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**WORD, CONCEPT AND ALPHABETICAL ISSUES  
IN THE ACTIVITY OF MOHAMMAD TAGHI SIDQI**

Mohammad Taghi Sidqi, one of the devoted representatives of Azerbaijani education, was one of the pioneers of the new method school movement in Nakhchivan, and tried to clarify many serious issues related to linguistics in his *Haykali-insana bir nazar* work. In particular, in the article "Pushkin" as well as in the work "", we see that M. T. Sidqi talks extensively about the problems of words, concepts and the alphabet. The poet-pedagogue who approached the problem of the formation of the word or language from an idealistic position was of the opinion that the word was brought down from heaven to the earth by God for man, as well as the powerful pen holders were able to raise the word from the earth to the sky again. M. T. Sidqi expressed the need to improve the language from time to time, and appreciated Pushkin's work due to the fact that he wrote in simple vernacular.

In the work "Haykali-insana bir nazar", the beginning of a new stage in human history with the discovery of writing was noted, and the positive and negative aspects of different types of writing were discussed. It is interesting that in the work "A statue-a person's view", M. T. Sidqi also talked about the types of writing belonging to the Arabic alphabet, thereby laying the foundation for conducting research in Azerbaijani linguistics in a new direction. M. T. Sidqi considered the change of the Arabic alphabet necessary for the progress of Islamic countries in the work "Haykali-insana bir nazar".

Attention has been paid to the fact that Muhammad Taghi Sidqi spoke separately about the enrichment of the literary language and in this way he called poets and writers who lived and created in the beginning of the 20th century to serve this language and appreciate it. We can see M. T. Sidqi's view stands in an idealistic position. According to the pedagogue-poet, the word or language is one of the most sacred gifts given to man by Almighty. It is interesting that M. T. Sidqi, like other classical representatives of Azerbaijani literature, first of all tried to clarify the essence of the word and put forward unprecedented provisions in this context. There are examples of poems in Azerbaijani literature related to the meaning of the word. Honorable writers such as Nizami, Nasimi, Fuzuli, Shah Ismail Khatayi, even at the beginning of the 20th century, such as M. A. Sabir, expressed their aesthetic views by writing separate works about the word.

**Key words:** language, word, God, idealist, alphabet, writing, poet, ignorance, rules, Arabic, calligraphy, Western, Phoenicians, syllographic.

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**СЛОВО, КОНЦЕПЦІЯ ТА АЛФАВІТНІ ПРОБЛЕМИ  
В ДІЯЛЬНОСТІ МОХАММЕДА ТАГІ СІДКІ**

Мохаммад Тагі Сіджі, один із відданих представників азербайджанської освіти, був одним із піонерів руху нової методичної школи в Нахічевані, і намагався роз'яснити базато серйозних питань, пов'язаних з лінгвістикою, у своїй праці «Хайкалі-інсана бір назар». Зокрема, в статті «Пушкін», як і в роботі «», ми бачимо, що М. Т. Сідгін широко говорить про проблеми слова, поняття і алфавіту. Поет-педагог, який підходив до проблеми становлення слова чи мови з ідеалістичних позицій, вважав, що слово для людини з неба Бог спустив на землю, а могутні держакі пера вміли знову вознеси слово від землі до неба. М. Т. Сідгі висловлювався про необхідність час від часу вдосконалювати мову і високо оцінював творчість Пушкіна за те, що він писав простою народною мовою.

У творі «Haykali-insana bir nazar» було відзначено початок нового етапу в історії людства з відкриттям писемності, а також розглянуто позитивні та негативні сторони різних видів писемності. Цікаво, що в роботі

*«Стаття - вид людини» М. Т. Сіджі також говорив про види письма, що належать до арабського алфавіту, заклавши тим самим основу для проведення досліджень в азербайджанській лінгвістиці в новому напрямку. М. Т. Сіджі вважав зміну арабського алфавіту необхідною для прогресу ісламських країн у праці «*Naḡkālī-insāna bīr nazar*».*

