

Analyzing Authentic And Infiltrated Sources In Qur'anic Interpretation: A Critical Study Of Tafsīr Al-Qummī On Sūrah An-Nūr

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Abstract

The diversity of Qur'anic interpretation throughout Islamic intellectual history has produced various methodological approaches and interpretive sources. However, not all interpretations are constructed upon authoritative foundations, as some may contain infiltrated elements (al-dakhīl) originating from weak narrations, unsupported historical reports, or theological assumptions that exceed the textual boundaries of the Qur'an. This study aims to analyze the sources of interpretation in Tafsīr al-Qummī on Sūrah An-Nūr by identifying the categories of authentic sources (al-Aṣīl) and infiltrated sources (al-Dakhīl) and examining the forms of interpretive infiltration contained within the text. This research employs a qualitative approach using library research methods. Data were collected from Tafsīr al-Qummī as the primary source and supported by classical tafsir works, hadith literature, and contemporary studies related to the methodology of Qur'anic interpretation. Data analysis was conducted through descriptive-analytical and critical methods based on the theory of al-Aṣīl and al-Dakhīl by examining sanad, matan, linguistic aspects, and contextual relevance. The findings reveal that the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī contains both authentic and problematic interpretive materials. The al-Aṣīl narrations are reflected in interpretations supported by Qur'anic evidence, acceptable transmitted reports, and consistent linguistic analysis. Meanwhile, the al-Dakhīl elements include restricted theological interpretations, symbolic meanings beyond textual evidence, weak narrations, and historically unsupported explanations. This study contributes to Qur'anic studies by providing a balanced methodological framework for evaluating classical tafsir sources and strengthening critical approaches toward the authenticity of Qur'anic interpretation.

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Keywords: Masadir al-Tafsir; al-Asil; al-Dakhīl; Tafsir al-Qummi; Surah An-Nur; Qur’anic Interpretation; Tafsir Methodology.

INTRODUCTION

The interpretation of the Qur’an has continuously developed along with the intellectual, social, and theological dynamics of Muslim societies. Since the early period of Islam, Qur’anic interpretation was initially transmitted through the Prophet Muhammad ﷺ, followed by the companions, successors, and later generations of scholars who developed various methodological approaches. The diversity of Qur’anic interpretation reflects the richness of Islamic intellectual tradition, but it also creates epistemological challenges regarding the validity of sources used by exegetes. Different scholarly backgrounds, ideological orientations, and theological commitments have influenced the production of tafsir works, resulting in interpretations with varying degrees of authority and reliability (Mustaqim, 2022).

The authority of Qur’anic interpretation is strongly connected to the authenticity of its sources (*maṣādir al-tafsīr*). Classical Qur’anic scholarship emphasizes that interpretation should be constructed upon reliable foundations, including the Qur’an itself, authentic prophetic traditions, statements of companions, linguistic analysis, and valid rational approaches. However, throughout the history of tafsir development, some interpretations incorporated elements that were not sufficiently verified, such as weak narrations, fabricated reports, excessive symbolic interpretations, and ideological readings. These elements are commonly discussed within the framework of al-aṣīl and al-dakhīl, where al-aṣīl refers to authentic interpretive sources, while al-dakhīl refers to foreign elements that penetrate interpretation without adequate scholarly justification (Ulinnuha, 2021).

The phenomenon of al-dakhīl fī al-tafsīr has become an important issue in contemporary Qur’anic studies because unreliable interpretive materials may influence public understanding of the Qur’an. Recent studies show that the infiltration of foreign elements into tafsir can occur through several channels, including weak hadith transmission, isrā’īliyyāt narratives, ideological interests, and interpretations that neglect linguistic and contextual principles (Lubis, Rambe, Sagala, & Sahputra, 2025). Similarly, Mukarromah et al. (2025) explain that distortion of Qur’anic meaning may emerge when interpreters rely on insufficient linguistic competence, personal assumptions, or external ideological frameworks rather than established interpretive principles (Mukarromah, Sa’dullah, & Syahiroh, 2025).



Among classical tafsir works that require critical examination regarding the authenticity of interpretive sources is Tafsīr al-Qummī, attributed to ‘Alī ibn Ibrāhīm al-Qummī (d. approximately 329 H). This work occupies a significant position within the Shi‘i tafsir tradition because of its extensive use of transmitted narrations (riwāyāt) from the Prophet’s family (Ahl al-Bayt). Nevertheless, scholars have debated several aspects of this tafsir, particularly concerning the authenticity of some narrations and the influence of theological perspectives in interpreting Qur’anic verses. Therefore, examining the sources of interpretation within Tafsīr al-Qummī is important to understand which elements represent authentic transmission and which elements may be categorized as interpretive infiltration (Azizah, 2025).

