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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy
in Philology

**STUDY OF THE NIZAMI HERITAGE IN MODERN
ENGLISH LITERARY CRITICISM**

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GENERAL CHARACTERISTICS OF THE STUDY

Relevance and development degree of the topic: The great Azerbaijani poet Nizami Ganjavi, who formed a new and exhaustive stage of humanist thought in world culture, revealed the most perfect works of the fact of the first Eastern Renaissance. Nizami's genius never fit into the national framework, he was born as a bright star in the literary and cultural space of the world as a whole, he served humanity, justice and truth with his energy. From time to time, this poetry was considered a miracle, an extraordinary event, and amazed people of words and art with its inner beauty. While studying Nizami, academician Y.E.Bertels writes: Nizami's work is an inexplicable miracle for us: each idea came to his pen in the form of his own poetic and artistic expression. In any case, there is no scale in the world literature to put such an event side by side, it can only be measured by its own scale and its own criterion of creativity.¹ The poet's works have had a significant impact on religious-philosophical and artistic-aesthetic thought in the Middle East, directed the literary process, and played the role of an eternal treasure and source for scientists and artists. In addition, Nizami's "Khamsa" spread rapidly not only in the region where he lived – in the East, but also in the West, many famous works, which are considered the pearls of world culture, have appeared on the basis of the motives and plots of his poems. R.Azade writes in this regard: *"Famous European artists such as Dante, Boccaccio, Voltaire, Goethe, Schiller, Gotzi, Heine addressed Nizami and entered into a dialogue with him"*². Fuad Gasimzade writes, emphasizing the influence of the great Nizami on European literature in the Middle Ages: *"Boccaccio's "Amoro" was written under the influence of Nizami's poem "Seven Beauties"*.

The plots of K.Gotsi's play "Turandot" and A. Lesat's comic opera "Chinese Princess" are taken from the tale of the Russian beauty in "Seven beauties", and the plot of Voltaire's philosophical

¹ Bertels, E. Böyük Azərbaycan şairi Nizami / E.Bertles. – Bakı: EAƏF nəşriyyatı, – 1940. – s 127.

² Азаде. Р Низами Гянджеви / Р.Азаде. – Баку: ЭЛМ, – 1981. – с 67

story "*Stingy*" is taken from the story of "*Good and Evil*"³.

Nizami's works, his famous heroes, and his favorite characters had a profound effect on literature here in the early Middle Ages, when he to Europe through art-loving merchants. Of course, the services of English orientalists in introducing the poet in Europe should be especially noted. Beginning with the first edition of the *Treasure of Mysteries*, translated in prose by William Jones, the founder of English Oriental Studies, in 1804, the poet's works were translated into English, and their research and study of the artist's life became intensive.

At the initial stage of the study of Nizami's life and work in English literature, since Azerbaijan was part of the Russian Empire and then the Soviet Union, colonial policy and extremist ideological principles limited the access of Azerbaijani scholars to works written in English. This has hampered the study of the place of heritage in English literature. Moreover, there have been distortions in the way that Azerbaijani scientists have received information about these studies, not directly, but indirectly. Azerbaijan's independence, the opportunity to establish direct contacts with countries around the world, to close the gaps in the field of literary criticism and literary relations, to get acquainted with the world's research on the great Azerbaijani poet Nizami and to comment on them.

The order of the President of the Republic of Azerbaijan Ilham Aliyev on declaring 2021 the "Year of Nizami Ganjavi" dated January 5, 2021 once again stressed the importance of studying the poet's legacy. The order emphasizes that "the powerful master of words has opened a new bright page in the annals of artistic thought of mankind," "today he has rendered unparalleled services to the spiritual and moral development of people".

According to the dissertation, books, articles and translations published in English since 1990 are regularly researched and commented on. At the same time, in many cases, works published in previous periods related to the analysis of the problem are also included in the analysis.

³ Qasımzadə, F. Milli iftixarımız // Xalq qəzeti. – 1992, 16 yanvar. – s. 3

Certain parts of Nizami Ganjavi's works have been translated into English since the 18th century and distributed among English-speaking readers, and many English orientalists have written articles about him. Mirza Mahammad Akhundov was one of the first Azerbaijani authors to touch upon the subject of Nizami and the West. He stated in his work "Sheikh Nizami" published in 1909 that the great Azerbaijani poet was known in Europe. Although H. Orujali mentions Mirza Mahammad Akhundov in his article "Azerbaijani scientists studying Nizami Ganjavi", in the footnote of the book he confuses M.M.Akhundov with MFAkhundov and shows Mirza Fatali Akhundov as the author of "Sheikh Nizami"⁴.

In general, Soviet scholars in their research referred to Nizami's English translations and research. Speaking about Western European literary criticism, AE Krimsky⁵ and Y.E.Bertels⁶ also paid special attention to Nizami's study of English literature. In his research work "Echoes of Nizami's Theme in English Medieval Poetry" Bertels⁷ made a comparative analysis of the plot of hannibalism in Nizami's poem "The Book of Alexander" with the English ballad of Richard the Lion-Hearted Crusades. In the end, the scientist concludes as follows: "*Nizami stands above most of the great thinkers of the West for his great worldview, his truly astonishing purity, and his teaching on morality.*"

Among the scholars conducting research on Nizami, it is worth mentioning the research conducted by the English archivist Nathaniel Bland in the mid-19th century. N.Bland tried to write Nizami's biography in the article "On some other works of Muhammad Oufi, such as the first Persian biographies of poets and Tazkiratush-

⁴ Orucəli, H. Nizami Gəncəvini tədqiq edən Azərbaycan alimləri // – Bakı: Nizami Gəncəvi - məqalələr məcmuəsi, – 1947, – 192 s.

