



## Mahmud Al-Zamakhshari: The Sultan Of Language And Quranic Exegesis

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### ABSTRACT

This article is devoted to the life, scholarly activity, and enduring intellectual legacy of our great compatriot Mahmud al-Zamakhshari, a towering figure who earned such distinguished titles as «Jarullah» (“The Neighbor of Allah”) and «Ustadh al-Dunya» (“The Teacher of the World”). The study explores the scholar’s childhood in Khwarazm, the hardships he endured in pursuit of knowledge, and the extraordinary academic heights he attained despite a severe physical disability.

Particular attention is given to al-Zamakhshari’s scholarly activities in some of the most prominent intellectual centers of the medieval Islamic world—Bukhara, Baghdad, and Makkah—as well as to his teachers, students, and scientific milieu. The article further examines his invaluable contributions to Arabic grammar, Qur’anic exegesis, and lexicography, highlighting the significance of such monumental works as «Al-Kashshaf» and «Al-Mufassal» through the lens of historical and academic sources.

The study also discusses the efforts undertaken in independent Uzbekistan to research, preserve, and promote the heritage of this eminent scholar.

### Keywords:

Mahmud al-Zamakhshari, Khwarazm, «Al-Kashshaf», «Al-Mufassal», Arabic grammar, Quranic exegesis, Jarullah, scholarly heritage, Oriental studies, Islamic civilization, Zamakhshar

The oasis of Khwarazm has long been renowned as the homeland of great scholars whose contributions profoundly enriched the development of world civilization, science, and culture. Particularly during the medieval period, the fame of Khwarazmian intellectuals spread across both East and West. Among them were such illustrious figures as Muḥammad Mūsā al-Khwārizmī, Abū Rayḥān al-Bīrūnī, Abū ‘Abdullāh al-Khwārizmī, Ibn Miskawayh, Abū Naṣr al-‘Irāqī, Abū Sahl al-Masīḥī, Abū Khayr ibn al-Khammār, and Abū al-Faṭḥ al-Muṭarrizī, whose achievements resonated throughout the Islamic world and beyond.

Among these luminaries who emerged from the fertile intellectual soil of Khwarazm stands one of its most celebrated sons: Mahmud al-Zamakhsharī.

His full name was Abū al-Qāsim Maḥmūd ibn ‘Umar ibn Muḥammad. He was born on Wednesday, the twenty-seventh day of Rajab in the year 467 AH, corresponding to 19 March 1075 CE, in Zamakhshar, one of the major settlements of Khwarazm. It was from this village that he derived the nisbah by which he would become known throughout history: al-

Zamakhsharī.<sup>1</sup> This appellation appears consistently throughout his own writings and became inseparably associated with his scholarly identity.

The village of Zamakhshar itself achieved lasting fame precisely because it was the birthplace of such an extraordinary scholar. Through the renown of its most distinguished son, this once-local settlement became known across the world.<sup>2</sup>

During his residence in the Blessed City of Makkah, al-Zamakhsharī wrote a letter to his Alexandrian student Shihāb al-Dīn Aḥmad ibn al-Ḥusayn al-Mālikī, in which he introduced himself as follows:

“I am Maḥmūd ibn ‘Umar ibn Muḥammad ibn Aḥmad al-Khwārizmī, then al-Zamakhsharī. I belong to Zamakhshar, one of the great villages of Khwarazm. Zamakhshar is the village in which I was born.”

These words reveal not only his geographical origins but also the deep attachment he maintained to his homeland throughout his life. Owing to its association with this eminent scholar, Zamakhshar eventually became a village whose name echoed far beyond the boundaries of Khwarazm.

The primary information concerning al-Zamakhsharī’s life and scholarly career is preserved in medieval Arabic biographical sources, supplemented to some extent by references found in his own works. Valuable accounts may be found in the writings of Ibn Khallikān, Ibn al-Anbārī, Yāqūt al-Ḥamawī, Muḥammad al-Yāfi‘ī, Ibn al-Jawzī, Jalāl al-Dīn al-Suyūṭī, Ibn al-Qiftī, and numerous other Arab historians and biographers.

Based upon the testimonies of these authorities, it can be stated that although al-Zamakhsharī’s father was not a wealthy man, he was nevertheless a learned, pious, and deeply devout individual. Much of his time was devoted

to the recitation of the Noble Qur’an and acts of worship. He also served as an imam in one of the mosques of Zamakhshar. His excellent character, eloquent speech, generosity, and compassion earned him widespread respect among the local community.

