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THE ROLE OF JADIDS OF TURKISTAN IN DEVELOPING OF THE UZBEK LINGUISTICS

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ABSTRACT

In this article some peculiar features of Uzbek Jadid poetic works are analyzed; the lingual, contextual and stylistic features of metaphors are studied, the study of metaphors in Uzbek philology is assessed, the skillful usage of metaphors by Uzbek Jadid writers by absorbing the words such as native land, nation, freedom and education is defined.

The development of the time, the change of socio-cultural and scientific mind, demands us to look at the history of Uzbek literature and its progress stages as well as the language of written sources from the new point of view and illuminate them in accordance with the historical trend. Includingly, studying Jadid's literature and its linguistic features by using modern methods, thoughts and scientific methodological ways; revealing its historical importance in the development of Uzbek literal language and using the results of the researches in creating independent mind is the demand of our time. It is very crucial to study the works of Jadid's representatives such as Abdurauf Fitrat, Abduhamid Chulpan, Muhammadsharif Sufizade, Karimbek Kamiy, Siddiqiy-Ajziy, Sirojiddin Sidqiy, Abdulhamid Majidiy, Is hoqkhon Ibrat, Elbek, Botu and research on the purist movement which appeared at that time, the penetration of Turkish language, reveal the idea of going back to "Chigatay" language and its influence to Jadid literature, identify their hard work in enriching the vocabulary of Uzbek literal language.

STRUCTURED ABSTRACT

Jadids, who struggled for country and nation's independence, firstly, acted to enlighten the nation with education and they brought up the idea of reforming old schools and madrasahs. They tried to refuse old educational system and its means which had been staled for centuries, implementing new teaching methods which were effective in many ways for the public and creating "*open and simple language*" (Abdulla Avloniy)

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books and manuals. Besides, they fought for making primary schools national, modern, Islamic and secular.

Opening new schools raised the problems of supplying them with textbooks and manuals. At the beginning of the century Jadid intellectuals created many textbooks with a new content coming out of new teaching systems and norms; especially, they paid a particular attention to writing and publishing ABC books which were very important and actual in primary education. During the period of “*the beginning of scientific-literal revival in Turkistan*” (Hoji Muin), that is the period during 1900 and 1926 (till the formation of Uzbek alphabet based on Latin letters) about twenty Uzbek and more than ten Persian-Tajik ABC books and manuals were written and published. In primary Uzbek schools there were widely used ABC manuals as a main textbook such as Saidrasul Aziziy’s “*Ustodi avval*” (“Beginner teacher”, Tashkent, 1900), Munavvar Qori Abdurashidkxonov’s “*Adabi avval*” (“Beginner Breeding”, Tashkent, 1907), Abdulla Avloniy’s “*Birinchi muallim*” (“First teacher”, Tashkent 1912), Rustambek Jusuf Oglu’s “*Tailimi avval*” (“Beginner teaching”, Tashkent, 1912), Muhammadjon Abduholiqon Uzbek rules Oglu’s “*Turkiy alifbo*” (“Turkish Alphabet”, Quqan, 1916), Sayidrizo Alizoda’s “*Birinchi yil*” (“First Year”, Samarkand, 1917), M.Fakhriddin’s “*Rahbari avval*” (“First Leader”, Tashkent, 1918), Shokirjon Rahimiy’s “*Sovg’a*” (“A Gift”, Tashkent 1919) and “*O’zbek alifbosi*” (“Uzbek alphabet”, Tashkent, 1922), Hasanali’s “*Til ochg’ich*” (“Language opener”, Bukhara, 1922).

Jadids thrived to modernize social, economical, cultural and educational fields as well as science, literature, art, language and the alphabet. Especially, as we mentioned above, language issues were very important in their actions because by that period the matters like working out theoretical problems of Uzbek literal language, systemizing its rules, creating Uzbek grammar, raising social value of the language were very actual. From this point, Jadids considered language matters separately and wrote a number of books devoted to it. For example, books and articles such as M.Fakhriddinov’s “*Turkcha qoida*” (“Turkish rules”, 1913), Behbudiy’s “*Til masalasi*” (“Language matters”, 1915), Fitrat’s “*Tilimiz*” (“Our language”, 1919), “*Tilimizning adabiyligi*” (“The eternity of our language”, 1921), “*O’zbek tili qoidalari to’g’rusida bir tajriba. Birinchi kitob: Sarf. Ikkinchi kitob: Nahv*” (“An experiment on Uzbek rules. First book: Morphology. Second book: Syntax”, 1925-1930); Elbek’s “*Bitik yo’llari*” (“The ways of inscription”, 1919), “*Yozuv yo’llari*” (“Writing methods”, 1921), Munavvar Qori, Qayum Ramazon and Shorasul Zunnun’s “*O’zbekcha til saboqlig’i*” (“Lessons on Uzbek language”, 1925); Shorasul Zunnun’s “*O’zbekcha til qoidalari*” (“The rules of Uzbek language”, 1925) are examples of this.