⁵ Крымский, А. Низами и его изучение // – Баку: Nizami Gəncəvi (məqalələr məcmuəsi), – 1947. – 192 s

⁶ Бертельс, Е.Э. Низами-творческий путь поэта / Е.Э.Бертельс. – Москва: Издательство Академии Наук СССР, – 1956. – 261 с.

⁷ Бертельс, Е.Э. Отголоски тематики Низами в английской средневековой поэзии // Выдающиеся русские ученые и писатели о Низами Гянджеви. Сост., автор предисловия и редактор проф. Р.Алиев., Баку: Язычи – 1981. – с 177-183.

slogan". Professor R.M.Aliyev⁸ also repeatedly touched upon the issue of Nizami's place in English literature.

Ali Sultanli's "The Book of Alexander and Western Literature"⁹, R.Gayibova's "Azerbaijani literature in the works of English scholars" doctoral dissertation on philology¹⁰, Nizami's research in English literature, or rather, English oriental studies.

In Akbar Agayev's "Nizami and world literature"¹¹ and Khalil Huseynov's article "From the history of "Nizami's study and publication in English"¹² examines in detail the research of the great artist in English literature criticism. Defended by Arzumanova Imperial Hasan in 1984 "The Study of Nizami's works in English Literary Studies"¹³ History of translation of Nizami's works into English in his dissertation, the activities of English Oriental studies from the first steps in this field to the second half of the twentieth century are investigated, an opinion was expressed on the analysis of individual works of the poet by English scholars.

Later, Vagif Arzumanli's work "Nizami's world fame"¹⁴ and E.Abdullayeva's dissertation "Problems of studying Azerbaijani literature in English-language literature criticism in modern times (1991-2011)"¹⁵ appeared. In general, most Azerbaijani scholars have

⁸ Əliyev, R. Nizami Gəncəvi / R.Əliyev, tərt. ed., C.Qəhrəmanov. – Bakı: Elm, – 1979. – 94 s.

⁹ Sultanlı, Ə. "İskəndərnamə" və Qərbi Avropa ədəbiyyatı, Nizami Gəncəvi toplusu. / Ə.Sultanlı. – Bakı: Azərbaycan SSR EA nəşriyyatı, – 1947. – 192 s.

¹⁰ Qayıbova, R. Azərbaycan ədəbiyyatı ingilis alimlərinin əsərlərində: / filologiya üzrə elmlər namizədi dis. avtoreferatı. / – Bakı, 1947. – 26 s.

¹¹ Ağayev, Ə.M. Nizami və dünya ədəbiyyatı / Ə.M.Ağayev. – Bakı: Azərnəşr, – 1964. – 172 s.

¹² Hüseynov, X. Nizaminin ingilis dilində öyrənilməsi və nəşri tarixindən // – Bakı: Azərbaycan SSR EA Xəbərləri, ƏDİ seriyası, – 1974. №3, – s. 23.

¹³ Арзуманова, И.Г. Изучение творчества Низами в англоязычном литературоведении: / автореферат кандидата филологических наук. / – Баку, 1984. – 26 ст.

¹⁴ Arzumanlı, V.M. Nizami Gəncəvinin dünya şöhrəti / V.M.Arzumanlı. – Bakı: Elm, – 1997. – 184 s.

¹⁵ Abdullayeva, E.K. Müasir dövrdə (1990-2011-ci illər) ingilisdilli ədəbiyyatşünaslıqda Azərbaycan ədəbiyyatının öyrənilməsi problemləri: / filologiya elmləri üzrə fəlsəfə doktoru dis. avtoreferatı. / – Bakı, 2012. – s.27

commented on the study of Nizami's works in Europe.

Among them are Hamid Arasli, Mubariz Alizade, Mikail Rafili, Mammad Arif, Mammad Jafar, Mirzaaga Guluzade, Mir Jalal Pashayev, Rustam Aliyev, Akbar Agayev, Khalil Huseynov, Nushaba Arasli, Mirza Ibrahimov, Rustamova Azadeh, Isa Habib, Gasim Jahani, Chingiz Sasani, Manzara Mammadova we can name and others. Academician Rafael Huseynov in his article "World poet Nizami Ganjavi" touched upon the poet's world fame and his research issues and gave his valuable recommendations on the prospects of developing this topic.¹⁶

Although this topic is unsystematic, it has also been studied in English and Persian literary criticism. One of the authors who studied Nizami's influence on English literature was John D. Johannan. In his work "Persian Poetry in England and America"¹⁷, he touched upon the work of Nizami Ganjavi, one of the poets who had a significant impact on English literature, and tried to identify areas of influence.

Hassan Javadi, a professor at Cambridge University, also analyzed Nizami's plots and themes in English and American literature in his book, the "Persian Influence on English Literature"¹⁸. In addition, we should note the activity of the late Professor Zeydulla Agayev, who has a special role and place in the study of English-Azerbaijani literary relations.

Object and subject of research. The object of research is Nizami Ganjavi's Persian "Khamasa" and works written by scholars in English literary criticism about Nizami's life and work, his literary heritage. In all cases, we tried to use the originals.

The subject of the research is a comparative analysis of the results of fundamental research of Azerbaijani, Persian, Russian and English scientists on Nizami Ganjavi.

¹⁶ Hüseyinov R., "Dünya şairi Nizami Gəncəvi" // "Risalə" araşdırmalar toplusu, - Bakı: Nurlan, №3, 274 s.

