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Deliberation of The Meaning of Q.S Al-Hadid: 3 About The Oneness of Allah Analysis of The Interpretation of Philosophy from The Perspective of Al-Farabi

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Abstract: This study aims to analyze the meaning of the Oneness of Allah in Q.S Al-Hadid:3 perspective analysis with the theory of the philosophical interpretation approach. This research was conducted by a literature study method. This method is a series of activities related to the steps: a) collecting library data, b) reading and recording data, c) reducing data, d) analyzing and inferring. In analyzing Q.S Al-Hadid:3, the researcher uses the theory of the philosophical interpretation approach associated with philosophical problems and philosophical theory theory as the paradigm. With philosophical interpretation, researchers can analyze verses of the Qur'an with philosophical thoughts, such as bi ra'yi tafsir which interprets the Qur'an with human thought. With the Philosophical interpretation, verses are more fugsy as justifications for written thoughts, not thoughts that justify verses. In understanding the Oneness of Allah, it is necessary to have a philosopher's thinking in analogizing the verses of the Qur'an so that it can be accepted among the general public. As the philosopher Aristotle said in analyzing the Oneness of God. The results of this study explain the Oneness of Allah from the perspective of al-Farabi with the theory of the Philsafi interpretation approach based on the foundation of Aristotle's thought as an analytical knife. With the theory of the philosophical interpretation approach, it will analyze the meaning of the verse with human thoughts and perspectives by considering the thoughts of other philosophers and philosophers. So that the meaning of a meaning can be justified from a human point of view.

Keywords: *farabi; essence; tafsir al-falsafi*

A. INTRODUCTION

In Islam, the word God and Allah have different meanings. The word "God" is for other than Allah, while "Allah" is a special title that is glorified which has no right to be

owned by anyone other than Him(Syafieh, 2017). Logically, there is only one God, if there is more than one God then there will be chaos in the world, because each of Him wants His creation. If they need each other



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and complement each other, it is not God, because God cannot possibly need something weaker than Himself.

The oneness of God is proof of the faith of a Muslim in believing in the existence of the One God. In the sentence of the shahada, it is stated that “testify that there is no god but Allah”, the affirmation of Islam in placing Allah as the center in every position of action and thought of Muslims (M, 2013). This is the thought of people who try to take reference from the Qur'an to defend the truth of the Godhead. However, the number of human thoughts in understanding the concept of God and the Oneness of God has led to many thoughts that emerge with rational and traditional patterns.

Etymologically, the word Allah is derived and the word ilah is derived from the word wilah which means submission, exaltation, and expression of servitude. From the word wilah became the word ilahah which became the name of the sun god who was worshiped. From that word then evolved into the word Allah. Ahmad Husnan's view of the word ilah which turned into Allah has the meaning of astonishing, amazing (Syafieh, 2017). The development of the times has led to many thoughts and understandings about God. In discussing the issue of the Godhead, thoughts based on argumentation and logic are carried out.

According to the Sufis, aradh and jauhar are not two different entities, but one is the essence and the other is a manifestation, such as Allah as the essence of form (al-haqiqah al-wujud) then manifestations (madhhar) appear between the essence of form and the forms that are

themselves. Although the two are different, they cannot be separated from each other.

It is like the sea and its waves, fire and its heat, the sun and its light; both can be distinguished, but cannot be separated. From this point of view the Sufi once stated; No one asserts the oneness of the Supreme Being, because all those who assert it actually deny it. The tawhid of the one who describes it is only a loan, not accepted by the Supreme Being. The tawhid of him is His tawhid. The one who paints Him has actually gone astray.

The doubts that arose gave birth to the science of philosophy. The science that deals with all things that are doubtful. The philosophy of divinity is the thought of several philosophers who approach the mind of God (Dhea Andini & Widayat, 2023). Thoughts made by humans by thinking about the invisible God, this is where humans philosophize. For example, Aristotle understood that God is the Mover, who can move the universe and its contents according to his will. Muslims philosophize based on the interpretation of the Qur'an, so the falsafi interpretation exists to fulfill the human ability to think and argue but with the interpretation of the Qur'anic verse.

The development of Islamic philosophy is inseparable from the influences of previous philosophical thought. Such as the emergence of the philosophy book *Tahafut al-Falasifah* by al-Ghazali, *Tahafut al-Tahafut* and *Manahij al-Adillah* by Ibn Rushd. Especially in *Tahafut al-Tahafut* Ibn Rushd defended his concept of divinity from al-Ghazali's attack. In addition, Islamic theological groups also emerged in the

debate to find God. As we know such as Asy'ariyah, Mu'tazilah, Batiniyah and Hashiwiyah. Each has a different belief about God. Muslim philosophers try to explain the concept of divinity that is not too far from the Qur'an.

