



FAKHR AL-DIN AL-RAZI: A SYSTEMATIC REVIEW ON LITERATURE FOUND IN INDONESIA

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ABSTRACT

Al-Razi, a philosopher, theologian, and exegetist in the history Islamic thought, was one prominent Muslim scholar that had contributed in interpreting the al-Quran. Numerous studies have been conducted on this remarkable scholar and his outstanding works in Middle East and European countries, however, Indonesian studies have not been extensively highlighted. Thus, the present study aims to analyze studies conducted by Muslim Indonesian scholars on al-Razi's works published in Indonesia between 2008 and 2016. The researcher employed Systematic Literature Review (SLR) as its main methodological tool with the adaptation of PRISMA technique. Findings revealed that Muslim Indonesian scholars mainly focused on three core subjects when they studied the works of al-Razi. The first was specific themes found in the Qur'an namely Oneness of Allah and His creation, the societal relationship in community, and Islamic philosophy on human creation. Second, comparative studies between al-Razi and other prominent Muslim scholars. Finally, the methodology used by al-Razi when interpreting the Qur'an. This study shows that Al-Razi's works are so diverse and relevant that they are often referred to by present Indonesian Muslim scholars. Thus, it can be concluded that al-Razi's works are very much pertinent and significant even in the modern world.

Keywords: Quran, Quranic interpretation, Fakhr al-Din al-Razi, exegetist, Indonesia

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1. INTRODUCTION

-Among prominent Muslim scholars that contributed in interpreting al-Quran was *Fakhr al-Din al-Razi*. He is the famous throughout the Muslim world as a philosopher, theologian and exegetist in the history Islamic thought (Yasin Ceylan 1980). There are several studies have been conducted about al-Razi in Middle East countries such as Saudi Arabia (Yahya Imam 2011), Egypt (Hilal 1999), Iraq (Musthofa Hijr 2005), and other Muslim countries such as Algeria (Qauqam 2005), and Lebanon (Majdhub 2008). In term of trends of previous studies, the researcher found that most of the studies focused on four major aspects, which were methodology of *al-Razi's* in his exegesis (Bassam al-Jamal, 2013), analysing *al-Razi* exegesis on the specific themes (Habeb & Hasan, 2011), the life of *al-Razi* and his works (Tahir Jabir 'Alwaany, 2010) and critical studies on *al-Razi's* in specific topics.

In Malay World the *al-Razi's* book, *al-Tafsir al-Kabir* has a significant impact in 19th century. Among the prominent Indonesian scholar that had been inspired by *al-Razi* was Muhammad al-Nawawi al-Jawi (1813-1997). He wrote a large commentary on al-Quran, namely *Marah Labib* using *al-Razi* principles while he was in Mecca. Riddell (2001) mentioned in his book that 70 per cent of his commentary from *al-Razi's* al-Tafsir al-Kabir comparing to other resources that been mentioned in his book (John 2005). The al-Nawawi's commentary then has been spread in Indonesia and other states in Malay Archipelago. Although *al-Razi's* impact has been influenced in some Indonesian scholar like al-Nawawi in 19th, yet the impact on the current studies are less highlighted. Therefore, this study aims at exposing and reviewing studies on this prominent scholar that has been found in Indonesia within eight years of early 21st century from 2008 to 2016.

1.1. Al-Quran and its interpretation

Al-Qur'an is an important and universal message from Allah. Hence, it is vital for Muslims to understand this holy scripture of Islam (Rahman et al. 2017). In order to understand this Islamic scripture, various methods of interpretation have been proposed by Muslim scholars. In the early era of Prophet Muhammad companions tried to interpret the Quran for the people to understand its contents (Shahzadi Pakeeza & Ali Asghar Chishti, 2012). The effort then be continued by Muslim scholars in various ages. Two of the earliest methodologies were the (1) *Tafsir bi al-Ma'thur*, (2) *Tafsir bi al-Ra'yi*.

