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**SOCIO-POLITICAL AND PHILOSOPHICAL VIEWS OF
SEYID AZIM SHIRVANI**

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Applicant: **Flora Baxlul Karımova**

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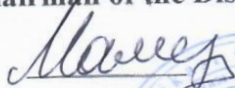
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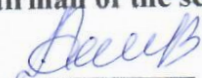
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GENERAL CHARACTERISTICS OF THE WORK

The actuality of the subject. The history of philosophical thought has developed on the basis of ideas put forward in literary works. Philosophical works have often been valuable examples of literature. Philosophically loaded literary works are very valuable in terms of the study of a certain historical period, figures, events and processes, as well as the leading idea of the period in which they were created, and played a major role in the development of national thinking of different peoples. In this sense, outstanding personalities and statesmen paid special attention to the study and development of literary heritage, and the activity of the great leader Heydar Aliyev in this direction is undeniable.

As academician Isa Habibbayli noted, "Heydar Aliyev, who considered literature as an echo of the people's destiny and historical memory, attached special value to the principles of history, nationalism and modernity in artistic thought."

A great successor of Heydar Aliyev's policy, President Ilham Aliyev has conducted impressive work so that the next generation could study and maintain the legacy of literary figures who made irreplaceable contributions to the development of the national consciousness of the Azerbaijani people and carried the philosophical ideas of the time in their works.

The great public figure, prominent writer and philosopher Seyid Azim Shirvani is one of the outstanding thinkers who have rendered invaluable services in the history and development of the Azerbaijani philosophical thought of the 19th century. In his 52 years of life, Seyid Azim Shirvani had completed enormous amount of work in the development of our national culture, education, research and application of new types of teaching methods, studying the life and work of Azerbaijani poets, as well as the history of Shamakhi as part of Azerbaijan's history. Seyid Azim Shirvani, a great patriot and enlightener, fought with his pen for the progress of the nation, liberation from religious ignorance, and did not shy away from censorship and persecution of the tsar, and spoke boldly and objectively in his works. It should be noted that the work of

Seyid Azim Shirvani, which has a special place in the history of literary, social and philosophical thought of Azerbaijan in the XIX century, is distinguished by its versatility and national character.

In the 1930s, Russia invaded Azerbaijan. After the invasion the khanates in the country were gradually abolished, and Northern Azerbaijan became a remote province of the Russian Empire. Seyid Azim Shirvani, who was not indifferent to historical events and commented on the true nature of historical facts and their repercussions in society, expressed his opinion on this process in his satirical poem "Hajj about the new lords of Shamakhi" and described the consequences of these events.

During this period, the currents in Central Asia and the Middle East (Jadids, Pan-Turkism, Pan-Iranism) became widespread in Azerbaijan. Among these movements, the Jadids were more widespread in our country. The Jadids, as a movement of national-minded intellectuals, advocated the progress of society and the implementation of cultural and economic reforms for the development of the people. Seyid Azim Shirvani had a special place among the leading representatives of this ideological movement in Azerbaijan, and it can be said that the ideas propagated by Jadidism were reflected in his works and public activities. Thus, the poet-thinker was one of the founders of a new type of methodical school, prepared new textbooks in the native language, acted as a propagandist and active representative of the native language press.

Thus, Seyid Azim Shirvani, who had close creative ties with the progressive personalities of his time, tried to analyze and criticize these contradictions, as well as reflect them in his works.

Although the work of Seyid Azim Shirvani was influenced by Russian and European enlighteners, it was distinguished by its deep attachment to its national roots. Thus, the content of most of the satirical poems and verse stories of Seyid Azim Shirvani is taken from folk literature, and at the same time in many of his works, proverbs are presented as the main idea of the work.

Seyid Azim Shirvani, a prominent enlightener, journalist, and one of the leading representatives of critical realism in Azerbaijan, is also known as a poet who wrote lyrical poems on the theme of

love. The thinker acted as a successor of Mohammad Fuzuli with his lyrical poems, and his lyrical poems were associated with the hymn of divine love. One of the distinctive and original aspects of Seyid Azim Shirvani's work is that he not only fought against religious ignorance, but also became a Sufi poet who had great love for God.

