

Araştırma Makalesi

Karabakh Khanate of Azerbaijan: Socio-political activity of Aghabeyim Agha

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Abstract

In modern times, Azerbaijani women are loyal protectors of the family and the hearth. The example of courageous, zealous, intelligent and cultural Azerbaijani woman represents its people. Turkic women have played a role in political and economic relations, ruling of the state. The topic is historically relevant on the basis of research of Karabakh khanate, which left a deep mark on the history of Azerbaijan in the late 18th and early 19th centuries, the activities of the ruler Ibrahimkhalil khan (1726-1806) and the life of his daughter Aghabeyim agha, who got married to Fath-Ali Shah Gadjar and lived in his palace.

In the middle of the 18th century, the Azerbaijani emperor Nadir Shah Afshar, the founder of the Afshar Empire, was assassinated, and independent

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khanates were established in the territory of Azerbaijan (north-south). As a result of the intervention of Russia, these khanates clashed with each other, and some of them were influenced by that intervention.

The study examines interesting facts on how Ibrahimkhalil Khan ruled Karabakh independently ending palace conflicts, on his activities being kind and fair ruler. In particular, when talking about the khan's daughter Aghabeyim agha, it is noteworthy that her predecessors were mentioned. Thus, following the historical chronological sequence, starting from the epos "Kitabi - Dada Gorgud", a written monument of Azerbaijan, women such as Sara Khatun, Tuti Bika and others played an important role in socio-political activities.

Aghabeyim agha also had a strategic role in softening the tense relations between the Karabakh khanate and the Gajar state. Her clever, political demeanor distinguished her from some envious court ladies. The story of Kharibulbul, a symbol of Shusha and Karabakh, is one of the most effective and time-honored features of the article. The researches and the published literature about Aghabeyim agha were referred to. In addition to the socio-political activities of Aghabeyim agha, the study examines the national women's clothing of Karabakh in the image of her clothes. The variegation and diversity of national clothes reflect the historical and cultural life of the period.

Keywords: woman, Karabakh, history, khanate, government, Gajar, state, Azerbaijan.

Azerbaycan Karabağ Hanlığı: Ağabeyim Ağa'nın Sosyo-politik Faaliyeti

Öz

Çağdaş dönemde Azerbaycan kadınları ailenin ve ocağın sadık koruyucularıdır. Azerbaycan kadınının cesur, namuslu, zeki ve kültürlü örneği halkın yüzüdür. Türk kadını, siyasi ve ekonomik ilişkilerde, devlet yönetiminde söz sahibi olmuştur. 18. yüzyılın sonu 19. yüzyılın başlarında Azerbaycan tarihinde derin iz bırakan Karabağ hanlığını, Karabağ hanı İbrahimhalil hanın (1726-1806) faaliyetini ve kızı Ağabeyim ağanın (Gacar şahlarından Feteli şahın sarayında yaşamış ve onun eşi olmuştur) hayatını incelemek tarihsel açıdan öneme sahiptir.

18. yüzyılın ortalarında, Afşar İmparatorluğu'nun kurucusu Azerbaycan imparatoru Nadir Şah Afşar'a suikast düzenlendi ve öldürüldü. Azerbaycan topraklarında ise (kuzey-güney) bağımsız hanlıklar kuruldu. Rusya'nın müdahalesi sonucunda bu hanlıklar birbirleriyle çatışmış ve bir kısmı Rusya'nın etkisi altına girmiştir. Bu çalışmada İbrahimhalil hanın saray ihtilaflarını sona erdirmesi ve bağımsız hükümdar olarak Karabağ'ı yönetmesi, yaptığı

çalışmalar, genel olarak adil bir hükümdar olması ve ilgili dikkat çeken hususlar incelenmektedir.

Özellikle hanın kızı Agabeyim ağadan konuşurken kendisinin seleflerinden söz edilmesi dikkat çekicidir. Tarihi kronolojik sırayı takip ederek, Azerbaycan yazılı anıtı olan Kitabı Dede Korkut destanından başlayarak Sara Hatun, Tuti Bike ve diğer kadınlar, sosyo-politik yaşamda önemli bir rol oynamışlardır. Agabeyim ağa, aynı zamanda Karabağ hanlığı ile Gacar devleti arasındaki bozulan ilişkileri yumuşatmada da stratejik bir konuma sahipti. Agabeyim ağanın zeki, politik tavrı kendisini kıskanan bazı saray hanımlarından ayırıyordu. Günümüzde Şuşa ve Karabağ'ın sembolü olarak kabul görülen Haribülbül hikayesi de makalede etkili bir şekilde anlatılan ve zamanla uyuşan konulardan biridir.

