

AHMET BEY AGAAGLU'S VIEWS ON SOCIETY AND CITIZENS MODERN APPROACH TO ANALYSIS

AS OPINIÕES DE AHMET BEY AGAAGLU SOBRE A
SOCIEDADE E OS CIDADÃOS, ABORDAGEM
MODERNA DE ANÁLISE

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ABSTRACT: The article is devoted to the analysis of the ideas of Ahmet Bey Agaoglu, a prominent socio-political figure in the field of culture, literature, press, writer and writer of the late 19th and early 20th centuries. Ahmed Bey Agaoglu played an important role in the literary and public opinion and political life of our country in the 20th century as a public figure, publicist, politician, lawyer, scientist, and intellectual. In addition to a number of motifs, his ideas about society and citizens occupy an important place in his creativity. For the citizens of the free country described by the author, protection is both their right and their duty. A person who does not fulfill this duty with dignity and who turns a blind eye to injustice is punished together with the person who did this work. His activity and creativity played an important role in the socio-political processes in Azerbaijan, as well as in Europe, including the development of literary studies. In the activities of Ahmet Bey Agaoglu, his literary and scientific works occupy an important place; that is, he has historical and literary essays in addition to his works dedicated to social and political issues, which characterize him as a critic, literary critic and culturologist. In his works, the author clearly and simply expresses his ideas, thoughts, wishes and desires about democracy, a democratic state and the place and role of people in society in this state.

Keywords: Ahmet Bey Agaoglu, society, individual, democratic state, free speech, political knowledge, civil society

RESUMO: O artigo é dedicado à análise das ideias de Ahmet Bey Agaoglu, figura sociopolítica de destaque no campo da cultura, literatura, imprensa, escritor e escritor do final do século XIX e início do século XX. Ahmed Bey Agaoglu desempenhou um papel importante na opinião pública e literária e na vida política do nosso país no século XX como figura pública, publicitário, político, advogado, cientista e intelectual. Para além de uma série de motivos, as suas ideias sobre a sociedade e os cidadãos ocupam um lugar importante na sua criatividade. Para os cidadãos do país livre descrito pelo autor, a proteção é tanto um direito como um dever. Quem não cumpre este dever com dignidade

e fecha os olhos à injustiça é punido juntamente com quem fez esse trabalho. A sua atividade e criatividade desempenharam um papel importante nos processos sócio-políticos no Azerbaijão, bem como na Europa, incluindo o desenvolvimento dos estudos literários. Nas atividades de Ahmet Bey Agaoglu, suas obras literárias e científicas ocupam um lugar importante; ou seja, possui ensaios históricos e literários além de suas obras dedicadas a questões sociais e políticas, que o caracterizam como crítico, crítico literário e culturologista. . Nas suas obras, o autor expressa de forma clara e simples as suas ideias, pensamentos, desejos e vontades sobre a democracia, um estado democrático e o lugar e papel das pessoas na sociedade neste estado.

Palavras-chave: Ahmet Bey Agaoglu, sociedade, indivíduo, estado democrático, liberdade de expressão, conhecimento político, sociedade civil

1 INTRODUCTION

Along with the dynamics of the development of new trends, the archetypal, collective unconscious way of thinking, enlightened ideas, public political ideas play an important role in the construction of civil society in Azerbaijan in modern times. These ideas are also rich with the ideology of Azerbaijanism and are of great importance in the formation of public consciousness. From this point of view, ideas about society and citizen, new way of thinking, and enlightened thoughts about the construction of civil society have had a wide echo in the works of a number of writers and public figures at the end of the 19th century and the beginning of the 20th century. Ahmet Bey Agaoglu, who became the bearer of the leading ideas of his time, was one of such persons. His thoughts on the transformation of

European values and his works have an important role in the formation of the ideology of Azerbaijanism and the formation of a part of the democratic society.

Research shows that A. Agaoglu was sure that the application of European technologies and innovations without a fundamental change in thinking and mentality will not only not have the desired effect, but will cause damage and make the situation even worse (Akchura, 2001). He noted that "European civilization won over other cultures not only with its science and technology, but without exception with all other elements. Therefore, those who want to be saved by it must understand it completely with all its components. The piecemeal assimilation of Western civilization will not bring the desired result" (Agaoglu, 1972). Undoubtedly, these ideas put forward at the beginning of the last century are showing their empirical results now. The mechanical transfer of values and ideas has not created a foundation for establishing any society on democratic principles. For this, it is important to develop appropriate social consciousness and establish society on democratic and legal principles.

