

Sheikh Ghazi Muhammad Hashim and his Tafsir Tabyan al-Quran: Sources and Methodological Features in Quranic Interpretation in Myanmar

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Abstract

This study examines the intellectual contribution of Sheikh Ghazi Muhammad Hashim, a prominent Muslim scholar from Myanmar, through his Qur'anic commentary *Tibyān al-Qur'ān*. It focuses on the sources and methodological features that shaped the interpretation presented in this work. Although Qur'anic exegesis in Southeast Asia has received increasing scholarly attention, the exegetical heritage of Myanmar Muslims remains comparatively underexplored, particularly regarding Burmese-language tafsir and its engagement with Arabic, Urdu, Islamic, Christian, Buddhist and English sources. This study employs a qualitative library research design using documentary and descriptive-analytical methods. The primary source is *Tibyān al-Qur'ān*, complemented by the author's other writings and relevant historical and scholarly sources. The analysis shows that Hashim's tafsir draws extensively on classical Arabic commentaries, Urdu tafsir, Qur'anic sciences, hadith collections, prophetic biography, Islamic jurisprudence, theology, Arabic lexicography, Burmese sources, Christian writings, Buddhist literature and English-language materials. This diversity reflects an exegetical approach that combines established Islamic scholarship with Myanmar's intellectual and religious environment. The study argues that *Tibyān al-Qur'ān* should be understood not merely as a translation or reproduction of earlier tafsir, but as an important example of localised Qur'anic interpretation that mediated between the classical Islamic scholarly tradition and Myanmar's religiously plural context. The study contributes to the growing scholarship on Southeast Asian tafsir by highlighting the methodological significance of Burmese Muslim intellectual production and showing how a local exegete used diverse sources to make Qur'anic knowledge accessible to his community.

Keywords: Sheikh Ghazi Muhammad Hashim, *Tibyān Al-Qur'ān*, Qur'anic Exegesis, Tafsir, Myanmar, Burmese Muslims, Tafsir Methodology, Southeast Asia

Introduction

The Qur'an has occupied a central position in the intellectual, religious and social life of Muslim communities throughout history. From the earliest generations of Islam, Muslim scholars devoted considerable attention to preserving the Qur'anic text, explaining its meanings, identifying its linguistic and legal implications, and relating its guidance to changing social circumstances. As Islam expanded beyond the Arab world, Qur'anic interpretation developed through diverse linguistic and cultural environments. Consequently, the history of tafsir cannot be understood solely through the major Arabic commentaries produced in the Middle East. It must also account for the intellectual activities of Muslim communities in regions where Arabic was not the dominant language.

Southeast Asia offers a key example of this process. Studies of Qur'anic exegesis in the region demonstrate that Muslim scholars frequently engaged with earlier Arabic exegetical traditions while adapting them to local languages, educational structures and social realities. The development of tafsir in the Malay-Indonesian world, for example, demonstrates continuous interaction between classical Arabic scholarship and local intellectual traditions. Recent scholarship has likewise emphasised the methodological plurality of Southeast Asian tafsir, including analytical, thematic, contextual and socially oriented approaches (Fadzil et al., 2019; Nasir, 2012; Saefulloh, 2024).

Within this broader Southeast Asian context, Myanmar occupies an important but comparatively underexamined position. Islam has a long history in Myanmar, and Muslim communities have interacted with the country's diverse religious, cultural and political environments over several centuries. Scholarly studies have described Myanmar as an important crossroads linking South, Central and Southeast Asian Islamic networks (Crouch, 2016). The Muslim presence in Myanmar also developed within complex historical circumstances involving indigenous communities, migration, colonialism, state formation and changing conceptions of religious and ethnic identity (Keck, 2016; Crouch, 2016).

