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SAYYID AZIM SHIRVANI'S IRFANI OPINIONS

Summary. As with the life of Seyid Azim Shirvani, his worldview was multilateral. We can say that the philosopher's philosophical views develop in three directions. Thus, Seyid Azim Shirvani is a tasawwuf poet who has a great love for God, a progressive enlightener, a critic and realist who fights against superstition and backwardness. This approach makes it easier to understand and accept the philosophy of Seyid Azim. Seyid Azim is one of our rare poets who carry the true essence of both the scientific and artistic Sufi literature. His education was Islamic and Sufi. For many years, this great scholar, who had been studying in Iraq – Najaf al-Ashraf, was one of the deepest lovers the most ardent aspire of "Ali Shah of Najaf". Because of this love, he had gained a lot of secret knowledge. The secrecy of that knowledge lies in the existence of tasawwuf-irfani information that is far from their logic, science, and science. Seyid Azim Shirvani, a follower of the great Ghazal master Muhammad Fuzuli, propagates pure, honest, perfecting love in his poems. It should note that in tasawwuf literature there are two kinds of love: true and figurative love. The figurative love is a love affair between a lover and a beloved, and it is a piece of divine love. The love between lover and beloved is a ladder in the way of human love for the Creator. Therefore, at the end of this path of love, the lover brings his great purpose to God. Seyid Azim, who has no doubts about the existence of paradise and hell, is based on the idea that everything in the world is eternal and that everything is going to change. In his view, everything that exists has a beginning and an end. In his satirical poem "About the babies of Shamakhi", Seyid Azim explains these ideas. We can also note that the satirical poems of Seyid Azim often analyzed and often criticized for the possibilities and limitations of human perception. For example, in his satirical poem "About Shamakhi Babies", the thinker writes about the worldview and activities of babies.

Key words: Seyid Azim Shirvani, Tasawwuf, Irfani, unity, Enlightenment, philosophy.

Introduction. Tasawwuf or Sufism is one of the wonders of the human mind <...> above all the mystical love of a person who has been sent down from heaven to earth is a way from heaven to God, a place that God has not yet seen. That is why, they called the sufi as salik which means the follower of sect. "The value and majesty of Sufism increases as a person's desire to understand their identity return to their source as light, and go to the footsteps of the divine light" [4, p. 3]. According to R. Ahmadov, "Sufism has a unique and important role in the history of philosophy. The study and teaching of principles and categories as a Sufism worldview that has been found on Islamic religion and has played an important role in various areas of Islamic spiritual culture and social life for centuries. As you know, Sufism has two main points, which are also culture and tohvid. If the first relates to the perception of the divine truth, that is, the second, the Creator and the universe relate to

the principles of existence, the interrelationships and effects of absolute and relative beings, that is, ontology. Both kinesiology and ontological principles are essential for the study of Sufism as a fundamental system of philosophy" [3, p. 6–8].

As Fakhraddin Salim notes, Seyid Azim Shirvani is one of the few representatives of the Azerbaijani Sufi literature. According to the author, there is no gazal on the diwan of Seyid Azim that does not reflect clearly the lyricism and Sufi science [35, p. 39, 40]. The Sufi information considered mistakenly in Seyid Azim's gazals as an element of imagination and superstition as other sufi poets. However, the truth is that this secret information comes directly from the Prophet's house and, most importantly, from the womb of the Quran itself. Sayyid Azim was one of the best of the sages who carried the philosophy of unity. This is infusion of unity. That is, they are indestructible, eternal and eternal. And the kasrat, which separates from the unity, is accident. Accident becomes shattered, causes by conflict and obscures the false truths. These ideas are stated more clearly in one of Sayyid Azim's ghazals.

Discussion. The essence of this couplet lies in the philosophy of tasawwuf, which carries the concept of unity from beginning to end. As we touch on the philosophy of unity derived from the fall of Seyid Azim Shirvani, the passages in that compilation revive with new meaning. The Master ashug advises to look for the secret of Truth and Power. This is because in later hemistich there is the idea that expressing unity is "there is light in the darkness, there is sweet in the bitterness" [4, p. 3].

According to the "Oneness of being" philosophy, the days of the "Shabri-Hijran", the particle that has fallen away from the world of unity, have begun. The particle, separated from its original, suffers with the love of its whole body in the darkness and darkness of the Shabri-hijran. As this love grows, grows the pain. In fact, more suffering in the way of love is an indication of the greatness of the servant's love for God. According to the "Oneness of being" philosophy, love, lover and beloved, love, paramour and darling, affection, loving and loved are the same in essence. Just the manifestations are different. Only the pleasure and delight of love can be enjoying by those who love it, and those who are truly tormented and devoted. Love is also associated with goodness, that is, true beauty. One of these complements the other. It is impossible to find one without the other, and without one, it is impossible to understand the value and worth of the other. Fuzuli expresses this as follows.