Previous studies have investigated the concept of al-aṣīl and al-dakhīl in several tafsir works. Research on al-dakhīl has examined the role of isrā’īliyyāt, weak narrations, and ideological influences in shaping Qur’anic interpretation (Siregar, Indriyanti, & Sahputra, 2025). Other studies have focused on specific tafsir texts, such as analyses of Tafsīr al-Khāzin and Tafsīr al-Baghawī, demonstrating that classical tafsir works may contain both accepted and problematic interpretive materials that require systematic evaluation. Furthermore, studies on the concept of al-aṣīl and al-dakhīl emphasize the necessity of methodological criticism to preserve the reliability of Qur’anic interpretation in contemporary Islamic scholarship (Razi, 2024).

However, existing studies have several limitations. First, many previous studies discuss al-aṣīl and al-dakhīl conceptually or examine general cases of infiltration in tafsir. Second, studies specifically analyzing Tafsīr al-Qummī remain limited, especially those focusing on Surah an-Nūr through a systematic analysis of narration sources, sanad, and matan. Previous research on Tafsīr al-Qummī has examined other surahs, such as Surah Yūsuf, but has not comprehensively analyzed the classification of authentic and infiltrated sources in the interpretation of Surah an-Nūr. Therefore, this study fills the research gap by focusing specifically on the sources of interpretation in Tafsīr al-Qummī on Surah an-Nūr.

The novelty of this research lies in three aspects. First, this study applies the framework of al-aṣīl and al-dakhīl to a specific thematic analysis of Surah an-Nūr in Tafsīr al-Qummī. Second, this research does not merely identify problematic narrations but examines their epistemological status through analysis of sanad, matan, and comparison with relevant tafsir and hadith sources. Third, this study provides a balanced analysis by identifying both authentic and infiltrated interpretive materials rather than approaching Tafsīr al-Qummī only from a critical perspective.



Through this approach, the research contributes to a more objective understanding of classical tafsir literature.

The importance of this research is related to the broader need for maintaining the integrity of Qur'anic interpretation in contemporary Islamic scholarship. In the modern era, where religious knowledge is increasingly transmitted through diverse platforms, the ability to distinguish between authoritative interpretation and unsupported claims becomes increasingly necessary. Critical studies of tafsir sources contribute not only to academic discussions in Qur'anic studies but also to strengthening methodological awareness among students, researchers, and religious educators. The examination of Tafsīr al-Qummī through the perspective of al-aṣīl and al-dakhīl therefore provides a significant contribution to the development of critical and responsible Qur'anic interpretation.

Based on this background, this study aims to analyze the sources of interpretation in Tafsīr al-Qummī on Surah an-Nūr by identifying the categories of al-aṣīl and al-dakhīl and examining the forms of infiltrated interpretation found within the text. This research seeks to answer the following questions: (1) What sources of interpretation are used in Tafsīr al-Qummī on Surah an-Nūr? (2) Which narrations can be categorized as al-aṣīl and al-dakhīl? and (3) What forms of interpretive infiltration appear in the tafsir of Surah an-Nūr?

LITERATURE REVIEW

Concept of Maṣādir at-Tafsīr

The study of Maṣādir at-Tafsīr (*sources of Qur'anic interpretation*) occupies a fundamental position in the discipline of 'Ulūm al-Qur'ān, because the validity of an interpretation is closely related to the authority and reliability of the sources used by a mufasssir. Tafsir is not merely an intellectual explanation of Qur'anic verses, but a systematic process that requires methodological foundations, including textual evidence, linguistic analysis, historical context, and scholarly principles. Therefore, understanding the sources of tafsir becomes an essential framework for evaluating whether an interpretation represents an authentic understanding of the Qur'an or contains elements that deviate from established interpretive principles (Nurhidayati, Rosada, Lubis, & Sidik, 2025).

The term maṣādir is the plural form of maṣdar, meaning source, origin, or reference point. In the context of Qur'anic studies, Maṣādir at-Tafsīr refers to the various references, foundations, and epistemological materials utilized by exegetes in explaining the meanings of Qur'anic verses.



These sources function as the basis for constructing interpretive arguments and determining the legitimacy of a particular understanding. A mufassir does not interpret the Qur'an solely through personal reasoning but relies on a structured hierarchy of sources that developed throughout Islamic intellectual history (Azkia, Dzailani, & Dasuki, 2026).