Based on the above, we can say that the study of Seyid Azim's work from a philosophical and socio-political point of view allows us to justify the relevance of the presented research. In this sense, the work of Seyid Azim Shirvani, a prominent enlightener of his time, is distinguished by its originality and depth.

The degree of research. As a rule, writers were engaged in the study of Seyid Azim Shirvani's works. Firidun bey Kocharli was one of the first researchers of the thinker's biography. In the first part of the second volume of "Azerbaijan literary history materials" Firidun bey Kocharli, along with giving biographical information about Seyid Azim Shirvani, tried to determine his place in the history of literature by giving examples from his works.

After Firudin bey Kocharli, Abdulla Shaig was one of the authors who studied the works of Seyid Azim Shirvani. Abdulla Shaig appealed to the works of Seyid Azim Shirvani in "Turkish Wreath", "Literature Lessons" (with H. Javid) and "Gulzar's Reading Book".

Academician Feyzulla Gasimzadeh should be especially mentioned among the researchers studying Seyid Azim Shirvani's works. During his research, the scientist analyzed the new literary trends in the history of social and artistic thought of the XIX century and tried to determine the place and role of Seyid Azim Shirvani's works.

One of the well-known researchers of Seyid Azim Shirvani's works, Kamil Mirbagirov in his monograph "Seyid Azim Shirvani" published in 1956, analyzes the story and fables of the thinker's life, pedagogical and scientific activity, lyrical and satirical poems, enlightenment activities. One of Kamil Mirbagirov's greatest contributions is his discovery and analysis of new materials and documents about Seyid Azim Shirvani. Alifaga Bagirov's research

work "Seyid Azim Shirvani and the School" analyzes the pedagogical activity and philosophical views of Seyid Azim Shirvani, his services in the field of textbook creation.

A. Muznib, A. A. Saidzade, S. Rustamzade and others are among the research scientists studying the life and work of Seyid Azim Shirvani. In Sadig Huseynov's research "Creative way of Seyid Azim Shirvani", the existing scientific conclusions about the great poet's creative way were significantly expanded and the poet's life, scientific and pedagogical activity was studied on the basis of newly obtained documents and materials.

The life and work of Seyid Azim Shirvani were also the main object of Agarafi Zeynalzade's research. Agarafi Zeynalzadeh studied the role of Seyid Azim Shirvani in the history of public opinion in Azerbaijan, his speeches in national media such as "Akinchi", "Ziya" ("Ziyayi-Qafqasiyya") and "Kashkul", the nature and directions of his works published here, as well as the pedagogical activity of the great thinker, analyzed the ideas and plots of his works enriching the Azerbaijani children's literature.

The irreplaceable place and role of the thinker in the history of Azerbaijan pedagogical thought, as well as XIX century Shamakhi literary environment and the influence of this environment on the works of Seyid Azim Shirvani, the creative relations of prominent writers of the same period with Shirvani, Shirvani's work in the creation of textbooks and examples of children's literature are studied in the research of such scientists as A. H. Rahimov, A. Abdullayev and H. Ahmadov, in the monograph co-authored by M. Mammadov, Y. Babayev and T. Javadov.

Ramin Isayev's dissertation on "Abbas Sahhat's views on education and upbringing" and Amir Tagiyev's work titled "From the history of development of pedagogical thought in Azerbaijan" provide information about Seyid Azim Shirvani and the innovative teaching method he used in the school he opened back then. Nasraddin Garayev's dissertation on "Azerbaijani literary assemblies of the XIX century" examines the history of literary assemblies in Shamakhi and examines the position of Seyid Azim Shirvani in the "Beyt us-Safa" assembly and its impact on the

development of the assembly. Among the prominent researchers of Seyid Azim Shirvani, Kamran Mammadov in his monograph named "Satire in XIX century Azerbaijani poetry" considers the work of Seyid Azim Shirvani as a special direction in the development of satirical poetry. In his article titled "On the development of Azerbaijani satire in the XIX century", Aziz Mirahmadov analyzed the social basis of Seyid Azim Shirvani's satire while discussing the development of satirical poetry in Azerbaijan. In his monograph "Seyid Azim Shirvani" Zaman Asgarli puts forward valuable scientific ideas about the life of Seyid Azim Shirvani, the socio-artistic, pedagogical activity of the thinker, his place and role in the history of national and spiritual thought.