¹⁷ Vesel, Z. Teucros in Nizami's Haft Paykar // – Leiden: A Key to the Treasure of the Hakim (Artistic and Humanistic Aspects of Nizami Ganjavi's Khamasa), – 2011. – 291 p.

¹⁸ فاسی، ۱۳۹۶، وادب زبان فرهنگسان ، قم انگلیسی، ادبیات در فارسی ادبیات تأثیر حسن، جوادى ص.۶۰۷

Goals and objectives of the research. The topic of the dissertation "Study of Nizami's heritage in modern English literature" is the problem of mixed study of the culture of the peoples of the world. The purpose of the research is to follow the history, development and current state of Azerbaijani-English literary relations against the background of Nizami's work, to study the influence of the great Azerbaijani poet on this literature, to determine its role and place in English literature. The confident step of the Republic of Azerbaijan on the path to independence has given us the opportunity to establish direct contact with English literature, to follow the literary process, to get acquainted with the latest scientific research. Taking this opportunity, we have tried to reveal the unparalleled role of Nizami Ganjavi's works in the dialogue of civilizations and the process of intercultural integration in modern times. The following tasks have been identified in the dissertation:

- To systematically review the works dedicated to the place and role of Nizami Ganjavi in the recent Azerbaijani-English literary relations;

- To study the research on the life and work of the Azerbaijani poet Nizami Ganjavi in English literature in the original, to analyze them, to involve in the research the literary processes held in Great Britain in connection with the great artist;

- To review the examples of English art influenced by Nizami Ganjavi;

- To review and analyze the controversial views of British researchers on the life, national identity and creativity of Nizami;

- To look at the history of translations of Nizami's works into English and to determine the characteristics of the new translations;

- To analyze the attitude of English scholars to Nizami's sectarian themes;

- To study the role of Nizami Ganjavi's works in the formation of humanist-human values in world literature.

In fact, the moral values defined by Nizami Ganjavi in world literature today live by the principle of dialogue of civilizations, which he put forward.

Research methods. The problem considered in the research was studied using the following research methods: historical and systematic approach, comparative analysis, scientific, objectivity, deduction, induction, bibliography, research and study of Internet resources. The method of comparison was widely used as one of the main methods of understanding during the dissertation work. Because the method of comparison allows us to determine the similarities and differences of events and processes in the subject under study. In order to facilitate the collection of relevant information and the creation of a theoretical framework for the issues involved in the research process, we tried to investigate what was written on the topic.

The main provisions for defense. The main provisions of the defense of the research work include the following:

- Summary of research features and scientific results of Nizami Ganjavi's universal work, which has a miraculous poetic power, in modern English literary criticism;

- Historical-comparative analysis of the attitude to the heritage of Nizami in the works of English scholars in modern times, which enriched the Eastern artistic thinking with scientific and philosophical ideas and raised the law to unprecedented heights;

- Determining the level of study of the thinker poet Nizami Ganjavi's "Khamsa", which stands at the peak of the search for spiritual riches of mankind and occupies a worthy place among the masterpieces of world literature, in scientific research in modern English;

- The new brilliant page opened in the annals of human artistic thought by the immortal works of the great master of words Nizami in the researches of English literary critics at the present stage is a detailed analysis of the valuable considerations on the impact of human moral development on people today.

- The study of the works of modern English researchers on the analysis of Nizami's legacy in the context of the requirements of humanitarian thought and in the light of the Azerbaijani ideology.

Scientific novelty of the research. The dissertation examines Nizami Ganjavi's research in English literary criticism for the first

time during the period of independence, using the achievements of the last 30 years of literary criticism, the latest monographs.

Since the study of Nizami's legacy in English literature during the Soviet era was conducted mainly under ideological pressure and under the control of the center, it was not possible to fully observe scientific objectivity in those studies. In this dissertation, the distortions and mistakes made at different historical stages were commented on, and efforts were made to eliminate them.

For the first time, the English-language works of English, American and non-English scholars, written on the basis of both Nizami's works and the original science-research on Nizami in English-language literature, were systematically investigated. Philological and line translations of Nizami Ganjavi's works was used comparatively in the research work.

Theoretical and practical significance of the research. The main scientific results of the research can be used by students and graduate students, researchers in the teaching and research of Nizami's heritage in educational and cultural institutions, in the preparation of textbooks and teaching aids, in the study of the history of public and religious thought in Azerbaijan.

Approbation and application. The thesis of the applicant on the proposals and recommendations substantiating the main provisions of the research was published in 4 articles, including 1 abroad, and 3 international scientific conferences, 2 of which were abroad in periodicals recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan.

Name of the organization where the dissertation work is carried out: The research work was carried out in the "Translation of manuscripts and old printed books" department of the Institute of Manuscripts named after Muhammad Fuzuli of ANAS.

The total scope of the dissertation with a sign, indicating the volume of the structural units of the dissertation separately. The dissertation consists of a total of 280,688 (Introduction 16,060; Chapter I 65,151; Chapter II 43,700; Chapter III 155,798; Conclusion 5172), marks including an introduction, 3 chapters, and a conclusion.

MAIN CONTENT OF THE DISSERTATION WORK

The main characteristics and summary of the dissertation are explained in the **“Introduction”**.

