

48

Presentation date: July, 2020
Date of acceptance: October, 2020
Publication date: November, 2020

SOCIAL ANALYSIS

OF WOMEN ACCORDING TO THE WRITERS ANAR RZAYEV AND DANIEL BROWN

ANÁLISIS SOCIAL DE LA MUJER SEGÚN LOS ESCRITORES ANAR RZAYEV Y DANIEL BROWN

Fargana Zulfugarova¹

E-mail: farqana.zulfugarova@mail.ru

ORCID: <https://orcid.org/0000-0001-8100-0093>

¹ Academy of Public Administration under the President. Azerbaijan.

Suggested citation (APA, seventh edition)

Zulfugarova, F. (2020). Social analysis of women according to the writers Anar Rzayev and Daniel Brown. *Revista Universidad y Sociedad*, 12(6), 357-365.

ABSTRACT

The present work deals with the research of the concept of woman in English literature at the beginning of the XXI century on the basis of the works by Azerbaijan and English writers (Aynar Rzayev and dan Brown) which played an enormous role in social, moral and literary life of Great Britain and Azerbaijan. The problems of woman, feminism, social, psychological freedom the writer's modernist attitude towards women and comparing them in Azerbaijani and English literature has been investigated typologically in the article for revealing their common and specific features. The problem of positive woman and her social life, psychological freedom, feminist action and their larger number of the plays in order to observe the evolution of a positive hero in the dramas of these writers are being discussed in chronological order in this article.

Keywords: Love, civilization, literature, religion, woman, social problem, liberty.

RESUMEN

El presente trabajo trata de la investigación del concepto de mujer en la literatura inglesa de principios del siglo XXI a partir de los trabajos de escritores azerbaiyanos e ingleses (Aynar Rzayev y dan Brown) que jugaron un papel enorme en el ámbito social, moral y social. vida literaria de Gran Bretaña y Azerbaiyán. Los problemas de la mujer, el feminismo, la libertad social y psicológica La actitud modernista del escritor hacia las mujeres y su comparación en la literatura azerbaiyana e inglesa se ha investigado tipológicamente en el artículo para revelar sus características comunes y específicas. El problema de la mujer positiva y su vida social, la libertad psicológica, la acción feminista y su mayor número de obras teatrales para observar la evolución de un héroe positivo en los dramas de estos escritores se discuten por orden cronológico en este artículo.

Palabras clave: Amor, civilización, literatura, religión, mujer, problema social, libertad.

INTRODUCTION

Women issue is completely presented as a new science event of all the periods in Azerbaijan. Because, woman is a saint, highly precious and suffering human being. Why God appeared to the woman in this world? What is the reason? What woman believes in? To be an example love and faith. Return to love! The gender of modernity, male intimacy, under western or eastern eyes, males and lovers, glory of woman of all these issues is very important for moral life of woman. God appeared to woman from love, passion, lust and sensuality. What is the meaning of our sacred life? Love or religion? In fact, woman is the miracle of God. Love is the best feeling for woman in this shortly life. Because pure woman needs liberty, mutually saint love in all over the world. Woman belongs to the brave new world. Social, public life, false life and moral, spiritual life. Literary facts are revealed in historically necessary ideological-aesthetic and social-spiritual pre-conditions sources of appearance and development of the life.

People's culture and literature needs to communicate with each other. They will retain their national and moral values and the palette. Woman's civil, intellectual form improved and developed as a result of all these. Understanding of the processes of world-depth of social and artistic thought and universal problem, which is considered the most important for the study of women's issues, a rich understanding of the situation, which requires a review of the issue. According to Zardusht, science separated men and women in their combination of a single soul of the community, the family, the state gives rise to. According to the philosophy of Zoroastrianism, which had an impact on women's way of thinking, there is no discrimination of men and women in our society. Images of women and men in the Book of Dede Korkut are epic, the Turkish way of life of women and men has equal visual evidence of it as in the past.

According to the ancient Greeks:

"The man is responsible for all disasters that befell the woman's son."

"A container is full of bad attitude and all the disasters opened his mouth and spread to the world."

According to French

"She is human, but she was created to serve man."

"Woman, Spider-man, which nets."

"Women's bodies and the head is the head of Satan."

"The woman is beaten, but not killed." (Betty A. Dorota Gierycz. 1941.)

In our opinion, the problem of English woman and her reflection and attitude to the literature can come to such a conclusion when examining the literature of the West, while the East is actually exempt from the literature as well as more women are free than men.