Ziyaddin Goyushov was one of the great researchers of Seyid Azim Shirvani's works. His monograph "Ethical Meetings of Azerbaijani Enlighteners" provides a comparative analysis of the work of Seyid Azim Shirvani, along with a number of Azerbaijani educators who lived in the second half of the XIX century.

In order to study the possibilities of the influence of Mohammad Fuzuli on the works of Seyid Azim, Fuad Gasimzadeh conducted parallel analysis in his work named "Caravan of grief, or light in the darkness".

Izzet Rustamov in his monograph titled "Philosophical problems of the development of natural science in Azerbaijan (XIX – early XX centuries)" investigated the development of enlightenment ideas, new types of schools, national press and other issues during this period.¹

Rafail Ahmadli's monograph named "Philosophical Meetings of Seyid Azim Shirvani"² notes that various areas of our socio-political and philosophical thought have been reflected in Shirvani's work in a unique way. The work substantiates that Seyid Azim

¹ Rustamov I. Philosophical problems of development of natural-scientific knowledge in Azerbaijan (XIX-early XX centuries). Baku: "Diplomat" publishing house, 2001, 483p.

² Follower of tradition, creator of innovation. Seyid Azim Shirvani. [http:// literature.ucoz.com/index/0-70](http://literature.ucoz.com/index/0-70)

Shirva³ni was not only an enlightener, but also a Sufi poet.

Matanat Vahidova is among the modern researchers of Seyid Azim Shirvani. In her research work named "Lyrics of Seyid Azim Shirvani", a new look at the work of Seyid Azim Shirvani attracts attention.⁴

Poems of Seyid Azim Shirvani in the Azerbaijani language were published in three volumes in 1967, 1969 and 1974. In 1979, there was published the author's collection of "Fables, Poems, Stories and Reminders".

The object of the research and is related to the analysis of the philosophical and socio-political views of Seyid Azim Shirvani.

The subject of the research is the study of the life and work of Seyid Azim Shirvani, the period and environment in which he lived, the analysis of the philosophical and socio-political foundations of his lyrical and satirical poems, stories, commentaries.

The purpose of the research is a multifaceted analysis of the life and creative biography of Seyid Azim Shirvani, the study of his relationship with the environment, pedagogical and social activities. It is planned to implement a number of tasks related to the goal:

1. To study the poet's relations with the society in which he lived;
2. To study Seyid Azim Shirvani's artistic and journalistic heritage;
3. To investigate the essence of the events and processes that form the subject of his satirical poems and stories;
4. To comment on the socio-political and philosophical views of Seyid Azim Shirvani;
5. To analyze the ethical and aesthetic views of Seyid Azim Shirvani;
6. To analyze lyrical and religious poems related to the hymn of divine love;

³ Vahidova M. Critical attitude to society in the lyrics of Seyid Azim Shirvani. Azerbaijan National Academy of Science. "Collection of Literature" Scientific Works of the Institute of Literature named after Nizami. 2016, № 2, pp.335-341izz

7. To study the remarks of Seyid Azim Shirvani, which are also the result of scientific-research activity.

The scientific novelty of the research is connected with the study of Seyid Azim Shirvani's creativity, socio-political, philosophical and ethical ideas in a new aspect and in a complex form. Other innovations can be classified as follows:

1. For the first time, the work of Seyid Azim Shirvani is involved in the scientific research in the form of a dissertation on a philosophical basis. Thus, the work of the thinker has been studied more by writers.

2. In the dissertation work, the creativity of Seyid Azim Shirvani was studied in a very wide aspect, the lyric poems, satire and press of the thinker were studied.

3. It is substantiated in the research work that Seyid Azim Shirvani was both a Sufi poet, a creator of a new direction in the tradition of satirical poetry, a thinker, scientist, and a great enlightener and pedagogue.

