



COMPARATIVE ANALYSIS OF PAMPHLET

(In the example of the works of Nurali Qabul, T. Carlyle, M. Twain)

Elyor Yusubjonov

Independent Researcher of the Department of Literature of FarSU

Abstract

In the article, the novel-pamphlet was not formed in the work of the talented writer Nurali Qabul, and for many years before that, the writer sharpened his pen in genres such as critical articles and essays. The fact that it later grew to the level of a novel-pamphlet shows that there is a need to study this process in literary studies. In the eighties of the last century, the writer wrote a number of articles with sharp criticism. They reveal the mistakes and defects of the state and society figures, the political layer. In published articles, in essays, sharp criticism typical of pamphlets, leadership of personal opinions is proved by concrete examples. English-speaking writers of pamphlets in Nurali Qabul art and journalism M. Twain, T. Carlyle's pamphlets were compared. Their similarities and differences were revealed. Scientific conclusions collected during the research are presented.

Key words and phrases: article, pamphlet, novel-pamphlet, fiction-journalism, satire, sharp criticism, exposure, aphorism.

I. Introduction

It is known that in recent years, the talented writer Nurali Qabul has been successfully working in art and journalism. In his articles and novels-pamphlets, one can observe important problems in the social development of the society, their solution and assessment of the events that have occurred.

It is especially appropriate to compare the writer's literary and journalistic works, including critical articles and novel-pamphlets, with the pamphlet works of English-language writers considered to be advanced in this direction. After all, "comparative literary studies, history of literature is a study of common and different sides in the development of national literatures, mutual relations and influence of national literatures; in a narrow sense, it means a stage in the formation of comparative literary studies, a period limited to comparing external similarities in literary facts (without connecting them with contexts such as historical conditions, literary tradition, creative worldview, style) [8, 141]. Шу маънода памфлетлар орқали ўзбек ва инглиззабон ёзувчиларнинг ижтимоий-сиёсий ўзгаришларга муносабати,





бадий-публицистика ёрдамида давр сиёсий адабиётининг ўрнини белгилаш заруриятига қисман бўлса-да жавоб берилди.

II. Methodology and Literature Analysis

According to the sources, "a pamphlet is a literary-publicist work devoted to the issues that are important for today, laughs at a certain socio-political reality, or exposes a socio-political figure with a leading position in society. In Western European culture, Erasmus Rotterdamsky's humanist pamphlet "Honors to Folly", Marat's revolutionary pamphlets, Marx's "Louis Bonaparte's 18th Brumaire" (Brumaire is the second month in the French calendar. This work condemns the coup d'état that led to Napoleon Bonaport's rise to power - the famous political pamphlet E.U.) [3,192]. Mikhail Bakhtin stated that the aesthetic phenomenon is realized only if there are two participants, incompatible perceptions, "when the hero and the author are compatible with each other, or when they face each other in front of common values, or when they are against each other, as if they are enemies, the aesthetic reality ends, and morality (pamphlet, manifesto, accusatory speech, words of praise or thanks, cursing, self-accountability, plea, etc.) begins" [1, 21].

Here, when the pamphlet begins where the aesthetic reality ends, the moral reality, which the scientist meant, emerges when the character collides with the people or when they are compared with a person who is as mature as himself, but relatively fairer.

In another source, while thinking about the phenomenon of carnivalization (carnivalization of literature - a form of transformation of artistic words into images in various artistic performances of the people; someone is made to laugh in the work with the help of gestures, images and symbols - E.Yu.), the scientist notes the following: "Menippea is a non-genre form of narrative (Apule's "Metamorphosis" or "Golden Donkey", Petronia's "Satirikon", along with Plato's "Conversations"), which shows carnival trends in early idyll poetry, pamphlets, and satirical dialogues, broadly understood as Menippean satire. developed [4, 91-92]. Here the scientific pamphlet can also appear in various theatrical performances or performances of actors in festivals. In this, they pretend to be a person and put him in a funny situation, and in this way they point to laughing at the person and his activities. Because in ancient literature, pamphlets were part of satires and comedies, and there was a tradition of exposing and arousing bitter laughter at various folk festivals (carnivals).





