The Role of Ibn Rushd's Hermeneutics in Transmitting Philosophical Interpretation to Western Civilization

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Abstract

This study examines the tradition of philosophical exegesis (tafsir falsafi) as a historical endeavor to harmonize revelation and reason within the intellectual heritage of Islam, with a particular focus on Ibn Rushd's (Averroes) theological thought and its transformative impact on Western civilization, especially in Scholasticism, the Renaissance, and the Enlightenment. Employing a qualitative-descriptive method based on library research, this study applies a historical-philosophical approach and critical hermeneutics to analyze Ibn Rushd's major works, namely Fasl al-Maqal and Tahafut al-Tahafut, alongside secondary sources such as the ideas of classical Islamic philosophers (Al-Kindi, Al-Farabi, Ibn Sina, and Al-Ghazali), Western thinkers (Maimonides, Thomas Aquinas, and Siger of Brabant), and other relevant literature. Data were collected through critical literature review, while analysis followed Miles and Huberman's interactive model, comprising data reduction, systematic data presentation, and verification to ensure valid conclusions. The findings reveal that the Islamic conception of "knowledge" is holistic, value-laden, and rooted in the Qur'anic mandate to optimize reason. Through his three-tier hermeneutics, Ibn Rushd restricted ta'wil to the educated elite and defended philosophy despite Al-Ghazali's critiques. Although his ideas received limited appreciation in the Islamic world, they were widely adopted in Europe, influencing Maimonides and Thomas Aquinas, and giving rise to Latin Averroism, a controversial movement that nonetheless contributed to the Scientific Revolution. This study underscores the importance of valuing reason, recognizing epistemological pluralism, and exercising prudence in interpretation to safeguard harmony between faith and intellectual progress.

Keywords: Philosophical Exegesis, Ibn Rushd, Islam and Science.

Abstrak

Penelitian ini mengkaji tradisi tafsir falsafi sebagai upaya historis harmonisasi antara wahyu dan akal dalam khazanah intelektual Islam, dengan fokus pada konstruksi pemikiran ketuhanan Ibn Rusyd (Averroes) serta pengaruh transformatifnya terhadap peradaban Barat, khususnya dalam Skolastisisme, Renaisans, dan Pencerahan. Menggunakan metode kualitatif-deskriptif berbasis kajian pustaka, penelitian ini menerapkan pendekatan historis-filosofis dan hermeneutika kritis untuk menelaah karya utama Ibn Rusyd, yaitu *Fasl al-Maqal* dan *Tahafut al-Tahafut*, sumber sekunder berupa pemikiran filsuf Islam klasik (Al-Kindi, Al-Farabi, Ibn Sina, dan Al-Ghazali), tokoh Barat (Maimonides, Thomas Aquinas, dan Siger dari Brabant), serta literatur pendukung lain yang relevan. Teknik pengumpulan data dilakukan melalui studi pustaka kritis, sementara analisis menggunakan model interaktif Miles dan Huberman, yang meliputi reduksi data, penyajian data secara sistematis, dan verifikasi untuk penarikan kesimpulan yang valid. Hasil penelitian menunjukkan bahwa konsepsi "*ilmu*" dalam Islam bersifat holistik, bernilai, dan berakar pada mandat *Qur'ani* untuk mengoptimalkan akal. Ibn Rusyd, melalui hermeneutika tiga tingkatan, membatasi *ta'wil* pada kalangan terdidik serta membela filsafat meski dikritik oleh Al-Ghazali. Pemikirannya kurang diapresiasi di dunia Islam, tetapi diadopsi luas di Eropa, memengaruhi Maimonides, Thomas Aquinas, serta melahirkan Averroisme Latin yang kontroversial namun turut mendorong Revolusi Ilmiah. Penelitian ini menegaskan pentingnya penghargaan terhadap akal, pengakuan pluralisme epistemologis, dan kehati-hatian dalam interpretasi demi menjaga harmoni antara iman dan kemajuan intelektual.

Kata Kunci: Tafsir Falsafi, Ibn Rusyd, Islam dan Sains.