Various motifs show themselves in A. Agaoglu's centuries. But his thoughts about society and citizens made him a leading idea bearer, jurist and philosopher of his time. He unanimously focused on the development mechanisms necessary for the formation of the society, including the civic society, and considered the development of social consciousness as the origin of the creation and organization of new values. From this point of view, A. Agaoglu showed that in the Muslim East, transforming the West's achievements without fundamentally changing the moral foundations of society and people's way of thinking will not bring the desired results. He emphasized: "You

can draw up a constitution and call a parliament as much as you want, but if our essence and consciousness change, if there is despotism within each of us, which can be seen in our homes, streets, meetings, and behaviors, then modern we will not be able to move forward together with societies" (Agaoglu, 1972).

As it can be seen, in the formation of a free society, A. Agaoglu set freedom of thought, national elevation, including the emergence of a new way of thinking as fundamental conditions. At the end of the 19th century and at the beginning of the 20th century, his possession of advanced ideas about statehood, civil society, freedom, and the spirit of struggle for the success of his ideas brought him to the fore as a leading public figure and idea generator.

One important aspect should be emphasized that Agaoglu, who analyzed the views of freedom of the Eastern society in different contexts, considered the view of freedom of the Eastern societies as a kind of example of individualism. This individual was quite different from the egoistic individual depicted in classical liberal texts. The analogy of individualism, which he described from a psychological point of view, stood for individualism from a social point of view. This is not a prominent expression of "I", it is not a manifestation of the desire to live in the consciousness of society, it is individualization. This is a kind of alienating concept.

Agaoglu described this liberalism in detail in his book "Ben Neyim" (Agaoglu, 1939). In this book, Agaoglu pointed out the difference between egoism and altruism and while he hated the first, he defended the second. The selfish individual, according to him, usually existed in the East. Such an individual would

not care about the welfare of others. In other words, they were locked (Kadioglu, 1998).

Agaoglu indicated three reasons for the emergence of such selfish individuals in the East. First, the family structure and the position of women in the family in Eastern societies; the second concerned the educational system and the unfavorable state of existing literature; and the third was justified by the existence of long-term despotic regimes in the East (Ağaoğlu, 1933). He argued that because family structures separate male and female spaces, there is no solidarity between them. As a result, he nurtured selfishness. Moreover, he accused literary figures of distancing themselves from society and not providing society with an example (Ağaoğlu, 1933). Agaoglu, who hoped for a selfless, selfless personality, showed his desire to create solidarity in the society.

Agaoglu did not stop his scientific and journalistic activities from his youth to old age, and left a rich scientific-theoretical legacy behind him. A. Agaoglu's works and activities were investigated from different directions and analyzes were carried out (Coşar, 1997; Erozan, 2012; Landau, 1999; Ozcan, 2002; Beard, 1999; Soysal, 2001). However, the systematic analysis of his works, especially the issues of freedom and rights reflected in his works, have not been systematically investigated. On the other hand, since the relevance of his works is relevant in terms of today's Azerbaijan ideology and the construction of civil society, there is a great need for research. The main purpose of this article is to analyze the ideas about society and citizens reflected in various works of Ahmed Bey Agaoglu, including "Land of Free People" (1930).

2 METHODOLOGY

In general, the ontological approach was used in the research to determine the writer's deep view of the existential aspects and fundamental problems of human existence in the artistic depiction of the world. By using the methods of ontological analysis of the text, the search and interpretation of the meanings of literary works was carried out in order to determine the aspects of the author's "personal mythology" that can play the role of a model, example, and symbol in order to determine a whole type of ontological meaning construction. During the analysis, a general philosophical approach was applied, the necessary philosophical categories and content are explored.

Since A. Agaoglu's works are analyzed from different contexts, a specific methodological approach was used here, the details of rights and freedoms, society and human problems were investigated in the author's work "In the Land of Free People", and the author's viewpoint was analyzed from a publicistic aspect. The use of this method is not new, and opposing researchers have recommended analyzing works of art using this method (Yakhshimuradov, 2022).

3 LITERATURE REVIEW

Ahmed bey Agaoglu's works and activities have been analyzed from different contexts, numerous analyzes have been devoted to the

study of his influence (Erozan, 2012; Landau, 1999; Beard, 1999). A number of his works were analyzed especially in the philosophical-cultural direction, in the literary-artistic direction, in the context of "civilization" and "culture" (Coşar, 1997; Özcan, 2002; Soysal, 2001). A number of studies have clarified the role of Aġaoġlu in the process of state building in Turkey, followed the evolution and relationship of Aġaoġlu's later Westernist and nationalist ideas, which are constantly interacting with each other, and revealed a symbiotic relationship between changing civilization and cultural enrichment. has been clarified (Özavcı, 2013). In the direction of the philosophy of westernization, Ahmet Agaoglu put forward important ideas about civilization and culture and paid attention to the role of culture in the development of civilization, including their integration. Besides, Denis (2003) studied Agaoglu as a cosmopolitan man of the world, a multilingual scholar, journalist and politician, a person who fought for his education and highly appreciated the role of his mother Taza Khanum in these achievements. (Denis, 2019).