Classical Islamic scholarship generally categorizes tafsir sources into several major forms. The first is tafsir bi al-ma'thūr, which relies on transmitted sources, including the interpretation of the Qur'an by the Qur'an itself, prophetic traditions (hadith), explanations from companions (ṣaḥābah), and statements from the successors (tābi'īn). This approach emphasizes continuity of transmission and preservation of the original meaning of revelation. Recent studies indicate that tafsir bi al-ma'thūr remains one of the most influential methodological foundations because it prioritizes the authenticity of narration through mechanisms such as sanad and matan criticism (Akbar, Irham, & Damis, 2026).

The second source category is tafsir bi al-ra'y, which involves rational interpretation based on intellectual reasoning. This approach does not reject textual sources but integrates linguistic knowledge, principles of Islamic law, theology, and contextual analysis. Rational interpretation developed because Qur'anic verses address various historical and social situations that require analytical engagement. However, scholars emphasize that rational interpretation must remain within methodological boundaries and should not be influenced by personal interests, ideological agendas, or interpretations that contradict established Qur'anic principles (Mustaqim, 2022).

Another important category is tafsir bi al-ishārah, which focuses on spiritual and symbolic meanings derived from the inner dimensions of Qur'anic verses. Although this approach has contributed to Islamic spiritual traditions, scholars have established criteria to distinguish acceptable symbolic interpretation from excessive interpretations that detach verses from their linguistic and contextual meanings. Therefore, the classification of tafsir sources is not only descriptive but also serves as a mechanism for evaluating interpretive validity (Razi, 2024).

The concept of Maṣādir at-Tafsir is also closely connected with the epistemology of Qur'anic interpretation. The authority of a tafsir work depends on how a mufassir selects, evaluates, and applies interpretive sources. Contemporary Qur'anic studies highlight that a reliable interpretation requires integration between traditional authority and methodological responsibility. This means that classical transmission remains important, but it must be accompanied by critical evaluation of authenticity, historical context, and interpretive consistency (Nurhidayati et al., 2025).



In relation to the concept of al-aṣīl and al-dakhīl, Maṣādir at-Tafsīr becomes an analytical instrument for distinguishing between valid and invalid interpretive materials. Sources classified as al-aṣīl represent interpretations based on authoritative foundations, such as authentic Qur'anic explanations, reliable prophetic traditions, and accepted scholarly reasoning. Conversely, al-dakhīl refers to external elements entering tafsir without adequate justification, including fabricated narrations, weak reports, excessive theological assumptions, and interpretations that contradict linguistic or contextual principles (Lubis et al., 2025).

Recent studies demonstrate that the discussion of Maṣādir at-Tafsīr remains relevant because classical tafsir literature contains diverse layers of interpretation produced within different intellectual and social contexts. Some studies argue that examining tafsir sources helps researchers understand the relationship between textual authority, historical circumstances, and ideological influences in Qur'anic interpretation (Aulia & Izhar, 2026). This perspective is particularly significant when analyzing tafsir works that rely heavily on transmitted narrations, such as Tafsīr al-Qummī, where the evaluation of sources becomes necessary to identify the authenticity and methodological reliability of interpretive reports.

Based on this theoretical framework, Maṣādir at-Tafsīr can be understood not only as a collection of references used by mufasssirs but also as an epistemological foundation for assessing the credibility of Qur'anic interpretation. The analysis of sources allows researchers to examine how interpretations are constructed, what types of evidence are employed, and whether those interpretations represent authentic transmission or contain elements of infiltration. Therefore, the concept of Maṣādir at-Tafsīr provides an essential theoretical basis for analyzing the categories of al-aṣīl and al-dakhīl in Tafsīr al-Qummī on Sūrah An-Nūr.

Theory of al-Aṣīl and al-Dakhīl in Qur'anic Interpretation

The theory of al-Aṣīl wa al-Dakhīl represents one of the important frameworks in contemporary Qur'anic studies for evaluating the authenticity and reliability of interpretive materials used in tafsir. This theory emerged from the concern that not every explanation found in classical tafsir literature is automatically valid, because some interpretations may contain external elements that are inconsistent with the principles of Qur'anic interpretation. Therefore, the study of al-Aṣīl and al-Dakhīl aims to identify the authenticity of interpretive sources and distinguish between interpretations that are based on legitimate foundations and those influenced by weak, fabricated, or ideologically driven materials (Razi, 2024).



