

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**AHMAD AGHAOGLU'S CREATIVITY IN TURKEY  
LITERARY, SOCIO-POLITICAL LIFE**

Speciality: 5716.01 – Azerbaijani literature

Field of science: Philology

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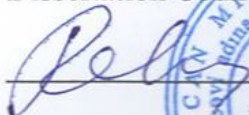
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## GENERAL CHARACTERISTICS OF THE RESEARCH

### **The relevance of the theme and the degree of development.**

The creativity of Ahmad bey Mirza Hasan Aghayev (Aghaoglu) (1869-1939), who played a great role in the literary, social thought and political life of our twentieth century history, was widespread not only in Azerbaijan but also in Turkey, the Turkic world and Europe, his activities and works had a great impact on social processes. As a great public figure who wrote in France and Azerbaijan, and in Turkey after 1909, his political, social, literary and artistic work is extremely rich in terms of topics and problems, but also directly related to the socio-political life of his people. A.Aghaoglu not only studied in his six-year life in Paris but he also had close contacts with French scientists and Young Turks living in France and held discussions that dealt with the agenda. His acquaintance with the great Eastern thinker, philosopher and reformer of the time, Sheikh Jamaladdin Afgani (1838-1897), strengthened his progressive and reformist tendencies in his thoughts and ideas. Despite the offers of French scientists to stay here and engage in scientific work, the richest and most difficult stage of the life and creativity of A.Aghaoglu, who intends to return to his country and benefit his people, begins. The publicist, who began the national social struggle of the people with his articles in the Russian newspaper "Kaspi" (1881-1919), maintained this priority in his later activities. Armenian terrorism, which took place in the Caucasus in 1905 as a continuation of the policy of Tsarist Russia, also changed the direction and direction of Aghaoglu's activity. Armenian terrorism, which took place in the Caucasus in 1905 as a continuation of the policy of Tsarist Russia, also changed the direction of Aghaoglu's activity. The establishment of the "Difai" (Defender) (1906) organization was also motivated by the people's sense of national resistance. In his articles in the newspapers "Hayat" (1905-1906) and "Irshad" (1905-1908), he gave new ideas for the formation of the socio-political thinking of the people, being one of the driving forces of the "Difai" organization, he marks the beginning of a new stage in the national struggle. However, when the Caucasian viceroy Vorontsov Dashkov wanted to arrest him and send him into exile, and his life was in danger, A.Aghaoglu was

forced to emigrate to Turkey. A large part of his rich creativity and socio-political activity is connected with Turkey.

Thirty years of Aghaoglu's creativity and literary, socio-political activity were spent in Turkey. During this period, he has done immeasurable work for both Azerbaijani and Turkish society. One of these works was to develop national thinking in the political history of Azerbaijan and Turkey, as well as the Turkic world, in the minds of the people. The factor of nationalism, patriotism and Turkism plays an important role in his work and activity.

One of the main directions of his creativity and activity was not only to appreciate the westernization and modernization in the Turkish-Muslim world, but also to show its ways. This trend introduced him to the Turkic world as a Turkic section, and Soviet science branded him as a pan-Turkist, the investigation of creativity in his homeland was banned for a long time, he was voiced by the Soviet regime as an Islamist, pan-Islamist. This was due to the publication of scientific articles on the past, present and problems of Islam and the author of new ideas and ideas. In A.Aghaoglu's creativity in Turkey, along with the unification of Turkish-Islamic directions, the theoretical basis for their parallel action was created.

The systematic and innovative activity of the prominent thinker's association and press in Turkey lays the foundation for a new path and socio-political trend. A.Aghaoglu also played a certain role in the establishment of the opposition institute in Turkey and the formation of innovation views in liberalism, democracy and governance. Along with all these intense social and political activities, A.Aghaoglu also passed a rich creation path. His creativity and activities are inextricably linked and complement each other. In dozens of literary, scientific, allegorical, didactic works he approached concepts such as a new society, state, religion, Islam, government, morality and individual, democracy, society, etc. from the point of view of new thinking stereotypes. Dozens of fundamental literary, artistic and didactic works such as "Foundations of the Turkish organization" (1925), "England and India" (1929), "The State and the Individual" (1933), "In the Land of Free People" (1930), "Iran between 1550 and 1900" (1934), "The Iranian Revolution"(1941), "Three Civilizations"(1927), "What am I"(1939),

“Rebellion or revolution?”(1942), “It will not be reluctant”(1941), “Memories of the Free Party”(1969) etc. are among the works that enrich the artistic thought of Turkey and Azerbaijan. Bringing together the works written by Ahmad bey Aghaoglu in Turkey is important in terms of ensuring the integrity of the study. The works of the great thinker are devoted to the most urgent, important and necessary issues of his time. The study of this rich heritage is one of the most acute problems of our literary criticism.

