

UDC 821

DOI <https://doi.org/10.24919/2308-4863/65-3-3>

Reyhana SADIKHOVA,
 orcid.org/0009-0000-5542-8790

PhD student

Institute of Manuscripts of National Academy of Sciences of Azerbaijan
 (Baku, Azerbaijan) lankaranheydaraliyevmarkazi@mail.ru

THE ROLE AND PLACE OF THE SOUTHERN REGION IN THE HISTORY OF AZERBAIJAN STATEHOOD

The purpose of writing the article is to investigate the historical roots of Azerbaijan's traditions of statehood, to study the emergence, development and special features of state administration in the southern region of the republic, to determine its place and role in the centuries-old history of the whole, independent state of Azerbaijan and at the same time to clarify the specificity of this tradition during the times when Great Leader Heydar Aliyev led the republic.

Methods and methodology. Historical-comparative method was used during the research.

The novelty of the article. Although the history of Azerbaijan's statehood has been studied, the role and influence of historical realities in the southern region of the republic in its development and acquisition of unique features have not been investigated and this aspect can be considered a scientific novelty of the research. Thus, the article examines the traditions of Azerbaijan statehood and its historical roots in our southern region, the role played by Lankaran Khanate in the history of Azerbaijan statehood.

Conclusion. Studying the statehood traditions of peoples who have settled in any geographical area for thousands of years, made valuable contributions to the development of world civilization and established states that have left a mark in world history from time to time is not only important in terms of knowing the past, but also in terms of determining the directions of future development. At the same time, the study of the history of statehood is very important for determining the national identity by illuminating some dark periods of the history of an independent and sovereign state, especially for ensuring the connection of the growing generation with its national past. According to the conclusion reached as a result of the research, we can say that the people of Azerbaijan have always managed to take ownership of the strong traditions of statehood inherited from our historical ancestors, as they say, it continued the baton passed to him with love, respect and responsibility. The Azerbaijan people with a centuries-old historical past have rich national statehood traditions that have undergone a long development path, stabilized and formed as a single system.

Key words: state, people, nation, Heydar Aliyev, Azerbaijan, Southern region, Lankaran Khanate.

Рейхана САДИХОВА,
 orcid.org/0009-0000-5542-8790

аспірант

Інституту рукопису Національної академії наук Азербайджану
 (Баку, Азербайджан) lankaranheydaraliyevmarkazi@mail.ru

РОЛЬ І МІСЦЕ ПІВДЕННОГО РЕГІОНУ В ІСТОРІЇ АЗЕРБАЙДЖАНСЬКОЇ ДЕРЖАВНОСТІ

Мета написання статті – дослідити історичні корені традицій державності Азербайджану, вивчити виникнення, розвиток і особливості державного управління в південному регіоні республіки, визначити його місце і роль у багатовіковій історії, цілісної незалежної держави Азербайджан і водночас з'ясувати специфіку цієї традиції в часи, коли республікою керував Великий Лідер Гейдар Алієв.

Методи та методика. Під час дослідження використано історико-порівняльний метод.

Новизна статті. Незважаючи на те, що історія державності Азербайджану вивчена, роль і вплив історичних реалій південного регіону республіки в його розвитку та набутті унікальних рис не досліджені, і цей аспект можна вважати науковою новизною дослідження. Таким чином, у статті розглядаються традиції азербайджанської державності та її історичне коріння в нашому південному регіоні, роль Ленкоранського ханства в історії азербайджанської державності.

Висновок. Вивчення державницьких традицій народів, які тисячоліттями розселилися на будь-якій географічній території, зробили вагомий внесок у розвиток світової цивілізації та створили держави, що час від часу залишили слід у світовій історії, є важливим не лише з точки зору знання, минулого, а й з точки зору визначення напрямків майбутнього розвитку. Водночас дослідження історії державотворення є дуже важливим для визначення національної ідентичності через висвітлення окремих темних періодів історії незалежної та суверенної держави, особливо для забезпечення зв'язку підростаючого покоління зі своїм національним минулим. Відповідно до висновку, зробленого в результаті дослідження, можна сказати, що азербайджанський народ

завжди зумів взяти на себе міцні традиції державності, успадковані від наших історичних предків, як кажуть, продовжив естафету, передану йому з любов'ю, повагою і відповідальністю. Азербайджанський народ з багатотисячолітнім історичним минулим має багаті традиції національного державництва, які пройшли тривалий шлях розвитку, стабілізувалися і сформувалися як єдина система.

