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Socio-Political Activities of Azerbaijan Women in the Works of World Researchers

Abstract

The research explores women's political activity in Azerbaijani culture and state traditions from past to present. It investigates the views of prominent thinkers on women, focusing on their education, social role, and position in power. The study highlights the importance of women for the state and society from the ancient Turks to modern times, using stories, inscriptions, legends, and scholarly works. It also discusses the socio-political role of Tajli Beyim, who lived in the 15th–16th centuries and played an invaluable role in Azerbaijan's history. Many philosophers and geniuses have written books and wise sayings about Azerbaijani and world women. The research examines their ideas and aphorisms dedicated to women. Throughout history, women in the Turkish nation have been influential not only in social life but also in politics. The courageous, intelligent, and cultured Azerbaijani woman reflects the nation's character through her diverse historical and social contributions.

Keywords: Women's leadership, Historical Perspective, Culture, Society, Nation

Dünya Araştırmacılarının Çalışmalarında Azerbaycan Kadınlarının Sosyo-Politik Etkinlikleri

Öz

Bu araştırma, geçmişten günümüze Azerbaycan kültüründe ve devlet geleneklerinde kadınların siyasi faaliyetlerini incelemektedir. Çalışma, kadınların eğitimi, toplumsal rolleri ve iktidardaki konumları üzerine odaklanarak, dönemin önde gelen düşünürlerinin kadınlara ilişkin görüşlerini analiz etmektedir. Araştırma, kadının devlet ve toplum için önemini, antik Türklerden modern döneme kadar uzanan süreçte, hikâyeler, yazıtlar, efsaneler ve bilimsel eserler üzerinden ortaya koymaktadır. Ayrıca 15.–16. yüzyıllarda yaşamış ve Azerbaycan tarihine paha biçilmez katkılarda bulunmuş Tacli Beyim'in sosyo-politik rolü de ele alınmaktadır. Pek çok filozof ve düşünür, Azerbaycanlı ve dünya kadınları hakkında kitaplar yazmış, bilge sözler söylemiştir. Bu çalışma, onların kadınlara adanmış fikir ve aforizmalarını incelemektedir. Tarih boyunca Türk milletinin kadınları yalnızca toplumsal yaşamda değil, siyaset alanında da etkili olmuştur. Cesur, zeki ve kültürlü Azerbaycan kadını, tarihsel ve toplumsal katkılarıyla milletin karakterini yansıtmaktadır.

Anahtar kelimeler: Kadın liderliği, Tarihsel bakış, Kültür, Toplum, Millet

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Introduction

Politics is a social phenomenon that arises after people begin to live in society. Although it shows different processes in different countries, it has always been and will be effective in people's lives. As a social phenomenon, it has a structure that also affects and is influenced by other social phenomena. Aristotle is considered one of the founders of classical political thought. His political teaching is reflected in the works "*Ethics*", "*Athenian policy*", "*Politics*", etc. Aristotle tried to develop the science of politics comprehensively.

The problem of women has been a vital issue since the time of Adam and Eve. Our great ancestor Adam laid the foundation of humanity thanks to Eve. If there were no women, there would be no men. Without men, there would be no human civilization. One of the Arab philosophers who lived in the 7th century compared humanity to a bird and man and woman to its wings. Just as a bird cannot fly without one of its wings, it is impossible to talk about the development of society without women's participation. Prophet Muhammad (blessings and peace of Allah be upon Him and His family) used to say that women are the basis of society. The progress of women means the progress of the country.

The attitude towards women and their high societal influence is not usual. Throughout history, the attitude towards women has not been the same in different nations, political structures, and religious environments (Azərbaycan qadını ensiklopediyası, 2002). According to their nationality, ruling women of eastern countries are conventionally divided into two groups: Turkish women and other nationalities. The non-Turkish group includes women working in India, China, Vietnam, Arabia, Maldives, etc. Here, it is important to consider one issue - the activity of female rulers of the East in pre-Islamic and Islamic era states. Since the female rulers of the second group are the subject of another study, we will only briefly mention them and give information mainly about Turkish female rulers and governors.