Since national, Turkist, statesman, lawyer values, liberal, democratic experience took a special place in works of prominent publicist and commentator, during the Soviet era, he was described as a bourgeois publicist in his homeland, no research was conducted on him, and he was only the target of criticism. Even though his small biography was given in the book “Azerbaijani Soviet Encyclopedia” published in the 70s, his picture was not published. In his short biography, he is said to have “propagated pan-Islamist and pan-Turkist ideas” and “opposed the revolutionary movement and proletarian internationalism”. Only in the early 80s for the first time in the book “Caravan of the thought”<sup>1</sup> in connection with A.Aghaoglu, if it is possible to say so, a positive essay was published. At the end of that decade, Kamal Talibzade's article “Ahmad Aghaoglu” was published in the “Azerbaijan” journal and an excerpt from the publicist's “Characteristics of Russian Literature” was published.<sup>2</sup> Shahnazar Huseynov's monograph “Ahmed bey Aghaoglu's outlook”<sup>3</sup> is the first monograph published in Azerbaijan about the creativity of the publicist. In recent years, there has been a lot of intensity in the publication of A.Agaoghlu's works and articles about him. In the books “Aghaoglular” and “Writings of recent years”<sup>4</sup> by Doctor of

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<sup>1</sup>Caravan of the thought. Baku: “Yazhici”, 1984, 348 p.

<sup>2</sup> Talibzade K. Ahmad Agaoghlu. “Azerbaijan”, 1989, N1, p. 135-146; Talibzade K. Ahmad Agaoghlu and his work “General features of Russian literature”. Selected works. In 2 volumes, II v., Baku: “Azerneshr”, 1994, pg. 305-328

<sup>3</sup> Huseynova U. Literary-critical views of Ahmadbey Agaoghlu, Baku, «Nurlan», 2006

<sup>4</sup> Guliyev V. Aghaoglular, Baku, «Ozan» publishing, 1997; Guliyev V. Writings of recent years Baku: 2009,

Philological Sciences Vilayat Guliyev, many moments of the life and activities of the writer-publicist are revealed. The “Foreword” of “Selected Works” of A.Aghaoglu<sup>5</sup> provides a detailed analysis of his creativity and works. Recently, the monograph “Ahmad bey Aghaoglu”<sup>6</sup> by the late Aziz Mirahmadov was published. Although the monograph was written long before the death of the literary critic (2002), it was published only recently. In the articles such as literary critics Vagif Sultanli, Mubariz Suleymanli, Badirkhan Ahmadov, Aydin Balayev and others, Turkey creativity is involved in research in one way or another.

There is a great interest in Aghaoglu's Turkish creativity and activity in the country where he lived as an immigrant. Ahmad Mumchu, Attar Aygun and Sebahattin Shimshir, Ebru Kayabash, Hakki Uyar, Fahri Sakal, Ozcan Ufuk, Fakhraddin Gulsevan, Gulseren Akalin, Sadoglu Huseyn, Taha Akyol, Yuce Nuri and other researchers have addressed his work in one way or another in connection with various problems<sup>7</sup>. However, most of the research conducted here is more focused on his public activities, and many of his works are almost excluded from comprehensive research. Hundreds of articles, dozens of

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<sup>5</sup> Guliyev V. Ahmad Aghaoglu. “Foreword”. A. Aghaoglu. “Selected works”, Baku: “Sharq-Qarb”, 2007, pg. 3-15

<sup>6</sup> Mirahmadov A. Ahmad bey Aghaoglu, Baku, «Argunash» publishing, 2014 p.

<sup>7</sup> Ahmad Mumchu, Ankara From Judicial Law School to Ankara University Faculty of Law (1924-1975). Ankara, Ankara University Law Publications, 1977, p. 66-67; Akalin Gulseren. Ahmad Aghaoglu in Turkish thought and political life. 1999; Attar Aygun, Shimshir Sebahattin. Azerbaijani Turks living in Turkey from history to the present, Ankara, Berikan Publishing house, 2013; Chekic R. Ahmad Aghaoglu: a work on his life and works. 1994; Ebru Kayabash, A yavuz lawyer-Ahmad Aghaoglu. UHFMC. LXX, S. 1, p. 441 - 452, 2012; Fahri Sakal, Aghaoglu Ahmad bey, Ankara, Turkish history association, Ankara, 1999, 248 p.; Hakki Uyar, “Liberal Opposition” in the Turkish Press in the 1930s: “Akin” newspaper of Aghaoglu Ahmad, Social history, number, May 1997, p. 43-50; Gulseven Fahrettin, Life, ideas, political and social struggles of Ahmad Aghaoglu. “Azerbaijan” journal, 1989, Number: 268, p. 72-109; Ozcan Ufuk. Ahmad Aghaoglu and role changing: a sinking Intellectual at the turn of the century, Istanbul, Donkishot Publishing house, 2002; Shimshir Sabahattin Political and cultural activities of Azerbaijanis in Turkey (1920-1991), Ankara, Azerbaijan Cultural Association Publications, 2000; etc.

philosophical, didactic, moral works, memoirs, letters of A.Agaoghlu would be the best way to analyze his creativity and activity in Turkey from all directions.