Chapter I Nizami's life and personality are called in modern English literature. . This chapter focuses on the research conducted by British scholars since the 1990s on Nizami's life and personality, as well as his ethnic and national identity. The first paragraph of the first chapter is called **New researches on Nizami Ganjavi in modern English literary criticism**. The section discusses the influence of Nizami Ganjavi on English literature in John David Johanna's “Persian Poetry in England and America”¹⁹. Nizami Ganjavi's period, life, creativity and worldview have been one of the main research topics in the world, including English literary criticism, in the 21st century. St.Martin`s Press LLC Scholarly and Reference Division and Palgrave Publishers LTD (formerly Macmillian Press LTD's new global publication project PALGRAVE) in 2000 dedicated to Nizami Ganjavi "The poetry of Nizami Ganjavi: knowledge, love and rhetoric"²⁰ published a collection called. Kamran Talatoff və Jerome W.Clintonun redaktorluğu altında nəşr olunan topluda Jerome W.Clintonun “A Comparison of Nizami`s Layli and Majnun Shakespear`s Romeo and Juliet”, Mehmet Kalpakli və Walter G.Andreasın “Layla Grous UP: Nizami`s Layla and Majnun “in the Turkish Manner”, Kamran Talatoff`s “Nizami`s Unlikely Heroines: A study of the Characterizations of Women in Classical Persian Literature”, Solider abu Gohrab`s “Majnun`s Image as a Serpent”, Julie Scott Meysamin`s “The historian and the poet: Ravandi, Nizami, the Rhetoric of history”, J.Kristof Burgelin “Occult Sciences in the Iskandarnameh of Nizami”, Christine van Rumbeken`s “Nizami`Poetry Versus Scientific knowledge” aticles were included. The introduction of the collection provides detailed

¹⁹ Yohannan, J.D. Persian Poetry in England and America. A Two Hundred Year History / J.D.Yohannan. – New York: Caravan Books, – 1977. – 377 p.

²⁰ The poetry of Nizami Ganjavi: knowledge, love and rhetoric // St.Martin`s Press LLC Scholarly and Reference Division and Palgrave Publishers LTD (formerly Macmillian Press LTD), – 2000. – 11 p.

information on "Nizami Ganjavi and his poetry". Here Nizami is presented as one of the giants of the Persian language literary tradition, and we are confronted with a comparative-historical analysis of his work.

One of the most interesting articles in the collection is Jerome W. Clinton's "A Comparison of Nizami's "Layla and Majnun" and Shakespeare's "Romeo and Juliet"²¹ (a comparison of Nizami's "Layla and Majnun" and Shakespeare's "Romeo and Juliet"). It should be noted that parallels between Nizami's poem "Layla and Majnun" and Shakespeare's "Romeo and Juliet" have been drawn by many other well-known scholars. For example, Krachkovsky wrote in his time: "There is no sadder story in the world than Romeo and Juliet, the West has long since decided on this plot, which is immortalized by Shakespeare.... The East, of course, did not recognize Romeo and Juliet, but it did in the 19th century. But it also had a sad story, a story about Majnun and Layla who lived for hundreds of years. He did not move Shakespeare, but inspired dozens of great poets to create romantic poems...."²²

Another of the most recent excellent collections of Nizami Ganjavi is "A Key to the Treasure of the Hakim" (Artistic and Humanistic Aspects of Nizami Ganjavi's Khamsa), published in 2011 under the editorship of J. Cirsthop Burgel and Christine van Ruymbeke. The Key to the Treasure" (artistic and humanitarian aspects of Nizami Ganjavi's "Khamsa")²³. "Descriptions and Images – Remarks on Gog and Magog in Nizami's Iskandar Nama, Firdawsi's Shah Nama and Amir Khusraw's A'ina-yi Iskandari", Mario Casasi's "Nizami's Cosmographic Vision and Alexander in Search of the Fountain of Life", Patrick Franke's "Drinking from the

²¹ Clinton, JW. A Comparison of Nizami's Layli and Majnun Shkespear's Romeo and Juliet// The poetry of Nizami Ganjavi: knowledge, love and rhetroric. Clinton, J W.- New York: St. Martin's Press LLC Scholarly and Reference Division and Palgrave Publishers LTD (formerly Macmillian Press LTD), – 2000. – 220 p.

²² Крачковский, И.Ю. "Ранняя история повести о Меджнуне и Лейле в арабской итературе" // Выдающиеся русские ученые и писатели о Низами Гянджеви, – 1981. – 431 с.

²³ A Key to the Treasure of the Hakim. Artistic and Humanistic Aspects of Nizami Ganjavi's Khamsa. – Leiden: Leiden University Press, – 2011. – 291 p.

Water of Life – Nizami, Khizr and the Symbolism of Poetical Inspiration in Later Persianate Literature”, Angelo Michele Piemontesen’s “The Enigma of Turandot in Nizami's Pentad. Azada and Bahram between Esther and Sindbad”, Kristine van Ruymbeke’s “What is it that Khusraw learns from the Kalila-Dimna stories?”, Carlo Sacconen’s “The Wasteland and Alexander, the Righteous King, in Nizami’s Iqbal Nama”, Soldier Sayed Gohrab’s “A Mystical Reading of Nizami's Use of Nature in the “Haft Paykar”, Priscilla Soucek and Muhammad Isa Waleyin's "The Nizami Manuscript of Shah Tahmasp: A Reconstructed History", Kamran Talatov's “Nizami Ganjavi, the Wordsmith: The Concept of sakhun in Classical Persian Poetry”, Ziva Vesel's "Teucros in Nizami's Haft Paykar”, Renat Vurschin's “Let Even a Cat Win Your Heart!”, “Nizami on Animal and Man”. Kristine van Ruymbeke also wrote a foreword to this collection. He says that there are many aspects of the artist's work that are still awaiting analysis and even discovery. In all cases, the scientist considers Nizami's study a reward for every researcher, and states that, as with true geniuses, there is no limit to his miracles for merchants. K.Ruymbeke then tries to explain the name given to the collection: We have created the phrase “the key to the doctor's treasury” from the paraphrase of a verse of “Khamsa”. The scientist notes that this volume is a continuation of the publication of “Nizami Ganjavi poetry” in 2000. It should be noted that this publication covered the materials of the symposium "Science, love, rhetoric" organized by Jerry Clinton and Kamran Talatov at Princeton University in February 1998. By the way, the last volume also contains a bibliography of international publications about the poet.