Ключові слова: держава, народ, нація, Гейдар Алієв, Азербайджан, Південний регіон, Ленкоранське ханство.

Introduction. The aim of writing this article is to investigate the historical roots of Azerbaijan's traditions of statehood, to study the emergence, development and special features of state administration in the southern region of the republic, to determine its place and role in the centuries-old history of the whole, independent state of Azerbaijan and at the same time to clarify the specificity of this tradition during the times when Great Leader Heydar Aliyev led the republic.

Methods and methodology. Historical-comparative method was used during the research.

The novelty of the article. Although the history of Azerbaijan's statehood has been studied, the role and influence of historical realities in the southern region of the republic in its development and acquisition of unique features have not been investigated and this aspect can be considered a scientific novelty of the research. Thus, the article examines the traditions of Azerbaijan statehood and its historical roots in our southern region, the role played by Lankaran Khanate in the history of Azerbaijan statehood.

From time to time, we see that issues such as statehood, its attributes, organization and management of the state and personal qualities of the head of state are reflected in the examples of the Azerbaijan people's oral and written literature. From the powers of Turkish statesmen such as Gutluq Kaghan, Gultekin, Bilga Kaghan and Tonyukuk described in the Orkhon-Yenisey inscriptions, the creation and management of the state, the activities of the rulers, how the power is distributed among the levels, which are highlighted in Turkish written monuments and even in Chinese inscriptions, are important sources in terms of studying the history of Turkish statehood. Researcher Aghaverdi Khalil writes that the traditions of statehood first arose in the people's mentality and way of thinking: *"Before the state becomes a reality, it is created in people's wishes and desires, thoughts and dreams and it takes place in appropriate historical conditions. Community, family and tribal culture and the folklore that keeps this culture alive in the people's memory have a special role in statehood. Because the most optimistic way of ethnic-national self-organization is through the moral values existing in folklore. In other words, the establishment of a state is easily done by people who have the idea of statehood in*

their folklore. Because folklore is the moral basis of statehood (Aghaverdi, 2015).

Even the 12th century Azerbaijan poet Nizami Ganjavi's writings on state management, relations between the state and the people, how a democratic state should be and the reflection of a just ruler are a clear proof of the stabilization of the ideas of statehood in the national thinking of Azerbaijan. As noted by Academician Teymur Karimli, *"Nizami highly valued the role of the state as a political and social institution and especially attached great importance to the personal qualities of its head"* (Karimli, 2020: 24). Researcher Tahmina Badalova summarizes the poet's views on the problem of "how an independent, free state should be governed" in the article "Artistic solution of state, ruler and people relations in Nizami Ganjavi's "Treasure of Secrets" as follows: *"the ruler (head of state) must first improve the country ("If you are a king, improve the royal estate"); every citizen of the country should unite for the stability and strength of the state and the ruler should be responsible for the fate of every citizen of the country ("Put your chest up, they all put their chests up for you"); for the strength of ruler-people relations, the officials who have authority in the places must fulfill their duties properly; to take care of the troops (army) (If you are a benefactor of the country and the army, / the whole country and the army will wish you well); to root out oppression (It is tyranny that puts the country in a bad situation / Eternal state comes from hurting the people less); not having an eye on the people's property (It's like you seized the property of the weak,... Then when the judgment begins on the Day of Judgment \ Won't you be ashamed?..); to be just (A country can be governed only by justice. Justice is a worker who improves the country. A country can be eternally powerful only by justice) and so on (Badalova, 2019: 237).*

The fortresses built hundreds of years ago in Azerbaijan to protect against foreign invasions are traces of the organization of state administration culture in this area.

Historically existing ideological direction of Azerbaijan statehood, the main principles on which it is based, their role in the formation of the independent state of Azerbaijan and other issues are among the topics that are always relevant and necessary for our future development. Because Azerbaijan, which is

located in a very important strategic position between Europe and Asia, Russia and the Near and Middle East and is the cradle of rare surface and underground resources, the path of statehood traditions is so rich, turbulent, ups and downs and full of contradictions, but with all this, also very proud and honored that, interesting and necessary points emerge in each study from the approach of our research scientists to the problem, investigative competence, ability to work with sources and materials, etc. depending on it.

