

MANTHIQI APPROACH IN THE INTERPRETATION OF FAKHR AL-DIN AL-RAZI

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Abstract

This study examines the mantiqī (logical) approach in the Qur'anic exegesis of Fakhr al-Dīn al-Rāzī, focusing on the application of logical methods in *Mafātīh al-Ghayb*. This research is motivated by al-Rāzī's strong tendency to integrate rational inquiry with revealed texts in interpreting the Qur'an, particularly in addressing theological and philosophical issues. The objective of this study is to analyze the forms of mantiq employed, its methodological functions, and its implications for the construction of meaning in al-Rāzī's exegetical work. This research adopts a qualitative-descriptive method with a library research approach. The primary source is *Mafātīh al-Ghayb* by Fakhr al-Dīn al-Rāzī, while secondary sources consist of works on mantiq, Islamic theology (ilm al-kalām), and classical Qur'anic exegesis methodologies. Data analysis is conducted through a critical reading of al-Rāzī's argumentative structures, particularly in verses related to creed (ʿaqīdah), divine attributes, and metaphysical issues. The findings indicate that the mantiqī approach constitutes a fundamental element of al-Rāzī's exegetical method. This approach is reflected in the use of rational dialectical patterns, systematic logical argumentation, and the integration of reason (ʿaql) and revelation (naql). Mantiq functions not only as a tool for analyzing the meanings of Qur'anic verses but also as an apologetic instrument to defend the doctrines of Ahl al-Sunnah wa al-Jamā'ah against various emerging theological perspectives. Consequently, al-Rāzī's tafsir exhibits a distinctive rational-philosophical character and makes a significant contribution to the development of classical Qur'anic exegesis methodology.

Keywords: Mantiq, Tafsir al-Rāzī, Mafātīh al-Ghayb, Rationality, Tafsir Methodology.

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Abstrak

Penelitian ini mengkaji pendekatan mantiqī dalam tafsir Fakhr al-Dīn al-Rāzī dengan menitikberatkan pada penerapan metode logika dalam *Mafātīh al-Ghayb*. Kajian ini dilatarbelakangi oleh kecenderungan al-Rāzī yang secara intensif memadukan rasionalitas dan teks wahyu dalam penafsiran Al-Qur'an, khususnya dalam merespons persoalan teologis dan filosofis. Tujuan penelitian ini adalah untuk menganalisis bentuk-bentuk penggunaan mantiq, fungsi metodologisnya, serta implikasinya terhadap konstruksi makna tafsir al-Rāzī. Penelitian ini menggunakan metode kualitatif-deskriptif dengan pendekatan kepustakaan (library research). Sumber primer penelitian adalah tafsir *Mafātīh al-Ghayb* karya Fakhr al-Dīn al-Rāzī, sedangkan sumber sekunder meliputi karya-karya tentang mantiq, ilmu kalam, dan metodologi tafsir klasik. Teknik analisis data dilakukan melalui pembacaan kritis terhadap struktur argumentasi al-Rāzī, terutama pada ayat-ayat yang berkaitan dengan akidah, sifat-sifat Tuhan, dan isu metafisika. Hasil penelitian menunjukkan bahwa pendekatan mantiqī merupakan elemen fundamental dalam metode tafsir al-Rāzī. Pendekatan ini tercermin dalam penggunaan pola dialektika rasional, argumentasi logis sistematis, serta integrasi antara akal ('aql) dan wahyu (naql). Mantiq berfungsi tidak hanya sebagai alat analisis makna ayat, tetapi juga sebagai instrumen apologetik untuk mempertahankan doktrin Ahl al-Sunnah wa al-Jamā'ah dari berbagai pandangan teologis yang berkembang. Dengan demikian, tafsir al-Rāzī menampilkan corak rasional-filosofis yang khas dan berkontribusi signifikan terhadap perkembangan metodologi tafsir klasik.

Kata Kunci: Mantiq, Tafsir al-Rāzī, *Mafātīh al-Ghayb*, Rasionalitas, Metodologi Tafsir.

