

## LANGUAGE - THIS IS A ROAD MAP OF CULTURE

Professor **Sefer Ashir Eraslan** -  
teacher-writer of the Turkish language,  
researcher and strategist

**Karimova Nodirahon Abdurashidovna**  
Andijan State Institute  
foreign languages,  
Lecturer at the Department of Theory and Practice  
German language.  
E-mail : nakarimova@mail.ru

**Abstract:** This article examines the need to teach ancient language, literature and art to today's youth. The article provides information on how they use language, what topic they focus on, and what forms of expression they can embrace today.

**KEYWORDS:** Language, elements of oral language, mother tongue, modern methods of language teaching, informal (out-of-school language learning) language learning, influence and contribution of technical means to language education, contribution of economic development - technical marvels to language education Contribution to language education in the world of music and entertainment.

Our language, our native language is our most sincere, warmest and most valuable asset. There is a cliché that says: "Own your country and your language." This motto advises mastering both your homeland and your language. Another good saying is: "to have one mouth." To speak with others with one voice, a common language. For this reason, the language that mothers learn is as pure and healthy as their own milk.

Since it is possible to travel from the Adriatic to China speaking Turkish, we respectfully honor the memory of our elders who provided this opportunity and tried to prevent the extinction of our language.

As technological marvels create pressure and obligations on other countries and peoples, they have also expanded the spheres of dominance of this language. To use this technological marvel, you must know and read the user manual written in that language. Strong states have both financial power and cultural resources. Its power must be remembered and studied. There is no Frenchman who has not read Baki, the greatest poet of the Ottoman period. If we advance in technology, it will allow the Turkish language. A research fellow of an academician from Konya Selcuk University is conducting research in primary schools and schools. "Music: "How effective is it in teaching a foreign language?" As a result, a young man who happily repeats music lyrics without understanding them, even if they are rude, offensive or offensive, easily remembers them and does not forget them.

"Unity in language, ideas and work," says the great thinker and intellectual Gaspirali Ismail Bey. He says that unity in these three things will ensure our unity as a nation. Isn't this our biggest problem today? If we were in unity in these three ideals, it would be met on earth with a different understanding: we stand in a completely different place.

Cholpan, who wrote a letter to his teacher Ismail Gaspirali, says: "My teacher constantly asked me: "Why are you reading Terkuman? Read Hafez and Sadi instead. These are translations of the Koran. "Don't waste your time, don't waste your time," they say. Can you say a word to me? In a reply letter to his teacher Gaspirali He writes to Cholpan the following: "The translator in your hands tells you about your enemies. He teaches you your national values. He tells you how you should live

according to the world's standards. However, the books mentioned are not translations of the Quran, but express what these people understand from the Quran. These ideas are their personal thoughts. However, if you are going to read the Quran, it is your own originality. "There is a Qur'an revealed by Allah. You can read it. Also, do not call me 'my master' from now on. This means that I have not been your master all these years. I had no influence on you. If I were not master, I could be an ineffective and bad teacher for you."

Ashik Pasha from Kirshehir, one of the cultural cities of the Great Seljuk State, lived in the 13th century and left monumental works. His Garipname is his most remarkable work. Ashik Pasha, the scholar who brought attention to the Turkish language after Mahmut Kashgari, said that everyone spoke Persian and wrote in Persian. At one time he defended the Turkish language, as in the following verses. Although Mevlana was a contemporary of Celaleddin Rumi and although they created works on the same topic, Ashik Pasha could not become as famous as Mevlana because he wrote in Turkish. The fact that Konya was the capital at that time also influenced this. He was a wannabe, a wannabe. Unfortunately, this understanding, which continues as a race for self-acceptance, has been successful. Persian was preferred in government affairs, cultural and scientific studies. No one loved the Turkish language, and no one looked at these great places. Nations that lose their language are destined to disappear themselves. After a short time Karamanoglu Mehmet Bey issued a general order stating that "from now on, in the temple, in the dervish lodge, in the council, no languages other than Turkish will be spoken anywhere, and no script other than Turkish will be written."

There is a lot to be said about our language, our mother tongue. Our mother tongue is our most valuable asset. The first word we were taught when we were born by our mothers, who could neither read, nor write, nor even count, was "mother." The first responsibility of mothers is to teach our mother tongue. The gift of mothers to their children, who are the most valuable asset in their jewel case, is teaching their mother tongue their own language. This is the language that mothers teach, with all its clarity. It is taught to us with all the clarity and sincerity of mothers who have no education, but who are the greatest teachers and the most valuable beings. Our main duty should be to protect this existence, pure, pure and halal, like the white milk of our mothers, to keep it alive and leave a gift for future generations. Here is the late Bakhtiyar Vahabzade, a valuable son of Azerbaijan and the entire Turkic world, a great poet and intellectual, a sincere lover of the Turkic world. Excerpt from the poem "Mother Tongue":

Native language

When someone speaks, we say "mother" for the first time  
this is called "mother tongue".