Vahid Omarov, Doctor of Philosophy in Philosophy, while talking about the rich history of statehood of Azerbaijan, writes: *“The history of traditions of statehood in Azerbaijan goes back 5 thousand years. The first state institutions were established in the territory of Azerbaijan from the end of the 4th millennium BC to the beginning of the 3rd millennium BC. The oldest Azerbaijan states played an important role in the military and political history of the entire region”* (Omarov, 2017).

Azerbaijan, one of the oldest human settlements, has played an important role in the history of world civilization from a cultural and political point of view. It should be noted that the ascent of the historical roots of the Turkic statehood to the Sumerians is a fact already recognized by researchers. Lullubi and Guti, the ancient state institutions of Azerbaijan, which dominated a wide geography including Lake Urmia, Tigris and Euphrates valleys up to the Persian Gulf, played a great role not only in the history of Azerbaijan, but also in the history of the ancient Eastern statehood as a whole. Historically existing states in the territory of Azerbaijan – which took under their authority all the small state units around Urmia and existed in the territories from the Araz River to the Caspian Sea for nearly three hundred years, had an influential role in the military and political life of the region. The state of Manna, ruled by a council of elders and later the kingdoms of Media, Isgit and Massaget, Anshopotana, Albania is considered one of the most powerful states in ancient and early medieval history, with borders starting from the Main Caucasus mountains, including the south of Daghestan (together with Derbend and surrounding areas), to the Araz River in the south and the Goycha Lake Basin in the west and the upper reaches of the Ghabirri (İori) and Ganikh (Alazan) rivers to the Caspian Sea in the east. The capital of Atropotena was first Gabala and then Barda.

According to the researchers, *“the fact that Azerbaijan became part of the state led by the Oghuz Khagan and the fact that the great Khagan himself died here – around the Goycha Sea, proves that this land is one of the oldest Oghuz settlements”* (Mirzayev, Eminov, Suleymanov, 2016).

History shows that from time to time occupations, political invasions and military campaigns could not destroy the stable traditions of statehood in Azerbaijan and the people, who emerged from the trials of history, rebuilt their own state. Achaemenid-Iranian, Alexander the Great, Sassanid-Iranian, Arab caliphate, Mongol campaigns, etc. such occupations could not stop the process of formation of the people in Azerbaijan. *“After the collapse of the caliphate – from the middle of the 9th century, the ancient traditions of statehood of Azerbaijan were revived again: the states of Sajis, Shirvanshahs, Salaris, Ravvadis and Shaddadis were formed on the lands of Azerbaijan....The states of the Shirvanshahs and the Eldenizs, which became stronger after the fall of the Great Seljuk Empire, played an important role in the continuation and further development of the state traditions of the Azerbaijan people”* (Heydar Aliyev, 2022).

This period of the history of Azerbaijan's statehood is connected with the name of Sajis, who achieved economic, political and cultural progress. In the years 879-941, all Azerbaijan lands were united within the borders of the Sajis, a single Turkic state covering vast territories from Zanjan to Darban, from the Caspian coast to the cities of Ani and Dabil. This union had a great impact on the strengthening of the economic union between the individual provinces of the country, as well as on the formation of a single culture and the creation of a religious-linguistic union. During the existence of the Saji state, preventing foreign invasions, ensuring territorial integrity, traditions of statehood and the inviolability of borders, establishing ethnic-national unity in a single geography became the decisive moments of the future history of Azerbaijan.

Starting from the 15th century, for three hundred years, the powerful states that had very large territories and exerted their influence on the course of history in the East and partly in Europe – the creation and activity of the Safavid Empire, one of the most powerful empires in the Near and Middle East, which united the Karagoyunlu, Aghgoyunlu states and all the lands of Azerbaijan under a single authority, the capital of which is Tabriz, one of the ancient cultural centers of Azerbaijan, constitute the most glorious pages of the history of Azerbaijan statehood. *“Starting from the middle of the 9th century, the role of the Turkish-Islamic states in the Caucasus, as well as in the Near and Middle East (Sajis, Shirvanshahs, Salaris, Ravvadis, Shaddads, Shaki rule, Seljuks, Eldeniz, Mongols, Elkhani (Hulaks), Teimuris, Ottomans, Karagoyuns, Aghgoyuns, the Safavids, Afshars, Qajars, etc.) increased. For a long time, Azerbaijan*

became the central province of most of these states and Tabriz became its capital” (Mirzayev, Eminov, Suleymanov, 2016).

