

Dialectics of Al-Dakhīl and Analytical Study of the Story Hārūt and Mārūt in Tafsir Mafātīḥ Al-Ġaib

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Abstract

In the contemporary era, the infiltration of non-authentic narratives has permeated the discourse of Qur'anic interpretation. This phenomenon poses significant challenges. This article addresses the issue of how the story of Harūt and Mārūt has been infiltrated by data sources and has the potential to distort the divine meaning, as well as how al-dakhīl plays a role in the epistemology of da'wah. The main objective of this study is to analyse the dialectical relationship of al-dakhīl in the interpretation of Mafātīḥ Al-Ġaib, focusing on the impact of this fictional infiltration narrative on Islamic da'wah discourse. To achieve this, a qualitative method encompassing a comprehensive review of literature and interpretations related to the story of Harūt and Mārūt serves as the foundation of the research methodology. The results of this study indicate that the spread of infiltrative narratives without preventive measures can lead to the degradation of fundamental Islamic values. These findings underscore the need for a responsible approach in explaining Islamic teachings. In another dimension, this article advocates for the validation of sources and the promotion of accurate interpretations. Ultimately, this research contributes to the ongoing discourse in the world of Qur'anic interpretation by emphasizing the importance of preserving authentic Islamic teachings in an increasingly contemporary world.

Al-Dakhīl; Mafātīḥ Al-Ġaib; Harūt and Mārūt

Abstrak

Di era kontemporer, infiltrasi narasi non-etentik merasuk dalam diskursus interpretasi al-Qur'an. Fenomena ini mendatangkan tantangan yang signifikan. Artikel ini merumuskan masalah bagaimana kisah Harūt dan Mārūt telah mengalami infiltrasi sumber data dan berpotensi mendistorsi signifikansi makna ilahi, selain itu bagaimana al-dakhīl berperan dalam epistemologi dakwah. Tujuan utama dari penelitian ini adalah untuk menganalisis hubungan dialektis al-dakhīl dalam tafsir Mafātīḥ Al-Ġaib dengan fokus pada dampak narasi infiltrasi fiktif ini terhadap wacana dakwah Islam. Untuk mencapai hal ini, metode kualitatif yang mencakup tinjauan komprehensif pada literatur dan interpretasi yang berkaitan dengan kisah Harūt dan Mārūt menjadi landasan metode penelitian. Hasil penelitian ini menunjukkan bahwa penyebaran narasi infiltratif dengan tanpa preventif dapat berimplikasi pada degradasi nilai-nilai fundamental Islam. Temuan ini menggarisbawahi perlunya pendekatan yang bertanggung jawab dalam mengeksplanasi ajaran Islam, di lain dimensi artikel ini menganjurkan validasi sumber dan promosi interpretasi yang akurat. Pada akhirnya, penelitian ini berkontribusi pada wacana yang sedang berlangsung dalam dunia interpretasi al-Qur'an dengan menekankan pentingnya menjaga ajaran Islam otentik di kehidupan yang semakin kontemporer.

Kata Kunci: Al-Dakhīl; Mafātīḥ Al-Ġaib; Harūt dan Mārūt

INTRODUCTION

The phenomenon of al-dakhil is a significant issue in tafsir studies because it has the potential to compromise the purity of the Qur'an (Andini et al., 2025). According to al-Rāghib al-Aṣṣafahānī, al-dakhil is associated with something that resembles a hidden disease or disgrace, so that it can cause doubts in understanding (Ride & Riyadi, 2022). According to Ibrahim Khalīfah, al-dakhil refers to interpretations of the Qur'an that are not based on valid sources, relying instead on weak or false traditions that lack sufficient scientific credibility.

In addition, al-dakhil can also refer to deviant or misguided interpretations, either due to negligence in understanding the text or because of a deliberate intention to change the actual meaning (Abrori, 2024). In other words, dakhil can damage the authenticity of Quranic interpretation because external elements, such as political interests, ideology, culture, or sectarianism contaminate it. Thus, al-dakhil is not only associated with methodological deviations but also indicates an intervention that endangers the integrity of Quranic interpretation (Taqwa et al., 2025). In this case, al-dakhil is represented by the story of Hārūt and Mārūt in Mafātīḥ Al-Ġaib, but with a dialectical and reciprocal reading, would Fakhruddīn al-Rāzī completely reject the story of the two angels?