This environment generated distinctive intellectual challenges for Muslim scholars. Qur'anic knowledge had to be communicated to communities whose primary language was Burmese, while scholars remained connected to the broader Islamic scholarly tradition through Arabic and Urdu sources. At the same time, Myanmar's religiously plural environment required Muslim scholars to engage intellectually with Buddhism, Christianity and other religious traditions.

One significant figure within this intellectual history was Sheikh Ghazi Muhammad Hashim. The source material examined in this study identifies him as an important Muslim scholar in Myanmar who contributed to teaching, religious education, da'wah, public communication, fatwa and Islamic writing. His intellectual production included works in tafsir, hadith, jurisprudence, theology, prophetic biography and other Islamic disciplines. His most substantial Qur'anic work was *Tibyān al-Qur'ān*, a large Burmese-language commentary described in the source material as comprising 28 volumes.

The significance of *Tibyān al-Qur'ān* extends beyond its size. Its importance lies particularly in the breadth of its intellectual sources. The work draws upon major Arabic tafsir works such as al-Bayḍāwī, al-Qurṭubī, al-Zamakhsharī, al-Ṭabarī, Ibn Kathīr, al-Suyūṭī, al-Rāzī and others.

It also refers to Urdu tafsir, hadith collections, works of Qur'anic sciences, jurisprudence, theology, language, Christian writings, Buddhist sources and English-language publications. This raises an important scholarly question: How did the diversity of sources Sheikh Ghazi Muhammad Hashim employed shape the methodological character of *Tibyān al-Qur'ān* within Myanmar's intellectual and religious context?

Accordingly, this study examines the principal sources used in *Tibyān al-Qur'ān* and analyses their methodological significance. Rather than presenting the work merely as a biographical study of Sheikh Ghazi, this article approaches the tafsir as a product of intellectual transmission, adaptation and localisation. The study argues that *Tibyān al-Qur'ān* represents an important example of how classical Islamic exegetical knowledge was transmitted into a non-Arabic Muslim environment and negotiated within a religiously plural society.

Literature Review

Qur'anic Exegesis in Southeast Asia

The development of Qur'anic exegesis in Southeast Asia has historically been connected to the wider circulation of Islamic knowledge from the Middle East, South Asia and other Muslim regions. Scholars in Southeast Asia often studied Arabic texts and then transmitted that knowledge through local languages. Nasir (2012) notes that Qur'anic exegesis in Southeast Asia developed through long-standing scholarly networks and intellectual exchanges, producing diverse forms of local exegetical work.

The Malay-Indonesian tradition provides the most extensively studied example. Earlier scholars produced translations and commentaries based on major Arabic tafsir works, while later exegetes increasingly incorporated social, educational and contextual concerns. Research on Malaysian tafsir similarly indicates that Qur'anic interpretation developed through both transmission from earlier exegetical traditions and adaptation to local circumstances (Fadzil et al., 2019).

Recent studies further demonstrate that contemporary Southeast Asian tafsir cannot be reduced to a single methodology. Analytical, thematic, comparative, contextual and socially oriented approaches have developed in response to changing intellectual and social conditions (Wahidi & Rahman, 2024). Such methodological diversity indicates that local tafsir should be studied within its particular historical and cultural environment.

Nevertheless, scholarship on Southeast Asian tafsir has tended to concentrate heavily on Indonesia and Malaysia. Myanmar has received substantially less attention. This creates a research opportunity to examine Burmese Muslim intellectual production and its contribution to the wider history of Qur'anic interpretation.

Islam and Intellectual Life in Myanmar

Myanmar's Muslim communities have a complex historical background. The country has long been connected to regional networks involving South Asia, China and Southeast Asia. Crouch (2016) describes Myanmar as an important Islamic crossroads in which diverse Muslim communities developed within a predominantly Buddhist environment.

The colonial period was particularly significant in shaping Muslims' social and political position. Keck (2016) demonstrates that colonial discourse contributed to complex constructions of Muslim identity and belonging in Burma. Green (2015) further shows that religious interaction between Muslims and Buddhists in colonial Burma involved not only political and economic dimensions but also intellectual and theological encounters.