In ancient times, in all societies, it was a common idea that women had no rights or value. In ancient China, a woman was considered a slave to her husband. She could not sit down to eat with her husband and children; she would stand up and serve them. At first, women in Egypt had the same rights as men, but it wasn't long before they were again enslaved by order of the Pharaoh. It is clear from history that in Greece, which wanted to be shown as the cradle of civilization, women were almost equal to slaves. A husband could beat his wife and even give her as a gift to someone else. All inheritance went to the sons. The worst insult that could be done to a man was to call him a "woman" (Hesiod, 2006). In Azerbaijan's social and political life, women and mothers are highly valued. It is indisputable that women have historically played a pivotal role in societal governance and the education of younger generations, grounded

in longstanding traditions and sacred practices. Azerbaijan women have always been the leading force of society. Perhaps the woman's role was sometimes not noticed, although she was not involved in the case, she influenced the events from her home. This is the case. Let's note that we should look at a woman as a personality, a creator of culture, literature, and visual arts. Most of the subtle *bayatis* that are engraved in memory today were created by women. It is well-established from history that Azerbaijani women, in addition to being creative, showed great interest in science and education. As it is known, thousands of Azerbaijan girls and women took lessons from female *mollas* at home centuries ago, learned the Koran and wrote poetry.

First of all, let's note these wise words about Azerbaijan women by National Leader Heydar Aliyev, who always valued women and always worked for their welfare, development and freedom in society:

"Azerbaijan woman, characterized by her patience and self-control, whose external beauty and the purity of her inner world form a unity, has become a symbol of steadfastness and loyalty. Epics were dedicated to her honour, and she was called the mother of geniuses and heroes. Azerbaijan woman has engraved her name on the turbulent pages of our history as a caring mother, a poet with innate talent, a strong-willed ruler and a profoundly intelligent thinker" (Azərbaycan qadını naminə, 2010, p. 77).

The concept of women, the issue of women in power, has always been a topic that requires great research and studies. From ancient times to this period, wide conversations have been opened about this topic, works and books have been written and presented to readers. If we look at the history, we will see that the 9th-18th centuries and during the Muslim renaissance period in some medieval Eastern states are interesting for highlighting the activities of prominent Muslim women. These women, or rather, ruling women, took a close part in managing the states they belonged to and in making important decisions for the fate of the people in those times. With the spread of Islam, women had certain rights.

The 9th century historian Yahya- al-Balādhurī wrote about women's education in the early days of Islam in his work *"The Conquest of Countries"*: *"Women like Aisha, Hafsa, Ummu Salama, Karima bint Mikdal, Ummu Gulsum bint Ukbe, Aisha bint Saad could read and write"* (Al Baladhuri, 1901, p. 498). Referring to this source, it is known that women could read and write, studied and engaged in trade even in ancient times, as well as in the Islamic era.

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 (Ganiyeva, 2022).

The world-famous Azerbaijan poet and thinker Afzaladdin Khagani in his poem highly appreciates mother's work and writes:

*'If it wasn't my mother's efforts,
I could never have won this fame.
With her sustenance, I will be happy,
My luck smiles on my face with her prayer'* (Şirvani, 1956, p. 30-31).

It is also noted that a fuller image of the Azerbaijan woman in the works of genius Nizami Ganjavi. When we get acquainted with the attitude of the female personality in the thinker's works, we cannot help but observe the success of the Eastern Renaissance for women. During the Eastern Renaissance, there were many prominent women of Azerbaijan.

Several elements ensure the immortality of Nizami's art, one of these elements is that the thinker brilliantly propagated the humanist and democratic ideas of his time and future times, as well as the ideas of social justice. Thus, the promotion of human rights and their protection, freedom of personality, and independence will find their bright embodiment in the social justice part of the socio-political views of the thinker. Promoting women's rights also occupies a special place in the works of the genius poet. The basis of the thinker's creative criteria is female images. It is known that women have been the main factor ensuring humanity's existence since the first day of its creation. However, humanity, which learned love, manners, language, and culture from women for the first time, did not give them the place they deserved in social life.

The Shah of Darband presents Afag Khanum, the poet's wife, as a slave. Nizami Ganjavi sees that Afag is very pure and clean. He does not treat her as a servant; he even makes her his lifelong wife. The poet always remembers in his works that he spent very pleasant days with Afag. He advises his son Muhammad to love his mother, country, and women. Afag's death deeply shakes Nizami Ganjavi. The poet admits this again and again.