The term al-Aṣīl linguistically refers to something original, authentic, rooted, and having a strong foundation. In the context of tafsir, al-Aṣīl refers to interpretations that are constructed upon reliable sources and accepted methodological principles. These sources include the interpretation of the Qur'an through the Qur'an itself, authentic prophetic traditions (*ḥadīth saḥīḥ*), explanations of the companions (*aqwāl al-ṣaḥābah*), statements of the successors (*aqwāl al-tābi'īn*), Arabic linguistic principles, and valid intellectual reasoning that does not contradict revelation. Thus, al-Aṣīl represents the ideal characteristics of a legitimate interpretation because it maintains a connection with authoritative sources of Islamic knowledge (Lutfianto, 2026a).

The concept of al-Aṣīl is closely related to the principle of authenticity of sources (*aṣālat al-maṣḍar*). A tafsir cannot be evaluated only from the beauty of its explanation or the popularity of its author, but must also be examined through the reliability of the references used by the mufasssir. A valid interpretation requires methodological accountability, including the examination of transmission chains (*sanad*), textual content (*matan*), historical context, and conformity with established Qur'anic principles. This approach demonstrates that tafsir criticism is not intended to reject classical works but to ensure that Qur'anic understanding remains based on academically responsible foundations (Ulinuha, 2021).

In contrast, al-Dakhīl refers to foreign, inserted, or infiltrated elements that enter Qur'anic interpretation without sufficient scholarly justification. The concept of al-Dakhīl does not simply refer to differences of interpretation but specifically indicates interpretive elements that lack authoritative foundations. These may include weak narrations (*riwāyāt ḍa'īfah*), fabricated traditions (*ḥadīth mawḍū'*), excessive symbolic interpretations, interpretations based on sectarian interests, and explanations that contradict linguistic, historical, or contextual principles of the Qur'an (Ulinuha, 2021).

Historically, the discussion of al-Dakhīl developed as part of the effort of Muslim scholars to protect Qur'anic interpretation from distortion. The development of tafsir literature produced many valuable works, but some books also contained narrations that required critical examination. The spread of isrā'īliyyāt narratives, political interests, theological debates, and weak transmission systems contributed to the emergence of interpretive materials that needed evaluation. Therefore, the theory of al-Dakhīl functions as a critical methodology to examine how external influences may affect the construction of Qur'anic meaning (Mukarromah et al., 2025).

One significant aspect of al-Dakhīl studies concerns isrā'īliyyāt as a form of interpretive infiltration. Isrā'īliyyāt refers to narratives originating from Jewish and Christian traditions that



entered Islamic scholarly discussions, particularly in explaining historical stories mentioned in the Qur'an. Scholars do not reject all *isrā'iliyyāt* absolutely, because some reports may be consistent with Islamic principles. However, they require classification based on acceptance, rejection, or suspension (*maqbul*, *mardud*, and *tawaqquf*) according to their compatibility with Islamic sources (Siregar et al., 2025).

Besides transmitted narrations, al-Dakhīl can also appear through ideological and theological influences. Some interpretations may prioritize certain doctrinal assumptions and force Qur'anic verses to support particular theological positions. Recent studies show that ideological tendencies, insufficient linguistic analysis, and excessive group fanaticism can become factors contributing to distortion of Qur'anic meaning. Therefore, the theory of al-Aṣīl and al-Dakhīl emphasizes the importance of methodological neutrality and critical evaluation in Qur'anic interpretation (Mukarromah et al., 2025).

However, the theory of al-Aṣīl and al-Dakhīl has also received critical responses among contemporary Qur'anic scholars. Some scholars argue that excessive application of this framework may create rigid boundaries regarding acceptable interpretation and may ignore the historical diversity of Islamic intellectual traditions. The classification between authentic and infiltrated interpretation requires careful consideration because different scholarly traditions may apply different standards of authority. Therefore, the application of this theory must be conducted objectively and academically, avoiding sectarian judgments or ideological labeling (Razi, 2024).

In contemporary Qur'anic research, the theory of al-Aṣīl and al-Dakhīl provides an important analytical tool for examining classical tafsir works. It enables researchers to investigate not only the content of interpretations but also the epistemological foundations behind those interpretations. Through this framework, researchers can analyze how mufasssirs construct meaning, what sources they rely upon, and whether those sources meet standards of authenticity. This approach is particularly relevant for studying tafsir works that rely heavily on transmitted narrations, such as Tafsīr al-Qummī, where the examination of sanad, matan, and ideological influences becomes essential.