In his book *Between Two Empires*, Shissler (2003) examines the life and work of Ahmet Agaoglu, the major historical events of the 20th century, such as Russia in 1905 and 1917, Ottoman Turkey in 1908, World War I, the Turkish War of Independence, and It examines its role in the establishment of the state of Azerbaijan and reflects the revolutions that took place during this period. His life is a mirror of the tangled politics in a region where he played a decisive role in the establishment of the Republic of Azerbaijan. This work was prepared on the basis of Agaoglu's journalistic speech in the Caucasus as well as the literature of the time (Shissler, 2019). Damirli (2020) shows that despite the growing interest in the

socio-political, scientific, and literary activities of Ahmed Bey Agaoglu (1869-1939) and the emergence of a number of works based on the comprehensive study of various aspects of his rich creativity, his unexplored aspects, the activities and creativity of the thinker still remains. One of such unexplored aspects is the activity and creativity of Ahmed Bey, a graduate of Sarbonna Law School. Currently, there is a clear gap in this field (Damirli, 2020).

Damirli (2020), evaluating A. Agaoglu's multifaceted activity as a lawyer, identifies four main directions of this activity and generally characterizes Agaoglu's contributions to each of these areas. Later, Agaoglu's contributions to the teaching of law in two main universities of Turkey as a lawyer-pedagogue are noted, and his textbooks on constitutional law and legal history are given a place. At the same time, his legal views were analyzed based on the works reflecting the social and political views of the scholar, and a number of theoretical issues of law were analyzed, for example, the understanding of law, individual freedoms, rights and duties, the interaction between rights and duties, the concept of law, etc. the relationship between law and religion is investigated (Damirli, 2020).

It should be taken into account that A. Agaoglu defined the law as a dynamic social phenomenon that regulates the relations between individuals, and thus stood in the position of a sociological approach to the law. Agaoglu considered the existence of individual freedoms to be an important prerequisite for the development of societies and cultures, and highly valued their role. According to him, societies without individual freedom cannot move forward (Damirli, 2020).

Research shows that one of the most important components of Agaoglu's concept of law was

the principle of respect for the rights of citizens. According to him, societies without rights cannot survive and develop. In such societies, generally, "the concept of law disappears and society is thrown away like a lifeless, motionless toy." Moreover, where people are unaware of their rights, "justice disappears, social life is destroyed." The realization of rights implies the fulfillment of relevant duties as a necessary condition and guarantee. According to Agaoglu, since it is impossible to ensure rights without duties, "thinking about unfair duties means putting all people in the place of animals." The thinker considered the protection of rights to be the "highest and most honorable duty" of society members, giving a broader social and moral meaning to the close connection between rights and duties (Damirli, 2020).

In the research based on the analysis of various aspects of Agaoglu's activity related to law, his portrait as a lawyer is reflected in the following main lines: (1) As a militant and consistent defender of the rights of Azerbaijani Turks and all Turks. Muslims, as well as women's rights, (2) as an influential member of parliament represented in the supreme legislative bodies of the Ottoman and Turkish Republics and the Azerbaijan Democratic Republic, (3) as a lawyer educator, as a lawyer who educates his students in a spirit of respect for them. His textbooks on constitutional law and legal history subjects were the first in Turkey in this field, he understood the leading political, legal and moral values of his time and (4) understood sociological law as a liberal-minded lawyer-thinker, supported the secularization of law by separating it from religion, and made the expansion of individual freedoms an important factor in the development of society. , considered the protection of human rights and freedoms as

the main goal of the legal system of a democratic state (Özavcı, 2013).

With the aim of shedding light on the intellectual background of Turkey's transformation towards the west, Özavcı (2013) examined Ahmet Ağaoğlu's concepts of "civilization" and "culture" and his approach to the issue of Westernization and showed that Ağaoğlu was the state-building process in Turkey. simultaneously tried to define and describe these concepts. His research traces the evolution and relationship of Agaoglu's later Westernist and nationalist ideas, which are constantly interacting with each other, and concludes that Agaoglu saw a symbiotic relationship between changing civilization and cultural enrichment (Özavcı, 2013).

Kadioglu (1998) shows that Ahmet Ağaoğlu, one of the liberals of the 1930s, formulated an individualism bordering on Turkish Republic epistemology. This epistemology had two distinguishing features: First, it was fundamental, that is, based on a fundamental difference between East and West or East and West. Second, it was based on the management attitude of the republican elite, which defined civilization as a public goal and started the social engineering process aimed at establishing a modern national identity at the expense of traditional, local, and religious identities (Kadioglu, 2024).

In general, various aspects of Agaoglu's creativity, including his political thoughts and ideas about freedom, are examined from different nuances. Although these studies are not included in our research object in a certain sense, we would like to highlight a number of necessary points. Thus, Agaoglu's liberalism defined within the framework of republican epistemology was full of positivist, avant-garde, solidarity and moralistic motives.