Staying true to his love, Nizami Ganjavi writes:

*'Take only one wife so that you will be dear,
A man with many wives remains lonely'* (Gəncəvi, 2019, p. 75).

Characterizing social justice, perfect people, and women as beings and moral values in the works reflecting the progressive views of the prominent poets and thinkers of the Azerbaijan people is a glorification of the educational issues of the time. These works have an exceptional role in the study of issues related to the family, as well as the education of the people. It can be taken into account that this educational school has transcended the boundaries of time and has

been preserved today and gained eternity. Qualities such as high moral character, instilling enthusiasm for science and knowledge, love of children, love of country, parental care, respect for elders and hospitality are experienced in everyday life as a heritage from centuries (Bünyadova, 2012).

The research used two methods. The first part analyzes the concept of women in the *prehistoric period* and then discusses women's political activity. A literature review is often used for this purpose. The second part examines women's education and freedom as two of the most important issues, which the leading representatives of Azerbaijani public opinion have been fighting for many years. This study employs a qualitative research approach to analyze the socio-political activities of Azerbaijani women as documented in the works of international scholars and researchers. The primary aim is to synthesize diverse perspectives and identify key themes related to the historical and contemporary roles of Azerbaijani women in socio-political contexts. The data for this research consists of academic articles, books, sources written by researchers from various countries. Only peer-reviewed publications published within the last three decades (1990–2023) were considered, to ensure the incorporation of recent developments and contemporary analyses. Publications focusing specifically on socio-political participation, leadership, activism, and gender studies within Azerbaijan were prioritized.

Researchers of Different Nations About Women

“The book The City of Ladies, published by Christine de Pisan in 1405, highlights many of the ideas of feminism in education and politics. However, a woman's desire for freedom despite the home position presented to her intensified by the 18th century. In 1792, when Wollstonecraft stated in England, female slavery was first opposed. Equality of opportunity, especially in education, is the most important. Since then, special attention has been paid to the education of women. Thus, in the 19th century, the feminist movement began to struggle to achieve equality with men in the social and public sphere, such as education, voting rights, and equality of opportunity” (De Pisan, 1405/1982, pp. 5–9).

In the 19th century, women's movements accelerated in the United States and England. Interestingly, in these Western countries, which are mentioned as the ones that published the Declaration of Human Rights, women remained individuals who came after men and had limited rights. The collective feminist movement began to develop rapidly in the United States in the 1840s, England in the 1850s, Prussia in the 1860s, and Scandinavia in the 1870s. The 20th century presented a new field of struggle for women. Equality in internal laws, presence in social and political life, and the struggles of women who manifested themselves in the

scientific field continued in the 2nd wave. "sisterhood" was put forward as an ideology that unites women (Tür & Aydın Koyuncu, 2010).

The famous French psychologist and sociologist Gustave Le Bon also noted about the position of women from the point of view of Islam: *"The decline of the status of women has nothing to do with Islam, because Islam has valued and prioritized the status of women... Islam is the first religion to take a right and correct step in this matter."* Then the author compares the treatment of women of different nations and the Islamic religion and concludes that *"Islam raised the status of women in such difficult conditions and restored her natural rights"* (Le Bon, 1884).

Haji Zeynalabdin Taghiyev, a prominent Azerbaijani industrial magnate, millionaire and philanthropist who lived at the end of the 19th century and the beginning of the 20th century, including the founder of the first girls' school in the East, expressed the importance of the role of women in society with this expression. *"If a man acquires knowledge, he will only be educated. But if a woman is educated, she is both an educated woman and a knowledgeable, educated mother. Educated mothers are of great importance in building a proper society in the future"* (Bəşiroğlu, 2012, p. 37). H.Z. Taghiyev in 1901, spent 300,000 manats and built the first girls' school in Baku. His style can be felt in the building where he lived and in the building of the girls' gymnasium that he personally opened (now the National Museum of History of Azerbaijan and the Institute of Manuscripts of Azerbaijan National Academy of Sciences are located here). Haji, who was completely illiterate, felt the pain of illiteracy and therefore took great care to educate the children of the country, especially poor, orphaned boys and girls.