A. INTRODUCTION

Interpreting the Qur'an is a scholarly activity that requires methodological precision, broad insight, and deep intellectual reasoning. The Qur'an as a text of revelation is not only understood through a textual approach, but also requires an epistemological framework that can bridge the meaning of the text and human rationality. Therefore, in the history of the development of the science of interpretation, scholars did not only rely on a history-based (naqlī) approach, such as tafsir bil-ma'tsūr, but also developed a rational ('aqlī) approach to enrich their understanding of the verses of the Qur'an. (Mannā' al-Qaṭṭān , 1996).

The rational approach to interpretation gained strong legitimacy in Islamic scholarly tradition, especially after the development of the disciplines of philosophy, kalam, and usul al-fiqh. One of the important instruments in this rational approach is the science of manṭiq (logic). Manṭiq functions as an instrument or tool (ālah) for organizing systematic thinking, constructing coherent arguments, and preventing interpreters from falling into errors of reasoning (mughālaṭāt). Thus, manṭiq is not intended to supersede revelation, but rather as a methodological means of understanding the content of revelation in a more rational and responsible manner. (Abū Ḥāmid al-Ghazālī , t.t).

In the context of interpreting the Qur'an, the use of manṭiq appears mainly in the discussion of verses that are theological,

philosophical, and cosmological in nature, such as verses about divinity, the creation of nature, destiny, and eschatology. These verses often require argumentative explanations involving rational inference. Therefore, the *mantiqī* approach is important to maintain a balance between revelatory texts and reason, in accordance with the principles of Islamic epistemology, which places reason as an instrument for understanding revelation, not as an authority in its own right. (Muḥammad 'Ābid al-Jābirī , 1990).

One of the most widely known exegetes who intensively used a rational-logical approach was Fakhr al-Dīn al-Rāzī (d. 606 AH) through his monumental work *Mafātīḥ al-Ghayb*, better known as *Tafsīr al-Kabīr*. This tafsir not only serves as an explanation of the meaning of verses, but also as an arena for intellectual discourse containing theological debates, philosophical analyses, and in-depth logical arguments. This shows that al-Rāzī viewed tafsir as a multidisciplinary scientific activity involving various branches of knowledge. (Fakhr al-Dīn al-Rāzī, 1420).

Al-Rāzī's strong intellectual background in *Asy'ariyah* theology, philosophy, and logic greatly influenced his style of interpretation. He was known as a scholar who not only mastered classical Islamic sciences, but also had an openness to the rational thinking that was developing at the time. In *Tafsīr al-Kabīr*, al-Rāzī often posed critical questions, formulated rational premises, and drew logical conclusions, reflecting the

application of the *manṭiqī* method in understanding the verses of the Qur'an. (Fakhr al-Dīn al-Rāzī , 1420).

Al-Rāzī's logical approach is also evident in the way he presents various opinions of scholars, then selects and evaluates them based on logical consistency and the strength of their arguments. He often rejects an opinion because it is considered rationally weak, even if it comes from a certain scientific authority. This pattern shows that al-Rāzī placed rationality as an important element in the interpretation process, without departing from the Islamic theological framework. (Jalāl al-Dīn al-Suyūṭī , t.t).

Therefore, studying the *manṭiqī* approach in Fakhr al-Dīn al-Rāzī's interpretation is important in order to understand the dynamics of classical interpretation methodology and its contribution to the development of contemporary interpretation. This approach not only enriches the treasury of Qur'anic interpretation, but also demonstrates that the integration of revelation and reason is a distinctive feature of the Islamic intellectual tradition. This article aims to examine in depth the *manṭiqī* approach in Fakhr al-Dīn al-Rāzī's interpretation, including its intellectual background, the forms of logic used in interpretation, and its implications for the methodology of Qur'anic interpretation.

B. Research Method

This study employs a qualitative method with a library

research approach, as all data are obtained through the examination of written sources relevant to the research topic. The primary source of this study is *Mafātiḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī, which is analyzed directly to identify the forms and patterns of the application of the *manṭiqī* (logical) approach in interpreting Qur'anic verses. Secondary sources include works on *manṭiq* (logic), Islamic theology (*‘ilm al-kalām*), and classical tafsir methodology to strengthen the theoretical and analytical framework of the research.