Reflecting the characteristics of Agaoglu's personality, he was very close to the citizen of the Republic, who was a militant follower rather than a thinking being. At the same time, he revealed his cultural activity in the context of the modernization processes in Azerbaijan and Turkey at the end of the 19th and the beginning of the 20th century, and enriched the ideology of Azerbaijan and Turkey with his advanced ideas.

Agaoglu "State and Individual", "In the Land of Free People", "Three Cultures", "History of Turkish Culture", etc. he wrote his works in Turkey in the 1920s and 1930s and published them for the first time in different years in the press of the Turkish era. This fact once again confirms that A. Agaoglu was engaged not only in social and political activities in the 1920s and 30s, but also in scientific, literary and artistic creativity. From this point of view, we will pay more attention to the examination of his ideas about society and citizen reflected in his help.

4 RESULTS

Although ideas about society and citizens have acquired new content in modern times, in fact, the leading elements of this system undergo very slight changes over time. In many cases, the ideas of famous thinkers do not age with time. This leading line is clearly visible in a number of works of A. Agaoglu. A. Agaoglu also pays special attention to this issue in "The Land of Free People" (1930). The author first published his work "In the Land of Free People" in 1922 in Istanbul. In this work, in the

construction and development of civil society, the glorification of the ideas of democracy, freedom, worldly and legal state occupies a central place. In his work, the author clearly and simply declared his ideas, thoughts, wishes and desires about democracy, a democratic state and the place and role of people in society in this state. As we know, the existence of a civil society requires the social activism of citizens at the same time. Everyone should honestly work and fight for the development and freedom of their country according to their profession. So the main issue here is freedom of conscience. Freedom of conscience refers to citizens' appreciation of good and bad actions, justice and injustices in society and in government.

Here freedom refers to control. For the citizens of the free country described by the author, protection is both their right and their duty. A person who does not fulfill this duty with dignity and who turns a blind eye to injustice is punished together with the person who did this work. Where there is a free civil society in the work, as in the thirteenth article of the country of free people, "every official, every official and statesman is obliged to report on his life at any moment" and this is definitely not interference in personal life. does not count. Because these people voluntarily agree to introduce themselves to this society. In return, the honesty and truthfulness of people who have respect, trust, influence and position is a vitally important issue for this society.

In this work, the author draws attention to the conflict between the inner psychological state, the moral view and the real reality through an artistic representation. Another moment that amazes the main character described in the work happens when he goes to watch a theater performance. So, those serious people he saw at the rally are now acting as actors in this play.

Yes, here no one behaves like an unreachable, chosen person charged with a mission, on the contrary, they actively participate in every issue and field that can develop it at every stage of society's life. In this performance, they emphasize an important issue for the society. This important issue is the important role of the family in building a free and healthy society. In the work, the author describes that in the play, the husband and wife decide to separate out of sheer stubbornness without any serious reason. The issue they raised is also a matter of self-esteem. The judge, who understands everything in the court, realizes that if he solves the case purely by law, he will not be able to make a decision other than separation, and he involves the children of this husband and wife in the case. Children coming to the court and hugging their parents makes them turn from their stubbornness and the family is reunited (Ağaoğlu, 1930). Here, A. Agaoglu solves the cognitive dissonance that has arisen in the family through psychological influence and pedagogical means, which can be considered as the leading ideas of the time. As it can be seen, it is important for the society to have people who know what they are doing and are properly elected. In general, in the work of A. Agaoglu, the family was inculcated as a sacred being at every moment. "Family love, respect for the family, delicate and sensitive family feeling has not been developed in any environment as much as ours. But at the same time, indifference to almost everything outside of the family, dominance of personal and private concerns over general concerns is the result of this upbringing. For us, every kind of relationship outside of a family has a mechanical appearance and also exists to ensure the interests of that family" (Ağaoğlu, 1942).

As the researchers also noted, A. Agaoglu repeatedly emphasized that the family is the most important factor in the formation of the moral and morals of people and literary and artistic works, and demanded to approach this issue responsibly. Therefore, the author argued that it is important to teach Western literary examples that meet the needs of the society instead of works taken from Arabic-Persian sources, which did not appeal to the spirit of the time. At the same time, since he considers theaters and cinemas to be educational institutions, he called films that spoil the morale of a person as spiritual poison for youth. "But especially cinemas, the sensual actions of naked women, the debauchery of young people who are unbalanced and indecisive, the impotence of a wife who betrays her husband, who cheats on her and spends her wealth on an immoral woman The example of a father who left his children hungry, who knows how many young people turned their heads and instilled in his village the desire and tendency to live like those "heroes" (Fahri, 1999).