However, in the contemporary era, which is increasingly sophisticated in technology, the process of Islamization cannot be achieved solely through 'face-to-face' interactions, but also through 'screen-to-face' interactions, which are now expanded to include digital platforms such as *TikTok*, *YouTube*, and *Instagram* (Ali et al., 2021). The status quo allows preachers to develop their teachings in an egalitarian and free manner. In addition, the potential infiltration of fundamental Islamic values can be addressed and overhauled without a preventive and limiting attitude. This phenomenon motivates the author to contribute to the research space, enabling the da'wah to be accepted and leading to valid and credible data sources (Kahfi, 2024).

Previous research has studied Fakhruddīn al-Rāzī, especially the interpretation of Mafātīḥ Al-Ġaib, with a focus on structure, theological contributions (Husna Maulida, 2025), and cross-country comparative studies (Farhana et al., 2018) and munāsabah concept (Fatih, 2022). Thus, research on the dialectic of cohesion in Mafātīḥ Al-Ġaib has been conducted by previous researchers. In addition, there are also studies on interpretive infiltration (al-dakhil), such as the analysis of ad-Durr al-Manṭūr (Saputra, 2024). And the story of Prophet Ayyub (Adawy et al., 2025). However, Azzalia (2024) Research on the story of Hārūt and Mārūt in 'Afīfuddin's perspective is the most relevant to this study. Nonetheless, no research explicitly discusses the infiltration of interpretation in Mafātīḥ Al-Ġaib, especially regarding the criteria of authenticity and its impact on theological narratives in the era of digitalization. Thus, this research is here to fill the gap with a more systematic and critical approach.

This research has connections with several previous studies, yet it still offers significant distinctions. *First*, Husna examines Mafātīḥ Al-Ġaib in terms of al-Rāzī's epistemology, structure, and theological contributions, but does not touch on the analysis of interpretive infiltration (al-dakhil). *Second*, Nur Farhana et al explore research on al-Rāzī in Indonesia, but the scope is too broad, so it does not explicitly discuss al-dakhil. *Third*, Fatih focuses on the concept of munāsabah in Mafātīḥ Al-Ġaib without examining the infiltrative aspects. *Fourth*, Saputra (2024) and Adawy et al. (2025) discuss al-dakhil, but their focus is limited to al-Durr al-Manṭūr and the story of

Prophet Ayyub, rather than Mafatih Al-Gaib. *Finally*, although Safira tells the stories of Harut and Marut in 'Afifuddin's perspective, his research does not highlight the problematics of infiltrative da'wah in the digital era. Thus, this research will contribute to filling the gap by: 1) a special focus on analysing al-dakhil in Mafatih Al-Gaib, especially the stories of Harut and Marut. 2) source criticism and rationalisation of al-Razi's interpretation that has not been studied before.

The theory of al-dakhil, as elaborated and eclectically developed by scholars, is a well-established field of study that can be implemented. Considering this theory as an objective tafsir immunity fence (Hajar & Riyadi, 2023). Of course, the author aims to conduct further research on the flow of the journey of how al-dakhil operates and hows infiltration occurs in the interpretation of the verse related to the story of Harut and Marut, along with its consequences, and how the theory of al-dakhil can address da'wah problems in the digital era. In this case, it becomes a problem formulation that must be handled in this research. The purpose of this research is none other than to try to implement the al-dakhil theory as a discourse of tafsir science, so that it is not neglected, and as a means of identifying confusion and deviation of the authenticity value of al-Qur'anic tafsir (infiltration) explicitly aimed at Mafatih Al-Gaib. On the other hand, this research also contributes to the expansion of nuanced Islamic teachings in the Qur'an, particularly in the digital age.

METHOD

The qualitative method is the research approach employed in the author's research, which involves presenting a descriptive analysis using a library research approach to collect and analyse data from various relevant literature sources, including books, journals, articles, e-books, websites, and other research sources pertinent to the research topic (Simanjuntak & Sosrodihardjo, 2014). To support the exploration of the problem under study in this research, this study utilises al-Dakhil's theory as the basis for examining the infiltration of al-Razi's interpretation in his magnum opus, "Mafatih Al-Gaib".

