The Evolution of Philosophical Interpretation in Islam:
From Classical to Modern

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Abstract:

This research examines the evolution of philosophical interpretation (*tafsir falsafi*) from the classical to the modern period within the context of the Islamic intellectual heritage. Philosophical interpretation, integral to the journey of Muslim scholars since the classical era, serves as a "gateway" to the progress of Islamic thought. However, the philosophical nature of this interpretation has sparked controversy and is deemed problematic from an epistemological perspective, becoming a focal point of debate among the Muslim community. The research employs a library research method, utilizing various literature sources as supporting evidence, with a primary focus on both primary and secondary data. The findings indicate that the emergence of philosophical interpretation is linked to the translation of Greek works into Arabic. Some fully reject or accept it, while others integrate it with Eastern traditions. Overall, a comprehensive interpretation fully incorporating the philosophical style has not been found; usually, this style is expressed separately through writings that do not specifically interpret the Quran. The epistemology of early-generation philosophical interpretation tends to be peripatetic, involving the use of reason in discussing aspects such as divinity, the afterlife, and scientific disciplines. Some figures or philosophers relevant to the philosophical interpretation of Quranic verses include al-Kindi, al-Farabi, the Ikhwan al-Shafa order, and Ibn Sina.

Keywords: epistemological controversies; integration of traditions; Muslim Philosophers; philosophical exegesis.

INTRODUCTION

This research discusses the evolution of philosophical interpretation in Islam, from the classical to the modern period. Islamic philosophy, especially after the emergence of al-Ghazali's criticism, according to Frank Griffel (2009), is often considered a view that occupies a marginal position within the Islamic intellectual framework. This view emerged because philosophy was considered to violate the limits of faith and cause controversy among Muslims. Despite this, Islamic philosophy continues to exist and develop as Islamic civilization progresses, and has even become a strong approach to understanding the Qur'an. Two important markers in this evolution are, first, the emergence of a movement for a reason-based understanding of the Qur'an, and second, as a logical consequence, the birth of a product of philosophical interpretation. Although there is a view that states that Islamic philosophy is an imported product of translations of Greek texts, another opinion states that Islamic philosophy has its own existence and development, which was developed by Muslim thinkers. This second view builds the argument that

Greek philosophy was accepted into Islam and underwent modifications, especially related to the issue of monotheism as the core axis of Islamic teachings.

The existence of philosophical interpretation cannot be separated from the contact of the Islamic world with Greek philosophical thought. Greek philosophy entered the Islamic world through regions such as Syria, Mesopotamia, Persia, and Egypt, especially after Alexander the Great's expansion to the East in the fourth century BC. This reception-modification effort gave birth to Islamic philosophers who made major contributions to civilization, both Islam and the world in general, such as Ibn Sina, al-Farabi, al-Razi, and Ibn Rushd. They, as Muslim philosophers, have direct contact with the Qur'an as the highest source of Islamic teachings, and from this emerged philosophical interpretation as a style of interpretation that rarely receives serious attention because of the various existing polemics.

With this background, this research aims to look at the development of philosophy and interpretation in three main frames: typology, epistemology, and implementation. Typology is used to identify existing philosophical schools and their influence on the study of interpretation. Epistemology includes various sources of philosophical interpretation and their impact on interpretive products, while implementation refers to the way philosophy is applied in the context of Al-Qur'an interpretation.

This research emerged from the urge to explore the evolution of philosophical interpretation in Islam, summarizing the views of scholars from the classical to the modern era. Several previous works have paved the way in understanding philosophical interpretation, including writings from Abdullah (2012); Abdurrahman (2015); Putra (2017); dan Syukur, (2015). In this research, the focus is placed on exploring the development of philosophical interpretation in the context of Islamic treasures. Philosophical interpretation is considered the "gateway" to the progress of Islamic thought, but at the same time raises epistemological controversies and challenges. Involving library methods by exploring primary and secondary literature, this research traces the roots of the emergence of philosophical interpretations related to the translation of Greek works into Arabic.

We found variations in approaches in accepting or rejecting philosophical interpretations, some integrating them with Eastern traditions, while others showed a more skeptical attitude. In general, no interpretation has been found that fully incorporates philosophical features; rather, these features tend to be isolated in writings that do not specifically interpret the Qur'an. The epistemology of philosophical interpretation from the early generations was reflected in the peripatetic approach, utilizing reason to discuss complex aspects such as divinity, life after death, and scientific knowledge. A number of figures and philosophers, such as al-Kindi, al-Farabi, the Ikhwan al-Shafa organization, and Ibn Sina, emerged as significant contributors to the philosophical interpretation of Al-Qur'an verses.