**Object and subject of the research.** The main object of the research is Agaoghlu's literary, socio-political and journalistic activity in Turkey, his multifaceted creativity. The subject of the research is A.Agaoghlu's articles, scientific-philosophical works, memoirs, letters and researches on his creativity. At the same time, research on A.Aghaoglu was appealed at the Ankara National Library in Turkey, the Bayazid Library in Istanbul, Azerbaijan and partly in Europe, close cooperation has been established with researchers of A.Aghaoglu prof. Fahri Sakal and prof.Ufuk Ozcan.

**Research methods.** The research work is based on the principle of historicity in the scientific-theoretical study of artistic heritage and is based on the method of historical-comparative research. Since the nature of the research requires a comparative study of the literary, socio-political environment of both Azerbaijan and Turkey, and parallel research, a comparative study of scientific and artistic heritage has been preferred. Existing theoretical ideas and methodological trends and literary connections were used in the study of many problems (culture, Islamism, Turkism, nationalism, Europeanism, liberalism, democracy, etc.).

**Scientific novelty of the research.** For the first time in his homeland, Ahmad Aghaoglu's Turkish creativity, which has a rich creativity, has been the subject of systematic research. Works, articles written by A.Agaoghlu in Turkey, multifaceted activities and researches written about him were involved in the research. The research has the following scientific novelties:

- For the first time, A.Agaoghlu's life, environment and activities are studied in the context of Azerbaijan and Turkey, his biography is integrated and many aspects of his life are clarified.

- Literary and scientific creativity is studied on the basis of separate works.

- Culturological views are investigated.

- The work "In the Land of Free People" is being studied for the first time, certain conclusions are drawn and its place in our literary and social thought is determined.

- “Who am I”, “It will not be reluctant”, “On the mountain of God”, “Three Civilizations” etc. works, for the first time, are evaluated from the point of view of literary criticism.

- For the first time, Agaoghlu's creativity and activity are divided into stages.

**The purpose and objectives of the study.** The main purpose of the research is to study the Turkish creativity of A.Aghaoglu and to evaluate the scientific and historical significance of these works, as well as to determine their place and role in the Turkish environment and public opinion. In this regard, the following tasks were performed in the research:

1. To analyze the life of A.Agaoghlu in the context of the literary environment of Azerbaijan and Turkey;

2. To study A.Agaoghlu's literary, socio-political activity in Turkey in terms of new materials;

3. To systematically involve the stages and problems of Turkey creativity in research;

4. To clarify the activities in the Turkish press, literary and social environment;

5. Factors that brought A.Aghaoglu to the Union and Progress and to investigate its activities in this party;

6. To study the problems of nationalism and Turkism in his work;

7. To study his attitude to the problems of religion, Islam, Islamism in his work;

8. To determine the features of the writer's concept of democracy, freedom, governance;

9. To clarify the activities of the opposition newspaper “Akin” in the Turkish socio-political environment and its role in the formation of the opposition institution;

10. To study the problems of the impact of liberal values in the activity and creativity of A.Aghaoglu on the social environment of Turkey, etc.

**Theoretical and practical significance of the dissertation.** The dissertation has theoretical, scientific and practical significance due to its relevance, results and innovations. This has a theoretical character in terms of studying the stages, problems and structure of the Azerbaijani



emigration heritage. One of the factors determining the theoretical significance of the dissertation is the opportunity to study the development path, directions, as well as the relationship between the Turkish and Azerbaijani environments.

The practical significance of the dissertation is that the problems of the Turkish and Azerbaijani environment, the path of development and, in particular, the provisions and scientific innovations of A.Aghaoglu's work are necessary as a scientific and theoretical basis for students and masters of philological faculties of universities.

**Approbation and application.** The dissertation was approved by the Scientific Council of Khazar University and was completed in the University's Department of Azerbaijani Literature (5716.01). 10 articles on the subject of dissertation; 13 scientific works with 3 conferences were published. The main conclusions of the dissertation work were presented at the following conferences.

**The structure and total volume of the dissertation.** The dissertation was written by the requirements set by the Supreme Attestation Commission under the President of the Republic of Azerbaijan. The dissertation consists of the introduction (21 566 conventional signs), three chapters (chapter one consists of two paragraphs - 101 536 conventional signs, chapter two consists of two paragraphs - 59 190 conventional signs, chapter three consists of two paragraphs - 79 877 conventional signs), the result (6272 conventional signs), and the list of the used literature.

The total volume of the dissertation is 285 729 symbols.

## MAIN CONTENT OF THE RESEARCH

In the “Introduction” part of the research, the relevance of the topic is substantiated, its research history is investigated, the object and subject of the work, goals and objectives, and the issues are identified.

