



The Role of Ajiniyaz In The Formation of Karakalpak Written Literary Language

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 13 Oct 2023	<p>The article discusses the significant role of the 19th-century Karakalpak classical poet Ajiniyaz Kosibay Uly in shaping the literary language of the Karakalpak people. Ajiniyaz's works were published in the 19th century, and his influence on the development of the Karakalpak literary language is highlighted. The article also touches upon the historical context of the Karakalpak people's statehood and their cultural and educational development. Ajiniyaz's deep knowledge of various languages, including Persian and Arabic, is emphasized, as well as his ability to combine the traditions and experiences of poetry from different cultures. His works are described as having a deep lyricism that can evoke strong emotions. Ajiniyaz's poetry is recognized as a cornerstone of 19th-century Karakalpak literature, contributing significantly to the development of the Karakalpak literary language.</p>
CC License CC-BY-NC-SA 4.0	Keywords: Ajiniyaz Kosibay Uly, Karakalpak literature, Literary language development

1. Introduction

The article talks about the special place of Karakalpak literature, the highly classical poet Ajiniyaz Kosibay Uly (1824-1878), in the mold of the literary language of Karakalpak charm. Analyzing the literary work of the 19th-century Karakalpak classical poet Ajiniyaz Kosibay, who enlightened the ancient language culture, from the linguistic point of view, the guiding principles of the historical development of the literary language of Karakalpak are related to the material. The reason is that Ajiniyaz's creativity is defined as the literary expression of the language of his time and cultural values. Ajiniyaz's works were published in the press in the 19th century. On September 11, 1878, the newspaper "Türkstan Walayat" published the story of "Kyz Meñesh penen aytysy basyldy".

Poems were written by the public, published in 1930, by famous scientists N.A.Baskakov, A.A.Sokolov, S.E. Malov, E.D.Polivanov, Q.Ayimbetov, O.Kojurov, S.Mawlenov, Sh.Khojaniyazov, Q.Ermanov produced seven songs. Creative works in Karakalpak literary education by N.Daukaraev, K.Bayniyazov, A.Murtazaev, B. Qalimbetov, K.Mambetov, K.Sultanov, Q.Jarimbetov, A.Pirnazarov, B.Genjemuratov, S.Kamalov, M.Tilewmuratov, philosophical essays J.Bazarbaev. It was studied in J.Sadikov's works. The literary creations of Ajiniyaz Kosibay Uly have a special place in the history of Karakalpak charm literature and the national literary language. If we take a look at any national language, it is characterized by the people who are born and raised, the literary language is molded, and the wordsmiths who have made a difference in the history of the country through their works. For example, in the history of the Uzbek literary language, the names of Navoiy, the names of the Turkmen literary language, the names of Maqtimquli, and the names of Abay in the history of the Kazakh literary language. Al, in the mold of literary language of Karakalpak charm, of course, Ajiniyaz's place is a special one. The development of the Karakalpak literary language has its own peculiarities, and in the mold of the literary language of charm, there are two distinct meanings. First, Karakalpak people, together with the Kazakh and Nogai peoples, came to the village of Altyn Orda to

form a noble, leadership-like nation. If you look closely at the scholars, the Kazakh people, in the end of the 14th century and the beginning of the 15th century, were suddenly separated from their own country. In 1391, the people of Karakalpak people formed the mold of Nogayli, and in July 1391, they restored Khanlygyn under the leadership of Emir Edigen.

According to academician S.Kamalov's course, the history of Karakalpak people's statehood starts from this place. In the village of Nogayli, when the unity of nobility and leadership was separated, it was formed into a people of black hats. In this area, the rich literature of the Karakalpak people - sagas, folk songs, fairy tales, proverbs, and fairy tales - appeared. When the language of these folkloric creators is compared to the spoken language of our people, the level of elegance is high, the language is bright, and it is distinguished by the ability to express their thoughts beautifully. The language of the peoples became the primary manifestations of the normalization of the literary language. Poems of the Karakalpak people - Asan qagy, Soppasly Sipira jiraw, Dospambet, Shalkiyiz, Müyten jiraw, Jiyrenshe Sheshen were created in the form of literary language and spread among the people. In this way, the creation of beautiful sculptures in the Karakalpak people continued until the 19th century. Jiyen Jiraw's poem "Posqan el" created in the 18th century and other works created in the genre of the literary language are explained.