This research seeks to complete an understanding of the evolution of philosophical interpretation in Islam, opening the door to new thinking and in-depth viewpoints regarding the influence of Greek philosophy and the paradigm of Islamic thought. By tracing the footsteps of previous scholars, this research aims to make a meaningful contribution to understanding the complexity of the relationship between philosophy, tafsir and the Qur'an.

METHOD

This research details the research methods used to explore an in-depth understanding of the evolution of philosophical interpretation in Islam, especially from the classical to the modern period (Baidan, 2012). A qualitative approach was chosen to provide a holistic framework for understanding the historical context, philosophical thought and philosophical interpretation in Islam.

The main data sources for this research involve Islamic philosophical texts, relevant philosophical commentaries, the works of Al-Ghazali, and historical texts that record the interaction between Greek philosophy and Islamic thought. Secondary data involves previous studies on philosophy and interpretation in Islam, historical literature on the development of Islamic philosophy, as well as interviews with experts in Islamic studies and philosophy (Lune & Berg, 2017; Mustari & Rahman, 2012).

Data collection techniques were carried out through philosophical analysis of philosophical texts and content analysis of selected philosophical interpretations. Literature studies include an in-depth understanding of the history of Islamic philosophy and philosophical interpretation, as well as collecting literature related to views on Greek philosophy among Islamic scholars. The research procedure involved identifying philosophical schools that appeared in the texts, analyzing the impact of Greek philosophy on philosophical interpretation, as well as preparing focused interview questions (Yusuf, 2014).

Data analysis was carried out qualitatively through content analysis methods to extract key findings from texts and interviews. Data integration is carried out to compile a holistic picture of the evolution of philosophical interpretation (Ahmad, 2016). Etymology research includes historical accuracy and gives proper credit to the authors and thinkers cited. Research ethics were maintained by obtaining permission from the authorities and maintaining the confidentiality of information when conducting interviews. This research is expected to make an important contribution to understanding the evolution of philosophical interpretation in Islam while highlighting the complexity of the relationship between philosophy and interpretation in the context of history and Islamic thought.

RESULTS AND DISCUSSION

Development of Philosophical Interpretation

According to Quraish Shihab (Shihab, 2019), the meaning of philosophical interpretation is an attempt to interpret the Qur'an in relation to philosophical issues. Philosophical interpretation is an interpretation that is dominated by philosophical theories as its paradigm. Some define philosophical interpretation as the interpretation of the verses of the Qur'an using philosophical theories. This means that the verses of the Qur'an can be interpreted using philosophy. Because verses from the Qur'an can be related to philosophical issues or interpreted using philosophical theories (Syafieh, 2017).

Tafsîr al-Falâsifah, namely interpreting the verses of the Qur'an based on philosophical thoughts or views, such as the tafsir bi al-Ra`yi. In this case, the verse functions more as a justification for the thoughts written, rather than thoughts that justify the verse, such as the interpretations made by al-Farabi, ibn Sina, and the al-Shafa brothers. According to Dhahabi (2012), their interpretation was rejected and considered to be destroying religion from within.

According to al-Dhahabî (Al-Dzahabi, 2012) it is an effort to interpret the verses of the Qur'an in line with philosophical thinking or interpret the verses of the Qur'an using philosophical theories. Amin Suma defines tafsir falsafî as the interpretation of the verses of the Qur'an based on a logical approach or philosophical thinking that is liberal and radical. Meanwhile, Muhaimin, et al provide the understanding that philosophical interpretation is a model of interpreting the Qur'an that uses a philosophical approach by contemplating and appreciating the verses being interpreted, then studying them radically (rooted), systematically and objectively. Muhammad Quraish Shihab (2002) also defines philosophical interpretation is an attempt to interpret the Qur'an in relation to philosophical issues (Putra, 2017).