III. Research Results

Hence, social morality takes the lead in the pamphlet. In this case, the characteristics of social morality emerge when two realities or the activities of a person are compared with the ideal and goal of the people. Also, in the novel-pamphlet, moral issues are presented in the first place. However, the pamphlet also describes an aesthetic problem. Only in the first place, the moral defects of the political figure or representatives of the exposed class are described. It is based on the artistic and aesthetic ideal of the people. Only when this people's ideal, knowledge, and experience contradict the ideal, knowledge, and experience of a real-life figure, representative of political activity, a cynical attitude, bitter laughter, or sharp criticism is used towards him. His work is evaluated.

IV. Analysis

In fact, if we take into account that pamphleteering, in a broad sense, is an expression of the writer's critical views on the socio-political situation, such features can also be found in Nurali Qabul's critical articles. In particular, some of the ideas in the article entitled "Light of the Great Truth" [6], published in 1988, are pamphlet-like. In particular, the author wrote, "Who can guarantee that a person with higher education, who has worked in various leadership positions, is a leader who can follow the people?" Some of them have joined us today, and although Stalin's grave is covered with bricks, his spirit is absorbed in the blood of most of them."

Noticeably, in the article, the author talks about the spirituality of leadership, the leader's duty to society, and draws a comic portrait of most leaders through rhetorical questioning.

More precisely, while condemning Stalin, he laughs at the oppressive, authoritarian leaders who cannot abandon the Stalinist style of rule. Although the article begins with an idea about the problems of reconstruction at the end of the 20th century, in fact, in most of the problems raised in it, the author raised universal issues, and it can be seen that their relevance is also relevant to today's era. It is important for us that the writer who is the object of research criticizes the socio-political system, shows the low capacity of the leaders, lack of management knowledge and ability, and openly says that it adds pain to the pain of the people. In the socio-political issues raised in the main part of this article, the author is very close to English pamphleteer T. Carlyle's pamphlet "Our Time". In it, corrupt leaders in French and English society, open violations of human rights, vices such as self-indulgence that started in society, and things that are contrary to the ideals of those societies are severely criticized. In particular, in one place, the following is written with an open rhetorical speech: "Kings





and those in government everywhere are suddenly terrified: the voice of the whole world is against them: “Those who do not think, hypocrites, deceivers are not our heroes, let them perish!” [2, 5-6]. This passage makes a serious accusation against the king and his ministers by saying that the people in political administration are short-sighted, put their personal interests first without paying attention to the solution of social problems, do not think, are liars, hypocrites, and liars. It was a big feat for that time. Therefore, it is necessary for a pamphleteer to be mentally courageous, to be able to express his fair opinions in time and to be able to justify his actions.

T. Carlisle notes the following in another place: “peoples with a well-formed cultural attitude to national heroes are happy and victorious; heroes are in disgrace, and neglected nations are carrying curses on their shoulders. It hinders their development” [2,165].

The English writer has formed his ideals in the form of national heroes for peoples to live freely and prosperously here and states that the nations must consist of them, otherwise, the life of the people will become difficult, and the society will suffer from spiritual poverty.

A similar opinion can be found in Nurali Qabul's article: “We are harming worldly truths by calling them transitory truths. And let there be a thousand regrets that our conscience does not suffer much from the mistakes and crimes we committed behind our short-sightedness and incompetence” [6]. Here, the author emphasizes that the development of society does not correspond to the main goal, knowing what leadership spirituality should be. It shows that the leading personnel of the organization, district, region, and republic should be responsible for the decisions they make, their policies, and they should be accountable to their conscience. If you pay attention, it is shown that the first requirement for a leader is not to compromise universal values, the second is to be responsible for his work and the lives of his subordinates, and the next is to be conscientious.

T. Carlyle and Nurali Kabul emphasized that the main thing necessary for the development of society, people's peaceful and prosperous life is the understanding of universal humanity and national identity.

Continuing this issue, Nurali Qabul writes the following in another place, using a strong emotional color and rhetorical question: “For several decades, anti-democratic methods and methods have appeared in all fields, including leadership, and I don't know what to do to put an end to it. ?

The responsible leaders, who do not leave their luxurious offices until twelve o'clock at night, are busy with paperwork and ringing bells, probably still think that they are sacrificing their lives for the people” [6].





At the end of this passage, let's cut into the style of the sentence, the pitch is leading. Content condemns the leaders' lack of dedication and commitment to their work, not engaging in their duties sincerely and sincerely. Here the ideas in the article seem to be slowly moving towards pamphleteering. It can be seen that Nurali Qabul was able to boldly express his socio-political thoughts long before writing novels and pamphlets. Later, he used this feature again in writing a novel-pamphlet. Moreover, with this article, he was able to equal the leading pamphleteers of the world.