Ağabeyim ağa ilgili bilgi edinirken Azerbaycan'da yapılan araştırmalara ve yayınlanmış literatüre başvurulmuştur. Çalışmada Ağabeyim ağanın sosyo-politik faaliyetlerinin yanı sıra, onun kıyafetlerini örnek alarak Karabağ'ın milli kadın kıyafetleri incelenmiştir. Halk kıyafetlerinin türü, renkliliği ve çeşitliliği dönemin tarihi ve kültürel yaşamını yansıtmaktadır.

Anahtar Kelimeler: kadın, Karabağ, tarih, hanlık, yönetim, Gacar, devlet, Azerbaycan.

Introduction

In the middle of the 18th century, many independent khanates emerged in Azerbaijan, competing with each other. At that time, the aggressive intentions of Iran and Russia against Azerbaijan began to be realized. One of them was the Karabakh khanate.¹

One of the prominent researchers in the history of Azerbaijan khanates was Professor I.B. Abdullayev. It is true that his works² are mainly devoted to the history of the Guba khanate, but the author pays special attention to the socio-economic and socio-political structure of the Azerbaijani khanates as a whole, including the Karabakh khanate³.

Events during the reign of Karabakh khan Ibrahimkhalil khan.

¹ History of Azerbaijan, In 7 volumes. Volume III (XIII-XVIII centuries): 2007, p. 6

² Abdullaev G.B. Azerbaijan in the 18th century and the relations with Russia. ИЗ-ВО АН АЗЕРБ. ССР, Baku, 1965, p. 87

³ Mustafazade Tofiq. Karabakh khanate. Baku, "Sabah" - 2009 p, 333

During the reign of Ibrahim Khalil khan, one of the khans ruling the Karabakh khanate, there were 17 neighborhoods in Shusha. In addition to the neighborhood mosques, two Juma mosques have been built for the use of the city population. ⁴

Ibrahimkhalil khan put an end to palace conflicts in the 18th century and began to rule the Karabakh khanate as an independent ruler. He was as proud and determined as his father. Ibrahimkhalil khan ruled the Karabakh khanate for 43 years. Ibrahimkhalil khan did important work in the field of domestic and foreign policy of Karabakh khanate for 43 years (1763-1806). ⁵

When Ibrahimkhalil khan went on a trip or formed an army, lunch, city and dinner of all the captains, centurions, beys, aghas and khans of Azerbaijan, as well as the barley of their horses were at the expense of the khan. Aghas, guards and Yasavuls lived at the expense of the late Ibrahimkhalil khan. In addition to the live sheep given to the commanders and poets, a lot of felt, more than 40 pounds of rice and 30 head of sheep had also been presented. Thanks to this account it is possible to determine the amount of other food consumed - bread, barley given to horses, oil, halva, sugar and spices. ⁶

Rzagulu bey Mirza Jamal wrote: "The late Ibrahimkhalil khan used to present gifts, horses and swords to all the commanders and chilians of the army on every Novruz holiday." ⁷

The horse was also considered as a way of entertainment and a luxury for the feudal lords. Ibrahimkhalil khan, who loved him very much, was also proud of his excellent horse breeds. Mirza Jamal writes that Ibrahimkhalil khan had many good horses and herd. His herd became famous in Iran and Turkey. His herd mainly consisted of horse breeds belonged to Nadir shah. The khan bought those horses from different parts of Azerbaijan and Khorasan. ⁸

The Shah of Iran attacked the Karabakh khanate, and Shusha was captured by Agha Mohammad Shah Gajar. He was amazed by the

⁴ Karabakh Book III, 2006, p, 210

⁵ Huseynov Yunis . Doctor of Philosophy in History Karabakh. Baku, 2018, p, 27

⁶ Shukurzade E. Formation of Kapabakh khanate. // NAII, f. 1, op. 4, inv. 1353. p, 243, 244

⁷ Mustafazade Tofiq. Karabakh khanate. Baku, "Sabah" – 2009, p, 333

⁸ Mustafazade Tofiq. Karabakh khanate. Baku, "Sabah"- 2009, p, 333

atmosphere and charming beauty of that city. However, the shah could not stay here long, and in 1797 he was assassinated. This incident deepened the conflict between the Karabakh khanate and Iran. After that, Agha Mohammad Shah Gajar's two sisters made that Fatali Shah, who came to power, take revenge on his brother, and they did not let him go.

