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 married since 1944. Sajuli studies Vazeh's creativity. Sajuli wrote: "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 studies. Sajuli wrote: "Mirza Shafi loved 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 dreams of. 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 ignorants 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 divinities 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 song, 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
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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|---------------|-------------|-----------|--------------|
| ISI (Dubai, UAE) | 0.829 | 0.912 | 6.630 |
| GIF (Australia) | 0.564 | 4.260 |
| JIF | 1.500 | 3.860 |
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