This research focuses on literature studies by reviewing existing literature. Such as sources from books, journals, articles, and writings that are relevant to the discussion of the Godhead. In reviewing some literature or previous research, researchers have not found research similar to this title. However, researchers found several writings that are relevant, supportive, and almost the same in discussing this theme. Among them are:

1. Research conducted by Khatimah Suryani with the title "The Oneness of Allah from the perspective of the Qur'an interpretation of Q.S Al-An'am: 1-83(Suryani, 2015). In this research, it is written that the understanding of the oneness of God is very lacking. In his discussion, he focuses on the existence of Allah by listening to the true meaning contained in the Qur'an. Instilling in a Muslim that knowing, understanding, and claiming to worship Allah is a must. Studying the science of monotheism as the first and main science in the application of knowledge about Allah.

2. Then "Understanding the Oneness of God in Islamic Theology" conducted by Afrizal M (M, 2013). In this study, it discusses the differences in thinking between two groups, namely, groups with rational patterns and groups with traditional patterns. Rational thinking seeks

interpretation in the interpretation of the Qur'anic text that contradicts their thinking, while traditional thinking seeks to firmly follow the text for fear of contradiction in understanding the Godhead. The result of this research is that these two groups of thinkers are at the same point, namely about understanding the text and the Godhead. The difference in thought can open a broader and more tolerant mind among the community.

3. As for those who examine the "Concept of the Oneness of God in the Book of the Book of the Samawi Religion (Comparative Study of the Qur'an with the Bible) (Anasri, 2023). In this study, it explains the concept of the oneness of God in the books of the heavenly religions which focuses on two heavenly religions, namely Islam and Christianity, which are guided by the two holy books of the two religions, namely the Qur'an and the Bible. From the research that has been done, it is found that in the Qur'an the concept of oneness is known as the science of tawhid. While in the Bible the concept of oneness is known as the doctrine of the trinity, which is the one God and is formed in three persons, namely the Father, Son, and Holy Spirit. The result of this research is the discovery that some comparisons regarding the concept of oneness in the Qur'an and the Bible are, namely, creation, messengers of revelation, tawhid and trinity, and the meaning of the word esa.

Then, some literature explains about tafsir falsafi in previous research studies. Some literature reviews about falsafi interpretation are as follows:

1. Research on the development of falsafi interpretation conducted by Syafieh with the title "The Development of Falsafi Interpretation in the Realm of Islamic Thought" (Syafieh, 2017). In this study discusses the development of falsafi interpretation in the classical era to the modern era. Falsafi interpretation is the gate of the progress of Islamic thought. In this research, the author writes about hermeneutics which also contributes to the world of Islamic interpretation. Understanding the text with the interpretation of the Qur'an as the spirit of the Muslim community to be better.

2. Then the research entitled "Methodology of Falsafi Tafsir and Sufi Tafsir" written by U.Abdurrahman (Abdurrahman, 2015). In this study will discuss the various styles of interpretation of tafsir, namely falsafi and Sufi. Falsafi interpretation is an interpretation that is dominated by the theory of philosophy used as a paradigm of interpretation. While Sufi interpretation is interpretation that is processed sufistically, which is divided into two groups. Tafsir shufi nadzary and tafsir shufi isyari.

3. Research conducted by Aldomi Putra with the title "Falsafi Tafsir Study (Putra, 2017). In this study, it discusses the study of interpretation and philosophy that developed as a falsafi interpretation. This paper contains the development of the study of falsafi interpretation from the era of the abasid caliphs. Debate and opposition at that time. Discusses the role of mufasir in reconditioning between religious science and philosophy.

Because previous research discussed the concept of the Godhead in general with several patterns of thought. And the discussion of falsafi interpretation is also still small, some explain the quiet study of falsafi interpretation and its development. So in this study, will analyze the Godhead more specifically with the interpretation of Q.S Al-Hadid: 3 which uses falsafi interpretation. Al-Farabi's perspective that assesses the Qur'an with philosophy. Analysis of Q.S Al-Hadid: 3 with the framework of Aristoteles' thought, the last form is all forms that are examined, because the cause will end in Him. He is the last form because he is the ultimate goal in every process (Syafieh, 2017).

