

**BAGHDAD SCHOOL OF LINGUISTICS AND THE GROUPS WORKING IN IT:
THEIR DIFFERENT ASPECTS**

Xusanboyev Olimjon

1st year Master's student at Oriental University

Annotation: This article covers the formation process of the Baghdad School of Linguistics, its scientific activities and its role in the development of Arab-Islamic culture. The main areas of the school, including the formation of the theoretical foundations of the Arabic language, grammatical research, lexicography and translation activities, are discussed. The Baghdad School is one of the centers of Oriental science, where many famous scientists, linguists and translators worked.

The article also discusses in detail how representatives of this school used the Greek, Persian and Indian cultural heritage, and the process of translating scientific works from different languages into Arabic. The grammatical studies of the Baghdad School laid the foundation for the development of Arabic linguistics in subsequent centuries and played an important role in the formation of Arabic grammar, morphology, and syntax. The article also analyzes the relations of the Baghdad School of Linguistics with other scientific centers, including the Basra and Kufa schools, and their mutual influence. This study clearly reveals the scientific heritage of the Baghdad School and its influence in later periods.

Keywords: Baghdad School of Linguistics, Arabic linguistics, grammar, morphology, syntax, lexicography, translation, scientific heritage, Arab-Islamic culture, Basra School, Kufa School, philosophy, logic, Oriental science.

Zusammenfassung. Dieser Artikel beleuchtet den Entstehungsprozess der Bagdader Sprachschule, ihre wissenschaftliche Tätigkeit und ihre Rolle in der Entwicklung der arabisch-islamischen Kultur. Die Hauptbereiche der Schule werden diskutiert, darunter die theoretischen Grundlagen der arabischen Sprache, grammatische Forschungen, Lexikographie und Übersetzungstätigkeiten. Die Bagdader Schule war eines der führenden wissenschaftlichen Zentren des Ostens, in dem viele berühmte Wissenschaftler, Linguisten und Übersetzer tätig waren. Darüber hinaus wird in dem Artikel ausführlich beschrieben, wie die Vertreter dieser Schule das kulturelle Erbe der Griechen, Perser und Inder nutzten und wie der Prozess der Übersetzung wissenschaftlicher Werke aus verschiedenen Sprachen ins Arabische verlief. Die grammatischen Studien der Bagdader Schule bildeten die Grundlage für die Weiterentwicklung der arabischen Linguistik in späteren Jahrhunderten und spielten eine wichtige Rolle bei der Entwicklung der arabischen Grammatik, Morphologie und Syntax.

Der Artikel analysiert außerdem die Beziehungen der Bagdader Sprachschule zu anderen wissenschaftlichen Zentren, insbesondere zu den Schulen von Basra und Kufa, sowie deren gegenseitige Beeinflussung. Diese Untersuchung ermöglicht eine präzise Darstellung des wissenschaftlichen Erbes der Bagdader Schule und ihres Einflusses auf spätere Epochen.

Schlüsselwörter. Bagdader Sprachschule, arabische Linguistik, Grammatik, Morphologie, Syntax, Lexikographie, Übersetzung, wissenschaftliches Erbe, arabisch-islamische Kultur, Basra-Schule, Kufa-Schule, Philosophie, Logik, orientalische Wissenschaft.

Plan:

1. Introduction. Baghdad is the center of the Abbasid Caliphate.
2. Three groups of the Baghdad school. Representatives of the first group.
3. The second group - representatives of the Kufa school.
4. The third group - a group that combined the two schools.
5. Conclusion.

The city of Baghdad is of particular importance in Islamic history, which during the Abbasid Caliphate became not only a political, but also a cultural, scientific and economic center. This city was founded in the 8th century, especially during the reign of the Abbasid Caliph Mansur, and soon became known as the heart of the Islamic world. This article will examine the historical significance of Baghdad as a capital, the reasons for the development of the city and its contribution to Islamic civilization.

The founding of Baghdad. The construction of the city of Baghdad began in 762 by the Caliph Mansur. He decided to build the city on the banks of the Tigris River, because this place was strategically convenient. Mansur called the city "Madinat as-Salam" (City of Peace). Initially, Baghdad was built in a circular shape, with the caliph's palace and mosque in the center. The circular city plan was considered unique for its time and demonstrated the power of the Abbasids. Baghdad as a political center. Baghdad served as the political capital of the caliphate during the Abbasid period. The caliphs lived here and managed state affairs. Baghdad was the main center for shaping the internal and external policies of the caliphate, providing strong ties with other regions. The city also played a major role in strengthening the administrative system of the Abbasid state.