Therefore, the theory of al-Aṣīl and al-Dakhīl serves as the conceptual foundation for this research. By applying this theory to Tafsīr al-Qummī on Sūrah An-Nūr, this study does not merely evaluate the presence of unreliable narrations but seeks to provide a balanced classification between authentic interpretive sources and infiltrated elements. This approach contributes to



the broader field of Qur'anic studies by strengthening critical methodology in analyzing classical tafsir literature.

Previous Studies

The study of al-Aṣīl and ad-Dakhīl in Qur'anic interpretation has received increasing attention among contemporary Qur'anic scholars because it provides a methodological framework for examining the validity of interpretive sources. Previous studies generally focus on three major areas: conceptual studies of al-Aṣīl and ad-Dakhīl, identification of infiltrated elements in classical tafsir works, and critical analysis of specific exegetical traditions. These studies provide an important foundation for understanding how this research contributes to the ongoing discussion of tafsir criticism.

The first group of studies examines the theoretical foundation of al-Aṣīl wa al-Dakhīl as an epistemological framework in Qur'anic interpretation. Razi (2024) conducted a critical study of the concept of al-Aṣīl and al-Dakhīl and argued that the theory emerged as an effort to protect Qur'anic interpretation from unauthorized external influences (Razi, 2024). The study explains that al-Dakhīl functions as a methodological instrument to identify interpretive elements originating from unreliable sources, while al-Aṣīl represents interpretations based on legitimate and authoritative foundations. However, Razi also highlights that the application of this theory requires caution because excessive categorization may create ideological claims and reduce appreciation of the diversity of Qur'anic interpretation.

Similarly, Ghozali (2018) examined the legitimacy of tafsir through the perspective of al-Aṣīl and al-Dakhīl. His study emphasized that the theory emerged to maintain the quality of Qur'anic interpretation by evaluating the sources and methods employed by mufasssirs. However, the study also identified a theoretical challenge, namely determining who possesses the authority to classify an interpretation as authentic or deviant. This issue demonstrates that the study of al-Aṣīl and al-Dakhīl requires objective academic criteria rather than ideological judgments (Ghozali, 2018).

The second category of previous research focuses on the application of al-Aṣīl and al-Dakhīl theory to specific tafsir works. Ainita Nurushoumi (2021) analyzed the elements of al-Dakhīl in Tafsīr al-Qummī by 'Alī ibn Ibrāhīm al-Qummī. The study found that Tafsīr al-Qummī reflects theological tendencies associated with Shi'i Imamiyyah thought, particularly through interpretations that emphasize the position and superiority of 'Alī and his descendants. The



research demonstrated that ideological orientation may influence the interpretation process and become one of the aspects examined within the framework of al-Dakhīl (Hakim, 2024).

A more recent study by Sapriadi, Fakhrunnabil, and Rosyida (2025) examined the textual transmission of narrations in Tafsīr al-Qummī, specifically in the interpretation of Sūrah Āli ‘Imrān verse 104. Their research focused on detecting elements of al-Dakhīl through sanad and textual analysis. The study revealed that Tafsīr al-Qummī contains complex narration patterns that require careful evaluation because the reliability of interpretive reports cannot be determined only from the presence of a narration but must also consider its transmission chain and textual content (Sapriadi, Fakhrunnabil, & Rosyida, 2025).

Another study was conducted by ‘Ulum, Kholishoh, and Ayyubi (2024), who applied the al-Aṣīl and al-Dakhīl framework to the interpretation of the verse concerning the vision of God in Tafsīr al-Kashshāf. The research demonstrated that theological perspectives, particularly Mu’tazilah principles, influenced Zamakhsharī’s interpretation. This study confirms that al-Dakhīl analysis is not limited to weak narrations but also includes ideological and theological influences that affect the construction of Qur’anic meaning (‘Ulum, Kholishoh, & Ayyubi, 2024). The third category involves studies examining specific forms of al-Dakhīl, especially through narration and transmission problems. Effendi and Afifah (2024) analyzed al-Dakhīl in Tafsīr al-Marāghī by examining hadith narrations in Juz ‘Amma. Their research emphasized that the presence of weak or problematic narrations in tafsir literature requires systematic verification because transmitted materials play an important role in shaping Qur’anic understanding (Effendi & Afifah, 2024). Meanwhile, Hakim (2024) investigated al-Dakhīl in Qur’anic readings (qirā’āt) and found that some readings categorized as weak, irregular, or inserted may influence interpretation when they are used without adequate methodological justification (Hakim, 2024).