The data analysis technique is conducted through critical reading and descriptive analysis of al-Rāzī's argumentative structure, particularly in verses related to creed, the attributes of God, and metaphysical issues. The analysis focuses on identifying patterns of rational dialectics, systematic logical argumentation, and the integration of reason (*‘aql*) and revelation (*naql*) in the construction of exegetical meaning. Through this approach, the study aims to reveal the methodological function of *manṭiq* and its implications for the distinctive rational-philosophical character of al-Rāzī's tafsir.

C. DISCUSSION

The Manṭiqī Approach in Interpretation

The logical approach to interpreting the Qur'an refers to the use of formal logic principles (*‘ilm al-manṭiq*) as a methodological tool for understanding, explaining, and compiling

the meanings of Qur'anic verses in a rational, systematic, and argumentative manner. This approach utilizes basic rules of logic such as definitions (ta'rif), propositions (qaḍiyyah), deductive inference (qiyās mantiqī), and analysis of cause-and-effect relationships ('illiyah) in order to maintain coherence of meaning and consistency of interpretation. (Ibn Sīnā, al-Shifā', t.t).

Epistemologically, the logical approach is not intended to subordinate revelation to reason or replace the authority of sacred texts with reason. Instead, logic is positioned as an instrument that functions to help human reason understand revelation in an orderly manner, avoid internal contradictions, and be able to respond to intellectual problems argumentatively. This principle is in line with the classical rule of the scholars that ṣaḥīḥ al-manqūl lā yu'ārīḍ ṣarīḥ al-ma'qūl (a valid text does not contradict sound reason). (Al-Ghazālī, 1993).

In Islamic scientific tradition, mantiq is regarded as an instrumental science that has cross-disciplinary functions. Al-Ghazālī emphasized that logic is mi'yār al-'ilm (the standard of scientific thinking) without which a person is prone to fall into errors of thinking, including in understanding nash syar'i. Therefore, the application of mantiq is not only found in philosophy, but also in uṣūl al-fiqh, kalām, and Qur'anic exegesis. (Al-Ghazālī, 1983).

In classical Islamic scholarship, mantiq (the science of logic) is positioned as 'ilm ālah (instrumental science), a

discipline that functions as a methodological tool to support and organize the thinking process in various branches of Islamic science. The status of *manṭiq* as an instrumental science means that it is not an end in itself, but rather a means to achieve correct, systematic understanding that is free from errors in reasoning (*khathā' al-fikr*). Therefore, logic is used to maintain the validity of inferences, the clarity of definitions, and the coherence of arguments in Islamic scientific studies. (Al-Ghazāl, 1983).

In the field of *usul fiqh*, *manṭiq* plays an important role in formulating the rules of *istinbāṭ* law. Logical concepts such as *qaḍiyyah kulliyah* (universal propositions), *qiyās* (deductive analogy), and cause-and-effect relationships are used to develop a methodology for extracting laws from sources of *sharia*. Al-Ghazālī even emphasized that mastery of logic is a prerequisite for a *mujtahid* to avoid errors in reasoning when determining *Sharia* law. (Al-Ghazāl, 1993).

Meanwhile, in *kalam*, logic became the main instrument in constructing theological arguments and defending Islamic doctrines from internal and external criticism. The *mutakallimūn* used logical syllogisms and rational analysis to prove the existence of God, His attributes, and the prophethood and truth of revelation. With the help of logic, theological arguments are systematically constructed and able to compete in intellectual debates across schools of thought and religions. (Ibn Khaldūn , 2004).

In the science of interpretation, the application of logic arises as a consequence of the need to understand verses of the Qur'an that are argumentative, conceptual, and theological in nature. Logic is used to analyze the meaning structure of verses, explain the relationship between Qur'anic concepts, and avoid contradictions in interpretation. This approach is very apparent in rational tafsir (*tafsīr bi al-ra'y al-maḥmūd*), in which the mufasir does not only rely on history, but also on orderly and responsible rational reasoning. (Manna' al-Qaṭṭān, 2000).

