



## TURKISM AND IDEOLOGICAL ISSUES IN AHMED AGHAOGLU'S PRESS ACTIVITY

### EL TURQUISMO Y LAS CUESTIONES IDEOLÓGICAS EN LA ACTIVIDAD DE PRENSA DE AHMET AGHAOGLU

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#### ABSTRACT:

In the late 19th and early 20th centuries, the rise of Turkism as an ideological movement represented a response to the political fragmentation and cultural challenges faced by Turkic peoples. This period witnessed intense debates about national identity, modernization, and unity among geographically dispersed Turkic communities. But despite the acknowledged importance of the press in shaping nationalist discourse, scholarly attention to the specific role of individual intellectuals in constructing and disseminating this ideology through journalism remains limited. This article addresses this gap by examining Ahmad Aghaoglu's journalistic activity and his ideological contributions to Turkism, analyzing his scientific-journalistic and literary-critical articles published in newspapers such as *Kaspi*, *Hayat*, *Irshad*, and *Taraqqi* between 1897 and 1909. It was found that Aghaoglu conceptualized Turkism not only as ethnic consciousness but as a comprehensive ideology integrating cultural unity, linguistic solidarity, historical awareness, and selective modernization. His formulation synthesized Ali bey Huseynzade's ideological triad—"Turkification, Islamization, and Modernization"—while emphasizing the compatibility of Turkish national identity with Islamic solidarity and European democratic values. Furthermore, through newspapers such as *Irshad*, Aghaoglu established discursive frameworks that influenced the process of national awakening and facilitated the dissemination of ideas of unity, ultimately contributing to the ideological foundations of Azerbaijan's first democratic republic. Therefore, we believe his legacy remains relevant to contemporary debates on the preservation and promotion of national and cultural values, regional integration, and the negotiation between tradition and modernity in post-Soviet and Turkish contexts.

**Keywords:** History of the Azerbaijani press, Turkic ideolo-

gy, Ahmad Aghaoglu, national awakening, *Irshad* newspaper, Turkish nationalism.

#### RESUMEN:

A finales del siglo XIX y principios del XX, el auge del turquismo como movimiento ideológico representó una respuesta a la fragmentación política y los desafíos culturales que enfrentaban los pueblos túrquicos. Este período fue testigo de intensos debates sobre la identidad nacional, la modernización y la unidad entre comunidades túrquicas geográficamente dispersas. Sin embargo, a pesar de la reconocida importancia de la prensa en la configuración del discurso nacionalista, la atención académica al papel específico de los intelectuales individuales en la construcción y difusión de esta ideología a través del periodismo sigue siendo limitada. Este artículo aborda esta deficiencia examinando la actividad periodística de Ahmad Aghaoglu y sus contribuciones ideológicas al turquismo, analizando sus artículos científico-periodísticos y literario-críticos publicados en periódicos como *Kaspi*, *Hayat*, *Irshad* y *Taraqqi* entre 1897 y 1909. Se concluyó que Aghaoglu conceptualizaba el turquismo como conciencia étnica, y como una ideología integral que permite la unidad cultural, la solidaridad lingüística, la conciencia histórica y la modernización selectiva. Su formulación sintetizó la tríada ideológica de Ali bey Huseynzade "Turquización, Islamización y Modernización", a la vez que enfatizaba la compatibilidad de la identidad nacional turca con la solidaridad islámica y los valores democráticos europeos. Además, a través de periódicos como *Irshad*, Aghaoglu estableció marcos discursivos que influyeron en el proceso de despertar nacional y facilitaron la difusión de ideas de unidad, contribuyendo en última instancia a los cimientos ideológicos de la primera república democrática de Azerbaiyán. Por lo tanto, se comprende que su legado sigue siendo relevante para los debates



contemporáneos sobre la preservación y promoción de los valores nacionales y culturales, la integración regional y la negociación entre tradición y modernidad en los contextos postsoviético y turco.

**Palabras clave:** Historia de la prensa azerbaiyana, Ideología turca, Ahmad Aghaoglu, Despertar nacional, Periódico Irshad, Nacionalismo turco.

