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## IDEOLOGY ISSUES IN SAMAD VURGHUN'S POEMS

*Самед Вургун був актуальний в цей період і поет придбав велику популярність. Поезія Самеда Вургуна відображає людські емоції, які включає в себе лірику з епічної фантазії поезії. Деякі з цих робіт не пов'язані з сучасним періодом, проте, дуже добре відображає «стан» радянського періоду. У цій точці зору вони дуже важливі й цікаві.*

*Незважаючи на ідеологічні засади, котрим служив Самед Вургун, в його творах є національна ідентичність, моральні цінності.*

**Ключові слова:** Самед Вургун, поет, поема, Бахтіяр Вахабзаде, сучасний період.

*Самед Вургун был актуален в этот период и поэт приобрел большую популярность. Поэзия Самеда Вургуна отражает человеческие эмоции, которые включает в себя лирику с эпической фантазии поэзии. Некоторые из этих работ не связан с современным периодом, однако, очень хорошо отражает «вид» советского периода. С этой точки зрения они очень важны. Несмотря на идеологию, которой служил Самед Вургун, в его произведениях просматривается национальная идентичность, нравственные ценности.*

**Ключевые слова:** Самед Вургун, поэт, поэма, Бахтияр Вахабзаде, современный период.

*Samad Vurghun was actual for that period and poet gained great popularity. Samad Vurghun Poetry reflects human emotions which includes the a strong lyric with epic imagination poetry. Some of these works do not associate with modern period, however, it reflects the “view” of the Soviet period very well. In this point of view they are very important.*

*Despite of any ideology Samad Vurghun had served, underlying nationalism, national identity, moral values stand in his works' roots.*

**Key words:** Samad Vurghun, poet, poem, Bakhtiyar Vahabzadeh, modern period.

Some of great poet Samad Vurgun's creations had been written in the Soviet period. In some of the works of poet believes he is inspired Soviet communist ideology-oriented, respect to the collective economy, the struggle for a new society in the Soviet Union and so on. issues had been reflected in his several works. Therefore, we do not blame the poet, nor can we accuse him. Each creative personality is a child of his time (period) and he should write in accordance to the demand of the system of that period.

It is true that some of the works do not sounds this period, keep step with time, because we saw the «real face», «abhorrent policy» of the Soviets, but all these works are Samad Vurgun's «art product». Among these works, «Komsomol poem», «26s», «Time-bearers», «Lenin's book», «Rebellion», «Death seat» and other publications can be mentioned. In some of the poet's poems are found in the indirect sense of sympathy for the Soviet ideology. This meant the normal and natural case at the time was considered very normal and natural. Soviet suggestion of «friendship of peoples», the «golden square», the «Red Army», «Bolshevik», «communist», «cult of personality», «collective», «farm» and so on. definitions was definitely very important and urgent for the same period. At that time, some parts of his works are not realistic and actual for this time. But works need analysis in the point of the modern aspects. Among S. Vurghun's works which serves Soviet ideology «Komsomol poem» occupies an important place. The heroes of «Komsomol poem» is young people who fought for the newly formed society.

Those young people believe in success of this new society and fight for it. One of the main characters in the novel, of course, is Bakhtiar. Bakhtiar is a komsomol member, joined the struggle for a new society. Their comrades provided support them. Bakhtiar is a brave, courageous. He is ready any sacrifice in the cause. Bakhtiar tried to regulate social structure in the village and struggle against protestors. Bakhtiar presents as a positive hero of the poem. He fell in love the daughter of his enemy. He has a strong ideology. Bakhtiar is even able to reprove his friends.

Jala character is one of the main and positive heroes. Jala is Bakhtiyar's friend and associate. Jalal is Cəlal is a brave, courageous. He is a cruel against the enemy. But he felt in love with a daughter of his enemy. She was a daughter of Garay bey. Jalal respects the traditions, that's why he wanted to be marry due to the traditions. So, he goes to Garay bey's house as an envoy. But it resulted bad finishing. We can see this event in one of the parts of the poem titled «Bloody tend». As his love was pure and he believed to be happy with Humay, he went to Garay's home – to home of his enemy. Vagif Valiyev writes about Jalal character: «Jalal is one of the interesting figures in «Komsomol» poem. At the beginning of the poem we see struggling with a secretary of the Komsomol village and the main character of the work Bakhtiyar. This brave young man tried to force them to give up. Jalal is a pure-hearted and poet natured Komsomol member. But the struggle of the young fighter against enemies does not last long. He suddenly turned cold and the fight «is another way passengers». He loved «miss beauty» Humay a daughter of robber Garay... [Valiyev 1960:198].

It is informed that, when Samad Vurgun created the image of Jalal he benefited some of the features of his brother Mehdikhan Vakilov. We face with this information in Mehdikhan Vakilov and Sadiq Shukurov's memories. Jalal is a fighter and stubborn one. Jalal came to the mountains called «Bandits field» where Garay settled and he expressed his love with poem:

*Great power took me here*

*I am miserable and pure*

*It is Love, it makes me so stronger*

*Human is a living one and creator ! Sure !* [Vurghun 2005: 63].

One of the positive heroes of the work is Humay. She is a young who loves Jalal with deeply love. Poet describes Humay as a real Azerbaijani daughter. Humay loves Jalal, but also she have to follow the traditions of that period. Samad Vurghun does not compare Humay with world literature characters. He mentioned: she is neither Tatyana nor Ofelya. He explained Humay's internal moral world to the reader. Garay bey is in the list of negative heroes of the work.

his is a prototype of Madat bay a character who lived in the history.

