

## ТЕОРІЯ ТА ІСТОРІЯ ЖУРНАЛІСТИКИ

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### PUBLIC ACTIVITY OF AHMED BEK AGAOGL IN THE TURKISH PRESS ON THE IMPORTANCE OF INDEPENDENT POLITICAL ORGANIZATIONS (FIRGYA)

*The aim of the article is to consider some aspects of the journalistic activities of Ahmed bey Agaoglu in the Turkish press about the role and significance of independent party-type political organizations in the democratization of socio-political life in the country. It is noted that Ahmed Bek Agaoglu is one of the creators who, with his scientific, artistic and journalistic creativity, left an unforgettable mark on the history of the Turkic and Azerbaijani press, culture, public opinion and the struggle for freedom.*

*Methods and methodologies. The article widely uses such general scientific methods as descriptions of the environment, comparative analyzes of this environment, the method of historical chronicles, analysis of publications of that period, assessment of the influence of journalism on the socio-political consciousness of the population, personality characteristics, etc.*

*Novelty in the article. With the help of the analyzes carried out, the author found that during the years of migration, Ahmed bey Agaoglu became a more militant fighter, an influential and experienced person of pen and word of his time. It is noted that, thanks to his ideological consistency, he became the flagship among propagandists not only for the social thought of Azerbaijan, but also for the Great Turkic world, Turkism, and was always proud of this act. It is noted that Ahmed bey Agaoglu, adhering to this practice until the end of his life, devoted his life to the democratic development of Turkey, the protection of human rights and, most importantly, the freedom of the Turkic people.*

*Conclusions. Summing up, the author came to the conclusion that A. Agaoglu continued his literary and artistic creativity, as well as socio-political activities in Turkey in the 1920–30s in a broader and more detailed form. That is why most researchers are of the opinion that A. Agaoglu is “a person to whom the entire Turkic world, especially the Azerbaijani Turks, are grateful!”*

*The work mentions his works written during this period, especially *Memoirs of Independent Political Organizations*, and his friendship with the great leader of the Turkish people, M. K. Atatürk. In most of his articles and works written during this period, A. Agaoglu highly appreciates and states that Atatürk played a big role “not only in the history of the national liberation struggle of the Turks, but also the peoples of the world”.*

**Key words:** *giant personalities, heritage of emigration, talented publicist, lover of freedom and democracy, Turkic world.*

**Introduction (problem statement).** At the beginning of the 20th century, great personalities were born in Azerbaijan, who later became known not only in Azerbaijan, but also in the world for their innate talent, humanistic thoughts, high deeds and deeds. One of such personalities is a talented writer, public and political figure, and most importantly, “the great

Azerbaijani Turk of the twentieth century, a fighter for freedom and democracy, Ahmed bey Aghaoglu” [4, 4]. According to the famous literary scholar Vilayat Guliyev, who devoted enough space to life in his scientific work, socially Ahmed Bey’s political activity and literary and work of fiction heritage, noted that “at a time when Azerbaijan was in dire

need of open-minded, zealous and militant writers, the expulsion of Ahmed Bey Aghaoglu from his homeland was a great harm to the nation and national ideals. It was a big blow” (Guliyev, 1997: 32). Thus, Ahmed Bey was forced to leave his homeland in mid-1909 and settled in Turkey. In fact, Ahmed Bey “did not stay away from the battlefield during the difficult and turbulent times of both his homeland – Turkey and Azerbaijan” [4, 36].

Like our other emigrants, A. Aghaoglu also had a very rich and valuable legacy in emigration. Ahmed Bey, who first began his journalistic and socio-political activities in Istanbul, soon became known and loved throughout the Turkish world as the most active propagandist of the ideas of Turkism. A. Aghaoglu, a prominent representative of the Azerbaijani immigrant heritage, in addition to his socio-political activities, continued his literary and work of fiction while living in Turkey in the 1920s and 30s. “The History of Turkish Law”, “The History of Turkish Culture”, “The State and the Individual”, “Three Cultures”, “Who am I?”, “In the land of Free People”, “Memories of independent political organizations (firge)”, written during these years, has not lost its importance among readers today.

“Memories of Independent Political Organizations (firge)” is one of such works. In this article, we would like to analyze his work. In this work, the author tells about the creation and activities of an independent Republican party, which would have formed the opposition to the ruling Republican People’s Party in Turkey in 1930, and other political events that occurred at that time. At that time, “Ahmet Agaoglu joined the big political game without noticing it, who on the one hand could not resist the will of the Veteran commander Ataturk, and on the other hand understood that a multiparty system is as important as air and water for a democratic society” [4, 43].