Al-Zamakhsharī’s mother was likewise known for her piety, virtue, and learning. The future scholar received his earliest education in his native village under the guidance of his parents. Some modern researchers have suggested that other members of his family may also have been involved in scholarly pursuits, although no definitive historical evidence has survived to confirm this hypothesis.<sup>3</sup>

From an early age, al-Zamakhsharī displayed an intense passion for learning and intellectual refinement. Driven by a thirst for knowledge, he set out for the noble city of Bukhara, one of the foremost centers of scholarship and culture in the Islamic world.

Yet his journey was marked by a tragic turning point. During his travels, he suffered a serious accident: he fell from his horse and severely injured his leg. The injury was compounded by the harsh winter cold, eventually making amputation unavoidable. As a result, he spent the remainder of his life walking with a wooden leg.

For many, such a calamity might have extinguished all hopes of scholarly achievement. For al-Zamakhsharī, however, it became neither an obstacle nor a source of surrender. His disability failed to hinder his relentless pursuit of knowledge.

Throughout his youth, he mastered a broad range of sciences, particularly Arabic language and literature, as well as the various branches of the religious sciences. At the same time, he acquired exceptional proficiency in the art of calligraphy, a skill regarded among scholars of the period as both highly prestigious and

<sup>1</sup> Uvatov U. *Buyuk yurt allomalari*. Tashkent: O‘zbekiston, 2018, p. 141.

<sup>2</sup> Al-Ḥūfī. *Al-Zamakhsharī*. Beirut: Dār al-Ṣadr, 1966, p. 93.

<sup>3</sup> Eshboyev Sh.N. *Imom Zamaxshariyning o‘z asarlaridagi grammatik qarashlari va uslublari*. Master’s Thesis. Samarkand: SamDChTI, 2025, p. 6.

practically indispensable. His mastery of this craft not only enhanced his scholarly standing but also helped improve the material conditions of his family and livelihood.

Al-Zamakhsharī's unwavering determination, remarkable perseverance, and steadfast devotion to learning—despite his physical disability—constitute a powerful example of courage and dedication. His life remains a source of inspiration for all who seek knowledge in the face of hardship.

A study of al-Zamakhsharī's life further reveals that his quest for knowledge led him far beyond the borders of his homeland. Historical sources record his travels throughout Khurasan, Greater Syria (al-Shām), Iraq, and the Hijaz. During these journeys, he studied under many of the most celebrated scholars of his age and actively participated in scholarly discussions, debates, and intellectual exchanges that enriched both his own learning and the broader academic culture of the Islamic world.<sup>4</sup>

Among the foremost scholars who shaped al-Zamakhsharī's intellectual formation were the following distinguished teachers:

#### 1. Abū Muḍar Maḥmūd ibn Jarīr al-Iṣfahānī

Al-Zamakhsharī studied language, lexicography, and literature under the celebrated scholar al-Iṣfahānī. In the introduction to his renowned work «Al-Mufasssal», he speaks of his teacher with gratitude and reverence:

"I received my education under the eminent Shaykh Abū Muḍar Maḥmūd ibn Jarīr al-Iṣfahānī and benefited immensely from the abundance of his knowledge."<sup>5</sup>

#### 2. Abū Manṣūr Naṣr al-Khārisī

While residing in Baghdad, al-Zamakhsharī devoted himself to the study of Hadith under Shaykh al-Islām Abū Manṣūr Naṣr al-Khārisī. The influence of this teacher is evident throughout «Al-Kashshāf», where al-Zamakhsharī's mastery of transmitted

knowledge stands alongside his celebrated linguistic brilliance.

Reflecting upon the benefit he derived from this scholar, he wrote:

"From Shaykh Abū Manṣūr Naṣr al-Khwārizmī I received immeasurable benefit in the science of Hadith."<sup>6</sup>

#### 3. Abū Sa'd al-Shaqqānī

Another of al-Zamakhsharī's teachers in Baghdad was the distinguished scholar Abū Sa'd al-Shaqqānī, from whom he studied Hadith and the sciences of eloquence. The impact of this instruction can be discerned in «Asās al-Balāghah», where al-Zamakhsharī acknowledges his debt to his teacher:

"From Shaykh Abū Sa'd al-Shaqqānī I received valuable lessons in the science of rhetoric and eloquence."<sup>7</sup>

Just as al-Zamakhsharī benefited from the scholars of his age, he himself became one of the most influential teachers of the Islamic world, nurturing numerous disciples who carried his intellectual legacy across generations.

