

Distortion of Meaning in Interpretation: A Study of Al-Dakhil in the Rules of Lafaz

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Abstract

This study aims to examine the phenomenon of *al-dakhil*, or the infiltration of foreign elements into the interpretation of the Qur'an, which can cause distortion of meaning. The main issue addressed is how *al-dakhil* emerges in exegesis and the factors that trigger the introduction of external elements such as weak data, *isra'iliyyat*, and the personal biases of the exegete, thereby risking deviation from the original meaning of the revelation. The approach used is a qualitative method with descriptive analysis, examining tafsir texts and *ushul al-tafsir* literature in depth to identify forms of *al-dakhil* related to linguistic rules, as well as analysing their causal factors. The research findings indicate that *al-dakhil* often arises due to insufficient mastery of the Arabic language, group fanaticism, and the influence of ideology and invalid scientific data. An important conclusion is that this study underscores the necessity of linguistic literacy, critical evaluation of sources, and the strict application of linguistic rules in the tafsir process to preserve the authenticity and validity of the Qur'an's meaning. The main implication is the importance of strengthening responsible and scientific exegesis methodologies to prevent the introduction of foreign elements that distort the meaning of revelation.

Al-Dakhil; Meaning Distortion; The Rules of Lafaz.

Abstrak

Penelitian ini bertujuan untuk mengkaji fenomena *al-dakhil* atau infiltrasi unsur asing dalam penafsiran Al-Qur'an yang dapat menyebabkan distorsi makna. Masalah utama yang diangkat adalah bagaimana *al-dakhil* muncul dalam tafsir dan faktor-faktor apa saja yang memicu masuknya unsur luar seperti data yang lemah, *isra'iliyyat*, dan bias pribadi mufasir, sehingga berisiko menyimpang dari makna asli wahyu. Pendekatan yang digunakan adalah metode kualitatif dengan analisis deskriptif, mengkaji teks tafsir dan literatur *ushul al-tafsir* secara mendalam untuk mengidentifikasi bentuk-bentuk *al-dakhil* berkaitan dengan kaidah lafaz, serta menganalisis faktor penyebabnya. Hasil penelitian menunjukkan bahwa *al-dakhil* sering muncul akibat kurangnya penguasaan bahasa Arab, fanatisme golongan, serta pengaruh ideologi dan data ilmiah yang tidak valid. Kesimpulan penting bahwa penelitian ini menegaskan perlunya literasi linguistik, kritis terhadap sumber, serta penerapan kaidah-kaidah bahasa yang ketat dalam proses tafsir guna menjaga keotentikan dan keabsahan makna Al-Qur'an. Implikasi utama adalah pentingnya penguatan metodologi tafsir yang bertanggung jawab dan ilmiah dalam mencegah masuknya unsur asing yang merusak makna wahyu.

Kata Kunci: Distorsi Makna; Al-Dakhil; Kaidah Lafadz

INTRODUCTION

Interpretation or *tafsir* is the result of human thought, so it is not surprising that there are shortcomings, even the potential for deviation. One form of deviation that is often found in

interpretation is the inclusion of inaccurate information or data in the interpretation of verses from the Qur'an. This phenomenon is known as *al-dakhil* or infiltration, which is the inclusion of foreign elements that do not have a strong basis in authoritative Islamic sources, such as weak narrations, *isra'iliyyat*, or interpretations influenced by the personal tendencies of the interpreter (Hozaini & Sari, 2023). This situation can occur because interpreters are often influenced by their academic background, ideology, or personal views in the interpretation process, so that the resulting interpretation is not always free from subjectivity and bias (Ride et al., 2024). For example, in scientific interpretation, the tendency of interpreters to link verses from the Qur'an with modern science sometimes leads to the inclusion of data or stories that cannot be scientifically or religiously substantiated, thereby distorting the original meaning of the verses (Ride & Riyadi, 2022).