Ibrahim Khalil khan's son Abulfat khan Tuti and his daughter Agabeyim agha were also poets. Both of them were sent to Fatali Shah's palace in order to establish security and peace in Shusha and Karabakh. Abulfat khan wrote while leaving Shusha:

“O gün kim həsrət ilə ol büti-zibadan ayrıldım, (The day I left that beautiful place)

Qalıb bir surəti-bahiss kimi mənadan ayrıldım... (I lost the meaning of my life)”⁹

In the heroic pages of the history of Azerbaijan, the Turkic woman has her own fame and honorable place. One of the heroes of the "Kitabi-Dada Gorgud" epos, the mother who nursed brave Bugac, Koroglu's faithful Nigar, the comrade-in-arms of the fugitive Nabi, are the pride of the Azerbaijani people. The people of Azerbaijan, who erected a magnificent fortress - the Maiden Tower in Baku in honor of a proud woman, gave poetic names to the most charming corners of the homeland. The Gizbanovsha plateau, the Kirghiz spring, the Gelin rock, and others are the examples.

In the history of the Azerbaijani people wise ruler Nushaba, a brave rebellious leader Rustam, prudent statesmen Sara Khatun and Tuti Bika are also one of the examples.¹⁰

One of these exemplary female figures is Aghabeyim agha, aunt of Khurshudbanu Natava, daughter of Karabakh khan Ibrahimkhalil khan. Aghabeyim Agha was born in 1782 in Shusha. Her mother Tutubeyim was the daughter of Shahverdi khan Ziyadoglu Gajar II, the ruler of Ganja, the sister of Javad khan.

Fatali Shah Gajar, the Shah of Iran, was Aghabeyim aga's husband. Ibrahimkhalil khan sent his eldest daughter Agabeyim agha to Tehran. In March 1798, Agabeyim agha, who was very young, was sent to Fatali

⁹ (©) Karabakhnames. Book III Baku, "East-West" 2006, p, 112

¹⁰ Anthology of Azerbaijani women poets. 2005, p, 4

Shah's harem in Tehran under the leadership of his brother Abulfat agha accompanying by two hundred horsemen and many servants on the occasion of coronation.

Based on the information obtained, this part clearly shows how Fatali Shah's marriage to Agabeyim Agha took place.

Iran's emperor Fatali shah and his marriage to Aghabeyim agha

Fatali Shah (Fatali Shah, named after his grandfather Fatali Khan), named Sardar Baba khan, appointed by Agha Mohammad Shah as the ruler of Shiraz and Fars province, came to Tehran after hearing the news of the Shah's assassination and possessed the king's property and treasury and took the royal throne. From this side, Sadig khan Shagagi, who fled from the Shusha fortress, (the organizer of the assassination attempt against Agha Mohammad Shah Gajar) claimed the kingdom seeing Azerbaijan without a leader. He rallied to Iraq, determined to capture Tehran and return the hostages. However, Fatali Shah confronted Sadiq khan, defeated him and kidnapped him. Then, with great respect, he sent an envoy to the late Ibrahim khan, demanded the body of Agha Muhammad Shah, and expressed his desire that Ibrahim khan obey him. Since the situation in the Karabakh region was very difficult and surrounded by enemies and villains, Ibrahim khan advised to be gentle and sent the body of Agha Mohammad Shah to Tehran with great respect. Fatali Shah Ibrahim khan considered such an action a blessing for himself and returned his men with a gift. He sent him a gift and a sword, bestowed the government of Garadagh with all its revenues to Ibrahim khan, and said that he wanted to be related to him: "For the peace of both sides, you should consider your dear and respected daughter Agabeyim aga worthy of our harem. She must be the lady of our harem." Khan advised it after the meeting. Meanwhile the shah sent the senior khans to Ibrahim khan with well-prepared supplying. With great respect and honor, Aghabeyim agha's marriage was approved; and she was determined as a respectable harem leader. Ibrahim khan's son Abulfat agha was invited and sat in an assembly among the senior khans. He was always cherished and revered. Every year, on behalf of Fatali Shah, the late Ibrahimkhalil and Mohammad Hasan Khan were sent gifts, swords, golden saddles, horses and other gifts. This situation lasted until the day when the great emperor of the

Russian state arrived in the Georgian province with his troops and settled independently in Tbilissi (Georgia).¹¹