One of the researchers who opposed the debate about women's traditional roles was the famous German psychoanalyst Karen Horney (1885-1952), who became a student of Sigmund Freud. The scientist, who became a prominent representative of the World School of psychoanalysis and a famous researcher of female psychology, wrote in 1934: *"A woman's attempts to gain independence, to expand her sphere of interest and activity, always have to meet with traditional skepticism. Most believe these efforts should be made only in the face of economic necessity, because otherwise such efforts distort the inner essence of a woman and her natural character. Thus, all these attempts are regarded as efforts that are not of vital importance. It is noted that all a woman's desires should be concentrated around men and the status of motherhood"* (Horney, 1973, p 55).

Prominent ethnographer S.A. Tokarev notes that *"the influence of the patriarchal generational structure was reflected in the Islamic views on family spirituality and relations between the sexes. "A woman was considered a subordinate being. However, despite this, the*

human and civil rights of women are also recognized in the Quran. The excessive oppression of men against women is condemned, and it is pointed out that they have civil and hereditary rights. Although the word of the father is the main one in the family, this does not mean the absence of the social status of women in the Middle Ages. Only girls were married from an early age, and the main care belonged to the mother" (Tokarev, 1990, p. 622).

Indeed, the Islamic religion and its foundational book, the Holy Quran, mention the equality of women's and men's rights and show that women are free and not inferior to men. All this is clear from "*Nisa*" of the Quran (Qurani-Kərim, 2019, 4:1).

The Position of Woman in Turkish-Islamic Culture

Turkish minister, economist, and politician Ayfer Yılmaz, while discussing the position of the medieval Turkish woman, notes that "*she was never thought of separately from the man but was always his complementary element and equal. Khan and Khatun are children of Earth and Heaven. The woman is considered sacred between a couple who are not separated from each other. The position of women in two different (European and Turkish-Islamic) cultures also affected the concept of family"* (Yılmaz, 2004, p. 111).

Another Turkish researcher, theologian Janer Taslaman's views on the education of Muslim women are as follows: "*There is not even the slightest prohibition in the Quran related to women's active participation in life. Also, when the mentioned historical sources are examined, it can be seen that there are a number of hadiths that early Muslim women were active in social life, were educated, worked in many jobs of their time and acted together with men. But nowadays, by many men in the name of "Islam"; women's education rights are limited, management rights are not recognized, they are removed from the fields, workplaces, and therefore from public places where they should be equal with men"* (Taslaman, 2019, p. 37).

It is unfortunate that, both a few centuries ago and at times even in the modern era, women's rights have been suppressed in the name of Islam—as though such violations were inherently part of the religion—resulting in the denial of many of their fundamental rights. There were cases of isolation from society in many countries. However, as mentioned, religion treats women liberally and always appreciates their presence.

Turkish researcher Mustafa Akkaya noted about the social position of women during the Ottoman period in his study entitled "*Uskudar in the Quarter of the 17th Century*". Before the Ottoman state became the region's great power, the "*Bajıyan-ı Rum*" organization had an important role for Anatolia to be a Turkish motherland and for Turkish women to act together. "*Bajıyan-ı Rum*" was founded in the 12th century to meet the needs of Turkic tribesmen who

set off from Central Asia and constantly headed west, where they stayed to reach the borders. In addition, "Bajıyan-ı Rum", which is the basis of political and social assistance and is a branch of the Ahilik organization, is an organization that synchronizes Turkmen women, weaves and uses the wool of tanned skins engaged in weaving and sewing activities. How influential women were in society in the Ottoman Empire can be seen not only from the "Bajıyan-ı Rum" organization, but also from Mal Khatun, the daughter of Sheikh Edebali and the wife of Osman Gazi. Osman Gazi found a way to turn the principality into a state thanks to his wife Mal khatun, the Ahilik Organization, which his father-in-law is influential in, and Bajıyan-ı Rum, affiliated with this organization. As can be seen, the influence of women was felt from the foundation of the empire to its fall. In addition, the number of women who own mansions has increased significantly. In Anatolia and Rumeli, women built mansions in every region of the capital and showed their activities in the social field. For example, mansions, markets of Gülfam Hatun Foundation personally built by Sultan Suleiman's wife Gülfam Hatun, Nur Banu Valida Sultan Foundation, and the departments supporting this organization have a great impact on the development and growth of Uskudar. There are many documents related to mansions whose names are mentioned in Sharia books (Akkaya, 2010). By listing these examples, we witness that Ottoman women did important work in the family and social life. However, a number of western orientalist have a completely opposite opinion on this issue. According to Western researchers, the Ottoman woman was confined to the house and the palace and remained somewhat distant from social life. However, based on the available historical records, it may be inferred that women living in the Ottoman Empire held a role in public life that was, in some cases, more pronounced than that of their European counterparts.