## INTRODUCTION

Turkic thought, as an ideological phenomenon and intellectual movement, was the complex response to the political, social, and cultural transformations experienced by these peoples under various multinational empires. In a historical context of nationalist fervor, Turkism manifested itself not only as a form of ethnic consciousness but also as an elaborate ideological construct that articulated elements of linguistic identity, shared cultural heritage, historical memory, and aspirations for modernization (Bölükbaşı & Bilici, 2024). Unlike other European nationalist movements that were based primarily on territorial or political criteria, Turkicism posed a unique conceptual challenge: the need to forge unity and cohesion among geographically dispersed, politically fragmented Turkic peoples, some even subjected to different imperial systems, such as the Ottoman and Persian, which had thus shaped their historical experiences in divergent ways (Ipek & Güler, 2023).

From a theoretical perspective, Turkism can be understood through multiple interpretive frameworks. Nationalist historiography frequently presents it as a natural awakening of peoples with ancestral ties, an inevitable awakening of a dormant common identity. On the other hand, constructivist approaches emphasize the role of intellectual elites in the discursive construction of this shared identity, pointing out how the press, education, and cultural institutions functioned as spaces for the production and dissemination of identity narratives. A third perspective, of a functionalist nature, interprets Turkism as a pragmatic response to modernizing pressures and the need to compete in an international context increasingly marked by the principle of nationalities. None of these interpretations is entirely satisfactory on its own; rather, the Turkism phenomenon requires a multidimensional analysis that simultaneously considers its cultural, political, social, and ideological dimensions. That is to say, while each of these perspectives contributes interesting and valid arguments, the Turkism phenomenon must be viewed from a holistic perspective (Boeschoten, 2021; Rahimov, 2025).

Among many arguments, its importance as an ideological movement is linked to its capacity to articulate an identity-based response to the challenges of modernity without completely rejecting modern values. Furthermore, unlike

Pan-Slavism or Pan-Germanism, which frequently adopted more direct confrontational stances toward other national groups, Turkism—at least in its more sophisticated formulations—sought a balance between affirming Turkic cultural distinctiveness and selectively incorporating elements of modern European civilization. This synthesis manifested itself in programmatic formulas such as Ali Bey Huseynzade's famous ideological trilogy: "Turkification, Islamization, and Modernization," which attempted to reconcile ethnic identity, religious adherence, and material progress within a coherent project of social transformation (Abilov, 2024).

From an analytical academic perspective, the role of the press in the dissemination and construction of Turkic thought deserves particular attention. It is important to emphasize that in the historical context of these societies with high rates of illiteracy and limited access to formal education, newspapers functioned not only as sources of information but also as educational institutions that shaped public opinion, defined political agendas, and constructed interpretive frameworks for understanding social reality (Imanli, 2023). Newspapers served as forums for intellectual debate where ideological concepts were developed and refined; they acted as instruments of political mobilization that called for collective action; they functioned as cultural bridges connecting intellectuals and communities separated by vast geographical distances; and they operated as archives of memory where elements of Turkic cultural heritage were recorded and preserved. Therefore, the press was not simply a vehicle for transmitting pre-existing ideas but a productive space where ideology itself was configured, debated, and transformed (Goksel, 2022).

This function of the press as a vehicle for ideological construction was not exclusive to the Turkic world. Across Europe, Latin America, and Asia, nationalist newspapers similarly served as foundational pillars for imagining and consolidating national communities. Anderson (2008) argued that print capitalism was the structural condition that made national consciousness possible, given that newspapers enabled dispersed communities to conceive of themselves as part of a shared temporal and political space. In this global framework, Aghaoglu's journalism represents a curious case of how the press mediated between local identity projects and transnational intellectual currents.

Ahmad Aghaoglu's figure became particularly significant for several reasons. His intellectual and political trajectory embodied the tensions, evolutions, and possibilities of Turkic thought at a crucial moment in its development. His cosmopolitan background—educated in Russian and French institutions, fluent in multiple languages, and familiar with European philosophical and political

currents—provided him with sophisticated analytical tools for theorizing about the national question. Also, his practical experience in political institutions gave him a realistic understanding of the mechanisms of power and the possibilities of political action. And finally, but no less important, his journalistic work in numerous publications and national contexts allowed him to act as a mediator between different Turkic communities and as a translator of political concepts across diverse cultural and linguistic realities (Copeaux, 2023; Turnaoğlu Ağan, 2024).