Fatali Shah belonged to the Gajar dynasty. If we look at the history of the Gajar tribe, we see that they are one of the ancient and deep-rooted tribes that have left an indelible mark on the history of Azerbaijan. Many prominent people of this lineage have written brilliant pages in the history of statehood, military and culture. Abbas Mirza Nabussaltan, the son of Fatali Shah, the ruler of Azerbaijan said "Azerbaijan, Azerbaijan" in his last breath. According to sources, Abbas Mirza, who included the liberation of Shusha among his military plans, said he would build a music center there. He used to listen any songs included the songs from a country house or a field with special pleasure. One day he said to those around him: "After taking Shusha back and settling there, I want to build a music center."¹²

Well-known historians Iskander bey Munshi in "Tarihi-alarayibi-Abbasi", A.Bakikhanov in "Gulustani-Iram", Mirza Adigozal bey in "Karabakhtname" write that this ancient Turkic and Turkic-speaking tribe settled mainly in Ganja, Yerevan and Karabakh. Historical research shows that the warring Gajar tribes came to Central Asia in the 13th century as part of the troops of Chingiz khan's grandson Hulagu khan, and moved from Iran to Karabakh, Yerevan and Ganja.¹³

Aghabeyim agha's longing for the homeland abroad.

Khan's daughter Aghabeyim agha, in addition to longing for her homeland, wants to grow flowers belongs to Karabakh, including "kharibulbul", but she could not make her dream come true. This is clarified by the following legend about "kharibulbul", a symbol of freedom:

The people of the palace in Iran got jealous of the marriage of Aghabayim agha, who was moved to Tehran with a plush dowry. From the first day, they were looking for ways to make Fatali Shah lose his respect towards this beautiful lady from Karabakh. Aghabeyim agha lived in Tehran from 1801 to 1832 - longing for her homeland until the

¹¹ (©) Karabakhtnames. Book I Baku, "East-West" 2006, p, 214

¹² Pakravan Amina. Abbas Mirza and Azerbaijan. Baku: "Qanun", 2007, p, 31.

¹³ Qajar Genghis. Qajars Baku, Shusha publishing house, 2008, p, 67

end of her life. However, the longing for the homeland of an Azerbaijani girl prevented the bloodshed of thousands of citizens. Therefore, in this poem of the poetess, which has come down to us, there is a regret of a life of great ancestry, living far from home.

Mən aşiqəm, qara bağ, (I am in love, black garden,)

Qara salxım, qara bağ. (Black bunch, black garden.)

Tehran cənnətə dönsə, (Even Tehran is a heaven,)

Yaddan çıxmaz Qarabağ. (It is not even possible to forget Karabakh.)

Those who did not like Aghabeyim agha from Karabakh, who was the Shah's wife in Tehran, told Fatali Shah about this bayat, and added that this "little girl" from Karabakh did not like Tehran. In a state of resentment, the Shah summoned Aghabeyim Agha to his presence. The poetess tried to distract the shah by hitting him off.

"I didn't say that, my lord!" You have been conveyed in a completely different way, and I have said:

"Mən aşiqəm, Qarabağ, (I am in love, Karabakh,)

Şəki, Şirvan, Qarabağ. (Sheki, Shirvan, Karabakh.)

Tehran cənnətə dönür, (Tehran is now like a heaven,)

Yaddan çıxır Qarabağ. (Karabakh is being forgotten.)"

Fatali Shah liked this wittiness, but at the same time he saw the sadness in Aghabeyim agha's eyes. It made him respect her more, he wanted to reduce this grief:

"- Tell me what you want other than to return to Karabakh, and I will do it. Aghabeyim agha thought for a while and said:

- Let me sell the precious stones and dowries I brought from my father's house!

- "Have I run out of money in my treasury, or isn't my wealth enough for you?" replied the Shah. Aghabeyim agha again forced the shah to be silent with a thoughtful reply:

- You announced to the whole palace that your treasure was open for me. Instead of using your treasure, I would like to use my jewels and dowries, and build a garden for myself. A garden where only I walk. Let this garden belong only to

me, let trees and flowers be planted in this garden on my taste."

Fatali Shah agreed. Skilled and professional gardeners from all over the world were invited to the palace. Aghabeyim agha talked the gardeners about her own ideas: "You will plant a garden so that every grass and tree that grows in Shusha will grow here." Work was underway, soil was carried from the mountains and valleys of Shusha. Every grass, flower, shrub and tree growing in Shusha were planted in that garden as well. Finally, the garden was ready, and following the poetess's wish, the garden was named "Vatan Bagi" (garden of Homeland). Aghabeyim agha went for a walk in the garden. However, no matter how carefully she looked, she couldn't find "khari bulbul" flower in the garden. She called all the gardeners who had worked in the garden and informed them of the matter. Gardeners had to work hard again. But no matter how much they tried, "khari bulbul" didn't put forth in that garden. Even the most skilled gardeners could not grow this flower in any other soil. The hard work of gardeners was also in vain. Kharibulbul didn't move from Shusha to Tehran to "Vatan Bagi".