Furthermore, Sulistiyawati and Anisa (2024) studied al-Aṣīl wa al-Dakhīl as authentic and non-authentic sources of Qur’anic interpretation. Their findings indicate that the discussion of tafsir sources is not merely a technical issue but also relates to authority, methodology, and the preservation of Qur’anic meaning. The study emphasizes that the classification between authentic and non-authentic sources helps scholars evaluate the reliability of interpretive arguments in classical and contemporary tafsir works (Sulistiyawati & Anisa, 2024).

Although previous studies have contributed significantly to the development of al-Aṣīl and al-Dakhīl studies, several research gaps remain. First, many studies discuss the theory conceptually without conducting detailed analysis of a complete surah within a specific tafsir



work. Second, studies on Tafsīr al-Qummī have generally focused on identifying ideological tendencies or specific verses, while comprehensive analysis of Sūrah An-Nūr through systematic classification of authentic and infiltrated sources remains limited. Third, previous studies often emphasize the existence of al-Dakhīl but provide less attention to the balance between authentic (al-Aṣīl) and problematic (al-Dakhīl) narrations.

Therefore, this research contributes a new perspective by analyzing Tafsīr al-Qummī on Sūrah An-Nūr through a comprehensive framework of al-Aṣīl and al-Dakhīl. Unlike previous studies that mainly identify deviations, this research examines both dimensions by classifying interpretive narrations into authentic and infiltrated categories through analysis of sanad, matan, and comparative evaluation with relevant tafsir and hadith sources. This approach provides a more balanced understanding of Tafsīr al-Qummī and strengthens methodological studies in Qur’anic interpretation.

Table 1. Research Gap and Contribution Summary

Previous Studies	Main Focus	Limitation	Contribution of Current Research
Razi (2024)	Conceptual study of al-Aṣīl and al-Dakhīl	Limited textual application	Applies theory to specific surah
Ghozali (2018)	Legitimacy of tafsir sources	Theoretical discussion	Provides empirical analysis
Nurusshoumi (2021)	Al-Dakhīl in Tafsīr al-Qummī	General analysis of ideological tendencies	Focuses on Sūrah An-Nūr
Sapriadi et al. (2025)	Narration analysis in Tafsīr al-Qummī	Limited to one verse	Examines broader surah analysis
‘Ulum et al. (2024)	Theology and interpretation	Different tafsir object	Examines Shi’i tafsir tradition
Effendi & Afifah (2024)	Hadith narration in tafsir	Different tafsir work	Focuses on Tafsīr al-Qummī

THEORETICAL FRAMEWORK

The theoretical framework of this study is based on the theory of al-Aṣīl wa al-Dakhīl fī al-Tafsīr, which functions as a methodological approach for analyzing the authenticity, reliability,



and validity of sources used in Qur'anic interpretation. This theory is developed from the fundamental assumption that tafsir is not merely an explanation of Qur'anic texts but an intellectual construction that must be supported by valid epistemological foundations. Therefore, every interpretation requires critical evaluation regarding its sources, transmission processes, methodological consistency, and conformity with Qur'anic principles (Ulinnuha, 2021).

The theory of al-Aṣīl and al-Dakhīl provides a conceptual distinction between two categories of interpretation. Al-Aṣīl represents authentic, legitimate, and academically acceptable interpretive materials, while al-Dakhīl refers to inserted, foreign, or problematic elements that enter the process of Qur'anic interpretation without sufficient methodological justification. This distinction does not aim to reject classical tafsir works but seeks to examine the epistemological basis of interpretations and identify the extent to which they are connected to authoritative sources (Razi, 2024).

1. Concept of al-Aṣīl in Qur'anic Interpretation

The concept of al-Aṣīl refers to interpretations that originate from reliable and recognized sources within the Islamic scholarly tradition. An interpretation is categorized as al-Aṣīl when it fulfills methodological requirements, including textual relevance, authenticity of transmission, linguistic accuracy, and consistency with the fundamental principles of the Qur'an. The concept emphasizes that Qur'anic interpretation must maintain a strong relationship with revelation and the established scholarly heritage (Sulistiyawati & Anisa, 2024).

In the context of tafsir methodology, al-Aṣīl includes several primary sources. First, interpretation of the Qur'an through the Qur'an itself (tafsīr al-Qur'ān bi al-Qur'ān), because verses may explain, specify, or clarify the meaning of other verses. Second, interpretation based on authentic prophetic traditions (tafsīr bi al-sunnah), because the Prophet Muhammad ﷺ had the authority to explain the meanings of revelation. Third, explanations from companions and successors are considered important due to their proximity to the revelation period and their linguistic and historical understanding of Qur'anic contexts (Mustaqim, 2022).