The methodological basis of the dissertation is connected with the complex study of Seyid Azim Shirvani's artistic creativity and life biography. In this case, comparative analysis, historical-typological, retrospective, receptive-biographical, intertextual and other methods were used. The use of these traditional and modern methods has made it possible to comprehensively study the life and work of the thinker, to assess his civic and personal attitude to socio-political events.

The theoretical and practical significance of the dissertation is related to the extensive study of the life and work of Seyid Azim Shirvani, as well as the study of the broad public and enlightenment activities of the thinker in order to eliminate the religious ignorance and obedience that existed in nineteenth-century Azerbaijani society. The new materials involved in the research, the generalization of the results of various researches are of special importance in terms of studying the legacy of Seyid Azim Shirvani and new researches from different directions of the poet's wide and rich creativity (as a Sufi poet, critic-enlightener, founder of a new direction in satirical poetry, etc.). The main results of the

dissertation can be used in the teaching of courses in the history of Azerbaijani philosophy.

Approbation of research work. The dissertation work was carried out and discussed at the Department of "History of Philosophy and Cultural Studies" of Baku State University. The main theses and provisions, content and results of the research have been reflected in various international and local scientific conferences, the author's articles published in Azerbaijan and abroad.

Name of the organization where the dissertation work is carried out:

The work was performed in the Department of History of Philosophy and Cultural Studies of Baku State University, Ministry of Education of the Republic of Azerbaijan

The total volume of the research, indicating the volume of the structural units of the dissertation separately:

The total volume of the dissertation with the indication of the volume of the structural units of the dissertation: The dissertation consists of an introduction, three chapters, a conclusion, a list of references. 3 chapters (Chapter I - 75273 characters; Chapter II - 54676 characters; Chapter III - 63035 characters; 11678 characters from the results) 11191 characters). The total volume of the dissertation is 245772 characters, excluding the bibliography 234581 characters

GENERAL CHARACTERISTICS OF THE DISSERTATION.

The "**Introduction**" of the dissertation studies the relevance of the topic, the degree of development, the object and subject of research, goals and objectives, scientific innovation, theoretical and methodological bases, scientific and theoretical-practical significance.

The first chapter of the dissertation is entitled "**S. A. Shirvani's worldview as a reflection of time and environment**". This chapter consists of two sections. The first section of this chapter

deals with the **factors influencing the formation of the social-historical environment in Azerbaijan in the XIX century**. This section examines the socio-political situation in Azerbaijan in the second half of the 19th century, which was perhaps a turning point in the history of social and philosophical thought in Azerbaijan, as well as the development of Shamakhi during this period. The city of Shamakhi was a leading place in the development of various fields of art in the early nineteenth century, which helped the population to develop a cultural outlook, to be aware of existing events and processes. This period is the stage of formation of a new, patriotic generation of intellectuals in Azerbaijan. Enlightened intellectuals sought ways to educate and advance the people. It was during this period that Azerbaijani intellectuals, along with Eastern traditions and education, began to master Western culture, languages, and the education system, developing the idea of creating a society based on a synthesis of Western and Eastern cultures, far from Islamic prejudice. This section highlights the development of the entire life and work of S. A. Shirvani, one of the leading representatives of the intelligentsia, influenced by the contradictions of the time and the realities of the social environment. The second part of the first chapter is called "Socio-philosophical heritage of Seyid Azim Shirvani" and here the life history of the thinker and poet S. A. Shirvani, who had a special influence on the development of Azerbaijani poetry, is analyzed in parallel with his creative way. His great interest in science and education led him to leave his homeland and travel to the Middle East in search of science, to listen to lectures at prominent educational centers, and to learn from prominent thinkers of his time. Here Seyid Azim acquired detailed knowledge about a number of religious sects. After returning from the trip, S. A. Shirvani, in accordance with his interests and tendencies, came together with the leading intellectuals and patrons of art of Shamakhi and became friends with them. This section also examines the influence of classical and modern traditions in the work of S. A. Shirvani. It is noted that Nizami Ganjavi was perhaps the first poet and thinker who had a great influence on the work of S. A. Shirvani. On the other hand, it is emphasized that the greatest

inspiration of Seyid Azim was Mohammad Fuzuli, as all the artistic activity of the thinker was based on the works of great Fuzuli. One of the factors that had a major impact on Seyid Azim's work was the environment in which he lived. Thus, the period in which Seyid Azim lived and created is the stage of the emergence of a number of literary and philosophical assemblies as a special stage of development of Azerbaijani culture. The literary assembly "Beytusafa", founded by Seyid Azim's friends in the 1860s, had a special place among the literary assemblies established in Azerbaijan in the 19th century. At the same time, as in other meetings, the works of great poets of the East were read, their creative features were analyzed, the history of Azerbaijan and the East was studied.