In this work, we see A. Aghaoglu not only as a writer, but also as a political figure, as a political scientist. Because in this work, the author not only revealed the true nature of most of the political events and processes taking place in the country, but also analyzed and evaluated them. The work skillfully characterizes the very tense and contradictory events taking place around. Since “Memories of Independent Political Organizations (firge)” is dominated by tension and dramatic conflict, the author called the last chapter of the work “The last Act of the drama of independent political organizations (firge)”.

In this work, A. Aghaoglu created an work of fiction and documentary image of Ataturk, who was his close friend and respected his political views and

opinions. From this work of Ahmed Bey, as well as from his other writings and memoirs, it is clear that he has infinite love and respect for this great son of the Turkic people and has never hidden his anger towards those who opposed him. The famous literary scholar V.Guliyev writes about this in his work “Agaoglular” that “Ahmed Bey, who lived the last months of his life more than anyone else, did not hide his anger when biased articles appeared that cast a shadow on the merits of Ataturk and distort his personality, deeds and struggle” [4, 45].

A. Aghaoglu explains for the first time how to give the organization such a name in his work. “Who named the new faction “Serbest (independent)”? it is clear that “Gazi himself chose this name (the nickname of the winner of the War of independence).” The preparation of the organization’s charter is entrusted to Ahmed Bey. “Now the faction needs internal regulations. My friends asked me to write this. I went to the Yacht Club in Boyuk Ada, completed it in two days and gave it to the board of directors” [4, 17].

The events described in the work sometimes go beyond the scope and reflect new features of Gazi’s character. At this time, the author reflects his image more fully. “First of all, someone like Fethi Bey, who insists on his desires, slow reaction and enjoyment of a regulated and restrained life, does not even dream of leaving a place like the Paris embassy and falling behind in the formation of an organization! Then even if he wanted to, no one would approach him. Because the people both loved and feared Gazi, and they would endure what they had endured from the People’s Party for another fifty years without making a sound, and now the main factor that pushed them to a New Organization was that Gazi wanted this party, and he hated the People’s Party” [4, 52].

According to the author, when Gazi initiated the creation of a Free party, he probably did not think that people would love this party and reach out to him. The fact that events have flowed in a completely different direction once again reflects the greatness and truthfulness of Gazi. So, although Gazi has the opportunity to destroy the new party, he does not hide this in his statements. “He does not consider such a sign necessary for his own dignity and self-respect. He considers such an action a weakness. The soul that loves to run away and enjoys watching the other side suffer defeat in battle does not think about ending the fight, but about blowing it up, aggravating it and bringing it to the last degree, and then attacking the other side and destroying it” [4, 53].

Gazi here, as in everything, chooses the path of struggle and battle. Fathi Bey, who refrained from

fighting Ghazi, suggested creating a new party and said, “We are not here to fight you! The goal was completely different. Now, if you want, let’s abolish the party!” [4, 79]. while saying that Gazi completely contradicts this and insistently calls on the opposing party to fight. “No, no! You won’t take it away! You will continue to fight and we will fight! Leave friendship and familiarity aside. “Let’s jump onto the battlefield, meet face to face, who knows, maybe you will win” [4, 79].

Although Ghazi is adamant on this issue, the fate of the party is so bad that it affects Ahmed Bey very badly. Because Ahmed Bey believed in Ghazi’s sincerity from the first day. But Ahmed Bey did not take into account that some of his entourage did not have a sincere attitude to this issue. “Now I am convinced of Gazi’s sincerity in this matter! But this sincerity was characteristic of Gazi. He wanted to establish such an order of freedom so that the righteous would not run away. However, the mood of the people and the importance that the other side attached to these manifestations were frightening. Ghazi knew better than anyone that the victory of the People’s Party in the municipal elections was nothing more than a victory for the police and gendarmerie. In fact, the People’s Party lost from all sides and was crushed and shaken spiritually” [4, 78].

In the chapter “The Last Act of the Drama of the Independent Party”, the author called these events a game. “What a wonderful comedy it was! Why was this comedy staged or played? Did they want to know the pulse of the country, as they say, what feelings it has for the old People’s Party?” [4, 94]. Here is how the author answers this question. “All these events answer the question of why the comedy “Free Party” was shown. Now it is quite clear that this comedy is designed to cut off the audacity of the party and the spread of the idea of the opposition!” [4, 95]. At the end of the work, the author regretted that the fate of the party would be like this, but did not deny its role in Turkish society at that time. “Even the short life of the Independent Party made people taste the joy and pleasure of freedom, and they began to breathe more or less freely. Now it would be a mistake to deprive the people of this and bring them to one hundred percent despair” [4, 96].

