

**METHODOLOGICAL ANALYSIS OF NOSIRIDDIN BAYZOVIIY'S WORK "ANWAR AL-TANZIL WA ASRAR AL-TA'WIL"**

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**Annotation:** *This article is dedicated to the study of one of the prominent figures who significantly contributed to the development of Qur'anic exegesis — Nosiriddin Bayzoviy. His scholarly legacy encompasses various fields, yet his works on the interpretation of the Holy Qur'an deserve particular academic attention. The author analyzes Bayzoviy's exegetical work, its methodological and thematic features, his approach to interpreting sacred texts, as well as his place and importance in contemporary Qur'anic studies.*

*Bayzoviy's tafsir reflects a harmonious integration of language and literature, logic and theology (kalām), jurisprudence (fiqh), and Sufism. The article also explores his methodological principles of tafsir, his use of Arabic grammar, and his scholarly interactions with contemporaries. Special emphasis is placed on Bayzoviy's deep engagement with the semantic layers of Qur'anic verses, his analytical presentation of scholarly opinions, and his use of accessible, popular language that made his interpretations comprehensible to a wider audience.*

*The research is grounded in an analysis of modern scholarly works on Bayzoviy's tafsir, serving to deepen our understanding of his contribution to Qur'anic exegesis and to bridge his rich intellectual heritage with the framework of contemporary Qur'anic scholarship.*

**Keywords:** *Nosiriddin Bayzoviy, tafsir, Holy Qur'an, Qur'anic exegesis, scholarly heritage, Islamic sciences, interpretation of the Qur'an, theology, Sufism, fiqh, kalām, logic, Arabic language, tafsir methodology, classical literature, religious thought, Qur'anic linguistics, historical approach, exegetical style, modern research.*

## **INTRODUCTION**

The science of tafsir (Qur'anic exegesis) holds a distinct place in the development of Islamic thought and Qur'anic studies. Over the centuries, numerous scholars have left behind an invaluable intellectual legacy in this field. In particular, the exegetical works produced by thinkers from the region of Khurasan have long served as significant sources in the religious and spiritual life of the Muslim world. Among them is Nosiriddin Bayzoviy, whose deep knowledge-based tafsir writings introduced scholarly perspectives that remain relevant not only in his time but also in modern discourse.

Bayzaviy's exegetical legacy—his scientific approach, distinctive linguistic and stylistic features, and connections with various religious and intellectual schools—represents a topic that warrants in-depth study within the framework of contemporary Qur'anic scholarship. This article analyzes Nosiriddin Bayzaviy's contribution to the science of tafsir, his interpretations of Qur'anic verses, his methodological approach, as well as the linguistic and thematic characteristics of his exegetical works. Furthermore, studying Bayzaviy's exegetical activity provides a valuable perspective on how Qur'anic interpretation evolved in the Muslim East.

Main Body: Since the revelation of the Qur'an, a vast number of tafsir (exegesis) works and scholarly commentaries have been written. Among these is the notable tafsir by Qozizoda Bayzaviy, titled *Anwar al-Tanzil wa Asrar al-Ta'wil*. This work has been widely consulted not only by scholars but also by the general public across the Islamic world. Recognized as a model of conciseness, *Anwar al-Tanzil* serves as a primary source that showcases Bayzaviy's mastery in the field of Qur'anic exegesis. In this work, Bayzaviy skillfully condenses earlier interpretations while also demonstrating his expertise in linguistic analysis.

The tafsir incorporates both *dirayat*-based interpretation—drawing from disciplines such as Hadith, theology (*kalam*), philosophy, Arabic grammar (*nahw-sarf*), and logic—and *riwayat*-based interpretation, which relies on narrations transmitted from the companions and successors (*sahaba* and *tabi'un*). Bayzaviy aimed to integrate these two methods. When interpreting verses, he referenced other Qur'anic passages, hadiths, and statements from early Islamic scholars, marking weak reports with cautious terms like *qila* ("it was said") or *ruwiya* ("it was narrated"). Although the emphasis on *riwayat* is less prominent than *dirayat*, it still receives considerable attention.

Within these narrations, the words and actions of the Prophet Muhammad (peace be upon him) occupy a central place in Bayzaviy's exegetical methodology. His principal source is Zamakhshari's *al-Kashshaf*, and many of the narrations in *Anwar al-Tanzil* are carefully selected in a similar fashion. Secondary sources include Raghīb Isfahani's *al-Mufradat* and Fakhr al-Din al-Razi's *Mafatih al-Ghayb*.

Clearly, Bayzaviy continued the exegetical tradition and literary style of his predecessors in *Anwar al-Tanzil*. Though some have criticized it for being a condensed version of *al-Kashshaf* and for including weak hadiths and irregular *qira'at* (recitations), the tafsir remains highly regarded by scholars and readers, particularly within Ash'ari and Maturidi theological circles.