Similarly, in linguistic interpretation, the theological background of interpreters such as al-Zamakhshari from the Mu'tazilah school can influence the interpretation of certain verses, resulting in the infiltration of ideas that are not in accordance with the principles of correct interpretation (Abrori & Rukhuz, 2024). Therefore, it is important to critique and evaluate interpretations in order to avoid *al-dakhil* and maintain the authenticity of the interpretation of the Qur'an (Ulinnuha, 2019).

The phenomenon of *al-dakhil fi tafsir* emerged as a result of various historical dynamics and developments in thought that influenced the process of interpreting the Qur'an. In the early days of Islam, the companions and followers were very careful in interpreting the verses of the Qur'an. They relied more on the direct understanding of the Prophet Muhammad SAW and oral traditions sourced from hadith. However, as time passed and Islamic rule expanded to various regions, the interpretation of the Qur'an began to be influenced by foreign cultures, traditions, and ideas from outside Islam. These influences then opened the door to *al-dakhil*, or external elements that were not in line with the original meaning of the Qur'anic text (Ulinnuha, 2017).

In general, there are five main sources that are recognised as valid in interpreting the Qur'an. *First* is the Qur'an itself. *Second*, the valid and accountable hadiths of the Prophet. *Third*, the opinions of trusted companions and followers. *Fourth*, the rules of Arabic language that have been agreed upon by the majority of linguists. *Fifth*, *ijtihad* or rational reasoning based on data, theories, and strong scientific arguments. These five sources form an important basis and benchmark for identifying and assessing the existence of *al-dakhil* elements. Therefore, if an interpretation does not refer to these sources, then that interpretation should be questioned and further investigated to ascertain its validity (Sulistiyawati, 2024).

Essentially, whatever approach and method chosen by an interpreter of the Qur'an is acceptable as long as the results of their interpretation can be scientifically justified and do not contradict the arguments of the Qur'an, Hadith, or sound reasoning. However, in practice, there are still individuals or groups who interpret Qur'anic verses without paying attention to the correct rules of language (Musyarrofah, 2023).

Al-dakhil occurs due to several factors, including: deviating from the rules of language, either due to ignorance or purely due to the interpreter's intention to introduce heresy into religion, or it could also be because they are fanatical about a particular school of thought without any acceptable evidence, so they authoritatively interpret verses that violate the rules of language and contradict Sharia law (Aziz, 2023; Ya'qub, n.d.).

Classification of *al-dakhil* according to Musyarrofah (2023) divided into two types: *al-dakhil fi al-ma'thur* and *al-dakhil fi al-rayi*. Within the scope of *al-dakhil fi al-rayi*, there are several discussions, including *al-dakhil* related to linguistic rules (Ya'qub, n.d.). Therefore, researchers consider it necessary to study matters related to this, including the rules of wording, because the Qur'an itself was revealed in Arabic (Al-Qattan, 2001).

This study stems from the need to systematically examine how *al-dakhil* can enter into interpretation through loopholes in the application of lafaz rules. By identifying forms of meaning distortion and tracing their causes, it is hoped that this study can contribute to strengthening the methodology of interpretation and filtering deviant interpretations. Furthermore, this research also seeks to emphasise the importance of linguistic literacy and exegetical epistemology for students, academics, and the wider community in understanding the Qur'an authoritatively and responsibly.

The research gap in this study lies in the absence of research that specifically examines the concept of *al-dakhil* in the science of interpretation directly related to the rules of wording. Although there have been many studies discussing *al-dakhil* from a historical perspective, as well as its sources, studies that examine in depth how the rules of lafadz are used to identify and sort out elements considered *al-dakhil* in interpretation are still very limited. Therefore, this study aims to fill this gap by highlighting the role and application of the lafadz rule in detecting the infiltration of foreign meanings into tafsir texts.