April 12-14, 2012 at the Victoria State Library in Melbourne, “Love and Loyalty: Persian Cultural Crossroads “international conference, the materials of which were included in a special issue of La Trobe Journal called “Persian Cultural Crossroads” edited by Susan and published in 2013. In the mentioned collection, Alasdair Watson's “From Qays to Majnun: the evolution of a legend from “Udhri roots to Sufi allegory” The evolution of a legend from "Udhri roots to Sufi allegory" called a very interesting article has been published. The collection was edited by Scollay and John Arnold and

published by the Victoria Foundation State Library²⁴.

In addition, in March 2013, in the 2nd issue of the 46th volume of "Iranian Studies" Christine van Ruymbeke's book "Iskandar's Bibulous Business: Wine, Drunkenness and the Calls to the Saqi in Nizami Ganjavi's Sharaf-nama" (Alexander's Bible Business: Nizami Ganjavi's "Honor" includes wine, drunkenness, longing)²⁵.

In 2015, another article by Christine van Ruymbeke, Poetry Criticism, was published. In his article, Ruymbeke introduced Nizami Ganjavi as a "Persian poet". The article is not devoted to the investigate of a specific topic, but to Nizami's work in general²⁶.

In 2016, Cameron Cross published an extensive article entitled "The Many Colors of Love in Nizami's Haft Paykar" ("Beyond the Spectrum") was published. The article analyzed the colors in "Seven Beauties" and their symbolic meanings²⁷. The author explores many "colors" of love in Nizami Ganjavi's Haft Peykar, especially the obvious dichotomous poles of white (purity) and black.

The second paragraph of CHAPTER I is called **New Directions in the Study of Nizami's Life and Creativity in the Post-Ideological Polarization Period**. This paragraph states that in the West, especially in English Orientalism and Literary Studies, there are four main positions on the origin, ethnic identity and life of Nizami Ganjavi.

In the first case, it is accepted that Nizami Ganjavi was born in Ganja, the ancient city of Azerbaijan, and is of Turkish origin and he is being investigated as an Azerbaijani poet²⁸. In the second version,

²⁴ Watson, A. From Qays to Majnun: the evolution of a legend from Udhri roots to Sufi allegory // The La Trobe Journal, – 2013, № 91, – p. 35-45.

²⁵ Ruymbeke, Ch. Iskandar's Bibulous Business: Wine, Drunkenness and the Calls to the Saqi in Nizami Ganjavi's Sharaf-nama // Iranian Studies, vol 46. №2, – p 9.

²⁶ Ruymbeke, Ch. Poetry Criticism (Ed. Lawrence J. Trudeau.), Ch. Ruymbeke // I Vol 165. – Detroit: Gale, Gengage Learning, – 2015. p. 153-155.

²⁷ Cameron, C. The Many Colors of Love in Nizāmī's Haft paykar: Beyond the Spectrum // Interfaces (A Journal of Medieval European Literatures), The Theory and Phenomenology of Love, – 2016, Vol 2, – p. 52-96.

²⁸ Storey, Ch.A., Francho, B. Persian Literature – A Biobibliographical Survey: Volume V Part 2 Poetry of the Pre-Mongol Period, Routledge Curzon; 2nd revised edition, – 2004. – p. 363.

although Nizami was born in Ganja and spent his entire life in this city, he is presented as a Persian poet²⁹. The third group of researchers prefers controversy over the place of birth of Nizami Ganjavi. They suggest that he was either born in Gum or that his father came from Gum and later moved to Ganja and lived here for the rest of his life. In fact, although this issue has long been clarified, some English scholars are still returning to this idea. The fourth group of researchers evaluates Nizami as a Persian poet from the linguistic point of view and an Azerbaijani poet from the national-geographical point of view³⁰.

Apparently, the only common position of all four opinions is that Nizami's homeland is Ganja. Almost all researchers agree that Nizami lived in this ancient city of Azerbaijan throughout his life and created his immortal works here. At the same time, they refer to the poet's own works.

*Ganja has tied a knot in my neck,
Without this knot, Iraq's treasury would be mine.
The world shouted, o qulam,
Which is Ganja, which is Nizami?.*

Beginning in the 1990s, some scholars, putting aside long-established historical and scientific facts, began to voice new polemical views on Nizami's ethnic identity. Since no serious and new scientific basis has been put forward for these claims, we can only assess them as one of the manifestations of a harsh attitude towards the Soviet ideological system since the late 1980s.

Values formed in the post-Soviet space in the 1980s and 1990s began to be examined mainly on two levels:

1. On the basis of national relations;
2. On the ideological level.

In our opinion, both factors play a role in the re-emergence of Nizami's national and ethnic identity. Of course, English Orientalism and Literary Studies have always paid special attention to the

²⁹ Casari, M. Nizami's Cosmographic Vision and Alexander in Search of the Fountain of Life // – Leiden: A Key to the Treasure of the Hakim, Artistic and Humanistic Aspects of Nizami Ganjavi's Khamsa - 2011, – 291 p.