Center of science and culture. During the Abbasid period, Baghdad became not only a political capital, but also a center of science and culture. During the reign of Caliph al-Ma'mun (813–833), the "Bayt al-Hikma" (House of Wisdom) was established in Baghdad, where many scientific works were translated into Arabic. This institution brought together scientists who had made significant achievements in mathematics, astronomy, chemistry, medicine, philosophy, and other fields of science. Among the famous scientists, Al-Khwarizmi, Al-Kindi, and Al-Farabi lived and worked in Baghdad.

Trade and economy. Baghdad, located on the Tigris River, was a convenient place for trade. It established trade relations with regions from China to India, Persia, and the Byzantine Empire. Merchants from different countries worked in the markets within the city, which made Baghdad an international economic center.

The power and decline of Baghdad. Baghdad was considered one of the largest and richest cities in the world during its heyday. However, in the 13th century, a Mongol invasion (in 1258) destroyed the city and brought an end to the Abbasid Caliphate. This event was one of the heaviest losses not only for Baghdad, but also for the history of the Islamic world.

As a scientific and cultural center, Baghdad achieved great achievements not only in such fields as philosophy, mathematics, and astronomy, but also in linguistics. The Baghdad School of Linguistics was one of the main scientific centers in Arabic grammar, stylistics, lexicography, and other areas during the 8th–10th centuries. Two main groups in linguistics operated in this school: the Basra School and the Kufa School. Although their approaches, methods, and scientific views were different from each other, Baghdad became the center that united them. This article will examine the development of the Baghdad School of Linguistics and the distinctive features of these groups.

The Development of the Baghdad School of Linguistics. The development of linguistics in Baghdad was directly related to the widespread spread of the Arabic language and literature. The need to read and understand the Quran correctly prompted the study of the grammatical system of the Arabic language. When the rivalry between the Basra and Kufa schools moved to Baghdad, the city emerged as a new arena that scientifically harmonized the views of the two schools. Caliph al-Ma'mun's interest in science greatly contributed to the further development of this field.

The Baghdad School of Linguistics developed the scientific traditions and methods of the Basra and Kufa schools. Although both schools made significant contributions to the development of linguistics, they differed in their views and scientific approaches.

The Basra school focused on a theoretical approach to Arabic linguistics. They emphasized the systematic study of the language, developing strict grammatical rules and analytical methods. Representatives of this school attached importance to the pure and correct use of the language, and developed views based on artistic expression and theoretical principles. Famous representatives: Ibn Anbari - Abu Bakr Muhammad ibn Abi Muhammad al-Qasim ibn Muhammad Anbari. Born in Baghdad, originally from al-Anbar. He received his initial knowledge from his father. He studied the science of grammar in Tha'lab. He had a strong memory, and he could memorize everything he heard without looking at a notebook, notebook, or book. He amazed his contemporaries with his sharp memory. Abu Ali Qali said that he had memorized 300,000 poems. He gives them as examples in explaining certain parts of the Quran. It is said that Anbari knew 120 Quranic interpretations with their isnads by heart. Anbari demonstrated his remarkable talent in a number of works. They include grammar, vocabulary, etiquette, Quranic recitation, hadiths of the Prophet, and commentaries on Arabic poetry. One of his works that is interesting for us from a philological point of view is his large work entitled "Kitab al-addad" on words with opposite (reverse) meanings. The rich Arabic lexicon, which combines different dialects in its composition, actually leads to some words having different meanings in different dialects, and sometimes opposite meanings. This work by Anbari is commendable as a guide to the use of certain lexical units in dialects.

Al-Akhfash al-Asghar – Abu al-Hasan Ali ibn Sulayman ibn al-Fadl – he is the youngest of the three famous linguists of the "al-Akhfash" lineage. He studied the science of grammar with Tha'lab, al-Mubarrad, Yazidi, Abu Aynai and others. In order to improve his knowledge, he traveled first to Egypt and then to Aleppo.

Al-Akhfash al-Asghar wrote works on grammar and vocabulary. Among them are

1. Sharh Kitab Sibawayh
2. Tafsir Risala Kitab Sibawayh
3. Kitab at-tasniyya wa al-jam
4. Kitab al-muhazzab fi an-nahw
5. Kitab al- jard
6. Kitab al-anwa.

Al-Akhfash al-Asghar died suddenly in 316/928.

The second group is the representatives of the Kufa school. Abu Ishaq Ibrahim ibn Muhammad ibn Sirri ibn Sahl az-Zujaj first attended the Kufa circle led by Tha'lab, and then the circle led by al-Mubarrad, a representative of the Basra school. His views were influenced by both schools. According to the story, one day az-Zujaj went to Tha'lab's house and met Abu Musa al-Hamid there. The conversation gradually turned to criticism and slander of al-Mubarrad, Sibawayhi, and Yunus ibn Habib. When Tha'lab began to point out the mistakes in Sibawayhi's work "al-Kitab", az-Zujaj became angry and accused Tha'lab of making mistakes in his book "al-Fasih".