Without a doubt, Ahmad Aghaoglu left indelible marks in our political and intellectual life as a journalist, political party founder, defender of national rights, one of the first ideologues of Turkism, and a leader of the national liberation movement, participating actively in socio-political processes not only in Azerbaijan but beyond its borders at the turn of the 19th to the 20th century. Between 1897 and 1909, the articles he wrote for daily newspapers such as *Hayat*, *Irshad*, and *Tereggi* left significant traces in the history of national self-awareness and the struggle for independence. His ideas in this field are mainly reflected on the pages of newspapers and journals; in his educational-spirited writings the importance of education was emphasized. From a national-cultural Turkish standpoint, he saw the formation of unity in science, education, and language among the Turkish peoples as essential. He regarded Turkism principally as a rational, experience-based idea. His stance was also connected to the establishment of democratic society and protection of individual freedoms. Aghaoglu held that national identity and modern governance principles should both be foundational for the advancement of Turkish society. In his presentation of the ideology, he did not treat Turkism only as a means of safeguarding national identity but also as a basis for social progress and cultural elevation. His writings in the press bore wide place, playing an important role both in Azerbaijan and in the Turkish enlightenment movement.

Therefore, analyzing Aghaoglu's journalistic activity allows us to approach the fundamental dimensions of Turkism as an ideological and political project. His writings reveal the discursive strategies through which Turkic intellectuals constructed narratives of national belonging, the ways in which they articulated political demands in contexts of censorship and repression, and the ways in which they negotiated the tensions between tradition and modernity, between particular identity and universal values, between Islamic solidarity and Turkic national consciousness. For this reason, we believe that the contemporary relevance of Aghaoglu's study transcends merely historical interest, because at current time when questions of national identity, regional integration, and cultural modernization remain central in the post-Soviet space and the wider Turkic world, examining the ideological formulations of the formative period of Turkic nationalism can offer valuable insights. Taking this into account, in this article it is examined the

ideological conceptions of Turkism present in the journalistic work of Ahmad Aghaoglu, paying particular attention to the evolution of his thought, the argumentative strategies he employed in his writings, the specific political contexts that shaped his public interventions, and the original contributions he made to the theoretical development of Turkism as an ideology. Through an analysis of his writings, the aim is to reconstruct the conceptual framework of his thought, identify his intellectual sources, and provide a critical assessment of his legacy for Turkic national thought.

## DEVELOPMENT

At the beginning of the 20th century, known for his socio-political opinions in the national press, Aghaoglu, as a deputy of the Baku City Duma, raised demands not only on current issues but also on fundamental national problems. She even presented petitions to the city administration to guarantee this right and managed to bring educational issues into debate (Ahmadova, 2019, p. 395).

During 1898-1905, he wrote nearly 500 articles and feuilletons for the newspaper "Kaspi". Although the newspaper was printed in Russian, he transformed it into a "Muslim Kaspi." Even while serving as head of its literary-critical section, the majority of his contributions concerned international and socio-political topics (Mirakhmedov, 2014, p. 24). The principal, core idea and thought evident throughout his socio-political activities is "Freedom!" In his journalistic articles, the newspapers he edited, the books he published, and the institutions he was involved in, his main life ideal was liberty (Yagublu, 2019, p. 157).

Aghaoglu's socio-political activity began in 1903 when he was elected deputy to the Baku City Duma. Alongside H. Zardabi, he became one of the most active deputies for six years. A large portion of his speeches in the Duma was devoted to the proportional representation of Muslims and Christians according to population. Under the laws in force, Muslims could not constitute more than fifty percent in the Duma. He first raised the issue of changing this legislation at the end of 1904, and in January 1905, due to his insistence, a corresponding motion was submitted to the Duma leadership.

The editorship of *Hayat*, also entrusted to Aghaoglu, was an important role, given its influence in the national liberation and cultural uplift of Eastern peoples. Together with Ali bey Huseynzade, through *Hayat* and *Fuyuzat*, he formed the theory of Turkism in Azerbaijan. In the first issue of *Hayat*, published on June 7th, 1905, in the article titled "Our Press's Mission," the importance of the press in people's lives and the development of society was emphasized. Culturally developed nations consider newspapers "among the most essential of human needs." To make the purpose and intention of the newspaper

clearer to readers, the article explained views on the nation and ummah issues, mother tongue development, and enlightenment:

Since the Azerbaijanis as Turks are a young nation at the beginning of the path toward full life, and as our newspaper is conscious of the essential truth and virtues of life, and being guardian of our national community's social-national life, it resists—whether from within or from without—any obstacles and difficulties which may appear against progress and evolution. (Huseynzade, 1905).