Tutu Bike, wife of Fatali Khan, Khan of Guba Khanate in Azerbaijan, was a mighty warlord, brave woman, the chief Khatun, who brought honor to his court, was a statesman who did not even attribute the truth, territorial integrity of the state and love of independence to his brother. Russian Orientalist I.Berezin compared “*Tutu Bika, who has human values and is an example of sacred feelings, with his charming beauty, mind and will, to Zhanna dark, whom he prostrated before the spiritual purity of Europe*” (Berezin, 1849, p. 52).

After establishing the Azerbaijan Democratic Republic in 1918, important steps were taken to increase women's rights, including their activity in public life. The Declaration of Independence adopted by the Azerbaijan Democratic Republic in 1918, along with the recognition of the principle of equality, the right to elect and be elected, became the first declaration of independence in the East, which gave women the opportunity to vote. For comparison, it should be recalled that 1893 New Zealand, as the first country in the world,

granted women suffrage. In 1918, in England (married women only), in a limited form, and 1928, in full, the woman was given the right to choose, in the United States, women were first given the right to vote in 1920. In France, considered one of the leading countries in Europe, suffrage for women was introduced only in 1946, and in Switzerland - in 1970 (Qadın hüquqlarının müdafiəsi: beynəlxalq və milli aspektlər, 2018).

The Female Factor in Power During the Safavid State of Azerbaijan

The creation of the powerful Safavid state of Azerbaijan was one of the most important events in the medieval history of Azerbaijan. Shah Ismail's entry into the struggle for power at a very young age, creating a vast and powerful state, was a successful outcome and the end of the centuries-old struggle of his great-grandfathers. Although the borders of the Azerbaijani state during this period exceeded the borders of the Times of the Karagoyunlus and Aghgoyunlus and became a multinational empire, it was known as the “hometown of Qizilbash”, as it is written in the sources and acknowledged in the studies. Neighboring states also considered the Safavid-Qizilbash state to be the legitimate heirs of the Azerbaijani Garagoyunlu and Aghgoyunlu States. The Ardabil Darul-Irshadi, which began its activity since the time of Sheikh Safiaddin Ishaq Ardabili, who lived in the early 13th and 14th centuries, was known as one of the most substantial centers of scientific and philosophical battles not only in Azerbaijan, but throughout the Eastern world. The Safaviyya idea was formed here and spread from here to many countries of the East. "Darul-Irshad" was not an ordinary religious house, but a hotbed of ideas and ideologies arising from the requirements of the time. The selfless disciples who came to this hearth with faith were the support of Shah Ismayil's grandfather Sheikh Junayd and his father Sheikh Heydar, and closely helped them in laying the foundation of a new state. The representatives of Sheikh Safieddin's generation wished for the unification of all Azerbaijan.

Maria Szuppe, a researcher on the history of the Safavid state, writes about Tajli Khatun: *"Tajli Khanum, the wife of Shah Ismail I, had villages, farmlands and vineyards that she donated to various tombs in Central Iran. She rebuilt the decoration of the mausoleum of the Safavid sheikhs in Ardabil and the Dohter bridge in Miyane. She was famous for encouraging the establishment of religious institutions"* (Szuppe, 2003, p. 145). The author also notes that Tajli Khatun was a Turkman and referred to as 'Mosul Lady'. The Shah also had Turkman wives, one of whom was Shah Biga Khanum—who died in 1540—and was also known as Tajli Khanum. She was her husband's principal advisor and later became one of the influential figures behind the throne during the reign of her son, Shah Tahmasib.

Professor Kishwar Rizvi says about Tajli Khanum: *"Shah Ismayil's mausoleum was in a small area near Sheikh Safi's tomb. The main issue here is that Tajli Beyim paid the cost of Shah Ismail's burial. Tajli Khanum was very active in architectural matters and covered the necessary expenses. According to foundation documents from the Aghgoyunlu dynasty, Tajli Khanim was a rich and philanthropic lady"* (Rizvi, 2011, p. 23).