Descriptions of love, suffering, separation, longing for joining, pure feelings of lover and passion for love are the core of Seyid Azim Shirvani's gazals. "My mind intoxicated because of the land of love", said the poet, who believed that love was the force behind the very existence of the creature, and the place of love, the place where love and equality of citizens were:

At this point, Seyid Azim combines with Fuzuli, acting in the same position [7, p. 12].

Seyid Azim's degree of perfection in love does not cure any suffering for the sake of love. Seyid Azim wants the lyrical hero to be more involved in the plight of love. In Sufi's mind, obedience is self-forget and subordination to the will of the half Seyid Azim wants the lyrical hero to be more involved in the plight of love. In Sufi's mind, obedience is self-forgiving and submissive. A true lover goes through the trials of his beloved without any complaining or with all kinds of anguish. The lover who successfully passes these trials hopes for a great day of joining [9, p. 12].

As R. Ahmedli points out, "On the basis of Seyid Azim Shirvani's Sufi world, existence and absence, material and spiritual world, the Hereafter, life and death, fanaticism, vigilance and joining, fear and hope, passion and envy, patience, repentance, gratitude, morality, analysis of principles and categories of fire and darkness, space and time, cause and effect, love, love, divine light, copy and meaning. A thinker who evaluates the mind, the logic, the linguist, the philosophy, the linguistics, the word looks at the real and eternal world in the light of tasawuf cognitive theory, confirming that he is a mature Sufi who has reached the highest point. Seyid Azim Shirvani, in his works, reflects the scholars and philosophers, who are the foundations of scientific knowledge, as well as the philosophers and the Sufis, who lead the human spirit and bring people to God, reflecting their thoughts and thoughts as a sophist, he was equally attuned to science, wisdom, and love, affirming himself as a scientist, philosopher, poet and thinker".

Thus, the creativity of Seyid Azim reflects the philosophy of "Oneness of being". Seyid Azim Shirvani, who educated in Baghdad, one of the main centers of Sufism school's development, gave poetic meanings in his poems in Gazal, Gasida and other genres and acted as a poet of Sufism. We can say that all creativity of Seyid Azim goes through the tasawuf philosophy, and his moral poems reflected in the moral discourses of Sufi philosophy (purity, modesty, abstinence, greed, etc.).

It should note that Mohammed Fuzuli influenced Seyid Azim Shirvani in all directions of his creativity, also in the Sufi ideas of the great thinker. Thus, a poet who not confine with writing naziras for Mohammed Fuzuli, was also a worthy successor of the Fuzuli's school. As Fuad Gasimzadeh points out, "Fuzuli's sufi meetings show the manifestations of the "oneness of being" philosophy... The wine that Fuzuli puts against religion, mosques and prayer people is often the wine of the Divine, the drunkenness of God's love" [6, p. 78]. This approach is followed also in the creativity of Seyid Azim. He also used Sufi symbols such as Fuzuli in his work to symbolize his true relationship with God and religion. As explorer, scientific Rafail Ahmadli points out: "The Azerbaijani thinker tried to convey his ideas in underside meaning, using Sufi symbols and metaphors in his poems" [2, p. 103].

The ontological views of Seyid Azim also evolved from the essence of Sufi philosophy. In his poem "Rabi al-humfal", the thinker states that Allah creates the universe and creates it. He alone is God and there is no other.

Seyid Azim Shirvani convinced that the Creator of the universe wanted God to reveal all the hidden facts and that He created the universe, stars, constellations and human beings, and informed His chosen messengers about Paradise and Hell. Let people know about it. Apparently, Seyid Azim Shirvani, like Fuzuli, speaks

of the philosophy of unity and the existence and interaction of all living and inanimate creatures in the world.

According to R. Ahmedov, "Seyid Azim not only presents the problem of creation with the principle of creationism, that is, everything, but also according to the philosophy of mysticism, that God is the only being. However, it is obviously that Seyid Azim did not go to extremes in his thinking. In general, in addressing the cause and effect, spatial, temporal, or emotional, or developmental problems, Seyid Azim has acted in the Sufi position, and I think that this important factor in his analysis of world outlook should always be in the spotlight" [3, p. 104–107].

Seyid Azim, who has no doubts about the existence of paradise and hell, is based on the idea that everything in the world is eternal and that everything is going to change. In his view, everything that exists has a beginning and an end. In his satirical poem "About the babies of Shamakhi", Seyid Azim explains these ideas.