Among his most notable students were the following:

#### 1. Abū al-Faṭḥ Burhān al-Dīn Nāṣir ibn Abī al-Makārim 'Abd al-Sayyid al-Muṭarrizī al-Khwārizmī

Al-Muṭarrizī became widely known by the honorific title «Ṣadr al-Afāḍil»—"Leader of the Virtuous." He was also given the epithet «Khalīfat al-Zamakhsharī»—"The Successor of al-Zamakhsharī." This title was not merely honorary. Remarkably, he was born in the very year of al-Zamakhsharī's passing and, like his illustrious predecessor, devoted his life to the study of Arabic language and literature.

Al-Muṭarrizī authored a number of important works on grammar, lexicography, and belles-lettres, among them «Miṣbāḥ fi al-Naḥw» and «'Idāḥ fi Sharḥ Maqāmāt al-Ḥarīrī».

#### 2. Abū Manṣūr al-Jawālīqī

<sup>4</sup> Ibn Khallikān. *Wafayāt al-A'yān*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2000, p. 93.

<sup>5</sup> Al-Zamakhsharī, *Al-Mufasssal fi Ṣan'at al-I'rāb*, Beirut: Dār al-Fikr, 1985, p. 5.

<sup>6</sup> Al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl*, Cairo: Al-Maṭba'ah al-Amīriyyah, 1925, Vol. 1, p. 10.

<sup>7</sup> Al-Zamakhsharī, *Asās al-Balāghah*, Beirut: Dār al-Kutub al-'Ilmiyyah, 1987, p. 3.

Another celebrated student of al-Zamakhsharī was the distinguished philologist and literary scholar Abū Manṣūr al-Jawālīqī. He is best known for his work «Al-Mu‘arrab», a valuable study devoted to foreign words that entered and became assimilated into the Arabic language.<sup>8</sup>

### 3. Abū Sa‘d al-Idrīsī

Among al-Zamakhsharī’s disciples was also Abū Sa‘d al-Idrīsī, a scholar renowned for his expertise in Arabic language and literature. After receiving his education from al-Zamakhsharī, he himself became a respected teacher and trained numerous students, thus extending the chain of learning inherited from his master.<sup>9</sup>

Yet the circle of al-Zamakhsharī’s influence extended far beyond these well-known names. Many of his direct students lived and worked in Zamakhshar, Khwarazm, Ṭabaristān, Abīward, Samarqand, Baghdad, Damascus, Aleppo, and numerous other cities throughout the Islamic world.

Nor was his influence limited to those who sat physically in his gatherings. Through the enduring power of his writings, generations of scholars who never met him nevertheless regarded themselves as his students in spirit. Across distant regions of the Muslim world, countless seekers of knowledge proudly described themselves as disciples of al-Zamakhsharī, having learned from his books long after his earthly life had come to an end.<sup>10</sup>

In pursuit of knowledge, al-Zamakhsharī travelled extensively to many of the foremost intellectual centers of the East. These journeys enabled him to acquire profound expertise in Hadith, naḥw (Arabic grammar), lexicography, Qur’anic exegesis, and numerous other sciences. Indeed, it was through these travels that his remarkable scholarly personality was refined, expanded, and ultimately perfected.

Among the cities that played an important role in his intellectual development was Nīshāpūr, one of the most vibrant centers of learning in the medieval Islamic world. There he studied Arabic grammar and Hadith under some of the leading scholars of the age.

Historical sources note:

“In Nīshāpūr, al-Zamakhsharī studied naḥw under the foremost scholars of his era.”

Another city of immense significance was Baghdad, then the unrivalled cultural and intellectual capital of the Islamic world. There he pursued advanced studies in Hadith under Shaykh Abū Manṣūr Naṣr al-Khārisī and other eminent scholars. The scholarly atmosphere of Baghdad left a profound imprint upon his intellectual outlook, enriching both his linguistic scholarship and his approach to Qur’anic interpretation.