B. MATERIALS AND METHODS

This research is a type of literature study. Literature study research is a series of activities related to library data collection methods, reading and recording, and processing research materials. Another term for literature study is library research (Melfianora, 2019). This research critically reviews knowledge, ideas to find theoretical and methodological contributions to a predetermined topic. So before conducting research, researchers must read a lot of journals, books and other literature as a basis for analysis. As a reference material to reveal the theory of problems in a predetermined topic (Handriani, 2019).

Because this research uses literature studies, there are several steps that must be found before compiling this paper. Among other things, looking for keywords in literature sources in the form of books or journals as the main material in the

research, then reading them thoroughly. After that, look for quotes in scientific sources that are relevant to what will be researched (Kartiningrum, 2015). Because this paper contains analytical research on the Godhead analysis of Q.S Al-Hadid: 3 perspective of Al-Farabi's Falsafi interpretation, the researcher sorted out the subject of the literature to what would be researched systematically.

Then, researchers interpret what has been obtained in accordance with the research. Explaining descriptively and analyzing in order to find results and scientific work that has not been found in any journal or book. The last one concludes all the results and data that have been obtained as a conclusion to what has been analyzed in the interpretation of Q.S Al-Hadid: 3 regarding the analysis of the Godhead of Allah in the perspective of Al-Farabi's Falsafi Interpretation.

C. RESULT AND DISCUSSION

Al Farabi is an Islamic scientist whose full name is Abu Nasr ibn Muhammad ibn Auzalugh ibn Turkhan. He was born in Wasji, Farab District in Transoxiana in 870 AD (Suprpto, 2017). His name farabi comes from the village of his birth, which is Farab, or now near Otrar. His father was a general, commander of the Turkic army. Al Farabi began his learning journey in Bukhara, Samarkand, Merv, and Balkh. He studied logic with a Nestorian named Yuhanna bin Haylan.

Al Farabi spent his life in Baghdad studying philosophy. Initially he went to Baghdad to study Arabic with Abu Bakr al-Siraj, then the two exchanged knowledge, Al

Farabi learned Arabic and he gave in return by teaching Abu Bakr al-Siraj philosophy (Hafid, 2007). During his lifetime in Baghdada, there were religious and sectarian conflicts until the transfer of power to the caliph al-Muttaqi in 330 A.H. Al-Farabi left Baghdad and moved to Damascus until he died in 339 A.H. at the age of 80.

Al-Farabi was the first Islamic philosopher to systematize a convincing concept of philosophy. He is called the second teacher after Aristotle, because Al-Farabi was able to address the mystery of the complexity between Aristotle's philosophical thought and Plato (Suprpto, 2017). He studied Islamic sciences in Bukhara. The madrasah system is carried out by taking place in an individual teacher's environment, as well as groups. Al-Farabi deepened all the knowledge that had been given by Al-Kindi, so the understanding of the two was not much different.

According to Nurcholis Majid, Al-Farabi divides science into 3, the first is about the science that discusses the form and something that happens to it, the second is the science that discusses the principle of democracy in particular theory, and the third is the science that discusses the form and everything that is not a form or any object (Hafid, 2007). But broadly speaking, science is divided into 2, Naqliyat Science and Aqliyat Science. He also explained about human existence in acquiring knowledge, sensing, lusting, fantasizing, and thinking.

According to Al-Farabi, the form of knowledge is universal, immaterial. Knowledge is first in the form of potential knowledge (aql), which then becomes actual

knowledge after being abstracted (aql fi'il) (Hafid, 2007). Humans have potential knowledge, but that knowledge will not be actualized before the enlightenment of actual knowledge or what Al-Farabi called revelation.

According to al-Farabi, philosophy is the science of being. Science that includes everything, which puts the complete form of the world in front of the intellect. Human intellect can understand the faculty (kulliyyat) from the partial (juz'iyat) by means of abstraction (Waris, 2014). However, the kulliyyat has a special form that precedes the juz'iyat form. What helps the intellect understand it is logic, which is a tool of philosophy and an opening of the way to it. Philosophy is the earliest and most perfectly guided science compared to other important sciences.

In every religion teaches the science of divinity, because God is a guide to achieving the inner and outer happiness of a people. Islam comes with the Prophet Muhammad SAW. which teaches the science of divinity as well. The basis of the teaching comes from the Qur'an and hadith, the science is commonly called theology, or tawhid (Anasri, 2023). Tawhid comes from Arabic which means one, ahad and wahid. It shows the Oneness of Allah.

