

## SECTION 4. THEORY OF LITERATURE

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### ANALYSIS OF EDUCATIONAL AND MORAL VALUES IN SATIRIC WORKS OF SEID AZIM SHIRVANI

### АНАЛІЗ ПРОСВІТНИХ І МОРАЛЬНИХ ЦІННОСТЕЙ У САТИРИЧНИХ ТВОРЯХ СЕІДА АЗІМА ШІРВАНІ

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**Introduction.** The second half of the 19th century went down in history as a period of profound changes in Azerbaijani social and cultural thought. One of the most important features of this period was the movement of society away from feudal relations and towards the ideas of enlightenment. This new form of vision, calling for science, education, human freedom and cultural progress, laid the foundation for social awakening among the people. At that time, literature acted not only as an aesthetic field of creativity, but also as a means of expressing social criticism and reform ideas. In this sense, Seyid Azim Shirvani occupies a special place as one of the most prominent figures of Azerbaijani literature and the enlightenment movement.

Seyid Azim Shirvani (1835–1888) was known as an intellectual, educator and leader of public opinion of his time. He was deeply versed in both religious and secular sciences, perfectly mastered the classical traditions of Eastern literature and combined this heritage with national literature. However, the most important aspect of his creativity is reflected in his works written in a satirical style. Through satire, Shirvani exposed the moral diseases of society – hypocrisy, ignorance, laziness, fanaticism and social injustice. Using the power of laughter and irony, he called on the people to think, change and become enlightened.

According to Shirvani, human freedom is possible only through science and education. He saw the main condition for the progress of society

and the happiness of the people in enlightenment. From this point of view, his satire was not only aimed at causing laughter; on the contrary, he hid a deeply thought-provoking social criticism and enlightenment philosophy behind the laughter. The irony, simple folk language and sharp social views in the poet's works further strengthened his place in literature.

Seyid Azim Shirvani's satirical works both reflect the realities of his time and have a universal meaning. While criticizing negative situations in society, he at the same time presented a positive ideal – a model of an enlightened, free-thinking, just and morally healthy person. Thus, Shirvani, through his work, shaped the ideological and political direction of Azerbaijani enlightenment, turning literature into an important tool in the social development of society. His satirical poetry continues to retain its relevance today and is considered an important example for the spiritual progress of society.

#### **Motives of social criticism in the satire of Seyid Azim Shirvani.**

Seyid Azim Shirvani is one of the strongest bearers of the spirit of enlightenment and social criticism in 19th-century Azerbaijani literature. His satirical creativity was not only an artistic pleasure, but also a means of combating the moral problems of society. Shirvani used satire as a weapon against social injustice, religious fanaticism, hypocrisy, ignorance and the moral backwardness of man. The motifs of social criticism in his works served to ensure the moral awakening of the people and to form the necessary thinking environment for the change of society.

In Shirvani's work, social criticism is not just a description of negative situations, but also a call for their elimination. He sharply approached the social relations of the time and ironically exposed the hypocrisy, injustice and moral bankruptcy prevailing in various strata of society. These themes are more clearly manifested in his poems such as "Riya", "Jahalat", "Akhmaq", "Mu'allim". The poet criticized the hypocrisy of the religious class, officials addicted to bribery and superstition, and the lazy and thoughtless masses of the people, while also emphasizing the importance of education and science.

The motives of social criticism in Shirvani's work are closely connected with the ideas of enlightenment. He believed that criticism alone was not enough for the progress of society, but that the process of enlightenment should also be carried out. Therefore, he saw satire not only as a genre that evokes laughter, but also as a form of awakening thought. In his opinion, laughter is not only mockery, but also the beginning of enlightenment – because a person can only realize his shortcomings when he can laugh and think.

Seyid Azim Shirvani targeted both the people and the intelligentsia with his motives of social criticism. He emphasized the responsibility

of both sides: he called on the people to oppose laziness and ignorance, and the intellectuals to actively struggle for the enlightenment of society. In this regard, Shirvani's satire had a two-sided critical power, directed both from the bottom up and from the top down [1, p. 50].