METHOD

This study uses qualitative methods, namely scientific research that aims to reveal a phenomenon by describing data and facts comprehensively through words, in accordance with the context and conditions of the research subject (Fiantika, 2022). The approach used in this study is descriptive analysis, which is a method that aims to describe data and provide an in-depth explanation of the data. The main objective is to present a systematic, factual, and accurate description of the facts, characteristics, and relationships between the phenomena being studied. This process is carried out through the collection and analysis of data relevant to the research object. The descriptive-analytical approach is used in this study with the aim of identifying and analysing various forms of *al-dakhil* (foreign elements or deviations) in the interpretation of the Qur'an and evaluating the application of the lafaz rule as a tool for clarifying meaning. This approach was chosen because it is relevant in tracing complex texts and interpretive works and revealing elements that cause distortion of meaning. The analysis was carried out by examining texts and interpretive works and reviewing *ushul al-tafsir* literature to understand the principles that govern the fixed meaning of lafadz in the Qur'an.

RESULT AND DISCUSSION

In this section, the author will present important findings related to the existence of *al-dakhil* in the interpretation of the Qur'an as viewed from the aspect of lafadz rules. The discussion will begin with an explanation of the meaning and scope of *al-dakhil* in tafsir studies, in order to provide a complete conceptual understanding. Next, the focus will be directed at analysing the forms of *al-dakhil* that are directly related to the rules of wording, both in terms of meaning deviation, linguistic structure errors, and linguistic context errors in the interpretation of verses. This presentation aims

to demonstrate the importance of lafaz rules as a critical tool in preserving the authenticity of the meaning of verses from the influence of deviant interpretations.

Definition of Al-dakhil

Al-dakhil comes from the Arabic word الدخيل, which means stranger (Yunus, 2007). In terms of terminology, *al-dakhil* refers to a form of interpretation of the Qur'an that is not based on sources, arguments, or data that are valid according to Islamic teachings. In other words, *al-dakhil* is an interpretation that does not have a strong foundation, either from the Qur'an, authentic hadith, the opinions of the companions and tabi'in, or from common sense that meets the criteria of ijtihad. This type of interpretation is considered deviant because it is not based on a correct religious or scientific foundation (Ulinnuha, 2017).

Al-dakhil refers to anything that is incorrectly attributed to the Prophet Muhammad (peace be upon him), his companions, or the *tabi'in*, whether in the form of narrations that do not meet the criteria for acceptance or erroneous and unfounded ideas. This phenomenon of *al-dakhil* often appears in tafsir and hadith works, where inauthentic information or narratives, such as isra'iliyyat, da'if hadith, or even stories sourced from non-Islamic traditions, are inserted into the interpretation of Qur'anic verses or the Prophet's hadith (Himayah et al., 2024; Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

Al-dakhil in tafsir is a source that is not based on the Qur'an, Hadith, or other credible sources, but rather comes from isra'iliyyat stories that developed outside the main sources of Islam. This source is usually identified as *al-dakhil* because it contains elements of infiltration, contamination, or information that has not been verified as true according to sharia law (Himayah et al., 2024).

Al-dakhil arises from incorrect ijtihad opinions, and its causes may stem from a lack of understanding of linguistic rules, or sharia, or religious principles, or blind following and fanaticism towards certain groups that contradict the understanding of *Ahl al-Sunnah wa al-Jama'ah*, or deceiving Islam by making changes to the Qur'an that are not appropriate, and being unable to grasp (understand) its verses, altering the interpretation of the Qur'an, changing the words in places where they do not belong, and striving for such alterations due to hatred and envy towards Islam and its adherents (Alamiyyah, 2009; Lubis et al., 2025).