The instrument technique is carried out through systematic observation of the main discussions to form a pattern in answering the problem. Critical analysis is then carried out on the content, following a systematic pattern, namely al-Razi's typology, to analyze infiltration in his work and the challenge of al-dakhil in the digital era. In the final step, the author concludes the discussion in a verifiable and systematic manner, without introducing additional ideas that were not previously discussed (Sugiyono, 2017). The data in this study include primary and secondary sources. The primary data of this research is the book of Mafatih Al-Gaib itself. Meanwhile, secondary data serves as an auxiliary tool in uncovering the formulation of the problem, especially Arabic books, both physical and non-physical. Additionally, relevant scientific journals also serve as a source of supporting data.

RESULTS AND DISCUSSION

The Discourse of al-Dakhil as a Deviation of Qur'anic Interpretation

The nomenclature of al-Dakhil is often discussed as a scientific study that aims to identify the products of human thought and narration in the context of discussing the Qur'an. Al-Dakhil, in principle, according to the etymological aspect, is an antonym of the term "*Kharaja*," which

means out (Razi, 2024). The term “*Dakhala-Yadkhablu*” and its various derivations are mentioned thirteen times in the Qur’an. However, a suitable explanation for the discussion of al-Dakhil in tafsir is that it is a metaphorical word for infiltration, with the consequence of deviation and destruction of the intellectual order (Rāḡib Al-Aṣṣḡānī, n.d.). In terms of terminology, Jamāl Muṣṭafa ‘Abd Ḥamid defines al-Dakhil as: deviation or falsehood labelled on the Prophet and the generation after him, as well as the narrative data presented by the mufassir that does not meet the applicable requirements (Jamāl Muṣṭafa ‘Abd Ḥamid, 2007). A somewhat similar definition is expressed by ‘Abd Wahhab Fāyid, according to him, al-Dakhil is the result of the interpretation of the Qur’an that does not have a valid and credible origin (‘Abd Wahhab Fāyid, 1978).

Ibrāhīm Khalīfah provides a comprehensive explanation of the definition. According to him, the theoretical study of al-Dakhil in terminology is a person’s interpretation of the Qur’an, in which no valid and empirical sources are found to support the explanation, despite credible sources being found to be valid in the interpretation. In other dimensions, the mufassir does not fulfill the prerequisites for the acceptability of the interpretation, or in other words, the interpretation product is based on flawed and erroneous thinking (Ibrāhīm Khalīfah, 2007). Abū ‘Albah focuses more on the term “contemporary”; he defines al-Dakhil as encompassing all efforts of understanding, thinking, and perspectives, as well as regulatory decrees intended for Muslims, with the normative basis of the Qur’an that indicates contradictions and infiltration of fundamental Islamic values (‘Albah, 1996).