It was in Baghdad, studying under Shaykh Abū Manṣūr, that many of the foundations of his later achievements in linguistics and tafsīr were strengthened and refined.

Al-Zamakhsharī’s students were scattered throughout the great cities of the East, yet perhaps no period of his life proved more fruitful than the years he spent in the Blessed City of Makkah. To say that these years were exceptionally productive would be no exaggeration.

Makkah al-Mukarramah was not merely the spiritual destination of pilgrims arriving from every corner of the Muslim world. It also served as a vast intellectual crossroads where scholars, jurists, litterateurs, and seekers of knowledge gathered and exchanged ideas. For students of learning, the presence of a scholar of al-Zamakhsharī’s stature represented an invaluable opportunity.

Wherever he went, circles of students surrounded him, eager to benefit from his knowledge and wisdom.

<sup>8</sup> Al-Zamakhsharī, *Asās al-Balāghah*, Beirut: Dār al-Kutub al-‘Ilmiyyah, 1987, p. 3.

<sup>9</sup> Ibn Khallikān, *Wafayāt al-A‘yān*, Beirut: Dār Ṣādir, 1968, p. 197.

<sup>10</sup> Ibn Khallikān, *Wafayāt al-A‘yān*, Beirut: Dār al-Kutub al-‘Ilmiyyah, 2000, p. 115.

It is well known that al-Zamakhsharī alone among the great scholars of his age attained the extraordinary title «Jārullāh»—"The Neighbor of Allah." No other scholar is known to have been so universally associated with this lofty designation. For this reason, the title became inseparable from his name in the annals of Islamic scholarship.

The renowned Arab scholar Shaykh Muḥammad Abū Zahrah records that during his residence in Makkah, al-Zamakhsharī spent much of his time within the precincts of Baytullāh al-Ḥarām. Around him would constantly gather students of literature and learning, lovers of poetry, seekers of wisdom, and admirers of eloquent speech, all eager to listen to his teachings and benefit from his vast erudition.

From his earliest youth, al-Zamakhsharī approached the Arabic language — the language in which the Noble Qur'an was revealed — with immense love and enthusiasm. For many years he devoted himself to the meticulous study of Arab life, customs, linguistic traditions, and regional dialects.

His devotion to Arabic was extraordinary.

It was this passion that inspired him to compose a series of monumental works devoted to grammar, lexicography, rhetoric, and Arabic philology. Among the most celebrated of these are «Muqaddimat al-Adab», «Al-Mufassal», and «Asās al-Balāghah», works that secured his place among the greatest linguists in Islamic history.

The Arabs themselves expressed their admiration in a strikingly concise statement:

"Had it not been for al-Zamakhsharī—the beardless and lame Khwarazmian—the Arabs themselves would not have known their own language."

Such a judgment speaks for itself and scarcely requires further commentary.

Possessing a profound awareness of the immense expressive power of Arabic, al-

Zamakhsharī chose to compose all of his works in that language. Such mastery was not achieved by talent alone; it was the fruit of relentless effort, lifelong study, and unceasing intellectual discipline.

As noted earlier, despite the loss of one leg, he remained passionately devoted to travel. The noble pursuit of knowledge continually drew him toward distant lands and unfamiliar horizons.

Reflecting upon the life he had chosen, the scholar once confessed: "What turned my hair white was constant reading and ceaseless travel." Indeed, this tireless commitment to learning astonished all who knew of his life.

It is therefore hardly surprising that the renowned Orientalist and academician Ignaty Yulianovich Krachkovsky observed:

"Despite walking with a wooden leg, al-Zamakhsharī was distinguished by his extraordinary mobility and tireless activity."

This assessment accurately captures one of the most remarkable aspects of the scholar's character. Physical disability never confined his spirit; rather, it seemed only to strengthen his determination to seek knowledge wherever it might be found.

Although al-Zamakhsharī spent much of his life far from home, journeying through foreign lands and enduring the hardships of travel, his love for his native village of Zamakhshar and his homeland of Khwarazm never diminished. On the contrary, his writings reveal a profound sense of patriotism and deep emotional attachment to the land of his birth. He composed panegyrics in praise of his homeland and spoke of it with immense pride and affection.