The first paragraph of the first chapter of the study entitled **“A.Aghaoglu in the literary and social environment of Azerbaijan and Turkey”** is called **“A.Aghaoglu's life in the context of the literary and social environment of Azerbaijan and Turkey”**. The factors connecting A.Aghaoglu to the literary, socio-political environment of

Azerbaijan and Turkey are investigated here. It is shown that A.Aghaoglu emigrated to Turkey and was formed as a person and a man of thought. French life not only gives Aghaoglu education, science and knowledge, but also shapes his innovative, western worldview. Here he not only became close friends with French scholars but also met Ittihad members who played an important role in his future life. A.Aghaoglu's acquaintance with Ahmad Rza bey in Paris later turned into close cooperation with this party. While working in Baku, he published articles on the processes taking place in Turkey. One of these articles was devoted to the processes taking place in the Ottoman Empire. The article "Progressives or Young Turks" published in the "Kaspi" newspaper on November 21, 1903, analyzed the situation of the Muslim world, which was shaken and confused under the pressure of Europe<sup>8</sup>.

As a logical continuation of these events, A.Aghaoglu decided to create the anti-terrorist organization "Difai" (1906) (Defense), of which he was the main driving force and the bearer of ideas, and did some work in this direction. Referring to his services in "Difai", M.Mammadzade wrote: "This "Muslimism", or rather Islamism, which was very much in line with the way of thinking of the Azerbaijani public at that time, was "the ideologue of Islamic nationalism, Aghaoglu Ahmad bey"<sup>9</sup>.

The A.Aghaoglu makes articles in "Islamic journal", "Sirati-mustagim", "Hikmat", "Towards the right", "Turkish homeland" newspapers and journals in Turkey. A.Aghaoglu, who wrote articles for the French-language "Le Jeune Turk" (1912) newspaper in Istanbul, is considering opening his own newspaper and publishes the first press organ, "Tarjumani-hagigat". Soon, the Azerbaijani emigrant will be at the center of the socio-political processes taking place here. People working for the future of Turkey were coming to his house.h

Political thought, multi-lingual knowledge, purposefulness in its activities, etc. soon leads to the membership of the main center of the Committee of Union and Progress and is elected deputy from Afyon-Karahisar to the Ottoman parliament. It is quite true that Ozcan Ufuk

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<sup>8</sup>Aghayev A. Progressives or Young Turks. "Kaspi", November 21, 1903.

<sup>9</sup> Mirza Bala Mehmetzade. National Azerbaijan Movement. Prepared for publication by Ahmad Karaja. Ankara, 1991, p.35

linked this to “the assimilation of Turkism in the political sphere and the more effective Turkish elements in the parliament”. During these years, indeed, both A.Agaoglu and other Turks from Russia (Y.Akchura, and partly A.Huseynzade) worked purposefully in the direction of Turkism. Undoubtedly, the role of the first Turkic circles established in the Ottoman Empire before the Balkan Wars (“Turkish Circle” (1908), “Turkish Knowledge Circle”, etc.) should not be forgotten here. A.Aghaoglu made articles starting from the first issues of “Turkish Homeland” and expressed his views on Turkism in these articles. In his previous articles, Islam and Islamism were mostly related topics. According to O. Ufuk, who linked this to the defeat of the Ottomans in the Balkans, “Aghaoglu's Turkist views” began to be determined in the journal “Turkish Homeland”<sup>10</sup>.

Aghaoglu's extremely close involvement in Turkish political life and involvement in the process resulted in his deportation to Malta. Most of the 61 people in exile, including A.Aghaoglu, were leaders, members of the Committee of Union and Progress or prominent thinkers known for their closeness to them. It is known that when A.Aghaoglu was exiled to Malta in 1919, he had a letter of recommendation about him written by British General Thomson to the British military attaché in Paris and a diplomatic passport of the Republic of Azerbaijan. However, he was arrested in Istanbul and sent to Malta with the Ittihad members.

The A.Aghaoglu's teaching in Turkey has also taken an important place. When he moved from Azerbaijan to Turkey, he was a teacher. Researcher Ozcan Ufuk not only limited his work in Darulfunun to teaching, but also praised his role in its establishment<sup>11</sup>.

In the second paragraph “**Memories of the Free Party as a Documentary-Artistic publicistic work**”, the literary, socio-political activity of the prominent intellectual man in Turkey is divided into stages:

The first stage covers the years 1909-1919. At this stage, A.Aghaoglu has just left Azerbaijan, so it can be characterized as a

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<sup>10</sup> Ozcan Ufuk. Ahmad Aghoglu and rol changing: A Western Intellectual at the Century Turn, Istanbul, Donkishot Publishing house, 2002, p. 91

<sup>11</sup> G.a., p. 92-93

period of studying and integrating the Turkish environment.

The second stage covers the years 1919-1931. At this stage, Aghaoglu is closely involved in the establishment of the Republic of Turkey, as well as plays an important role in the creation of a new legal society with his own law.

The third stage involves the resignation of Deputies and university professor. This period can be considered as a new stage of the publicist's creative activity. With the exception of the early 1930s and his time as editor of the "Akin" newspaper, he lived a quiet life.