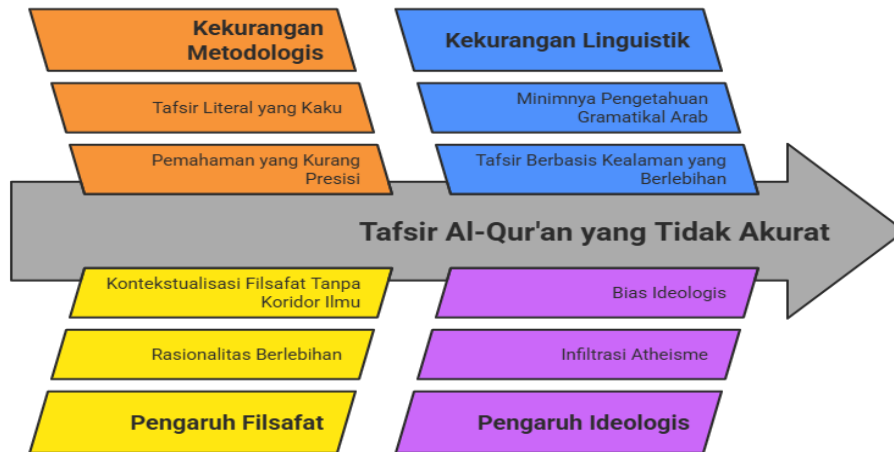
The genealogy of infiltration in Qur’ānic interpretation is rooted in pre-Islamic Arab cultural interactions with Jewish and Christian communities, particularly through trade activities in the Levant that triggered exchanges of knowledge and theology (‘Abd Fattāḥ al-‘Awwārī, 2017). This interaction continued into the Prophet Muhammad’s preaching era in Medina, where contact with the Jewish community led to the mixing of religious narratives, including the inclusion of *isrā’īliyyāt* - legendary stories adopted from the traditions of the People of the Book (Ulinnuha, 2017). The next phase was the mixing of the Companions with Jews in various situations, which also contributed to the interpretation of revelation. The scientific spirit that is imprinted in the hearts of the Companions also seeks to gain a more comprehensive understanding of the knowledge of the People of the Book, which integrates with the Qur’an, such as the verses that recount stories with global significance within the Qur’an itself. This phenomenon opened a vast space for the People of the Book to transmit their teachings, especially since some of them had a malicious intention to test the authenticity of the Prophet Muhammad’s status (Retno Prayudi, 2023; Himayah et al., 2024). This event is popularly called the distribution of *isrā’īliyyāt*, which is negatively affirmed as the most damaging infiltration process (Jamāl Muṣṭafa ‘Abd Ḥamid, 2007). The critical phase occurred during the Abbasid period, when massive translations and a lack of sanad verification led to the distortion of narrations for political purposes, eroding the authenticity of interpretation (Jamāl Muṣṭafa ‘Abd Ḥamid, 2007). Various narrations (*riwayah*) were altered, and even one or more lines of transmission were deleted for political purposes. The preventive nails of the Companion-Tabi’īn era seem to have been worn out. The consequence of this period is the degradation of morals and fundamental Islamic values in various sectors of the Qur’an (Fahd ‘Abd Raḥmān Sulaimān al-Rūmī, 1983).

Fundamentally, the instrument form of the al-Dakhil discourse has three ramifications: *First*, tafsir products that are sanadically (*bi al-riwayāt*) hindered by the invalidity of the source. *Second*, the complete and valid sanad path, but hampered by the conditions of interpretation (Alfirdaus, 2025). *Third*, rational interpretation (*bi al-ra'yi*), which is confirmed as a “logical fallacy” or only deifies the lust and orthodoxy of the flow alone. From this ramification, a common thread can be drawn, that from any aspect, be it sanad or material, it must meet the requirements, reason, and the foundation of Islamic values, which will later be titled as “*al-Aṣil*” interpretation (Afroni, 2018).

The above ramifications regarding infiltration can be detected with the following main indications: 1) Mufassirs who quote and rely on hadith mauḍū'. 2) The chain of narrators is detected to be unconfirmed as fair. 3) Falsifying the narration in the name of the Companions. 4) Quoting the narration of the Companions, which indicated the existence of isrā'iliyyāt history. 5) Isrā'iliyyāt narrations that contradict the normative foundations of Islam (al-Qur'an and Sunnah). 6). isrā'iliyyāt that is not written in both normative foundations (made up). 7) History that contradicts the opinion of the Companions, so that it can damage the order of reason and mislead. 8) Falsifying narrations in the name of the tabi'in. 9) An isrā'iliyyāt narration that was launched by the taabi'in, but the chain of transmission is disunited (*mursal*). Even if this narration is considered valid, there must be another narration so that it can raise the degree of the dha'if hadith to “*hasan li ghairihi*.” (Ibrāhīm Khalifah, 2007).