Jadids took responsibility of such a hard, complicated and at the same time kind work of creating the alphabet, the spelling, writing of Uzbek national literal language. They fulfilled the following tasks: important theoretical matters of Uzbek literal language were solved; the way of the development of Uzbek language was defined; the spelling rules were worked out; the writing was advanced, the subject of Uzbek linguistics was realized and developed; the socio-political position of Uzbek language was increased; the lexical content of Uzbek language was renewed and enriched; the national literal Uzbek language was formed.

Turkish Studies

Keywords: Jadid Literature, Turkistan Jadid movement, Uzbek language, literal language, national language, ancient Turkic languages, Arabic and Persian languages, adopted words.

ÖZBEK MİLLÎ DİLŞÜNASLIĞI RİVAJIDE TÜRKİSTAN CEDİDLERİNİN ORNU

ÖZET

Bilindiği üzere, önce Türkiye’de başlatılan ve sosyal-siyasal özellik kazanan dili saflaştırma ve basitleştirme gâyesi; XX.yüzyılın başında Rusya ve Kafkas’ta yaşayan Türk aydınları arasında da yayıldı. Tatar Cedidlerini Orta Asya ve Türkistan aydınları örnek aldılar. Neticede, dil meselesi onların da önemli konusu oldu. Ortak edebî dili geliştirme yolları ve kaynakları üzerine tartışmalı yazılar basılmaya başladı.

Türkistan Cedidleri bin yıldır kullanılagelen geleneksel edebiyat yerine yeni, laik bir edebiyat yarattılar. Yeni edebî türleri (piyes, hikâye, roman, gazetecilik ve b.) Özbek edebiyatına kazandırdılar. Geleneksel edebî şekil olan aruzun yanında parmak ölçüsünde de eserler vermeye başladılar. Bununla, parmak ölçünün genişçe yayılmasına ve şiirde önemli bir şekil olarak kalmasına zemin hazırladılar. Ekseri edebiyat ilminde XIX.yüzyılın sonu XX.yüzyılın başında ortaya çıktığı ileri sürülse de bu edebiyatın resmen şekillenmesi Fıtrat’ın Münazara (1909), Sayha (1911) ve Seyyahi Hindi (1912) eserleriyle ilgilidir.

Cedidler dil politikasında birçok ıslahatları gerçekleştirdiler. Dilbilimsel zevk (dil estetiği) konusunda köklü değişimlere gittiler. Bilindiği üzere, edebî dilin gelişmesinde sosyal-siyasal ve ekonomik koşullar dış etken, dilbilimsel zevk (dil estetiği) de iç etken sayılır. Cedidler iç etken olan dilbilimsel zevke ayrı bir önem verdiler, sosyal dilbilimsel zevki şekillendirmek ve geliştirmek için bazı gâyeleri ileri sürdüler, Türkçede bulunan Arapça ve Farsça kelimelerden vaz geçmeye çalıştılar.

Bu dönemde Özbek dilbilimine ait terim ilmi şekillendi ve gelişti. Edebî dil; esas itibarıyla doğal dil olan halkın canlı konuşma diliyle geliştirildi. Birtakım eğitimsel-kültürel, bilimsel edebî kurumlar ortaya çıktı. Böyle kurumlardan biri de “Chig’atoy gurungi”dir. Verimli bir faaliyet gösteren kurum Türk halklarının kültürü, sanatı, tarihi ve dili konusunu ciddi olarak araştırdı. “Gurung” üyeleri olan Fıtrat, Çolpan, Elbek, Batu gibiler Özbek edebî dilinin saflığı için mücadele verdiler ve böylece Özbek millî kültürünü geliştirmeye çalıştılar.