DEVELOPMENT

The role of women has a universal content in social reflection – the modern period of our study on the basis of the problem for English prose in the twentieth century literature. Note that the literature of the modernist works of English literature, which represents the psychological prose representatives Dan Brown and Ilgar (2016), can be analyzed in terms of ideological and artistic plays. Both writers are similar in their fate and lifestyle. Because each of them are the modern writers. Ilgar (2016), 's novel "Actress", the film "Night guest", "The last station" "The last train." "The turn of death" woman's life, fate theme works. Ilgar (2016), in "Actress" considers that the main woman character Lala plays herself role not in the performance, in the real life. It is the political game, people have been talking about the founders of tragedies in his life, especially women. However, Dan Brown took it is about the process of socio-political events.

The essence of the national liberation movement of the woman deals with the works of James Aldridge. "Italy", "Sea Eagle" describe the work of the Greek guerrillas' fascism. It was against imperialism fought for peace and democracy. His hero's shocks are coming from the spiritual life of the gaps. As well as despite poverty in this regard, in this work "the daughter of the sea" Lilly was accumulating wealth gaps in the ocean. It the fact that Lilly is the hero of this play. She is always lonely, feels that life isn't fancy. His father would have done his aid to the patient Lilly. The young girl taught aunt's children to swim in the sea with the divers. James Aldridge described Lilly's woman moral character in this work. The young lady is confident how to get and manage love. She had described the woman's spiritual pleasure. ("The girl from the sea") (James Aldridge, 1949).

The great love of a woman has been described Azerbaijan writer Ilgar (2016), "My words with you came to you", "The death is beautiful or you?" poems, "The nest of crow", "Actress", "Aqvaland", "Karmen", "I am in expectation you", "Mayflower" novels. He is the author of these "The last train", "Krupye and the star", Pejo-307 films.

Ilgar (2016), "Krupye and the star" considers that woman's love is not an individual it has a social content. An example woman image Narmina struggles for self-sacrifice for the sake of her love. According to the writer's ideas,

woman's holy love must have philosophical, psychological, moral and religious character. The fate of the woman heroes of this writer was suffering from unkind inhumanity. Woman's love, self-sacrifice, honour and chastity exponentially were struggling to keep this work.

However, James Aldridge's heroes are based on more national-moral values in the Middle East.

In fact, according to ancient philosophy, the basis of everything is the villain. Woman's existence, of her essence belongs on humanity. Accordingly, the gist of the object before it gets there, there are many women born with merit and defects (morality, immorality, courage, cowardice, etc.).

Note that the female body is in its true essence, creates the spirit of freedom. This is V.Woolf's a philosophical necessity of woman's freedom. Woman is needed regular working life and stream consciousness, knowledge ("The Critical Heritage").

Women are responsible for the choice since the release of the Western world, he may choose. The real freedom of a woman is to go against the current situation and to try changing it. All of this is reflected in the actions of the woman. The woman's freedom of action must be identical. Because of them relationships with each other is as the sun light.

Women have not only thoughtful creature turns in the course of social development. She has personality level for rising to the top of the contemporary thinking. In our opinion, the method and the nature of the change in the woman's presence is associated with changes in society. The essence of the modern literature of social structure is closely connected the nature of the woman's concept focuses on the views of a few in the world literature in the creativity of these writers.

English and Azerbaijan creative writers of our literary and scientific comparisons have been allowed to reveal similar and different features and found the embodiment that women's problems. The motifs are common in the works of these writers in their efforts to open a women's problem, and essentially conditioned content.

Women's community, her relationship in the social and political environment is surrounded Elchin (1989)'s creativity. Such as: "Sari Gelin", "Penthouse", "Literary thoughts", "Baladadash's first love", "Mahmud and Maryam" and other novels deals with female soul loneliness, feelings depths, life and death, health and folly of modern societies in this world. He has described criticism of its commitment to the unreal things.

The problem of women and the media environment is following in the context of Western and Eastern in this article. The woman's financial spiritual issue is analyzing the impact of the disclosure of the parties and it is more typical. The main problem is the portrayal of women in literature and art direction of Western Europe, as well as disclosing the lines of writers in the creation of free will, which are important factors for the formation of the woman's point of view, all these problems are the subject of works by well-known writers, content, the idea was put forward by comparing typically. The secret world of women's heart awareness has revealed in V. Woolf's works.