Therefore, it is not surprising that the application of logic in interpretation is generally found in the works of exegetes who have a background in philosophy and rational theology. Figures such as Fakhr al-Dīn al-Rāzī, al-Bayḍāwī, and some exegetes from the *mutakallimūn* circle used logic as a tool to explain cosmological, metaphysical, and doctrinal verses. In their exegesis, discussions often take the form of conceptual definitions, propositional analysis, and rational refutation of differing theological views. (Fakhr al-Dīn al-Rāzī, t.t)

However, scholars also emphasize that the use of *manṭiq* in interpretation must be within clear methodological boundaries. Logic should not dominate to the extent that it negates the authority of the text, the Arabic linguistic context, and the interpretations of the early generations of Islam. In other words, *manṭiq* serves as a servant of revelation, not the primary determinant of its meaning. This principle maintains a balance between reason and text in the tradition of Islamic exegesis. (Al-

Shāṭibī, t.t).

The Intellectual Background of Fakhr al-Dīn al-Rāzī

Fakhr al-Dīn al-Rāzī was an encyclopedic scholar who mastered various disciplines, such as tafsir, kalam, philosophy, usul fiqh, and mantiq. He was known as a leading figure in Asy'ariyah theology during his time and was deeply involved in Islamicized Greek philosophy. Al-Rāzī's mastery of logic greatly influenced his way of thinking and his method of interpretation. This is clearly evident in Tafsīr al-Kabīr, where he not only explains the meaning of verses, but also asks rational questions, constructs logical arguments, and refutes views that are considered intellectually weak.

Fakhr al-Dīn al-Rāzī (d. 606 AH / 1209 AD) was one of the most influential figures in the Islamic scientific tradition of the 6th/12th–13th centuries AD. He was often referred to as “sultan al-mutakallimīn” (the ruler of the kalām scholars) and was regarded as an encyclopedic scholar due to the breadth of disciplines he studied, including tafsīr, kalām, philosophy (falsafah), ushul fiqh, and logic (mantiq), as well as scientific studies of nature such as astronomy and physics. His intellectual position displayed a combination of the Asy'ariyah kalām tradition and a critical reading of the Islamicized Greek philosophical heritage, particularly the thoughts of Ibn Sina (Avicenna).

Al-Rāzī placed the discipline of logic (*manṭiq*) as a central epistemic tool: not only as a language/formal science, but also as a tool for formulating premises, structuring arguments, and testing theological or hermeneutical coherence. The arrangement of his works, which discuss logic before discussing other sciences, also shows his methodological priority towards rational tools.

1) Methodical innovation (inductive and deductive).

In the study of the history of Arabic logic, some researchers note that al-Rāzī developed and adapted inferential techniques that were more inductive in nature than the Aristotelian deductive pattern, thus marking a new direction or at least a variation in the post-Avicenna tradition of *manṭiq*. However, the attribution of several logical treatises associated with him (*Al-Manṭiq al-Kabīr*) remains a subject of philological debate. (Asadollah Fallahi, 2024).

2) The normative role of logic in *kalām* debates.

In the *Asy'ariyah kalām* environment, *manṭiq* served as an instrument for formulating sharp theological arguments and responding to the positions of theological opponents (e.g., *Mu'tazilah*, a philosophy considered deviant). Al-Rāzī used logic to construct a framework for defending doctrine while testing the claims of his opponents. (Fakhr al-Din al-Razi, t.t).

The influence of logic on the methods of interpretation in

Tafsīr al-Kabīr

In his monumental work of exegesis, *Mafātīḥ al-Ghayb* (widely known as *Tafsīr al-Kabīr*), al-Rāzī's influence of logical techniques and analytical thinking is evident in the following methodological aspects:

- 1) Problematic exposition: rational questions as the starting point for interpretation. Instead of directly providing lexical meanings, al-Rāzī often begins his discussion of verses by raising conceptual issues (e.g., free will versus predestination, theodicy, or the status of divine attributes). These questions serve as hypotheses to be tested with textual and rational arguments.
- 2) Argumentative structure: premises, inferences, and coherence assessment. Al-Rāzī's method of composing commentaries often follows a pattern similar to logical analysis: he formulates assumptions, shows the consequences that can be drawn from them, and then considers whether these consequences are compatible with the *nash* (text) and theological principles. This technique allows him to carry out a structured refutation of alternative readings. Textual evidence of this pattern is scattered throughout many parts of *Tafsīr al-Kabīr*.