*Звернуто увагу на те, що Мухаммад Тагі Сіджі окремо говорив про збагачення літературної мови і таким чином закликав поетів і письменників, які жили і творили на початку ХХ століття, служити цій мові і цінувати її. Ми бачимо, що погляд М. Т. Сіджі займає ідеалістичну позицію. На думку педагога-поета, слово чи мова є одним із найсвятіших дарів, даних людині Всевишнім. Цікаво, що М. Т. Сіджі, як і інші класичні представники азербайджанської літератури, перш за все намагався з'ясувати суть слова і висунув у цьому контексті безпрецедентні положення. В азербайджанській літературі є приклади віршів, пов'язаних зі значенням слова. Такі почесні письменники, як Нізамі, Насімі, Фізулі, шах Ісмаїл Хатаї, навіть на початку ХХ століття, наприклад М. А. Сабір, висловлювали свої естетичні погляди, пишучи окремі праці про слово.*

**Ключові слова:** мова, слово, Бог, ідеаліст, алфавіт, письмо, поет, невігластво, правила, арабська, каліграфія, західна, фінікійці, силографічний.

**Introduction.** One of the authors who contributed to the development of Azerbaijani literary language at the end of the 19th century and the beginning of the 20th century is Muhammad Taghi Sidqi. True, M. T. Sidqi does not have a separate work on language. However, based on his work it is certain that this enlightened poet had a unique concept of language. For example, in various linguistic theories, the problem of the emergence of languages has been approached from two positions: idealist or materialist. We can see M. T. Sidqi's view stands in an idealistic position. According to the pedagogue-poet, the word or language is one of the most sacred gifts given to man by Almighty. It is interesting that M. T. Sidqi, like other classical representatives of Azerbaijani literature, first of all tried to clarify the essence of the word and put forward unprecedented provisions in this context.

There are examples of poems in Azerbaijani literature related to the meaning of the word. Honorable writers such as Nizami, Nasimi, Fuzuli, Shah Ismail Khatayi, even at the beginning of the 20th century, such as M. A. Sabir, expressed their aesthetic views by writing separate works about the word. Addressing the same topic, M. T. Sidqi came to the conclusion that the word sent to man by God's judgement, that is, sent down from the sky to the earth, this time was placed in the sky again by the power of human intelligence. From this point of view, the poet-educator's article "Pushkin" should be analyzed specially. Academician Isa Habibbayli wrote about this work: "The book "Pushkin" occupies a special place in the scientific heritage of M. T. Sidgin. This book consists of the text of the speech that the teacher-poet gave on the occasion of the centennial anniversary of A. S. Pushkin's birth in front of the teaching staff of "Tarbiyya" school and representatives of the city community in Nakhchivan on May 26, 1899. The work is important as one of the first scientific sources dedicated to Pushkin in Azerbaijan. The book was printed in Baku in 1914 at Isabey Ashurbeyli's "Kaspi" printing house (Habibbayli, 2007, p. 137).

**Discussion.** It is interesting that M. T. Sidqi, a well-known teacher of the "Educational School", expressed his thoughts about the word before talking about the life and work of the Russian poet in his report entitled "Pushkin", so he first brought up the issues of words and wrote:

"Hüsni-fəşahət və nəşeyi-bələğətlə məftun və sərgəmi-üdəbayə və təbi-səlim ilə zövqi-şerdən ləzzətyab olan şüərayə vazeh və aşkardır ki, söz ələmi-ülvidən yer üzünə nüzul edəndən sonra onu hər əsrin üdəbayi-mümtazı və şüərayi-sehrpərdazı yenə ələmi-balaya qaldırdılar. Zati-baridən başqa o zadi ki, onun məxluq və qeyri-məxluq olmağında söz danışılıbdır, həmana sözdür. Söz kimi bir ruhi-rəvan və cövhəri-can varsa da, yenə sözdür.

In this word, there is no doubt that the word is soul, The word is known as the world. (Fuzuli)" (Sidqi, 2004, p. 122).

As it can be seen, M. T. Sidqi, while talking about the language that will exist as long as the world stands, also analyzed the thoughts of classical artists on this subject, and came to the conclusion that although revolutions that destroy countries and cities, ignorance and oppression bring nations and peoples into various kinds of troubles, they cannot reduce the value of words. Of course, in order to confirm the immortality of words, the enlightened poet-educator mentioned Sadi Shirazi's "Bustan" and "Gülüstan" when talking about the word, or rather, the language. He gave an example of the verse from his ghazal "Soz" which, according to that verse, is the only force that will wake up a person from his eternal sleep, so that ,give immortality to the human race:

Ver sözə ehya ki, tutdunca səni xabi-əcəl,  
Eyləyə hər dəm səni ol yuxudan bidar, söz.  
(Füzuli) (Sidqi, 2004, p. 123).