According to this writer the secrets of woman and her mind, the ways of changing behaviour must be improved – it is possible. However, the importance of James Aldridge's plays conclusion is the role in social, political, moral aspects of women's fate. Manifestation of moral and religious characteristics of great importance. Fahmi's works detection is given the innovations taking place in the minds of women, empirical facts, free will, intuition, implementation. It has revealed and these are based on the revelation of the truth about the psychological relationship. Therefore, it can be concluded that the analysis of the works of the woman and the mother of God, but also to the world we live miracle.

According to Edward Morgan Forster, Thomas Eliot, Greene's ideas woman should educate children in the family, it is more important too, it is sacred in English literature. Because, rightly say that the family itself is a small society. The family is a great responsibility for the care and attention, which is required. Unfortunately, woman's freedom is impossible for some people in the community, to some extent, but not as complete as her emotional being, cooperation. Women' creation facts cannot be explained fully. British women writers Charlotte Bronte, Agatha Christie, Kathrine Mansfield, Virginia Woolf's works deal with the problem of women in society sentimentallism, with full nudity and social responsibility, which that cannot be explained in terms of artistry. Because of women's love, emancipation and new mystical culture are often not clear and stalled elegance. Women's love instilled in anticipation of new impressions in traditional forms of morality assessment, unusual changes in the possibilities.

Man blows for the life of the woman and he is considered more women disengagement in the family. In our opinion, some of the women based on the concept of the divine attribute in the social, moral and spiritual point of view, personal freedom, power. This is nothing to do with the relationship between literature and spiritual life with God who is holy describing. Or the personal freedom of sexual energy is compared with other women (Sanders, 1970).

According to Anar everything, everybody is not the end of this literary. He explained that appearances path variables in the literature. In this chapter, we analyse the impact of women in Western European literature, women's issues and the direction of artistic expression, as well as disclosing lines of the writers' creative freedom, which are important factors for the formation of the woman's point of view; all these issue are the subject of works by well-known writers; the idea was put forward by comparing the name sounds.

Woolf has revealed the secrets of ways awareness of women's heart to flow down from the closet and female's change world behaviour. Aldridge has given the role of women in social, political, moral psychological features. A. Christie detected women's fate innovation. Hardy had described the importance of manifestation of moral and religious characteristics of women. J. Aldridge detected magic and miracles into women's heart, which is the magical musical voice of the mysterious inaccessible. Their innovations are taking place in the minds of the women in themselves works detection, empirical facts, free will, intuition, revelation, based on the psychological relationship, which that has revealed the realities of implementation.

Feminine character and anatomical units is realized with the help of natural motifs of different types of women abstract categories (love, hate, thoughts). Virginia Woolf's "freedom" is combined with the woman's responsibility. Notice, neglect and responsibility "is into the stream consciousness" because the quality of the organization. The free stream consciousness and behaviour change the ways as a woman remains a mystery ("The Critical Heritage"). Shaw (1977), was worried about himself true freedom, excitement while coming remained neglected. The quality of pure, clean, is made up of the usual prison. "James Aldridge... carry the weight of the world on their shoulders and was sentenced to prison; he is responsible for himself and for the world as a way of being". (James Aldridge, 1949).

V. Woolf noted that the purpose of literature is humanity; it is a struggle on the road of real life. These meanings are stated in the book, which is called "Literature for today". The struggle is to gain knowledge and awareness, and people seek the truth, to restore free love for all women. This free love is not the usual freedom, individual liberty, rather than the higher, spiritual, moral and total freedom. According to V. Woolf's literary world, art and of her own free choice can give us a deeper meaning. Notice, neglect and responsibility "is the stream consciousness" because these are quality of the organization. V. Woolf's own happiness and spiritual freedom services for literatures.

According to Azerbaijan writer Anar, pure love should be reflected all above, into the freedom of a woman. Anar has written these meanings in the book, which that called "The sixth floor of the five-storey house". The woman hero of this work Tahmina feels herself as the freelike woman in the modern society. She considers free herself and to be far from the influence of the laws of society, the destruction of the social, psychological evidence of it. There is no limit to be freedom of true love in V. Woolf, outside society. Example, in the work "Orlando" environment at a meeting with taken into account.

Shaw (1977), considers that woman can confessed love for somebody. Woman also has the rights to make their own choices. Shaw wrote in his book ("Super man and man") such meanings stated "*in fact, men and women are equally choosing to taste. Men are becoming as the toy in the hands of the woman*".