This language is our soul, our love, our life,

This language is our prophet to each other. This language introduced us to everything in this world. This language is the most precious heritage that our ancestors passed on to us. Our eyes. we can only see it, and we pass it on as a gift to generations.

When we talk about the Turkic world, from the Adriatic to China, of course the language spoken here, Turkish, is the language that spans this vast geography. In other words, you can travel through this geography speaking only Turkish. Muhammet Shahriar, an influential poet of Southern Azerbaijan, lives in Tabriz. He always writes his poems in Persian. Because writing in this language allows it to be easily recognized and reach more people. However, his own mother does not understand anything he writes. However, the fame of his son spread beyond the region. Shahryar's name is mentioned everywhere. One day his mother calls her son this way: "Oh, son! I can read what you write, but I don't understand. Why don't you write in my language, as I think?" he says.

After this reproach, Sheikhyar says: "Of course, I must write poetry in my native language, in the language of my mother, which my mother will understand and which will be appreciated. What do I care about the poetry that the Persian language will read?" A poem he wrote after this time is the poem "Selam Haidaru Baba".

Dr. Mehmet Kaplan spoke out against the hollowing out and simplification of the Turkish language and stated that it was done with the intention of separating the language from culture and values in the name of fashion, innovation and excellence. According to him, from the point of view of the pure Turkish language, the following should be considered: It is not a matter of preserving foreign words that have entered our language, but a situation of ignoring the past and the culture processed by these words today. Would it be appropriate to add what can be gained by ignoring a past and deeply rooted tradition to the work that would be produced by reading it from a new point of view? I think this question that Kaplan posed to us in 1980 is still relevant. He believed that national history could be taught to younger generations through culture so that a sense of national identity could survive, and that this would of course be done through language. Kaplan speaks of the language question as follows: "If I were to say that the most important question in Turkey is the language question or the literary question, I think that the merchants who think of nothing but money, or the politicians who do not think of culture, they would laugh at me." He considers Namik Kemal's article entitled "Some Thoughts on Ottoman Literature" as a kind of declaration of a new Turkish literature and summarizes it as follows: Language is the basis of literature, and literature is the soul of a nation. "Nations without literature or whose literature not developed, cannot create national unity."

The word is mightier than the sword. Perception is created through language. Namik Kemal explains this situation with the words: "In countries where public opinion has influence, a man who has the power of opinion and speaks eloquently is a ruler who does not need military force."

Public opinion is now a force, and its influence can cause more destruction than weapons and soldiers. Turkish literature can pass on its existence and language to generations, creating great literary ideas and works. Having a strong interior will also strengthen the form and language. Russia did not force us to accept such valuable writers as Dostoevsky, Tolstoy, Gogol, Maxim Gorky, neither with weapons nor with money. It is the dissemination of essence and truth beyond the financial pressures of capitalism and a globalizing culture. In the same way, the Turkish language should be developed and ties with other Turkish communities should be strengthened.

"Excellent works of thought and art transcend the borders of states, like winds and clouds. "The force that moves them is not outside but inside them," says Kaplan, and considers the case of "national culture" and "national literature" that Zia Gökalp saw very well as a matter of creating a cause that humanity would value. He states that Turkey must have a serious cultural policy. He explains this by saying that politicians are cultural and can understand the meaning and importance of culture. Mehmet Kaplan gives policymakers the following advice regarding language and culture: "Just as religions have changed the course of world history, ideologies, which have the same influence on some people as religions, play the same role. "Language, literature, or culture can spread beliefs among crowds, turning them into a destructive storm, or they can be the light that guides them into dark nights."

It is also clear that unity of language and culture will lead to unity in politics and trade. Linguistic unity, one of the branches of lineage unity, can be a balancing element on the world political stage at certain periods, and its importance should be taken into account.



**Literature:**

## 1. TOOLS

Tonyukuk Yazıtının Ters Dizim Sözlüğü / Reverse Index of Dictionary of the Tonyukuk

## Inscription

2021, Bilge Tonyukuk Anısına III.

(2) GARİPNAME Aşık Pasha mahlasıyla bilinen Alaaddin Ali tarafından kaleme alınmıştır .

## 1272 yılında

(3) Bahtiyar Vahabzade'nin Şiirleri

( 3) Şiir Antolojisi

(4) Dil ve Kültür -A.Ö. DK

(5)A. G.E.

( 6) Dil ve Kültür -A.Ö.DK