When he talks about the place and role of the thinker in this world, who views man as the most beautiful creature of his deity, he views him as an active being. As such, Seyid Azim calls the people not to be submissive, to claim their rights, to change their lives, and at the same time considers it a major educational and scientific tool. When he thinks about his place in the world, a thinker connects him with good manners, morals and high morals. According to Seyid Azim, he must be destined for human fate.

Seyid Azim's kinesiology ideas, the origin of human cognition and his relation to reality, the peculiarities of knowledge formation, his thoughts on his relevance to reality are all a line of thought of the thinker. In his lyrical and satirical poems and stories, he provides insights into the endless aspects of human cognition based on knowledge and examples. According to Seyid Azim, the highest truth is God, and man's consciousness directs toward his understanding of God. Human cognition relates to practice, and the human being can comprehend God based on knowledge formed as a result of practical work. This idea is also the cornerstone of mysticism. Thus, a person can go through certain practical points (shariat, sect, culture) and come to the higher truth. As a Sufi poet and educator, Seyid Azim Shirvani believed in the power of human thinking and convinced that gaining knowledge as a result of practical activity could lead to human perfection and enlightenment. In all aspects of Shirvani's creation, there are issues of theory and practice of unity. While Seyid Azim does not directly write about absolute and relative truth, his works include knowledge acquired through human activity, including scientific and religious knowledge, and knowledge acquired by God and how do you approach him. As a superstitious poet, Seyid Azim informed well on the ways to come to the truth, and he probably did.

We can also note that the satirical poems of Seyid Azim often analyzed and often criticized for the possibilities and limitations of human perception. For example, in his satirical poem "About Shamakhi Babies", the thinker writes about the worldview and activities of babies.

Conclusion. As you can see, when talking about the theoretical and practical activities of people, for example, Seyid Azim explains the possibility of babies' ability to understand the world differently. Thus, Seyid Azim is convinced that people make mistakes throughout their lives and that these errors may have different results. It should be noted that the author's ontological and kinesiology views are complemented by his thoughts on the origin and essence of social life, the interactions between man and society, that is, he presents

human beings and their ability to understand the world based on an analysis of the events that have taken place out of life, from personal-social relationships.

We may reiterate that the ontological and kinesiology views of Seyid Azim Shirvani reflected detailed in his views on Sufism.

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Каримова Ф. Погляди Сеїда Азіма Ширвані на Ірфані

Анотація. Світогляд Сеїда Азіма Ширвані був багатостороннім. Можна сказати, що його філософські погляди розвивалися у трьох напрямках. Таким чином, Сеїд Азім

Ширвані – поет тасаууф, котрий має велику любов до Бога, прогресивний просвітник, критик і реаліст, який бореться проти забобонів і відсталості. Такий підхід полегшує розуміння та прийняття філософії Сеїда Азіма. Сеїд Азім – один із наших рідкісних поетів, що несе справжню суть як наукової, так і художньої суфійської літератури. Його освіта була ісламською та суфійською. Протягом багатьох років цей великий учений, який навчався в Іраку, у Наджафу аль-Ашрафі, був одним із найбільших прихильників «Алі Шаха з Наджафа». Через цю любов він здобув багато таємних знань. Секретність цих знань полягає в існуванні інформації тасауфу-іrfані, далекої від їх логіки та науки. Сеїд Азім Ширвані, послідовник великого газальського майстра Мухаммеда Фузулі, пропагує чисті, чесні почуття, вдосконалюючи любов у своїх віршах. Слід зазначити, що в літературі тасаууф є два види кохання: справжня й образна любов. Образна любов – це кохання між коханцем і коханою, і це частинка божественної любові. Любов між закоханими – це драбина на шляху людської любові до Творця. Тому в кінці цього шляху закоханий приносить своє велике призначення Богу. Сеїд Азім, який не сумнівається в існуванні раю і пекла, відштовхується від ідеї, що все у світі вічне і що все буде змінюватися. На його думку, все, що існує, має початок і кінець. У своєму сатиричному вірші «Про немовлят Шамахі» Сеїд Азім пояснює ці ідеї.

Можна також зазначити, що сатиричні вірші Сеїда Азіма часто аналізували та критикували за можливості й обмеження людського сприйняття. Наприклад, у своїй сатиричній поемі «Про немовлят Шамахі» мислитель пише про світогляд і діяльність немовлят.

Ключові слова: Сеїд Азім Ширвані, Тасаууф, Ірфані, єдність, Просвітництво, філософія.