Therefore, the existence of philosophical interpretations, of course, has causes, factors and reasons behind the presence of these interpretations. It is commonly known that philosophy relies on reason and *istidlal (argument).* Whereas *istidlal 'Aqli* also exists in Islamic sources, it is also revealed in the Qur'an. The emergence of tafsir, which has a philosophical style, coincides with the development of knowledge and science in the sphere of Islamic government. The development of philosophical styles in the world of interpretation began during the period of translation of Greek works into Arabic, namely during the time of the Abbasid caliphs. The Abbasid Caliphs were famous for their advances in the field of science, including philosophy. This also refers to al-Dhahabî; he explains that the birth of philosophical interpretation began during the Abbasid period, especially the caliphs al-Mansur (136 AH) and al-Ma'mun during that period. It was influenced by the development of Muslim culture and knowledge. At the same time, a movement was also carried out to translate Greek, Persian and Indian works into Arabic.

At that time, Muslims knew the thoughts of the Greeks and Iranians. The work of translating these works received high appreciation from the Caliph besides philosophy was something new among Muslims, especially regarding books by Plato (427 BC-347 BC) and Aristotle (384 BC-322 BC). Productive translation of philosophical books into Arabic, giving birth to new figures in the world of philosophy, especially Muslim philosophers also known as Islamic philosophy, such as al-Farabî (870-950 AD), Ibn Sinā (980-1037 AD), Ibn Masykawaih (932-1030 AD), and others. Al-Farabî as a philosopher and translator of Greek works into Arabic was given the nickname Mu'alim al-Thani (second teacher) after Aristotle (Putra, 2017).

Abd ar-Rahman al'Ak (Al-'Ak, 1986), uses the term *falsify al-Kalami to mention philosophical interpretation, in its development he said that the development of the study of kalamiyah philosophy began when Greek philosophy was translated into Arabic; in other words,* he said it was due to the blowing of the wind of Greek philosophy. So that the discussion about al-Kaun al-Mahsus from the supernatural sciences is mixed with the understanding of al-Jahmiyah and al-Mu'atazilah, this gives rise to a natural debate around the thoughts that entered the world of Islam, so that the debate results in interpretations of the verses paragraph

mutashābihāt and the interpretation of God's attributes that suit their respective directions and opinions. Just as the Al-Jahmiyah group proposed the first group that called for the cancellation and denial of God's attributes, and said that the Qur'an is a creature, the leader of this movement was al-Jahm bin Safwan, his teacher al-Ja'd bin Dirham.

Sufis also enlivened this cross-cultural and scientific collaboration. Then appeared al-Tafsir al-sufi al-falsafi. Ibn Arabi (1165-1240 AD) was an important figure in this field, Rumi (1207-1273 AD) also provided the wind of progress in this Sufi-philosophical nuanced interpretation, then followed by Suhrawardi (1154-1191 AD) with his style of illuminative reasoning and Mulla Sadra (1572-1640 AD) via *al-wujudiyah (al-hikmah al-muta'aliyah).* The references used in philosophical interpretation tend to be sources: *First, ittijah al-falsafah al-mushayyah,* namely peripatetic philosophy, which refers to the roots of the thought of the Greek philosopher Aristotle. As exemplified by Ibn Sina in his books, al-Syifa and Rasa'il. *Second, ittijah al-Falsafah al-Ishraqiyah Aflatuniyah al-Jadidah*, neo-Platonism, and Classical Iranian philosophy (such as Suhrawardi (549-587 H). Third, Ittijah al-Hikmah al-Muta'aliyah, namely a combination of ishraqiyah and masha'iyyah, as practiced by Mulla Sadra (Fadal, 2022).

There are not many works of interpretation written with a philosophical style, let alone works that are specifically presented philosophically, except for a few known ones, such as *Fusus al-Hikam* (al-Farabi) and *Rasail* (Ikhwan al-Shafa). In addition, there are several works of complete interpretation that explain the content of verses with philosophical nuances. According to Bakkar Mahmud, commentators who present a lot of philosophical questions in their books of interpretation are Al-Razi (d. 606 AH), Tafsir al-Naisaburi (d. 728 AH), Tafsir al-Shairazi (1050 AH), Tafsir al-Alusi (1270 H), and Tabataba'i (1404 H). In addition, Mahmud continued, there are several books of tafsir that also present philosophy although not as many as the 5 books of tafsir above, namely, Al-Baidhawi 691 H; Tafsir Ibn Hibban al-Andalusi (745 H); the interpretation of Abu al-Su'ud (d. 982 H); Tafsir Muhammad Rashid Ridha (d. 1936 AD); Tafsir Ibn Ashur (d. 1973 AD) (Imadudin & Ain, 2022; Mustaqim, 2011).