The ratio-based interpretation can be identified from the following indications: 1) a less precise understanding of the locomotive tools of interpretation and ijtihad, although based on good intentions. This indication often plagues the exegetes. 2). Nuanced interpretation of literal text or rigidity that causes “*Tajsim*”. 3) Excessive rationality and contextuality, which the Mu'tazilah school and philosophers often do. 4) Contextualization based on pure philosophy without adhering to the corpus of al-Qur'anic science in taking the meaning of the Qur'an. 5) Lack of knowledge of grammatical Arabic. 6) Exaggerating in showing natural-based tafsir in exploring the miracles of the Qur'an so that it is seen as foreign. 7) Infiltration that leads to atheism in viewing the Qur'an. From the various ramifications above, both indications in sanad and sanad material can be concluded that the existence of infiltration in tafsir is a description contained in tafsir, but historically cannot be justified, or can be justified but deviates from the conditions for the acceptance of history. Similarly, a rational interpretation can be said to be correct or “*al-Aṣil*” when it does not indicate flawed thinking (Khalifah, 2007). To make it easier to understand, the authors provide a visualization of the above ramifications as follows Figure 1 and Figure 2:



Figure 1: Ramification of the history infiltration in 'Tafsīr al-Qur'an**Figure 2:** Ramification of the infiltration of rationality in Tafsir al-Qur'an

Exposure to the Infiltration of the Story of Harūt and Mārūt in *Mafātih Al-Gaib*

After the exposure of some critical aspects in the discourse of *al-Dakhil*, the fictitious story of Harūt and Mārūt was presented by al-Rāzī in his *magnum opus* of tafsir in *Al-Baqarah* [2]: 102, which reads:

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِينَ بِهِ ۚ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرُّوا بِهِ ۚ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

"They followed what the devils recited during the time of Solomon's Kingdom. Solomon believed, but the devils did. They taught people magic and what was revealed to two angels in the land of Babylon, Harut and Marut. But they did not teach anyone anything until they said, "We are only a trial for you, so do not disbelieve." So, they learn from them what separates a man from his wife. They cannot harm anyone with their magic except with the permission of Allah. They learn what harms and does not benefit them. Indeed, they are fully aware that whoever buys it will reap no benefit in the Hereafter. Indeed, it is a terrible deed for those who sell themselves with sorcery if they knew."

Al-Rāzī narrates the reason why Harūt and Mārūt were sent down on earth, quoting Ibn 'Abbās: When the angels were introduced to the Prophet Adam, they asked Allah, 'Will man not commit corruption and bloodshed on earth?' Allah replied spontaneously, "I know better than what you (angels) do not know." After the above dialogue, Allah gathered the angels who record deeds, showing them the evil deeds that humans have done. The angels were shocked upon learning of the wicked deeds of humans; moreover, some humans used magic on a magical handle.

With that, Allah also offered the angels the opportunity to descend to earth, like humans, who are equipped with reason and passion. However, the majority were reluctant to accept the task, so Harūt and Mārūt, who are known as religious angels, were chosen to descend to earth equipped with emotions (lust) like humans. In totality, both of them rejected everything that Allah forbade. Ironically, the angels Harūt and Mārūt are trapped by the offer of a beautiful girl who

offers herself in a biological relationship. The girl will fulfil all Harūt and Mārūt's wishes, but some conditions must be met: after worshipping idols and consuming intoxicants. Harūt and Mārūt initially refused, but since they were emotionally invested, they eventually complied with the girl's request by consuming intoxicants until they lost consciousness, which led to crimes and alliances. As a result, the two messengers were given a choice: between torment in the world or the hereafter. Both of them chose the torment in the world, in the form of an eternal messenger in Babylon, teaching magic to humans (al-Razī, 1981).

The fictitious story above does seem acceptable to the mind. However, the story of Harūt and Mārūt, as included in some of the more principal works of interpretation in Mafātih al-Ġaib, is a legendary tale with no reliable Sāmānic basis and is formed from a logical fallacy. Regarding this, al-Rāzī categorically rejects the narration, as there is not a single text, either explicit or implicit, in the Qur'an that supports its veracity. Furthermore, al-Rāzī also provides various rational arguments explaining why this story should be rejected, as follows:

First, it is difficult to understand how angels could commit acts forbidden by Allah by disobeying Him. This can be proven through the Qur'an QS. At-Taḥrīm [66]: 6, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, guard yourselves and your families against the fire of Hell, whose fuel is man and stone, and whose guardians are harsh and stern angels. They obey Allah in what He commands them and always do what they are commanded."