The Qur'an came with the teaching of tawhid as a human guide. With tawhid being the basic attitude of a Muslim to make Allah the only one who has the right to be worshiped, a substance that obeys His commands and stays away from His prohibitions. By learning tawhid, it forms the character of Muslims who make Allah

the only goal (Suryani, 2015). Believing in the Oneness of Allah believes that Allah is the only one who creates and all the causes of everything that causes.

The Godhead and the science of monotheism have been explained in the Qur'an, as proof of our belief in God Almighty. In the Qur'an, several verses about the Oneness of Allah are explained. Like Q.S Al-An'am:1

دَحْمَدُ لِلّٰهِ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِيْنَ
كَفَرُوْا بِرَبِّهٖمْ يَعِدُوْنَ

"Praise be to Allah who has created the heavens and the earth, and made darkness and light. Nevertheless, the disbelievers equate their god (with something else)."

Then, Q.S Al-Ikhlâs:1-4

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ
يُوْلَدْ ۝ لَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝

"Say (Prophet Muhammad), "He is Allah, the One. Allah is the one to whom everything is asked. He is neither begotten nor born, and there is nothing equal to Him."

And Q.S Al-Hadid:3

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيْمٌ

"He is the First, the Last, the Omnipresent, and the Mahabatin. He knows everything"

According to the 2019 interpretation of the Indonesian Ministry of Religious Affairs,

the Beginning means that He existed before everything existed so that nothing preceded Him; the End means that He will live forever after everything has perished; the End means that His existence is so obvious, both through contemplation of the universe that He created and through logical proof and taste; and Mahabatin means that His substance and essence cannot be reached, either by eyes, reason, or imagination (Tafisr Kemenag, n.d.).

In proving the oneness of Allah SWT, Imam Al-Ash'ari uses rational arguments based on Quranic verses. For example, when describing the concept of tawhid, he first quoted Q.S Asy-Syura: 11 and Q.S Al-Ikhlâs: 4 and continued with rational arguments based on two verses. In another book, Imam Al-Ash'ari first presents the proof of the oneness of Allah SWT and ends with a quote from Surah Al-Anbiya' verse 22. Thus, the approach he used in presenting the argumentation of proof of tawhid and other elements of faith combines textual evidence and rational reasoning, something that later characterized his followers.

Allah has the attribute of mukhalafatu li al-Hawadisi, different from his creatures. Allah does not need help from other substances or His creatures. Even the worship performed by his people does not reduce his greatness. Because worship is the need of creatures to their god, because humans need Allah, as the creator of everything and the place to ask for what His servants pray for. The existence of Allah can be proven by three points, the reality of visible form, the feeling in the human soul, and logical arguments (Syafieh, 2017).

According to Ibn Sina, by deifying God in all things can negate and purify the name of God from things that think that God has quality, quantity, color and everything that can damage the sanctity of the name of the Supreme God. Thus the teachings that have been taught by the Prophet Muhammad with the style of language and the level of assertiveness that is not owned by other Prophets can invite Muslims to worship God and glorify God. Believing that Allah is the only God who is worshiped and asked for help.

In proving the existence of God. Al-Farabi put forward the argument "Wajib al-Wujud" and mumkin al-wujud. According to him, everything that exists is only two possibilities and there is no third alternative Plotinus explained that "One" contains resistance. He forbade characterizations with properties that could lead to plurality. He also said that God is not equal to anything, because His perfection lies in His Oneness from all aspects. The attributes given to Him are not in accordance with the essence of God's nature itself (Siola', 2013). Al-Farabi also explained that this nature comes out by itself from Him, not because of His will. Because if it is said by His will, it means that there is a willed, this means causing plurality.

God in the Greek view is known as deus which means god zeus. The word developed into theos which means God. The word was used to recognize God until the Greek philosopher, Aristotle (Muhammad Yusron Maulana El-Yunusi & Bryna Azarine Rozyan, 2023). According to Aristotle, God is the driving force in the life of nature. In this

case, Aristotle also used logic in understanding the word god, such as god is a mover, moving humans.

Aristotle was born in Stagira in 384 BC. His father was Nicodemus who worked as the personal physician of King Amyntas III of Macedonia. His father died when he was 15 years old, then he was raised by his uncle Proxenus (Arrang, 2023). Later he studied under Plato, instilling in him a philosophical foundation. He died in 347 BC after wandering for 12 years. During his lifetime, he founded an academy in Assuss, Mytilele and taught at Alexander the Great for 3 years.