In its programmatic editorial in *Həyat*, Aghaoglu wrote: “If we wish to have vital unity and advance as a nation, first and above all we must remain Muslim. Our desire to progress, our efforts toward improving living conditions can be achieved only in accordance with Islamic laws” (Aghaoglu, 1905). The Censorship Committee in Baku portrayed the newspaper and its editor Aghaoglu as a “fiery admirer of Islamist ideas” and a supporter of the increasing prestige and power of the Turkish Sultan, considered the Caliph of all Muslims. The enemies of Azerbaijan, seeking to suppress *Həyat* and Aghaoglu's influence, eventually achieved some success: in issue No. 102, Aghaoglu declared his withdrawal from the newspaper. Although its existence was brief, *Həyat* made a deep mark in press history. Not only in the Caucasus, but also in the Volga region, Central Asia, Iran, and *Türkiye*, this newspaper played a pivotal role in national awakening.

But this transnational circulation of *Həyat* reflects a broader 19th–20th century phenomenon in which nationalist newspapers transcended borders to articulate pan-ethnic solidarity. Scholars have drawn parallels with the role of Irish and/or Polish diasporic press in constructing national consciousness from afar (Lyons, 2019). The transnational dimension of Aghaoglu's press activity thus positions him not merely as a regional intellectual, but as a participant in a worldwide process of identity formation through journalism. Ahmad Aghaoglu, who interpreted twentieth-century Europe and its intertwined history and culture with the East in a distinctive manner, did not establish *İrşad* out of coincidence, but out of necessity born of national sentiment and the demands of the time. The word *İrşad* itself means “guidance” or “to illuminate the path.” The first issue of *İrşad*, published on December 17th, 1905, was guided by the idea of “unity, equality, and fraternity,” directed toward the Muslim and Turkish worlds. This mission attracted some of the most prominent intellectuals and writers of the period. Aghaoglu served as editor for all 116 issues of the newspaper published in 1905–1906. As a daily publication, *İrşad* functioned as a literary, political, scientific, economic, and social media organ. It articulated the ideological foundations for a future Azerbaijani state and the vision of an independent Azerbaijan. This foundation was in line with the famous motto of İsmayıl bey Gasprali, the editor and publisher of *Tercuman*: “Unity

in language, thought, and action.” Gasprali's motto resonates strikingly with the integrative ideals promoted by contemporary pan-movements in other parts of the world, such as Pan-Africanism and Pan-Arabism, which likewise used the press to forge unity across politically fragmented communities sharing common cultural or linguistic heritage. The comparative study of these movements reveals that the press functioned globally as what Appadurai (1996) termed a ‘mediascapes’—a transnational sphere in which imagination and collective identity were simultaneously produced and disseminated.

Later, building on this idea, a more comprehensive ideological triad was formulated by Ali bey Huseynzade: “Turkification, Islamization, and Modernization.” This ideological trajectory became the direction and civic path defined and institutionalized by *İrşad*. In the articles published in *İrşad*, Aghaoglu also shed light on the activities of various political parties operating in Russia. He contributed journalistic articles that spurred national self-awareness and awakening among his people (Aghaoglu, 1906). This great thinker guided *İrşad* to engage seriously with the most pressing problems of Azerbaijani journalism, and he considered the press a fundamental measure of society's development. The newspaper continued its operations until June 25th, 1908.

While Ahmad Aghaoglu emphasized principles of modernity and European democratic values, he also gave special importance to the promotion of national history and culture. These articles distinguished him as a realist public-political figure of his time, a proactive intellectual, and a responsible citizen. His collaborative efforts with other progressive-minded intellectuals in fostering freedom of thought and democratic thinking in the press bore fruit: the first democratic republic in the East was established in Azerbaijan (Garibov, 2024, p. 96). But regardless of how effectively historical and cultural tendencies influenced national-spiritual awakening and progress in Azerbaijan, the work of reformist intellectuals who welcomed the 20th century with original ideas and who advocated for humanism and tolerance—while scientifically investigating these values through historical-comparative methods—contributed profoundly to the cultural development of society (Suleymanli, 2014, p. 22).

One of the most hopeful aspects of the thoughts expressed by intellectuals who studied the historical experiences of humanity and followed contemporary cultural processes was this: irrespective of their national or religious affiliation, many thinkers considered what they wished for their own nation as acceptable and desirable for the future of all humanity. They aimed to present cultural values as a harmony of national and universal standards. This national dialogue, joined actively by intellectuals of the Turkish world, including Azerbaijan, centered on the renewal of society and the modernization of cultural life,

bringing thinkers to the conclusion that “world culture is a unified whole.” Ultimately, they agreed that cultures should be evaluated not by their geographical origin but by their content and essence. For the sake of a peaceful human future, it is more logical and justifiable to speak not of a clash between East and West, nor of a “clash of civilizations,” but rather of intercultural dialogue, a unified civilization based on the principles of justice and universal human rights, and a holistic world culture (Suleymanli, 2011, p. 152).