However, current Muslim scholars realize that there is a need to evolve in the way the interpretation is made in order to provide an understanding which is in line with the present new theories and disciplines of knowledge (Massimo Campanini 2011). Among other types Quranic exegesis proposed by Muslim scholar were traditionalist, theological, literary-philosophical and juridical (Shahzadi Pakeeza & Ali Asghar Chishti, 2012). Although these methods are different from each other, the interpreters are influenced by their socio-cultural, spiritual-intellectual, and politico-religions (Israr Ahmad Khan, 2000). Table no 1 shows five types of Qur'anic exegesis approaches that has been evolve through several of ages.

Table 1 Classification of various types of Quranic exegesis approaches ('Abbas 2005)

Approach of Qur'anic Exegesis	Medieval Muslim Scholars	Modern Muslim Scholars
Linguistic and Literary Approach	Abu Ubaidah al-Farra', al-Jahiz, Abdel Qahir al-Jurjani, Al-Zamakhshary,	Mustafa Sadeq al-Rafi'e, Muhammad Abdullah Darraz, Syed Qutb, Syeikh Amin Khuli, Aisyah Abdul Rahmad (Binti Syati'), Muhammad Mubarak, Muhammad Rejab.
Islamic Legal Approach	Al-Razi al-Syafie, al-Alusiyy	Muhammad Abduh, al-Syeikh Syaltut, Abu al- 'Ala al-Maududi, Mustafa al-Siba'ie, Yuosef Musa.
Theological Approach	-	Muhammad Abduh, Muhammad Abu Zahrah, al-Syeikh Muhammad al-Samahiy.
Scientific Approach	Al-Ghazali, al-Razi	-
Thematic Approach	-	Ahmad Sayyid al-Kuumi, al-Husainiy Abu Farihah, Abdul Sattar Fathullah Saeid, Muhammad Baqir al-Sadr

1.2. Al-Razi and his book

Al-Razi was an outstanding scholar in 12th century. His name *Abu 'Abd Allah Muhammad bin 'Umar bin al-Husayn bin 'Ali al-Taymi al-Bakri al-Tabaristani al-Razi* (Dawudi 2002). He was born in *al-Ray* in the year 544H and lives in the second half of the sixteenth century of hijri and died in the year 606H/1210M (Fathuallah Khalif,1966).

He had a deep love of understanding Quran and seeking knowledge. During childhood, he studied Quranic commentary from his father, *Dia' al-Din*, a well-known scholar in Medieval Persian City of *Rayy*. Later, *al-Razi* studied philosophy with *Muhammad al-Baghawi* and *Majd al-Din al-Jili* and theology with *Kamal al-Din Simnani* in *Rayy* and *Maraghah*, and soon became a master of all the sciences of his time including even the mathematical, medical and natural sciences (Al-Subki 1964). His study of all the other sciences by no means reduced his love for the Quran. As he wrote in old age: "I have experienced all the methods of theology and all the way of philosophy, but I did not find in them the benefit which could equal the benefit I derived from the reading of the exalted Quran (Ibn Abi Usaybi'ah 1965).

al-Razi was undoubtedly the most celebrated scholar among his periods. During his life, *al-Razi* wrote a great number of works in many disciplines (Al-Zarkan 1963). Al-Baghdadi had pointed out his works which covered: (1) exegesis, (2) theology, (3) logic, philosophy, and ethics, (4) a combination of theology and philosophy, (5) Islamic jurisprudence, (6) history and biographies, (7) mathematics and astronomy, (8) medicine and physiognomy, (9) astrology, and (10) encyclopaedias (Al-Baghdadi 1990).

The most important of *al-Razi* book is *Mafatih al-Ghaib*, known as the "Great Commentary" (*Tafsir al-Kabir*). The book is an impressive Quranic commentary because it combined both of *Ma'qul* (logic) and *Manqul* (narrative) approach (Cooper 1998). Thus, *Mafatih al-Ghaib* is a collection of philological, traditionalist, theological and philosophical comments and interpretations of the Quranic verses. It is also considered as an encyclopaedic (Mahmud Basyuni Fudah 1986).