"Vətən bağı" əl-əlvandır, ("Vatan Bagi" is colorful)

Yox içində Xarı-bülbül. (Without a nightingale inside)

Nədən hər yerin əlvandır, (why are you colorful in whole)

Köksün altı, sarı bülbül?! (except your yellow chest, nightingale?)

It has been believed that a nightingale longing to be reunited with a flower because of the reason of sitting in a cage for so long threw the pain out of his body and turned yellow. Aghabeyim agha compared those events to herself, that is, to the longing for her homeland in the Shah's palace. Living abroad, full of all these legendary events, Agabayim agha ended her life in Tehran, longing for her homeland, Karabakh.

Finally, the "kharibulbul", considered the pearl of Karabakh and Shusha, which has been in captivity for many years, has been released and has become a symbol of freedom and victory for all of Azerbaijan.¹⁴

¹⁴ Elm newspaper, № 6, February 12, 2021, ANAS, body of the Presidium, p, 8

There is a historical-documentary novel "Aghabeyim agha Javanshir" authored by Mehriban Vazir. This novel is dedicated to Aghabeyim agha. In addition to shaping her past, the novel tells about the historical and national tragedy of Azerbaijan, which became the footsteps of the Russian-Iranian wars, the loss of state independence of the Caucasus, Azerbaijan-Turkish khanates, as well as Karabakh, the Russian occupation. She influenced the state policy to save Karabakh from Russian occupation and supported Abbas Mirza's military campaigns. For this reason, in Russian sources, her name is referred to as "the queen who violated the relations between Iran and Russia." Thus, the tsarist government accused her of creating conflicts between Russia and Iran. ¹⁵

Aghabeyim agha sacrificed her life, endeavour and wealth for the liberation of Karabakh from occupation ... She lost her life on this path. ¹⁶ Thus, she ended her life in the palace built for her by Fatali Shah in the city of Gum.

Dedicated to Aghabeyim agha, the book is about Aghabeyim agha, as well as her position in the palace of the Shah of Iran and her talks with the Shah. It is expedient to quote them briefly. In this example, Aghabeyim agha's love and longing for the homeland is vividly expressed.

A failed marriage on the basis of political purposes.

The relationship between the khan's daughter and her husband Fatali Shah is narrated in one of the narrations as follows:

One day the door of Aghabeyim Agha's room was knocked. It was her husband Fatali Shah, the ruler of Iran. He would never enter her room without knocking. Fatali Shah stepped forward. Her slightly exposed skin grew pale again. It was as if the sun on her face was gone. The shadow of the black clouds fell on her:

-What have you ordered?

- I did not come to give orders, they will not come to the person who was ordered. They will be called to present.

- If there was an order from Shah, I would come.

¹⁵ Karabakh. Baku. "Chashyoglu", 2004, p, 218

¹⁶ <http://www.kitabal.az/book.php?book=9005>

- I wish I had heard these words differently.

-How?

- If the king had ordered, I would have loved.

*"My lord, you are the sole ruler of the kingdom of this magnitude." Haven't you ever realised that it is almost impossible to love by command? Longing for the homeland abroad casts a shadow over all types of love.*¹⁷

Iranian historian Mehdi Bamdad wrote: "From the very beginning, Fatali Shah had tensions with Ibrahim Khalil Khan's daughter. There were several political reasons for this. One of the reasons for this was that Ibrahim Khalil Khan caused difficulties to his uncle Agha Mohammad Khan, his re-entry into the Caucasus and his eventual death. Another reason was a strange incident that happened on the day of Aghabeyim Agha's wedding. Thus, on the wedding night, Aghabeyim Agha met the Shah in his mother's official dress. The Shah was surprised to see his married wife in his mother's dress. Other chroniclers, including Mirza Fazlullah Shirazi-ye-Khawari, Mohammad Hasan Khan Etimadussaltane (and several other historians), write about the Shah's wife, who remained a virgin until the end of her life, that Fatali Shah left fifteen minutes after entering the room on their wedding night. "Ibrahim Khan's daughter bit me like a snake." After that, he angrily walked to his room." Fatali Shah did not divorce her until the end of his life, and Aghabeyim Agha lived separately from him in Gum"¹⁸