The domestic and foreign policies of the mentioned states, the expansion of international relations, the raising of the Azerbaijani language to the level of the state language, especially the development of the Azerbaijani language in interstate negotiations are of great local and global importance. At this stage were born, political and public figures, heads of state, visionary and strong Azerbaijan rulers who claim to rule the world – Gara Yusif, Uzun Hasan, Shah Ismail, Shah Tahmasib, Shah Abbas –. It was the result of strengthening the traditions of Azerbaijan statehood.

After the Safavids, the period of Nadir Shah’s rule begins in the history of Azerbaijan statehood, and the borders of the Azerbaijan state expand further.

From the second half of the 18th century, after Nadir Shah, Azerbaijan khanates began to emerge in separate territories of the fallen empire: Ganja Khanate, Baku Khanate, Guba Khanate, Karabakh Khanate, Sheki Khanate, etc. One of the established khanates was the Lankaran khanate.

The foundation of the Lankaran khanate, which was established in 1747, was laid by Jamaladdin Mirza Bey, the son of Seyid Abbas from Ardabil of Safavi origin, who was the ruler of Lankaran in 1736–1747. The center of the khanate was first the village of Kizilaghac, then Astara and later it was moved to the city of Lankaran surrounded by fortress walls. Lankaran khanate’s *“borders covered an area from the north to Bolgarchay, from the east to the mouth of the Kura River to the Caspian Sea and from the south and west to the borders of Iran. Thus, the Talish khanate bordered on the north-east with the Salyan sultanate, which was subordinate to the Guba khanate, on the north with the Javad khanate, whose territory was later divided between the Shamakhi khanate and the Karabakh khanate, on the northwest with the Garadagh khanate, on the west with the Ardabil khanate and on the south with the Gilan khanate* (Nurullabayli – Asadov, 2007). The Khanate was divided into Atara, Dashtvand, Khanbili, Asalim, Sirik, Garganrud, Astara, Vilgij, Zuvand, Chayichi, Lankaran, Drigh, Uluf, Arkivan, Ujarud, Adinabazar, Mughan, Piran(d), Orand, Murangul, Talish and Safidasht districts.

During the reign of Jamaladdin Mirza Bey, also known as Kara Khan, who participated in Nadir Shah’s military expeditions against Daghistan and won the Shah’s favor and was awarded the title of “Khan” by the Shah in 1741, the Khanate experienced a period of economic and political growth and a regular army was formed. In other words, as in all

state institutions, political stability ensured economic growth. The central government was strengthened and the lands of unruly feudal lords were confiscated. The transfer of the center of Khanate from Astara to Lankaran was also the initiative of Jamaladdin Mirza. He took this step to protect the capital of the khanate from Iranian attacks. Intensive improvement works in the territory of Lankaran khanate are also related to the name of Kara Khan.

The geographical position of Lankaran, its location on the shores of the Caspian Sea, made it an important port city and along with Darband, Niyazabad and Baku, it actively participated in the internal and external trade relations of Azerbaijan and was gradually becoming known as a trade center. The main trade centers were Lankaran, Astara and Kizilaghaj. The Lankaran khanate maintained continuous trade relations with the Caucasus, Middle Eastern countries and Russia.

The population of Lankaran khanate was mainly engaged in agriculture. In particular, as a result of the cultivation of high-quality sadry, akula and amberbu rice varieties, paddy cultivation was important in the farm. However, animal husbandry was also one of the main areas that provided the livelihood of the population. The location on the coast of the Caspian Sea created conditions for the development of fishing. The geographical feature ensured the wide spread of beekeeping in the khanate surrounded by mountains.

Special mention should be made of the construction and improvement works carried out by Kara Khan. *He brought artists and masters from different places to Lankaran. He built the fortress walls of the city, the Khan’s palace, a mosque, a bath, a bazaar and a caravansaray. During this period, the city had two bazaars: Upper (central) and Lower bazaar. Among the buildings of this period, in terms of beauty and architecture, the Khan’s palace attracted more attention. The palace, consisting of two floors, was covered with shebekes from head to toe, decorated with colorful glass”* (Nurullabayli – Asadov, 2007).