One of the main factors determining Aghaoglu's Turkish creativity is the combination of artistry and documentation. If in Azerbaijan he was known mostly as a publicist and journalist, in Turkey he expanded his creative range by writing more literary, artistic and philosophical treatises. One of the works he wrote here is "Memories of the Free Party". This work provides rich material both in terms of studying the publicist's own image and his role in building a new Turkish society. The work reflects the author's activity in the early 30s.

The image of the author occupies a prominent place in A. Aghaoglu's "Memories of the Free Party" (1930). This work allows us to follow his active participation in the political life of Turkey, as well as the realities of the processes taking place in the palace and society. Touching upon the role played by Ismet Inonu in these processes, the author feels tired of the intrigues in the political life of Turkey. At the same time, he expressed confidence that the Turkish political environment will follow this path. A.Aghaoglu, who took a very modern way in the issue of the new society, the Republic, tired of playing around a party, concludes that this is due to Eastern hypocrisy, by "hiding behind words", "showing the dream as real" and concludes that the source of all the country's disasters is "mental illness".

Thus, in A.Aghaoglu's work "Memories of the Free Party", the description of the events taking place around the second party in Turkey is described by the nature of the period, social processes in reality. The fact that the work was written immediately after the events, but was published much later, shows that although many of the truths here could be written in time, they were very difficult to publish. In general, the work allows us to draw certain conclusions about the events of the

period, as well as the life, character and activities of the main actors of these events. As for Aghaoglu's self-image, it is clear that his life in Turkey was not smooth, it was extremely zigzag. He maintained his objectivity, principality and sincerity in his activity till the end. He played one of the most important roles in the establishment of the Republic of Turkey and formation of a new society.

The second chapter entitled **“A.Aghaoglu's creativity in the literary, scientific and cultural context”** is divided into paragraphs **“Literary and scientific work of Ahmad bey Aghaoglu”** and **“Cultural views in the work “Three Civilizations”**. It is noted that A.Aghaoglu's literary and scientific work occupies an important place in his activity, and along with his works on socio-political themes, he also has historical and literary essays. This characterizes him as a critic, literary critic, cultural critic. In many of his works, articles, letters and memoirs, he touches on and discusses literary and scientific topics, which allows him to be considered a critic, literary critic, historian and sociologist in the Turkish literary environment. A.Aghaoglu started his criticism and literary studies while he was still in Azerbaijan. The subject of these writings was Azerbaijani literature and the works of its individual representatives. Academician K.Talibzade wrote about his research work during this period, referring to his article “Shakespeare's “Othello” and “Schiller's “The Robbers” in the Tatar language”: “The article was written on the occasion of the performance of the most beautiful examples of classical dramaturgy on the Azerbaijani stage. The author describes this important cultural event as one of the “innovations” that “wandering in fiery dreams”, notes the great importance of such translations and performances in creating an opportunity for Azerbaijani readers and listeners to get acquainted with the achievements of European literature”<sup>12</sup>.

A.Aghaoglu continued his criticising, literary criticism and culturology activities in Turkey. One of his research works written in Turkey is “General characteristics of Russian literature”. The writer wrote this work in 1917. Prior to that, he often referred to the works of individual representatives of Western and Eastern literature to express his

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<sup>12</sup> Talibzade K. Ahmad Aghaoglu. “Azerbaijan”, 1989, N1, p. 135-146

views in other works. In his pre-Turkish work, he published articles in Azerbaijani newspapers such as “Kafkaz”, “Kaspi”, “Hayat”, “Irshad”, “Taraggi”, “Progress”, especially on Russian literature and individual writers. After going to Turkey, the writer-publicist continued his research in this direction.

The A.Aghaoglu's work “General characteristics of Russian literature” (1932) has a compact, descriptive nature. However, despite this brevity, the researcher correctly identified the development trends of Russian literature, gave an objective assessment of the stages, events and personalities, creativity, works, as well as the literary process. The author writes about the vitality of Russian literature as the main character: “In any nation, literature has not walked as much as in Russian, as in life. This direction of literature was so consistent with the Russian mentality that when theorists of Russian literature praised literature, they generally characterized it as a mirror of life and environment. And in truth, the history of Russian literature is the history of Russian culture. All trends of time, all boards of the environment are reflected in the literature: is able to follow political, social, philosophical, artistic, intellectual and emotional trends in literary works”<sup>13</sup>.

In A.Aghaoglu's research, both modern and the most difficult way of literary historiography was chosen. Such a method of analysis of literature was not yet fully formed in Azerbaijani literary criticism at that time. In this analysis, the literary movement is shown in full development, the general features of Russian literature are revealed. This, first of all, arose from the fact that since A.Aghaoglu was a new generation of critics and researchers, he managed to analyze literary development theoretically, to convey his ideas through generalizations and comparisons. On the second hand, since the study is related to Russian literature, it is also likely that there are some sources under the author's hands. Since the history of literature of F.Kocharli was the first, let it be that there were fewer such generalizations and comparative analyzes, it used more personal archives and manuscripts.