Al-dakhil in tafsir is classified into two main types, namely *al-dakhil fi al-ma'thur* and *al-dakhil fi al-ra'y*. *Al-dakhil fi al-ma'thur* refers to deviations originating from narrations, such as isra'iliyyat or weak narrations inserted into tafsir (Nirwana et al., 2021). Meanwhile, *al-dakhil fi al-ra'y* relates to forms of deviation that arise from interpretations using reason or personal opinion without proper scientific basis (Ride & Riyadi, 2022). Within the scope of *al-dakhil fi al-ra'y*, there are several aspects that need to be considered, one of which is *al-dakhil* related to Arabic language rules. This deviation occurs when an interpreter does not pay attention to grammatical, semantic, or linguistic context rules in interpreting verses of the Qur'an (Almurod & Yamani, 2024). Within the scope of *al-dakhil fi al-ra'y*, there are several aspects that need to be considered, one of which is *al-dakhil* related to Arabic language rules. This deviation occurs when an interpreter does not pay attention to grammar, semantics, or linguistic context in interpreting verses of the Qur'an (Musyarrofah, 2023).

Deviations related to linguistic rules in the interpretation of the Qur'an can generally be divided into three categories. First, deviations related to nahwu rules or Arabic grammar rules. Second, deviations that occur due to errors in understanding the meaning contained in a phrase. And third, deviations related to variations in the recitation of the Qur'an (*qira'at*) that are not in accordance with authentic accounts (Musyarrofah, 2023).

Deviations in interpretation caused by incorrect use of linguistic rules are usually related to two things. First, because the interpreter does not have adequate mastery of Arabic linguistic rules, both grammatically and syntactically. Second, because of deliberate elements, such as fanaticism towards a particular school of thought that they adhere to, or the urge to create new innovations in religion that actually deviate from the principles of Sharia (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007; Setiadi, 2018).

Based on the above explanations regarding al-dakhil, it can be concluded that *al-dakhil* in tafsir refers to a form of Qur'anic interpretation that is not valid because it does not originate from the Qur'an, hadith, ijma', or other authoritative sources in Islam. It originates from external elements such as isra'iliyyat stories, weak narrations, erroneous ijtihad, or certain ideological motivations, which deviate from the correct rules of tafsir. *Al-dakhil* often arises due to errors in understanding the rules of language and sharia, as well as sectarian fanaticism or even deliberate attempts to distort the meaning of the Qur'an.

***Al-dakhil* Related to the Lafaz**

Examining *al-dakhil* in relation to linguistic rules cannot be separated from discussing *al-dakhil* in relation to *lafaz* rules (Ya'qub, n.d.). According to Musyarrofah (2023) *Al-dakhil* or infiltration related to the rules of wording varies greatly, namely:

- a) Interpretatting qur'anic verses with *shadz* (rarely used) or *gharib* (unfamiliar) language.

The Qur'an was revealed in the best language, so it is obligatory for exegetes to interpret it with the best meaning, avoiding interpretations using strange or foreign languages, because that is considered al-dakhil in exegesis (Musyarrofah, 2023). As interpreted in Surah al-Qasas [28] verse 32:

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

"Put your hand into your shirt, it will come out white without blemish, not because of disease, and clasp your hands (to your chest) when you are afraid, for these are two miracles from your Lord (which you will present to Pharaoh and his chiefs). Verily, they are wicked people."

The word *الرهب* in that verse means fear, as stated by Imam Al-Qurthubi. (Al-Qurthubi, 2006). However, some people interpret *الرهب* as meaning the sleeve of a garment, which is a strange interpretation (*gharib*). (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007). Imam Zamakhshari categorised this as *bid'ab* in his interpretation, saying, 'And among the *bid'ab* interpretations is interpreting *الرهب* as the sleeve of a garment, using the word hamir.' (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

- b) Interpreting verses of the Qur'an in a manner that contradicts Islamic law and is unacceptable to common sense.

In the process of interpreting verses of the Qur'an using the *al-ra'yi* approach, there are a number of criteria that must be met so that the results of the interpretation can be accepted scientifically and religiously. One of the main requirements in *tafsir bi al-ra'yi* is that the interpretation must not contradict the principles of Islamic law and must be logical and acceptable to common sense (Nur, 2020). Thus, if there is an interpretation that contradicts Sharia law and cannot be accepted by common sense, then that interpretation falls under the category of *al-dakhil fi tafsir*. Such as the interpretation in Surah Qaf [50] verse 19:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

"And then comes the moment of death in all its reality. That is what you have always been running away from."