A. Introduction

The discourse on Islam and modern science often highlights tafsir *ilmi*, but tafsir *falsafi* emerged earlier as a valuable legacy, harmonizing revelation and reason since classical times. Tafsir *ilmi* utilizes modern scientific tools,[1] while tafsir *falsafi* employs the tools of Greek logic[2] and metaphysics, particularly the processed and developed legacy of Aristotelianism, to understand and interpret the verses of the Qur'an. However, a more fundamental and often overlooked tradition is *tafsir falsafi*, an intellectual legacy that affirms the historical effort to

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[1] Putri Maydi Arofatun Anhar Et Al., "Tafsir Ilmi: Studi Metode Penafsiran Berbasis Ilmu Pengetahuan Pada Tafsir Kemenag," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1 (October 2018): hlm. 109.

[2] Anas Shafwan Khalid, "Metodologi Tafsir Fakhru Al-Din Al-Razi: Telaah Tafsir Qs. Al-Fatihah Dalam Mafatih Al-Ghayb," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, No. 01 (2018): hlm. 101, Https://Doi.Org/10.30868/At.V3i01.257.

reconcile faith and reason. This tradition shows that the struggle between faith and rationality is not a new phenomenon but a long-standing narrative in the history of Islamic thought.

Ibn Rushd, the pinnacle of *tafsir falsafi*, unified revelation and reason through a divine synthesis that asserted the absence of any contradiction between truths. Ironically, he was more appreciated in the West, where he ignited the Enlightenment, while being rejected in the Islamic world. The translation of his works reintroduced Aristotle completely and systematically.[3] For example, on the cosmic cycle and the concept of dimension as the primary property of matter.[4] He was dubbed "The Commentator" of Aristotle and a pioneer of radical hermeneutics who affirmed the harmony between revelation and reason. For him, philosophical truth and divine revelation could not possibly be in conflict. His concept of divinity is the core of this paper's study.

Several previous studies have been important foundations for examining Ibn Rushd's thought. George Hourani's work, *Averroes on the harmony of religion and philosophy. A translation, with introduction and notes, of ibn rushd's kitab fasl al-maqāl, with its appendix (damima) and extract from kitāb al-kashf 'an manāhij al-adilla*, profoundly articulated Ibn Rushd's arguments in *Fasl al-Maqal* which affirmed the harmony between reason and revelation. The historical context of this thought is reinforced by Michael E. Marmura's study on Al-Ghazali's *Tahafut al-Falasifa*, which explains the challenges faced by Muslim philosophers. Furthermore, Hossein Nasr and Dimitri Gutas provide a broader picture, with Nasr placing Ibn Rushd within the Islamic intellectual tradition,[5] while Gutas specifically reviews the impact of his thought in Europe which gave rise to the Latin Averroism movement.[6]

This research aims to examine the dynamics of *tafsir falsafi* in the classical Islamic tradition, with a main focus on the thought of Ibn Rushd. This study highlights how Ibn Rushd's concept of divinity successfully bridged revelation and

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[3] Imam Mashudi Latif And Muhammad Nawawi, "Relevansi Pemikiran Ibnu Rusyd (Religius-Rasional) Terhadap Pendidikan Islam Berbasis Interdisipliner," *Arsy* 7, No. 1 (2023): hlm. 8.

[4] Nicholas Rescher, "Three Commentaries Of Averroes," *The Review Of Metaphysics* 12, No. 3 (1959): hlm. 442.

[5] Seyyed Hossein Nasr And Mehdi Amin Razavi, *The Islamic Intellectual Tradition In Persia* (Curzon Press, 1996): hlm. 86.

[6] Dimitri Gutas, "The Study Of Arabic Philosophy In The Twentieth Century: An Essay On The Historiography Of Arabic Philosophy," *British Journal Of Middle Eastern Studies* 29, No. 1 (2002): hlm. 9 .

reason, and offered an epistemological pluralism that influenced Western civilization. Through his work, *Fasl al-Maqal*, Ibn Rushd's thought gave birth to the Latin Averroism movement which significantly challenged Christian Scholasticism. Thus, this article not only analyzes his historical impact on the structure of modern Western epistemology but also examines its relevance in opening up opportunities for dialogue between religion and rationality amid the climate of contemporary fundamentalism and anti-intellectualism in Islam.