- 3) Systematic refutation of intellectually weak positions. A distinctive feature of his interpretation is the frequency and depth of his rebuttals of arguments he considers flawed, whether from philosophers, other kalām groups, or earlier exegetes. These rebuttals are often presented through tests of logical coherence (e.g., pointing out internal contradictions or unacceptable implications) and careful argumentative reasoning.
- 4) Synthesis of nash-‘aql (text and reason). Although he respected the authority of the text, al-Rāzī sought to synergize the text and reason: the ideal interpretation, according to him, was one that not only read the text grammatically or traditionally, but also withstood rational testing; in other words, an interpretation that was consistent both textually and logically. This places Tafsīr al-Kabīr within the rationalist exegetical tradition that emphasizes kalām and manṭiq.
- 5) The application of natural philosophy categories when interpreting cosmological verses. In discussions about nature, cosmology, and causality, al-Rāzī often borrowed categories from philosophy and physics to explain possible literal and ma‘nawī meanings. This approach shows that Tafsīr al-Kabīr also served as a forum for the synthesis of religious knowledge and medieval natural science.

Forms of Manṭiqī Approach in Tafsir al-Rāzī

a) Use of Rational Argumentation

One of the most prominent features in Fakhr al-Rāzī's Tafsīr al-Kabīr -Dīn al-Rāzī is the application of rational argumentation (al-istidlāl al-'aqlī) to interpret verses related to creed, including the existence of God, His oneness, His attributes, and eschatological issues. In this context, al-Rāzī does not merely explain the textual or normative meaning of the verses, but constructs logical arguments structured in a pattern of premises and conclusions, resembling the syllogistic method in the science of maṅṭiq. (Fakhr al-Dīn al-Rāzī, t.t). For example, in interpreting the verse: QS. al-Baqarah [2]: 21

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O mankind, worship your Lord, who created you and those before you, that you may become righteous”

In interpreting this verse, al-Rāzī did not stop at the normative meaning of worship, but developed a rational argument about the existence of God. He states that the creation of humans and the universe indicates the existence of a first cause (al-sabab al-awwal) that cannot be coincidental. Thus, the existence of creatures becomes a rational proof (dalīl al-ḥudūth) of the existence of Allah as the Creator. This pattern demonstrates the use of logical inference from empirical facts to metaphysical conclusions. (Ayman Shihadeh , 2006).

Al-Rāzī did not stop at the literal meaning of worship, but developed a rational argument regarding the existence of God. He emphasized that humans and the universe have a real

existence. Everything that exists as a created being cannot possibly have come into being by chance (lā yumkin an yakūna al-khalq bi al-ṣadfa). Therefore, the existence of creation indicates the existence of the first cause (al-sabab al-awwal), namely God. (Wael B. Hallaq , 1996).

This pattern of argumentation demonstrates the use of logical inference (al-istinbāt al-mantiqī) from empirical facts to metaphysical conclusions. Al-Rāzī utilizes the principles of causality (‘illiyah) and logical consistency in asserting the existence of the Creator, so that his interpretation is not only normative, but also argumentative and systematic. (Ibrahim Madkour , 2001).

In addition, this approach allows interpreters to discuss critical and controversial issues, such as opposition to the philosopher's view that equates nature with God or rejection of materialistic arguments about the origin of beings. With logic as a tool, al-Rāzī compiled rational answers that maintain the consistency of Islamic beliefs. (Muhammad al-Tahir ibn Ashur , 1982).

b) Causality Analysis (Cause–Effect)

One important aspect of the mantiqī approach applied by Fakhr al-Dīn al-Rāzī in Tafsīr al-Kabīr is the analysis of causality (al-‘illah wa al-ma‘lūl). This approach is clearly evident when al-Rāzī interprets kauniyah verses, namely verses that discuss natural phenomena and the cosmos. In this context, al-Rāzī uses rational principles to connect the order of nature with the

wisdom and power of Allah. (Fakhr al-Dīn al-Rāzī, t.t). Example verse from QS. al-Ra‘d [13]: 2

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“It is Allah who raised the heavens without pillars that you can see....”