Zaid bin Aslam stated that the addressee of this verse was the Prophet Muhammad SAW. This interpretation certainly contradicts Surah ad-Dhuha [93] verse 4:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

"And indeed, the latter day is better for you than the present (beginning)".

If the addressee in Surah Qaf verse 19 is Prophet Muhammad, then it would contradict Surah ad-Dhuha verse 4. Furthermore, this matter does not make logical sense. How could Prophet Muhammad prioritise the temporary world over the hereafter, which is eternal and offers everlasting blessings? (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

According to Husain bin Abdullah bin 'Ubaidillah bin Abbas, the interpretation presented by Zaid bin Aslam is unacceptable because it contains irrational elements and deviates significantly from the original meaning of the Qur'anic verse. This rejection is based on methodological considerations in the science of interpretation, which emphasise the importance of consistency between the interpreted meaning and the context of the wording and valid linguistic indications. Interpretations that contradict common sense and lack a strong linguistic or shar'i basis are considered a form of deviation (*al-dakhil*) that can undermine the integrity of understanding the revelation. Therefore, a critical attitude towards such interpretations is part of the effort to preserve the purity of the Qur'anic message in accordance with valid principles of interpretation (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

The correct interpretation is that this verse has a general meaning, covering sinners and disbelievers, because good people will not avoid death or flee from it. The Prophet also chose Allah over the world, so he chose what was with Allah (Alamiyyah, 2009).

- c) Changing the arrangement of the words of the Qur'an, causing words to be moved from their original places.

One form of deviation in interpretation is altering the wording of the Qur'an, whether intentionally or unintentionally, which can cause the meaning of the verse to shift from its original intent. This alteration can take the form of changing the position of words, adding words that are not there, or removing certain elements from the sentence structure. In fact, the wording in the Qur'an is not just a sequence of words, but an important part of the message and meaning that is intended to be conveyed. If this wording changes, then the grammatical function of the words can

also change, which in turn can lead to misunderstanding. (Musyarrofah, 2023). As interpreted in Surah al-'Ankabut [29] verse 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“And those who strive for Our sake, We will surely guide them to Our paths. And indeed, Allah is with those who do good”.

The verse tells of Allah's companionship with good people. However, there are also some who interpret the verse from a slightly different perspective. They read the word لَمَعَ as *fi'il madhi*, which means 'to shine' or 'to glow brightly', and position المحسنين as *maf'ul bih*. With this approach, the meaning of the verse changes to a strong visual image, as if to say that the light has shone upon those who do good (Musyarrofah, 2023). Sheikh Muhammad Adh-Dhahabi said, “And there is no doubt that this interpretation exceeds the limits of Allah's verse, and those who hold this opinion have changed the words out of context and lied about Allah even though they know it.” (Musyarrofah, 2023).

d) Not looking at the context of the verse when interpreting.

One of the benefits of knowing the context of a verse or *asbab al-nuzul* is that it helps to understand the meaning of the verse correctly and avoids problems, especially in interpretations that are prone to differences. Understanding *asbab al-nuzul* is very important because it can guide an interpreter to interpret verses correctly, through an understanding of the context of the text and the conditions behind the revelation of the verse (Muslimin et al., 2025).

Understanding the context of a verse is essential for accurate interpretation. Context provides the necessary background that informs the meaning of words and phrases, ensuring that the interpretation is consistent with the intended message. This is crucial to prevent misinterpretations that can arise from a purely literal reading (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007). As interpreted in Surah al-Baqarah [2] verse 242:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“Have you not considered those who left their homes in thousands, fearing death? Then Allah said to them, 'Die,' and He brought them back to life. Verily, Allah is gracious to mankind, but most people are ungrateful.”