Aristotle's views used deductive logic, which served as the basis for formal logic lessons. The process of thinking from general things, then making decisions with special properties and taking facts. His philosophical thinking is naturalistic because it is empirical (Arrang, 2023). His belief in the universe did not rely on theological beliefs.

Aristotle's cosmology also includes the concept of order which he repeatedly explained. In *Metaphysics*, Aristotle analogized between the commander of an army and God. In a collective sense, it may be the Heavenly One who moves the planets, or it may be the One who moves the whole sky (Am, 2018). The resulting good is the permanence of the natural order, meaning that the perpetual motion of the entire celestial sphere is guaranteed directly by God, and also the mutual influence between conflicting things in the lower realms and the eternal continuity of all things is guaranteed.

Aristotle's cosmology can be understood as evidence for the existence of God who "creates" in the sense of the motion of the universe or the guarantee of the perpetuity of that motion. For example, Thomas Aquinas accepted Aristotle's argument above as part of the proof of God's existence (Am, 2018). According to Thomas Aquinas, movement in nature can only occur if there is an immobile predecessor. An efficient chain of causes in nature should lead to causes that are not caused by anything else. Similarly, possible (contingent) mortal existence should depend on necessary eternal existence (necessary existence).

Aristotle's thinking about God is that God is childless, endless and eternal (Dhea Andini & Widayat, 2023). It can be concluded that according to him, God is great and has high perfection. As humans, we should be grateful, amazed by God's creation. Not only with the tongue, but with a sincere heart and done with actions. Appreciation as a form of perfection of life. The above statement states that Aristotle believes that God is One, one God, there is nothing like Him.

The first principle that must be understood regarding Aristotle's *metaphysics* is the question: What is being? This actually refers to Being, not the noun Being or the verb to be. From the beginning of his book *Metaphysics*, Aristotle writes about the special nature of *metaphysics*, which at the time he called wisdom (*sophia*), in the search for explanation (*aitiai*, which can also be translated as "cause") and knowledge. Explanations, for example, can provide knowledge about why things are the

way they are (Am, 2018). In particular, he says that metaphysics is the most important science because it seeks to explain the most important things. He calls this explanation the “first explanation” or “first principle”, which explains everything that exists and everything that exists.

This shows that God is the first mover. How can human life continue if the mover is not from eternity? Of course, in everything is silent, all living things are silent, and worst of all, the existence of God, human consciousness is lost (Muhammad Yusron Maulana El-Yunusi & Bryna Azarine Rozyan, 2023). Humans will forget or lose memory of the existence of the Creator and the purpose for which He was sent to earth. Time is not movement. Clocks last forever. Time is a measure of the movement of the past and the future. The balance of the world keeps moving without knowing when it will stop. Even if all living things on earth perish, time will continue despite the years, so that morning and evening will continue to decorate the sky.

Al-Farabi's interpretation is a philosophical interpretation based on Aristotle's logic. Despite thinking on the basis of Aristotle's theory, Al-Farabi did not take it all for granted. Some were rejected, revised, supplemented, and added by clarifying them into a more systematic arrangement (Bunyamin, 2020). Al-Farabi used logical reasoning at a time when the mu'tazilah faction was rampant. In order to defend faith, they use philosophical thinking according to logical needs. Aristotle's logic was widely used as the basis of thought at that time. As Al-Kindi did in translating

Aristotle's logic. Then Muhammad ibn 'Abdun who developed Aristotle's logic in studying philosophy and science (Bunyamin, 2020).

In analyzing, Al-Farabi is closer to Al-Kindi. However, he was a famous Sufi who developed in the field of political philosophy with more emphasis on logic (Bunyamin, 2020). In his philosophical discussion, he divides into 5 groups which are the main parts of the discussion of logic. The first, discusses the main conditions for premises that lead to syllogisms towards certain discoveries or knowledge. The second is a discussion of the provisions of useful syllogisms, and the last is about the falsity or fallacy of the speaker's evidence.

To get a deep understanding, Al-Farabi after reading Aristotle's metaphysical work hundreds of times but did not get a satisfactory answer, then decided to re-explain the metaphysical concept of the creation of nature from a single eternal form with a more detailed and perfect explanation, according to al-Farabi, nature was created through delegation or emanation (M.Wiyono, 2016). The process of emanation takes place from the first mind to the tenth mind simultaneously and in stages. This is where the influence of Neoplatonism on al-Farabi's metaphysical thinking is evident, and it can be concluded that nature comes from a single, eternal and holy substance through emanation.