The hero of the work next goes to a musical event. At the event, the famous musician of the country performs a three-part music that reflects the history of the country. In the first part of it, the period when the country was at least as magnificent as it was, in the second part, the period of formation, which was sometimes sad, sometimes exuberant and turbulent, and in the last part, The current period is celebrated for peace and order. It should also be noted that our hero was familiar with the history of this country in the early days. He learned how he came to this day through turbulent, painful and bloody roads. He even sees a statue of freedom heroes in a park. No matter how much personality is not worshiped, the people who laid down their

lives for their people are not forgotten and live in the hearts. Here, the author considers the supremacy of social values over individual values as dominant in the establishment of the citizen society and considers the socialization of people in this direction as the basis.

One of the most important duties of a citizen before the society is not to be afraid. Here again, the author talks about the important role of family, school and society as a whole: "This state of individuals is a real disaster for a community. In such a community, there is no one to defend the right and the truth. It is for this reason that from time immemorial the education of fear has been a precept for tyranny. A shield in school, a fist in the family, a support in the government are the basis of this education. The goal is to kill the individual's sense of honor and pride, to intimidate his eyes, and to destroy all kinds of courage" (Ağaoğlu, 1930).

The author, who prefers educational influences, considers the formation of courageous, world-viewing individuals to be essential for a free society. According to him, fear should not be instilled in a free society. Here, compassion, indoctrination, law and justice are the basis of education and training. (Ahmet, - 1930). Therefore, there should be no reason for cowardice in such a country. Honor, dignity, and courage are the main elements of this society in the citizens of this society. Amazed by what he has seen and heard so far, the individual asks the pirs during the next conversation to explain the questions asked by the gatekeepers during his first visit to this country, and to which he blindly answered "yes" on the first day. As he heard the explanation, he began to tremble in amazement. He learns that in order to be a free person, one of the important issues mentioned even in the charter of the country of free

people is self-control. It is no coincidence that when our hero entered the country, one of the first questions the guards asked him was "are you in control?" had happened. Later, this question is explained in detail by the guards. They say that this issue is given special importance in the country. It is said that "in order to be free towards others, one must first be free towards the village self. A person whose village is a prisoner of his soul cannot be free. All the adjectives mentioned in the charter of the country of free people and strictly prohibited are works of self-enslavement" (Ağaoğlu, 1930). However, kishikists also explain that the passion born from the soul cannot be evaluated as completely bad. It is considered good if he chooses the right path during this passion that drives a person, that is, if he gets what he wants by doing it right and gaining people's trust in a good way, this is considered good. However, if they get their wish with lies and flattery, it is completely against the principles and rules of this free country and being a free person, and these people have no place in a free society. (Ahmet, 1930). Here, the author chooses the dialogue path by asking certain questions and is able to present the text in the easiest way for the reader to understand. Other questions asked to the individual are: "Do you love the truth?", "Do you respect the truth?" are questions. It is explained that these two questions are essentially the same. A person who loves the truth will certainly respect the truth. However, this issue, which seems easy at first glance, is not as easy as it seems. Usually people say they like it, but they really don't like it that much. Only people who aspire to live freely understand its importance, they understand that there will be no freedom without tolerance and respect (Ağaoğlu, 1930).

The next question asked by the guards was "Do you have dignity?" This is explained by the watchmen as follows: "As for the real glory-self, it is the respect and loyalty of the village to the thoughts and feelings of a person in any case. It is futile to seek glory in people who change and hide their thoughts and feelings. It is obvious that such people cannot be free. Only those who are faithful to their thoughts and feelings in every situation and position and tolerate mockery, humiliation, suffering, poverty and need if necessary, have true glory and self-esteem. Being able to be free is the fate of such people" (Agaoglu, 1930).

Another issue that Agaoglu paid attention to is the difference of opinion in the society. It is emphasized in the work that where there is a free civil society, there must be disagreement. People should not blindly believe what others say, and should not sit and stand by their words. Everyone should have the ability to consciously evaluate and judge the processes in society. This is the main quality of such a society. Otherwise, what is there to control people with their eyes, hands, arms, and consciousness tied, to keep them under the tyranny?! " (Agaoglu, 1930).

If we pay attention, we see that one of the ideas put forward by the author in the work "In the Land of Free People" and the most important one is the unhindered, free and open expression of opinion in a free, democratic society. Because the freedom of speech, opinion, press is very important in building a democratic and free society. It is for the sake of a democratic society, a free citizen, and a free press that Azerbaijani writers have fought bloody battles for centuries. Mirza Fatali Akhundzade, who was the first among our intellectuals to put forward the solution of this important issue in a sharp way, and to express his thoughts freely, in his articles and works,

was called "the founder of our national awakening" and "the patriarch of modern Azerbaijani culture". M.F. Akhundzadeh's "creativity and being a great personality have been a source of inspiration and inspiration for the generations that came after him" (Huseynov, 1994).

