

What is "Bazich" or "Bazich Glass"?

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Introduction

Khaghani is one of the Persian language poets in the sixth century AH in Aran region. This Shervani poet does his best to make his poems and poetic images excellent. Although this is the style of all Aryan poets, Khaghani has a high position in this style. He uses a variety of sciences to create images in his poetry. This issue has caused difficulties in his poetry. These difficulties in his poetry have made it difficult for the commentators and correctors of his poetry. The complexities in his poetry are sometimes like riddles that require a lot of science and a lot of effort to solve. These poetic riddles sometimes remain unsolved. One of the tools that Khaghani uses to enrich his poetry is popular culture. Due to Khaghani's historical and geographical connection with popular culture, his poetry has been enriched by the tools of popular culture. One of the difficult aspects that is reflected in some of Khaghani's verses is related to popular culture. The aspect that will be discussed in this article is also related to the popular culture of Khaghani era. This is the "Bazich" or "Bazich Glass".

Research method, background and purpose:

The present study is a textual study that has been done on one of the difficult aspects ("Bazich" or "Bazich Glass"). This difficult aspect is reflected in a few verses of Khaghani's poems. This word has been examined in all the explanations related to Khaghani's court. Since the poems have been corrected incorrectly, the description of the poems also has its drawbacks. Apart from the explanations related to Khaghani's divan, an article has also been written about these verses. In this article, the face of "orange glass" is considered the correct form in the verses. They then provide reasons to prove the correctness that the authors of this article have criticized. In this article, different forms of the word in the versions are first examined and analyzed. After reviewing the old and correct versions, the authors have examined the publications related to Khaghani's Divan And have reviewed the method of recording them. In the next part of the article, the descriptions of Khaghani's court are criticized. In the next step, the authors have explained the correct aspect of the verses in Khaghani's Divan. Then, the desired aspect has been described according to textual and contextual examples in Khaghani verses.

Discussion:

In a few verses of his verses, Khaghani has used a word in his divan that is reflected in different ways in the versions of his divan. The word is reflected in the forms of "Bazich", "Naranj" and "Bazicheh" in his poems. Of course, sometimes the word glass also comes before these words. Some researchers have equated this aspect with "orange glass" and accordingly, they have explained the verses in question. While the

face of "orange glass" in the verses used is not a copy. Among the funds used, of course, the strange side deserves more attention. Among the mentioned aspects, the face of the player or the glass of the player is naturally more strange and far from the mind. So the scribes have turned the strange face of the player into the familiar face of the orange and the toy. It is noteworthy that in the authoritative versions of London and Parliament, the player's face is reflected. According to research, the "Bazich" or "Bazich Glass" is a tool belonging to magicians and wizards. These wizards who used toy glass were called glass openers and their work was called "Bazich" or "Bazich Glass". The magicians filled the jars with water or rose water and placed them on their heads and danced. Sometimes they performed strange and wonderful movements with them. There are references to their dance and practices even in pre-Islamic sources. Sometimes objects and phenomena are pulled out of these glasses. It is because of the importance of space that Khaghani sometimes likens the sky to a "Bazich" or "Bazich Glass". Just as there are phenomena in "Bazich" or "Bazich Glass", so do the stars, the moon, and the sun appear in the sky. Also, the sky, like a "Bazich" or "Bazich Glass" from which unexpected phenomena came out, has been the place where fate and destiny descend. Sometimes in the poems it is likened to bubbles that move on the head of water, similar to the glass that was on the head of these magicians. This phenomenon is also reflected in military poetry but in military poetry it has also become easy. Meanwhile, the playful glass space is in perfect harmony with the military poems.

Result:

In Khaghani's poems, a word has become easy because of the difficulty in copying. Following this wrong choice, the descriptions provided are also wrong. The strange face of "Bazich" has become the face of "Naranj" and "Bazicheh". The absence of this aspect in the dictionary has made its correct reception depend on the clarification of the verse space in which this aspect is used. From the verses in which the toy glass is used, it is clear that the toy glass belongs to the magicians. A phenomenon of glass or crystal is therefore likened to a bubble. The magicians held the glass and danced with it. Sometimes they performed amazing deeds with it and surprised the viewers. Since the sky is also cunning and strange deeds are issued from it and according to mythology it is made of glass, this playful glass is compared to it. Sometimes this phenomenon is compared to a thin heart and in one case to camphor glass, which confirms that it is made of glass.

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