Cedidler Özbek millî edebî dili, yazısı, imlâsı, alfabetini yaratmak gibi zor, aynı zamanda hayırlı vazifeyi üstlendiler ve şu işleri gerçekleştirdiler: Özbek dilinin önemli teorik meseleleri çözümüne ulaştırıldı, Özbek edebî dilinin gelişme yolu belirlendi, imlâ kuralları geliştirildi, yazı mükemmelleştirildi, Özbek dilbilimi bilim dalı olarak ortaya çıktı ve geliştirildi, Özbek dilinin sosyal-siyasal konumu yükseltildi, Özbek dilinin kelime dağarcığı yenilendi ve zenginleştirildi, Özbek millî edebî dili şekillendi.

Turkish Studies

Anahtar Kelimeler: Türkistan Cedidleri, Cedid Edebiyatı, Özbek dili, edebi dil, ulusal dili, eski Türk dili, Özbek millî edebî dili, Arapça ve Farsça dilleri, kelimeler.

INTRODUCTION

The end of 19th century and the beginning of the 20th century plays an important role in the Uzbek literature. This period is named as the Uzbek literature of the National Revival or simply Uzbek Jadid literature. The poets such as Mahmudkhoja Behbudi (1875-1919), Abdurauf Fitrat (1886-1938), Munavvarqori Abdurashidkhonov (1878-1931), Abdulla Avloniy (1878-1934), Abdulla Qodiriy (1894-1938), Abdulhamid Chulpan (1897-1938), Muhammadsharif Sufizoda (1880-1937), Hamza Hakimzoda Niyoziy (1889-1929), Siddiqiy-Ajziy (1864-1927), Sirojiddin Sidqiy (1884-1934), Is'hoqkhon Ibrat (1862-1937), Elbek (1898-1938), Botu (1904-1938) founded and developed this direction in literature.

Under the development of Uzbek national consciousness, social-aesthetic thought and the formation of culture at the beginning of XX century Jadid movement which formed as a social event and Jadid literature appearing after it takes an important place. Jadids created a new type of literature instead of the traditional which had been existing for thousand years; they introduced new literal genres and types (drama, stories, novels, literal criticism, journalism) into Uzbek literature and used traditional methods such as "aruz" and syllabic meter for poem writing as well. Through this they popularized syllabic meter in poetry and created basis to make it the main literal form. Though in most scientific works Jadid literature is said to come to existence at the end of XIX century and at the beginning of XX, this trend is connected with Fitrat's works "Munozara" (Debate, 1909), "Sayha" (Cry, 1911), and "Sayyohi Hindi" (Hindu traveler, 1912). [5, p. 502].

After the national Independence, at the beginning of XX century this trend was named "National Renaissance" period of Uzbek literature or "Jadid literature" in short and in a short period of time the works of the representatives of this trend, which were hidden from nation for many years because of political reasons, were introduced to a wide range of readers.

The literal language at the beginning of XX century was rich with different features which formed the complicated and special stage of its development. That time literal language, especially, Jadid literature contained both old and new features of Uzbek literal language. Jadid literature has its special role in the formation and development of Uzbek national literal language. Owing to Jadid's attempts, our native language has reached its national language degree. Their literal works are still valuable as the source for enriching literal mind.

The development of the time, the change of socio-cultural and scientific mind, demands us to look at the history of Uzbek literature and its progress stages as well as the language of written sources from the new point of view and illuminate them in accordance with the historical trend. Includingly, studying Jadid's literature and its linguistic features by using modern methods, thoughts and scientific methodological ways; revealing its historical importance in the development of Uzbek literal language and using the results of the researches in creating independent mind is the demand of our time. It is very crucial to study the works of Jadid's representatives such as Abdurauf Fitrat, Abduhamid Chulpan, Muhammadsharif Sufizade, Karimbek Kamiy, Siddiqiy-Ajziy, Sirojiddin Sidqiy, Abdulhamid Majidiy, Is'hoqkhon Ibrat, Elbek, Botu and research on the purist movement which appeared at that time, the penetration of Turkish language, reveal the idea of going back to "Chigatay" language and its influence to Jadid literature, identify their hard work in enriching the vocabulary of Uzbek literal language.