Describing Khwarazm, he wrote:

"The land of Khwarazm possesses so many blessings and virtues that I have never seen their equal in any other country of the world."<sup>11</sup>

At the same time, al-Zamakhsharī regarded the Blessed City of Makkah — where he spent more

<sup>11</sup> Uvatov U. Buyuk yurt allomalari. Tashkent: O'zbekiston, 2018, p. 141.

than five years of his life — as a second homeland. This attachment arose not only from the sanctity of the city itself but also from the warmth and generosity shown to him by its people. In particular, the Emir of Makkah, Abū al-Ḥusayn ‘Alī ibn ‘Īsā ibn Ḥamzah ibn Wahhās al-Ḥusaynī, welcomed the scholar with exceptional honour and respect, providing every possible condition for his scholarly, literary, and pedagogical activities to flourish.

In his address delivered during the celebrations marking the 2500th anniversary of the city of Khiva, and later during an extraordinary session of the Khwarazm Regional Council of People’s Deputies, the former President of Uzbekistan, Islam Karimov, drew special attention to a remarkable tribute attributed to Emir Ibn Wahhās concerning al-Zamakhsharī:

“If all the villages of the world were gathered together and offered in sacrifice for the single village of Zamakhshar in Khwarazm, it would still be worthwhile. For this village gave birth to a scholar like al-Zamakhsharī, one who may appear only once in a thousand years.”<sup>12</sup>

This eloquent testimony reveals the extraordinary esteem in which the scholar was held by his contemporaries.

It is known that after spending more than two years in Makkah during his first stay there, al-Zamakhsharī eventually returned to his homeland in Khwarazm. Yet after some time had passed, he became deeply regretful of his departure. A profound longing for the Sacred City settled upon his heart, and this sorrow found expression in several of his poetic odes.

When people asked him:

“You have already spent a considerable portion of your life in Makkah. Why do you wish to return there again?”

he replied:

“Peace of heart, purity of soul, and the sweetness of worship can be truly experienced only in Makkah.”

Moved by this longing, al-Zamakhsharī once again set out on the road with the intention of returning to the Holy City. During this journey he spent a period of time in Damascus, the capital of Syria, before continuing onward to Makkah. Upon arriving there, he remained for another three years.

As before, Emir Ibn Wahhās received him with great honour and extended to him every courtesy and mark of distinction.

Almost two centuries later, in 1333, the celebrated Arab traveller Ibn Baṭṭūṭah (1304–1377), while visiting Khwarazm, recorded in his famous work «Al-Riḥlah» (“The Travels”) that he had seen al-Zamakhsharī’s domed mausoleum standing outside the city of Khwarazm (Old Urgench). This account demonstrates the enduring reverence accorded to the scholar long after his death.

The great thinker al-Zamakhsharī bequeathed to posterity an immense and invaluable intellectual legacy. His scholarly output encompassed nearly sixty works devoted to linguistics, lexicography, literature, prosody, ethics, logic, geography, Qur’anic exegesis, Hadith, jurisprudence, and the science of Qur’anic recitation. A considerable number of these works have survived to the present day.

In order to appreciate the breadth of his scholarship and the lofty position he occupies within the history of learning, it is worthwhile to consider how both his contemporaries and later scholars described him.

The celebrated Arab historian Ibn al-Qiftī wrote: “May Allah have mercy upon al-Zamakhsharī. In the sciences of literature, grammar, morphology, and lexicography, he was an unparalleled scholar worthy of emulation by others. Throughout his life he met many eminent scholars and distinguished men of learning. He authored numerous works on Qur’anic exegesis, Hadith, grammar, morphology, and other disciplines. Among all non-Arabs who

<sup>12</sup> Uvatov U. Buyuk yurt allomalari. Tashkent: O‘zbekiston, 2018, p. 142.

composed works in Arabic during his age, he was the greatest.”

Likewise, the renowned biographer Ibn Khallikān stated:

“Al-Zamakhsharī was a great authority in Qur’anic exegesis, Hadith, grammar, morphology, lexicography, and rhetoric. Without the slightest exaggeration, he was the unrivalled master of these sciences in his age and the author of numerous remarkable works.”<sup>13</sup>

Several centuries later, the distinguished Egyptian historian Ibn Taghribirdī described him in similarly exalted terms:

“He was a shaykh, a great scholar, the unique luminary of his age, and the foremost leader and imam of his century.”

