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MAKTABGACHA VA MAKTAB TA'LIMI VAZIRLIGI
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FILOLOGIK TADQIQOTLARNING YANGI BOSQICI: ZAMONAVIY TENDENSIYALAR VA ISTIQBOLLAR

III XALQARO ILMIY-AMALIY ANJUMAN MATERIALLARI

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SOCIO-ENLIGHTENMENT IMAGES IN UZBEK JADID LITERATURE AND ENGLISH ENLIGHTENMENT LITERATURE

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Abstract. This paper explores the system of socio-enlightenment images in English Enlightenment literature and Uzbek Jadid literature in a comparative perspective. The works of Alexander Pope, Jonathan Swift, Daniel Defoe, Samuel Johnson, Oliver Goldsmith, Abdulla Avloniy, Abdurauf Fitrat, Abdulla Qodiriy, and Cho'lpon are analyzed. The study argues that while English Enlightenment writers developed images reflecting universal philosophical dilemmas, Uzbek Jadid authors created images linked to national awakening, education, and social reform. Both literatures reveal the power of images in shaping intellectual identity and social transformation.

Keywords: Enlightenment, Jadid literature, intellectual, imagery, education, national awakening, comparative analysis.

Enlightenment literature occupies a central position in the intellectual history of humankind, as it reflects the process of social transformation and the pursuit of knowledge as a universal value. While the English Enlightenment literature of the eighteenth century and the Uzbek Jadid literature of the early twentieth century emerged in different socio-historical contexts, both literary movements performed a similar function.

The eighteenth-century English Enlightenment literature placed strong emphasis on reason, morality, and social critique. Alexander Pope in "An Essay on Man" developed images centered on rationality and the order of nature, highlighting human reason as a guiding force in social and moral life. His imagery elevates intellect as the measure of human dignity. Jonathan Swift, in "Gulliver's Travels", created satirical images that expose corruption, ignorance, and injustice within political and social systems. The grotesque figures in the novel embody the Enlightenment critique of irrationality and tyranny. Daniel Defoe's "Robinson Crusoe" presents the image of a self-reliant individual who embodies industriousness, perseverance, and the Enlightenment ideal of shaping one's destiny through reason and labor. Samuel Johnson's "Rasselas, Prince of Abyssinia" conveys the image of the intellectual seeker. The prince's quest for happiness and meaning highlights Enlightenment concerns with the philosophical and existential dimensions of life. Oliver Goldsmith's "The Deserted Village" develops the imagery of the teacher, the parson, and rural community life. These images reflect the social importance of education and cultural institutions, as well as the tragic consequences of their decline.

The Uzbek Jadid movement of the early twentieth century, shaped by colonial domination and internal stagnation, produced a literary system of images with a distinctly national mission. Abdulla Avloniy in "Turkiy Guliston yoxud axloq" and his poems emphasized the images of the teacher, the student, and the school as the fundamental vehicles of enlightenment. His characters symbolized a generation striving for knowledge as a path to liberation. Abdurauf Fitrat in "Munozara" and "The Indian Traveler" created the image of the enlightened intellectual who challenges outdated traditions and calls for reform. His imagery juxtaposed the stagnation of society with the possibilities of renewal through modern education and national self-awareness. Abdulla Qodiriy in "O'tkan kunlar" introduced historical characters who embody the struggle between old feudal structures and the need for national awakening. His imagery connects personal destinies with broader socio-political realities. Cho'lpon in "Kecha va Kunduz" presented the tragic image of the intellectual whose personal fate is tied to the destiny of the nation. His protagonists symbolized the sacrifices required for cultural and political transformation. In Jadid literature, images carried not only

philosophical but also explicitly educational and political functions. The writers aimed to mobilize society against ignorance and colonial oppression, using literary images as a tool of reform and awakening. While English Enlightenment literature primarily developed images that addressed universal philosophical and moral concerns reason, labor, happiness, justice Uzbek Jadid literature produced images oriented toward national revival, education, and liberation from colonial domination.

Both traditions valorized the intellectual and the educator as central figures, linking personal enlightenment to broader social transformation. English authors framed their imagery around abstract philosophical dilemmas and the individual's relation to society, while Uzbek Jadid writers emphasized collective progress, cultural renewal, and the socio-political mission of literature. The comparative study of socio-enlightenment images in English and Uzbek literature demonstrates that literature, beyond its artistic functions, served as a vehicle for shaping intellectual identity and mobilizing societies toward progress. English Enlightenment authors projected images of rational individuals confronting universal problems of existence, while Uzbek Jadid writers developed images of teachers, students, and intellectuals as symbols of national awakening. Together, these traditions highlight the transformative power of literary imagery in advancing human civilization.

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