Elchin (1989)'s woman conception is the true love of God, to be free. "Mahmud and Maryam" s sacred love of his youth is very attractive. However, Hardy's woman concept in "Return home" based on the concept of divine love as well. Hypocrisy lies and shortly should stay away.

What is the phrase for the moon? And the phrase for love? By what name are we to call death? I do not know I need a little language such as lovers use, words of one syllable such as children speak when they come into the room and find their mother sewing and pick up some scrap of bright wool, a feather, or shred of chintz. I need a howl; a cry ... Elchin (2002), demanded to defend women rights and to solve their problems. Because, woman is a saint and precious, highly precious and suffer. Why we always say Mother's milk Mother tongue? Why we say Motherland? And why we always say Mother soil? Mother love? Mother language...

Ilgar (2016), devoted wholly soul, body, life to the creativeness plays. By the way, modern Azerbaijan writer Ilgar (2016), and English writer Dan Brown are close to each other. We may compare these writers on their writing manner, the ideas and compositions of their works.

Dan Brown is a well-known novelist and active public figure. He started his literary career in journalism. His novels reflect the most important events of today. He has collected materials, articles during the war. The major theme in Dan Brown works are in the national-liberation movement of the peoples in colonial countries. Dan Brown struggles against the immoral life of the women as Ilgar (2016), in his plays. But sometimes Ilgar Fahmi's women heroes unlike to the images of Dan Brown try to break the family and mental limits, go on ward the wide area of the society, find the harmony of personal and common freedom (the novel

“Angels and Demons”). They are active and lock's Dan Brown pessimizim. Ilgar (2016), as a talented essay writer (“The last train”) like Dan Brown streams to philosophical cognition of facts in life, psychological phenomena and spritual values as her elder English college too.

In Ilgar Fahmi's “Actress” play ideas of love, freedom, humanism, national unity, the interrelationship of women are still very popular. His work was highly appreciated by critics and poets. Drawing inspiration from the treasure of Ilgar Fahmi's plays numerous remarkable works have been and are still being created. The problem of woman, feminism and humanity deals with in the works of the modernist writer Ilgar Fahmi.

By the way, we can compare our modern Azerbaijan writer Anar and English writer Shaw. They are close to each other. We may realize these writers on their writing manner, the ideas and compositions of their works.

Azerbaijan writer Anar's plays, woman problem is the same theme with Shaw. The main problems deal with in these plays by Shaw and Anar (Tahmina and Zaur, The day passed) such problems like the social situation in the society and the fate of a woman, historical themes, contemporary problems are the same in the earlier plays of the writers. Analysing a number of plays by these writers, we try to find out parallels in the Shaw and Anar's literary activity.

The history of nowadays in the creativity of these writers plays, woman life, is a stream of consciousness undiluted, and pure. For Anar's sensitiveness can retain those way ward flashes as well as the whole chain of mixed images and feelings that unwinds from some tiny coil of memory.

Shaw depicted it in the genre of shap social comedies, but Anar fulfilled it in a romantic and moral play. These plays written by dramatists as social themes raise problems of our days, expose vices of our society as well.

It was clear from the start George Bernard Shaw was a man of ideas. The old tendency was to grant that he was a publicist, a critic, an essayist, even a philosopher but to add: “not of course a dramatist”.

Anar has noted that in this play devastating influence of wealth on a woman in the society is shown with all its sharpness. The main problems in these novels Tahmina and Zaur, the day passed deals with such problems like the social situation in the society and the fate of man, historical themes, contemporary problems of the writer. He demanded to defend women rights and to solve their problems. Because, woman is a saint and precious, highly precious and suffer. Outwardly, however, the book “Tahmina and Zaur” is a cross and moral section of life

(Anar, 1984). It does not simplify and concentrate as a play would do, nor does it thread everything on a single mind's experience. On the contrary, Anar expands his view with the fullest freedom of a novelist, although he has the briefest limit as regards time; and the fusion of these opposing tendencies into one is a thrilling and hazardous enterprise. Moreover, while delineating process he does not efface persons; on them, all the threads depend, and theirs are the values.

The supreme mystery, which woman might say she had solved, or he had solved, but Anar did not believe either of them had the ghost of an idea of solving, was simply this; here was one room; there another (Anar, 1984.)

