

**GENRE AND POLEMICAL SPECIFICITY IN THE PUBLICISTIC
WRITINGS OF THE ENGLISH ENLIGHTENMENT AND THE JADIDS OF
CENTRAL ASIA**

Saakyan Roza Yurevna,

assistant-teacher and PhD student at Asia International University

Bukhara, Uzbekistan

Abstract. This thesis examines the genre and polemical specificity of publicistic writings in the English Enlightenment and Central Asian Jadid literature. The analysis focuses on Daniel Defoe, Jonathan Swift, Alexander Pope, Joseph Addison, Richard Steele, Mahmudkhoja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy and Abdulhamid Chulpan. Although these writers belonged to different historical and cultural contexts, their works reveal a common reformist orientation. In both traditions, polemics functioned as a means of social criticism, moral education and intellectual renewal. English Enlightenment polemics was mainly expressed through the essay, pamphlet, periodical article, satire and poetic criticism. Jadid polemics developed through journalistic articles, dramatic dialogue, educational treatises, public appeals and reformist essays. The comparison shows that both traditions were united by the idea of enlightenment, but differed in genre form, social urgency and historical function.

Keywords: polemics, publicism, English Enlightenment, Jadidism, genre, pamphlet, essay, satire, reform, periodical press, Defoe, Swift, Pope, Addison, Steele, Fitrat, Avloniy, Behbudiy, Chulpan.

Introduction: The publicistic writings of the English Enlightenment and the Jadids of Central Asia developed in different historical periods. However, both literary traditions regarded the written word as a powerful means of social influence. In eighteenth-century England, the development of the press, journals and pamphlet literature created a new space for public discussion. Writers could now speak not only to a narrow

intellectual circle, but also to a wider reading public. As a result, literature and journalism became closely connected with questions of morality, politics, religion, education and civic responsibility.

Methodology. The research is based on comparative-literary, historical-cultural and genre-stylistic methods. The comparative method helps to identify similarities and differences between English Enlightenment and Jadid polemics. The historical-cultural method explains the connection between polemical writing and the social conditions in which it appeared. The genre-stylistic method is used to analyze the main forms of polemical expression, including essay, pamphlet, satire, poetic criticism, dialogue, drama and educational treatise. The study focuses on the works of English Enlightenment writers Daniel Defoe, Jonathan Swift, Alexander Pope, Joseph Addison and Richard Steele, as well as Jadid reformers Mahmudkhoja Behbudiy, Abdurauf Fitrat, Abdulla Avloniy and Abdulhamid Chulpan.

Results. The analysis shows that English Enlightenment polemics was closely connected with the development of periodical literature. Addison and Steele created a type of publicistic writing that combined observation, moral reflection and mild polemical criticism. Their polemics was indirect, elegant and didactic. Daniel Defoe's polemics was more practical and analytical. In his publicistic works, he discussed politics, religion, trade and public life through facts, arguments and practical conclusions. Jonathan Swift used satire and irony as the main means of polemical expression. In *A Modest Proposal*, he exposed social cruelty through the contrast between rational language and morally shocking content. Alexander Pope expressed polemics in poetic form, using aphorism, satire, antithesis and irony.

In Jadid publicism, polemics had a stronger reformist character. Behbudiy used dramatic form to criticize ignorance and old educational methods. Fitrat developed polemics through dialogue and debate. Avloniy's polemics had a moral and pedagogical character, while Chulpan gave it emotional and lyrical expressiveness.

Discussion. The comparison of English Enlightenment and Jadid publicism reveals that polemics functioned as a powerful literary and social mechanism in both traditions. Although these traditions developed in different historical periods and cultural environments, they shared a common belief in the transformative role of the written word. In both cases, polemics was not limited to personal disagreement or direct dispute. It became a means of criticizing social defects, defending reformist ideas and shaping public consciousness. In English Enlightenment publicism, polemics was closely connected with the rise of periodical literature and the development of the public sphere. Addison and Steele used essays in *The Spectator* and *The Tatler* to correct public manners, taste and moral behavior. Their polemics was usually mild and indirect. They preferred irony, observation and moral reflection rather than open accusation. Through fictional characters and everyday situations, they showed the weaknesses of society and encouraged the reader to think critically.

Defoe's polemics had a more practical and analytical character. His publicistic writings were connected with politics, trade, religion and social order. Unlike Addison and Steele, Defoe often used direct argumentation, facts and practical examples. His polemical method was based on explaining a problem, identifying its causes and offering possible solutions. This makes his writing close to analytical journalism and political pamphlet literature. Swift's polemics was more satirical and sharper in tone. In *A Modest Proposal*, he used irony to expose the cruelty and moral blindness of society. The external form of the text seems rational and logical, but its content is shocking. This contrast creates a strong polemical effect. Swift does not simply criticize injustice; he forces the reader to recognize the absurdity of social and political indifference. Pope, in turn, expressed polemics through poetic satire. In his works, criticism becomes concise, aphoristic and artistically powerful. He used irony, antithesis and sharp evaluative language to attack false taste, poor judgment and cultural decline.

In Jadid publicism, polemics had a more urgent reformist and national character. Jadid writers wrote in a society that needed educational, cultural and intellectual renewal. Therefore, their polemics was often more direct and emotionally expressive than English Enlightenment polemics. Behbudiy used polemics to criticize ignorance and old educational methods. In Padarkush, the tragic plot becomes a warning to society and shows the destructive consequences of lack of education. Fitrat developed a more intellectual and dialogical form of polemics. In Munozara, different views are opposed to each other, and the necessity of reform is shown through debate. His polemics is based on questions, answers, refutations and logical reasoning. Avloniy's polemics is mainly moral and pedagogical. In Turkiy guliston yoxud axloq, he criticizes laziness, ignorance and bad upbringing, showing that education and morality are the basis of national progress. Chulpan gives Jadid polemics a more emotional and lyrical character. His writings appeal to national dignity, spiritual freedom and awakening. The main similarity between the two traditions is their reformist purpose. Both English Enlightenment writers and Jadid reformers used polemics to oppose ignorance, moral weakness and social passivity. Both traditions connected polemics with education and the improvement of society. At the same time, their historical functions were different. English Enlightenment polemics was mainly aimed at improving civic behavior, public morality and intellectual taste. Jadid polemics was more directly connected with national awakening, educational reform and cultural survival. Thus, polemics in both traditions should be understood as more than a stylistic device. It is a form of social thinking. English writers used polemics to refine public discussion and criticize the defects of civil society, while Jadid reformers used it to awaken a society in need of modernization. This difference explains why English polemics often relies on irony, satire and essayistic reflection, whereas Jadid polemics frequently uses direct appeal, moral urgency and emotional expression.

Conclusion. The genre and polemical specificity of English Enlightenment and Jadid publicism shows that polemics was an important instrument of social thought in both

traditions. Defoe, Swift, Pope, Addison and Steele developed analytical, satirical, poetic and essayistic forms of polemics, while Behbudiy, Fitrat, Avloniy and Chulpan used it for national awakening, educational reform and cultural renewal. Both traditions were united by their belief in enlightenment, reason and the power of the written word. However, English polemics was mainly aimed at correcting public manners and civic thinking, whereas Jadid polemics was closely connected with national development and social transformation.

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