S. A. Shirvani's Methodist-Jadid School was the first exemplary native educational institution in the history of schools in Azerbaijan, operated for about 14 years and was closed in 1887 as a result of pressure from reactionary clergy and difficult financial situation.

Another side of Seyid Azim's work is related to tazkir literature. It is noticeable that in the XIX-XX centuries a new stage was formed in the development of Azerbaijani commentary. Seyid Azim's dissertation is of special scientific importance not only for Azerbaijani literature, but also for the history of Middle Eastern poetry and literary relations as one of the richest and most authoritative sources. In his research work "Tazkira", along with the study of the works of individual authors, the history of the poetry genre and some concepts are also clarified. Prominent thinker S. A. Shirvani died in 1888 in Shamakhi and was buried in the city's "Shakhkhandan" cemetery.

Chapter II of the dissertation is devoted to the study of "Socio-political aspects in the worldview of Seyid Azim Shirvani". The first section of this chapter examines "Seyid Azim Shirvani's activity in the periodical press". We can note that the study of the media activity of S. A. Shirvani is of special importance and can be assessed as a special direction of his work. Thus, S. A. Shirvani spoke with the ideas of enlightenment in "Akinchi", "Ziya" ("Ziyayi-Qafqasiyya") and "Kashkul" newspapers. It should be noted that "Akinchi" newspaper has a special place in the public activity and development of enlightenment ideas of S.

A. Shirvani. As Professor Izzet Rustamov noted, “Important events in the cultural renaissance and rise of the Azerbaijani people in the second half of the 19th century, in the first years of the 20th century are connected with the name of Hasan bey Zardabi, his life and work. Zardabi worked hard to enlighten our people, free them from the shackles of ignorance and superstition and embark on the path of cultural development.⁴ S. A. Shirvani, as a leading intellectual of his time, played a great role in spreading the ideas of the "Akinchi" newspaper. He wrote a number of poems explaining the importance of the newspaper to the people. More than 10 poems of the poet were published in the pages of this media.⁵ Considering the work of propaganda and encouragement of the ideas of literacy and modernization of the people as his life's work, S. A. Shirvani constantly published his enlightening poems in "Akinchi", and later in "Ziya" or "Ziyayi-Qafqasiya" and "Kashkul" newspapers. . Thus, the public activity was one of the most important and fruitful stages in the life of S. A. Shirvani.

The second section of this chapter is entitled "**Attitude to socio-political events in the works of Seyid Azim Shirvani**". It should be noted that in the XIX century, national literary traditions with a great and centuries-old history were continued and developed in Azerbaijani literature, at the same time new ideological and artistic tendencies were formed, the first foundations of new socio-philosophical and literary trends were laid. In the 19th century, a trend of satirical poetry, which had a progressive significance in the history of public opinion in Azerbaijan, began to develop. The widespread popularity of satire in Azerbaijan in the 19th century was due to the abolition of the khanate and the establishment of a tsarist bureaucratic system. The new system of government brought with it the social shortcomings and contradictions inherent in bureaucratic management, arbitrariness, lawlessness, bribery, procrastination, and left the fate of the country and the people to greedy, unjust tsarist rulers and local officials and nobles. As a

⁴ Rustamov I. Philosophical problems of development of natural-scientific knowledge in Azerbaijan (XIX-early XX centuries). Baku: Diplomat Publishing House, 2001, p.41