Anar's suggestion of human isolation and personal solitude, or simply for Turkish which seems to ring from the soul with the forth and rhythm of the psalms (Anar, 1984). If the twentieth century can boast literature, this is an undoubted piece of it. Moreover, in obedience to a fatal dialectic, language tends here to lose itself in a “fluvial” element, which is distinct from it and which undoubtedly flows out in to pure silence. Because, woman is a saint and precious, highly precious and suffer. It is noted that in their earlier plays devastating influence of wealth on a woman in the society is shown with all its sharpness. We can realize Man and Superman (1901-1903) play. He considered Happiness and Beauty are by-products. Folly is the direct pursuit of Happiness and Beauty. He who desires a lifetime of happiness with a beautiful woman desires to enjoy the taste of wine by keeping his mouth always full of it. In an ugly and unhappy world, the richest man can purchase nothing but ugliness and unhappiness. In his efforts to escape from ugliness and unhappiness, the rich man intensifies both. Every new yard of West End creates a new acre of East End. The nineteenth century was the Age of Faith in Fine Art. The results are before as. Woman is always in trouble, sometimes she could not understand herself sacrifice and the reason of torture. Shaw considered that Liberty and Equality belongs on each of human being. This article deals with woman's education, marriage, self-sacrifice, beauty and happiness, self-sacrifice etc. (Bernard Shaw, 1977). Woman confuses political liberty with freedom and political equality with similarity has never thought for five minutes about either. Nothing can be unconditional-consequently nothing can be free.

Generally, Shaw wrote that liberty is the great responsibility. That is why most men dread it. Where equality is undisputed, so also is subordination. Equality is the also the greatest responsibility as liberty. Equality is fundamental in every department of social organization. The relation of superior to inferior excludes good manners. The writer preferred Education in the woman life. When she teaches

something does not know to somebody else who has no aptitude for it, and gives her a certificate of proficiency, the latter has completed the education of a woman. Science of the woman is in the superstition and art into pedantry. Hence University education (Bernard Shaw, 1977).

The best brought up children are those who have seen their parents as they are. Hypocrisy is not parent's first duty. Because the vilest abortionist is, she attempts to mould a child's character. At the University, every great treatise is postponed until its author attains impartial judgment and perfect knowledge. She who can does. She who cannot teach.

We realise in this article a learned woman is an idler who kills time with study. (Bernard Shaw, 1973). Beware of her false knowledge it is more dangerous than ignorance.

The writer's other idea is the Activity of woman. It is the only road to knowledge. Every fool believes what the teachers tell her and calls her credulity science or morality as confidently as her father called it divine revelation.

According to Shaw, marriage is popular because it combines the maximum of temptation with the maximum of opportunity. Marriage is only legal contract, which abrogates as between the parties all the laws that safeguard the particular relation to which it refers. To Shaw's opinion, woman can choose herself fate. However, a man is the game into the woman's hand. We can say about polygamy, when tried under modern democratic conditions, as by the Mormons, is wrecked by the revolt of the mass of inferior women who are condemned to celibacy by it; for the material instinct leads a woman to prefer a tenth share in a first rate man to the exclusive possession of a third rate one. Polyandry has not been tried under these conditions.

The minimum of national celibacy (ascertained by dividing the number of males in the community by the number of females and taking the quotient as the number of wives or husbands permitted to each person) is secured in England (where the quotient is 1) by the institution of monogamy. The modern sentimental term for the national minimum of celibacy is purity. Self-sacrifice enables us to sacrifice other people without blushing. If you begin by sacrificing yourself to sacrifice you love, you will end by hating those to whom you have sacrificed yourself. The social question consists of this issue. Do not waste your time on Social Questions. What is the matter with the poor is Poverty: what is the matter with the Rich is Uselessness? Shaw thought about the Fame in this essay. He considered that Life levels all men: death reveals the eminent. However, Discipline is the Mutiny Acts are needed only by officers who command without authority. Divine right

needs no whip (Shaw, 1977). Women in the home Shaw explained that problem – Home is the Girl's Prison and Woman's work house. At the end of this article, we can say about the role of the Civilization in the Woman's life. Civilization is a disease produced by the practice of building societies with rotten material. Those who admire modern Civilization usually identify it with the steam engine and the electric telegraph. We can say that really Woman is the mother of society and the teacher of the humankind. (Bernard Shaw, 1973).