However, its wars with neighboring khanates weakened the Lankaran khanate. Since Jamaladdin Mirza pursued a pro-Russian policy, his relations with the neighboring khans, especially with the pro-Iranian judges, were not good. In 1768, Hidayat Khan from Gilan attacked the Lankaran Khanate with a strong army of twelve thousand people. Kara Khan resists at first and then retreats to the Shindan fortress and takes a defensive position. However, Hidayat agreed to pay tribute, seeing that he would not be able to defeat Hidayat Khan’s much larger army.

After repelling Hidayat Khan’s attack by paying huge tribute, Kara Khan starts looking for political

and military allies. At that time, Guba Khan Fatali Khan was trying to unite the lands of Azerbaijan under a single authority. Kara Khan sends his brother Karbalayi Sultan with a small group to Fatali Khan to negotiate or rather to ask for help. In 1785, this meeting resulted in the inclusion of the Lankaran khanate in the Azerbaijan lands under the rule of Fatali Khan and this annexation continued until 1789, that is, until the death of Fatali Khan.

Those years were very difficult in the political and economic life of the khanate. In 1786, Kara Khan died and his son Mir Mustafa Khan came to power (he ruled the Khanate until 1816). After Fatali Khan's death, foreign interventions, especially attacks from the south, weakened and destroyed the Khanate. 1794, the situation worsened when Agha Muhammad Shah Qajar came to power. In The lands of Azerbaijan became a war zone between the Qajar troops trying to seize the khanates and Russia, which aimed to strengthen itself in the Caucasus. The Lankaran khanate, which was inclined to Russia from the beginning, maintained its position in this situation and even encouraged the neighboring khans to do so. The course of events finally resulted in Lankaran khanate accepting Russian subordination: *"...Qajar sent his troops to Azerbaijan in 1795 in the direction of Iravan and Lankaran. Since Mir Mustafa Khan was unable to resist the enemy, he moved the people of Lankaran to Sari Island and took a defensive position. Mir Mustafa Khan, who returned to Lankaran after the departure of the Iranian troops, sent his representative Zaman Bey to the North Caucasus to Russian General Gudovich in September 1795 and Karbalayi Asadullah Bey to Petersburg in October. On March 12, 1796, Karbalayi Asadullah Bey presented the letter of Mir Mustafa Khan to Yekaterina II about the acceptance of the Talish Khanate under the patronage of Russia"* (Nurullabayli – Asadov, 2007).

However, until the Gulustan Peace Treaty concluded between Russia and Iran on October 12, 1813, which laid the foundation for the division of Azerbaijan into two parts, Lankaran Khanate was sometimes attacked by Iran and sometimes by Russia. In 1826, the Lankaran Khanate was completely occupied by Russia and abolished by the tsar's decree. After the death of Mir Mustafa Khan in 1814, his son Mir Hasan Khan, who ascended the khanate throne and tried to fight against the Russian invasion, was later forced to seek refuge in Iran and was killed by poisoning in 1931.

The Lankaran Khanate was a political institution that played an important role in the continuation and development of the traditions of Azerbaijan statehood. The domestic and foreign policies

conducted, its relations with neighboring states and political relations prove this once again.

Valuable studies have been conducted on the establishment, activity and role of the Lankaran khanate in the history of Azerbaijan statehood. The scientific research works of F.S. Asadov, Y. Mahmudov, I. Mammadova and others are valuable sources in this regard. Irada Mammadova's opinions based on historical sources regarding the clarification of the name of the Lankaran khanate are important: *"Since Abbasgulu Khan was given as Lankaran judge in a document belonging to the beginning of the 18th century, in the first periods of Kara Khan's rule, in his Russian archive documents, in a number of documents of the Foreign Policy Archive of the Russian Empire and the Acts of the Caucasian Archeographic Commission, it was called the Lankaran Khanate, so we found it appropriate to call it the Lankaran Khanate, not Talish Khanate. Here we should also not forget that the great Azerbaijan thinker M.F. Akhundov, who is almost a contemporary of the khanate, also calls it the Lankaran khanate. Said Ali and C. Zeynaloghlu also called the khanate Lankaran"* (Mammadova, 2007: 61).

The most magnificent page of Azerbaijan statehood is related to the name of the Azerbaijan People's Republic, the first democratic republic of the East. The newly established government of Azerbaijan managed the impossible in a difficult historical and political period, in a very complicated situation: *"Serious measures were taken in the field of independent, democratic state-building in Azerbaijan, the first parliament and government, state apparatus, management institutions were formed, the borders of the country were defined, military units with high combat capability were created in a short period of time, the mother tongue was declared the state language, special attention was paid to the development of education and culture and purposeful steps were taken in the direction of solving other important issues of exceptional importance for the comprehensive development of the people and national statehood in the following years"* (Aliyev, Heydar, 2022).