⁵ Valiyev A.A. (Ashirli) History of Azerbaijan press (1875-1920). Baku “Science and Education”, 2009, p.57-59

result, social tensions in the country became sharp, dissatisfaction, hatred and protest against the new rule, tsarist rulers, local officials and nobles intensified among the masses, and revolts broke out in some parts of the country. This situation in the country had a strong impact on the history of literary and public opinion in Azerbaijan, which gave impetus to the development of critical and satirical tendencies. S. A. Shirvani, one of the prominent representatives of the Azerbaijani enlighteners of the XIX century, actively commented on the socio-political events taking place in the country.⁶ It should be noted that the influence of the great poet Fuzuli is seen in the satirical poems of the thinker, as well as in other areas of S. A. Shirvani's work. As in Fizuli, S. A. Shirvani was dissatisfied with his time, opposed oppression and exploitation and injustice, and expressed this in his works. In his satirical poems and verse stories, S. A. Shirvani criticized the unjust and humiliating actions of the nobles and tsarist officials against the people, and exposed the clergy, landowners and tsarist officials. Satirical poems, which are an important part of S. A. Shirvani's work, are of great importance in terms of studying the socio-political situation in Azerbaijan of the nineteenth-century. S. A. Shirvani's poems provide an opportunity to gain knowledge about the process of stratification and inter-class relations in Azerbaijan during this period. In S. A. Shirvani's satirical poems, the peasants exploited by the local ruling classes on the one hand and tsarist officials on the other are described as victims of religious ignorance and superstition. S. A. Shirvani regrets the process of inculcating morality in society and sees the way out in enlightenment. One of the different aspects of Seyid Azim's work is his critical approach to the current backwardness. S. A. Shirvani was one of the first trendsetters of the last satirical poets who wrote in this style with his poems exposing the people he criticized in his own language.

Chapter III of the dissertation is called "**Philosophical meetings of Seyid Azim Shirvani**". The first section of this

⁶ History of Azerbaijan. In seven volumes. Volume IV (XIX century). Baku: "Science", 2007, p.157

chapter examines "Seyid Azim Shirvani as a great Sufi poet". We can note that his worldview was multifaceted. We can say that his philosophical views developed in three directions. Thus, S. A. Shirvani was a Sufi poet with great love for God, a progressive enlightener, a critic-realist who fought against superstition and backwardness. Seyid Azim was one of our rare poets who carried the true essence of both scientific and artistic Sufi literature before him. His education was Islamic and gnostic.⁷ Seyid Azim's work reflected the philosophy of Unity of Being. We can say that all the works of Seyid Azim pass through the philosophy of Sufism, and his moral and educational poems reflect the moral views of Sufi philosophy.

Seyid Azim's ontological views also developed using the essence of Sufi philosophy. In his lyrical and satirical poems and stories, he provides information about the infinite aspects of human cognition based on knowledge and examples based on experience. According to Seyid Azim, the highest truth is God, and human intellect is directed to the perception of God. Human perception is related to practice, and man can understand God on the basis of knowledge formed as a result of practical activity. This idea is the main idea of Sufi philosophy. Thus, a person can attain the highest truth through certain empirical points (sharia, sect, enlightenment). As both a Sufi poet and an enlightener, Seyid Azim Shirvani believed in the power of the human mind and was convinced that the acquisition of knowledge formed as a result of practical activity could lead to the perfection and enlightenment of man.

The religious views of S. A. Shirvani were also formed through his Sufi thinking. S. A. Shirvani's enlightenment philosophy is in a sense intertwined with his Sufi philosophy, and the ideas of Sufism are reflected in his enlightening poems and activities. The main feature of the enlightenment realism that grew up in Azerbaijan during this period was its positive approach to the conscious person as a product of upbringing and education. Enlightenment writers tried to create in their works the right system of education and the

⁷ Aliyeva G., Hasanov R. Turkish Sufi philosophy. Baku, Progress, 2013, p.3

resulting image of conscious citizens. S. A. Shirvani's work reflects all aspects of the enlightenment movement – both enlightenment realism and critical realism. In his works, he criticized the feudal-patriarchal system, fanaticism and superstition. As a great philosopher-poet with a multifaceted creative direction, S. A. Shirvani achieved a synthesis of Eastern and Western philosophical directions in his works. With his works, he served the people and worked for their progress, developing both the foundations of Sufi philosophy and the traditions of enlightenment-realism.