When we pay attention to some studies of the Safavid period conducted in the West, they unequivocally deny the captivity, citing the good works done by Tajli Khanum in the period after Chaldiran. For example, Andrew J. Newman in his work *"Rebirth of a Persian Empire"* concludes: *"After Chaldiran, Ismail's wife from Mosul, Tajli Khanum (died in 1540), played an important role in the recognition of the Twelve Imams sect of the Safavids. In 1522, she donated the fields, gardens and villages around Varamin, Qum and Qazvin as waqf to the tomb of Fatima, the sister of the eighth Imam (Imam Reza (a.s.)) in Qum. In addition, she encouraged the creation of other religious institutions. She restored the bridge in East Azerbaijan Province; noting that her husband was the leader of the Safavid Sufi sect as well as the ruler, she provided financial support for the construction of the important parts of Ismail's tomb, which is thought to have been built in Ardabil"* (Newman, 2006, p. 281).

Researcher Seyidagha Onullahi gave objective and honest information about her in his article "Tajli Khanum." Similarly, the Iranian historian Maraghali Mohammad Hasan Khan Etimadussaltana writes in his three-volume work "Kheyrati-Hasan" that "Tajli Khanum was the lover of Shah Ismayil Safavi. She was captured by Masih Pashazade while fleeing during the Chaldiran war, but she was saved by giving her precious ruby earrings" (Marağalı Məhəmmədhəsən xan, 2009).

Women in Oral literature

Another interesting aspect is that it is possible to see that the attitude towards women is the same in the proverbs of different nations. For example, Chinese proverbs say: "Listen to your wife, but never believe her." In Russian: "There is no soul but one soul in the body of ten women together." In Italians: *"A good and a bad woman needs a club just as a spur (an iron used to control a horse) is needed for a mad and not a mad horse."* In Spain, there are proverbs like: *"Avoid a bad woman and also don't trust a good woman"* (Le Bon, 1986. p. 509). From these proverbs, it is clear that the treatment of women is not good at all. These sayings are also the basis of the people's thinking and national mentality. In a society dominated by the exploitation of monogamy, it has led to the economic, cultural, and political disenfranchisement of women. It has been characterized by the unfaithfulness of husband and wife to each other.

The famous philosopher Olivia Schrayner wrote in her work *"Three Dreams in the Desert"* that mysterious strings connect men and women and cannot live apart. *"Let men not think that cultural development can be achieved without women. Humiliation of women means decline of society. As a result of denying the role of women in society in ancient times, the ancient Greek culture later declined"* (Schreiner, 1897, p. 24).

The famous utopian socialist Charles Fourier (1772-1832) was right that *"the development of any society depends on the condition of women in that society. The condition of women has not been happy throughout history. The reason for this was the man's dominance over the woman for centuries and her isolation from social and economic life. Women were enslaved even before the era of slavery"* (Furye, 1938, p. 28).

According to researchers who emphasize these examples against the unfortunate fiction that women's education is unnecessary, there are also successful poets among women: Safiye Atikah, Hind bint Harith, Kabshah bint Rafi were known for their expertise in this field. During the time of our Prophet, many women were interested in production, trade, agriculture, and calligraphy, and many were weaving cloth (Sahih al-Bukhārī, n.d). Protection and promotion of women's rights, which have become an integral part of state policy in Azerbaijan, which is developing rapidly under the leadership of President Ilham Aliyev and their active participation in the social and political life of the country, are enriched with new criteria.

Conclusion

As it is known, politics is one of the ancient and most gender asymmetric spheres of public relations. It is exactly in politics where the problem of authority and power control reveals itself. All experience accumulated by mankind concerning regulation of relations inside the society (which is the main substance of politics) confirms the expediency of development of these ideas based on the principles of tolerance and consensus, cooperation and peaceful interaction of public forces to achieve the common welfare. Undoubtedly a lot of factors have to be considered in this process. The most important are the economic situation in the country, its cultural and historical specificities, and the peculiarities of development of gender relations, which distinctly become apparent in the lives of women, especially those engaged in political activity. In accordance with the results of the conducted study, the following conclusions could be made: All international documents on solving gender problems emphasize women's political involvement in the formation and development of democratic society. Each country, guided by basic principles of universal human rights, develops its strategy for stirring up and involving

women in various spheres of public and political life. Nowadays, it can be asserted that Azerbaijan has valuable experience in these issues.

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