In the introduction to his work, Bayzaviy emphasizes that tafsir is the most noble of sciences, and that anyone who undertakes writing a tafsir must be deeply versed in Islamic knowledge and fully proficient in the subtleties of the Arabic language (Chalabi, IV, 290). Scholars who wrote glosses on this work—such as Shihab al-Din al-Hafaji (d. 1069/1659), Isma'il al-Kanawi (d. 1195/1781), and Katib Chalabi (d. 1067/1657)—all praised the tafsir in their prefaces and expressed deep respect for Bayzaviy's achievement.

Anwar al-Tanzil wa Asrar al-Ta'wil became an important source for proponents of the dirayat school, who favored reason and analysis in Qur'anic interpretation. These exegetes widely utilized the work, especially in discussions on the eloquence and rhetorical beauty of the Qur'an. For example, the renowned mufasssir Abu al-Su'ud (d. 982/1574) highlighted the significance of Bayzaviy's tafsir in the introduction to his own commentary. Likewise, Muhammad Fayz al-Kashani (d. 1091/1680) used it as a foundational source for his work al-Shafi.

It is worth noting that Bayzaviy's writing style reflects the scholarly conventions of his time rather than a pursuit of originality. The intellectual tradition of his era was characterized by a tendency to systematize the methods and styles inherited from previous generations. In Anwar al-Tanzil, Bayzaviy did not introduce radically new concepts or methods but rather sought to analyze and refine earlier knowledge through a more structured lens.

As a dirayat-based tafsir, Anwar al-Tanzil wa Asrar al-Ta'wil gained recognition for its eloquent and fluent prose, in-depth verse analysis, and integration of rational sciences such as morphology, grammar, rhetoric, theology, and jurisprudence alongside transmitted reports. These features elevated the value and appeal of the work. Bayzaviy thus produced a tafsir enriched with diverse Islamic sciences, especially notable for its linguistic depth.

This medium-length work stands out for its methodical use of Arabic grammatical rules in interpreting and analyzing Qur'anic verses. It avoids overly detailed elaboration, focusing instead on concise explanations of key concepts. While it occasionally addresses topics such as morphology, syntax, vocabulary, logic, variant readings, history, and theology, these are treated briefly. Although this brevity led to criticism for lack of elaboration, the tafsir has been recognized as a unique and condensed masterpiece in the scholarly world. It reflects Bayzaviy's preference for brevity over extensive commentary. Nearly all scholars who wrote glosses on the work emphasized its rhetorical excellence and succinct miraculous style.

Bayzaviy's tafsir became one of the most widely read and studied works among followers of the Ash'ari and Maturidi schools. During the Ottoman period, it was used extensively in madrasas both as a textbook and as a base for commentaries and glosses. From the 7th century onward, the tafsir has been the subject of immense scholarly interest, with between 250 and 437 glosses and supercommentaries written on it. Furthermore, beginning in 1759, it was read in the Ottoman royal court during Ramadan as part of formal scholarly gatherings known as huzur lessons.

Western orientalist have also shown significant interest in Anwar al-Tanzil wa Asrar al-Ta'wil, producing numerous editions, studies, and translations. For instance, George Sale (d. 1736) made extensive use of Bayzaviy's tafsir in his English translation of the Qur'an published in London in 1734. Additionally, large portions of the tafsir have been translated into English and French. H. O. Fleischer published Anwar al-Tanzil in Leipzig between 1846 and 1848, and this edition was later reprinted with an index prepared by Winand Fell.

## CONCLUSION

Qozizoda Bayzaviy, one of the most prominent mufassirs of the 7th century AH (13th century CE), made significant contributions to the development of Qur'anic exegesis through his deep scholarly knowledge. Although detailed information about his personal life and descendants remains scarce, his writings provide some insights into his father, grandfather, and teachers—who, like him, served as judges (qadis).

Nasir al-Din Bayzaviy stands out as a scholar whose profound knowledge, methodological approach to tafsir, and innovative exegetical techniques greatly enriched the field. He not only interpreted the Qur'anic verses at the surface level but also delved into their deeper semantic and spiritual meanings, drawing on the subtleties of the Arabic language to reveal their logical and moral dimensions.

In his tafsir, Bayzaviy effectively integrated theology (kalam), linguistics, jurisprudence (fiqh), and Arabic grammar, offering well-reasoned conclusions while comparing diverse exegetical schools of thought. His balanced use of both rational ('aqli) and transmitted (naqli) evidence distinguishes his work and underlines its scholarly rigor.

One of the unique aspects of Bayzaviy's tafsir methodology is his particular attention to the interrelation and coherence (munasabah) between verses. This feature aligns with modern exegetical approaches and continues to resonate with contemporary Qur'anic scholarship.

In conclusion, Nasir al-Din Bayzaviy holds a distinctive place in the history of Qur'anic exegesis. His intellectual legacy remains a vital source for present-day researchers and contributes significantly to the ongoing academic study of the Qur'an.

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