B. Research Methodology

This research methodology uses a qualitative-descriptive approach with a historical-philosophical and critical hermeneutical framework. The research focus is directed at tracing the evolution of *tafsir falsafi*, from the thought of Al-Kindi to the critique of Al-Ghazali, as well as the transmission of Ibn Rushd's ideas to Europe and their influence on Scholasticism and the Enlightenment. The data sources consist of primary data, namely Ibn Rushd's main works in the form of *Fasl al-Maqal* and *Tahafut al-Tahafut*, and secondary data which includes the thoughts of classical Islamic philosophers (Al-Kindi, Al-Farabi, Ibn Sina, and Al-Ghazali), the thoughts of Western figures (Maimonides, Thomas Aquinas, and Siger of Brabant), as well as supporting literature in the form of relevant articles, journals, and books. Data collection was done through a literature review by critically examining primary and secondary sources. The data obtained were then analyzed using the Miles and Huberman interactive model, which includes three stages: data reduction, which is the selection and summarization of essential information from the works of Ibn Rushd and related figures to highlight the evolution of *tafsir falsafi*; data presentation, which is the systematic organization of findings in the form of a descriptive narrative to facilitate analysis and interpretation; and verification of findings, which is the drawing of valid conclusions and testing the validity of the research arguments.

C. Discussion and Research Result

Hermeneutics and *Tafsir Falsafi*

Etymologically, the term hermeneutics originates from the Greek word *hermeneuin*, which means "to interpret."[7] Hermeneutics, derived from Hermes, is defined by Paul Ricoeur as a rule of exegesis to interpret texts or symbols. Not

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[7] Abdulloh Bastaman And Kunkun Kurniadi, "Kajian Hermeneutika Dilthey Terhadap Unsur Bahasa Kias Dalam Kumpulan Puisi Tadarus Karya A. Mustofa Bisri Berindikasi Nilai Karakter Sebagai Alternatif Bahan Ajar Apresiasi Sastra Di Kelas X Smk," *Wistara: Jurnal Pendidikan Bahasa Dan Sastra* 4, No.1 (2023): hal. 24,

limited to religion or literature, it encompasses human expression. Arab writers translated it as *ilm at-ta'wil* or *tafsir*.[8] Hermeneutics is the science and art of interpretation that focuses on the process of understanding. Although not initially used to interpret Muslim sacred texts, its purpose is to bridge the gap between old texts and modern readers.[9] Hermeneutics views a text as a dynamic dialogue between the author, the text, and the reader, emphasizing the methodology of understanding. It answers how readers across historical-cultural contexts understand ancient texts, while also providing a framework for interpreting meanings beyond their original temporal and cultural context.

Meanwhile, Tafsir Falsafi interprets the Qur'an with a philosophical paradigm, linking verses with philosophical concepts for the sake of harmonizing revelation and reason, despite the potential to subject meaning to philosophy. This tradition was born from the entry of Greek philosophy into the Islamic world. Before discussing hermeneutics and *tafsir falsafi*, it is important to understand Islamic epistemology as a conceptual framework for interpreting sacred texts. Without it, modern hermeneutics is prone to misinterpretation and can contradict Islamic principles. The Islamic concept of "*ilm*" is different from the Western concept of "science," allowing a rational tradition to flourish in Muslim civilization.

In Islam, *ilm* encompasses material and spiritual values, unlike modern Western positivistic science, which is limited to measurable empirical phenomena.[10] In contrast, the Islamic concept of *ilm* is holistic. *Ilm* includes the physical and unseen worlds, God, angels, spirits, and revelation, sourced from the Qur'an and Sunnah, and is viewed as a unified reality of God's creation that is interconnected.[11]] *Ilm* in Islam has value, and its purpose is *ma'rifatullah*: to strengthen faith, improve morals, and fulfill the role of a *khalifah* (vicegerent). Without a direction toward goodness, *ilm* loses its spiritual essence.[12] The Islamic epistemological foundation allows for *tafsir falsafi*, which places the Qur'an as the highest truth, to be interpreted rationally. Islamic rationalism is rooted in verses

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[8] Quraish Shihab, *Kaidah Tafsir* (Lentera Hati, 2013): hlm. 402.

