Section 9. Philology and linguistics

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EXAMPLES OF AZERBAIJANI LITERATURE STUDIES IN FRENCH LITERATURE

Abstract. Interest in prominent figures of the East, literary examples and historical events in this region became one of the main areas of literary research in world literature, which gave impetus to the creation of great works of art, especially in the literature of European peoples. Starting from the 18th century, French literature showed great interest in oriental subjects: Madeleine de Scuderi, Jean Racine, Charles Louis de Montesquieu, Donnie Didro, Jean-Jacques Rousseau, Francois Marie Aryu Voltaire, and in the 19th century Victor Hugo, Georges Sand, Alexander Dumas, Jules Verne. Literary figures such as Theophilus Gauthier, Alfons de Lamartine, Lille de Licont, wrote poems, novels and essays on this inexhaustible topic. In the twentieth century, this tradition was continued in French literature, and in the works of famous writers of that time, Henri Mass, Pierre Lotti, Louis Aragon, Georges Friel, Marcel Egreto, Heydar Bammat, a special place was occupied by oriental themes, valuable literary examples were created. The influence of these examples on French literature was studied. Scientific objectivity, comprehensive involvement of facts and information in the problem, comparative analysis, a critical analytical method, a causal method in studying realities were widely used in studying the problem, and the latest achievements of the country's literary criticism were taken into account.

Keywords: Avesta, Nizami Ganjavi, Keroglu, Anketil-Duperron, Augen Levek, Marie Arua Voltaire, Henri Mass, Louis Aragon, Rauf Ismayilov, Asgar Zeynalov.

Introduction

The study of oriental motifs in French literature began to develop as a new scientific direction in Azerbaijan, mainly during the years of independence, when scientific research was free from the influence of Soviet ideology. Of particular note are the services of Azerbaijani scientists Rauf Ismayilov, Asgar Zeynalov, Asgar Aliyev, Elmira Farajullayeva, Asgar Sarkroglu, Aziz Gozalov in this area.

Professor Rauf Ismayilov first improved his work "Azerbaijan-French Literary Relations" (1983), written in Russian, and reprinted it in 2001 in a larger volume. "Nizami in French sources" (1991), "Prophetic thinker and poet of Azerbaijan" (2004), "East in French literature" (1996), "In the works of East Voltaire" (2001), "Victor Hugo" 2001), "It was a century..." (2010), the works of Elmira Farajullaeva "Oriental themes in the works of George Sand" and

the author's monograph "Oriental motifs in French literature of the XIX century" are important in this regard.

Looking at the studies of Azerbaijani researchers, it becomes clear that one of the most frequently used oriental themes by French writers and orientalists is Avesta. Therefore, the views of French writers and scientists on the "Avesta" are found in the studies of R. Ismayilov, A. Sarkroglu and A. Zeynalov. As you know, the Avesta is the holy book of monotheism religion, created by Zoroaster, who lived in the second half of the seventh century BC. and at the beginning of the fifth century BC. This religion spread to modern Iran, Azerbaijan, Central Asia and India, and its fans were called fire worshipers.

First of all, it is necessary to comment on the first edition of the Avesta in French. R. Ismayilov writes about the publication of the Avesta in French that "... in the second half of the 18th century, European Orientalists had no idea about the Avesta. Only in 1771 did the young French orientalist Anketil-Duperron acquainted European scholars with the French translation of the Avesta. The French translation of the Avesta parts, obtained in India, has opened a new page in world oriental studies for studying the ancient religious and philosophical views of Azerbaijan, Persia and other Middle Eastern peoples" [8].

It should be noted that the importance of translating the French scientist Anketil-Duperron and studying the Avesta into French was first commented by Academician Barthold [1]. A. Sarkroglu also writes about the publication of this magnificent monument of the East, that the first publisher of Avesta was the famous orientalist Anketil-Duperron. According to A. Sarkroglu, Anketil-Duperron, who devoted his life to the study of Oriental languages, received an ancient manuscript in Zanda at a young age, and since then he became interested in studying Zanda and Sanskrit ... In 1755, his friends sent him to India by ship. They say goodbye. Duperron meets the Gavur tribe here and makes contact with the infidels. Thus, he caught the origin of the tribe, the

scriptures and sayings about ancient religious books, and 8 years later (in 1762) he brought with him to France the manuscripts he had collected ... The work of Duperron, who began working on his own manuscripts, paid off. As a result, his book *Zand-Avesta* was published in 1771 [2]. This book, which attracted the attention of the French literary community, was published for the second time in 1787 in Paris. According to A. Sarkroglu, this book laid the foundation for the study of the Avesta in France. According to the *Zand-Avesta* book, a school for the study of the Zand language and the ancient Iranian language was created in France. This work was later continued and developed by the famous French orientalists Clicker, Burnouf, Olzazen and others.

However, this does not mean that Europe first met the *Zand-Avesta* on this date, that is, in 1771. Searches lead to this acquaintance. The article by A. Sarkroglu "Avesta and the culture of the ancient world" found its way [3].

The views of Odzhen Levekin about Alexander the Great, published in Russian in Moscow in 1984, are more sympathetic and surprising because they are objective. O. Levek writes: "If Aristotle was a consistent Platonist, then Zoroaster, who ran the academy, would inspire admiration for his student. Although Aristotle praised the teachings of the Avesta, in the national interest of the Greeks, he did not want the teachings of this priest to influence Alexander. Therefore, when Alexander later went to Asia, he did not know about the "Avesta" of Zoroaster and was only interested in usurping those places" [2]. In addition to confirming the fact that he was an impartial researcher, this should also be seen as a prime example of the influence of the Avesta on the French literary environment. From the available information, we can conclude and agree with A. Sarkroglu that the Avesta was widely distributed in Europe BC, studied as a religious and philosophical work and for many centuries and greatly influenced the work of the greatest philosophers and poets of Europe. Along with all this, we need to focus on one problem. Most studies show that Europe was the first

to read this magnificent work of the East, translated by Anketil-Duperro. However, studies show that there is a different opinion.