In the "Pushkin" article, M. T. Sidqi considered it necessary to emphasize the possibilities of the written language, the writing of volumes of books through the written language and the transmission of the past to the future, that the word is the most effective means of describing the changes in the history of mankind. Even

today, scientific thinking values writing as the greatest discovery in the history of mankind. According to M. T. Sidqi, those who were the first to tell from God, and the prophets who performed miracles, sometimes took refuge in the power of words. In any case, it is instructive that a person sometimes passed his life with a word. M. T. Sidqi was of the opinion that language is the most powerful indicator of spirituality hidden in a person's soul and body. The poet states that it is not accidental that an army whose defeat on the battlefield was inevitable, but gained a victory thanks to words. M. T. Sidqi, who approaches the existence of language unconditionally and from an idealistic position, tried to confirm his views as follows: “Demək olur ki, söz insanın ruhunda və cismində cəmi qüvalardan ziyadə bir qüvveyi-mənaviyyə ehdac edir. Necə ki, çox vaxtlar meydani-rəzmdə əqəl-qəlil bir ləşkər haləti-məğlubiyyətinə sühəsalardan sardir olan bir mühəyyəic və müəssir kəlam ilə deyəsən ki, cisminə təzə bir ruh dəmidələnilib, haləti-hücumavarənə və sövləti-mərdənə ilə qalib olan düşməni məğlub və münhəzim və məqhur, tarmar etmişdir: “Əgər sözdə can yoxdursa, bəs nə üçün ölü susur?”

Əlhəqq, bu xüsusda bir türk şairi nə gözəl deyibdir ki:  
“Yərəbb, bu nə halət, bu nə təsir ki, bir söz

Rövnəqşikəni-mərikəyi-seyfü sinandır” (Sidqi, 2004, p. 123).

It is intriguing that M. T. Sidqi appreciated the word, i.e. language, as a spiritual value that is not stagnant and unchanging, but constantly changing, renewing, bewitching people with its beauty, reviving memories in various forms and bringing joy to victories. At this point, the prominent educator also commented on the issue of language and concepts. Of course, the problem of language and concept is also occupied by the modern science of linguistics. For example, we read from the "Word and Concept" section of A. Babyev's book "Introduction to Linguistics": "While the concept is universal, words have a national character. The reason for this should be sought in the human nature of thinking and the national character of language in a broad sense. Like the categories of thought, the concepts that are its elements are also humankind. For example, bread, stones, salt, etc. the concepts expressed by the words are reflected in the thinking of all the peoples of the world in the same way. But what about the signs of those concepts? Each language has its own sign – word to express these concepts. For example, in Russian: хлеб, камень, in Зол- Persian: nan, song, намеk. If language were human, just as thinking is human, then words, which are elements of language, would also be human. (Babyev, 2017, pp. 383-384)

It is understandable that in M. T. Sidqi's reasoning, which talks about the languages of the world and the directions of development of those languages, we do not come across terms belonging to modern linguistics at all. However, among the personal books belonging to M. T. Sidqi, there were valuable literatures such as "Sarfi-Farsi", "Miftahi-lisani-Farsi", "Lughati-Quraniya", "Usuli-jadidi-lisani-Farsi". However, the enlightened intellectual expressed the existence of different languages in the world, the division of those languages into dialects in a form that the scientific community of that time would understand, and returned directly to the topic of literary language, and did not forget to distinguish between the language of poetry and prose. According to M. T. Sidqi, it is not enough that the language is an immortal blessing belonging to humanity, and a person, in turn, should try to understand the essence of the language and consider many points when using the word. Yes, the poet-educator has categorically stated that language changes, new words and forms of expression are inevitable as the centuries change one another. But it is also a must that the language preserves its youth: “Söz bir tavusi-nəzərbaz və ya bir buqələmuni shehrpərdəzdir ki, hər əsrdə bir rəng ilə və hər zəmanədə bir şəkil ilə, hər vaxtda bir heyətdə və hər saatda bir surətdə pəru bali-pürnəqş açib, biixtiyar xatirələri və biqərar könülləri öz havasınca uçdurmaqdadır. O, bir şahidi-rəna və nəzəninini-zibadır ki, hər lisanda bir libas ilə, hər millət içində bir şivə ilə və hər qövmlər arasında bir ləhcə ilə dolanır. Gahi qəbəyi-lətafətnümay nəzm ilə geyinib və gahi zivəri-canpərvəri nəsr ilə bəzənib, məhəbub dilruba kimi camali-dilarasını pərdəyi-nazarasından öz dildadələrinə göstərməkdədir. Elə bir cismi-lətif və heykəli-zərifdir ki, minlərcə əsrlər, qərnələr gəlib keçsə, qocalıq xəzanının sərsəri (küləyi) onun cavandıq baharistanının nihali-bürüməndindən bir yarpaq da sala bilməz.

