

STYLISTIC, STRUCTURAL AND IDEOLOGICAL ORIENTATION OF POLEMICAL STATEMENTS IN THE PUBLICISTIC WRITINGS OF ENGLISH ENLIGHTENERS AND JADID REFORMERS

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Abstract. This thesis analyzes the stylistic, structural and ideological orientation of polemical statements in the publicistic writings of English Enlighteners and Jadid reformers. The study focuses on Daniel Defoe, Jonathan Swift, Alexander Pope, Joseph Addison, Richard Steele, Mahmudkhoja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy and Abdulhamid Chulpan. The analysis shows that polemical statements in both traditions are based on the opposition between ignorance and enlightenment, moral passivity and social responsibility, old thinking and reformist ideas. English Enlightenment polemics often relies on rational argumentation, irony, satire and aphoristic expression. Jadid polemics combines rational criticism with emotional appeal, moral instruction and national reformist ideas.

Keywords: polemical statement, style, structure, ideology, satire, irony, antithesis, publicism, English Enlightenment, Jadidism, reform, national awakening.

Introduction. Polemical statements play an important role in publicistic discourse because they express criticism, opposition and persuasion. Their stylistic and structural organization is closely connected with the author's ideological purpose. In the English Enlightenment, Defoe, Swift, Pope, Addison and Steele used polemics to criticize political corruption, religious intolerance, false learning, social hypocrisy and moral decline. Their writings were based on reason, irony, satire and civic responsibility. In Jadid publicism, Behbudiy, Fitrat, Avloniy and Chulpan used polemics to awaken society, reform education and develop national consciousness. Their criticism was directed against ignorance, outdated schooling, social passivity and cultural backwardness.

The relevance of the topic lies in comparing two reformist literary traditions that treated the written word as an instrument of intellectual, moral and social renewal.

Methodology. The research is based on comparative-literary, historical-cultural and stylistic-structural methods. The comparative-literary method helps to identify similarities and differences between English Enlightenment polemics and Jadid publicism. The historical-cultural method makes it possible to explain the social

conditions that shaped the polemical orientation of both traditions. The stylistic-structural method is used to analyze the form, tone, composition and expressive means of polemical statements. The material of the research includes the publicistic and literary works of English Enlightenment writers and Jadid reformers. In the English tradition, the study focuses on the writings of Joseph Addison, Richard Steele, Daniel Defoe, Jonathan Swift and Alexander Pope. In the Jadid tradition, the analysis is based on the works of Mahmudkhoja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy and Abdulhamid Chulpan.

Special attention is paid to such stylistic devices as irony, satire, antithesis, rhetorical question, direct address, aphorism and evaluative vocabulary. The structural analysis examines how polemical statements are organized: from problem to argument, from criticism to conclusion, from opposition to reformist idea. The ideological analysis identifies the main social and cultural aims of polemics in both traditions.

Results. The analysis shows that English Enlightenment polemics is mainly characterized by rational argumentation, irony and satirical distance. Joseph Addison and Richard Steele represent a moderate and essayistic type of polemical statement. In *The Spectator* and *The Tatler*, they criticize social defects through observation, fictional characters, everyday situations and moral commentary. Their polemics is usually indirect and elegant. The structure of their polemical statements often moves from observation to reflection and then to moral conclusion. Daniel Defoe's polemical statements are more direct and analytical. His publicistic writings are connected with politics, trade, religion and public life. Defoe often presents a concrete problem, explains its causes and proposes a practical solution. His polemics is based on facts, examples and rational reasoning. This makes his style close to analytical journalism and political pamphlet literature. Jonathan Swift's polemics is based on irony and satire. In *A Modest Proposal*, he uses the form of a rational economic project to expose the cruelty and moral blindness of society. The external structure of the text is logical, but its content is shocking. This contrast creates a strong polemical effect. Swift's polemical statement is indirect because the real criticism is hidden behind a satirical mask. Alexander Pope develops polemics in poetic and aphoristic form. In *An Essay on Criticism* and *The Dunciad*, he criticizes false taste, poor judgment, literary ignorance and cultural decline. His polemical statements are short, sharp and memorable. Pope uses antithesis, irony, allusion and evaluative language to strengthen the critical meaning of his texts.