Turkish newspapers, especially the “Jumhuriyet” newspaper, regularly wrote about the newly created party and urged their readers not to remain indifferent to this issue. “... while Rahmi Bafra, who drinks bitter coffee after dinner, lies on the couch and smokes a hookah, there is a knock on the street door. Serdar Hilmi’s friend, the son of photographer Yavuz Gtan,

who was also a city newspaper dealer, brought with him a “Jumhuriyet” with the date of the previous day on it” [10, 10].

It is also clear from newspaper articles that everyone in Turkey, regardless of whether they are old or young, is interested in the newly created party. “Peasant, urban, educated, ignorant, conservative youth are gradually beginning to become the most important topic of interest for the entire community” [10, 59]. The newly formed party also made Rahim Bey think and worry a lot. He was thinking and talking to himself. “There is no danger; in other words, now is not the time for the Progressive Republican Party. They don’t hang this man or expel him. And a Free Party can win. But what happens if he wins? Gulbeaz people will lose their courage, the mayor will fall, and others and strangers will rise in their place like turkeys” [10, 60].

The news in the newspapers proves that there is a diversity of opinions in society. At that time, there were conflicting ideas and thoughts in Turkey. This was due to the fact that the socio-political consciousness of the society had not yet been formed. Serious reforms must be carried out in society. An active party must first of all reform, make serious changes in its activities, and try to awaken and educate the people. “In the Republican Free Party, there are not only names like Makbule Khanim and Nuri Bey, whom Rahmi knows, but also many close to Gazi, whom he will not sacrifice, like Ismet Pasha, although he does not attach such great importance to them. Most importantly, although someone belongs to that party, from this party, Ankara is a community of yesterday’s comrades-in-arms, school friends, colleagues, in short, people who shared a common fate” [10, 147].

Later, the author accused newspapers and their authors of creating such a picture. “... newspapers, especially newspaper men, taught them how to use a knife, where and how to hit with this knife” [10, 164].

From the work “Memories of Independent Political Organizations (firge)” it is clear that the author boldly and harshly got involved in the political environment of Turkey at that time and was able to reveal the true nature of events and processes in the country.

A.Aghaoglu’s innovation in worldview, his ability to look at events around him with open eyes, objectively and draw conclusions were also clearly felt in his work. For example, the author’s “Who am I”, “In the land of free people”, “Memories of independent political organizations (firge)”, “Three Cultures”, etc. The manifestations of this worldview are evident in his works. A. Aghaoglu wrote these works with the desire to see everyone free and

happy, to build a just and free society. In general, when considering the entire creative activity and worldview of A. Aghaoglu, it becomes clear that the main components of the author's well-formed worldview are found in his recent works, especially "Three Cultures", "In the Land of Free People", "The State and the Individual", "Who am I", "History of Turkish Law", "Memoirs on independent political organizations (firge)". Therefore, "these works of the author, who has encyclopedic knowledge, are valuable sources not only for Azerbaijani studies, but also for Turkology, Arabic studies and Iranian studies" [5].

When he wrote these works and when some of them were published, it was the era of the wealth of A. Aghaoglu's worldview, life experience, and socio-political activity. This basically coincides with the 1920s and 30s, when there were sharp conflicts of opinion between Ummahism and nationalism in Turkey. In fact, this tension can be described as a struggle between Ottomanism and modernizing Turkism" [2, 3]. At such a time, A. Aghaoglu, as a writer and socio-political figure, closely intervened in the events taking place in Turkey and expressed his opinions and views. A. Aghaoglu, who speaks and writes fluently in any language and "he further enriches the circle of his socio-political meetings" [3, 6], and this is reflected in his political activity, as well as literary and work of fiction, in his philosophical and political science work. In particular, the environment of Paris and Turkey, communication with prominent writers and public and political figures whom he met there, also contributed to his growth as a politician.

Thus, A. Aghaoglu participated with great competence in heated discussions on general Muslim and general Turkic issues both as a politician and as a writer. It should also be noted that "Ahmed Bey's worldview and social activities were effective, complex and to some extent contradictory. At different periods of his life, his worldview and political thinking concentrated on three main lines: Islamism, Westernism and Turkism" [8, 330].