The word أُلُوف is the plural form of الألف, which means a thousand, but some interpret it to mean الألفة (friendship). And we do not see any opinion related to the context of the sentence. (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

And it is said that أُلُوف means a loving person, this is an innovation in interpretation as stated by Al-Zamakhshari, Ibn Al-Baidhawi quoted it but did not reject it, and this is very far from the context of the sentence because there is no need or connection to mention the meaning of love in that verse (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

e) Interpreting verses of the Qur'an with meanings different from their original intent.

This kind of interpretation may arise due to limited understanding. (Afdhal Surya Hamid et al., 2024), the influence of external factors such as certain traditions or cultures, or even personal or group interests. As a result, the meaning of the verse can become unclear or distorted, and this

can certainly mislead others who do not understand the correct context (Fayed, 1978). As interpreted in Surah Ali ‘Imran [3] verse 161:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“It is impossible for a prophet to betray in matters of war booty. Whoever betrays in matters of war booty, on the Day of Judgement he will come carrying what he has betrayed, then each person will be given retribution for what he has done with (retribution) commensurate, while they are not oppressed.”.

The wording of the verse يَغْلُلْ contains the meaning of betrayal of friends in relation to war booty, namely taking the booty for personal gain. This interpretation is conveyed by the exegetes and supported by several asbab al-nuzul. However, there is a group of people who interpret the word الغلول in the verse as الحرمان (obstacle), so that the meaning of the verse changes to ‘Indeed, the Prophet gave a share to some people and did not give a share to some others’.

According to Jamal (Jamal Mustafa ‘Abd al-Hamid ‘Abd al-Wahhab al-Najjar, 2007) This interpretation is considered deviant for several reasons, namely: a) There is no correlation with *asbab al-nuzul* (the reasons for the revelation of verses); b) Many accounts show the behaviour of the Prophet Muhammad SAW, where he prioritised the distribution of war spoils to certain parties for reasons in accordance with Sharia law. The interpretation of the word الغلول (treachery) as الحرمان (obstacle) is considered to exceed the actual meaning of the word. Another example of *al-dakhil*, which gives an interpretation of a verse of the Qur’an with a meaning different from its actual meaning, is found in Surah al-Ghashiyah [88] verse 17:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

“Do they not observe the camel, how it was created?”.

The word الإبل is interpreted as camel, but some people interpret it as cloud. The word الإبل is generally and most commonly interpreted by linguists and exegetes as camel, which is a well-known type of livestock in Arab society, especially in classical times. However, in the development of interpretation and understanding of this term, another opinion has emerged from some people who interpret الإبل not as an animal, but as clouds or thick clouds (Jamal Mustafa ‘Abd al-Hamid ‘Abd al-Wahhab al-Najjar, 2007).

- f) Interpreting verses with meanings that deviate from the rules and flexibility of proper language.

The function of the Qur’an will be realised properly if it is understood correctly. Therefore, interpretation of the Qur’an is very important so that there is no deviation in meaning. In interpreting the Qur’an, a deep understanding of the rules of interpretation that are closely related to the Arabic language is required. The interpretation process cannot be done carelessly, but must be based on a mastery of Arabic language and the rules that support it (Dani et al., 2023).

Interpreting the Qur’an requires a deep understanding of the structure and rules of the Arabic language, given that the verses of the Qur’an are composed in a distinctive and meaningful style. If interpretation is carried out without paying attention to rules such as grammar (*nahwu*), morphology (*shorof*), and rhetorical context (*balaghah*), the results may deviate from the original

meaning of the verse. This error often occurs due to a lack of mastery of the necessary tools, which are important for maintaining the accuracy and depth of meaning in interpretation. (Fuad, 2021). As interpreted in Surah al-Ahzab [33] verse 27:

وَأَوْزَيْنَاكُمْ أَرْضَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُمُوهَا ۚ وَكَانَ اللَّهُ عَلَيَّ كُلِّ شَيْءٍ قَدِيرًا

“And He has bequeathed to you their lands, their houses, and their wealth, and (also) the lands you have not yet set foot on. And Allah is All-Powerful over all things”.

