

## SOME COMMENTS ON THE ATTITUDE OF FOREIGN LANGUAGES IN JADID'S JOURNALISTIC WORKS AND PROSE

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**Abstract.** *This article examines and interprets the views of Jadid writers on the study of foreign languages in their publicist and artistic works, along with modern technology and the discovery of a new image of a rapidly developing world. As the main object of research, we rely on the views of some of our Jadids, who served the Motherland in the early twentieth century. Commonalities and differences in ideas on how the relationship between national and foreign languages should be explored and interpreted*

**Keywords:** *national language, foreign languages, fascination of language, foreign language teaching methods, polyglot*

### НЕКОТОРЫЕ КОММЕНТАРИИ ОБ ОТНОШЕНИИ К ИНОСТРАННЫМ ЯЗЫКАМ В ПУБЛИЦИСТИЧЕСКИХ ПРОИЗВЕДЕНИЯХ И ПРОЗЕ ДЖАДИДА

**Аннотация.** *В данной статье рассматриваются и интерпретируются взгляды писателей-джадидов на изучение иностранных языков в их публицистических и художественных произведениях, наряду с современными технологиями и открытием нового образа стремительно развивающегося мира. В качестве основного объекта исследования мы опираемся на взгляды некоторых наших джадидов, служивших Родине в начале XX века. Общности и различия во взглядах на то, как следует исследовать и интерпретировать отношения между национальными и иностранными языками*

**Ключевые слова:** *национальный язык, иностранные языки, увлечение языком, методика обучения иностранному языку, полиглот.*

### INTRODUCTION

From time immemorial, our nation has considered it necessary to know other languages along with its native language. By educating great geniuses, scientists and scholars for the sake of world civilization, the demand for new knowledge and language in our country was extremely strong. Indeed, in considering this account, it should be noted that Beruni learned the languages of the natives on the basis of his visit to India, Farobi knew seventy languages. Encouraging, promoting, and benefiting the nation from the study of foreign languages has been the focus of writer and poets for centuries. In the process of our research, we try to generalize and interpret and analyze the views of the creatures of the National Renaissance on this issue, which are systematic and thought-provoking, mainly in the works of journalism and sometimes in the literary books.

### RESEARCH METHODOLOGY

As Jadidism spread in our country, the issue of foreign language learning would become more important. These problems were reflected in many journalistic articles and even in theatrical productions, and thus in high-quality productions. It is necessary to regulate the views of Behbudi, who is considered the "father of Jadidism in Turkestan." The article emphasizes that individual creatures need to know 4 languages for Turkestan. The first, of course, is the

emergence of Turkic, that is, Uzbek, because it is undoubtedly their mother tongue. The second is the Arabic language: it is necessary for our religious efforts to fully understanding the Qur'an and the hadiths, to follow them, to get the true out of the wrong and the good out of the bad. Persian is also a language that needs to be studied under its own control. Most of the language textbooks in the old schools were written, and a person who learns this language, which is considered the language of poetry, will have the ability to know Firdausi, Bedil, Saadi and Hafiz. Finally, the fourth European languages or Russian is spoken by the author. With this language, which is necessary and necessary for our world, the Turkic nations can keep abreast of the latest developments in world science. By, acquaintance with the works of Copernicus, Tolstoy, Newton and Kepler, Behbudi notes, arises as a result of knowledge of this language. Behbudi, in response to the radicals who formed the narrow circle, proves through a hadith that Zayd ibn Sabit, a Companion, studied the Jewish script at the request of the Muhammad (S.A.V) [2: 396-398].

### RESEARCH RESULTS

In studying these national views of Fitrat, it is necessary and useful for us to have our own position on the question of language learning by the masters, and on the process of teaching Persian and Arabic in schools. In particular, the author's book "Debate with Indian" stated: "Bay, bay! Siz Buxoro ulamosi xo' b "arabiydon" ekansiz. Bizning bolalarimiz uch yil maktabda o'qib, zaruriy xat-savodni chiqargach, 2-3 tillarni va diniy mas'alalarning muqaddimasi, hukmlari, tarixi va hisob ilmini yaxshi o'rganadilar. Siz 20 yil arab tili tahsilidan keyin ham hanuz u tilda takallum qilishga ojizsiz" (You think you know Arabic very well, but I have to say one thing. Our students study literacy for 3 years in school, then learn 2-3 languages perfectly. and even if you have studied Arabic for 20 years, you will not be able to speak it fluently) [3:69]. The author stated that the study of foreign languages in the schools of the Tsarist period, the lack of well-developed methods or the lack of knowledge and skills of teachers make it difficult for students to master these languages even after many years of study. expressed through. The author's "Statement of the Indian Traveler" also touched on these aspects, and was reflected in the views of this Indian tourist.

Ibrat, who has a special human in Jadidism, was also committed to learning foreign languages during his prolific career. From 1892 to 1896 he lived in Bombay and Calcutta, two of the largest port cities in India. He was fluent in the four languages used here: Arabic, Persian, Indo-Urdu, and English. Ibrahim Davron, who acknowledged that Ibrat was fluent in both Eastern and Western languages, wrote: Due to this, the author wrote his work "Lugati sittati alsina", which is a 6-language dictionary. In this play, the author translates Arabic, Turkish, Persian, Hindi and Russian directly into more complex Uzbek words. As Ibrat collected material for this work, he tried to include the most active words that are often used in the living language. It consists of two parts, and in Part 2 the author gives tense forms in each language, in particular, indefinite and future tense expressions in each of the six languages [6:16]. It was a necessary and useful book for those who were studying in the form of the "savtiya method" and for those who wanted to learn such languages. In one of his articles, Teacher from Kazan who taught many students, who soon became illiterate, and within three months had mastered the Arabic language to a certain extent. Or, while considering bringing a teacher from Russia and educating children

to learn Russian, the author notes that the initial successes of this increased the opportunities and levels of knowledge of those who learned Russian [4: 103].

Abdullah Avloni, in his pedagogical and philosophical views, also emphasizes the relationship between a foreign and a national language: “Milliy tilni yo’qotmak millatning ruhini yo’qotmakdur. Hayhot! Biz turkistonlilar milliy tilni saqlamak bir tarafda tursun kundankununutmak va yo’qotmaqdadurmiz. Tilimizning yarmiga arabiy, forsiy ulangani kamlik qilub, bir chetiga rus tilini ham yopishdurmakdadurmiz. Durust, bizlarga hukumatimiz bo’lg’on rus lisonini bilmak hayot va saodatimiz uchun osh va non kabi keraklik narsadur. Lekin o’z yerinda ishlatmak va so’zlamak lozimdur. Zig’ir yog’i solub moshkichiri kabi qilub, aralash-quralash qilmak tilning ruhini buzadur”[1:61]. The loss of a national language is the loss of the spirit of a nation. We, Uzbeks, are losing it year after year instead of preserving it. On the one hand, we are attaching Arabic and Persian, on the other hand, Russian and European languages to our national language. Learning the correct Russian language is necessary and useful for us, but it must be spoken in the native language.

### CONCLUSION

In conclusion, we can say that our nation has been a land of science and culture since ancient times. Our ancestors, who are considered to be great geniuses, have studied and studied the languages, literature and cultures of other nations. The views of the Jadids in this regard also differ. Their views on other languages and their views on the methodology of learning them are still relevant today. In their comments, the study of foreign languages also includes the preservation of the national language, its preservation, and the non-confusion of languages.

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