In particular, in the story-pamphlet "Letter to the Guardian Angel" by the great American writer Mark Twain, he says, "I am serving the people." In reality, the coming of winter, the cold, hunger among the people, and the increase in unemployment are wealth after paying low wages and causing people to worry. Andrew Langdon, a coal merchant from New York who collects: "I am proud to inform you that your recent donations and donations have been included in a separate page of the book called "The Golden Activity of Humanity".

In response to your requests during the week ending January 19 of this year, I am reporting the following:

1. As a result of the cold days, the increase in the price of coal by 15 cents per ton was satisfied.
2. Increase unemployment and thereby reduce wages by 10% - satisfied.
3. Reducing the price of soft coal traded by companies that compete with you - satisfied" [5, 276].

From the beginning to the end, the description of the society is given in the report written by the businessman to his manager.

By increasing the price of coal after the end of the day, and thus absorbing more of the money of people who are unable to get coal, by increasing unemployment, the helplessness of people who agree to any conditions imposed by the leader and work almost for free, and to squeeze other competing firms out of the market, lowering the price of their products, etc. the spiritual image of people who are considered the advanced layer of the society is shown through mysterious methods.

Mark Twain's story-pamphlet is like a clear document, and if we take into account that there is also a signature of the businessman at the end, it can be said that the writer tried to justify the pamphlet with concrete life evidence. With this, the writer drew a correct conclusion from a real historical event, and showed that the path of a rich coal miner is dark and has no end.

Nurali Qabul also emphasizes the need to draw correct conclusions from historical events and determine the path of development while presenting specific facts in her novel-pamphlets. For example, in one place he cites a conversation between Bukhara



emir Nasrullah and the poet Haziq. Kokan was sent away by the emir-poet Haziq, who put many deep-thinking people of the people to Bukhara by putting Tolak, Madali Khan, Nodirababegim and his descendants to the sword, and asking him to evaluate his work.

At the time when all the commanders, scholars, and poets were praising him, the poet Haziq went against the emir: "Two officials who came running took the poet's hands and brought him to the emir without touching his feet to the ground.

- Yes, the poet of the times! - Amir said to Haziq, raising his eyebrows and squinting his narrowed eyes. - The more we show you respect and take you close to us, the more you will run away from life like a stray sheep. Walking close to rulers is also a good sign.

- A poor person is a shelter, Your Majesty. Following the Sultan's saying that a dog does not leave a bone, we will not beat ourselves up like some palace saks! - said Haziq, bending his head.

- I did not invite you to my presence to discuss. You see, we won the victory over our old enemy, the Khans of Kokan, and brought the entire country under our control. Why don't you tell me something about this victory?

Тавқи лаънат либосин кийдинг бу дам,
Ечолмайсан.энди қиёматда ҳам". [7, 204]

It should be noted that Nasrullah Khan, the emir of Bukhara, killed the second ruler of the same nation and religion, plundered the country, shed the blood of many people and brought many more as slaves. This shows the moral poverty of the leader, the closed eyes of the heart, the increase of humiliation, oppression, and injustice in the country. But the head of the state is proud of it, he demanded from the poet to praise him without a guilty conscience. In the novel-pamphlet, the author emphasizes that the spiritual weakness of the leader brings trouble to the country, and that there will be no prosperity, prosperity, and development in the country if the elders of the country do not follow high ideals, emphasizing that there are many examples of this in history.

The similarity between Nasrullah Khan and the charcoal seller in Mark Twain's story-pamphlet is that they are humiliating the people as much as possible, oppressing people and expecting praise for it. One manages to get into the book of honorable people, the other wants to be praised in a literary work. Here the similarities between these two writers are revealed. But pamphleteering is expressed in one story genre, and the other in a novel. But in both cases, the situation is unstable and tense, and it is reflected that the tragedy has begun in the country.





V. Conclusion

1. Before Nurali Qabul wrote a novel-pamphlet, more precisely, from the middle of his career, he also wrote art-journalistic articles in the spirit of sharp criticism. They have the characteristic characteristics of a pamphlet.
2. Nurali Kabul novel-pamphlet by leading representatives of world literature M. Twain and T. It comes close to Carlyle's pamphlets. But it differs from them in its philosophical-aphoristic nature, typical of the novel genre.

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