Some interpret the word *أَرْضًا* (which literally means earth) in a verse of the Qur'an as *نساء الأعداء* (the women of the enemy). This interpretation is considered deviant because it forces a metaphorical meaning onto the word *أَرْضًا* without any *qarinah* (indication or contextual clue) to support such a change in meaning (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

In Arabic linguistics and the principles of interpretation, there is a basic principle that a word must be understood according to its true meaning, that is, its original and literal meaning, unless there is strong and clear evidence that requires us to understand it figuratively or metaphorically. If there is no strong reason, then shifting the meaning from the literal to the figurative is considered invalid. (Dani et al., 2023; Yusuf, 2024).

Based on this principle, the word *أَرْضًا* in the verse should be understood in its original meaning, namely 'earth', not shifted to mean 'enemy women'. Therefore, this kind of interpretation is considered part of *al-dakhil fi al-tafsir*, which is an unfounded and deviant interpretation because it introduces foreign meanings into the text of the Qur'an without any linguistic or contextual basis. This kind of interpretation is not only methodologically flawed, but also risks distorting the meaning of the holy and wise Qur'an (Jamal Mustafa 'Abd al-Hamid 'Abd al-Wahhab al-Najjar, 2007).

Based on the description above, it can be concluded that *al-dakhil* related to the rules of wording includes various forms of deviation in the interpretation of the Qur'an that occur as a result of violations of the structure and rules of the Arabic language. These forms of deviation include: the use of foreign or unusual words, interpretations that contradict the rules of *nahwu* and *balaghah*, *takwil* that is not acceptable in *sharia*, changes in the structure of words that distort the original meaning of the verse, disregard for the context of the sentence, and the use of *majaz* without clear evidence (*qarinah*). All these forms arise from a lack of understanding of the principles of Arabic, the dominance of lust, group fanaticism, or malicious intent to twist the meaning of verses. Therefore, violations of the rules of wording not only cause deviations in meaning, but also open the way for the entry of dangerous *al-dakhil* into the interpretation of the Qur'an.

The phenomenon of *al-dakhil* in interpretation is a real challenge that cannot be taken lightly, as it can obscure the original message of the verses of the Qur'an. When an interpreter conveys the meaning of a verse without paying attention to the basic rules of Arabic, or uses sources whose accuracy has not been verified, the potential for misinterpretation becomes very high. Therefore, exegetes need to have a keen scientific sensitivity to distinguish between valid interpretations (*al-ashil*) and those that have been contaminated by foreign elements (*al-dakhil*). In addition, it is important for them to adhere to the rules of wording and other supporting sciences of exegesis so that the meaning conveyed remains accurate.

A critical attitude towards the elements of *al-dakhil* in tafsir books is not only a matter of preserving the purity of revelation, but also part of the scientific responsibility of maintaining a correct and reliable understanding of Islam. In this context, methodological awareness in selecting sources and mastery of the intricacies of the language of the Qur'an are crucial to ensure that exegesis does not stray into misleading or unfounded directions (Syafi'i, 2023).

CONCLUSION

Based on the discussion and analysis that has been carried out, it can be concluded that *al-dakhil* or infiltration related to the rules of wording varies greatly, namely: Interpreting verses of the Qur'an using *shadẓ* (rarely used) or *gharib* (foreign) language, Interpreting verses of the Qur'an using interpretations that contradict Sharia law and are unacceptable to common sense, Changing the structure of the Qur'anic wording, causing words to be moved from their original places, Not considering the context of the verse when interpreting it, interpreting verses of the Qur'an with meanings that deviate from their original intent, interpreting verses with meanings that exceed or deviate from the applicable rules and the flexibility of proper language.

The consistent use of linguistic rules can serve as a safeguard against foreign meanings entering into the interpretation of the Qur'an. In this way, interpretation can remain consistent with the language, context, and spirit of revelation. Therefore, methods of interpreting the Qur'an that are based on classical exegesis but remain relevant to contemporary issues need to be continuously developed so that we can better address various forms of misinterpretation in exegesis.

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