Furthermore, al-Aṣīl also includes rational interpretation (tafsīr bi al-ra'y) when it follows established scholarly principles. Rational reasoning is accepted when it is based on adequate knowledge of Arabic language, Qur'anic sciences, principles of Islamic law, and contextual understanding. Therefore, the use of reason in tafsir does not automatically become problematic, but it must operate within methodological boundaries that prevent subjective interpretation (Nurhidayati et al., 2025). In this research, al-Aṣīl is used as an analytical category to identify



interpretive narrations in Tafsīr al-Qummī on Sūrah An-Nūr that have reliable foundations. Narrations categorized as al-Aṣīl are examined through the validity of transmission (*sanad*), content analysis (*matan*), and comparison with other authoritative tafsir and hadith sources.

2. Concept of al-Dakhīl in Qur'anic Interpretation

The concept of al-Dakhīl refers to elements that enter Qur'anic interpretation but lack sufficient legitimacy from accepted interpretive sources. These elements may originate from weak narrations, fabricated traditions, excessive theological assumptions, irrational interpretations, or external narratives that conflict with Qur'anic principles. The emergence of al-Dakhīl demonstrates that the development of tafsir history was not free from external influences and methodological problems (Lubis et al., 2025). Al-Dakhīl can appear in several forms. First, it may occur through unreliable transmission, such as the use of weak (ḍa'īf) or fabricated (mawḍū') hadith as interpretive evidence. Since tafsir bi al-ma'thūr relies heavily on transmitted materials, the verification of sanad and matan becomes an essential requirement to distinguish between acceptable and unacceptable narrations (Siregar et al., 2025).

Second, al-Dakhīl may appear through isrā'īliyyāt, namely narratives derived from Jewish and Christian traditions that entered Islamic exegetical discussions. Scholars do not completely reject all isrā'īliyyāt, but they classify them according to their compatibility with Islamic teachings. Narratives that contradict Qur'anic principles or lack historical reliability are considered problematic elements within tafsir (Siregar et al., 2025). Third, al-Dakhīl may emerge through ideological and theological influences. Some interpretations are constructed to support certain doctrinal positions by imposing meanings that are not supported by linguistic evidence or textual context. Therefore, al-Dakhīl analysis also examines the relationship between theological orientation and interpretation construction (Mukarromah et al., 2025). In this study, al-Dakhīl functions as a framework to identify problematic interpretive materials found in Tafsīr al-Qummī on Sūrah An-Nūr. The analysis does not simply label certain interpretations as incorrect but examines the methodological reasons why particular narrations may be categorized as infiltrated.

3. Analytical Dimensions of al-Aṣīl and al-Dakhīl Theory

To operationalize the theory in this research, al-Aṣīl and al-Dakhīl are analyzed through three main dimensions:



Table 2. Analytical Framework of al-Aşīl and al-Dakhīl

Dimension	Analytical Focus	Indicators
Source Authenticity	Evaluation of interpretive references	Qur'an, authentic hadith, companion reports, reliable scholarly sources
Transmission Validity	Examination of sanad and narrator reliability	Continuity of sanad, credibility of narrators, acceptance among scholars
Textual Consistency	Analysis of interpretation content	Compatibility with Qur'anic context, Arabic language, and Islamic principles
Ideological Influence	Identification of external interests	Sectarian bias, theological imposition, political interpretation
Historical Context	Evaluation of contextual relevance	Accuracy of asbāb al-nuzūl and historical narratives

This framework allows researchers to evaluate tafsir narrations systematically rather than based on theological preference. The classification process considers both textual evidence and methodological principles.

4. Application of the Theory in Tafsīr al-Qummī on Sūrah An-Nūr

The theory of al-Aşīl and al-Dakhīl is particularly relevant for analyzing Tafsīr al-Qummī because this work is categorized as a narration-based tafsir (tafsīr bi al-ma'thūr) with a strong reliance on transmitted reports. Previous studies indicate that Tafsīr al-Qummī contains various narrations associated with Shi'ī theological perspectives, requiring critical examination regarding their authenticity and interpretive implications (Nurusshoumi, 2021).