These historical circumstances are relevant to the study of Sheikh Ghazi Muhammad Hashim because his intellectual career developed within a religiously diverse environment. The source material indicates that he encountered Buddhism, Christianity, Hinduism and Judaism within Myanmar's wider religious landscape. Consequently, his engagement with non-Muslim sources in *Tibyān al-Qur'ān* should be examined as part of a broader intellectual context rather than treated as an isolated feature of his writing.

Research Gap

Existing scholarship has established the importance of Qur'anic exegesis in Southeast Asia and has increasingly explored its linguistic, historical and methodological diversity. However, the Myanmar Muslim exegetical tradition remains comparatively underrepresented in the academic literature.

The gap is therefore not simply the absence of research on Islamic scholarship in Myanmar. Rather, more focused studies are needed on individual Burmese Muslim exegetes and the intellectual structures underlying their works. In particular, insufficient attention has been given to how Burmese-language tafsir incorporated classical Arabic scholarship, South Asian Islamic literature and sources originating outside the Islamic scholarly tradition.

This study addresses this gap by examining *Tibyān al-Qur'ān*, focusing on its sources and methodological characteristics.

Methodology

This study employs a qualitative library research design. It uses documentary analysis as the principal method because the research concerns the intellectual content, sources and methodological characteristics of a Qur'anic commentary.

The primary source is Sheikh Ghazi Muhammad Hashim's *Tibyān al-Qur'ān*. The study also considers selected writings attributed to Hashim, including his works on hadith, prophetic biography and Islamic issues. Secondary materials include scholarly studies on Islam in Myanmar, the development of Qur'anic exegesis in Southeast Asia and relevant historical literature.

The analysis proceeded through three stages. First, relevant information concerning Sheikh Ghazi Muhammad Hashim, his intellectual background and the historical environment in which he lived was identified. Second, the sources explicitly identified in the introductory and bibliographical material of *Tibyān al-Qur'ān* were classified according to disciplinary and linguistic categories. Third, the study analysed the significance of these sources to identify broader methodological characteristics.

The source classification includes: (1) Arabic tafsir, (2) Urdu tafsir, (3) Burmese tafsir, (4) Qur'anic sciences, (5) hadith, (6) prophetic biography and history, (7) theology, (8) jurisprudence, (9) Arabic lexicography, (10) Christian sources, (11) English-language publications, and (12) Buddhist and general Burmese sources.

The study is descriptive and analytical rather than empirical. It does not attempt to quantify the frequency of citations across all volumes of *Tibyān al-Qur'ān*. Therefore, the conclusions concerning methodological tendencies should be understood as qualitative findings based on the documented sources and descriptions available in the examined material.

Sheikh Ghazi Muhammad Hashim: Intellectual and Historical Background

The source material identifies Sheikh Ghazi Muhammad Hashim as an influential Muslim scholar from Myanmar. He was born in the early twentieth century in central Myanmar and grew up in a Muslim family. He received his early education in an Islamic school in his hometown before moving to Rangoon, where he continued his studies in Arabic, Urdu and Persian.

He later strengthened his intellectual formation by studying at Mazahir al-'Ulum in Saharanpur, India. His exposure to the South Asian Islamic scholarly environment was significant because Urdu was an important medium of Islamic scholarship in the region. This educational background helps explain the presence of Urdu tafsir and South Asian Islamic literature among the sources associated with his later Qur'anic work.

The source material also portrays Hashim as an active scholar who taught, engaged in Islamic education, da'wah, public communication, conferences and fatwa activities. His scholarly interests extended beyond tafsir to hadith, jurisprudence, theology, prophetic biography and Arabic studies.

This multidisciplinary background is important for understanding *Tibyān al-Qur'ān*. His tafsir did not emerge from a narrowly specialised exegetical education. Rather, it reflected a broad Islamic scholarly formation.