[9] Humar Sidik And Ika Putri Sulistyana, "Hermeneutika Sebuah Metode Interpretasi Dalam Kajian Filsafat Sejarah," *Agastya: Jurnal Sejarah Dan Pembelajarannya* 11, No. 1 (2021): hlm. 24.

[10] Priatna Agus Setiawan, "Positivisme Sebagai Era Baru Filsafat Dan Pengaruhnya Dalam Kajian Sosial Islam," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, No. 2 (2024): hlm 330.

[11] Hadi Yasin Et Al., "Islamic Worldview," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, No. 1 (2022): hlm. 131, Https://Doi.Org/10.34005/Tahdzib.V5i1.1947.

[12] Gina Resiana, *Konsep Tuhan Dalam Berbagai Agama*, February 10, 2025: hlm. 28.

about reason, the heart, and sight, with "reason" appearing 49 times.[13] The Qur'an emphasizes reason, the heart, the observation of creation, and *ayat kauniyah* (cosmic verses); the revelation of "*Iqra'*" encompasses both the holy book and the universe. Contradictions are born from human interpretation.

Tafsir Falsafi was born from a long dialectical process between Islamic thought and a great intellectual legacy, especially Greek philosophy.[14] In the Abbasid era, the House of Wisdom assimilated Greek philosophy, giving birth to original Islamic philosophy with a global influence. *Tafsir Falsafi* is a style of Qur'anic interpretation that consciously and systematically uses a philosophical framework, terms, and methods.[15] Philosophers affirmed the harmony between revelation and reason, believing that inner meanings could be revealed through philosophical reasoning. Its main method is *ta'wil*, which is shifting a literal meaning to a metaphorical one with strong arguments, uniting the exoteric and esoteric truths without contradiction, and proving it axiomatically,[16] especially when the literal meaning contradicts theological principles, such as the doctrine of *Tawhid*. Anthropomorphic verses like "The Hand of God" are interpreted as His power, "The Face of God" as His essence, and "istiwa' on the Throne" as His dominion over the universe.

This tradition was pioneered in the Eastern Islamic world before being perfected by Ibn Rushd. Al-Kindi (d. 873 CE), the "first Arab philosopher," bridged Greek and Islamic philosophy, affirming that the truths of revelation and reason originate from the same God. He defended philosophy, which was accused of being heretical. Al-Farabi (d. 950 CE), the "Second Teacher" after Aristotle,[17]] believed that philosophy was for the intellectual elite, while religion was for the general public, both revealing truth in different ways, through parables, and imaginative

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[13] Hamzah Alias Alias And Andi Aderus Aderus, "Qath'i Dan Zhanni , Al-Qur'an Dan Al-Sunnah, Serta Peran Akal Dalam Menginterpretasikan Nas," *Jurnal Smart Society Adpertisi* 4, No. 1 (2025): hlm. 16.

[14] Nilna Faiziya, "Tafsir Falsafi: Integrasi Rasionalitas Dan Spiritual Dalam Memahami Ayat-Ayat Al-Qur'an," *Jurnal Syntax Imperatif : Jurnal Ilmu Sosial Dan Pendidikan* 5, No. 6 (2025): hlm. 6, Https://Doi.Org/10.36418/Syntaximperatif.V5i6.556.

[15] Abdul Gofur Et Al., "Tafsir Falsafi: Pendekatan Rasional Dalam Penafsiran Al-Quran," *Journal Of Islamic Heritage And Civilization* 1, No. 2 (2025): hlm. 59.

[16] Moh Faiz Alfathur Rizqi And Drie Nauval Fargani, "Mengenal Tarjamah, Tafsir, Ta'wil: Pengertian, Jenis-Jenis, Ketidaksamaan, Syarat-Syarat, Beserta Etika Mufasir," *Jurnal Ilmu Pendidikan Islam* 23, No. 1 (2025): hlm. 955, Https://Doi.Org/10.36835/Jipi.V23i1.4582.