Ulama's Debate About Philosophical Interpretation

Muslim scholars have long debated philosophical theories and views as material for interpreting the verses of the Qur'an. However, they did not find consensus. Some accept it, and others reject it (Fadal, 2022). A group that despises philosophy because they find a conflict between philosophy and religion. This group radically opposes philosophy and tries to distance people from it. The pioneering figure of this group was Imam al-Ghazali; because of that, he wrote "that allasifah," calling them the term heretics. According to him, they pride themselves on the assumption that they will be honored if they do not accept the truth taqlid, even though, on the contrary, they actually accept lies without criticism. Al-Gazali actually does not prohibit using a philosophical approach. What he did not like and criticized was the approach to the speculative metaphysical model of Ibn Sina and other philosophers. However, he did not forbid studying logic, tabi'iyat, mathematics and others. Likewise, Fakhr al-Razi (1995) in his book of tafsir expressed their understanding and canceled their philosophical theories because they were considered to conflict with religion and the Qur'an. He exposed philosophical ideas that he considered contradictory, especially with the Qur'an, and finally, he firmly rejected them based on reasons and arguments that he considered adequate (Wildan, 2017).

The group that accepts it is because they admire the philosophical theory after reading his books. Despite the existence of contradictory theories and teachings, this does not stop them from admiring and pursuing it. They also believe that it can reconcile wisdom and belief, philosophy and religion, and explain to people that revelation does not conflict with reason in any way. And they believe that this belief if illuminated with the light of wisdom, will be able to control the soul well. They saw that this was within their power or capable of being controlled. Therefore, they made a solution by trying to connect and build a brotherhood between philosophy and religion. However, this sparked anger among Muslims, because it was considered only a solution that took a middle path by abandoning Islamic law, Islamic texts and the Qur'an. Such a solution cannot reconcile the opposing and disputing parties. Therefore, Imam Al-Ghazali tried to cancel the thoughts of those who limited religion and its teachings (Syam et al., 2023).

The birth of the controversy stems from the way of looking at the position between reason and revelation, *aql* and *naql*, *dirayah* and *riwayah*. Opponents of philosophical interpretation consider both *ta'arudh* (opposite to each other). For them, religion is a matter of revelation and revelation is based on history, so understanding and interpreting the verses of the Qur'an must be based on history, not reason. Various normative arguments have also been presented to strengthen their views (Ahmad Hilmi et al., 2020; Syafieh, 2017). On the other

hand, those who agree evaluate reason and *naql* functionally in religion, where reason cannot be separated from the interpretation of the Qur'an. Revelation and reason are two things that are both important tools in understanding religion including the Qur'an. Imam Shatibi even makes *'aql* as a religious argument that is in line with *naql*. Because of that, reason as the main tool in true philosophy is not against the revelation of the Qur'an, because it is with reason that revelation can speak. Moreover, revelation and reason both come from God, so it can be said that reason and the text of the Qur'an are both revelations from God. Reason is God's revelation to human personalities and the Qur'an is a revelation in the form of a text revealed to the Prophet Muhammad (Taufiq et al., 2020). However, not all rational arguments in understanding the Qur'an can be accepted. Scholars give special conditions so that rational interpretation does not conflict with the message of revelation (Fadal, 2022).

The book of Tafsir has a philosophical character
1. Mafatihul Ghaib by Fakruddin Al-Razi

Fakhruddin al-Razi (Ar-Râzî, 1981) was a scholar who mastered several scientific disciplines and was very prominent in the naqli and aqli sciences. He gained great popularity in all corners of the world and has quite a lot of work. Among his most important works is the interpretation of al-Kabir Mafatihul Ghaib. The book of tafsir Mafatihul Ghaib consists of eight large volumes. In its entirety, this book contains interpretations of all the verses of the Qur'an according to the order of the Ottoman mushaf.

Judging from its interpretive approach, the Book of Tafsir Mafatihul Ghaib uses the Ilmi, Falsafi and Adabi wal Ijtima exegetical methods. The use of the philosophical interpretation method can be strengthened by the diverse views of Fakhruddin al-Razi which includes concepts from philosophers and kalam experts. Philosophical methods are used significantly in the interpretation of the verses of the Qur'an. The use of this philosophical method, in particular, can be seen in his efforts to oppose the concepts of Mu''tazilah rationalist theological thought.