Tibyān al-Qur'ān: Authorship and Intellectual Context

Tibyān al-Qur'ān represents the most significant Qur'anic work attributed to Sheikh Ghazi Muhammad Hashim. The source describes it as a major Burmese-language tafsir in 28 volumes.

The question of authorship is particularly important because the published work did not consistently display Hashim's name on its cover, creating some uncertainty concerning its authorship. The source study presents several arguments supporting the attribution of the work to Hashim.

Among these arguments are Hashim's own references to the work, his identification of himself as responsible for writing the tafsir, his references to *Tibyān al-Qur'ān* in other writings, and statements by individuals familiar with his scholarly activities. The source material also reports that Hashim sometimes inserted his name at the conclusion of sections of the tafsir. These internal references provide important evidence for establishing authorship.

The authorship question is methodologically significant because it demonstrates the importance of examining internal evidence when dealing with manuscripts and published works from relatively underdocumented intellectual traditions. Rather than relying solely on publishing information, the source study compares internal statements, external testimonies and bibliographical evidence.

The Reasons for Writing Tibyān al-Qur'ān

The source material indicates that Hashim did not provide an extensive formal introduction explicitly explaining all the reasons for composing *Tibyān al-Qur'ān*. However, his other writings and statements indicate his objectives.

One important motivation was the need for Myanmar Muslims to understand the Qur'an in their own language. Hashim emphasised the importance of understanding the Qur'an as a foundation for understanding Islam. This reflects a pedagogical concern: Qur'anic recitation without comprehension would limit the ability of ordinary Muslims to engage meaningfully with divine guidance.

A second factor was Myanmar's intellectual environment. The source material describes a scholarly gathering in which concern was expressed regarding Muslims who recited the Qur'an in Arabic without understanding its meaning. This concern appears to have influenced Hashim's commitment to producing an accessible Burmese-language explanation.

A third factor was the establishment of an Islamic institution dedicated to disseminating Islamic knowledge in Burmese. Hashim was entrusted with responsibility for translating and explaining Qur'anic meanings. Thus, *Tibyān al-Qur'ān* may be understood partly as a response to an institutional and communal need for accessible Qur'anic knowledge.

This objective distinguishes the work from purely academic tafsir. It suggests that the commentary was intended to serve both scholarly and pedagogical functions.

Sources of *Tibyān al-Qur'ān*

Arabic Tafsir

The most prominent category of sources consists of classical and later Arabic tafsir works. The source material identifies numerous commentaries, including *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Bayḍāwī, *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubī, *al-Kashshāf* by al-Zamakhsharī, *Jāmi' al-Bayān* by al-Ṭabarī, *Tafsīr Ibn Kathīr*, *al-Durr al-Manthūr* by al-Suyūṭī, *Mafātīḥ al-Ghayb* by al-Rāzī, *Rūḥ al-Ma'ānī* by al-Alūsī and other established works.

This extensive engagement demonstrates that Hashim situated his tafsir within the mainstream Islamic exegetical tradition. Rather than developing an interpretation detached from earlier scholarship, he drew on accumulated exegetical knowledge.

The use of such diverse classical sources also provided access to different interpretive disciplines, including linguistic analysis, transmitted reports, jurisprudence, theology and rational argumentation.

Urdu Tafsir

A second major source category consists of Urdu works. These include *Bayān al-Qurʾān* by Ashraf Ali Thanawi, *Tarjumān al-Qurʾān* associated with Abul Kalam Azad, *Tafsir Haqqani*, *Tafsir Usmani* and other Urdu works.

This category is particularly significant because Hashim's educational experience in South Asia provided an intellectual bridge between Arabic Islamic scholarship and Burmese Muslim scholarship. Urdu tafsir served as an intermediary layer through which Islamic scholarship was transmitted from the wider Muslim world into the Burmese context.