M.F. Akhundzade insisted in his articles and works that without freedom of thought and political freedom in the country, it is impossible to create and overcome the spirit of high patriotism in the people. That is why the great philosopher did not only mention in his artistic, scientific-philosophical works that freedom of speech and thought played an immeasurably large role in building a democratic and free society, "he also emphasized the impossibility of society's development without it and developed the corresponding exhausted concept of human freedom." (Shamiloglu, 2018).

The famous John Stewart, a thinker and scientist, commented on this in his article "On National Liberty". "Progress is possible when the individuals of the society are determined in their opinions; let each individual say whatever he wants and do whatever he can. And if his word or work is acceptable in the eyes of other members of the society, other members of the society will approve it after thinking and find benefit from it; if it is not acceptable, another person declares his incompetence. This method is called "criticism". When there is freedom of thought, the benefit of *kritka* will be that eventually, from the clash of different ideas and opinions, truth will take its place and progress will appear in the world of culture" (Akhundov, 1987).

According to Akhundzade, who propagated the idea that "free living is the natural right of a

human being", "full freedom consists of two types of freedom; one is spiritual freedom, the other is physical freedom." By spiritual freedom, the author meant freedom of thought, conscience, press, and emphasized that freedom of thought is the main condition of complete spiritual freedom. Because freedom of thought creates conditions for physical freedom. Physical freedom meant the destruction of the material inequality and political injustice of exploitation in society. " (Akhundov, 1987).

After M.F. Akhundzade, many of his colleagues, especially Muhammad Amin Rasul-zade, gave a wide place to this topic in his work. The famous article "Freedom of the Press" published in Iran in April-May 1911 in the newspaper "Irani-nov" by M.A. Rasulzadeh, who came to the scene with the slogan "Freedom for people, independence for nations", is also a very valuable source in this regard. "That nation, that country is happy and free, so that their press is free and happy. "The press can fulfill its duty properly when it is completely free in its work," the author said, rightly calling the freedom of the press "the main pillar of human freedom" and wrote: "to encroach on the freedom of the press is to encroach on human freedom. If people's minds and thoughts are free, their personal development will also accelerate. Preventing freedom means taking away a person's mind and thinking and turning it into a machine or a lifeless tool" (Rasulzadeh, 2001).

Calling the press an "important national force", the "educator of the people", the author repeatedly emphasizes that the free press plays a major role in the development and high progress of the society. Here, it would be appropriate to mention one fact that A. Agaoglu's views coincide with those of his predecessors in literature as well as in the field

of press. For example, when reviewing A. Aghaolu's thoughts and opinions about Eastern literature, it becomes clear that he did not accept literature far from life like his predecessor M.F. Akhundzade. The author expressed his attitude to this issue more broadly in his work "Three Cultures". Western and Eastern worldviews, different cultures, different lifestyles, etc. A. Agaoglu urges everyone with a healthy mind to dive into deep thoughts and make philosophical judgments in his works of this content. In one of his stories, the author compares the German philosopher Nietzsche and the ancient Chinese thinker Confucius, tries to explore the issues that constantly bother him, and finally expresses his thoughts and opinions. These facts once again prove that A. Agaoglu was closely familiar with the creativity and political views of the world classics, and that is why his broad range of reading was always evident. As a whole, A. Agaoglu's literary and critical meetings are an integral part of his general social activity. Therefore, in his view of art, social events and literary issues are in harmony with each other. Therefore, "A.Agaoglu was a representative of the fearless and honest criticism laid by M.F.Akhundov in relation to Azerbaijani, Russian, and Western literature" (Hajiyeva, 2012).

A. Agaoglu, who believes in the power of the word, free speech, and the word of print, has expressed valuable opinions in this field in numerous articles and works. He discussed the evolution of the word *matbu*, its form of manifestation, ways of spreading, etc. "There are episodic notes among the judgments, as well as broad, fundamental, deep, scientific ideas" (Mirahmadov, 2014).

According to A. Agaoglu, disagreement is one of the important conditions in a free society. In accordance with socio-economic development,

there should be freedom of speech and opinion in the society. Acquaintance with A. Agaoglu's work "In the Land of Free People" once again proves that the author touched on important problems that made him think and worry in this work. According to the author, the firmness and power of the state, the freedom of the society, and the socio-political and moral freedom of its citizens are directly related. As in most of his works, he sees the establishment of society on the basis of justice and equality, the purity of common welfare, and its transformation into truth in spiritual and moral purification and evolution. "It is no coincidence that the purity of thoughts, words and actions is taken together with freedom in the codex" (Mirahmadov, 2014).