[17] Lenn Evan Goodman, Review Of *Review Of Al-Fârâbî's Book Of Letters (Kitâb Al-Hurûf) Commentary On Aristotle's Metaphysics*, By Muhsin Mahdi And Al-Fârâbî, *Philosophy East And West* 21, No. 2 (1971): hlm. 221, Https://Doi.Org/10.2307/1397789.

rhetoric.[18] This view influenced Ibn Rushd's theory of levels of understanding. Meanwhile, Ibn Sina (d. 1037 CE) built the most comprehensive system of Islamic Peripatetic philosophy, applying *ta'wil* to Qur'anic verses within the framework of metaphysics, prophecy, and eschatology. His views on the eternity of the world, God's knowledge, and spiritual resurrection drew sharp criticism from Al-Ghazali.[19] Thus, *tafsir falsafi* is a creative synthesis between revelation and philosophy, maintaining the transcendence of God while optimizing reason to understand the holy text.

At the peak of its glory, the *falsafi* tradition faced a great challenge from Al-Ghazali (d. 1111 CE) through his work *Tahafut al-Falasifa*. He did not reject logic; in fact, he gave it importance.[20] He only attacked the metaphysical conclusions of the philosophers, especially Ibn Sina, which were considered speculative and contradictory to the creed. He accused them of disbelief on three issues: the eternity of the world, the denial of God's knowledge of particulars, and the rejection of physical resurrection, arguing instead for the immortality of the soul.[21] The attack on philosophy in the East triggered intellectual suspicion, which prompted Ibn Rushd to defend the harmony of revelation and reason.

Ibn Rushd: Intellectual Biography and Philosophical Contributions

In the conservative atmosphere of the Almohad Caliphate in Andalusia in the 12th century, Ibn Rushd emerged as a brilliant defender of philosophy. He not only refuted Al-Ghazali but also formulated a theory of legalistic hermeneutics in his treatise *Fasl al-Maqal*, which harmoniously linked philosophy and religion.[22] This work is widely recognized as the peak achievement of the *tafsir falsafi* tradition, offering a sophisticated synthesis between reason and revelation.

Ibn Rushd, born in Cordoba in 1126 CE to a family of Maliki *qadi*s, was a polymath who mastered *fiqh*, medicine, mathematics, astronomy, and philosophy.

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[18] Anand Fadilah, "Konsep Kenabian Dalam Pandangan Filosof Muslim (Studi Komparasi Pemikiran Al-Farabi Dan Ar-Razi" (Diploma, Universitas Islam Negeri Datokarama Palu, 2025), hlm. 57, Https://Repository.Uindatokarama.Ac.Id/Id/Eprint/4017/.

[19] "The History And Contribution Of Philosophy In Islamic Thought | Abror | Buletin Al-Turas," Accessed June 17, 2025, hlm. 326, Https://Journal.Uinjkt.Ac.Id/Index.Php/Al-Turats/Article/View/15867.

[20] Achmad Khudori Soleh, *Filsafat Islam Dari Klasik Hingga Kontemprer* (Ar-Ruzz Media, 2016): hlm. 118, Http://Repository.Uin-Malang.Ac.Id/9018/.

[21] Lufi Nurfadhilah, "Kondisi Tubuh Dan Jiwa Setelah Kematian Dalam Filsafat Mulla Shadra Dan Al-Ghazali," *Jurnal Penelitian Ilmu Ushuluddin* 2, No. 3 (2022): hlm. 414, Https://Doi.Org/10.15575/Jpiu.13672.

[22] -Siti Fathimah, "Kedudukan Filsafat Dan Agama Dalam Pemikiran Al-Farabi (257 H/870 M)" (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024): hlm. 14.

He became the *qadi* of Seville and the physician to the Almohad caliph, but his closeness to philosophy led to his exile and the burning of his works. Although rehabilitated, he died in Marrakech in 1198 CE. His legacy was more appreciated in Europe than in the Islamic world. As a productive writer across disciplines, many of his Arabic works were lost but survived through Hebrew and Latin translations[23] and influenced Europe. His greatest legacy is his commentaries on Aristotle, in three forms (short, middle, long), which earned him the nickname "The Commentator."[24] *Tahafut al-Tahafut* was his response to Al-Ghazali's *Tahafut al-Falasifa*, defending philosophy from the charge of disbelief. *Fasl al-Maqal* became his manifesto on the harmony of reason and revelation. *Al-Kasyf 'an Manahij al-Adillah* criticized the *mutakallimun* and Sufis, offering a demonstrative philosophical method. Meanwhile, *Bidayat al-Mujtahid*[25] is a masterpiece of comparative *fiqh* that is objective and analytical.[26]