Turkish Studies

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Volume 12/15

The lexical norms of Uzbek literal language changed totally at the beginning of XX century. The reason for this was the changes in social-economic life, political system, and governing ideology, especially, the revolutionary changes in scientific and religious thoughts. Literary language moved towards the development, lexical norms developed consistently. From the beginning of those changes Jadid representatives realized that they needed to interfere to the development of the literal language. That's why they raised language problems to a political degree and defined the objectives of forming the national language. They carried out different reformation in the field of language policy and fulfilled considerable changes in language aesthetics. They, particularly, paid more attention to the lexical sources such as literal genres, style, native speech and poetic schools which had direct effect to the development of lexical norms. Due to their hard work there appeared new genres, styles and types of literature and soon they became popular.

Literal language, particularly, natural one was enriched on account of live speech. A number of cultural-educational and scientific organizations were established. One of such organizations was "Chagatai talks". It functioned effectively and studied the culture of Turkish nations, art, literature, history and their language as well. The members of this organization were Fitrat, Chulpan, Elbek, Botu who struggled for the purity of the Uzbek language and based on it they tried to establish Uzbek national culture. They propagandized their ideology in the pages of different magazines and newspapers such as "New East" and "Spark". In 1919 the members of the organization reformed the Arab alphabet for the first time and created new alphabet to increase the degree of literacy. Such changes and reforms in the sphere of literal language and lexicology effected considerably to the cultural life of Uzbek nation and fastened its civilization.

In the development of literal language sociopolitical and economical conditions are considered outer source and linguistic aesthetics are considered inner source. Jadids paid special attention to an inner source that is, to a linguistic aesthetics. They put forward certain ideology to form and develop social linguistic aesthetics carrying out different reforms in order to reach their objectives. Jadids' unanimous attempts on this way gave their results very soon. They created new Uzbek language which replaced the old one. It served as a main source for the formation and development of current Uzbek language.

The formation of national Uzbek language is directly related to Jadid movement. Jadids realized the peculiarities of national language and fulfilled the following actions:

— the socio-political position of Uzbek language had strengthened and its importance had risen to a higher degree;

— the content of Uzbek literal vocabulary had been enriched with the words of socio-political, cultural-economical, industrial, technical and scientific words creating an opportunity to answer all linguistic demands in above mentioned spheres;

— Uzbek grammar had been worked out completely from scientific view and developed. A number of textbooks, manuals, scientific works and national dictionary had been created;

— Uzbek language had been formed taking local dialects into consideration. Jadids realized that the formation of a national language, its development and existence has connection with a social life; — There had been created writing system which could be suitable for all social layers and groups of Uzbek nation. Jadids showed endless devotion to put into practice Uzbek national writing system based on Latin alphabet; — Different literal styles suitable for the demands of the society progress were created and developed. Newspaper style was introduced at that very historic period. Jadids created scientific literal style answering all the demands of that time and played an important role in their development.

At the beginning of XX century Uzbek national language was formed and put into new process of development. Jadids used the language and literature means effectively in hastening the development of national pride, national spirit and national mind. They paid a certain attention to purifying the language and spent all their strength and knowledge to deliver it to future generation in ideal form and content.

In Jadid lexicology the words of native layer, that is, Turkish words reflected as a main lexical layer. The results of comparison of the ancient manuscript language of “Devoni lug’oti Turk” by Mahmud Qoshgariy with Jadid poetry lexicology showed that analyzed poetry language content based on the words genetically from native layer. Almost all lexical units used by Jadid representatives exist in this work. This, certainly, shows that social function of Uzbek language was considerably wide at that period.

“Chagatai talks” representatives, who worked for the enrichment of the lexical content of Uzbek literal language according to their inner sources and possibilities, paid their attention to Turkish lexicology. Active members of the organization Fitrat, Chulpan, Elbek and Botu were at the head of the movement which tried to purify, to renew and reform the language. That’s why the number of the ancient Turkish words used in their works outnumbered the others. The greater part of their lexical fund contained the words denoting movement, quality, things and family. These poets knew the peculiarities of Uzbek language deeply, created its new opportunities and used them in artistic way. Moreover, they used skillfully live language which was inseparable part of the language. The members of “Chagatai talks” served greatly for setting up socio-political position and value of the Uzbek language. Their actions about delivering the pure language to future generation are of great importance. In the content of the words used by the members of “Chagatai talks” there were much more Turkish lexical units than the poets who were not in this organization. This shows that they fully followed the ideology of the language purification.