The second section of this chapter is entitled "**Seyid Azim Shirvani's attitude to religion**". Seyid Azim Shirvani is a great thinker who believes in God and the Holy Qur'an, loves the Messenger of God, the Prophet Muhammad and Imam Ali, wants to see Islam as far from superstition and superstition, and struggles in this way. Researchers who tried to interpret Seyid Azim's work unequivocally during the USSR tried to present him as a person who was attached to meykhana, and opposed to religion and religiosity. However, when we look at the chronology of Seyid Azim's life and work through the prism of Sufism, we can see that he was a true Muslim poet.

The religious views of Seyid Azim Shirvani were also formed through his Sufi thinking. It is known that the Sufis were critical of mosques and madrassas, claiming that these religious institutions did not propagate the way to the truth, but only knowledge that passed through various subjective interpretations. In this sense, the wise poet saw the cause of the troubles and misfortunes of the people in the activities of Muslim clergy, in the uselessness of the religious teachings they preached, and, most importantly, in their distance from the requirements of modern life.

Although Seyid Azim Shirvani opposed the spiritual slavery of Islam in his works, he never considered it unnecessary or ineffective to read and study the Qur'an. However, researchers have sometimes gone so far as to exaggerate the poet's approach to the issue, arguing that he was opposed to Islam and its holy book. However, if we pay attention to the poet's work, we will see that Seyid Azim Shirvani in his works emphasized the importance of

learning Russian and Arabic, as well as our own language, and repeatedly noted that Qur'an was the word of God.

The third half of this chapter is called "Ethical and aesthetic aspects of Seyid Azim Shirvani's philosophy." This half-chapter interpretes Shirvani's philosophical views of society-personality relations, the pressure of society on the individual, his thoughts and activities. Seyid Azim's ethical views on personality-society relations show a dual approach. On the one hand, the great thinker interpretes issues related to self-orientation and personal morality. On the other hand, he analyzes the basics of an individual's moral behavior in relation to society, and tries to educate the younger generation. In the first case, Seyid Azim acts as a Sufi and explains the basics of Sufi morality. Thus, issues related to the ethics of Sufism occupy an important place in the ethical meetings of S. A. Shirvani. At the same time, the poet examines and analyzes the social basis of the moral behavior of the individual towards society. In this type of work, which forms a large part of his work, the great thinker criticizes public attitudes to the restriction of freedom and humiliation of the individual.

S. A. Shirvani's moral and ethical views are complemented by his aesthetic views. The influence of Fuzuli's creativity can be seen in Seyid Azim's aesthetic meetings. In his lyrical poems, Seyid Azim explains that a man is the most beautiful being created by God in the image of beauty.²

Apparently, the great thinker connects the man's superiority not only with the fact that he is the most beautiful creature created by God in terms of his physical appearance, but also with his nature and place and role in life.⁸ S. A. Shirvani, a prominent thinker, scientist and poet of his time, was a person who could evoke a high aesthetic feeling with his actions and attitudes. As a true Muslim, he had a high moral and spiritual superiority as a man considered "the honor of the world."

⁸ Shirvani Seyid Azim. Selected works. In three volumes. I book. Foreword. Mammadov Kh. The last poet of the old world, the first poet of the new world. Shirvani Seyid Azim. Baku, EURASIA PRESS, 2005, p.88

The **Concluding** part of the dissertation summarizes the scientific-theoretical provisions obtained in the research chapters.

1. The complex historical stage of his life had an essential impact on the life and creativity of Seyid Azim Shirvani. Seyid Azim Shirvani has struggled against the shortcomings of period not only with his pen, but also with his personal activity. If the thinker criticized illiteracy, ignorance and intellectual darkness in his works, he was looking for ways to eliminate it with his activity, working as a teacher by opening a new type of school, preparing new textbooks in native language.

2. The socio-political and cultural environment in Azerbaijan in the XIX century is characterized by the spread of different philosophical views. In this period, the movements of enlightenment, jadidism and critical-realism were widespread in Azerbaijan and had many supporters. Seyid Azim Shirvani has improved different aspects of these movements in his creative and activity.