At the end of the 18th century and the beginning of the 19th century, the Karakalpak people came to Khorezm, their ancestral home, and settled in the Aral Sea. The month of Khorezm is a great influence on the cultural level of our people. Academician according to S.Kamalov's, if there were high-tech mosques and madrasahs in Karakalpakstan at the beginning of the 19th century, at the end of the 19th century, the number of mosques was less than eighty (Kamalov, 1993). The education of our people in the field of agriculture, the development of their cultural level, as a result of the education in mosques and madrasahs, has been greatly improved. In these mosques and madrasahs, Quran, hadiths and other religious books related to Islam were recited together with other religious books - Navoiy, Fizuliy, Bedil, Fadridin Attard's minets. Karakalpak poems of the 19th century were studied in Kunkhoja, while Berdaq studied at Karakum Iyshan Madrasa.

Ajiniyaz Koisbay studied at the Elmurat Akhun mosque, and then at the Khiya castle, Shergazy Khan, the most famous boy in Central Asia, also studied in Qutlimurat Inaq madrasahs and became a man of jet knowledge among Karakalpaks in his time. Academician V.V.Vinogradov's ideas about the importance of studying the literary language of each nation, the development of the educational institutions of the nation, and the need to study the problems of education and training of the students come true. The reason is that in the social life of the people of Karakalpak, the importance of the mosque-madrasah was great, as there was a need for basic knowledge and science. Of course, the historical circumstances of the world, the creative culture and literary medium are of particular importance in the shaping of the world view and poetic traditions of the poet. In the former Khiywa madrasah, in addition to theological (religious) subjects, worldly subjects were taught at a certain level, such as speech, poetry lessons, for example, the works of Saadi, Navoiy, Fizuliyid. The imaginative poems of Munis Khorezmiydi, Agahiydi, Kamil Khorezmiydi are well-known to others, and they are connected with the rhythms of the poet (Жәримбетов, 2015).

Ajiniyaz was a boy who prayed to the literary community in the Khiywa castle. In this place, one of them, the famous works of literature in the Arabic-Persian languages, the poems of, Fizuli, Navoiy, Maqymquly are reminiscent of the creative traditions of ully poets. He not only learned the works of literary classics, but translated them into the Karakalpak language and spread them among the people (Байниязов, 1977). In the history of the literary language of and Karakalpak charm, there have been two significant trends in this area. The first is a program of the creation of the beautiful folk language of the Karakalpak people, and the second bagdar is a program of the creation of a beautiful work on the model of the Central Asian Turkish literary language, which has been a part of the cultural life of the Turkic people for several years. Karakalpak poetry literature is closely related to Turkish poetry literature, as well as the form of literary language. The Central Asian Turkish literary language was common to all Turkic peoples living in this region. In this charming literary language, the rich verbal culture of the Turkish people was summed up. In each Turkic nation, the accented variants of this language were formed, and then the linguistic units of the people speaking the left language were added to the circle. In the second half of the 19th century, the Karakalpak variant of the Central Asian

Turkish literary language is evidenced by legal documents, copies of Karakalpak classical poems, and copies of folk epics. If the epic works "Alpamis" and "Edige" written in the Arabic graphics of the Central Asian Turkish literary language had little impact on the language, we can see that the works of Ajiniyaz had a strong impact on the language of official documents (Абдиназимов, 2006).

Berdaq Gargabay focused on the spoken language of the Karakalpak people, and while literary creativity took shape in the Karakalpak people, he created many works in the type of the Karakalpak people, and also engaged in Bakhshiliq, saying. Shayir was making a big movement with every word he said, "I am my uncle, my language is Turkish, Arab-Persym is mine," he sang. However, the influence of Central Asian Turkish literary language is clearly visible in Berdaq poems "Jaksiraq", "Khaliq ushin", "Aqybet", "Pana ber", "Shejire" and "Khorezm". Ajiniyaz, in his creations, is distinguished by his deep longing for the beautiful creations of classical art. Ajiniyaz poets took the place of Karakalpak literary classics in the work of Karakalpak literary classics, while maintaining the general norms of the Karakalpak literary language in the mold of the Karakalpak national literary language. In the Karakalpak literature, the Turkic dialects brought the literary language programs to the common charm of the people.

Ajiniyaz was a leading wordsmith of his time, he deeply missed the rich lexical, semantic-stylistic possibilities of the Karakalpak language in the left region, and he knew how to use them in his own place. According to the poetic language of Ajiniyaz poets literary works, it is clear that he used his vernacular language qualities, that the vernacular language played a role as an effective tool of his works, and that any imagery, impact, is in the hands of the left language masters. got off Ajiniyaz is a master of words, he is a master of words, he is a master of words, and he knows how to use the tools of his art. The language of poetic poems is a figurative, beautiful language, which is based on the vocabulary of the Karakalpak language. In it, the units used for various lexical layers in the Karakalpak literary language are widely used. The language of his works is characterized by the charm of the literary language, the peculiarities of the literary language, and the idiosyncrasies of the literary language. Ajiniyaz is the best expert in classical poetry, and in his poetry, which is deeply longing for distant traditions and experiences, the genre and form of Karakalpak classical poetry, and the beauty of its beauty, have greatly deepened the literature.

