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**SECTION 29. Literature. Folklore. Translation
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IDEOLOGY SOURCES OF THE CREATION OF MIRZA SHAFI VAZEH

Abstract: In article on the basis of different scientific sources and also literary articles have been investigated the basic features of creation of the famous Azerbaijani poet and thinker Mirza Shafi Vazeh. Based on different literary-historical documents, local and scientific materials has been researched the main characteristics of the rich heritage of this genius person of the XVIII-XIX centuries as an important source in study of art history of Azerbaijan and the Caucasus region.

Key words: Azerbaijan, Ganja, XIX century Ganja literary environment, Mirza Shafi Vazeh, folklore, Koran.

Language: English

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Introduction

Mirza Shafi's work, known as "Letter" or later in the name of "Cross-eyed", is of particular importance to investigate Vazeh's creativity. Sajuli wrote: "Mirza Shafi liked a daughter while in Tbilisi. They have been friends for a while. Finally, her daughter married a state-owned nation of the village and separated them. It is written on that occasion. The work is written in three languages - Azerbaijani, Arabic and Persian" (1).

Mirza Shafi was born in Ganja. His grandfather Muhammed Shafi was a nobleman of Ganja, and his father Kerbelayi Sadykh was an architect in the palace of Javad-khan, the last ruler of Ganja. Young Shafi got his primary education at a madrassa, where he studied Arabic and Persian. Vazeh interrupted his education at madrassa after the death of his parents and his brother, and due to his daring stance against ignorance and the backwardness of the religious clergy. He began to work as a calligrapher, using his exceptional hand-writing skills to transcribe books, and later as a secretary and house keeper in the estate of Pusta-khanum, the daughter of Javad-khan.

He also known as the "Sage from Ganja", was a classical bilingual poet in Azerbaijani and Persian, who continued the classical traditions of Azerbaijani poetry from the 14th century. His verses were translated into nearly all European languages.

Materials and Methods

Mirza Shafi loves the world. He is able to

appreciate the beauty of the world and to be grateful to his Lord. He prays to his Lord for all the pleasures he feels in the dream. What we see in these prayers is a symbolic meaning. Where there is a breath of God, the place is full of beauty. The wine of that place is not the usual wine, but the wine of power. That is why ignorant cannot imagine their taste as a master. He was not able to hear ignorance. For him, the spiritual world is inaccessible.

Mirza Shafi is glad to know that he is a master of the sense of pearl. The ordinary people see what they cannot see, the wine of the earth, and the beauty also get divine value in songs. Here, the wine is also a means to convey to people what the spirit says (4, 6).

Mirza Shafi loves the world. His songs are very strong in life. Because he sees the power of Almighty God in every creation. Religious believers are the only ones who praise the world and wish for happiness in the world. Vazeh enjoys watching the pace of his feet, the land he lives on, and the skies that stand like an umbrella on his head.

The soul is free. The song, which is the soul of the soul, is also free. For this reason, Mirza Shafi's songs could not be smashed into religious motives. Mirza Shafi, who loves the world, life and life, is fondly referring to the meaningless meaning of ignorant people. After all, there is God's breath in the place of beauty.

She was actually performing divine commands by challenging religious beliefs with a masterful singing tongue, who prostrated in front of beauty and

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made songs to beauty.

It's a world science, it's coming. The people of this world are in sadness all the time. But if you do not have the grief, it is a flower color.

In these verses, the poet describes the fact that the tavern is the center of fertility.

Mirza Shafi's songs shed light on the ground, waving from the sky. These songs calling to our world purity and purity have destroyed and destroyed unnecessary religious beliefs. It was for this reason that there was a huge gap between the religious scholars and the religious figures Mirza Shafi, who could not go beyond the conservative and narrow framework. In fact, what was really true and what the Almighty was pleased would be glorified in Mirza Shafi's songs.

The writings were prophetic words. But these sayings were expressed in a simple language - people's wisdom. Though it is not widespread in its homeland, Mirza Shafi's songs are stunning Europe. What was the reason? Let us recall that all the prophets were exposed to insults and tortures and torture to spread divine speeches in their homeland (4).

Conclusion

Love and love depicted in Mirza Shafi's songs are divine love attracting attention as a leading line in the ancient and medieval Oriental literature.

The Almighty created them in divine equilibrium. And this balance has adjusted our world. That's why the mountain itself has its wisdom, its own wisdom, the wisdom of the birds, the sea's own wisdom. The wisdom of Mirza Shafi, who is wise, is also wise. It was created by the Lord's command, as though it were all created. These songs have been given to bring humanity to God's Word with love.

As you can see, Mirza Shafi's songs are the Word of God, which all the Prophets proclaimed. The great artisan spread the commandments of God through these songs.

When we look at it carefully, it is clear that the love described in the Persian and Azerbaijani letters is

divine love, divine love, which we see from classical Eastern literature. Here, the girl - a woman's image is a means to give divine love.

Undoubtedly, Mirza Shafi's songs are the Word of God. He spoke of countless beauties created by the Almighty Creator, the Master, who sang songs to his Lord with great enthusiasm and singing these songs with great enthusiasm. From his songs all the heavenly books and the wisdom of the people's wisdom were drawn. Mirza Shafi's songs were heavenly songs. The magic and the miracle of these songs were that all the peoples Mirza Shafi read the songs with great enthusiasm.

Because in songs, singing endless love to Almighty God was singing.

Mirza Shafi was building a bridge between the visible and invisible, material and non-material world. Everyone who passes through this bridge is perfected by the song, grows up, and reaches to his Lord. Those who hear the song announced that God is majestic and majestic, and of the beauty.

If God gave such a blessing to his servant, how much more so can a slave love his Master in return for this great love? The sky is full of stars, and the earth is decorated with flowers. It was created to serve only human beings and to imbue it.

Mirza Shafi, at the end of the letter, is still hiding his mystery in a curtain. Recalling the story of Yusuf-Zulaykha, he pointed to the secret that he had hidden in his heart: When he saw Joseph's beauty, all the women in the city could no longer condemn Zuleykha. Everyone cut their hands instead of orange.

If we summarize all this, it is possible to conclude that Mirza Shafi is following the "Divan" in F. Bodenshtedt after giving up. The hidden symbols we see in the Letter also reflect his anxieties. In fact, Mirza Shafi's letter was not addressed to anyone. The predecessor of the genius master tells of the subsequent destiny of the Divan. He knew that the songs would be splendid and splendid. The western world will fall into this sorcery. The poems will bring fame to his author.

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