In *Fasl al-Maqal*, written in the format of a *fatwa* (legal opinion), Ibn Rushd answered the question of whether philosophy is permitted by Sharia. His answer was firm: it is obligatory for those who are capable. His reasons: (a) Religion commands philosophizing (*Ad-Din yujibu at-tafalsuf*) because the Qur'an commands contemplation of creation (QS. Al-Hashr:2), and the highest method is logical demonstration (*qiyas burhani*). Prohibiting philosophy means prohibiting humans from using the best tool to know God. (b) Sharia has an exoteric and an esoteric meaning, where the esoteric meaning can only be revealed by philosophical reason. (c) *Ta'wil* is a necessity when the literal meaning of a verse appears to contradict a valid rational truth.

His golden conclusion: *Al-haqq la yudadd al-haqq bal yuwafiquhu wa yasyhadu lahu* (Truth does not contradict truth, but is in harmony with it and testifies to it). If a philosophical demonstration shows that God is not physical, while a literal verse seems to mention a physical attribute like "The Hand of God," then there must be an allegorical meaning. For the intellectual elite, *ta'wil* becomes a *shar'i* (legal) obligation to harmonize the text with reason and *Tawhid*.

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[23] Bahrum Subagiya, "Ilmuan Muslim Polimatik Di Abad Pertengahan," *Ta'dibuna: Jurnal Pendidikan Islam* 11, No. 1 (2022): hlm. 112, Https://Doi.Org/10.32832/Tadibuna.V11i1.7075.

[24] Siti Aisyah Br.Rambe Et Al., "Sejarah Perkembangan Filsafat Pada Masa Dinasti Abbasyiah," *Risalah, Jurnal Pendidikan Dan Studi Islam* 10, No. 4 (2024): hlm. 1543.

[25] Yasin Dutton, "The Introduction To Ibn Rushd's 'Bid?Yat Al-Mujtahid,'" *Islamic Law And Society* 1, No. 2 (1994): hlm. 191, Https://Doi.Org/10.2307/3399333.

[26] Mohamad Ma'mun, "Waris Beda Agama Dalam Kitab Bidayatul Mujtahid," *Mahakim: Journal Of Islamic Family Law* 8, No. 1 (2024): hlm. 6.

With this principle, Ibn Rushd sought to end the dichotomy between revelation and reason, proving that both originate from the same source. He affirmed that philosophy is not a threat to religion, but the highest means to understand and justify its truths.

Ibn Rushd's Hermeneutics in Interpretation

Ibn Rushd prevented interpretive anarchy by dividing people into three levels of intellectual capacity, referencing QS. An-Nahl:125. From this verse, he interpreted human capacity to be of several levels. An example of how these three groups handle and interpret *mutasyabihat* (allegorical) verses, such as the phrase "The Hand of Allah" in QS. Al-Fath (48): 10, shows the differences in interpretation among them:

First, *Ahl al-Burhan*: True philosophers have the right to interpret *mutasyabihat* verses through certain demonstrative *ta'wil*. For example, "The Hand of Allah" is interpreted as His power, not a physical attribute. This interpretation is conclusive but is limited to their circle, to maintain social harmony and protect the faith of the common people.[27] Second, *Ahl al-Jadal*: The *Mutakallimun* interpret allegorical verses with dialectical arguments. For example, "hand" is interpreted as power or help. Because they lack certain *burhan* (demonstration), they debate the meaning and spread it, which according to Ibn Rushd has the potential to cause confusion and division.[28] Third, *Ahl al-Khitabah*: The majority of the public accepts the literal meaning of *mutasyabihat* verses, such as "The Hand of Allah," without philosophical *ta'wil*. Their literal understanding maintains their simple faith. The stratification of philosophy, theology, and literal faith according to their capacity creates harmony, and this legacy of Ibn Rushd was more appreciated in the European world.