Qurʾanic Sciences

Hashim also drew upon works of *ʿUlūm al-Qurʾān*, including *al-Itqān fī ʿUlūm al-Qurʾān* by al-Suyūṭī and other works concerning Qurʾanic sciences.

The inclusion of such sources indicates that his methodology was not limited to verse-by-verse explanation. Knowledge of revelation, textual structure, occasions of revelation and related sciences provided an interpretive framework for understanding the Qurʾanic text.

Hadith Sources

Hadith constituted another important foundation. The sources identified include *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhī*, *Sunan al-Nasāʾī*, *Sunan Ibn Mājah*, *Musnad Aḥmad* and other hadith-related works.

This demonstrates the importance of transmitted evidence in Hashim's tafsir. Qurʾanic interpretation was connected to prophetic explanation and the broader hadith tradition.

Prophetic Biography and History

Hashim also consulted works of *sīrah* and Islamic history, including Ibn Hishām's *al-Sīrah al-Nabawiyyah*, Ibn al-Qayyim's *Zād al-Maʿād* and works concerning the life of the Prophet.

These sources situate Qurʾanic verses within the historical circumstances of revelation and the life of the Prophet Muhammad.

Theology and Jurisprudence

Works of Islamic theology and jurisprudence also appear among the sources. The source material identifies works such as *Sharḥ al-ʿAqāʾid al-Nasafiyyah* and *al-Hidāyah*.

Their inclusion demonstrates the interdisciplinary nature of the commentary. Qurʾanic interpretation was connected with theological principles and practical legal questions.

Language and Lexicography

The exegete also consulted Arabic dictionaries and linguistic works, including *Lisān al-ʿArab*, *Tāj al-ʿArūs*, and other lexical references.

This is particularly important for a Burmese-language tafsir because the exegete had to mediate between the Arabic source text and Burmese readers. Lexicographical sources provided a foundation for explaining Arabic terminology and semantic meanings.

Christian Sources

One of the most distinctive aspects of *Tibyān al-Qur'ān* is its use of Christian sources. The source material identifies the Old Testament, New Testament and Burmese-language Christian publications as among the materials consulted.

This feature reflects Myanmar's religiously plural environment. Rather than treating Qur'anic interpretation as intellectually isolated from other religious traditions, Hashim engaged with materials that could illuminate competing religious claims, narratives and concepts.

Buddhist and Burmese Sources

The source material also identifies several Buddhist and general Burmese works. This is another distinctive feature of the tafsir and deserves further investigation.

The use of Buddhist materials can be interpreted as a form of contextual engagement. In a society where Buddhism is a major religious tradition, knowledge of Buddhist concepts and literature can help a Muslim scholar understand the intellectual environment of his readers.

English-Language Sources

Hashim also consulted a substantial body of English-language literature. The source material lists works relating to Islam, Christianity, the Qur'an, comparative religion, biblical studies and general reference literature.

This demonstrates that his scholarly horizon extended beyond traditional Islamic literature. He engaged with modern academic and comparative materials available in English.

Methodological Features of *Tibyān al-Qur'ān*

A Source-Integrated Method

The most prominent methodological feature of *Tibyān al-Qur'ān* is the integration of multiple source traditions. Hashim did not rely on a single tafsir or a single disciplinary approach. Instead, he brought together tafsir, hadith, Qur'anic sciences, jurisprudence, theology, language, history and comparative religious sources.

This approach reflects the multidimensional nature of Qur'anic interpretation. A verse may require linguistic explanation, historical contextualization, theological clarification and legal discussion. The diversity of Hashim's sources enabled him to address these dimensions.

Transmission of Classical Tafsir

Hashim's use of classical Arabic tafsir indicates strong continuity with established Islamic scholarship. His work can therefore be situated within a broader process of transmission in which classical knowledge travelled across linguistic and geographical boundaries.

However, transmission did not necessarily mean mechanical reproduction. By translating and presenting material for Burmese readers, Hashim changed how earlier scholarship was accessed.