As the great interpreters of the classical period, *Al-Razi* has long been an object of scholarly studies as he said to be "the greatest figure in the history of exegesis" (A.H. Johns 1997) and until recently, his commentary has been a growing interest among scholars in the

field of Quranic studies. There are numerous of references in Arabic which is deal almost in every aspect of *al-Razi* intellectual life and his exegesis. Outside of the Middle Eastern countries, Indonesian scholars have also studied the works of *al-Razi*. However, their findings have not been extensively highlighted. Thus, it is the aim of this paper to provide a systematic literature review (SLR) on the literature related to *al-Razi*'s works based on studies conducted by Muslim Indonesian scholars.

2. METHODOLOGY

This study used the principle of Systematic Literature Review (SLR) proposed by the Collaboration Cochrane reviewers (Armstrong & Waters, 2007; Ghafar, Ahmad, Ghazali, Mohd, & Mustapha, 2016; Md Jalil et al., 2018) to assist in getting a number of studies in the literature that meets the objectives of the study. It focused on studies of *al-Razi* in Indonesia published from 2008 to 2016. Two resources were used: (1) Digital Library.UIN.database, (2) Google's search engine due to language that had been used in that Indonesian studies. There are three related keywords were used: *Fakhr al-Din al-Razi*, *Tafsir Mafatih al-Ghaib*, *Penafsiran Fakhr al-Din al-Razi*. The Preferred Reporting Items for Systematic Reviews and Meta-Analyzes (PRISMA) was adapted in this study. It involved four steps as shown in the diagram below:

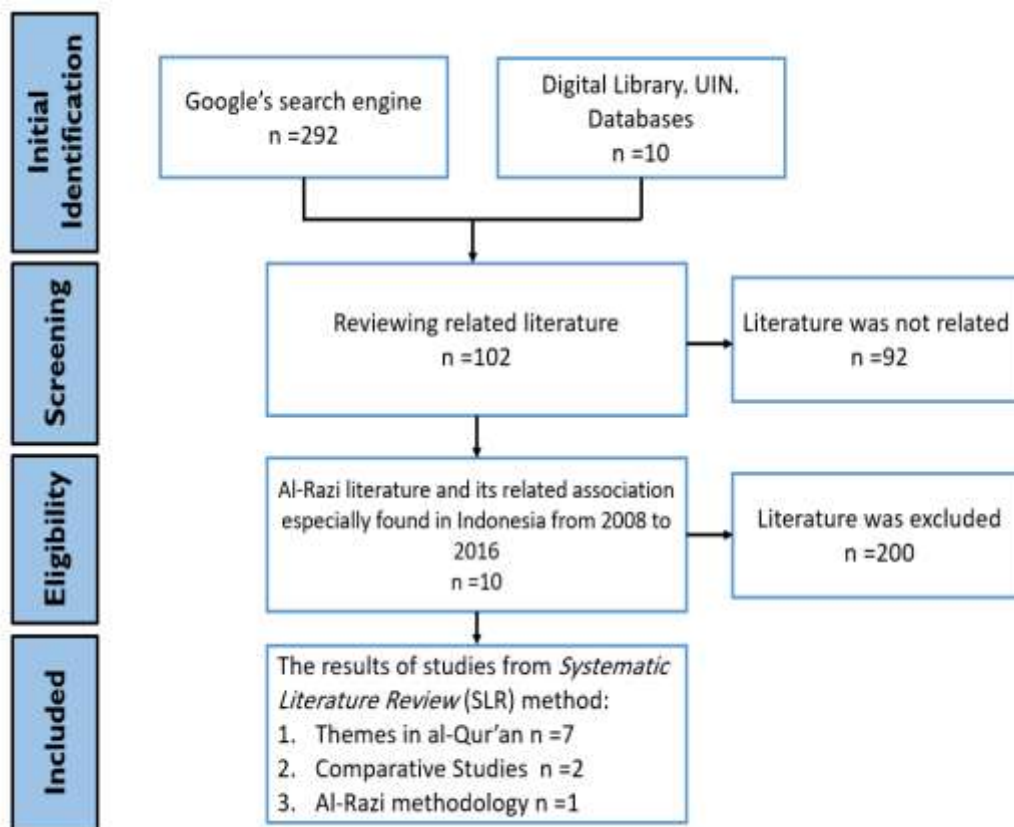


Figure 1 The Use of PRISMA technique in SLR

3. RESULTS AND DISCUSSION

Based on the systematic literature review results, the finding has found ten studies related to *al-Razi* in Indonesia from 2008-2016. It was organized into three main themes. Each of these themes will be discuss in turn. Finally, recommendation for future research will be offered. The figure 2 below gives the illustration of the findings.

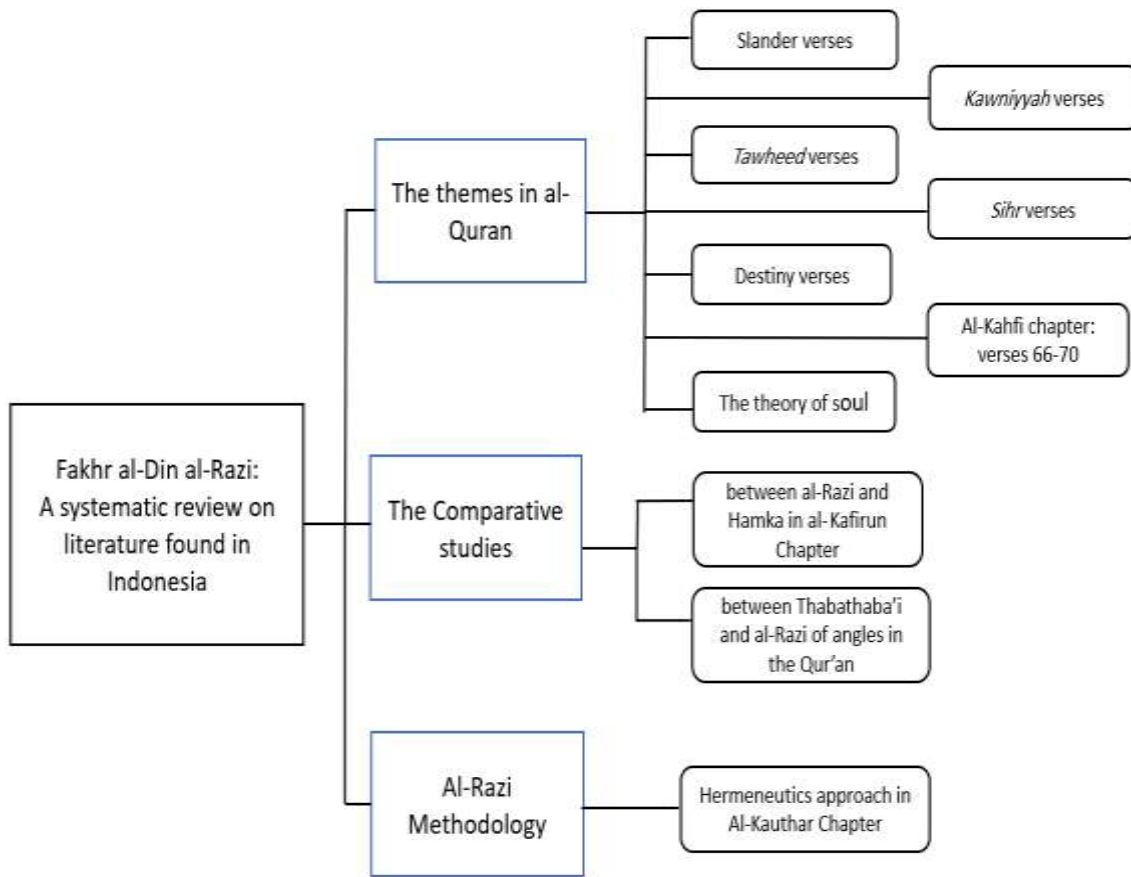


Figure 2 The nature on *al-Razi* literature found in Indonesia from 2008-2016

3.1. Specific Themes in Quran (n:7)

This theme included seven studies (70%) that described three sub-themes, which are the Oneness of Allah and His creation (n: 2), societal relationship in community (n: 3), and Islamic philosophy on human creation (n: 2). Table 2 shows the detail of each study chronically.