Al-Rāzī discusses this verse by explaining the possible natural causes (cosmological physics) known at the time, then emphasizing that these causes still require a primary cause (al-‘illah al-ūlā). Thus, the law of cause and effect does not negate God, but rather becomes rational proof of His existence and providence. This approach demonstrates the integration of natural philosophy and rational theology.

In interpreting this verse, al-Rāzī took two analytical steps: The first step was to explain natural causes (asbāb tabi‘iyyah). al-Rāzī elaborated on the possible cosmological mechanisms known in his time, such as the structure of the heavens, the laws of motion of celestial bodies, and the regularity of physical phenomena. He showed that the universe has a consistent and observable regularity. (Wael B. Hallaq, 1996).

The second step is the affirmation of the primary cause (al-‘illah al-ūlā). Although there are natural causes that explain cosmic phenomena, al-Rāzī asserts that all these causes still require a transcendent primary cause, namely Allah, as the source of existence and the regulator of the entire universe. Thus, the law of cause and effect does not negate God, but rather serves as rational proof of His existence and order.

(Ibrahim Madkour, 2001).

c) Criticism and Evaluation of Scholars' Opinions

One of the prominent features of Fakhr al-Dīn al-Rāzī's maṭīqī approach is his critical evaluation of the opinions of earlier scholars. Al-Rāzī did not simply narrate the views of previous exegetes, but systematically presented, analyzed, and assessed these opinions based on logical coherence, doctrinal consistency, and argumentative rationality. This approach demonstrates the integration of exegesis, logic, and rational theology (kalām), resulting in an argumentative and analytical interpretation. In practice, al-Rāzī often employed the following pattern of work:

- 1) Presentation of opinions. Presenting various views of scholars or theological groups related to a verse, whether from the Mu'tazilah, Ahl al-Sunnah, or philosophers.
- 2) Critical analysis. Assessing these opinions using formal logic standards (qaḍīyah, qiyās, causality analysis, or the principle of possibility imkān).
- 3) Evaluation and rebuttal. Providing rational arguments that strengthen the position considered most coherent theologically and philosophically, without simply relying on the authority of sanad or the reputation of previous exegetes.

d) Formulating Problems in the Form of Logical Questions

Al-Rāzī often begins his interpretations with critical

questions such as *fa in qīla* (if it is said) or *li mādhā* (why), which are then answered through rational analysis. This pattern shows the influence of dialectical and *manṭiq* methods in the structure of his interpretation, and emphasizes the intellectual dialogue between the text of revelation and the interpreter's reasoning, so that interpretation becomes a systematic rational dialectical process. Critical Questioning Mechanism:

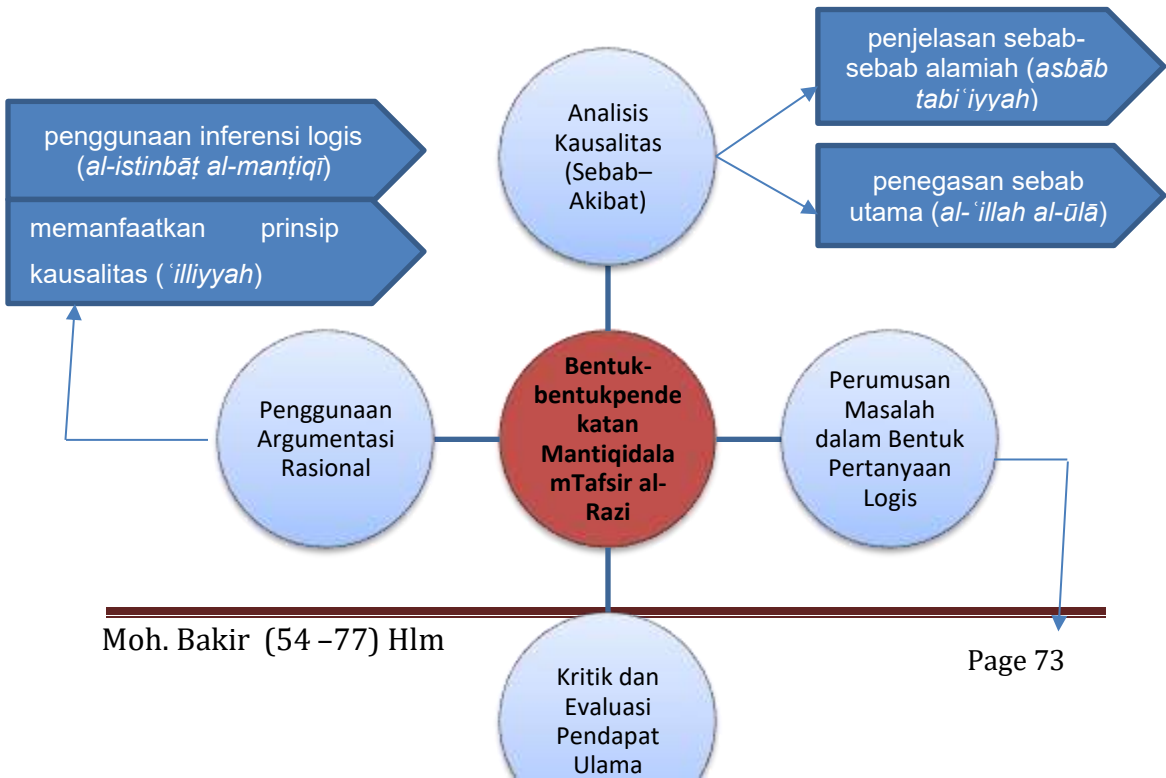
- 1) Beginning with questions. Al-Rāzī often begins his discussion of a verse by posing hypothetical questions or conceptual issues that may arise in the minds of readers or certain theological groups. Examples of expressions that often appear in his exegesis include: "*fa in qīla...*" ("if it is said..."), "*li mādhā...*" ("why...?").
- 2) Explanation of various opinions. After presenting the question, al-Rāzī explains the opinions of earlier scholars, theological schools (such as Mu'tazilah, Asy'ariyah), or even philosophers. This presentation is objective, providing an overview of the plurality of thought.
- 3) Rational analysis. Then, he assesses these opinions using the principles of formal logic, such as causality analysis (*'illah wa ma'lūl*), deductive inference (*qiyās manṭiqī*), and possibility evaluation (*imkān*). In this case, reason is used to test the internal consistency of opinions and their compatibility with the text of revelation.

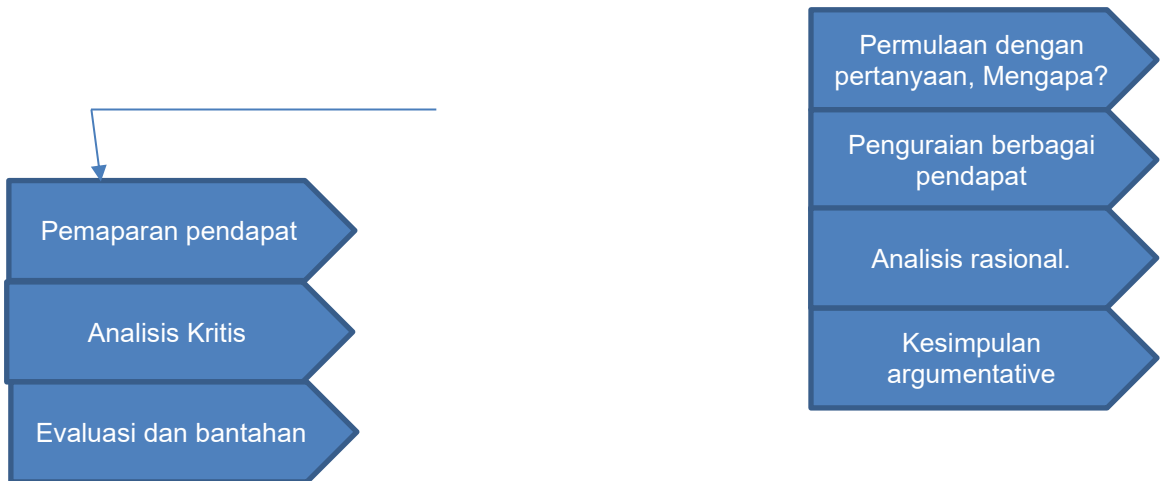
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- 4) Argumentative conclusion. Finally, al-Rāzī concludes the interpretation of the verse with a coherent rational argument, while also answering the initial question. This pattern shows a dialectical structure: question → presentation of opinions → critical analysis → rational answer.