Later, addressing the topic of “The Nation and the Intelligentsia,” he writes: “The group that leads the nation and interprets its deeds and aspirations” is the intelligentsia. This group “is usually a mirror of the nation; whatever the nation is, so is it, and whatever it is, so is the nation” (Mirakhmedov, 2014, p. 201). Indeed, the intelligentsia created a true revolution in history. Ahmad Aghaoglu pointed out that the nation and nationalism first emerged precisely in the West, in Europe, and that the East lagged behind in this matter (Aghaoglu, 2019, p. 4).

### **The Role of Irshad and the Synthesis of East-West Thought**

For the first time in Azerbaijan, the political content and essence of freedom were clarified. As a result of articles and analytical analyses bearing this political enlightenment content, the “Irshad” proponents directed Azerbaijan’s socio-political thought, political consciousness, and literary and cultural movement toward the West, toward Europe. Eastern and Western cultures were viewed not in confrontation but in common unity, emphasizing the necessity of integration. Ali bey Huseynzada, Ahmad Kamal, and teacher Midhat Jevdet touched upon Eastern history and Islamic science in their writings, promoting the magnificence and cultural richness of the East. However, these writings did not place the East in opposition to the West but presented them as two different worldviews. The intellectual framework developed in Irshad anticipated debates that would become central to postcolonial theory decades later. Scholars such as Chatterjee (1993) argued that nationalist movements in non-Western societies were forced to negotiate between the derivative forms of Enlightenment modernity and their own cultural particularity—precisely the tension that Aghaoglu navigated in his articles. This places his journalism within a global intellectual genealogy of anti-colonial and national-emancipatory thought, offering points of interest for readers studying nationalism in South Asia, the Arab world, or sub-Saharan Africa.

In Irshad, the fragmentation of early Islam into sects was condemned, and the idea of unity in religious thought was strengthened. Ahmad Aghaoglu, who critically examined “Sunni-Shia discrimination,” sought a theoretical solution

to this national problem. Ahmad Aghaoglu explained this in his series of articles titled “The Turkish World” as follows:

The Islamic current is the first of the currents observed in the Turkish world. However, another current is emerging in its background, which is the current of nationhood, or Turkish ideology... These two currents sometimes unite, sometimes separate, sometimes mixing and sometimes conflicting, but they are proceeding on the same field. The boons they bestow are equally important and beneficial, equally pure and sacred. (Mustafayev, 1973, p. 212).

Emphasizing that inter-sectarian strife was an obstacle to the unity of the people, Ahmad Aghaoglu also addressed this problem in the newspaper Hayat, writing about this issue, which caused the moral decline of the people: “As is known to many people, recently certain perpetrators of corruption and strife have been striving to sow malice and enmity among the Shia and Sunni Muslims of the Caucasus and to cause dispute and conflict between them.” Seriously analyzing these problems, Ahmad Aghaoglu addressed the processes occurring in different regions of Azerbaijan, deeming it necessary to eliminate the issue, which had been elevated to the level of confrontation, through “unity, equality, and justice” (Aghaoglu, 2002, p. 15).

### **Aghaoglu’s Legacy and Advocacy for Turkish Nationalism**

In his autobiography, Ahmad Aghaoglu recalled his teachers who instilled high ideals in him with kind words, writing:

As I recall these people, I cannot help but feel a deep sense of gratitude and thankfulness. They fostered in me and all my friends a deep faith and love for science, culture, right, and truth, becoming bright torches that illuminated the path of life for us. They were the relentless enemies of despotism, tyranny, and ignorance (Aghayev, 1990, p. 4).

Yusif Akcura, a Kazan Tatar and one of the ideologists of Turkish nationalism, writes in his work “The History of Turkish Nationalism”:

I believe it is imperative to allocate a special place to Aghaoglu Ahmad bey in the Turkish nationalist movement. Ahmad bey reached the idea of Turkish nationalism by passing through several stages, coupled with the concern for the life, happiness, independence, and future of all Muslims, and even all Orientals. (Aghaoglu, 2019, p. 213).