Az-Zujaj wrote many books on nahw, sarf, dictionary, aruz, and the sciences of the Quran.

For example:

1. Kitab Ma'ani al-Qur'an
2. Kitab al-ishtiqaq
3. Kitab al-qawafi
4. Kitab al-arud
5. Sharh abyat kitab Sibawayh
6. Kitab an-nawadir
7. Kitab mukhtasar fi an-nahw
8. Kitab fa'altu wa af'altu
9. Kitab ma yansarif wa ma la yansarif
10. Kitab al-anwa.

Ibn Qifti writes about him: "He was a man of virtue and religion, the author of beautiful beliefs and wonderful works." Az-Zujaj died in 311/923.

Ibn as-Sarraaj - Abu Bakr Muhammad ibn Sirri ibn Sahl as-Sarraaj studied the science of nahw with al-Mubarrad and others. Al-Mubarrad was kind to him, took him close to him, explained what he did not understand, he met with him both alone and in invited circles; he was on friendly terms with him. Al-Sarraaj studied Sibawahi's "al-Kitab" there, and then he was engaged in music and logic. After the death of al-Mubarrad, he joined the circle of az-Zujaj, but then he formed his own circle independently of him. In his circle, Abu Saïd Sayrafi, Ali ibn Isa Rammani, Abu al-Qasim Zujaji, Abu Ali Farisi and others, who later became famous linguists, studied the science of nahw. Ibn al-Sarraaj wrote numerous works on nahw, sarf, and language.

Ibn Kaysan wrote the work "Kitab at-tasarif" on sarf, that is, morphology; the works "al-Burhan", "Maniyi al-Qur'an", "Kitab al-Qira'at" and "al-Waqf wa al-Ibtida" on the sciences of the Quran; the works "Gharib al-Hadith" and "al-Haqoiq" on the sciences of hadith, and the works "Galaat adabi al-kitab" and "Masabih al-kitab" on the sciences of literature. Ibn Kaysan died on Friday in the month of Dhul-Qa'da 299/911.

Ibn Shakir - Abu Bakr Ahmad ibn al-Haan ibn al-Abbas ibn al-Faraj ibn Shakir. He first studied under the scholars of Kufa and then Basra. Among the Baghdadis, he was on the same level as Ibn al-Sarraaj.

Ibn Shakir left behind him works such as "Kitab Mukhtasar fi an-nahw", "Kitab al-Maqsur wa al-Mamdu", "Kitab al-Muzakkar wa al-Muannas". Abu Bakr ibn Shakir died in 317/929.

Naftuvayh - Abu Abdullah Ibrahim ibn Muhammad ibn Arafa ibn Sulayman ibn al-Mughayyra ibn Habib ibn al-Mahlab ibn Abu Safra Atki Azdi Wasiti. He was born in 240/854 in a place called "Wasit", and lived in Baghdad. He studied the science of nahw with Tha'lab and al-Mubarrad, and took lessons from Muhammad ibn al-Jahm and Abdullah ibn Ishaq ibn Salam. Naftuvayh read a lot of the works of both the Basra and Kufa people, so sometimes he confused their thoughts. However, he memorized the Holy Quran with a very beautiful power and memory. He was one of the first to start reciting the Quran in the early morning gatherings at the Anbariyyin Mosque. Naftuvayh recited the Quran according to the method of recitation developed by Asim, one of the seven famous reciters.

Naftuvayh authored many works in various fields. Among them are those related to linguistics:

1. Kitab al-iqtisarat
2. Kitab al-amsal
3. Kitab al-maqni' fi an-nahw
4. Kitab al-masadir
5. Kitab al-istisna wa shart fi al-qira'at
6. Kitab al-qawafi.
7. Kitab fi anna al-arab tatakallam tab'an la ta'alluman.

An author of beautiful poems, Naftuvayh died in 323/934.