Samad Vurghun himself said about this: «my characters are my friends: Karam, Bakhtiar, Murad, Shamistan, Mirpasha. I took them from the real life. Garay bay is also close one. He worked in Gazakh. I drank the water Kur river (from river the Kur), he shot to pheasant in Garayazi forest (Garayazi is a name of the village), lying and cooling under the trees. But he was ungrateful, did not want the Soviet government, did his best to murder of Communists and spare komsomol members. His true name is Madat. Later he moved to Iran. I called Madat bey as «Garay bey». Medet bey's one arm was crippled. That's why I named him as «Lame king» in the some parts of the poem published in the journal and newspapers in 1930» [Shukurov 1970:7].

While Samad Vurghun wrote «poem of Komsomol» he showed that we need struggle and victim for creation of new society.

Soviet ideology is a leading ideology in the work, and all especially youth fight to create new society and new ideology. But if we review the work in generally we see that youths struggle for successful future, they believed in this future. In reality youth chose a dangerous way and it was ended their tragedy nor victims. As the work was written in the Soviet period it was an actual, and poet can animated the incidents, heroes from the history.

One of Samad Vurghun's works that glorifying Soviet ideology is «Rebellion» poem. Bakhtiyar Vahabzadeh characterizes this work as a branch of «Poema about Comsomol». This book is written in Soviet period, the popularity of Soviet ideology is obvious. Conflict of two ideologies and two communities was described in «Rebellion» poema.

The poem of «26-s» is one of his more criticized works. This work does not associated with modern ages, Samad Vurghun have never criticized Mohammad Amin Rasulzadeh (he was a creator of independent Azerbaijan Republic) personality. The poem of «26-s» written by Samad Vurghun lost its actuality. Even the study of this work has been banned since 1988. After incidents our people saw Shaumuyan Osepyan, Kostandyan, Boryan, Avakyan, Amiryan's the real face and real policy. But

in fact the Soviet poets had been killed in Aghjagum desert of Turkmanistan and this incident had been evaluated as «Centure's tragedy». Samad Vurghun wrote «26-s» poem believing in Soviet ideology in the period of realities were kept in secret.

Onther interesting fact is «26-s» poem written by our solidarity poet Khalil Rza Uluturk. Samad Vurghun published his work in 1935, Khalil Rza Uluturk in 1954 with nickname Khalil Khalilov.

Seviet idology is clearly seen in the works titled «Lenin's book» and «Leader of the time» written by Samad Vurghun. Bakhtiyar Vahabzadeh characherized both poems as «the best samples of philosophy generalyzation». These works are the most authority poems which written in that period. Such works were appreciated by the critics in the high level and criticized. Great poet wrote such works due to his faith to the Soviet ideology and communism. He did not know that all of these theories will be failed. In this point of view we can not upbraid soviet poets, especially Samad Vurghun.

«Death seat» had been devetoeed to the one of the messenger of communist ideology Dimitrov. Works is based on historical facts. It was written against German fascism. Dimitrov's brave and caurage was described in the court. The topic of the work is based on the victory of Soviet ideology on fascism. The poet believed in victory on behalf of Dmitrov. Dmitrov was described as a great, witty, brave, man. Of course, the idea of the poem came from Samad Vurgun's sympathy to the existing structure.

Among the works written against imperialism and colonial policy of Samad Vurgun is «Negro's dreams», the poem is also important. B.Vahabzade considered this work was a continuation of «Death chair», because reactionary ideology, imperialism, reactionary ideology, imperialism were criticized in both work. There is an interesting historical background of this work.

S. Vurghun partivipated at the World Congress Wroclaw city of Poland, in 1948, and an American-born Negro's speech from Madagascar inspired the poet and poet wrote the «Negro dreams» while he was at the hotel.

Let's pay attention professor Khalilov Pənah's opinion about the main idea of the work: «Səməd Vurghun wanted to highlighted the serious period from the World War II leading men, in colonial intellectuals, scientific and cultural initiatives, consciously wanted to join the democratic and revolutionary movement and summarizes all this in the face of a Negro» [Khalilov 1949:169–170]. Negro is presented as an artist to readers.

This negro's fiery speech touched by the people in the hall and the people and made them to think. He expressed his feelings, spiritually crushed due to being of the Negro as follows:

«You are black...» i read these words in the stare

How all my life to tolerate this suffer? –Tell me dear!

[Vurghun 2005:263].

Samad Vurghun demonstrated its negative attitude to racial discrimination, zəncinin simasında, as well as the imprisonment of people was into the center of his criticism. His criticism target were racial discrimination and imprisonment of people in this work.

Bakhtiar Vahabzadeh writes about the power and glory of this work: «Negro's dreams» poem takes honorable place in the Soviet literature regarding slavery, Negro's awake from the deep sleep, the first work that reflects their glorious liberation movement» [Vahabzadeh 1984:257].

Each of the works written by Samad Vurghun was actual of his period and poet gained great fame. Outstanding critic – scholar Isa Habibbayli's opinion regarding ideology and thought of poet is interesting: «National poet Samad Vurghun praised demands and the ideals for its time taking into account the requirements of that period» [Habibbayli 2007:359–360].

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