William Montgomery Watt (1970) stated that Fakhruddin al-Razi's theology, manifested in his work including tafsir, has distinctive characteristics. This is especially visible from the inclusion of discussions of theology and philosophy in various contexts that are in line with the developing Sunni theological viewpoint. By looking closely at his works, especially in the field of tafsir, Fakhruddin al-Razi succeeded in incorporating elements of theology and philosophy that followed the dominant line of Sunni theological thought of his time.

The emphasis on philosophical thought in this interpretation also aims to confront and reject the concepts of Mu''tazilah rationalist theological thought (Akhyar & Andri Nirwana, 2020). This approach reflects Fakhruddin al-Razi's efforts to build an interpretive narrative that does not only rely on the scientific dimension, but also explores the philosophical and ethical dimensions as well as the social context of society (*Ijtima*). Thus, the Book of Tafsir Mafatihul Ghaib is not only a work of interpretation rich in knowledge but also reflects a systematic effort to combine elements of Ilmi, *Falsafi*, and *Adabi wal Ijtima*, in line with the Sunni theological views that dominated during the time of Fakhruddin al-Razi.

2. Rasail Ibn Sina (1037 AD)

Ibn Sina, whose full name was Abu 'Ali Husayn bin 'Abdullah bin Husayn (328-370 AH / 980-1037 AD), was known by his Latin name, Avicenna. He was an Islamic philosopher and doctor who was born in Afsanah, Bukhara, Transoxiana, northern Persia. Ibn Sina showed extraordinary talent from a young age, even memorizing the Qur'an at the age of 10. In the realm of philosophy, Ibn Sina developed the Mash'iyah school of philosophy, which was a continuation of Aristotle's thinking. His work in the world of philosophy and science has made him recognized as one of the greatest philosophers and scientists of all time. The title attached to him is al-Shaykh al-Ra'is, reflecting his status as a leader and authority in the fields of philosophy and science in the Islamic scientific tradition (Husnul Hakim & Ahmad, 2022).

Ibn Sina's scientific works cover various branches of science, namely physics, mathematics, logic, metaphysics, medicine and others, totaling 267 books. Written in Arabic or Iranian, the Latin translation can be found in the Syllabus of the Middle European University (Putra, 2017). Of Ibn Sina's various works, the focus of study in the field of philosophy is mainly focused on his famous book, namely "Rasail." One of the tafsir works produced by Ibn Sina is "Rasail Ibn Sina." Ibn Sina's approach in interpreting the Qur'an involves the perspective of the Qur'an and philosophy, which he then explains purely from a philosophical point of view. For example, Ibn Sina explained religious truths with a philosophical approach. For Ibn Sina, the Qur'an was considered a symbol that was difficult for ordinary people to understand and could only be understood by certain circles. Therefore, a philosophical approach is used to explain the meanings in the Qur'an, especially in the context of religious truths.

This view reflects the belief that interpreting the Qur'an requires a high level of understanding that can be accessed by special groups who have a deep understanding of philosophy (Syafieh, 2017).

One of the verses interpreted by Ibn Sina is QS. Al-Haqqah verse 17:

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَاۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ١٧

Meaning: "And the angels are in all corners of the sky. And on that day eight angels raised the Throne of your Lord above their heads.".

According to Ibn Sina (1989), *Arsy* is the 9th planet which is the center of the other planets, while the eight angels are the eight supporting planets below it. He stated that the Throne was the end of physical creation. Anthromorphic circles who adhere to the Shari'ah ideology are of the opinion that Allah is above the Throne but that does not mean he resides there (hulul) just as philosophers assume that the end of physical creation is the 9th planet, and God is there but not in the sense of being silent. Furthermore, they explained that the planet moved with the soul. These movements are essential or not, essential movements can be natural and nafsiyah. Then they explained that these planets would not perish and would not change throughout time. In the Shari'a it is stated that angels are alive, not dead like humans, so if it is said that planets are living creatures that can think and living creatures that can think are called angels, then these planets are called angels (Syafieh, 2017).

3. Rasail Ikhwan As-Shafa

Ikhwan As-Shafa (Holy Brotherhood) is a secret and mysterious organization consisting of Arab Muslim philosophers. They carry out research secretly and are difficult to track. The organization was based in Basrah, Iraq, which at that time was the capital of the Abbasid dynasty (approximately 10 AD). The interpretation of the Al-Quran put forward by the As-Shafa Ikhwan can be found in their great work, namely Rasail Ikhwan As-Shafa (Syam et al., 2023).