In the civil society, when people ask for something from the leaders, they do not address them in special forms of appeal, they avoid elaborate expressions. Because science avoids simplicity in order to always keep people in fear, to show that the leadership is superior to everyone else, and the one who speaks the truth is the leader. are also guilty. In a free society, the people in the state administration know that they are in this position to serve their fellow citizens, and people also understand that it is their duty to perform the tasks required for the society. Therefore, the concept of demand and desire exists here, not request and request. The author also insinuates in his work that in a free, free society, a citizen is also a controlling person. It is his duty to supervise state affairs and pay attention to the activities of officials. Being a state official and public figure "dedicating oneself to the country and society" is characteristic of true patriots and those with pure character (Ağaoğlu, 1930).

F. Sakal, who said that the mentality that Agaoglu fought against the most was tyranny,

said that he understood that it was in conflict with democracy, and also connected the existence and severity of tyranny in the country with some addresses: He thinks that despotism has taken root in that country, and the people have been crushed, sleepy and ignorant to that extent. Therefore, tyranny does not tolerate simplicity; He accuses the one who speaks the truth with arrogance, rudeness and arrogance" (Sakal, 1999). It is already understood that law is a social concept in this society. Because if the society consisted of one person, then there would be no problem of defending his rights. Therefore, in civil society, "rights are defense and protection" and if one does not fulfill this duty, it is considered a crime.

In the work, the last thing that the guards explain is "taawun", which is the cornerstone of a free society. This is people helping each other. Because for a community that calls itself "free, i.e., who considers itself a master, the existence of moral and material fatru, and the existence of peers is a heavy stain. This is a proof that the community cannot do its duty. If the person you call a citizen is ignorant and immoral, beggar or hungry, the responsibility lies with the community. Such a community, or a free person, cannot be hungry and demanding. This situation, which is a stain on the whole society, should be eliminated not by violence, but by fulfilling the duty of citizenship. Because in a free country, only those who have lost their ability to work are helped. This assistance is provided to the unemployed only until they find a job. In a free society, work is found for every person who has the ability to work, according to his potential, and if a person who calls himself free does not want to do this work, then he is arrested (Ağaoğlu, 1930). In his work, Agaoglu describes the civil society in such a beautiful

way that we travel to the "land of happiness" of genius Nizamin Ganjavi in every line of the description of this utopian structure. Maybe, indeed, the real existence of this society will create such a happy country. Thus, we can say that the work is based on comparison and analysis from beginning to end. For this, the author describes the country of free people and its pir at one pole, and the society from which the individual flees from the other pole. He puts the work of comparison on the individual. A person who watches every event he sees with amazement, remembers his past days and starts making comparisons. Sometimes he is surprised to such an extent that he is faced with the fear of not being able to live in such a society amid doubts and hesitations. Thinking that he cannot easily get rid of the tyranny and the spirit of slavery, our hero tries to do his best for this, but he also understands that he cannot easily get rid of the inertia that has taken root there for years: "This country is It was so strange, so wonderful! Nothing was like ours. It is necessary to relearn everything, to get used to everything again (Ağaoğlu, 1930).

However, despite all my efforts, I could not part with my old reserves. For example, when I meet someone, the old style always comes to the tip of my tongue, when I am in the presence of someone who owns the place, my hands definitely touch each other, my lips smile, and even if I do not accept the expressed opinion, my mouth accepts and praises. twists the words.

"I see! Laughter starts around me! I come to my village, I blush. I curse myself, I promise not to do it again, but on the second meeting, the same thing is repeated again. Sometimes I get so angry with my village that you can't believe it, the thought of committing suicide comes to my mind. But I am ashamed even of this idea"

(Fahri, 1930). With these words, the author wants to show that freedom is not a blessing that can be easily obtained, especially for people who are ruled by the rules of tyranny. We talked about it above. As in the example from M.F. Akhundov's "Deceived Kavakib", when such people cannot accept freedom, they try to destroy the one who brought it. If this is not possible, then themselves. Mentioning all the difficulties, the author, speaking from the language of an individual, makes a hopeful and motivational speech to the great Turkish people, inviting them not to give up and to face all kinds of difficulties for the sake of freedom. A. Aga Oglu, who expressed the hope that this work he wrote will be useful, wants them to at least try to free themselves from their inner fears and get rid of those thoughts: "My own I didn't want to accept that I was so weak and so weak. In those minutes, I used to say to myself: "I read the history of this country." I saw that the people of this place were just like us. Why did they manage to change their village, but not you? There is no doubt that there was a time when they started. They also worked hard at the beginning, and they finally succeeded. Is there a particular reason for your failure? No! Then why despair? He helps you to be diligent, to take care of your village, to pay attention to your words and actions, and to follow the articles written in the regulation to the letter! No! No! I will work and I will definitely succeed" (Agaoglu, 1930).