Translation as an Exegetical Act

The source material indicates that Hashim sometimes translated Arabic exegetical statements directly into Burmese and then identified the source. At other times, he cited or summarised the relevant view without reproducing the Arabic wording.

Translation therefore functioned as an important methodological instrument. It enabled the transfer of Arabic exegetical discourse into a local linguistic environment.

This feature places *Tibyān al-Qur'ān* within a wider Southeast Asian tradition in which translation and interpretation frequently overlap. In non-Arabic Muslim societies, translation is rarely a purely linguistic process because the translator must make interpretive choices regarding terminology, context and meaning.

Comparative Religious Engagement

The use of Christian and Buddhist materials is particularly significant. It demonstrates that Hashim's intellectual engagement extended beyond the conventional boundaries of Islamic sources.

Such engagement may have served several purposes: explaining Qur'anic references to earlier religious communities, responding to competing theological claims, clarifying similarities and differences between religious traditions, and addressing questions relevant to Myanmar Muslims living in a religiously plural environment.

Community-Oriented Interpretation

Another important feature is the tafsir's pedagogical orientation. Hashim's stated concern for enabling Burmese-speaking Muslims to understand the Qur'an suggests the work was designed to support the community's religious education.

This characteristic corresponds with wider patterns in Southeast Asian tafsir, where exegetical works often function simultaneously as scholarly texts, educational resources and instruments of religious reform.

Discussion

The findings demonstrate that *Tibyān al-Qur'ān* represents a distinctive form of localised Qur'anic interpretation. Its intellectual architecture reflects three intersecting dimensions: classical Islamic transmission, South Asian scholarly influence and Myanmar's religious-cultural environment.

First, the extensive use of Arabic tafsir confirms that Hashim remained firmly connected to the classical Islamic scholarly tradition. His work did not seek to replace established tafsir methodologies but to make their accumulated knowledge accessible to Burmese-speaking Muslims.

Second, the presence of Urdu sources reflects the importance of South Asian Islamic scholarship in Hashim's intellectual formation. His education in India helps explain this feature. Urdu literature functioned as a bridge between classical Arabic scholarship and the local Burmese context.

Third, the inclusion of Buddhist, Christian and English sources demonstrate intellectual adaptation to the Myanmar environment. Myanmar's religious diversity created an interpretive context different from that of Muslim-majority societies. Consequently, a Burmese Muslim exegete faced intellectual questions that required awareness of other religious traditions.

This finding supports broader scholarship suggesting that Southeast Asian tafsir developed through interaction between inherited Islamic traditions and local social-cultural circumstances. The development of tafsir in Southeast Asia has never been simply a process of copying Middle Eastern texts. Rather, local scholars selected, translated, reorganised and contextualised earlier knowledge according to the needs of their communities.

From this perspective, *Tibyān al-Qur'ān* can be understood as exegetical localisation. Its localisation operates at several levels. Linguistically, it communicates Arabic and Urdu knowledge to Burmese readers. Intellectually, it reorganises classical Islamic sources within a local scholarly environment. Socially, Qur'anic interpretation addresses Muslims living among followers of other religions. Pedagogically, the tafsir seeks to make Qur'anic understanding accessible to ordinary believers.

The work therefore deserves attention not only as a Burmese tafsir but also as evidence of the global circulation of Islamic knowledge.

Theoretical and Scholarly Contributions

This study makes several contributions to Qur'anic and Islamic studies.

First, it contributes to the historiography of tafsir by highlighting an underexamined Burmese Muslim exegetical tradition. The study demonstrates that the history of Qur'anic interpretation in Southeast Asia extends beyond the better-known traditions of Indonesia and Malaysia.

Second, it contributes to the study of knowledge transmission. *Tibyān al-Qur'ān* illustrates how Arabic Islamic scholarship can move across linguistic, geographical and cultural boundaries while retaining its intellectual connection to the classical tradition.