Table 2 The nature on *al-Razi* literature and its related association especially found in Indonesia from 2008-2016 towards of the themes in al-Qur'an

Author	Title	Objective	Findings
Syaifulloh Anwar, (2008)	Penafsiran al-Razi Terhadap Fitnah Dalam Al-Quran (Syaifulloh Anwar 2008)	To analyse interpretive style of al-Razi in elucidating the exact meaning of the slander according to the right situation in his exegesis.	al-Razi elaborates slander is not only meant as a test or trial only, but the other meanings based on the contextual meanings of the verses as polytheism, disbelief, sin, punishment, cremate, digression, and mental disorder.
Djaya Cahyadi, (2011)	Takdir Dalam Pandangan Fakhr al-Din al-Razi (Djaya Cahyadi 2011)	To explore al-Razi's opinion about human's destiny.	According to the al-Razi destiny which is human acts influenced by the factors which do not render its existence impossible as well as all that has happened and will happen, which will come to pass as written by God.

Taufikur rahman, (2012)	Penafsiran Ayat-Ayat Kawniyyah Kajian Atas Penafsiran al-Razi Terhadap Ayat-Ayat Tentang Bintang Dalam Mafatih Al-Ghayb (Taufikurrahman 2012)	To analyse interpretive style of al-Razi in interpreting the kawniyyah verses in his exegesis.	al-Razi viewed the kawniyyah verses that express of God greatness through His creation in the universe as well as to indicates the existence of Him.
Didik Purnomo, (2016)	Tafsir Kalimat Tauhid dalam al-Quran (Studi Tafsir Mafatih al-Ghaib karya Fakhrudin al-Razi (Didik Purnomo 2016)	To analyse interpretive style of al-Razi in interpreting tawheed verses in his exegesis.	For instance, the interpretation of al-Razi towards the chapter of al – Baqarah verses 163, “There is no God but He” al-Razi explained the meaning of “but” in the verses shows there is no God in reality “other” than He.
Muhammad Mahfudz, (2016)	Etika Guru Dan Murid Dalam Tafsir Mafatihul Ghaib Karya al-Razi (Studi Analisi Penafsiran Surat al-Kahfi ayat 66 -70) (Muhammad Mahfudz 2016)	To analyse al-Razi principles of teaching of based on his book Mafatihul al-Ghaib.	The ethical of teaching of al-Razi can be summarised in two which is the rights of teachers and students. The rights of teacher which is respecting him, seeking request and asking for permission of lesson, showing intention of lesson and never seek rewards from him. Whereas, the rights of student’s which is should qualify, kindness, well- mannered, and patient in conveying knowledge.
Azibur Rahman, (2016)	Sihir Dalam Tafsir Mafatih Al-Ghaib karya Al-Razi (Azibur Rahman 2016)	To analyse the interpretive style of al-Razi in interpreting the sihr verses in his exegesis.	According to al-Razi sihr is anything the cause of which is hidden, and which appears in a form other than it’s real one with the intention to distort the reality of things and to deceive.
Jarman Arroisi, (2016)	Teori Jiwa Perspektif Fakhr al-Din Al-Razi: Studi Model Pemikiran Psikologi Islam (Jarman Arroisi 2016)	To explore al-Razi’s idea on theory of the soul.	The perspective of soul according of al-Razi which the clean soul is will lead to the happy life. But conversely, if the soul is dirty, it will give negative behaviour and through management, discipline and self-purification will be fixed the morality of humans.

3.2. Comparative studies (n:2)

Two studies (20%) was found in addressing a comparison between *al-Razi* and an Indonesian scholar, while the other with a prominent Shiite thinker. Table 3 shows the detail of this theme.