In Jadid publicism, polemical statements have a more direct reformist and national orientation. Mahmudkhoja Behbudiy's polemics is socially urgent. In *Padarkush*,

ignorance is shown as the cause of tragedy. The dramatic structure of the work becomes an argument in favor of education. Behbudiy's polemical statements are built on strong contrasts: knowledge and ignorance, reform and stagnation, responsibility and carelessness. Abdurauf Fitrat uses dialogue as a structural form of polemics. In Munozara, different opinions are opposed to each other, and the necessity of reform is proved through debate. Fitrat's polemics is logical, intellectual and argumentative. He uses questions, answers, comparisons and refutations to show the weakness of old thinking and the importance of renewal. Abdulla Avloniy's polemical statements have a moral and pedagogical character. In Turkiy guliston yoxud axloq, he criticizes laziness, ignorance, bad upbringing and indifference to knowledge. His structure is clear: moral problem, explanation, social consequence and educational conclusion. For Avloniy, education and morality are the foundation of national development. Abdulhamid Chulpan gives polemics a more emotional and expressive form. His writings appeal to national dignity, spiritual freedom and awakening. Chulpan criticizes passivity and inner weakness, but his criticism is not only didactic. It is lyrical, passionate and emotionally powerful. He addresses not only the reader's mind, but also the reader's feelings.

Discussion. The comparison of English Enlighteners and Jadid reformers shows that both traditions used polemical statements as a means of criticism and persuasion. However, the stylistic form and ideological function of polemics differ according to historical context. In English Enlightenment publicism, polemics was closely connected with the development of civic culture and public debate. Addison and Steele used a calm and didactic tone in order to correct manners, taste and social behavior. Their polemics was based on polite irony and moral observation. They did not aim to create emotional shock; rather, they guided the reader toward self-correction and rational reflection. Defoe's polemics had a stronger practical direction. His statements were organized according to the logic of problem, evidence and solution. This structure reflects the Enlightenment belief in reason, usefulness and social improvement. Swift and Pope, on the other hand, used satire as a powerful instrument of criticism. Swift's irony reveals moral absurdity, while Pope's poetic satire attacks false taste and intellectual decline.

In Jadid publicism, polemical statements were more closely connected with educational reform and national awakening. Jadid writers did not simply criticize individual defects; they criticized the social conditions that prevented cultural and intellectual progress. Behbudiy used dramatic conflict to show the tragic consequences of ignorance. Fitrat used dialogue and debate to prove the necessity of reform. Avloniy

used moral instruction to connect education with national progress. Chulpan used emotional expression to awaken dignity and spiritual freedom.

Both traditions use similar stylistic devices: antithesis, irony, satire, rhetorical questions, direct address and moral generalization. However, these devices perform different functions. In English Enlightenment publicism, they mainly serve to correct civic behavior, public taste and intellectual culture. In Jadid publicism, they are directed toward educational modernization, national consciousness and social renewal. Antithesis plays an important role in both traditions. English authors oppose reason and folly, morality and corruption, taste and vulgarity. Jadid authors oppose enlightenment and ignorance, progress and backwardness, knowledge and stagnation. This opposition makes polemical conflict clear and persuasive.

The difference is also visible in tone. English Enlightenment polemics often uses irony, wit and satirical distance. Jadid polemics more often uses direct appeal, moral urgency and emotional expression. This difference is explained by the historical mission of the two traditions. English writers addressed a society with an already developed print culture and public sphere. Jadid reformers, however, tried to create a new public consciousness and encourage society to accept educational and cultural reform. Thus, polemical statements in both traditions should be understood not only as stylistic elements, but as forms of social thought. Through polemics, writers expressed their attitude toward society, criticized outdated ideas and constructed a new model of cultural development.

Conclusion. The stylistic, structural and ideological orientation of polemical statements in English Enlightenment and Jadid publicism shows the close connection between literary form and social purpose. Defoe, Swift, Pope, Addison and Steele developed analytical, satirical and essayistic models of polemics, while Behbudiy, Fitrat, Avloniy and Chulpan used polemics for education, national consciousness and cultural modernization. Both traditions used polemics as a means of criticism and persuasion. However, English Enlightenment polemics was mainly connected with civic morality and literary satire, while Jadid polemics had a stronger educational and reformist mission.

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