Daniel Gerhard Brown novels, "Angels and Demons" (Dan Brown, 2000), "The Da Vinci Code" (Dan Brown, 2003), "The Lost Symbol" (2009), "Inferno" (2013) and "Origin" (2017). His novels are treasure hunts set in a 24-hour period, and feature the recurring themes of cryptography, keys, symbols, codes, and conspiracy theories. His books have been translated into 56 languages, and as of 2012, sold over 200 million copies. Three of them, "Angels and Demons" (Dan Brown, 2000), "The Da Vinci Code" (Dan Brown, 2003) and "Inferno" (2013) have been adapted into films. Brown's novels that feature the lead character, Langdon, also include historical themes and Christianity as motifs and have generated controversy. Brown states on his website that his books are not anti-Christian, though he is on a 'constant spiritual journey' himself, and says that his book "The Da Vinci Code" is simply "an entertaining story that promotes spiritual discussion and debate" and suggests that the book may be used "as a positive catalyst for introspection and exploration of our faith"

His wife, Blythe, did much of the book's promotion, writing press releases, booking Brown on talk shows and setting up press interviews. Brown subsequently wrote "Angels and Demons", "Deception Point", "The Lost Symbol", "Inferno", "Origin" and so on.

"The Da Vinci Code" is a 2003 mystery thriller novel by Dan Brown. It follows "symbologist" Robert Langdon and cryptologist Sophie Neveu after a murder in the Louvre Museum in Paris causes them to become involved in a battle between the Priory of Sion and Opus Dei over the possibility of Jesus Christ having been a companion to Mary Magdalene.

Leonardo Vetra is scientist working at CERN and a priest. He is researching on antimatter when he is murdered by the assassin. He is also the adoptive father of Vittoria. Vittoria Vetra is the adopted daughter of Vetra. She, like her father, works with CERN. She is a strict vegetarian. Her research focuses on biology and physics. The reader learns early in the novel that Vittoria worked with her father in their research of antimatter.

CERN director Maximilian Kohler discovers one of the facility's physicists, Leonardo Vetra, murdered, his chest branded with an ambigram of the word "Illuminati". Kohler calls Vetra's adopted daughter Vittoria home and it is ascertained that the Illuminati — an ancient anti-religious organization thought extinct — has stolen a canister containing antimatter, a substance with destructive potential comparable to a nuclear weapon. When at CERN, the canister is stored in a unique electrical charger which ensures the antimatter's stability but when removed its back-up battery provides power for 24 hours after which the antimatter would fall out of suspension and on coming into contact with the physical matter of the container, explode.

The canister is located somewhere in Vatican City, with a security camera in front of it, as its digital clock counts down to an explosion due to occur at midnight, which will wipe out the Vatican. Langdon is initially convinced that the Illuminati cannot be responsible for two reasons: 1) the Illuminati went extinct centuries ago, and their remnants were absorbed into the Freemasons and 2) the Illuminati, as men of scientific truth, would never sanction the murder of a fellow scientist. Kohler explains that Vetra might be an exception, as he was also an ordained Catholic priest. Langdon and Vittoria make their way to Vatican City, where the Pope has recently died. They are told that the four Preferiti, the cardinals who are most likely to be elected pope, are missing.

Langdon and Vittoria search for the preferiti in hopes that they will also find the antimatter canister. Their search is assisted by Camerlengo Carlo Ventresca (the late pope's closest aide), the Vatican's Swiss Guard and Commander Olivetti. Langdon tells Vittoria how the Illuminati created a citywide map known as the "Path of Illumination", a trail once used by the Illuminati as a means of inducting new members; aspirants who wanted to join the Illuminati were required to follow a series of subtle clues left in various churches in and around Rome. The clues indicate the secret meeting place of the Illuminati. Langdon's theory is that the Path was marked by sculptures created by a mysterious Illuminati artist: an Illuminati member placed as a mole within the Vatican itself. Langdon is granted access to the Vatican Archives by the Camerlengo, where he believes a document containing the clues to the Path of Illumination is located. The clues to the Illuminati markers are placed inside Galileo's famous book called 'Diagramma.' Langdon then sets off on the Path of Illumination in hopes of saving the preferiti and recovering the antimatter canister.

The Path leads Langdon and Vittoria to four churches in Rome, each one containing works of art by Baroque artist Gian Lorenzo Bernini (who Langdon realizes is

the Illuminati artist) depicting angels and associated with one of the primordial elements: Earth, Air, Fire and Water. Langdon realizes the four preferiti will be murdered in a way thematically related to each location's related element. First, they go to Pantheon. Where The tomb of Raphael is situated. When Vittoria looks at the Information board, she realizes that they are in wrong place. So she tells it to Robert, when they have little time. They are in the Tomb of Raphael, but they ought to be in Tomb, made by Raphael. Commander Olivetti is killed and the assassin kidnaps Vittoria.