3. Ethical and philosophical views of Seyid Azim Shirvani are a field of his creativity that requires special research. Seyid Azim Shirvani's views on morality and education have directly reflected in his poems and stories aimed at enlightening the new generation.

4. Seyid Azim Shirvani's philosophical views are expressed in his works devoted to God, prophets and imams. The great thinker's love for God allows him to be described as a Sufism poet. Seyid Azim Shirvani is the successor of Muhammad Fuzuli. Muhammad Fuzuli is a love poet, a Sufism poet. Seyid Azim Shirvani is Muhammad Fuzuli's successor in this style.

5. The role of the press and the "Ekinchi" newspaper in the formation of Seyid Azim Shirvani's socio-political views is undeniable. The Ekinchi newspaper, which laid the foundation of the Azerbaijani national press, played an important role in the formation of a new enlightened generation. Hasan bey Zardabi, the founder of the "Ekinchi" newspaper, established the progress of the people as the main idea of the newspaper. Close cooperation with the "Ekinchi" newspaper had a significant impact on the expansion of enlightenment ideas in the creativity of Seyid Azim Shirvani.

After the closure of "Ekinchi", Seyid Azim Shirvani continued his press activity in "Kashkul" and "Ziyayi-Gafgaziyye" newspapers, published works criticizing enlightenment, science, progress and religious backwardness. Seyid Azim Shirvani expressed his critical attitude to socio-political events in his satirical poems. This style was intended to preserve him from persecution.

6. Seyid Azim Shirvani was also a research scientist. Seyid Azim Shirvani's "Tazkira" written in Shamakhi between 1875 - 1883 mobilized all its opportunities and accurately identified the authors of hundreds of ghazals, odes, qitas, rubais, verses, etc. and after determining who wrote each specific work, he noted it in his work.

The main content of the dissertation is reflected in the following articles and theses published by the author

1. Public, philosophical views of Seyid Azim Shirvani Nakhchivan State University, "Scientific works". Social sciences series. № 2012 p.106-109 (in Azeri)

2. Influence of Beytus-Safa Majlis on public and political views of Seyid Azim Shirvani Scientific works Social sciences series Nakhchivan, № 6 (87), NSU "Zeal" -2017 p125-129 (in Azeri)

3. The role of the socio-political environment of Azerbaijan in the formation of the worldview of Seyid Azim Shirvani. Nakhchivan University Scientific works Nakhchivan, № 3 (6), Nakhchivan NU– "NUH", 2017 p 243-253 (in Azeri)

4. Issues of enlightenment, Sufism and unity in the worldview of Seyid Azim Shirvani Scientific collection of the Faculty of Theology of BSU, № 29, 2018s 145-158 (in Azeri)

5. "Educational activities of Seyid Azim Shirvani in the press" (Educational activities of Seyid Azim Shirvani in the press) "Gileya" (in Azeri)

6. Issues of morality and education in the philosophical meetings of SA Shirvani Nakhchivan State University Scientific Works Social Sciences Series Nakhchivan, № 2 (91) Volume I, Nakhchivan, NSU "Jealousy" - 2018 171-176 (in Azeri)

7. Philosophical ideas of Azerbaijan enlightenment in S.A. Shirvani's creativity Наука и общество в эпоху перемен. Материалы IV Международной научно-практической конференции (Уфа, 15-16 октября 2018 г.) ст 48-51 (in Azeri)

8. Sayyid Azim Shirvani's irfani opinions Науковий Вісник Міжнародного Гуманітарного Університету Видавничий дім «Гельветика» 2019, выпуск 43, №2 стр. 25-27 (in Russian)

9. Educational activities of Sayyid Azim Shirvani) Научен Вектор на Балканите Основано през 2017 г. Том 4 № 4 (10) 2020 Излизащо на всеки 3 месеца научно списание (4 пъти в годината) (in Russian)

10. Materials of the International Scientific Conference on issues of morality and education in the philosophical meetings of SA Shirvani October 22-23 Nakhchivan The place where cultures meet 2020 p.230-233. (in Azeri)

11. Motives for complaining about the time in the works of SA Shirvani Internationa Asia Congress on Contemporary Sciences-V June1-2,2021 Full.Texts Book Azerbaijan Nakhchivan State University (in Azeri)

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