The Azerbaijan Democratic Republic, which established the legislative body of Azerbaijan Parliament, which is based on the highest democratic and progressive principles of the entire Muslim East, not only for the first time in the East, but even earlier than in some European countries, gave women the right to vote and be elected, granted equal rights to all citizens of the state, regardless of race, national, religious, class discrimination was eliminated. *"Thanks to the activity of the People's Republic,*

Azerbaijan's becoming a subject of international law prevented its removal from the political map of the world as a state after the Bolshevik invasion in April 1920" (Aliyev, Heydar, 2022).

In addition to the Azerbaijan Democratic Republic established in the north of Azerbaijan and recognized as an independent state by 20 countries of the world, including the Supreme Council of the Paris Peace Conference, in 1920 the "State of Azadistan" was established in the south under the leadership of Sheikh Muhammad Khiyabani and progressive reforms began to be implemented here as well.

Although Azerbaijan's statehood suffered serious shocks during the years of Soviet rule and the Soviet regime tried to tear the nation from its historical roots and make the nation forget its identity under false slogans of internationalism, it was able to preserve its main pillars due to its deep traditions. Azerbaijan statehood was established on July 14, 1969, with the appointment of National Leader Heydar Aliyev as the head of Azerbaijan, although it was within the limits of Soviet power, but bold and fateful steps were taken in the direction of the political, economic and cultural revival and development of the state, the republic. The work done after this stage and the measures implemented played the role of the main material and moral base during the years of the establishment of the independent Republic of Azerbaijan.

On October 18, 1991, Azerbaijan regained its state independence and restored the principles established by its successor, the Azerbaijan Democratic Republic, thereby asserting its loyalty to its past history, centuries-old traditions of statehood. Despite being subjected to the pressures of the Soviet regime for a long time, Azerbaijan has proven its respect for the values preserved in the genetic memory and will honorably continue them. Our independent republic became a member of the UN in 1992 and adopted its own Constitution on November 12, 1995. A member of international organizations such as the Council of Europe, OSCE, the Organization of the Islamic Conference and the Commonwealth of Independent States, Azerbaijan currently cooperates with the European Union, NATO and other international organizations and has become a leading state in the region.

The development and stabilization of state traditions and the strengthening of the state, in turn, create conditions for the flourishing of national culture, the strengthening of national identity and the progress of science. This is a very important moment from the point of view of statehood. Because in the globalized world, it is the formation of the national values system based on ancient roots that makes a

nation and people, the state it owns different from others and makes it special.

At a certain stage of history, when there is a threat to the present and future existence of the state in the conditions of political upheavals, socio-economic crises, national conflicts, it is that individuals with strong convictions, political vision and insight emerged from within that nation and has become the salvation of the state. There were such personalities in the history of Azerbaijan: Babek, Shah Ismail Khatai, Muhammad Amin Rasulzadeh. The savior and founder of modern and independent Azerbaijan is the Great Leader Heydar Aliyev. Historian scholar Murtuz Alasgarov writes: *"If we look at our world, we will see that each of the developing countries has reached its current level based on certain principles. For example, India is developing based on the principles set by Mahatma Gandhi. The United States follows the line established by the founding fathers of this country, those who put forth the Declaration of Independence. The US Declaration of Independence reflects the principles on which the American state and people are based and at the same time, the traditions and principles put forward when this country was founded still remain the main principles. Although Great Britain is a constitutional monarchy, this country is also based on ideological principles that come from history. The brotherly Republic of Turkiye is based on the principles of Ataturkism. No matter how many political party conflicts and power changes occur in Turkiye, the principles defined by Ataturk always live"* (Alasgarov, 2009: 5).

The greatest, irreplaceable and magnificent service of the Great Leader in the history of Azerbaijan statehood was to prevent the disintegration of Azerbaijan as a state. With this mission, he fulfilled the role of the savior of both the Azerbaijan people and the Azerbaijan state, in the truest sense of the word, with honor and shouldering the responsibility of this work without fear or hesitation. Because the years when Great Leader Heydar Aliyev began to lead Azerbaijan for the second time coincided with a very complicated and difficult period: the former Soviet regime collapsed, the relations between the republics, which were deliberately made dependent on each other by the production-export chain, were paralyzed, the economy and agriculture collapsed. Moreover, political chaos reigned in the country. Compared to other former allied republics, the situation of Azerbaijan was difficult and desperate because our lands were invaded by a hateful and treacherous neighboring state.