His critical poetry was also distinguished by its proximity to the everyday life of the people. The poet expressed complex social problems through simple, understandable language, bringing satire to a wide audience. These features gave his poems vitality, sincerity and impact.

As a result, the motifs of social criticism in Seyid Azim Shirvani's satire became one of the most important forms of expression of the ideas of enlightenment. He set the spiritual revival of society, the spread of science and education, human freedom and the establishment of fair relations as his main goals. Shirvani's satire retains its relevance today, because the topics he raised – hypocrisy, ignorance, social injustice – remain the main factors hindering the development of society in every era. Shirvani's work is in this sense not only an example of literature, but also a social manifesto, a call for moral reform [1, p.51].

**Manifestation of Enlightenment ideas in satirical works.** Seyid Azim Shirvani's works are guided by the ideas of enlightenment. He saw the backwardness, ignorance and religious fanaticism prevailing in the public life of Azerbaijan in the 19th century as the greatest obstacle to the progress of the people [2, p.9]. Therefore, his satirical works were not only critical in nature, but also served to promote the ideas of enlightenment. Shirvani believed that the development of the people, the spiritual revival of society and the progress of the state were possible only through the supremacy of science, education and reason.

The main essence of the ideas of enlightenment in the poet's satirical works is to call on people to think, learn and get rid of ignorance. He directly linked human freedom and the formation of personality with enlightenment. According to Shirvani, an illiterate society is easily deceived, remains in fanaticism and superstition. Therefore, his satire plays the role of a tool that encourages scientific and rational thinking. In his poems, he tried to shake people's closed minds and lead them to the path of progress through laughter, mockery, and irony [3, p. 304].

The ideas of enlightenment are also reflected in Shirvani's poetic style. He combined high poetic forms of expression with simple folk language, presenting his enlightening ideas in a form understandable to everyone. In his satire, critical descriptions of religious hypocrisy, illiterate mullahs, and profit-seeking officials are examples of enlightenment that encourage people to think. For Shirvani, enlightenment was not only a concept related to education – it was also a process of spiritual purification, moral wisdom, and a person's understanding of his own worth [4, p. 35].

Although he was influenced by European enlightenment, he reconciled his ideas with the national way of thinking and Eastern culture. Shirvani presented enlightenment without contradicting the national identity and religious and spiritual values of the people, presenting them as concepts that complement each other.

As a result, in Seyid Azim Shirvani's satirical works, the ideas of enlightenment became the main content of both social criticism and national revival. Through laughter and criticism, he conveyed to society the supreme truth: the people can achieve progress only through science, education, and spiritual perfection.

**Conclusions.** Seyid Azim Shirvani's work is considered an important stage that sheds light on the social, moral and cultural problems of 19th century Azerbaijani society. He became a mirror of society with his satirical poetry and brought a literature that made people laugh and think. Shirvani's satire was not only a means of laughter, but also an educational call with a deep moral and social meaning. He considered the spiritual awakening of man, freedom of thought and orientation towards science to be the main conditions for the progress of the people. According to the poet, no society can develop if man is not free from ignorance, hypocrisy and stupidity.

Seyid Azim Shirvani turned the satire genre into a weapon of education in Azerbaijani literature. The problems he criticized, such as superstition, fanaticism, bribery and social injustice, are not limited to the realities of the 19th century, but are still relevant today. From this point of view, Shirvani's work has both historical and contemporary significance. He called on people to think, society to see its shortcomings, and spiritual and cultural renewal. For Shirvani, poetry was more than a form of artistic expression, but an enlightening mission.

The style close to the vernacular, the natural flow of irony, and artistic expressions based on the realities of life in the poet's works made his literary style close to the reader. This ensured that his ideas were understood and assimilated by wide circles. As both an enlightened and a realist, he turned literature into a means of moral education of society.

Thus, Seyid Azim Shirvani formed one of the ideological pillars of Azerbaijani enlightenment, turning satire into a symbol of social renewal, critical thinking, and spiritual revival. His work still sends a message to society today: progress is possible only with enlightenment, science, and spiritual purity. Shirvani's satire is not only an example of literature, but also a spiritual manifesto calling for people and society to change for the better.

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