A.Aghaoglu's work “Three Civilizations” analyzes many problems, or rather, the concepts of culture, state, religion, morality,

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<sup>13</sup> Aghaoglu A. Selected works. Baku: “Sharq-Qarb”, 2007, 392 p.

society, individual, family and society, and puts forward new concepts, “what is culture?” the answer to the question is sought, common features between “Islamic culture” and “Western culture” and “victorious and defeated” cultures were defined.

In the work “Iranian Revolution” (1934) the history of the revolution is also widely covered; Iranian Shah's confidence in the British and the Russians in this process, their political and military power to use, especially the Russian intervention in many processes with the power of the army, etc. issues like are given with details.

A.Aghaoglu's works on both literary criticism and the history of the Iranian revolution, his ideas and conclusions show once again that he is a researcher, literary critic and historian. As the style of his works is scientific, analysis and conclusions included scientific innovations of his time. With these works and views, he brings an innovation to the literary and scientific environment of Turkey.

In the second paragraph entitled **“Cultural views in “Three Civilizations”** A.Aghaoglu looked at the issue of family, individual and morality in the context of the concept of culture. He did not have an episodic character in the concept of culture and a new concept of culture creativity, but rather deepened and expanded in Turkey creativity and took an important place. His cultural ideas are expressed in separate articles, and most importantly in the concept of “Three Civilizations”, written in exile in Malta in 1919-1920. In this work A.Aghaoglu not only showed the reasons for the decline of Eastern culture, which is the cradle of world civilization, but also sought ways and forms of mastering Western culture.

In “Three Civilizations” work, A.Aghaoglu first emphasizes the abstract meaning of the concept of “culture” and tries to reveal the essence of this concept. He concludes that by equating the concept of “culture” with the concept of “civilization”, he summarizes the definitions given to it: “We perceive this expression, in our opinion, as a “Lifestyle”, which covers all definitions and gives the widest meaning to this coming. So to say culture means “lifestyle”. It is only to understand the perception of life in the widest and comprehensive sense. That concept must cover all manifestations, all material and spiritual events of

life.”<sup>14</sup>

In Aghaoglu's “Three Civilizations”, as a man of thought, he completely distances himself from these tendencies, as if he does not take part in the comparison of these cultures, but tries to prove his probabilities, theoretical and practical thoughts with facts. Indeed, the events that took place during his lifetime, the currents in society, the history and socio-political events showed how serious the problem was. At that time, it was possible to clearly see the two opposing flows in both Asian and Islamic societies; the struggle between the local culture and the supporters of Western culture continued. One side was trying to preserve its past and centuries-old tradition and the other was trying to promote Western culture by challenging conservatism.

Thus, it is clear that cultural views play a key role in Aghaoglu's work. In his dozens of articles and fundamental works, the problems of religion, Islamism, society and human, the individual were widely analyzed, new ideas and ideas were put forward.

The third chapter entitled “**The search for a new society in the works of A.Aghaoglu**” is expressed in the paragraphs “**New principles of life in the artistic and philosophical treatises of A.Aghaoglu**” and “**The image of a new society in didactic and utopian works**”. It is shown that A.Aghaoglu theoretically studies the factors that shape society, and argues that some of them are completely absent in Turkish society, and some have taken on an extra-societal image in violation of their essence. Thus, A.Aghaoglu, focusing on the factors that shape society, follows the example of the West and concludes that although the material example of oppression has been discarded in society, there is still a moral side, we do not have a society, there are people gathered mechanically and by chance.

The author also addresses the problem of society in “Who Am I?” (1939); the basis of the internal struggle between its Inside and Outside is almost always the problems of society. If the inside of the writer always tries to follow the laws of society, to develop society, the outside prefers to eat society from inside as a wolf. The hypocrisy of the Outside, selfishness, change of mind, intolerance, jealousy, “What to me?”

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<sup>14</sup> Aghaoglu A. Three Civilizations. Baku: "Mutatjim", 2006, 154 p.



philosophy is constantly pulling society back. Therefore, considering that Outside has caused great damage to the society Inside, thinks about eliminating the contradiction between the Outside and the society, and finding a way for the society to survive: “A decisive struggle must be waged against the features of the outward that destroy society and just as in living and existing environments that await a sense of honour, to liars, hypocrites and so on. not much place in society, not respected, expelled, removed - it's time for us to go the same way”<sup>15</sup>.

One of the main places in A.Aghaoglu's activity is his struggle for freedom and democracy and to work his scientific and theoretical foundations from an innovative position. In this sense, his role in the establishment of the new Republic of Turkey on a democratic basis is great. In his understanding of democracy, the individual has always been at the forefront, but society at the time did not yet have sufficient knowledge about it. In order to eliminate these defects, it was necessary to eliminate the existing diseases and defects in society, as well as time. Therefore, A.Aghaoglu's concept of democracy was parallel in both his activities and works.