"Such an influential and experienced politician as A. Aghaoglu" [4, 39] unwittingly entered into a big political game in 1930, and "he would make the biggest mistake in 1930 in creating a fantasy about an Independent Republican Party" [6, 53]. Without even thinking that this job is a political game, an adventure, Mr. Ahmed Bey willingly enters into this business. However, even if he is defeated in this case, even if he becomes discouraged, in the end he still thinks that serving the Turks is the most sacred duty. A. Aghaoglu, confident that multiparty system will play a big role for the democratic development of

the country, "wanted at that time to have at least two parties" [2, 81].

"Proud that he is a Turk and always defends the dignity of Turkishness," Ahmet Bey dreamed in 1930 of creating a new party to support his friend Ataturk, who wanted to bring vivacity and a real democratic atmosphere to the political life of Turkey. Ahmet Bey was determined not only to create a new organization, but also to participate in all the work carried out under the leadership of his friend Ataturk, and to support him in this field. This sacrifice of Ahmed Bey was caused not only by his love for Ataturk, he also loved Turkey as much as his homeland, Azerbaijan, and the entire Turkic world.

It should also be noted that "among the thinkers who prepared the theoretical foundations of the national democratic movement that arose in the Turkic world at the beginning of the 20th century, Ahmed bey Aghaoglu has special weight" [3, 78]. According to the famous historian Aydin Balayev, "the honor of being one of the greatest ideologists of the modernization movement in the history of the entire Turkic-Muslim world was awarded to Ahmed Bey" [3, 7]. These ideas are once again confirmed when getting acquainted with the work and political activities of A. Aghaoglu. "Three Cultures", "In the land of free people", "Memories of independent political organizations (firgee)", "Who am I", etc. In his works, he solved the problems facing the entire Turkic world, and also explored the historical essence of Turkish statehood.

We mentioned above that in the work "Memories of Independent Political Organizations (firge)" the author created the image of such a powerful personality as Mustafa Kemal Ataturk, the founder of modern Turkey and a great statesman and politician of the world, in addition to solving the processes that took place in the socio-political life of fraternal Turkish society in the 1920s and 30s. Ahmed Bey unconditionally accepts his greatness, "he loves this great son of the Turkic people with all his heart, highly appreciates his role and importance in the history of the struggle for national freedom not only of the Turks, but also of the peoples of the world" [4, 45]. In fact, when getting acquainted with A. Aghaoglu's ideas in this area, it becomes clear that "his attitude towards Ataturk and the great struggle he waged was also the attitude of the Azerbaijani Turk, who always considered Turkey an example and a support for himself" [2, 3].

Even before the work "Memories of Independent Political Organizations (firgee)", the author described a country based on democratic principles in the book

“Land of Free People”, which he published in 1930. As such, he chose Turkey as a republican government, and Ataturk, the “genius who founded the Turkish Republic”, as its leader, was treated with honor. It is true that the name of Ataturk is not explicitly mentioned here. However, the “genius” he was talking about was presented by the author as “... someone with blond hair, a brave face and a lion’s gaze appeared among us.” The main purpose of the author in the work “In the Land of Free People” is “to transfer a Turkish individual freed from slavery to a free and independent country.” They are working to realize the deeds and dreams of Ghazi Mustafa Kemal Pasha, the leader of this country, who founded the Republic of Turkey” [1, 73]. According to the historian A. Balaev, “the ideology of Turkism had a serious impact on the formation of the political views of Ataturk and the state ideology of the Turkish Republic” [1, 73]. In fact, since the thoughts of Ataturk and the thoughts of A. Aghaoglu are identical, Ahmet Bey supports Ataturk every minute. “A. Aghaoglu was born in a city in the East, and M. Kamal was born in a city in the West. The fact that their thoughts coincide is related to the cultural level of the region where they grew up. Shusha at the end of the XIX century and Thessaloniki – an important cultural center of the XIX century” [2, 112].

In the memoirs of A. Aghaoglu’s son Samad Aghaoglu and daughter Sureya Aghaoglu, it is clearly stated that Ahmed Bey and Mustafa Kemal Ataturk were very close friends. Ahmed Bey has always been loyal and reliable to him. Ataturk did not hide his trust and affection from him. Even Akhmet Bey accepted Ataturk “as the savior of himself and his family”.