The Transmission of Ibn Rushd's Thought to the Western World

While Ibn Rushd's life in the Islamic world ended tragically with exile and the burning of his books, the next chapter, posthumously in Europe, became an intellectual epic that changed the face of Western civilization.[29] The transmission of his thought, along with other Arabic-Islamic scientific treasures, is one of the

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[27] Kaipal Wahyudi, "Filsafat Ibnu Rusyd Hubungan Akal Dengan Wahyu," *Indonesian Journal Of Islamic And Social Science* 1, No. 2 (2023): hlm. 115.

[28] Zulfi Imran, "Akal Dan Wahyu Menurut Ibnu Ruysdi," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 1, No. 1 (2016): hlm. 203, Https://Doi.Org/10.46576/Almufida.V1i1.112.

[29] Ridwan Hamid, *Pengaruh Falsafat Ibn Rusyd Di Barat*, Uin Syarif Hidayatullah Jakarta : Fakultas Ushuluddin Dan Filsafat, 2011, November 29, 2011, hlm. 72.

most significant events in world intellectual history, triggering Europe's awakening from the "Dark Ages."

After the conquest of Toledo by Castile (1085), the city became a major translation center. Christian, Jewish, and Muslim scholars collaborated to translate Arabic works into Latin. Ibn Rushd's works, especially his clear and systematic commentaries on almost all of Aristotle, became very valuable. Previously, Europe only knew Aristotle partially through Boethius. Through Ibn Rushd, Aristotle appeared whole and accessible.[30] The relationship between the two was so close that in European universities, he was called *Commentator*, while Aristotle was called *Philosophus*.

Before influencing Christianity, Ibn Rushd had a great impact on Jewish philosophy, especially through Moses ben Maimon (Maimonides) from Cordoba. In *Dalalat al-Ha'irin* (The Guide for the Perplexed), Maimonides faced a similar problem: reconciling the Torah with Aristotelian philosophy. With a method similar to *Fasl al-Maqal*, he affirmed the harmony of the truths of revelation and philosophy, using *ta'wil* for anthropomorphic verses. This thought then spread widely in European Jewish communities through the works and commentaries of Jewish philosophers like Lavi ben Gerson.

The entry of Averroist Aristotelianism shook Christian theology, which was dominated by Platonism and Augustinianism. The challenge was: how to reconcile the rationality of Aristotle with Christian dogma? Thomas Aquinas (1225–1274) utilized Ibn Rushd's methodological framework to build a synthesis of faith and reason, distinguishing truths that can be proven by reason and those that are only known through revelation. However, he firmly rejected several of Ibn Rushd's doctrines, especially *monopsychism* (the unity of the universal intellect), because it threatened the concept of the immortality of the individual soul. In *De Unitate Intellectus Contra Averroistas*, Aquinas attacked Averroism while also "baptizing" Aristotle to fit Christian theology. But not everyone followed Aquinas's moderate approach. At the University of Paris, figures like Siger of Brabant popularized a more radical Latin Averroism, teaching: the eternity of the world, rejecting *creatio ex nihilo*, a theological and philosophical doctrine very important for Saint Thomas Aquinas.[31] Monopsychism, which negated the immortality of the personal soul,

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[30] Muhammad Basri Et Al., "Kemajuan Peradabaan Islam Di Spanyol," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 3, No. 3 (2023): hlm. 504.

[31] Francis J. Kovach, "The Question Of The Eternity Of The World In St. Bonaventure And St. Thomas?A Critical Analysis," *The Southwestern Journal Of Philosophy* 5, No. 2 (1974): hlm. 166.

and the theory of double truth, which completely separated the domains of reason and faith.[32] These ideas triggered a theological crisis.

The Bishop of Paris, Étienne Tempier, responded with the Condemnation of 1277, banning 219 propositions deemed subversive. Although it aimed to curb rational "paganism," this ban actually weakened the authority of Aristotle, opening the way for free scientific speculation that would later give birth to the Scientific Revolution. Despite the condemnation and resistance from figures like Raymun Martin, Ibn Rushd's influence continued.[33] Ibn Rushd became a catalyst for Europe to debate the limits of reason and faith, encouraging the rational and argumentative tradition that nurtured the Renaissance and the Enlightenment. Although his legacy faded in the Islamic world, in Europe he is remembered as the golden bridge between Greek philosophy and the modern intellectual revival.