“In the Land of Free People” (1930) is a completely new model for the Turkish environment in terms of genre and idea. Thus, the writer-publicist's state, individual, society, freedom, etc. related ideas are presented in a new form. Realizing the difficulty of writing from those who have been in the current society, the author has chosen a completely different way here; since the described events have little to do with the current Turkish society (in fact, there is an internal connection), they are mostly theoretical, they generally talk about issues such as society, democracy, freedom. In this regard, “In The Land of Free People” is influenced by European utopian literature, as well as the utopian novels of Thomas More (1478-1535) and Tommaso Campanella (1568-1639). As for Azerbaijani literature, it should be noted that this work resonated with Mirza Fatali Akhundzade's “Letters from Kemal-ud-Dovle” (1865), Ali bey Huseynzade's “Siyasati-furusat” (1907) and Mammad Amin Rasulzade's “Siyavush of our century” (1923). However, these callings resonate with the named works in different ways and in terms of

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<sup>15</sup> Aghaoglu A. Selected works. Baku: “Sharq-Qarb”, 2007, 392 p.

problems. For example, management issues in M.F.Akhundzade's "Letters from Kemal-ud-Dovle", allegorical description of political processes with A.Huseynzade's "Siyasati-furusat", M.A.Rasulzadeh's "Siyavush of our century" correspond to the application of political events to the social processes of the country. Literary critic Aziz Mirahmadov called the work a "treatise" and writes: "Found in the treatise "In The Land of Free People" published by A.Aghaoglu in 1930, when he was an adult <sup>16</sup>. Only one page later, the outstanding researcher concluded that his work "can be included in a series of artistic and philosophical treatises by genre". Vagif Sultanli considers it a "political-philosophical essay"<sup>17</sup>.

The work "In The Land of Free People", above all, has a theoretical and philosophical character, after the political and legal basis of freedom is established, promotes the ideas of the main task of gaining freedom to the people and instilling it to the people and getting used to it. However, no matter how philosophical and theoretical the work is, it is clear that it is written for the Turkish society, even if the society described is not Turkish.

According to the genre, the work "In The Land of Free People", included in the series of artistic and philosophical treatises, was not published in the form of a book directly at the time; first part was published in the newspaper "Jumhuriyyat". The interest and sympathy of the readers, the letters of invitation he received prompted the author to publish this work in the form of a book. As for the structure of the work, it should be noted that such travels, moral and artistic treatises have been written since the XVII century. In the current situation, the author's philosophical, moral and political explanation of his ideas was connected with socio-political motives in Turkey. The author builds his work on the plot; he tries to explain concrete life events and boards in terms of didactic and enlightenment with details and human images. But at the same time, the artistic imagination also plays an important role here. In

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<sup>16</sup> Mirahmadov A. Ahmad bey Aghaoglu, Baku, «Argunesh» publishing, 2014, p. 78

<sup>17</sup>Sultanli V. Azerbaijani emigrant literature (Textbook). Baku: "Shirvanneshr", 1998, p.37

the second paragraph entitled **“The image of a new society in didactic and utopian works”**, ideas and concept in the construction of a new society are analyzed. “What am I”, “It will not be reluctant”, “On the mountain of God”, “Letters from the Hereafter to Peyami Safa” and dozens of works are widely included in the search for a new society. These works are new and original in our literature due to their content, idea and stylistic. In terms of content, ideas and style, these works can be compared only with A.Huseynzade's “Siyasati-furusat” and M.A.Rasulzade's “Siyavush of our century”. However, these works of A.Aghaoglu are more close to the works of Western philosophers due to their capacity of ideas and polyphony. It is clear that there is both reality, didactics and utopia here.

“It will not be reluctant” is one of the first of these works. It is possible to say that the publicist's sudden beginning to write some abstract and theoretical works on everyday political issues stemmed from his own political situation and the attitude of the existing society to different views.

“It will not be reluctant” depicts social events, state, individual, socio-political processes in an artistic way. For the work, the writer has built an interesting plot line. Thus, the protagonist of the work (there is no doubt that he is the author) could not see his youth friend Turgut, who is now fifty years old, for many years. By reading works of Namig Kamal, who studied with him in a school and brought national patriotism motifs to Turkish literature (1840-1880), Tanzimat period Turkish political and statesman Ziya Pasha (1826-1880), he thought of ways to get rid of the disasters and invasions of the country, talked about the benefits of the revolution to the country. The words that Turgut said in those years still sounded in his ears: “Oh, the tyrants! Oh, scoundrels! One day you will be punished!”- he threatened to address me: " Ah, my brother, how happy days will be then! Finally, the Turks, like others, will be freed from oppression and bondage. We will be able to live as freely and honorably as others”, - saying this, he hugged me and tears flowed out of his eyes”<sup>18</sup>.