"The situation began to change after national leader Heydar Aliyev returned to power at the request

of the people in 1993. On June 15, 1993, Heydar Aliyev was elected the chairman of the Supreme Soviet of the Republic of Azerbaijan. That day entered our history as National Liberation Day. On June 23, the Milli Majlis entrusted the presidential powers to the Chairman of the Supreme Soviet, Heydar Aliyev. The people united more closely around their leader Heydar Aliyev. On October 3, 1993, Heydar Aliyev was elected the President of the Republic of Azerbaijan. Building an independent state, ensuring its security and territorial integrity, restoring the economy, democratic development, establishing Azerbaijan's international relations and integrating it into the world community formed the main outlines of Heydar Aliyev's national development strategy" (Aliyev, Heydar, 2022: 5)

The important power of statehood traditions in Azerbaijan, the unity of the state and the people and the savior role of the Great Leader showed itself once again in the fight against the so-called Talish-Mughan organization created by the separatists in the southern region. When the said so-called institution was created, the people of Lankaran, Astara, Masalli, Lerik, Yardimli, Jalilabad and Bilasuvar districts rejected the intentions of Alikram Hummatov and his few supporters and started fighting against them. In fact, the emergence of such an idea and the emergence of its executors was the result of the political crisis in Azerbaijan and it was possible to prevent this crisis as a result of Heydar Aliyev's wise policy. It was at the call of the Great Leader that the people of the southern region revolted against the so-called Talysh-Mughan Autonomous Republic. Desperate, Alikram Hummatov hid for a while, but later he was forced to surrender. Thus, thanks to the visionary policy and invincible determination of the wise leader, the people and the state of Azerbaijan were able to leave behind this difficult period and save our state from disintegration.

Today, the independent and developed state of Azerbaijan is among the leading states of the world. Azerbaijan cooperates economically and politically with the developed countries of Europe, Asia and America and participates in internationally important

projects. As the people and state of Azerbaijan are proud of their rich statehood heritage, they protect their freedom, independence, territorial integrity, and sovereignty obtained at the cost of the blood of their heroes and martyrs with fortitude and honor. The people of Azerbaijan tirelessly follow a goal-oriented and far-sighted domestic and foreign policy in order to introduce their national traditions and values to the whole world. With the commander-in-chief, President Ilham Aliyev's leadership skills, with the bravery of our heroic soldiers and sons of the country, with the great victory of Azerbaijan in 2020, the cleansing of our ancient lands, which had been under occupation for 30 years in just 44 days, became the most beautiful expression of the unity of the state and people of Azerbaijan.

Entering the second half of the 21st century as a victorious, triumphant state that has restored its territorial integrity, the Republic of Azerbaijan is experiencing the greatest stage of construction and strengthening in its glorious history.

As President Ilham Aliyev said years ago: *"We know what we want, we know what goals we are going towards. Our policy is open and clear, our steps are in the right direction and our goal is to further strengthen our country and strengthen Azerbaijan's position in the world. Our policy is the policy of Heydar Aliyev, the path set by Heydar Aliyev. Our support is the people of Azerbaijan and the source of power is the people. We rely on the support of the people of Azerbaijan in all initiatives. Our ideology is the ideology of Azerbaijanism, statehood and independence. This unites the whole society, and we are successfully walking this path"* (Aliyev, Ilham, 2014).

In the field of comprehensive support of the domestic and foreign policy of our state and the responsible fulfillment of the tasks, the esteemed and hardworking people of the Southern region, like all the regions of our republic, always stand by the state and the head of state, the tireless follower of the political course of the Great Leader Heydar Aliyev, President of Azerbaijan Ilham Aliyev. The president, the state and the people's union always give their successful results.