In his series of articles titled “The Issue of Nation and Nationalism” published in the newspaper Taraqqi, he showed the necessity of struggling to “study the religion, language, history, literature, and ideals of this community” to ensure the manifestation and influence of Turkish nationalism, and to quickly bring it to “the period called nationalism,” which constitutes the “most brilliant stage”

of the historical development of peoples (Aghaoglu, 2019, p. 214).

In Ahmad Aghaoglu's opinion, a people who are not aware of their national identity and do not embrace their historical heritage cannot prove and maintain their existence based on their religious affiliation. In this sense, Aghaoglu published journalistic writings in *Irshad* that gave a boost to national self-awareness and the awakening of his people. When *Irshad's* subscription fell, he demonstrated resilience in the face of the smear campaigns directed against him, as he publicized that he was willing to give up the direction of the newspaper despite the effort put into building it, if the nation determined that someone was more worthy of the position.

Ahmad Aghaoglu defined the conditions of national revival as follows: developing political and national consciousness, achieving national unity and cultural progress, as well as waging a constant struggle against medieval backwardness, superstition and fanaticism, national arrogance, national enmity and national oppression. While a professor of legal history at the Faculty of Law of Istanbul University and a member of the Turkish Historical Research Society, he wrote the article "Etruscan culture and its influence on Roman culture." In his article he compares ancient Turkish family law with ancient Indo-European family law. In this article, Ahmad Aghaoglu also reveals an important truth. Stating that Turkish legislation has not yet been thoroughly investigated by the Turks themselves, Aghaoglu points out that European scholars also approach this issue with indifference. He writes that the Russians have done excellent research on this topic and that he himself uses their findings in the history of law (Aghaoglu, 2002, p. 17).

One of the issues that negatively affected the newspaper's activity was the ban on the distribution of *Irshad* by the ruling political circles of the time. For this reason, Abdulla Shaig, in his memoirs about the press models of the early 20th century, compared the publications of that time to stars that twinkled one after another on a dark night. *Irshad*, the most shining example of the Azerbaijani press during this period, duly continued its mission as an innovative press organ, dedicated to the production of thought and information. Since the path taken by *Irshad* was pan-national, both the press organs "Molla Nasreddin" and the romantic philosophical publications "Fuyuzat" subsequently continued his principles on a broader scale. After *Irshad* ceased publication, its main writers worked in various press publications of the time, contributing to the development of our national journalism. Thus, the activity of Ahmad Aghaoglu and the defenders of "Irshad", based on the idea of a free society, an independent state and a unified homeland, faced open pressure from the conservative forces of his time.

## CONCLUSIONS

Ahmad Aghaoglu, a prominent representative of Turkish-Azerbaijani social thought, played an important role in the awakening and development of Turkish consciousness among Azerbaijanis. In general, the idea of Turkish nationalism, as the initial stage of the idea of national unity, became the first foundation and basis of the ideology of the people's national state and the creation of the first independent republic with a democratic system of government in the East. The great thinker faced enormous difficulties in summoning the intelligent and honorable sons and daughters of his country to unite and prepare for future historical tests, but despite this, he created a great spiritual legacy. Its services are innumerable; by reading his writings, an invincible spirit and the determination to fight to the end for the cause of justice and truth are born in a person. The life story of such personalities is a school, an example of struggle, a norm and a criterion to reach the top.

Ahmad Aghaoglu, in his press articles, constantly worked for the freedom and independence of the people he represented. He has defended the unity, dignity and honor of the Turkish Muslim nation with all his strength and dedication. Through his literary works, as well as his social, political, and philosophical writings, he introduced new approaches to questions of culture and ideology within the Turkish world. The current relevance of these issues and the growing volume of academic research on Aghaoglu's legacy in both Azerbaijan and Turkey underscore the need for a deeper understanding of his works and a reappraisal of his contributions to the press and journalism. For this reason, Ahmad Aghaoglu's journalistic activity and journalistic opinions are not only key to understanding the historical past, but also provide valuable insight into modern social, political and cultural problems.

Azerbaijan's national leader Heydar Aliyev's well-known phrase "We are one nation, two states" has become a guiding principle for the development of Azerbaijani-Turkish relations in all spheres of life. It is especially gratifying to see how this idea and mission are confirmed by historical facts in the field of journalism. The shared ideals, common convictions, and the idea of national unity have now reached their highest stage of development. The principle "Our strength lies in our unity!" remains a living testament both in the past, during the most difficult times, and today to the enduring bond between Turkey and Azerbaijan.

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