One of A.Aghaoglu's works, which reflects his internal struggle or

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<sup>18</sup> Aghaoglu A. Selected works. Baku: “Sharq-Qarb”, 2007, p.91

political thinking in Turkish political life, is “What am I?” (This work was published under the title “Who am I?” presented by V.Guliyev - M.K.). This work began to appear in “Jumhuriyyat” newspaper on September 5, 1936. From this series, five articles of the author were published, then not continued. Only on February 19, 1939 it was returned to these articles and continued publication in the “Jumhuriyyat”.

A.Aghaoglu's “What am I?” work was first published in book form in the “Aghaoglu Complete works” published in Istanbul after his death. Samad Aghaoglu, the writer's son, collected articles published in many newspapers and magazines and published them in the form of books. In the Azerbaijani language, for the first time, the work was adapted into our language by research scientist Vilayat Guliyev's under the title “Who am I?” published in “Selected Works”. Since it was published in “Selected works” with this name, we also preferred to name the work as such.

In his work “Who am I?”, the author argues that selfishness in the East is one of the main factors in living in abundance. Selfish people are fascinated by expensive clothes, rich estates, horse races, bars, balls, want to be first everywhere, and consider themselves unhappy the day they do not spend a lot of money. Sometimes the feeling of altruism, which awakens inside him, torments him and reminds him that it is possible to do “one or two poor school children” of such unnecessary expenses. However, by immediately blocking the Outside, it prevents the realization of this idea.

One of the works written by A.Aghaoglu in the 1930s – the theme of the “On the Mountain of God” - is based on ancient Turkish life. This work, unlike other works, is not on social or political issues. However, there are messages that resonate with the author's previous works, and it is from this point of view that it is necessary to look and analyze. “On the Mountain of God” was first included in the first volume of “Aghaoglu Complete works” after being published in the “Jumhuriyyat” newspaper (February 2, 1939) in the form of a series of articles. The subject of the work is written using one of the plots of the famous Russian Turkologist V.I.Seroshevsky's book “Yakuti experience of ethnographic research” about the mythology, language and religion of the Siberian and Altai Turks. In general, the main purpose of the author in “On the Mountain of

God” is to glorify the return to the roots, to the land.

In “On the Mountain of God” the protagonist is described as going to God with a shaman. Although the road is difficult and scary, they continue on their way. Because it was not so easy to get to God. On the way to them come across two wolves. Hungry wolves were about to jump on top of them with a terrible roar so the Shaman took out the pipe from his waist and begins to play. Both of the wolves listen to him in amazement at the sound of the pipe.

The “Conclusion” part of the dissertation summarizes the provisions and final conclusions arising from the overall content of the research.

Some of the results obtained in the dissertation are:

- All of A.Aghaoglu's works were aimed at developing the society and coincided with its practical activities.

- A.Aghaoglu is a Culturalist; in his articles, publicistic, didactic, philosophical works he has always defended Turkish culture and thought and tried to determine its place in World Culture.

- Despite living in Turkey, A.Aghaoglu also closely followed the political and social processes in Azerbaijan, and participated in the processes here as much as possible.

- Modernity is one of the most important factors on which A.Aghaoglu's works, worldview and socio-political activities are based and developed. Europeanization and modernization are almost the main line of his creativity and political activity.

- A.Aghaoglu played a very important role in the establishment of the Republic of Turkey and in the first years of the activity of the Grand National Assembly, he did a number of important things as a deputy from Kars.

**The main provisions of the dissertation work are reflected in the following articles of the author published in Azerbaijan and abroad.**

1. Karahan, M. Searches of the secular state and society in the works of M.Ahmad Aghaoglu /-Sumgayit: Scientific news. Section of social and humanitarian Sciences.-2016. Volume

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2. Карахан М. Роль Ахмеда Агаоглу в общественном мнении Турции / - Киев: Мова і культура. - 2016. Випуск 23, Том 183. - с. 165-173.
  3. Karahan, M Three Civilization concepts of Ahmad bey Aghaoglu / Baku: Journal of Strategic Analysis.-2016. № 3-4(17-18).-p.243-251.
  4. Karahan, M. Turkish realities in Ahmad Aghaoglu's "Memories of the Free Party" / Baku: International Conference on Common Values and New Challenges in the Turkological Scientific and Cultural Movement.- November 14-15, 2016.-p.413-417.
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  6. Karahan, M Turkish realities in Ahmad Aghaoglu's "It will not be reluctant" / Baku: Language and Literature: International scientific-theoretical journal .-2017.-1(101).-p.233-236.
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  13. Karahan, M. Ahmad Aghaoglu: Great Turkish patriot / Baku: Azerbaijan Theological Institute, Turkish Cooperation and Coordination Agency (TCCA), Turkish Hearths Istanbul Branch

and Istanbul University Institute of Turkish Studies, “Prominent socio-political figure of the Turkic world- Scientific Conference on Ahmad bey Aghaoglu”.- September 19-20, 2019.-p.400-409.

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