In 1812, British Ambassador Sir Gore Ouzley held talks in Iran. The ambassador's wife also insisted on meeting with the country's first lady. British traveler and diplomat James Morier describes his meeting with Agabaji Agha, the angel of the palace: "The ambassador's wife was guided to enter a large palace where Queen Agabaji was sitting on the throne. The clothes she was wearing was the splendor of the Gajar state. The gold buttons on the queen's dress were shining. The queen had so much gold and jewels on her that she could not move freely"¹⁹ During the meeting at the palace, Aghabaji Agha was presented with a

¹⁷ Nuruqizi Sevinj. Aghabeyim Agha. Baku, "Aspoligraf", 2010, p. 6-7

¹⁸ Mehdi Bamdad. Biographies of prominent Iranian personalities, Tehran, Volume I, p. 12.

¹⁹ Morier James Second trip. Tehran, Tus Publishing House, 1386 (2007), p. 213-214

valuable perfume by the ambassador's wife on behalf of the Queen of England.

A brief look at the clothes of the Karabakh region of Azerbaijan.

Clothes and ornaments have a special place in the rich material and cultural heritage of Azerbaijan, as well as Karabakh. In the early 19th and early 20th centuries, Azerbaijan's traditional women's clothing was distinguished by its variety of colors, the complexity of its style and sewing style, as well as the variety of types and shapes.

Karabakh's national women's clothing has historically been available in two variants, "underwear" and "outerwear." Women's underwear is called "alt köynəyi" (undershirt) (in some regions of Azerbaijan it is also called "uzunluq" (length), "can köynəyi" (life shirt), "ət köynəyi" (skin shirt), "shalta" (short underwear), especially "jutbalaq" (paired underwear), which is widespread among cattle-breeders.

The costumes of the fund of the National Museum of History of Azerbaijan of the Azerbaijan National Academy of Sciences also include costumes, most of which belong to the Karabakh region (EF 1720-1721, 1600-1601, 1586-1587, 3364-3365, 8646). The costumes were first included in the clothing collection of the ladies of aristocratic families.

The material of the dress has been selected from expensive gold fabric, and the embroidered garments added to it, as well as the ornaments of the dress, are a sign of high taste and give the dress an amazing luxury and special charm.²⁰

The poetic-artistic reflection of the wide range of folk costumes, color diversity, variety of forms in the lyrical poems of the poet M.P.Vaqif, who was the vizier of the Karabakh khan in the XVIII century, confirms this idea:

*Xoş yaraşır sənə diba nimtənə, (It suits you well,)
Bu bəzəyin yənə əlaməti var.. (This adornment matters..)*²¹

Aghabeyim agha was not only talented, capable and beautiful, but also a very kind woman. Aghabeyim agha managed to release prisoners from prison, release captives and pardon those sentenced to death.

²⁰ F.İ.Valiyev, G.S.Abdulova. *Karabakh Clothes. Katalog.* – Baku, Science Development Fund under the President of Azerbaijan, 2016. p, 32.

²¹ Vaqif M.P. Works, Baku, Writer, 1988, p, 67

Sources indicate that Aghabeyim agha was a pupil of his father's vizier, Mullah Panah Vagif, and later learned French, spoke fluently with Europeans, and corresponded with a number of personalities of the time. In 1811 she met the wife of the French emperor, through whom she sent a letter to Napoleon Bonaparte. The role of Aghabeyim agha in the reconciliation of Russian-Iranian relations was also significant. The Russian Tsarina wrote in a letter to Aghabeyim agha: "Dear Aghabeyim agha, by your wisdom you have become the second Venus of the merciful shah, the star of destiny." Aghabeyim agha can be called a public figure who loves Karabakh very much, longs for her land and hates the betrayal of Armenians. According to another source, khan of Iravan rescued Hasan khan, nicknamed "Yellow Lion", from Russian captivity.

According to historians, a small number of ghazals and bayats written in the Azerbaijani language among the works of Aghabeyim agha have survived to this day.

In the poems in the book of the anthology of Azerbaijani women poets, the individuality of each poet is felt: each of them has his own voice, his own word. Two verses from the ghazal written by Aghabeyim agha have been included in this book. In this verse, there is a regret that is as light and strong as a delicate breeze:

Əfsus ki, yarım gecə gəldi, gecə getdi, (Unfortunately, my lover came midnight, went night,

Heç bilmirəm ömrüm necə gəldi, necə getdi. (I do not know how my life came and went.)

How passionate and crazy are Shahrabanu's complaints in comparison to Aghabeyim agha's gentle complaint.