Implications of Ibn Rushd's *Tafsir Falsafi* for Modern Thought

The contemporary debate on Islam and science is a continuation of the historical struggle to harmonize revelation and reason. The modern challenge of bridging the Qur'an with science reflects the efforts of medieval philosophers like Ibn Rushd to integrate sacred texts with Greek philosophy. Both classical *tafsir falsafi* and modern *tafsir ilmi* believe that the truths of revelation and rational-empirical truths do not contradict each other. The difference lies in the tools: Ibn Rushd used an Aristotelian framework, while *tafsir ilmi* utilizes contemporary science such as relativity, the Big Bang, and embryology. Although the tools are different, both apply *ta'wil* to adjust the meaning of the text to an acknowledged external truth.

The Islamization of Knowledge project by al-Attas and al-Faruqi attempts to reverse the historical trend, reconstructing modern science according to Islamic values.[34] If in the Middle Ages Islam was the source of knowledge for the West, now it is the opposite, modern science is dominated by a secular worldview. This project aims to purify science from materialistic Western philosophical assumptions and reconstruct it within the framework of *Tawhid*. The steps include

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[32] Muhammad Ikhsan Attaftazani And Andika Setiawan, "Metode Penalaran Saintifik Dalam Epistemologi Islam Ibn Rusyd," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (March 2021): hlm. 61.

[33] Rossi Delta Fitrianah, "Ibnu Rusyd (Averroisme) Dan Pengaruhnya Dibarat," *El-Afkar : Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, No. 1 (2018): hlm. 27.

[34] Firman Firman And Abdurrahman Abdurrahman, "Islamisasi Ilmu Pengetahuan Dan Pengaruhnya Terhadap Pendidikan Islam," *Al-Gazali Journal Of Islamic Education* 2, No. 2 (2023): hlm. 131.

critical deconstruction, cleaning science of secular bias, and integrative reconstruction, embedding it in an Islamic worldview to know God and prosper the earth.

Its practical approach includes: (a) Islamization of Science, seeking a match between science and the Qur'an, (b) Scientification of Islam, explaining Islamic teachings in the language of science, and (c) Islamic Science, building a new scientific paradigm based on Islamic epistemology.[35] From Ibn Rushd's *tafsir falsafi* to the Islamization of knowledge, three lessons emerge. First, the dialectic between revelation and reason is an internal dynamic of Islam; Ibn Rushd bridged them through a theory of three levels of understanding to prevent interpretive chaos. Second, the history of knowledge is an interconnected weave; Europe's revival owes a debt to Muslim thinkers, although Ibn Rushd's rationalism was more appreciated in the West. Third, the challenges of the 21st century demand an appreciation of reason as a gift from God, an acknowledgment of different levels of understanding, and avoiding the imposition of scientific interpretations on the public that do not need them, to maintain the harmony of faith and intellectual progress.

D. Conclusion

This research examines the dynamics of *tafsir falsafi* in the classical Islamic tradition and the influence of Ibn Rushd's concept of divinity on modern Western epistemology through Latin Averroism. First, "*ilm*" in Islam differs from modern Western science because it includes empirical-metaphysical dimensions, is value-bound, and is based on the Qur'an's command to use reason. *Tafsir falsafi* became a rational approach to harmonize revelation and philosophy through *ta'wil*, despite being sharply criticized by Al-Ghazali. Second, Ibn Rushd emerged as a defender of philosophy, affirming the harmony of reason and revelation through *Fasl al-Maqal* and formulating a hermeneutic of three levels of understanding. Third, although less appreciated in the Islamic world, his thought was transmitted to Europe, influencing Maimonides and Thomas Aquinas, and triggering Latin Averroism which culminated in the Condemnation of 1277, but also paved the way for the Scientific Revolution. Fourth, contemporary debates such as *tafsir ilmi* and the Islamization of Knowledge are a continuation of this historical struggle. The main lessons are: to appreciate reason as a gift from God, to recognize the diversity

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[35] Mohamad Yasin Yusuf, "Pesantren Sains: Epistemology Of Islamic Science In Teaching System," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 23, No. 2 (2015): hlm. 299,

of understanding levels, and to avoid imposing scientific interpretations for the sake of the harmony of faith and intellectual progress.

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