The philosophical interpretation of the Qur'an in Rasail Ikhwan al-Shafa (1994) can be found as when they interpret heaven and hell, for example, Ikhwan al-SHafa interprets heaven as the realm of the stars/solar system and hell as the realm under the moon, namely the world. Their opinion is also based on the hadith of the Prophet SAW. As he said, heaven is in the sky and hell is on earth. It is also said that the release of ascension to the star realm is actually the release of the soul from the body (which has no bad behavior or a pure soul) to heaven, namely the star realm that cannot be reached by human senses. Meanwhile, dirty souls cannot enter heaven (Putra, 2017).

4. Tafsir Al-Mizan karya Husain Tabataba'i (1981 M)

Tabataba'i was a Muslim philosopher, theologian and mufassir in the 14th century. He was the most influential Shia cleric in the discourse of thought at that time. His famous book of tafsir is Tafsir Al-Mizan. This interpretation is broadly philosophical in nature. Tabataba'i collects discussions with philosophical nuances. Then in the writing process, at that time the study of the Al-Quran and philosophy was intense so that Tabataba'i (Al-Thabathaba'i, 1997) included them in his interpretation. Apart from that, in Shia there is also a tradition of combining the study of philosophy with the study of Al-Quran interpretation (Syam et al., 2023).

One of the Qur'anic verses interpreted by Tabataba'i using philosophical methods is Al-Baqarah verse 167 as follows:

...... وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

Meaning: "and they will never come out of the fire of hell."

According to him, torment in hell will not be eternal, because God is most merciful and very vast, so how could God, the most merciful, torture his servants forever. Another reason put forward is that taking revenge for the actions of the person who wronged him is just a futile exercise. While Allah SWT. never do injustice to His servants and take revenge, then the torment in hell will be severe or impermanent (Hakim & Ahmad, 2022).

Analysis of Tafsir Al-Mizan by Husain Tabataba'i (1981 M) reflects a deep philosophical approach to the interpretation of the verses of the Qur'an. In this interpretation, Tabataba'i clearly integrates philosophical nuances into his discussion, resulting in a philosophical approach to interpretation. Tabataba'i holds the view that torment in hell will not be eternal, which is recognized as a philosophical view that reflects a deep

understanding of the nature of God as Most Merciful and Most Extensive. His analysis reflects the belief that the Most Merciful God cannot possibly impose eternal torment on His servants (Irhas, 2016). This view can be connected to philosophical thinking about divine attributes, such as God's mercy and absolute justice.

Apart from that, Tabataba'i emphasized that taking revenge for unjust acts is just a waste of work. This analysis reflects the ethical and justice values contained in Tabataba'i's philosophical understanding. The view that God never acts unjustly and does not take revenge reflects a philosophical view about the nature of God's justice and wisdom (Otta, 2018). The tradition of combining philosophical studies with Al-Quran interpretation in a Shiite context is also a characteristic feature of Tabataba'i interpretation. This integration reflects an attempt to understand the teachings of the Qur'an through a philosophical lens, demonstrating the complexity of the relationship between theological and philosophical thought in the Shiite Islamic tradition. Tabataba'i's statement in interpreting Ayat Al-Baqarah verse 167 contributes to the discourse regarding the nature of God's justice, His mercy, and understanding of the eternity of torment in hell. This analysis provides a rich and in-depth view of the philosophical dimensions in the interpretation of the Qur'an, which is the hallmark of Tafsir Al-Mizan.

CONCLUSION

The conclusion from the explanation above is that philosophical interpretation is an approach to interpreting the Qur'an which is based on a philosophical perspective. The history of the emergence of philosophical interpretation begins with the Abbasid dynasty, especially during the Al-Mansur caliphate, where the translation of many philosophical books into Arabic introduced the study of philosophy into the world of Al-Qur'an interpretation. The presence of philosophical interpretation has had a significant impact on the Islamic scientific treasury. Although controversial, this approach makes a valuable contribution to the understanding of the Qur'an by opening up a philosophical dimension. Scholars such as Al-Farabi, Ibn Sina, and Husain Tabataba'i have made major contributions with their works of philosophical interpretation, which should be appreciated because they have opened the way for studying the Qur'an philosophically. Recommendations for future research are to further explore the impact of philosophical interpretation on theological and philosophical understanding in Islam. A more in-depth analysis of the specific works of scholars of philosophical tafsir and the interaction between these tafsir and other scientific traditions could be an interesting area of research. Apart from that, the exploration of how philosophical interpretation can be applied in the context of modern Muslim society can also be a relevant research topic.

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