Almost all adopted Arabic words used by Jadids in their poetry were in wide use in old Uzbek language. This reveals that the usage of the Arabic words in Jadid literature bases on historical importance and its usage is traditionally continued. Jadid representatives based on Alisher Navai’s poetic works and admitted it as a main lexical norm while creating their works using Arabic lexemes. This process should not be accessed as just borrowing words from Arabic language but using continually lexical units which were adopted throughout the historical period. Persian adopted words used in the works of the representatives of “Chagatai talks” are still in use in the modern Uzbek literal language as well as people’s everyday speech. One part of Persian words used in the poems of Sufizade, Sidqiy Khondaliqiy, Ishoqkhon Ibrat, Sidqiy Ajziy are out of use nowadays and demand definition. The second part of these words still used as Persian Uzbek dialects in some degree.

At the end of XIX and at the beginning of XX centuries the cultural events of russianization by Soviet Russia changed social aesthetic and literal mind of Turkistan. Striving for education considerably strengthened. As a result of this, the demand for the works on the theme of education arose. Generally, in such poems new realistic ideas were expressed mainly, by Russian-European lexical units. The words in the works about culture and education outnumbered the words denoting love.

Most of the Russian European words used in Jadid literature are still in use in Uzbek literature. The Russian European words which were not adapted according to objective rules are out of use. Most of these words include the words denoting policy, thoughts.

The representatives of Jadid literature used the language means effectively. The language means created a certain artistic features fulfilling a certain task. They, especially, realized the linguistic peculiarities of metaphors, using them in creating aesthetically high poems. The metaphors

Turkish Studies

used in their literature differed from others with their impressiveness, unusualness, strength and emotion. Jadid representatives made contributions into the development of poetic thought. In their poems there are such qualities as fineness, harmony, unity, meaningfulness, clarity, beauty and proportion which make the poem beautiful. They discovered hidden meanings of the words and rare samples of the poems, expressed their longings for freedom and liberty skillfully using literal means.

Jadid intellectuals have a special place in forming and developing Uzbek linguistics terminology. Makhmudkhoja Behbudiy wrote his work “Kitob ul-atfol” in 1908 and mentioned some ideas on punctuation forms and signs defining them [2, p. 216-221].

This book was for school children and it was about the rules in writing essays and letters. In his book Behbudiy emphasized that it was necessary to pay a special attention to punctuation marks while writing essays and letters and to use them properly. He named punctuation marks as “rumuzes”. Rumuz is Arabic word for “ramz” (sign) but in plural. Its literal meaning is “sign, symbol, and indication”. The book “Turkish rules” about the forms of punctuation marks and the system of terms defining them was written a bit later after Behbudiy’s book.

Table 1

Sign	The name of the sign in Behbudiy’s book “Kitobat ul-atfol”	The name of the sign in M. Fakhriddinov’s book “Turkish rules”	The name of the sign in modern Uzbek linguistics
.	<i>сўзни охири ёки вақфи том аломати</i> (The sign of the end of the word)	<i>нуқта</i> (Full stop)	нуқта (Full stop)
,	<i>озгина турмоқ учун</i> (To pause for a while)	<i>замма</i> (Comma)	вергул (Comma)
;	<i>баён ва тафсил учун</i> (For statement or explanation)	<i>нуқта ила замма</i> (Full stop with zamma)	нуқтали вергул (Semicolon)
?	<i>аломати савол</i> (The sign of a question)	<i>савол аломати</i> (A question sign)	сўроқ белгиси (Question mark)
!	<i>аломати нидо, таажжуб, хитоб</i> (The sign of exclamation, surprise)	<i>нидо аломати</i> (The sign of exclamation)	ундов белгиси (Exclamation mark)
:	-	<i>икки нуқта</i> (Colon)	икки нуқта (Colon)
()	<i>аломати муътариза</i> (The sign of mutariza)	<i>искофка</i> (Brackets)	қавс (Brackets)
-	<i>икки сўзни фарқ қилтурган аломат</i> (The sign of differentiating two words)	<i>чизикча</i> (Dash)	чизикча (Dash)
...	<i>нотамом сўзлар, киноя, мубҳам ва маҳзуфлар аломати</i> (The sign of unfinished words, sarcasm)	<i>кўп нуқта</i> (Many full stops)	кўп нуқта (Three full stops)