Tərif edəməm tinəti-pakindaki lütfü,

Gör xasiyyəti-lütfü nə miqdar əsər eylər” (Sidqi, 2004, p. 124).

According to M.T.Sidqi, it is impossible for the human race to properly appreciate the kindness in the nature of the word, and the influence of a word with a soft meaning on a person as a linguistic fact is infinite. At the same time, the poet emphasized the importance of brevity in the language and showed that just as the definition of the world is impossible without language, the words that make up the language can both burn the heart. In the article "Pushkin", M. T. Sidqi spoke separately about the enrichment of the literary language, calling on poets and writers who lived and created at the beginning of the 20th century to make efforts in terms of serving the language. M. T. Sidqi was also of the opinion that

a poet who conveys his thoughts to his people in a clear language is like the sun rising from darkness, every pen holder who considers himself a writer or a poet should love his native language, fight for the development of the national language, and achieve the unity of the vernacular and the literary language, should remove the barrier between literature and people. Here, in the article "Pushkin", it is specifically noted that the modern world has different demands from literature, and if the poet wants to serve his people, he should pay special attention to the purity of the national language, and write his works in a language that all members of the society can understand without burdening them with difficult expressions and incomprehensible expressions. According to M. T. Sidgi, Pushkin was also famous because he took into account the reading level of the Russian peasant on the one hand, and the norms of the literary language on the other hand. Thus, in the article "Pushkin", M. T. Sidgi clarified the issue of writing and literary language in the following way: "Pushkin revived the Russian language in a beautiful way. It seems that he gave a new spirit to Russian literature and did a lot of service to the morals of the Russian people. In his age full of ignorance and corruption, he inspired peace and comfort, science and enlightenment, and literature and humanity, and proved his word as proof. It is interesting that the ideas put forward in the article "Pushkin" about the language of the poet's works were brought up again in the column "Papaslar" published in the 32nd issue of the "Molla Nasreddin" magazine dated August 9, 1909, and C. Mammadguluzade also discussed the attitude to the language of the writer's works. He stated that he stands in the same position as his friend M. T. Sidqi: "Catholic popes used to say that 'if the language is simple and clear – there will be no divorce.' When the ancient writers of Russia wrote, they found and used such words and phrases that they did not hear the sound of a rooster. When one reads the poems of the ancient Russian poet Derjavin, one thinks that these words fell from the sky. It is interesting that the ideas put forward in the article "Pushkin" about the language of the poet's works were brought up again in the column "Papaslar" published in the 32nd issue of the "Molla Nasreddin" magazine dated August 9, 1909, and C. Mammadguluzade also discussed the attitude to the language of the writer's works. He stated that he stands in the same position as his friend M. T. Sidqi: "Catholic popes used to say that 'if the language is simple and clear – there will be no divorce.' When the ancient writers of Russia wrote, they found and used such words and phrases that they did not hear the sound of a rooster. When one

reads the poems of the ancient Russian poet Derjavin, one thinks that these words fell from the sky. But months and days went by – in the end, Pushkins and the Zhukovskys completely ruined the language; they wrote such words that even the villagers understood" (Mammadguluzade, 2004, p. 404).