Al-Rāzī begins with a hypothetical question (fa in qīla) about whether humans can see God. He then explains the Mu‘tazilah view, which rejects the possibility of seeing God in the afterlife. After that, al-Rāzī conducts a rational analysis based on the differences between the existential conditions of this world and the afterlife, then concludes that the possibility of seeing God in the afterlife remains valid. The methodological significance is as follows:

- 1) Strengthening dialectical patterns: Critical questions trigger systematic discussions, so that interpretations are not dogmatic.
- 2) Integration of logic and theology: These questions serve as a bridge for the use of logical principles in interpreting verses on faith and nature.
- 3) Promoting argumentative interpretation: Al-Rāzī emphasizes that interpretation must go through a process of rational evaluation, not just textual narration.

Illustration The Construction of Fakhr al-Razi's Mantiqi Approach in the Interpretation of Math al-Ghaib





D. CONCLUSION

Based on the foregoing exposition and analysis, it can be concluded that the *manṭiqī* (logical) approach constitutes one of the principal characteristics of Fakhr al-Dīn al-Rāzī's exegetical method, as consistently reflected in *Mafātīḥ al-Ghayb*. Al-Rāzī does not merely position the Qur'an as a normative and dogmatic text; rather, he treats it as an object of rational inquiry open to logical, argumentative, and dialectical analysis. This approach affirms that the use of reason (*'aql*) plays a strategic role in understanding the meanings of Qur'anic verses, particularly those related to theological and philosophical issues.

The *manṭiqī* approach in al-Rāzī's tafsir is evident through several principal features. First, he employs patterns of rational

dialectics, such as posing hypothetical questions (fa in qīla, li mādhā) that are subsequently answered in a systematic and logically structured manner. This pattern reflects the strong influence of the dialectical tradition of kalām and the Islamized Aristotelian method of reasoning. Second, al-Rāzī extensively applies logical structures of argumentation, including syllogistic reasoning, rational causality, and conceptual analysis of wording and meaning. This demonstrates that his tafsir is oriented not only toward textual meaning but also toward the rational coherence of that meaning.

Third, al-Rāzī's mantiqī approach functions as both an apologetic and critical instrument in responding to various theological currents of his time, such as the Mu'tazilah, Peripatetic philosophy, and other theological schools. Through rational argumentation, al-Rāzī seeks to defend the doctrines of Ahl al-Sunnah wa al-Jamā'ah by means of rigorous intellectual engagement rather than mere dogmatic assertion. Thus, mantiq in al-Rāzī's tafsir does not stand as an autonomous discipline but operates as a methodological tool to strengthen both the understanding and defense of Sunni theological teachings.

Fourth, the application of the mantiqī approach in al-Rāzī's tafsir demonstrates an integration between naql (transmitted revelation) and 'aql (reason). Al-Rāzī does not negate the authority of the revealed text; rather, he employs reason as a means of uncovering the wisdom, coherence, and objectives embedded within the Qur'anic verses. This integration indicates that, in al-

Rāzī's view, rationality does not contradict revelation; instead, it serves to affirm the truth and superiority of the divine message.

Accordingly, it may be affirmed that the *manṭiqī* approach in the tafsir of Fakhr al-Dīn al-Rāzī makes a significant contribution to the development of classical exegetical methodology. This approach enriches the exegetical tradition with a profound rational-philosophical dimension while simultaneously opening a space for dialogue between the revealed text and the rational intellectual tradition. The relevance of al-Rāzī's *manṭiqī* approach remains pertinent in contemporary contexts, particularly in addressing modern intellectual challenges that demand rational argumentation in understanding and explicating the teachings of the Qur'an.



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