For several centuries in French literature, one of the most frequently asked topics about the East has been the work of the great Azerbaijani poet and thinker Nizami Ganjavi. Devoting the 40th anniversary of Ganjavi's literary heritage to French sources, Asgar Sarkaroglu's monograph *Nizami Ganjavi in-French Sources* (1991) and *The Prophetic Thinker and Poet of Azerbaijan* (2004) prove the importance of this topic in French literary criticism. According to Asgar Sarkroglu, the first European Orientalists who were engaged in the life and work of the Azerbaijani poet Ganjavi Nizami were the French. They publish articles about the Azerbaijani poet from the 17th century. French Orientalists Barthelemy De Erbelo, Antoine Gallan, Sylvester de Sacy, Jules Maul, Jean Darmstetter, Lucien Beauvais, Alfons Russo, S. Russo, Teofil Gauthier, Rone Patry, E. Bloch, Georges Frilli, Henri Mass, Louis Sparges he introduced the French great Azerbaijani poet with special respect, Henri Masset translated the poetry of the poet "Khosrov and Shirin" and Clilleromble "Seven Beauties" into French [4].

First of all, it should be noted that the French writer, unlike most of his other compatriots, presents Nizami to French readers as an Azerbaijani poet. Even Louis Aragon writes that the people who gave such a genius as Nizami Ganjavi (grandson of Ilyas Yusif oglu Zaki Muayyaddin) deserve all respect. "Hamsa" by Nizami is more widespread in the world than verses written in Latin and Greek [8].

It should be noted that the question of the social and literary environment in which Nizami grew up was also of interest to French writers and researchers. We read in the monograph of R. Ismayilov: "Referring to historical sources, L. Aragon writes that Nizami Ganjavi was brought up in the historical and literary environment. The author rightly points out that the Atabei who ruled in Azerbaijan in the 12th century – Jahan Pakhlavan, Gizil Arslan, Nasruddin Abubakr and the

social environment created by them created favorable conditions for the revival of Azerbaijan, and all this is reflected in the works of Nizami" [8]. Another claim of R. Ismayilov is interesting. According to him, based on an introduction written by Ya. A. Bertels to Namami's *Hamsa* in 1946, L. Aragon writes in his book *Oriental Literature* that Nizami was in close contact with the Akhi Brotherhood society, which operated in his time in Ganja. Thanks to this work, L. Arago meets French contemporaries Nizami, Goffy Dipras, Alexander de Berne, Lambert Le Thor, Bernouat de Narman, Marie de France and Jean Bodel Aras. A. Sarkroglu writes that in this work, Louis Aragon talks about his spiritual closeness with the Nizami. To emphasize the closeness of this idea, he notes that Nizami was a member of the Axi organization, and his French contemporaries were members of the Wearing Wooden Shoes organization, similar to the Axi organization [4].

Studies by Azerbaijani researchers have also revealed features that distinguish Louis Aragon from other French scholars, writers and poets. This is the dedication of Louis Aragon to the poems of poets who ended their lives in tragedy. In 1960, the poet published his work "Poets" in Paris. This large-scale work of Aragon is dedicated to the life of poets who tragically died from ancient Rome to the present. Along with Aragon, Promoteus, A. S. Pushkin, M. Yu. Lermontov and Musa Jalil, he also composed the death scenes of the great Azerbaijani poet and philosopher Imadeddin Nasimi. In this work, the poet mourned the fate of the great artists of mankind, and their untimely death plunged the poet into deep sadness.

Studies show that both the stories *One Thousand and One Nights* and the stories *One Thousand and One Days* had a very strong influence on French literature, and French writers created a number of works under this influence [6].

The influence of the story "Good and Evil" on Nizami's poem "Seven Beauties", translated from the tales of Petit de la Croix "A Thousand and One Days", is also noteworthy for Voltaire's story "Envy" in the story "Zadik or Fairy Tale". From the monograph by

Asgar Zeynalov "In the work of East Voltaire" it is clear that Arimaz is looking for an opportunity to destroy Zadik, just as good is an opportunity to destroy evil. Finally comes the moment they were waiting for. One contains water and the other a sheet of paper. Forgiveness belongs to great people. Good Shari and Zadik forgive Arimazi, the "evil creatures" who brought them one step closer to death [5].

Researcher Aziz Gozalov translated part of Koroghlu, translated from French into Azerbaijani by Georges Sand.

The epic "Koroglu", translated into French by Georges Sand as a result of the work of Mahmar Abdullaev and Aigun Vakilova, was translated from French into Azerbaijani and published in 2006.

It should be noted that the study of the Keroglu epos in French literature did not end with Georges Sand. According to researcher R. Ismayilova, since then the French press continues to express scientific views on the epic "Koroglu".

Findings

The study of oriental motifs in French literature began to develop as a new scientific direction in Azerbaijan, especially during the years of independence, when scientific research was free from the influence of Soviet ideology. This article examines the study of the literary heritage of the Avesta, one of the literary and philosophical examples of Azerbaijan, the great Azerbaijani poet and philosopher Nizami Ganjavi, the epic "Koroglu" in French literature. The research of Askar Aliyev in this area was analyzed. The article expresses the attitude of French writers and orientalists to the description of the East, its great literary and historical figures, works and translations reflecting their interest in folklore, and also summarizes the views of Azerbaijani scholars who conducted valuable research in this area. When developing the article, original copies of the works of French writers, the work of Azerbaijani researchers, scientific articles published in magazines and newspapers were used.

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