Undoubtedly, M. T. Sidgin's linguistic meetings cannot be limited only to the article "Pushkin". Among the writer-pedagogue's works dealing with the problems of linguistics, a special mention should be made from the book ya "Haykali-insana bir nazar". Based on this book, it is possible to say that in the history of Azerbaijani linguistics, M. T. Sidgi is one of the first authors who talked about general linguistic problems. It is interesting that M. T. Sidgi already brought up the issue of the emergence of the written language in the work "Haykali-insana bir nazar" and stated categorically that it is impossible to imagine the history of the development of humanity separately from the creation of writing and the creation of books. In principle, the assessment of the author of "Haykali-insana bir nazar" does not differ much from the position of modern linguistics regarding this problem. The great educator evaluated the importance of the creation of writing in the history of humanity. Apparently, in the book "Haykali-insana bir nazar", the author noted that the writing, "xatti-mixi" was first created by the Chaldeans (Chaldeans in Russian sources) and Babylonians, and then connected the discovery of hieroglyphs with the Egyptians and Phoenicians. For the sake of clarity of thought, M. T. Sidgi needed to clarify that it is not correct to equate the first hieroglyphs created by Egyptians or Babylonians with modern letters. According to the poet-pedagogue, ancient people first drew pictures representing things that could be seen and heard, and expressed their thoughts in this way. For example, according to M. T. Sidgin, the shape of a sword means bravery and expensiveness, and the shape of a full bowl means generosity. It is known that in today's science, when looking at the development path of writing, its 4 main types are discussed, and first of all, pictographic writing is mentioned (Seyidaliyev, 2019, p. 285). In the work "Haykali-insana bir nazar" we see that M. T. Sidgin first talks about the image. However, while modern linguistics shows the existence of intellectual writing after image writing, the idea of the poet-pedagogue, that is, without talking about ideographic writing, stated that syllabic writing was created directly. On the other hand, the manner of expression suggests that M. T. Sidgi also had knowledge about ideographic writing, but did not need to provide information about it. Because the eminent educator clearly stated that the syllabic

writing is the third writing after the pictographic writing, and clarified the movement of the writing by countries in the world as follows: "İbrazi-şücaətdən ötrü qılinc surəti, izhari-səxavətdən ötrü bir dolu kasa şəkli çəkirdilər. Tainki tayifeyi-finik hamı tayfadan müqəddəm bu xəttin süubət və üyubatına mütəvəccəh olub, insanın sövtünə dəlalət edən ki, hər biri məxrəcə dəlaləti-ətimad etsin, deyib, hürufi-əbcədi, yəni xətti-kitabət tərtib verdilər.

Yes, M. T. Sidqi directly connected the creation of syllogographic writing with the Phoenicians, which indicates the breadth of the scientific outlook of the educator-educator. In fact, the explanations regarding the creation of writing in the work "Haykalı-insana bir nazar" should be evaluated in several ways. First, it is known that M. T. Sidqi studied every issue he discussed in depth, and in this way served to enrich the national scientific thinking. Despite the fact that more than a century has passed since the publication of the work "A statue-a person" in the form of a book, even today, the author's opinions preserve the same degree of scientificity. To confirm our opinion, it is enough to look at the following sentence from the section "On the Classification of Sciences" of A. Gurbanov's book "General Linguistics": "It is known that the Phoenicians discovered the alphabet in the distant past. As a result of this discovery, an easy writing system was created, and currently more than two-thirds of the world's population uses literal writing, which, in turn, plays a special role in the cultural progress of society" (Gurbanov, 2019, p. 131-132).

Secondly, in the late 19th and early 20th centuries, the enlightened intellectuals of Azerbaijan seriously fought to reform the alphabet and simplify the alphabet for the sake of eliminating illiteracy, but they faced strong resistance. In this conflict, the conservative forces emphasized the sanctity of the Arabic alphabet, and pointed out that the holy book "Quran-Karim" was written in that alphabet with a special logical emphasis. M. T. Sidqi said in a very simple language that the Phoenician alphabet is the origin of the Arabic alphabet, and the adaptation of the alphabet by each nation to its own language has already been repeatedly experienced in history. In other words, in the history of the alphabet reform in Azerbaijan, we should mention the author of the work "Haykalı-insana bir nazar".

Thirdly, in the work "Haykalı-insana bir nazar", M. T. Sidqi took the position that in order to eliminate illiteracy in the society, along with the simplicity of the alphabet, it is also an important condition to follow uniform writing rules, it is not allowed for everyone to write words as they wish. Even today, it is surprising that religious representatives on the

one hand declared those who wanted to reform the Arabic alphabet to be infidels, and on the other hand, they turned a blind eye to the emergence of numerous types of writing based on this alphabet. M. T. Sidqi linked the backwardness of Islamic countries in comparison to Western countries with the lack of uniform writing rules, and described how ugly the situation has become: "For example, this line has become part and parcel in the hands of Ahalli-Islam. First, kufi, then naskh, taliq, suls, ruga, tugrayi, etc., underwent changes and modifications. Especially in the country of Iran, the mirza of each village made his own shivai-khatt. Now it has reached such a level that everyone's line is not read because it is out of the book, and if his letter is read by hand for recitation, he will be counted as a perfect sentence.