From the comparative analysis we can see that there is a big difference between Behbudiy's terms given in his work about the school education and terms given in modern linguistics. Behbudiy used more Arabic words while giving names to the punctuation marks. In Muhammadamin Fakhridinov's book the names of terms such as full stop, semi colon, many full stops, dash are given the same as modern Uzbek linguistics use them [1]. The words given in Behbudiy's work such as zamma (comma), zamma and full stop (semi colon), the sign of a question, the sign of exclamation, tanvin (quotation mark), iskofka (brackets) and others are out of use. Ashurali Zohiriy gave some information about punctuation marks in his textbook [3, p. 7-10]. The textbook was for school children and there was given spelling rules. The manual consists of three parts. The third part is named "The signs between letters and vaqf" and there was explained the rules of thirteen punctuation marks. Ten of those punctuation marks do not seriously differ in usage and their place from the current marks [3, p. 10].

Abdurauf Fitrat plays a great role in the development of Uzbek punctuation system and in defining the rules of punctuation marks of modern Uzbek literal language. In his textbooks "An experiment on Uzbek rules. First book: Morphology. Second book: Syntax." (1925-1930)" which were published six times, Fitrat gives thorough information about punctuation marks, their graphic forms and names [4, p. 140-214]. In Fitrat's works the punctuation marks are given with the phrase "pausing marks". Every rule on punctuation marks is explained thoroughly by examples. Ten punctuation marks are explained in his work. They are the following:

Criteria of terms relating to them is endless. In general, Jadid intellectuals showed endless devotedness in forming and developing linguistic terms. The scientific heritage they left haven't lost its value and importance up to now. Jadids took responsibility of such a hard, complicated and at the same time kind work of creating the alphabet, the spelling, writing of Uzbek national literal language. They fulfilled the following tasks: important theoretical matters of Uzbek literal language were solved; the way of the development of Uzbek language was defined; the spelling rules were worked out; the writing was advanced, the subject of Uzbek.

Table 2

Sign	The name of the sign in Ashurali Zohiriy's book "Spelling"	The name of the sign in Fitrat's book "An experiment on Uzbek rules".	The name of the sign in modern Uzbek linguistics
.	<i>нуқта</i> (Full stop)	<i>нуқта</i> (Full stop)	нуқта (Full stop)
,	<i>вақф</i> (Comma)	<i>ярим тиниш белгиси</i> (Half punctuation mark)	вергул (Comma)
;	<i>нуқта ва вақф</i> (Full stop and vaqf)	<i>бир тиниш белгиси</i> (One punctuation mark)	нуқтали вергул (Semicolon)
?	<i>савол</i> (Question)	<i>сўраш белгиси</i> (Asking mark)	сўрок белгиси (Question mark)
!	<i>хитоб ва таажжуб</i> (Exclamation and surprise)	<i>ундаш белгиси</i> (Greeting mark)	ундов белгиси (Exclamation mark)
:	<i>остин-устин нуқта</i> (Below and above full stop)	<i>қўш нуқта</i> (Double full stop)	икки нуқта (Colon)

Turkish Studies

« »	Нақл (Quotation mark)	тирноқлар (Quotation mark)	қўштирноқ (Quotation mark)
()	қавсайн ёки тавсир (Qavsayn or depiction)	ёйлар (Bows)	қавс (Brackets)
-	мусавий (Dash)	чизиқ (Line)	чизиқча (Dash)
...	кўб нуқталар (Many fullstops)	нуқталар (Full stops)	кўп нуқта (Three full stops)

The comparative analysis show that Fitrat's notion on punctuation marks, their form and tasks are close to the ones in current linguistics from many sides. We can draw the following conclusion from it that Jadid representative Fitrat's contribution in the current system of punctuation marks, the formation and criteria of terms relating to them is endless.

IN GENERAL, Jadid intellectuals showed endless devotedness in forming and developing linguistic terms. The scientific heritage they left haven't lost its value and importance up to now. Jadids took responsibility of such a hard, complicated and at the same time kind work of creating the alphabet, the spelling, writing of Uzbek national literal language. They fulfilled the following tasks: important theoretical matters of Uzbek literal language were solved; the way of the development of Uzbek language was defined; the spelling rules were worked out; the writing was advanced, the subject of Uzbek linguistics was realized and developed; the socio-political position of Uzbek language was increased; the lexical content of Uzbek language was renewed and enriched; the national literal Uzbek language was formed.

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