In the steps of interpretation, Al-Farabi is more focused on using application in filling proposals and to strengthen friendship. The two terms that become prepositions in Al-Farabi's view are subject

terms and predicate terms. The interpretation of this verse, scholars have several opinions in interpreting this verse. Imam Bukhari said that Yahya said that what is meant by Zahir is knowing outwardly, while what is meant by Inner, knowing what is stored in everything.

According to M. Quraish Shihab, explains that Allah is the beginning that has no beginning. He said "the one who understands it, sees Allah before, during, and after something". Whatever exists in this world is the creation of Allah, without Allah there is no beginning. Because He is the beginning and the end. What is clear with the presence of evidence of Allah's evidence clearly we see it. However, the inner God, whose essence we do not know how His Essence is.

In his interpretation, Al-Farabi compromised between Neoplatonism and Aristotle's philosophy of divinity. The first form (al-maujud al awal), as the first cause of what exists. Al-Farabi argued about the argument of "Wajib al-Wujud" and mukmin al-Wujud. That everything that exists only has two possibilities and there is no third alternative. Therefore, God is a substance that is beginningless and has always existed.

What is meant by wajib al-wujud is that because nature needs a divine image, the divine image cannot not exist, but must exist and exist by itself. Its essence cannot be separated from its form. Wajib al-wujud is what is referred to as Allah. God is a perfect being that exists without a reason. Therefore, God is eternal (beginningless) and has always existed. His essence alone is enough to justify his eternal existence.

Because of its uniqueness, the limitations on it cannot be the same; there are limitations because there is an arrangement, whereas God is not.

In Q.S Al-Hadid:3, Allah says,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ

بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First, the Last, the Omnipresent, and the Mahabatin. He knows everything" (Tafisr Kemenag, n.d.).

In his tafsir book, Fushus al-Hikam (Putra, 2017), Al-Farabi interprets this verse with a falsafi interpretation. Huwa al-Awal wa al-akhir interpreted by al-Farabi is based on Aristotle's opinion that nature is primeval and says, "Truly God is the beginning of the side, God means that the universe really comes from God and depends on God in the sense that everything that exists depends on God Swat, and in turn its existence depends on Allah SWT. There is more than things that exist on this earth with the interpretation of al-Akhir, 'What is the end? It is the end. The end of Jihad means its entire last period, and the last year of al-Haq does not exist.

Wa al-Zhahiru wa al-Bathinu, al-Farabi explains that there is no form more perfect than the form of Allah, so there is nothing hidden from the lack of form, then it is in His outward substance, and because of the outward substance He is the inner, and with Him appears every visible, like the sun, it reveals everything that is hidden, and hides not because it is hidden' and al-Farabi explains the meaning of al-bathin is Allah is the inner because He is very real, with His very real it is hidden (inner). The purpose of

az-zhahir is to reveal what is within. This is because Allah is within and man cannot perceive it. The Sun, for example, which he mentions, has a very strong radiance that brings something spiritual to those who look at it, because its strong radiance prevents us from feeling and seeing.

D. CONCLUSION

In the discussion above, it can be concluded that the study of the meaning of the verse in Q.S Al-Hadid:3 is about the Oneness of Allah which has many perspectives in its interpretation. In this study, using the analysis of the interpretation of the philosophy of the al-farabi perspective as an analytical knife, so that what is the viewpoint and human thinking can be limited by the verses and revelations of Allah in the Qur'an.

The meaning in the verse huwal awwal wal akhir has many interpretations. In philosophical interpretation, the human perspective on life and the pattern of interpretation in revealing meaning. That God is One, there is no beginning, and there is no end. The concealment of Allah is the Great attribute of Allah who is 'adzim which cannot be seen with the five senses.

Therefore, philosophical interpretation is a form of interpretation that can help human logic and thinking in analogizing the interpretation of verses of the Qur'an. So that it can make trust and faith stronger and unshakable with thoughts that are without the basis of verses of the Qur'an and hadith as revelation and the basis of human thought.

In this case, we find that the Qur'an explains the Oneness of God involving His attributes, such as the womb, rahman, and so on. However, in the area of interpretation, scholars give an interpretation that the qualities possessed by Allah are not like the qualities possessed by his creatures, even though they are in the same form of words as "affection". The nature of affection that creatures possess is measurable and has limits. While the nature of "love dear" Allah is immeasurable and infinite, because of His Oneness. So never compare Allah with the nature of His creatures, because the nature of Allah that is united in His substance is not able to even cross the mind of man no matter how brilliant it is.

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