İşvə bilməz, qəmzə bilməz, naz bilməz, (Can't work, can't grieve, can't flirt,)

Sevgi bilməz, söhbət bilməz, saz bilməz, (Can't love, can't talk, can't play,)

Söz eşitməz, qaş anlamaz, göz bilməz, (don't show respect, don't understand winking)

Ana, məni bir nadana verdilər, (I was given to an ignorant, mum,)

*Günahıma, babalıma girdilər. (I was just maligned.)*²²

However, in her poems written in Persian, one can learn about the life and work of Aghabeyim agha. Aghabeyim agha was known in Iran as Agabaji.

Thus, she ended her life in the palace built for her by Fatali Shah in the city of Gum.

Conclusion

The books and manuscripts on the history of Karabakh are available at various institutes of the Azerbaijan National Academy of Sciences. The Institute of Manuscripts named after Mohammad Fuzuli preserves dozens of works and historical documents on the history of Karabakh. The history of Karabakh, studied by various authors, has recently become more relevant. As an example, one of the latest publications, the collection of articles entitled "Karabakh" published by the Institute of Archeology and Ethnography of the Azerbaijan National Academy of Sciences should be mentioned. This collection of articles plays an important role among the works dedicated to the history of the Karabakh khanate. (Kapa6ax. 2004, 218 c.)

There are enough women in history that need to be investigated. There is a lot of information in sources, written and oral examples of folk art, and epics about women who lived in different periods of history and did great work in different fields of activity.

However, there is a lot of unexplored information about Aghabeyim agha. In this article, in order to recognize genius people and introduce them to the public, a certain amount of attention is given to the facts about this unfortunate but as well as the image of an exemplary lady of Karabakh.

The liberation of the lands of the Azerbaijani people occupied by the Armenians for almost thirty years in the autumn of 2020 by the victorious army led by the Supreme Commander-in-Chief Ilham Heydar oglu Aliyev within 44 days is an unprecedented event in world military history.

²² Ontology of Azerbaijani Women Poets, Baku, Eurasia Press, 2005, p, 256

As a result of this war, the people of Azerbaijan, along with the historic victory, have achieved great success on the diplomatic and ideological fronts.

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Extended Abstract

It is the fact that the territory of Azerbaijan is one of the regions where first human being was emerged. Favorable natural-geographical conditions have created conditions for the settlement of primitive people in Azerbaijan since ancient times. In turn, the part of Azerbaijan located between the Kura and Araz rivers was home to the most ancient people. Azykh, Taglar and Zar caves in Karabakh were human settlements in ancient times. Near the city of Fizuli, in the Azykh cave in the Guruchay gorge, rough, the oldest stone tools, which are slightly different from ordinary river stones, were found. In 1968, the prominent Azerbaijani archaeologist Mahammadali Huseynov discovered the remains of the mandible of a man who lived 350-400 thousand years ago in this cave. In ancient times and the early Middle Ages, the territory of Karabakh was the territory of the Uti and Arsakh provinces of Albania, one of the ancient states of Azerbaijan. After the Arab conquest, Uti, Aran, Arsakh, located mainly in the plains, became known as Agvan.

The period of khanates is one of the most interesting and important stages in the history of Azerbaijan. The history of the khanates should be studied at an early stage as our history of independence. One of the khanates that emerged in the middle of the 18th century as a result of the weakening of Nadir Shah's reign was the Karabakh khanate. The independent khanate, the Karabakh khanate, which began to function as a small state body, soon became known by its neighbors as a khanate that was sufficiently strengthened.

As we have stated, according to some sources, the word "Karabakh" consists of two parts (black + garden) and means "black forest" or "garden". According to most researchers, Karabakh is a land of vast and dense gardens. Due to the density of the trees, their green color turns black. According to some sources, the word "Karabakh" means "people" and "bond", "great bond".

The Russian scholar, Professor P.I. Kovalensky, in his book "Notes on Georgia" spoke about the Karabakh khan: "Ibrahimkhalil khan defended Shusha with such courage and bravery that his name became famous all over Iran and the Russian imperial palace". Ibrahimkhalil khan has long been famous for his strength, courage and wealth. Abbasgulu agha

Bakikhanov wrote about the khan in the history book "Gulustani-Iram": "Ibrahimkhalil khan was a ruler who was brave, fair, strong and modest".

