning, each chapter of the work opens with a Quranic verse and we see it on all the pages of the novel, which the author wrote out of the great pain he felt for his brother who was killed on Goli Otok. Some of them will be mentioned below:

1. "If God could punish for every evil, not a single living thing would be left on earth".
2. "Whoever believes in God and the Last Day, do not befriend the enemies of Allah and His Messenger, whether they are their parents, brothers or relatives".
3. "Do not support or help the disbelievers".
4. "O you who believe, avoid suspicion and slander, for slander and suspicion are sins".
5. "Protect the ties of kinship".
6. "Obey God and the Prophet and those in authority over you."
7. "Man gains when he gives."
8. "For mankind are hardships."

## **THE MENTION OF GOD IN THE NOVEL**

On every page of the novel we have the name of God and the author does it to show the only faith that the main protagonist had, and he was the only one on whom the dervish relied and found the answers he sought from the depraved world and from evil and treacherous people.

## **DESCRIPTIVE ANALYSIS OF THE CHARACTERS**

This novel has similarities with many other novels by other writers, both in terms of the theme and in terms of the suffering and pain of the main character.

The novel has similarities with the novel "The Trial" by Franz Kafka. Here we see a shocking truth of reality with the simple man inside and the system that change and see the latter as an obstacle or as a good for them. A simple and ordinary citizen, a bank clerk from an unknown city, is arrested in the morning by two police officers without any reason, for a crime that is not told to him or the reader. God-K does not have the ability to understand the system, although he tries to understand something, he is still drowned in ambiguity. During this time he gets acquainted with the fog of the courts, the absurdity, the hierarchy of positions not only in court, but also in real life. Then he imagines the most desperate tricks, to reveal incomprehensible and suffocating gears before him. Not knowing who to trust and where to get hold of, he sits down to compose his own defense, in which he asks for forgiveness for everything he has done, thus signing the act of guilt and his own punishment. When we see how much the protagonist suffers, we must remember Kafkaesque's saying: - "Suffering is a positive element of this world, in fact the only connection between this world and the positive". The novel also has similarities with the novel "The General of the Dead Army" by Ismail Kadare. The general here is the one who is always looking for the bones of Italian soldiers who fell during the invasion of Albania. While the dervish is always looking for truth and justice, which no one gives him.

The novel also has similarities with the tragedy "Antigone" by Sophocles. She who went against the king's order not to bury her murdered brother, and the dervish does the same, thus going against the law and the rulers, to bury her brother, in the way that God required and so that his soul may rest in peace. There are also similarities with the poetic collection "Lum Lumi" by Ali Podrimja, where we have the great pain that the author himself feels for his son, who was suffering from an incurable disease, and the dervish also feels pain for his murdered brother.

## **TURKISH BORROWINGS IN THE NOVEL AS INTERTEXTUAL ELEMENTS**

On many pages of Mesha Selimovic's novel we encounter words from the Turkish language, namely from the old Ottoman, which we often see in the writings of other writers. As in Ismail Kadare's novel "The Castle". We will see some of the Turkish words used in the novel in the table below.

1. Comparing Ahmed Nuredin with Kabil, the one to whom God had sent a raven to dig in the ground, to learn how to bury the body of his dead brother. He had said: - "Oh! Woe to me, can I not even do like the raven, to bury the body of my dead brother". The raven in this case is an element of mourning and human awareness.
2. Comparing Ahmed Nuredin with a poor sheep, which respected the opinion of others and belonged to darkness and blindness. The sheep in this case is the crowd that respected the opinion and order of the judge.
3. Comparing Ahmed Nuredin's heart with a fiery cauldron where intoxicating drink was boiling. In this case, his heart was intoxicated by the game, jealousy and deceptions that were being done to him.
4. The comparison that Ahmed Nuredini makes to the judge and his wife with bloodthirsty scorpions. In this case, they were his secret killers and assassins.
5. The comparison of the dead man to a child, with a folded handkerchief and a sheaf of wheat. He compares him to a child because he agreed to go wherever he was ordered, with a handkerchief, since the dead man was also folded in such a way.
6. The comparison that the dervish made to life with a murrain. Even life for him after the murder of his brother had remained a murrain and it was difficult to build it again, since the elementary parts were missing.
7. The comparison that the dervish makes to justice with health. Man seeks justice, just like health, only when he lacks it, when he does not have it, and when it is uncertain.
8. Comparing Ahmed Nuredin to a falcon. In this case, there is a similarity because he fought for a right and a truth. He was courageous, had strength, omnipotent, and high in office.

## CONCLUSION

From the beginning of this scientific study, we tried to get acquainted with the life and main tasks of the main character, the one whose main goal was to understand the truth of the murder of his brother, also pushed by his father, a murder that was committed by the government of the Ottoman Empire and made the dervish lose faith in it. We analyzed how the Dervish believed in man and his goodness, but the murder of his brother destroyed the entire system built within him. Now he called himself unlucky, since he had no one else but himself and God. When the dervish defended his brother, others accused him of opposing the law.

We also analyzed the physical beauty of the judge's wife. An important aesthetic value of the work is that she had a beautiful and pure face covered with a veil. The dervish valued desire and dignity in her. She had an embroidered and transparent shirt, smooth and shiny skin, long, flexible and mobile fingers. Everything about her was harmonious and inseparable: black eyes, a golden emerald attached to her forehead, a foot that wriggled easily inside a silver slipper, a face drawn with soft lights, teeth shining through full lips.

This novel has the most beautiful character in all of Balkan literature, a unique and rare character in literature. Ahmed Nuridini is a special typology of character and as such he is presented with high values of Sufism, the desire for justice which he seeks from the state, from man, and from God.

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