³⁰ McDonald, M.V. The Religious and Social Views Nizami of Ganjeh // Iran, Vol. 1 (1963), – p. 97-101.

research conducted in the Soviet and post-Soviet space in relation to the life and work of Nizami Ganjavi. It should be noted the influence of ideas and considerations in the post-Soviet space on the appearance of certain changes in the various positions of many English scientists regarding the ethnic identity of the great Azerbaijani thinker of modern times. As mentioned above, some of them took place at the level of national relations³¹, and some at the purely ideological level³². In the dissertation, all different opinions were filtered and each was commented on.

Chapter II of the dissertation is called **Translation of Nizami's works into English and their influence on English literature**. This chapter is also divided into two paragraphs. The first paragraph, entitled **Specific Features of the Translation of Nizami's Works into English**, states that Nizami's works have been translated into English in four forms:

1. Linear translation into English by prose.
2. Translation of verses in verse, or one rhyme or two rhymes.
3. Free translation in English poetry mold.
4. Only a translation quoting from the meaning and content of the verses (Like Khayyam's rabbis in Fiscerald's translation). "No attention is paid to the form, weight and rhyme of the poem"³³.

Iraj Parsinejad states that most of the works translated from Persian into English do not resonate today and are difficult to understand from the point of view of modern language: *"The best of them are obsolete, dating back half a century, and are incomprehensible to today's English-speakers"*³⁴.

³¹ Асатрян Г. Азербайджан: принцип присвоения и иранский мир / Г.Асатрян, Н.Геворкян – Ереван: Гителик, – 1990 г. – 23 ст.

³² Из истории изучения в СССР творчества Низами Гянджеви: вокруг юбилея Е.Э.Бертельс, И.В.Сталин и др. // Неизвестные страницы отечественного востоковедения: Сборник. – Москва: Вост. лит., – 2004. – с. 173-199.

³³ İngilis tərcüməsi və fars ədəbiyatı: [Elektron resurs] / Se şənbe. – URL: http://www.aftabir.com/articles/view/art_culture/literature_verse/c5c1125315052p1.php/

³⁴ İngilis tərcüməsi və fars ədəbiyatı: [Elektron resurs] / Se şənbe. – URL: http://www.aftabir.com/articles/view/art_culture/literature_verse/c5c1125315052p1.php/

In general, although some authors talk about Nizami's translations into English in previous years, it is important to take a systematic approach. In this paragraph, translations of Nizami's works into English are systematized for the first time. Among the recent translations, Julia Scott Meissami's translation of "Seven Beauties" is especially focused.

The second paragraph of the second chapter is called **The Study of Nizami's Influence on English Literature**. One of the main reasons for the establishment of the Nizami Ganjavi Center for Azerbaijani Studies and Caucasus Studies at Oxford University in 2013 was to draw attention to the poet's work (ing. The Nizami Ganjavi Programme for the study of languages and cultures of Azerbaijan and the Caucasus). Academician Nargiz Pashayeva, who initiated the establishment of the research center, said: *"Valuable works of Nizami, studied by Azerbaijani scientists, should be distributed in Oxford"*³⁵.

One of the most successful works of the center is the translation and publication of Y.Bertels' work "The great Azerbaijani poet Nizami" into English. R.Hoyland, a professor at the Institute of Oriental Studies at Oxford University, St. Andrews University and New York University, and one of the initiators of the center, writes in this regard: "Y.Bertels has devoted most of his life to the work of Nizami Ganjavi. This work shows that Nizami Ganjavi has a special place in world literature, he is a world-famous poet. Therefore, I am very glad that we have published this book in English"³⁶.

In his work Dr. Hasan Javadi (Influence of Persian Literature on English Literature) Nizami Ganjavi influence on English literature was also mentioned. However, Hasan Javadi could not escape the influence of John David Johanna in his research, and was under the

³⁵ Oksford Universitetinin Nizami Gəncəvi Mərkəzi: [Elektron resurs] / Vikipediya - Azad Ensiklopediya. – URL: https://az.wikipedia.org/wiki/Oksford_Universitetinin_Nizami_G%C9%99zihttps://az.wikipedia.org/wiki/Oksford_Universitetinin_Nizami_G%C9%99nc%C9%99vi_M%C9%99rk%C9%99zi

³⁶ Роберт Хойланд: Награждение медалью Низами Гянджеви, совместно с профессором Н.Пашаевой - это оценка нашей напряженной работы: [Электронный ресурс] / Day.Az. – URL: <https://news.day.az/politics/893138.html>

influence of the book he once edited.

Chapter III of the dissertation is called a **new stage in the research of Nizami Ganjavi legacy in English literary criticism**. This chapter also consists of two paragraphs. The first paragraph, entitled **Nizami's Research of Humanistic and Human Values in English Literary Criticism**, states that Nizami's themes and plots first went to Europe as legends and tales, and much later Westerners became acquainted with the poet's works. This section includes Christine van Rumbeke's "Science and Medieval Persian Poetry", "Nizami Ganjavi"³⁷, Christoph Burgel's "A Novel Like a Mirror: An Allegory of Kinship and Justice", "The Contest of Two Philosophers in Nizami's First and Last Epics" (2011), Leyli Anvar's "Nizami's World Order" (2011), Mario Gassari's "Pearls of Secret Wisdom: Desire and Initiative in Layla and Majnun" (2011), Priscilla Soucek and Mohammad Isa Weili's "Nizami's Cosmographic Meeting and Alexander in Search of the Water of Life" (2011) articles are investigated.