Langdon must complete the Path of Illumination in order to find the assassin and rescue Vittoria. His search leads him to Castel Sant'Angelo which he realizes is the "Church of Illumination": the Illuminati's secret lair. Under the papal fortress is a tunnel which leads directly into the pope's private library in the Vatican. Langdon frees Vittoria and together they send the assassin falling several hundred feet to his death. Langdon and Vittoria fear that Kohler is Janus and that he has come to murder the camerlengo. The camerlengo rushes back in, claiming that he has received a vision from God who has revealed the location of the antimatter canister to him.

With Langdon in pursuit, the camerlengo ventures into the catacombs and finds the canister sitting atop the tomb of Saint Peter. Because of this "miracle," the cardinals debate whether to elect the camerlengo as the new Pope. The Vatican asks Langdon and Vittoria to keep quiet about what really happened that night if they feel that this is right in their heart. Mortati is unanimously elected pope by the cardinals and Langdon and Vittoria reunite at Hotel Bernini where they share an extensive meal before making love. The last brand, the Illuminati Diamond, is given to Langdon on indefinite loan, provided he return it to the Vatican in his will.

Main woman character in the book: Vittoria Vetra . Vittoria Vetra works with CERN, like her father, she is scientist. From the beginning of the book we can see how clever she is. She is strong, intelligent, tolerable. Even her stepfather was murdered, she self-captures and tries to help Robert Langdon. Vittoria has beautiful and attractive look, appearance. She is also the romantic interest of the protagonist, Langdon. Vittoria is quick-witted and more confident than Langdon. When Vittoria and Langdon found "Diagramma Della Verita", they had no time and Vittoria took the page of the book with herself, out. This shows how brave Vittoria is. Because this book is the last one over the world and Vittoria didn't think that something will happen to the book (in contrast to Langdon) She only thought about rescuing people. But beside these features, at the end of the book we see her crying after all these

incidents. It doesn't mean, she is weak. She is crying, because she did her best, she spent all her power and she achieved. She is crying, because during 24 hours a lot of terrible things happened to her. Vittoria character doesn't differ from our world's women. They are both strong, beautiful and intelligent!

After Saunière's body is discovered in the pose of the Vitruvian Man, the police summon Harvard professor Robert Langdon, who is in town on business. Police captain Bezu Fache tells him that he was summoned to help the police decode the cryptic message Saunière left during the final minutes of his life. The message includes a Fibonacci sequence out of order. Langdon explains to Fache that Saunière was a leading authority on the subject of goddess artwork and that the pentacle Saunière drew on his chest in his own blood represents an allusion to the goddess and not devil worship, as Fache believes.

Sophie Neveu, a police cryptographer, secretly explains to Langdon that she is Saunière's estranged granddaughter, and that Fache thinks Langdon is the murderer because the last line in her grandfather's message, which was meant for Neveu, said "P.S. Find Robert Langdon," which Fache had erased prior to Langdon's arrival. Neveu is troubled by memories of her grandfather's involvement in a secret pagan group. However, she understands that her grandfather intended Langdon to decipher the code, which leads them to a safe deposit box at the Paris branch of the Depository Bank of Zurich. Neveu and Langdon escape from the police and visit the bank. In the safe deposit box they find a box containing the keystone: a cryptex, a cylindrical, hand-held vault with five concentric, rotating dials labeled with letters. When these are lined up correctly, they unlock the device. If the cryptex is forced open, an enclosed vial of vinegar breaks and dissolves the message inside the cryptex, which was written on papyrus. The box containing the cryptex contains clues to its password. Langdon and Neveu take the keystone to the home of Langdon's friend, Sir Leigh Teabing, an expert on the Holy Grail, the legend of which is heavily connected to the Priory. There, Teabing explains that the Grail is not a cup, but a tomb containing the bones of Mary Magdalene.

The trio then flees the country on Teabing's private plane, on which they conclude that the proper combination of letters spells out Neveu's given name, Sofia. Opening the cryptex, they discover a smaller cryptex inside it, along with another riddle that ultimately leads the group to the tomb of Isaac Newton in Westminster Abbey. During the flight to Britain, Neveu reveals the source of her estrangement from her grandfather ten years earlier. Arriving home unexpectedly from university, Neveu secretly witnesses a spring fertility rite conducted in the secret basement of her

grandfather's country estate. From her hiding place, she is shocked to see her grandfather with a woman at the center of a ritual attended by men and women who are wearing masks and chanting praise to the goddess. Langdon explains that what she witnessed was an ancient ceremony known as Hieros gamos or "sacred marriage." By the time they arrive at Westminster Abbey, Teabing is revealed to be the Teacher for whom Silas is working.