Works devoted to linguistics and grammar occupy a particularly prominent place within al-Zamakhsharī’s intellectual heritage. Among these, one of his most celebrated compositions is «Al-Mufassal fī al-Naḥw», a comprehensive treatise on Arabic grammar.

He completed this masterpiece during his residence in Makkah, devoting approximately eighteen months to its composition. Over the centuries, «Al-Mufassal» has been recognised throughout both the East and the West as one of the most authoritative and indispensable sources for the study of Arabic grammar and morphology.

Another work that secured al-Zamakhsharī’s enduring fame is «Al-Kashshāf», his monumental commentary on the Noble Qur’an. This celebrated tafsīr was composed during his stay in Makkah between 1132 and 1134 CE and required three years of dedicated labour. Before embarking upon its composition, al-Zamakhsharī carefully studied numerous earlier Qur’anic commentaries and drew extensively upon their insights.

Although the work was written, to a certain extent, from within a Mu’tazilite theological

framework, it nevertheless occupies a unique and distinguished position among the great Qur’anic commentaries. Particularly noteworthy is its rigorous philological analysis of the Qur’anic text, which has earned the admiration of generations of scholars.

The significance of «Al-Kashshāf» is further demonstrated by the large number of surviving manuscripts preserved in libraries across the world, as well as by the extensive corpus of commentaries, glosses, and marginal annotations written upon it over the centuries.<sup>14</sup>

The foregoing discussion clearly demonstrates that al-Zamakhsharī left to subsequent generations a priceless intellectual and spiritual inheritance. Throughout his life he devoted himself wholeheartedly to the pursuit of knowledge and produced an extraordinary range of scholarly works.

At the same time, he invested great effort in educating and nurturing students from Khwarazm and from many of the cities he visited throughout the Islamic East, thereby ensuring the transmission of knowledge to future generations.

The immense esteem in which he was held is reflected in the honorific titles bestowed upon him—titles rarely, if ever, granted collectively to any other scholar. Among these were:

«Ustādh al-Dunyā» (“Teacher of the Entire World”), «Ustādh al-‘Arab wa al-‘Ajam» (“Teacher of Arabs and Non-Arabs”), «Jārullāh» (“Neighbour of Allah”), and «Fakhr Khwārizm» (“The Pride of Khwarazm”).

These appellations stand as eloquent testimony to the extraordinary place he occupies within the intellectual history of the Muslim world.

It should also be noted that during the years of Uzbekistan’s independence, substantial efforts have been undertaken to study al-Zamakhsharī’s life and preserve his unique scholarly heritage.

<sup>13</sup> Ibn Khallikān, *Wafayāt al-A’yān*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 2000, p. 93.

<sup>14</sup> Uvatov U. *Buyuk yurt allomalari*. Tashkent: O‘zbekiston, 2018, p. 144.

In accordance with a resolution of the Cabinet of Ministers of the Republic of Uzbekistan signed by former President Islam Karimov, the 920th anniversary of al-Zamakhsharī's birth was commemorated nationwide in 1995.

Later, in 2015, the National Library of Uzbekistan named after Alisher Navoi hosted a major academic conference entitled «The Heritage of Mahmud al-Zamakhsharī and the Modern Age», dedicated to the 940th anniversary of his birth. Such initiatives have played a particularly significant role in revitalising scholarly interest in his works and legacy.

At the same time, it must be emphasised that the comprehensive study of al-Zamakhsharī's writings, their translation into Uzbek, and the transformation of his rich intellectual heritage into a living treasure accessible to the wider public remain among the most important tasks facing contemporary scholars.<sup>15</sup>

These ongoing efforts continue to play a vital role in preserving, studying, and transmitting al-Zamakhsharī's remarkable legacy to future generations.

Nor is his influence confined solely to the Islamic world. His writings have also attracted considerable attention among Western scholars. Such distinguished Orientalists as I. Yu. Krachkovsky, V. V. Bartold, and A. A. Borovkov devoted serious study to his works and offered highly favourable assessments of his scholarly achievements.

Likewise, prominent Arab scholars — including Jurji Zaydan, Ahmad Muhammad Khudayy, Ali Bajawi, and others — have sought to explore various dimensions of his intellectual contribution, further confirming the enduring significance of one of the greatest minds ever produced by the civilisation of Islam.

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<sup>15</sup> Uvatov U. *Buyuk yurt allomalari*. Tashkent: O'zbekiston, 2018, p. 145.