Secondly, this contradictory prioritisation of punishment in this world and the next is the result of distorted thinking. We already know that Allah is merciful to humanity, so does Allah not allow repentance rather than punishment? That is what is called being merciful?

Thirdly, the pedagogy of magic assigned by God to Harūt and Mārūt was not a pure teaching of witchcraft to humans to be applied, but rather the task that the two entities carried out was based on knowledge so that humans in that era could distinguish between magic and the miracles of the prophets (al-Razī, 1981).

Al-Dakhil as a Problem Solver: Ulama's Attention to Infiltration in the Digital Age

In addition to Faḥruddīn al-Rāzī's assessment, scholars have also contributed to the evaluation of the infiltrative story above. One of them is Ṭāhir al-Basyūnī, who criticises the sanad of the narration of the story of Harūt and Mārūt attributed to Ibn 'Abbās, which is stated to have a high degree by al-Ḍaḥḥāk and Juwaibir, but neither of them met Ibn 'Abbās. This means that they were infiltrating the story of Harūt and Mārūt on behalf of the Companions. Instead of being marfū, some narrators, such as Ishāq al-Kāhlī, al-Kalbī, and al-Sudī, are verifiably considered to be people who engage in dark propaganda by hadith validator researchers. From this, it can be concluded that the story of Harūt and Mārūt, which permeates the dialectic of interpretation, is not based on valid and credible data (al-Basyūnī, 2004).

On another dimension, the assumption that Harūt and Mārūt are perceived as disobedient angels who have violated Allah's rules and commands is an isrā'īlyyāt that aims to distort the facts

of the Qur'anic text itself. This has been described in QS. Al-Taḥrīm: 6, QS. Al-Anbiyā': 16-17 and 19-20 and QS. 'Abasa: 16 (al-Basyūnī, 2004). In totality, these verses provide an analogy and ultimatum that angels cannot violate what Allah has assigned them as His creatures. When integrated with the propaganda news of isrā'iliyyāt in revealing the story of the two angels, the news is not an exaggeration if it is considered a nuanced infiltration of the interpretation of the Qur'an, undermining the fundamental values of Islam, such as theology and sharia.

Moreover, Abū Shahbah considers the story of Harūt and Mārūt to be a narrative that contradicts Islamic principles and sound reasoning. The events surrounding the stories of Harūt and Mārūt contradict and harm astronomical and natural theories (*ḥalakiyyah*). He categorically rejected the infiltration story, despite there being valid and credible sources to support it. This argument does not mean that Abū Shahbah is against the authority of the ṣaḥīḥ-marfū' hadith; instead, he views the substance and existence of the contents of the isrā'iliyyāt narrations, which are factually used to disrupt the personal order of Muslims (Syahbah, 1988).

Amidst the challenges of contemporary interpretation, the use of non-authentic narrations, such as in the story of Harūt and Mārūt, has the potential to undermine the authority of interpretation if it continues to be disseminated. This phenomenon becomes even more crucial in the current era of digital da'wah in Indonesia, where social media has become the main channel of Islamization (Rohman et al., 2023). Digital transformation enables easier, more egalitarian, and varied access to da'wah through platforms such as *YouTube*, *Instagram*, and *TikTok* (Ulfa, 2024; Husna, 2021). However, this convenience also has the potential to accelerate the spread of unverified interpretations. Preachers can now reach a broad audience through short content, such as videos, infographics, or podcasts, which, while increasing the flexibility of da'wah, also risks oversimplifying complex material, like tafsir analysis (Maulana et al., 2020).

The transition from conventional methods to digital and virtual methods as a means of conducting religious rituals has also been adopted by Islamic organisations in Indonesia to train a new generation of preachers with diverse communication styles (Wahyuni & Harahap, 2023). One of the conveniences offered by the digital era is the story and *feed* features on social media. This convenience is closely related to teenage and young users (Hannan, 2022). One of the primary issues in the digital age is the validity of religious information. In the digital space, everyone can disseminate religious content without guaranteeing its accuracy, following pure Islamic teachings (Amelia & Nasrulloh, 2024). The rise of unverified religious content in cyberspace has the potential to lead to misunderstandings or misinterpretations of religious doctrine. This should be a serious concern considering the rapid movement and flow of information on digital platforms and the risk of a massive spread of misinformation. In this case, it is not immune to the dissemination of inaccurate or infiltrated interpretations (Mubarok, 2024).