BIBLIOGRAPHY

1. Ağaverdi, X. Azərbaycanın dövlətçilik ənənələri çox zəngindir. 2015, URL: <https://www.xalqcebhəsi.az/news/culture/10616.html>
2. Kərimli, T. Nizami və tarix. Bakı: Elm, 2002. 243 s.
3. Bədəlova, T. Nizami Gəncəvinin "Sirlər xəzinəsi" poemasında dövlət, hökmdar və xalq münasibətlərinin bədii həlli. Nizami Gəncəvi almanaxı. c. I. Bakı, 2019. 272 s.
4. Ömərov, V. Azərbaycanda dövlətçilik ənənələri, 2017, URL: <https://sesqazeti.az/news/mia/625319.html>
5. Mirzəyev Anar, Eminov Anar, Süleymanov Elçin. Qədim dövrlərdən müstəqilliyə qədər, 2016. URL: https://republic.preslib.az/az_a2.html

6. Heydər Əliyev. Tarix. Ən qədim zamanlardan XX əsrin əvvəllərinədək, 2022, tarix-az.pdf. URL: <https://www.meclis.gov.az/documents/tarix-az.pdf?cat=22&lang=az>
7. Firudin Nurullabəyli – Əsədov, Lənkəran xanlığı 2007. URL: <https://axtar.len.az/?q=L%C9%99nk%C9%99ranxanl%C4%B1%C4%9F%C4%B1>
8. Məmmədova, İ. Lənkəran xanlığının yaranmasına dair. AMEA Tarix İnstitutu. Elmi əsərlər. C. 21–23, 2007. S. 49–51.
9. Ələsgərov, M. Dövlətçilik ənənələrinin banisi. Azərbaycan. 2009, 9 may. S. 5.
10. Azərbaycan Respublikası Prezidenti, Yeni Azərbaycan Partiyasının sədri İlham Əliyevin nitqi. IV Qurultay, 2014. URL: <http://yap.org.az/az/view/pages/40>

REFERENCES

1. Ağaverdi, X. (2015), Azərbaycanın dövlətçilik ənənələri çox zəngindir. [The statehood traditions of Azerbaijan are very rich], 18 Avqust URL: <https://www.xalqcebhəsi.az/news/culture/10616.html> [in Azerbaijanian].
2. Kərimli, T. (2002), Nizami və tarix, [Nizami and history] Bakı: Elm, 243 s. [in Azerbaijanian].
3. Bədəlova, T. (2019), Nizami Gəncəvinin “Sirlər xəzinəsi” poemasında dövlət, hökmdar və xalq münasibətlərinin bədii həlli., [Artistic solution of state, ruler and people relations in Nizami Ganjavi’s poem “Treasure of Secrets”], Nizami Gəncəvi almanaxı. C. I. Bakı, 272 s. [in Azerbaijanian].
4. Ömərov, V. (2017) Azərbaycanda dövlətçilik ənənələri., [Traditions of statehood in Azerbaijan] 05.07. URL: <https://sesqazeti.az/news/mia/625319.html> [in Azerbaijanian]
5. Mirzəyev Anar, Eminov Anar, Süleymanov Elçin, (2016) Qədim dövrlərdən müstəqilliyə qədər. [From ancient times to independence], URL: https://republic.preslib.az/az_a2.html [in Azerbaijanian]
6. Heydər Əliyev (2022), Tarix. Ən qədim zamanlardan XX əsrin əvvəllərinədək, [History. From the earliest times to the beginning of the 20th century], tarix-az.pdf. URL: <https://www.meclis.gov.az/documents/tarix-az.pdf?cat=22&lang=az> [in Azerbaijanian]
7. Firudin Nurullabəyli – Əsədov, (2007) Lənkəran xanlığı, [Lankaran khanate]. URL: https://axtar.len.az/?q=L%C9%99nk%C9%99ran_xanl%C4%B1%C4%9F%C4%B1 [in Azerbaijanian].
8. Məmmədova, İ. (2007), Lənkəran xanlığının yaranmasına dair., [About the establishment of Lankaran khanate] AMEA Tarix İnstitutu. Elmi əsərlər. C. 21–23, S. 49–51 (in azerbaijani)
9. Ələsgərov, M. (2009), Dövlətçilik ənənələrinin banisi, [The founder of state traditions] Azərbaycan. 9 may. S. 5. [in Azerbaijanian].
10. Əliyev, İlham (2014), Azərbaycan Respublikası Prezidenti, , Yeni Azərbaycan Partiyasının sədrinin nitqi, [Speech of the President of the Republic of Azerbaijan, Chairman of the New Azerbaijan Party], IV Qurultay. URL: <http://yap.org.az/az/view/pages/40> [in Azerbaijanian].