Table 3 The nature on *al-Razi* literature and its related association especially found in Indonesia from 2008-2016 towards of the comparative studies

Author	Title	Objective	Findings
Khoirun Nasikhin, (2008)	Malaikat Dalam Perspektif Al-Qur'an (Studi Komparatif Penafsiran Muhammad Husein Thabathaba'i Dalam Tafsir Al-Mizan Dan Fakhr Ar-Razi Alam Tafsir Mafatih Al - Ghaib) (Khoirun Nasikhin 2008)	To compare between Thabathaba'i and Al-Razi in interpreting the angles in the Qur'an.	The study has found some different results. According to the Thabathaba'i, interpreter who is tending to interpret based on reason describes angles are made of light and among them they have a specific task, while al-Razi interpreter who tends to interpret based on tradition and reason explains that angles have they're on characters and they are not jism.
Fuad Hasan, (2014)	Nilai - Nilai Pendidikan Toleransi Dalam Surah Al-Kafirun (Kajian Komparatif Tafsir Al-Kabir Karya Fakhr Al-Din Al-Razi Dan Tafsir Al-Azhar Karya Hamka) (Fuad Hasan 2014)	To compare between tafsir al-Kabir and tafsir al-Azhar in interpreting the chapter of al-Kafirun	The finding of the study shows though both Qur'anic exegesis scholars agreed there is no compulsion in religion and there is forbidden by mixing of different religious traditions.

3.3. *al-Razi's* Methodology (n:1)

Only one study was focussing on *al-Razi* methodology in his work, *Mafatih al-Ghaib*. Table 3 shows the detail of it as follow.

Table 3 The nature on *al-Razi* literature and its related association especially found in Indonesia from 2008-2016 towards of the *al-Razi* methodology

Author	Title	Objective	Findings
Mustapa ST, (2011)	Elemen-Elemen Hermeneutika Fakhruddin al-Razi Dalam Kitab Mafatih Al-Gaib (Studi Surat al-Kausar) (Mustapa S.Th.I 2011)	To analyse hermeneutics approach by al-Razi in interpreting the chapter of al-Khauthar.	There are some hermeneutics approach of interpretive style of al-Razi in interpreting al-Khauthar verses which is based on Fawa'id, Lata'if and Iysarah approach towards his interpretations.

In this review, three trends of studies were found in Indonesia in year of 2008-2016. Most of studies were focusing on specific theme in *al-Razi* exegesis, *Mafatih al-Ghaib*, to highlight the philosophical idea of *al-Razi* in his book. While the only one study focusses on methodological aspect. The trend keeps evolve in a new path, where there were two studies compared *al-Razi* with two Indonesian and Shiite scholars.

4. CONCLUSIONS

This study reviews 10 Indonesian literatures on *al-Razi*, from 2008 to 2016, investigating the impact of this prominent scholars. Three types of themes were analysed the specific themes, comparative study between *al-Razi* and other scholars, and *al-Razi* methodology in his book. Most of the studies focused on analysing the specific themes, such as the Oneness of Allah and His creation, societal relationship in community, and Islamic philosophy on human creation. In addition, the result also shows that Indonesian literatures expand the existing

aspects of current studies on *al-Razi* in other countries. There were two studies focused on comparison study between *al-Razi* and other scholars.

This paper is the first systematic review to examine the impact of *al-Razi* and his book, *Mafatih al-Ghaib* in Indonesian literature. It shows that the impact is moderate, which focusses only on three aspects. It should be stressed that there is no systemic and holistic review on *al-Razi* literature in Indonesia and other Muslim states. It is quite challenging to find a rigors database in doing SLR on Islamic scholars, especially in Indonesian language. Therefore, this study relies on Digital Library.UIN database, and Google's search engine.

There are some opportunities for future research in this field especially in Indonesian context still open to form the basis of the current study. More studies are needed to explore *al-Razi*'s impact in along the period of nineteenth and twentieth centuries. Based on the current study, there are some opportunities for future research in this field especially in Indonesian context still open to form the basis of the current study. More studies are needed to explore *al-Razi*'s impact in along the period of nineteenth and twentieth centuries.

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