Let's admit that it seems absurd to say that all experts working in the field of linguistics today are familiar with the lines of kufi, naskh, taliq, suls, ruga, tugra, or know about these lines. Even today, what we learn about the mentioned lines is not satisfactory. For example, in N. Suleymanova's article "Calligraphy in Azerbaijan and its contemporary representatives", the typefaces belonging to the Arabic alphabet are introduced in relation to the art of calligraphy as follows and in general: "Calligraphy as a work of art expresses the scientific level and talent of the calligrapher. The artistic and technical basis of the Arabic script, which distinguishes it from each other, has led to the emergence of different types of lines. Kufi was the first type of calligraphy, and later calligraphies such as Naskh, Nastaliq, Sulus, Reyhani, and Ruqa appeared (Suleymanova, 2007, p. 208).

Undoubtedly, each of these lines that appeared in connection with the Arabic alphabet was created and kept alive for a certain purpose. Yes, the Kufi calligraphy is mentioned as the first font of the Arabic alphabet. Naskh line appeared against the Kufic calligraphy, and for this reason, this type of writing, which appeared at the beginning of the 12th century, was called "naskh". Because in the Arabic language, the word "naskh" means to cancel, to change its shape, to transfer its face.

One of the oldest classical six-calligraphy types of the Arabic alphabet is suls. Even when we get information about suls from the sources, the character of this font is not clear to the modern reader. This font is called "suls" because the word means "one-third". According to this, which was created by the Arab calligrapher Abu Ali Muhammad ibn Mugla in the 10th century, one third of each letter should be written curved, and the rest should be written straight. Despite its complexity, the suls line was used until the 14th century.

Taliq was chosen because it allows writing quickly in Arabic alphabet typefaces. In the popular encyclopedia of Azerbaijan, we encounter the following very little information about this calligraphy: "Taliq... – one of the main types of artistic calligraphies written in the Arabic alphabet. It was created by the Iranian calligrapher Salman Isfahani in the 14th century based on the connection of moghi and ruga lines. Italics have the property of writing quickly. Taliq had a great role in the development of the art of calligraphy in the later period (ASE, 1986, p. 248).

It is an extremely valuable fact for the contemporary scientific community of Azerbaijan that M. T. Sidqi introduced a new direction to the science of linguistics of Azerbaijan by drawing attention to the types of writing belonging to the Arabic alphabet in the work "Haykali-insana bir nazar".

Of course, it is not by chance that M. T. Sidqi spoke a little more about the alphabet in his work "The statue-a look at the man". The fact is that the backwardness of the Eastern countries compared to the Western countries in terms of science, politics, and economy has been a serious concern of all progressive thinkers since the middle of the 19th century. Jamaledin Afgani (1838–1897), who is deeply familiar with Western and Eastern worldviews

and saw that the East was being driven into decline by false religious people, once wrote about how illiteracy will bring great harm to societies: "All wealth and wealth is mainly the product of science. The world is established on science. If you take away science from the hands of humanity, there will be no trace of humanity left in the world. Science makes the power of one person equal to ten people, a thousand and ten thousand people".

**Conclusion.** M. T. Sidqi, while writing the work "Statue-a look at man", again brought up the problem of the gradual decline of Islamic countries, he spoke of the ignorance of the people of the East as the reason for the decline, and he considered it necessary to change the alphabet in order to educate the society as a whole. Yes, the first director of "School Education" was of the opinion that the first reason why Islamic countries lag behind Christian countries is ignorance, and the first factor that determines ignorance is the alphabet, the absence of uniform writing rules. According to M. T. Sidqi, it is even more surprising that in Islamic countries, those scribes are respected as knowledgeable and level-headed people, and it is impossible to read what they write. Of course, the pedagogue-poet found it necessary to show a concrete fact to confirm his thoughts, and he mentioned the Chinese alphabet to confirm his thoughts.

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