While reading the work "In the Land of Free People" (Agaoglu, 1930), the reader is once again convinced that freedom is a responsible and honorable task, as it is very difficult to achieve it, to achieve it, and to preserve it. All events in human history prove that the path to freedom is through hard struggles and struggles. That is why the author recommends his reader to have strong faith, belief, will, and

high education in order to have a free society and convinces him that freedom is the life and driving force of society. Therefore, in this work, as in his other works, the author sees the establishment of a just society primarily in "spiritual-moral purification and evolution". (Agaoglu, 1930). In the end, we would like to mention one point that the analyzed work of the author is so rich in content that we can see different directions in this work, including philosophical, psychological and journalistic directions. From this point of view, Agaoglu's work "In the Land of Free People" (1930) can be analyzed from different contexts.

5 DISCUSSION AND CONCLUSION

Conducted studies and analyzes (Coshar, 1997; Erozan, 2012; Landau, 1999; Ozcan, 2002; Sakal, 1999; Soysal, 2001) shows that, despite Agaoglu's tendency towards the modernization of society, it is impossible for two contradictory cultures to co-exist in the late era of elimination, and for unique contradictory cultures to co-exist. Ahmet Agaoglu did not stop his scientific and journalistic activity from his youth to his old age, and left a rich scientific-theoretical heritage (Damirli, 2020; Kadioglu, 1998; Ozavci, 2013; Denis, 2019; Shamiloglu, 2018; Huseynov, 1994; Hajiyeva, 2012; Mirahmedov, 2014).

Studies (Kadioglu, 1998; Özavci, 2013) shows that A. Agaoglu's works, ideas and conclusions on literary criticism and history once again prove that he is a researcher, writer and historian. The style of his works was scientific,

his analysis and results included the scientific innovations of his time. With these works and meetings, he brought something new to the literary and scientific environment of Turkey. All his creativity is aimed at the development of society and coincides with his practical work. He was a reformer in his writings and social and political activities, objective, outspoken, engaged in public affairs, who prioritized citizenship above all else, and played an important role in the formation of this type of intelligentsia. In the work "In the Land of Free People", he pointed out that people's hearts and souls should always be clean and that this is of great importance in society, and wrote in the section "Cleanliness of Souls and Hearts": "I thought about my country and the needs of its poor from this point of view, and without looking at the past, for the first time, I duly appreciated how lifeless, indifferent to their duties and alien to human concerns the enlightened group to which I still belong" (Ağaoğlu, 1930). It should not be forgotten that these are philosophical and moral issues of primary importance for society. The author's hero gets acquainted with the rules and traditions of the "Country of Free People", tries to master them, and finally says that he feels proud to be a citizen of such a country. "I was already a citizen of the country of free people. I cannot express the joy I feel. I have never felt so satisfied in my life. I felt a rush of relief and strength that I had never felt before. Earth, sky, everything changed its color and nature in my eyes. I proclaim a new beauty in everything and everything invites me to experience it. I realized that I fell in love with freedom" (Agaoglu, 1930).

The work, written in a simple language and the plot is presented through a continuous epic description, also expresses the author's thoughts in several subtitles. These sub-titles

are as attractive and interesting as the title of the work. For example, "I was a prisoner, I wanted to be free", "The main blood of free people", "Freedom is laughter", "Lies", "Hypocrisy" and "Tababus", "Espionage with freedom", "Surveillance work in a free country", " People are cowards", "Unborn", "Truth" and tolerance!", "Purity of souls and hearts", "How to respect elders?" , "Defending the right is a duty" and so on. All these show that the names chosen in Agaoglu's "Land of Free People" century were built on a humanistic and humanistic context. The result is that in this work, the author sees the concept of a free society not on utopian grounds, but in the process of transformation of existing values, but he is against its direct transformation. He considers the liberation of the influence of various factors, the raising of social and political consciousness, and the establishment of favorable living conditions as one of the main conditions for the establishment of the existing society based on free values. This conceptual approach shows not only the structure of the society to be created, but also its functions, including the various (scientific, philosophical, psychological, pedagogical) foundations and mechanisms of the superstructure and outlook. This is a conceptual approach, as we mentioned, and emphasizes that the creation of the ideal society is possible thanks to the creation of integrative relationships of complex factors. In general, it is impossible to evaluate the idea, artistic and philosophical circle of the work "In the Land of Free People" in a single line. According to Mirahmedov (2014), "the highest and most perfect stage in the entire development of ideas of the thinker, including national renaissance ideas, is related to the treatise "In the Land of Free People" (Mirahmedov, 2014). In the end, it would be appropriate to emphasize once again that A.

Agaoglu, who lived and created at the end of the 19th century and the beginning of the 20th century, is a giant who is known, loved and accepted not only in the Turkish world, but also in the East-West world as a whole. It was one of our personalities. When he fought and struggled, he "rediscovered not only the West, but also the East for himself" (Guliyev, 1997).

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