In his spoons, his thoughts were raised to the highest level. The creativity of Ajiniyaz, who uses the beautiful tools of the language, is able to participate in the linguistic and aesthetic qualities of the language, and uses the words of the language, has a special place. In his creation, he deeply studied, edited and memorized the famous examples of poetry of Shyg'ys classics - Navoiy, Fizuliy, Maqtimquli, which were widely spread among the Turkic peoples. The say prof. D.Nasirov said, "Because Berdakh uses words from the literary language in Ajiniyaz's works, the language of his works is a type of Karakalpak dialect that has been reworked from the Sheberian language" - he praised the Karakalpak literary language of these poets (Насыров, 1976). This, Ajiniyaz was one of the commoners of the culture and literature of the Turkish peoples of his time, and he was born in the style of poetry, which was born in the spirit of renaissance, poetry, Karakalpak literature to a certain extent (Ҳамидов, 1991).

Noted scientist, aghartyoshy N.Daukaraev "Ajiniyaz was an educated man of his time, he knew the Persian language. The is well acquainted with literature. "Ajiniyaz became one of the most popular poets of the Karakalpak people," says good. Ajiniyaz created works in the poetic style, poem. In the words of I.Yusupov, "in the expansion of the possibilities of the classical poetry of Karakalpak, it became a poem that absorbed the great traditions and experiences of Karakalpak poetry" (Юсупов, 1975). In fact, the content of the writings, the forms of the content, and the language differ. Ajiniyaz is a brilliant poet of the Karakalpak literature, who enriched all the nuances of the Karakalpak literary language, reached a high level in terms of the beauty of the language, and brought it to the attention of the critics. Read about it. H.Hamidov said: "In the work of Karakalpak poems of the 18th-19th centuries, Ajiniyaz Kosibay uly is a unique poet, both in terms of language and composition. In his poems, in his language, the influence of poetry is felt more and more. Along with his excellent knowledge of his mother tongue, he was a leading example of culture of that time, and his languages were connected with both the Central Asian literary Turkish language and his native Karakalpak language. One of the unique features of Ajiniyaz is the attractive literary language of his work. He is a

direct follower of the tradition, and the copies of his works, which were published in the last century, are completely clear, doctor of philological sciences N.Dauqaraev: "Ajiniyaz is not a smart person like oth" (Ҳамидов, Ҳ. (1974). Similarly er poets of the 19th century. You know Arabic, Persian, and the old literary language of Uzbek well" (Дәўқараев, 1979), he said. In the 18th and 19th centuries, Ajiniyaz was born in Khorezm in the 18th-19th centuries. A.Pakhratdinov said about the beauty of the world of poetry: "The poetry of the poets in Karakalpak in the 19th century came from the poetry school of Rudaki, Ferdaosi, Saadi, Nizami, Jami, Fizuli, who were called jet stars in the poetry of Arab, Persian, and Turkish peoples. an, the present day The literary Karakalpak people's name is Maktumquli, a poem born in honor. Finally, he called all the poets in his circle "master poets". "Ajiniyaz shared the poetry of his contemporaries with the cultural and literary heritage of Künkhoja, Berdaq, Otesh, Saribay, Gulmurat and other poets of the Arab and Persian Turkic peoples" (Пахратдинов, 2014). People of Uzbekistan and Karakalpakstan I. Yusupov:

Say, you, from the spoons of Ajiniyaz

Jylasyn yar ishqin bahırın,

Let's take care of each other,

Say, you, from the spoons of Ajiniyaz!

Juldyzlardy Jerge

If you don't want to sing,

If you don't resurrect me when I die

Say, you, from the spoons of Ajiniyaz! Very expressed deep respect for the talent.

2. Conclusion

Poets very good poems 1949, 1960, 1961, 1965, 1975, 1988, 1994, 2014, 2016 - years. The authors of the novel were published in many Turkish languages (Әжинияз., 1994). and in the languages of different G'MDA peoples (Әжинияз, 2014). Deep knowledge is both science, rich culture, and a sense of meaning. His works are the basis of the 19th century Karakalpak poetry. Some of his poems are full of deep lyricism, they are powerful enough to excite human emotions, and each one of them is inspired by them. Thus, the language of Ajiniyazs works fully enlightens the development of the Karakalpak national literary language in the 19th century, and holds an important place in the mold of the Karakalpak literary language.

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