In the author's perspective, stories wrapped in an oddity are often considered a novelty and have their appeal to the public, considering that the laity in Indonesia themselves are fond of receiving Islamic teachings through podium recitation, halaqah, seminars to the results of absorption in the digital space more easily accepted without the attitude of protection and limitation for social media consumers. This phenomenon is an opportunity for the lions of the podium to expand the teachings of infiltrative stories or spread dark propaganda with Qur'anic nuances (Dozan, 2024).

As a protection measure against infiltrative stories, such as the story of Hārūt and Mārūt, Ḥusain al-Zāhabī offers an ultimatum to prevent the widespread dissemination of infiltration activities, considering that in the current digital era, Islamic teachings can be accessed through digital channels. There are at least two dimensions of limitation that can prevent the spread of interpretations of Islamic teachings in digital areas. *First*, preventive social media consumption. In this dimension, we, as consumers of Islamic teachings, especially those with a Qur'anic background, aim to revitalise and motivate channel users to develop digital interpretation products by elaborating on the understanding of interpretations that have been transformed through social media. On the other hand, the da'i on social media at least provides further information that the stories and teachings spread come from isrā'iliyyāt. Even if the origin is not explained, digital preachers have complete responsibility for what they say, so to handle this case, they should explain the validity of the infiltrative story (Ḥusain al-Zāhabī, n.d.).

Second, the Indonesian scholars' (Ulama's) preventive response to infiltration. Zāhabī considers that in the treasures of Islamic literacy, nuanced hadīth is still mixed with sources that are not credible, and the minority of readers of the normative foundation (read: hadīṡs) may not know the validity value that surrounds it. This phenomenon implies that readers will be led textually without filtering the substance of the hadīth text read, thus spreading infiltrative panoramic news in the digital context. Scholars must elaborate on the hadīṡs texts, excluding all false narrations, since they have become researchers. More specifically, scholars must revitalise various hadīth books with a valid foundation and provide criticism (*ta'liq*) to unravel the value of quality that is considered complex and of unknown origin. With this, the expansion of Islamization not only capitalises on the rigidity of literature, but preachers on digital channels will know the quality of what has been learned before disseminating it to the general public (Ḥusain al-Zāhabī, n.d.).

CONCLUSION

The nomenclature of al-Dakhīl is not a theory that is barren of the challenges of the contemporary world. With al-Dakhīl, a researcher will find a preventive nail from the line of textual material and rationality, making it difficult to quote and interpret Quranic verses. The stories of Hārūt and Mārūt are evidence of Fakhrūddin al-Rāzī's inclusion in his *magnum opus* Tafsir Mafātīḥ al-Goib, especially in Surah Al-Baqarah, verse 102. He firmly rejects the story of Hārūt and Mārūt with two rationales: *First*, Al-Rāzī rejects it because of the cohesiveness (*munāsabah*) between verses, so angels cannot disobey Allah; *Second*, Allah's punishment of Hārūt and Mārūt contradicts Allah's attribute of mercy, and *third*, the existence of witchcraft in Hārūt and Mārūt is a form of pedagogy, not pure witchcraft to destroy the order of life.

In the digital age of empowerment, it is easier for digital da'i to explore Islamic teachings that are not credible. Moreover, as consumers of the teachings they spread on various social media channels, we can easily accept them without giving them much attention. The pioneers of infiltrative da'wah materials are the stories of Hārūt and Mārūt, which are nothing but story verses. The limits of treatment of this phenomenon are. *First*, for digital consumers, we, as those who receive digital da'wah teachings, can subtly remind and warn so that what is delivered aligns with Islamic principles. On the other hand, digital da'i are expected to provide more information about

what they convey, at the very least, they should be validators of teachings that are considered deviant. *Second*, for Indonesian scholars, elaborate on existing hadith texts and provide critical commentary (*ta'liq*) on those that are regarded as ambiguous in terms of historical context and material. So that anyone who reads history-based texts, especially digital da'i, is not entangled in ongoing infiltration.

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