The second paragraph of Chapter III, Nizami's Analysis of Scientific-Theoretical and Sufi Views, analyzes Cameron Cross's article, "Numerous Colors of Love in Nizami's Haft Satellite: Off-Spectrum," which first examines Nizami's work in English literature. In the work, the complementarity of love and colors acts as a symbol of perfection, spiritual evolution, as an indicator of the trajectory of man's ascent from black to white. Cameron Cross writes: "*I think it is impossible to read and understand the stories directly and they have an interaction with each other that it is impossible for one color of love to exist without another*"³⁸.

Another researcher, J.S.Maysami, considered the legends of the beautiful girls of the seven countries to be a cocoon or incubator for Bahram's birth, for him to become a just ruler and represent the court of justice, and to grow up as a perfect human being.

³⁷ Ruymbeke, Ch. Iskandar's Bibulous Business: Wine, Drunkenness and the Calls to the Saqi in Nizami Ganjavi's Sharaf-nama // Iranian Studies, vol 46. №2, – p 9.

³⁸ Cameron, C. The Many Colors of Love in Nizāmī's Haft paykar: Beyond the Spectrum // Interfaces (A Journal of Medieval European Literatures), The Theory and Phenomenology of Love, – 2016, Vol 2, – p. 52-96.

However, the British researcher Allison Kanner-Botan opposes the consideration of Nizami's Masnavis as “cocoons” and “incubators”, classifying them as ordinary medieval novels and almost equating them with the “vulgar” works of Berul and Bokkachecho. He writes: *“Scholars such as Julia Meysami and Dick Davis have classified Nizami's Masinavi as medieval romantic novels, thus putting it in a row with the works of Berul and Boccaccio. Although such an approach makes the term romanticism, which has a wide range of meanings, useful for comparative analysis, it does mean to ignore the poetics of the poem, which has a special place in medieval Persian literature and is based on the masnavi form. Nizami's "Khosrov and Shirin", "Seven beauties", "Layla and Majnun" and others. Looking at the literary history of his works, one cannot help but be amazed at how the masnavi changed people as a means of transformation”*³⁹.

This chapter also touches on Alasdair Watson's article "From Qays to Majnun: The Evolution of Legend from Udhri Roots to Sufi Allegory" (Alasdair Watson. From Qays to Majnun: the evolution of legend from Udhri roots to Sufi allegory”).

Conclusion

The works of the great Azerbaijani poet Nizami became famous in his lifetime, attracted the attention of pen owners, and many imitations and analogies were written on them. These analogies often include name, plot, composition, image, language, and so on. In terms of it was repeated Nizami. In this sense, they can be called plagiarism. If Bertels was right to point out that, if “If those views had been written in a language other than Persian, European literary critics would have called them translations”⁴⁰. This confirms that Nizami began to have a serious influence on literary processes in his time.

When we compare many popular examples of European literature in terms of themes and plots, artistic and aesthetic features, system of images, we see that Nizami's popularity in the West took

³⁹ Allison, K-B / “Maṣnavī Elaborations: The Fictionalization of Layli o Majnun”, Islam and the Humanities conference, Chicago:25oktyabr- 2019.

⁴⁰ Bertels, E. Böyük Azərbaycan şairi Nizami / E.Bertles. – Bakı: EAAzF nəşriyyatı, – 1940. – 148 s.

place in parallel with the East. Two crusades (1147-1149; 1189-1196) played a special role in the spread of Nizami's themes, plots and ideas in the West during his lifetime. Most likely, those who marched to the East had information about Nizami's works and took that information with them to the West. Otherwise, the attitude of the heroes of medieval European chivalrous novels towards women would not coincide so much with the highly humanistic attitude towards women in Nizami's "Khosrov and Shirin", "Seven Beauties", "Iskendername". In both Eastern and Western art, the woman was humiliated, insulted and portrayed as an rightless being, For the first time, Nizami created a dignified, honorable, intelligent, in short, perfectly positive image of a woman. Nizami's influence is clearly felt in these chivalry novels, which began to take shape during the Crusades.

In addition, the similarities between the protagonist of the English ballad about Richard Livina Serdsa and Nizami Iskander, who appeared during those marches, reinforce this possibility⁴¹. Thus, we can say that Nizami's influence on English literature began not in the second half of the 18th century, but in the early Middle Ages. The scientific study of Nizami's legacy began in the Soviet Union in the 1930s, and serious works on Nizami's life, period, works, and ethnic-national identity appeared.

In particular, Bertels and Krinsky's research played a major role in confirming Nizami's ethnic and national identity. At that time, four positions on Nizami's homeland and identity were put forward in English literary criticism: Nizami was born in Ganja, of Turkish origin; Although he was born in Ganja and spent his whole life in this city, he was a Persian poet; Being from the city of sand; and finally, Nizami was a Persian poet from a linguistic point of view and an Azerbaijani poet from a national-geographical point of view⁴³. In the end, most English scholars of that time considered Nizami to be a Persian poet from the linguistic point of view, but from the national-

⁴¹ Бертельс, Е.Э. Отголоски тематики Низами в английской средневековой поэзии //Баку: Выдающиеся русские ученые и писатели о Низами Гянджеви. Сост., автор предисловия и редактор проф. Р.Алиев: Язычи – 1981. – стр.177-183

⁴³ McDonald, M.V. The Religious and Social Views Nizami of Ganjeh // Iran, Vol. 1 (1963), – p. 97-101.

geographical point of view they called him an Azerbaijani poet. MV MacDonald, Charles Ambrose Story, Ann Katherine Swinford Lambton and others supported this position.