Teabing wishes to use the Holy Grail, which he believes is a series of documents establishing that Jesus Christ married Mary Magdalene and bore children, in order to ruin the Vatican. He compels Langdon at gunpoint to solve the second cryptex's password, which Langdon realizes is "apple." Langdon secretly opens the cryptex and removes its contents before tossing the empty cryptex in the air. Teabing is arrested by Fache, who by now realizes that Langdon is innocent. Bishop Aringarosa, head of religious sect Opus Dei and Silas' mentor, realizing that Silas has been used to murder innocent people, rushes to help the police find him.

When the police find Silas hiding in an Opus Dei Center, he assumes that they are there to kill him and he rushes out, accidentally shooting Bishop Aringarosa. Bishop Aringarosa survives but is informed that Silas was found dead later from a gunshot wound. The final message inside the second keystone leads Neveu and Langdon to Rosslyn Chapel, whose docent turns out to be Neveu's long-lost brother, whom Neveu had been told died as a child in the car accident that killed her parents. The guardian of Rosslyn Chapel, Marie Chauvel Saint Clair, is Neveu's long-lost grandmother. It is revealed that Neveu and her brother are descendants of Jesus Christ and Mary Magdalene. The Priory of Sion hid her identity to protect her from possible threats to her life.

The real meaning of the last message is that the Grail is buried beneath the small pyramid directly below the La Pyramide Inversée, the inverted glass pyramid of the Louvre. It also lies beneath the "Rose Line," an allusion to "Rosslyn." Langdon figures out this final piece to the puzzle; he follows the Rose Line to La Pyramide Inversée, where he kneels before the hidden sarcophagus of Mary Magdalene, as the Templar knights did before him.

Sophie Neveu a cryptologist with the French Judicial Police, and the female protagonist of the novel. Sophie, who is about thirty years old, is attractive, single, compassionate, and very intelligent. She was raised by her grandfather after her parents, brother, and grandmother died in a car accident, and her grandfather instilled in her a love of puzzles and codes. In her twenties, Sophie trained in Britain in cryptology. In the novel, she is one of the major

players who attempt to crack her grandfather's code. She is also a descendent of Jesus and Mary Magdalene. Sophie Neveu is the granddaughter of Louvre curator Jacques Saunière. She is a French National Police cryptographer, who studied at the Royal Holloway, University of London Information Security Group. She was raised by her grandfather from when she was a little girl, after her parents and brother were killed in a car accident. Her grandfather used to call her "Princesse Sophie" and trained her to solve complicated word puzzles. As a young girl, she accidentally discovered a strange key in her grandfather's room inscribed with the initials "P.S." Later, as a graduate student, she had arrived early for a spring-break visit to her grandfather's house in Normandy and, silently horrified, she had observed him participating in the Hieros Gamos. The incident led to her estrangement with her grandfather for ten years until the night of his murder.

Sophie finds out at the end of the book that she is a descendant of the Merovingians, and a living descendant of the historical Jesus. She first starts suspecting this when Sir Leigh Teabing reveals the truth of the Holy Grail, but dismisses the idea when Langdon tells her that neither her surname nor her grandfather's is a Merovingian name. (The surname Neveu is the French word for "nephew.")

CONCLUSIONS

The concept of woman in socio-political scientific philosophical thoughts in West and East are used in different meanings. This is important in main characteristic features such as philanthropy, feminist action in comparing Eastern and Western human being. It was found that the philosophical and psychological peculiarities of the attitudes of personality and society in creativity of Aynar Rzayev and Dan Brown are dedicated to the analysis of the concept of woman and in the same time of human being but with some visible differences.

BIBLIOGRAPHIC REFERENCES

- Anar, R. (1984). Selected works. Yazıçı.
- Dan Brown, A. (2000). Angels & Demons. Pocket Books.
- Dan Brown, A. (2003). The Da Vinci Code. Hogarth Press.
- Elchin, E. (1989). Mahmud and Maryam. Yazıçı.
- Elchin, E. (2002). Literary Thoughts. QAPP Polygraph.
- Ilgar, F. (2016). Tragedy-Fakhraddin. Khan Publishing House.
- Sanders, A. (1870). New.Morality. Clarendon. Press Oxford.
- Shaw, B. (1977). Society. Progress.