Since the time of Adam and Eve, the ancestors of mankind, "women" have existed in the world despite all the difficulties of nature and living conditions. The women were constantly fighting to protect this existence. The scale of this struggle is shaped by the fact that every society treats women differently. In world civilization, "women" are important in Turkic culture and state tradition. The traditional outlook of Turkic culture undoubtedly played a major role in the emergence of this value. In Turkic culture and tradition, under the influence of rapid technological and social changes in today's world, women have a very important role to play in building a strong society and maintaining a healthy family structure.

According to historical research on the Turks and the traditions we have learned, the family has become a very important element for them. In the ancient Turks, women were the basis and the integrity of the family. Azerbaijani, as well as the Turkish woman, always had the right to free speech and opinion as her husband, and always helped and supported her husband in family and activities. As mentioned, women have played an important role in family and household issues, as well as in government, internal and external relations, and governance. Old Turkic women have always been supportive, exemplary and loyal to their husbands, as well as skilled warriors. They also took part in battles with their husbands. The woman deserved the title of educator of the society. That is why Azerbaijani women have always stood on the top with their nobility, honor, courage and pride. In the true sense of the word, a woman stands out with her many qualities of will, determination and kindness. Looking at the ancient and medieval times, the status of Azerbaijani women has undergone great changes in modern times. As an example, for the first time in the East, Azerbaijan gave women the right to vote and entrusted women with the solution of the people's fate.

In every period of our history, women, along with their beauty and dignity, have always been reminded of their courage, bravery in management, brilliance, and the same rights as men.

Aghabeyim agha was an Azerbaijani poet, daughter of Karabakh khan Ibrahimkhalil khan, aunt of the famous Azerbaijani poet Khurshid Banu Natavan, wife of Shah of Iran, Fatali shah. Aghabeyim agha was born in 1780 in Shusha in the family of Karabakh khan, Ibrahimkhalil khan. She wrote poems in her youth.

Mirabbas Mirbaghirzadeh writes: "Aghabeyim agha was called Agabaji in Ghajar palace. The Shah had given her and her people a great fortune and a living wage. Mrs. Agabaji was a very dignified, proud and majestic lady. She was educated and intelligent... Fatali Shah liked her intelligence very much. He said he was always happy to be related to her. "

Aghabeyim agha was famous for her beauty, as well as her sharp memory and speech culture. She was one of the first women to be interested in Iran's socio-cultural life and political issues. She is also mentioned in the documents on the settlement of the Russian-Iranian conflict. While writing about Fatali Shah's years of ruling, internal conflicts, domestic and foreign policy historian-scientist Seydagha Onullahi also touched upon the life of Aghabeyim agha: "There were a lot of women from Azerbaijan in Fatali Shah's hareem. One of them was Kovkab, the oldest daughter of Hasan, the ruler of Yerevan. Hasan khan, the commander of Sardarabad fortress, fought heroically in the defense of Yerevan from the Russian invaders during the Russian-Iranian war of 1828-1829. Hasan khan was known by the nickname "Yellow Lion". However, the Iravan khanate could not withstand the imperial troops. In order to save "Yellow Lion", Kovkab's father, from the clutches of the enemy, Aghabeyim agha took urgent measures, sent fifteen brave Russian-speaking soldiers to the battlefield, and saved the life of this national hero. "

Fatali Shah's interest in art and entertainment made the Ghajar palace of that time a part of Europe. The great artists, scientists, doctors and philosophers of the West were always guests of the Shah. Shahbanu Aghabeyim agha, who was poisoned and killed by Armenians, wrote letters about the foreign relations of the state and many enlightened people of the time. Admiring the beauty and grandeur of Shahbanu, the King of England, who visited Iran, presented her with the Order of St.

George. Aghabeyim agha is the only Turkic woman who received this award.

In addition to Arabic and Persian, Aghabeyim agha also mastered English and French. Through these languages, she communicated with famous princes and queens of the East and Europe. In 1811, during a meeting with Fatali Shah, Sir Orel, who had been appointed ambassador to Iran by the King of England, Aghabeyim agha was presented with a diamond on behalf of the king and queen.

Her sad, mournful life was widely portrayed in the works of many writers. Mashadi Mirbaba, the father of Yusif Vazir Chamanzaminli, the writer and the first ambassador of the Democratic Republic of Azerbaijan to Turkey, was one of the influential ministers of Ibrahimkhalil khan, the ruler of Karabakh. Therefore, as a writer who is well acquainted with the life of the palace, in his novel "Between Two Fires" he spoke extensively about the childhood of Aghabeyim agha, her first love for her cousin.

Aghabeyim agha died in 1832 at the age of 52 in Tehran and was buried in the city of Gum called Darul-Iman.