After the collapse of the Soviet Union, in the early 1990s, when Azerbaijan began to gain independence, new trends in English literature emerged in relation to Nizami Ganjavi. Allegations that Nizami Ganjavi had allegedly contributed to the Azerbaijani people by Stalin also arose at that time. Of course, these ideas are not based on serious research, but on ideological views, so they should not be taken seriously. In most articles written by British scholars in recent years, the trend of the early 1990s continues: Nizami Ganjavi is presented as a Persian poet not only linguistically but also nationally. Unable to come up with a new argument, English literary critics, confirming the poet's Persian ethnic-national identity, refer to the Persian writing of "Khamisa" and the verses added to the "Honor" section of the poem "Iskendername". Most of them insist that the poet's father came from Gum. However, it has long been confirmed that these verses were later added to Nizami's works and did not appear in the oldest manuscripts.

In modern English literary criticism, Nizami is mainly a propagandist of three levels – humanist-human values; author of scientific-theoretical views; investigated as a Sufi sect. Christina van Ruymbeke, Alloson Kanner Bota, Christoph Burgelin and others articles, Nizami's work is studied mainly through the prism of humanistic values, and it is stated that Nizami defended the basic principles of human rights. Kamran Talatoff, Jerome V. Clinton, Julie Scott Meysami and other scientists described Nizami's works as colors, plants, planets, astronomical figures and so on by analyzing it on the plane, they exaggerate its scientific image. It is no coincidence that Kamran Talatov and Jerome W. Clinton called their collection dedicated to Nizami "Knowledge, love and rhetoric". These articles praise Nizami's scientific activity.

Analyzing Nizami's works from the point of view of the Sufi sect, Alastar Watson and Allison Kanner Botan focus on the poem "Layla and Majnun" and try to interpolate the work. While Allison Kanner does not separate Botan Leyli from real life, but tries to

exaggerate the idea of feminism, Watson takes the work out of the realm of real love and puts it on a completely Sufi basis. He analyzes the image of Layla as a god and Majnun as a Sufi who goes to God. A. Watson states that the path of the heart to God, to the sublime “Love”, passed through the fate of Kays and Leyla.

At the same time, many articles have been written in English literary criticism on Nizami's craftsmanship, the system of images, the plot and structure of his works, and so on. In general, the subject of Nizami is one of the topics that has become forever relevant in English literary criticism, and we believe that it will be investigated in a broader way in the future and will shed light on new layers of Nizami's treasure.

List of published scientific works of the author on the topic of the dissertation work

1. “Culiya Skott Meysaminin “Yeddi gözəl”ə yazdığı ön söz”, “Əlyazmalar Yanmır” (elmi məqalələr toplusu). Bakı: “Elm və təhsil”, № 1(6), 2018, s. 117-125.
2. “Yeddi gözəl” poemasında kod və işarələr sistemi, 1918-ci il 31 mart azərbaycanlıların soyqırımının 100 illiyinə həsr olunmuş “Azərbaycan mədəniyyət tarixinin problemləri əlyazmalarda” mövzusunda XVI ənənəvi Respublika konfransının materialları. Azərbaycan Milli Elmlər Akademiyası Məhəmməd Füzuli adına Əlyazmalar İnstitutu. Bakı: “Elm və təhsil”, 24 aprel 2018, s. 146-153.
3. “Kristine Van Ruimbekenin Nizami barədə esseləri”, Ümummillî lider Heydər Əliyevin anadan olmasının 95-ci ildönümünə həsr olunmuş Azərbaycanşünaslığın aktual problemləri – IX Beynəlxalq Elmi Konfransın materialları, Bakı: Mütərcim, 2018, s.481-483.
4. “Bürgel və Nizaminin mənəvi təkamül konsepsiyası”, “Elmi əsərlər” (Dil və ədəbiyyat seriyası). Bakı: 2018-ci il, №2, s.204-208.
5. “Национальное происхождение Низами в двух исторических этапах”, Витебск: “Ученые записки” ВГУ имени П.М.Машерова (сборник научных трудов). Учреждение

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 7. Изучение личности Азербайджанского поэта Низами в литературоведении, II Міжнародна науково-практична конференція «Конкурентоспроможність вищої освіти України в умовах інформаційного суспільства» збірник тез. Чернігів: 2019, s. 78-81.
 8. “A new type of female image in Nizami’s “Leyli and Majnun”, International scientific and practical conference. Issues of modern philology in the context of the nteraction of languages and cultures. Ca Foscarì University of Venice. Italy Venice: 27-28 dekabr, 2019, Baltija Publishing”, s. 28-30
 9. “Nizaminin “Yeddi gözəl” əsərində adıçəkilən “Tənqluşa” barədə tədqiqatlar”, “Elmi iş” (beynəlxalq jurnal), Bakı: “Zəngəzurda”, 2020. s. 67-72.
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 11. Müasir dövr və ingilisdilli ədəbiyyatşünaslıqda Nizami Gəncəvi irsinin tədqiqi, “Tağıyev Oxuları” (elmi məqalələr məcmuəsi). Bakı, “Mütərcim”, 2017-ci il s. 223-228.
 12. Трансформация поведения героев поэмы Низами Гянджеви «Лейли и Меджнун» (в трактовке Аласдера Уотсона), “Вчені записки”, Таврійський національний університет імені В. І. Вернадського. Серія: Філологія. Журналістика, “Гельветика”, Том 32 (71), №2, 2021. s. 165-172.

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