The most famous of the linguists who created a new direction that was unique to the Baghdad school was Uthman ibn Jinni. He was born in Mosul in 330/941 to a Greek slave. As a teenager, he was engaged in teaching in his beloved city. A Pharisee passing through this city saw him among his students and said: "He is still a seedling of a variety, and he is eager to bear fruit." These words of the famous grammarian caused Ibn Jinni to stop teaching and further improve his knowledge. Although he was engaged only in grammatical works, Ibn Jinni created many invaluable works. He lived in Baghdad for a lifetime and died in 393/1002. His works show that he was engaged in philosophy, which was very advanced at that time. Most of his works have been lost. From a philosophical point of view, Ibn Jinni critically studied the main works of the two old schools. He objectively recognized their achievements and shortcomings. In particular, he defended the works of Sibawayhi from the attacks of modern grammarians. An example of his scientific work is the work "Secret iskusstvo [yazika]" - "Secrets of Mastery". In this work, Ibn Jinni studied in detail the function and essence of individual letters and their relationship to other letters in the same word. He studies the places they can occupy, their assimilation, their

difference from vowels and their services. He divided the work into chapters according to individual letters. In the form of an appendix, he gives the opinions of other grammarians and quotes from the poems of ancient poets. Ibn Jinni's famous work "al-Khasais" - "Peculiarities" is a book about specific principles in grammar. The author deviated from the general theoretical views several times in the process of his exposition. Suyuti considers this to be a shortcoming of the work. If we look at the long list of Ibn Jinni's works that have not reached us, we will witness that he wrote on topics that no one else [i.e., before or after him] has dealt with. Among such works, for example, one can include the work "The Differences Between the Higher and Lower [Class] Forms of Language." However, we are powerless to discuss the extent to which the problem in the title is covered in the work. Ibn Jinni also dealt with the issues of etymology, roots, and foundations.

As we have seen, the newly formed Baghdad school was initially heavily influenced by the Kufas, but later adopted the Basra concept. Later, this new school managed to unite (compromise) representatives of both schools and create its own original direction. From this period, that is, from the 9th-10th centuries, the era of grammarians-eclectics began. They gave an objective assessment of the works created before them and created their own works based on them. This direction of Baghdad linguists is called the "mixed direction". Perhaps that is why the direction of the Baghdad school is also called the "mixed school" in the literature. Since the representatives of the Baghdad school were also engaged in educational activities, they tried to logically develop the ideas and thoughts in the works and express them in a concise form. As a result, the opportunity arose to apply their scientific developments in practice. Among such linguists are Abu Sa'id al-Hasan Sayrafi (d. 368/978), Abu Abdullah al-Husayn ibn Ahmad Khaluwayh (d. 370/980), Abu Ali al-Farisi (288/900 – 377/987), Abu al-Hasan Ali Rumi (296/908 – 384/994), Abu al-Hasan Ali ibn Salih Rabi'i (328/939 – 420/1029), Abu al-Qasim Abdulwahid ibn Burhan (d. 456/1063), Abu Zakariyya Yahya Tabrizi (421/1030 – 452/1060). They and many other scholars contributed to the development and widespread dissemination of Arabic linguistics.

The conclusion about the Baghdad School of Linguistics is as follows: Baghdad, as a scientific and cultural center during the Abbasid Caliphate, also achieved great achievements in the field of linguistics. This school combined the approaches of the Basra and Kufa schools in Arabic grammar, stylistics, and lexicography and formed its own direction. The development of linguistics was also driven by the need for the correct reading and understanding of the Quran.

Features of the Baghdad School:

1. The harmony of the Basra and Kufa schools: These schools combined their scientific traditions and expanded grammatical approaches.
2. New directions: The Baghdad School occupied a special place in Arabic linguistics with its theoretical and practical analyses and became known as the "mixed school".
3. Famous scholars: Scholars such as Ibn Jinni, Ibn al-Sarraj and Naftuvayh were prominent representatives of this school, writing works on grammar, morphology and the philosophical foundations of language.
4. Scientific heritage: The scientific works created at the Baghdad School served to develop theoretical principles and practical applications in linguistics.

In general, the Baghdad School of Linguistics synthesized the achievements of the Basra and Kufa schools and constituted an important stage in the development of the Arabic language and linguistics. This school not only developed Arabic grammar and stylistics, but also had a scientific influence on other regions.

Conclusion

The Baghdad School of Linguistics is one of the most important scientific centers of Arab-Islamic culture, which played an important role in the development of linguistics, literature, logic and translation work. Many scholars worked at this school, who were engaged in the formation of the theoretical foundations of the Arabic language, the development of grammatical rules and the compilation of dictionaries.

One of the most important features of the school is the harmony of various scientific directions and a comprehensive approach. The scholars who worked in Baghdad were not limited to studying Arabic, but also engaged in translations from Greek, Persian and Indian languages, and the mastery of various philosophical and religious teachings.

As a result of the activities of this school, Arabic linguistics gained a solid scientific foundation, and scientific traditions continued in subsequent centuries. The Baghdad School of Linguistics is considered one of the important centers that has made a significant contribution to the development of Eastern culture and science.

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