The news of the death of Ataturk, whom Mr. Ahmet called “a person who filled Turkey with his presence,” shakes his whole body, and he does not want to accept this fact. The writer’s son Samad Aghaoglu wrote about this in his work “Memoirs of my Grandfather”: “The death of Ataturk, which he could not think about even in the most desperate moments, made him think seriously. Perhaps for the first time in his life, in the

face of this death, he regretted the life he had always found sweet and attractive. A few days after Ataturk’s death, there were signs that my father was very bored in his daily life. He constantly continued to talk about how old he was and that his body was now completely decomposed” [7, 50–51].

The reforms carried out by Mustafa Kemal Ataturk, the founder of the Turkish Republic, in particular the replacement of the Arabic alphabet with Latin, played a major role in improving the literacy of the population. These and other works generated a charming love for Ataturk in the hearts of all the Turkic-speaking peoples of the Turkish Republic founded by him. This love manifested itself more widely in literature. Looking at the political processes that took place in Turkey at the beginning of the 20th century, it becomes clear that “the Turkish national liberation movement and its leader Ataturk felt great moral support for advanced Turkish literature” [9, 140].

Today, both A. Aghaoglu and his great friend M. K. Ataturk have a happy soul. Because they left an indelible mark on the national liberation movement of the Great Turkic (Turan) world and on the development of the history of public opinion.

**Conclusions.** Summing up, the author came to the conclusion that A. Aghaoglu continued his literary and work of fiction creativity, as well as socio-political activities in Turkey in the 1920–30s in a broader and more detailed form. That is why most researchers are of the opinion that A. Aghaoglu is “a person to whom the entire Turkic world, especially the Azerbaijani Turks, are grateful!”

The work mentions his works written during this period, especially Memoirs of Independent Political Organizations, and his friendship with the great leader of the Turkish people, M. K. Ataturk. In most of his articles and works written during this period, A. Aghaoglu highly appreciates and states that Ataturk played a big role “not only in the history of the national liberation struggle of the Turks, but also the peoples of the world”.

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**Гасанова С. Г., Гулієва Г. Д. ПУБЛІСЬКА ДІЯЛЬНІСТЬ АХМЕД БЕКА АГАОГЛІА У ТУРЕЦЬКІЙ ПРЕСІ ПРО ЗНАЧЕННЯ НЕЗАЛЕЖНИХ ПОЛІТИЧНИХ ОРГАНІЗАЦІЙ (ФІРГЯ)**

*Мета статті – розглянути деякі аспекти публічної діяльності Ахмеда бека Агаоглу у турецькій пресі про роль та значення незалежних політичних організацій партійного типу у демократизації суспільно-політичного життя в країні. Зазначається, що Ахмед Бек Агаоглу – один із творців, які залишили своєю науковою, художньою та публіцистською творчістю незабутній слід в історії тюркського та азербайджанського друку, культури, громадської думки та боротьби за свободу.*

*Методи та методології. У статті широко використані такі загальнонаукові методи як опис середовища, порівняльний аналіз цього середовища, методу історичної хроніки, аналіз публікацій того періоду, оцінювання впливу публіцистики на суспільно-політичну свідомість населення, характеристика особистості і т.д.*

*Новизна у статті. За допомогою проведених аналізів автор виявляв, що життєдіяльність Ахмед Бек Агаоглу в роки в міграції став більш войовничим борцем, впливовою та досвідченою персоною пера та слова свого часу. Зазначається, що завдяки своїй ідеологічній послідовності він став флагманом середовища пропагандистів не тільки для суспільної думки Азербайджану, а й великотюркського світу, тюркства, і завжди пишався цим вчинком. Зазначається, що Ахмед Бек Агаоглу, дотримуючись цієї практики до кінця життя, присвятив своє життя демократичному розвитку Туреччини, захисту прав людини і, найголовніше, свободи тюркського народу.*

*Висновки. Підсумовуючи, автор дійшов такої думки, що А. Агаоглу продовжив свою літературну та художню творчість, а також суспільно-політичну діяльність у Туреччині у 1920–30-ті роки у ширшій та детальнішій формі. Саме тому більшість дослідників дотримуються думки, що А. Агаоглу – «людина, якій вдячний весь тюркський світ, особливо азербайджанські тюрки!»*

*У роботі згадуються його твори, написані в цей період, особливо «Спогади про незалежні політичні організації», та його дружба з великим лідером турецького народу М. К. Ататюрком. У більшості своїх статей та творів, написаних у цей період, А. Агаоглу високо оцінює та констатує, що Ататюрк відіграв велику роль «не тільки в історії національно-визвольної боротьби тюрків, а й народів світу».*

**Ключові слова:** великі особи, іммігрантська спадщина, талановитий публіцист, аматор свободи та демократії, тюркський світ.