Third, the study contributes to understanding localised tafsir. Hashim's work shows how an exegete can remain faithful to inherited Islamic sources while responding to the religious and cultural environment of his own society.

Fourth, the study demonstrates the importance of multilingual scholarship. Arabic, Urdu, Burmese and English materials collectively shaped the intellectual environment of the tafsir. This multilingual dimension deserves greater attention in future studies of Southeast Asian Islamic scholarship.

Implications for Future Research

The present study is primarily source-oriented and therefore opens several avenues for further research.

First, future studies should conduct a systematic textual analysis of selected passages from *Tibyān al-Qur'ān*. Such research could compare Hashim's interpretations directly with those of al-Ṭabarī, al-Bayḍāwī, al-Qurṭubī, Ibn Kathīr, al-Rāzī, and other sources.

Second, future researchers could examine the treatment of Buddhist and Christian materials in greater detail. This would clarify whether these sources were used primarily for comparative theology, polemical purposes, historical explanation or contextual education.

Third, a linguistic study could examine how Arabic theological and Qur'anic terminology was rendered into Burmese. Such research would contribute to the study of translation and localisation in Islamic intellectual history.

Fourth, future scholarship could investigate the reception of *Tibyān al-Qur'ān* among Myanmar Muslims. Questions concerning readership, educational use, mosque teaching, madrasah curricula and influence on subsequent Burmese Islamic literature remain important.

Finally, comparative research between *Tibyān al-Qur'ān* and major tafsir works from Indonesia, Malaysia and Thailand could reveal broader patterns of Qur'anic knowledge transmission across Southeast Asia.

Limitations

This study has several limitations. First, it is based primarily on documentary and library research. It does not include interviews with contemporary Myanmar Muslim scholars or readers of *Tibyān al-Qur'ān*.

Second, the study does not undertake a complete verse-by-verse analysis of all volumes of the tafsir. Consequently, the methodological conclusions are based primarily on the documented sources and descriptions available in the examined material.

Third, some bibliographical information concerning the works listed in the source material requires further verification against original editions. This is particularly relevant for several titles whose authorship or precise bibliographical details are not fully specified in the introductory material of *Tibyān al-Qur'ān*.

These limitations do not diminish the importance of the findings but indicate areas where future research can strengthen the academic understanding of Hashim's exegetical legacy.

Conclusion

Sheikh Ghazi Muhammad Hashim occupies an important position in the history of Qur'anic scholarship among Muslims in Myanmar. His *Tibyān al-Qur'ān* demonstrates how Qur'anic interpretation can develop through the interaction of inherited Islamic scholarship and a distinctive local intellectual environment.

The analysis shows that the tafsir draws upon a remarkably broad range of sources, including classical Arabic tafsir, Urdu commentaries, Qur'anic sciences, hadith, prophetic biography, jurisprudence, theology, Arabic lexicography, Burmese literature, Christian writings, Buddhist

materials and English-language publications. This breadth indicates that Hashim's exegetical method was neither isolated nor narrowly textual. Instead, it reflected a broad intellectual engagement shaped by his education, scholarly networks and the religious diversity of Myanmar.

The methodological significance of *Tibyān al-Qur'ān* therefore lies in its capacity to mediate between the classical Islamic scholarly tradition and the needs of Burmese-speaking Muslims. Its use of multiple linguistic and religious sources illustrates the dynamic character of Qur'anic interpretation in non-Arabic Muslim societies.

More broadly, the study demonstrates the need to expand the study of Southeast Asian tafsir beyond its most extensively researched traditions. Myanmar's Muslim intellectual heritage is an important component of the region's Islamic history, and *Tibyān al-Qur'ān* offers a valuable case through which to examine the processes of transmission, translation, localisation and contextual engagement.

Further research into Sheikh Ghazi Muhammad Hashim and his tafsir would therefore not only illuminate an individual scholar but also contribute to a more comprehensive understanding of the global history of Qur'anic interpretation.

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