In this research, the theoretical framework is applied through several analytical stages:

a. Identification of narrations

All interpretive narrations related to Sūrah An-Nūr in Tafsīr al-Qummī are collected and classified.

b. Source examination

Each narration is analyzed based on its origin, transmission chain, and supporting references.

c. Sanad and matan analysis

The reliability of narrators and the compatibility of narration content with Qur'anic principles are examined.



d. Classification process

Narrations are categorized into:

- 1) Al-Aṣīl: authentic and methodologically acceptable interpretation.
- 2) Al-Dakhīl: interpretations containing problematic elements.
- 3) Interpretive analysis

The forms and characteristics of al-Dakhīl are analyzed to understand how external elements influence Qur'anic interpretation.

METHOD

This study employed a qualitative research approach using the library research method to analyze the authenticity and infiltration of interpretive sources in Qur'anic interpretation (Nurhayati & Rosadi, 2022). This method was selected because the research focuses on examining classical tafsir literature, particularly Tafsīr al-Qummī on Sūrah An-Nūr, through textual analysis of interpretive narrations, transmission chains, and their methodological validity. Library research is appropriate for Qur'anic studies because the primary data are derived from written sources, including tafsir books, hadith collections, and related scholarly works that provide theoretical and historical explanations of Qur'anic interpretation (Setiawan & Maulana, 2026).

The research applied a descriptive analytical and critical approach to examine the sources of interpretation used in Tafsīr al-Qummī. The descriptive approach was utilized to identify and explain the interpretive narrations contained in the tafsir, while the analytical approach was employed to evaluate the status of those narrations based on the theory of al-Aṣīl and al-Dakhīl. Through this approach, the study does not only describe the content of interpretation but also investigates the epistemological foundation, authenticity, and methodological reliability of the sources used by the mufassir (Nirwana, Arfan, Marshal, Maulana, & Fadli, 2024).

The primary object of this research is Tafsīr al-Qummī, especially the interpretation of verses in Sūrah An-Nūr. This tafsir was selected because it represents an important narration-based exegetical work that contains numerous transmitted reports (*riwāyāt*) and reflects a particular theological and intellectual tradition. Therefore, examining its interpretive sources is significant for understanding the relationship between narration, ideology, and the construction of Qur'anic meaning. The primary data consist of Qur'anic verses from Sūrah An-Nūr and their interpretations as presented in Tafsīr al-Qummī. Meanwhile, secondary data were obtained from



classical tafsir literature, hadith references, books of narrator criticism (*‘ilm al-rijāl*), and recent academic studies related to maṣādir al-tafsīr, al-Aṣīl, and al-Dakhīl (Rohman & Mubaroka, 2023).

Data collection was conducted through documentation techniques by systematically gathering interpretive narrations related to Sūrah An-Nūr in Tafsīr al-Qummī (Creswell & Poth, 2021). Each narration was documented based on several analytical elements, including the interpreted verse, chain of transmission (*sanad*), content of narration (*matan*), and the interpretive meaning presented by the author. This documentation process allows researchers to organize textual data systematically and examine the development of interpretive arguments within classical tafsir literature (Andi, 2024).

The data analysis process was carried out through several stages. First, the researcher identified and collected all narrations related to the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī. Second, each narration was examined through sanad analysis to evaluate the reliability of transmitters and the continuity of transmission. Third, matan analysis was conducted to assess the compatibility of the narration with Qur’anic principles, Arabic linguistic structures, historical context, and established tafsir methodologies. Finally, the findings were classified into two categories: interpretations considered al-Aṣīl, namely those supported by reliable sources, and interpretations categorized as al-Dakhīl, namely those containing problematic elements or lacking sufficient methodological justification (Ulinnuha, 2021).

The analytical framework of this study was based on the theory of al-Aṣīl and al-Dakhīl as a critical instrument for evaluating Qur’anic interpretation. In this framework, al-Aṣīl refers to interpretive materials derived from authoritative sources, such as the Qur’an, authentic prophetic traditions, reliable reports from companions and successors, and valid scholarly reasoning. In contrast, al-Dakhīl refers to interpretive elements introduced into tafsir without adequate justification, including weak narrations, fabricated reports, excessive symbolic interpretations, ideological tendencies, and interpretations that contradict linguistic or contextual principles of the Qur’an (Razi, 2024).

To ensure the credibility of the findings, this study applied source triangulation by comparing the interpretations found in Tafsīr al-Qummī with other tafsir works, hadith literature, and scholarly discussions related to narrator reliability and Qur’anic interpretation methodology. Triangulation is important in qualitative research because it strengthens the validity of findings by reducing subjective bias and ensuring that analytical conclusions are supported by multiple sources of evidence (Murtala, Hamzah, & Harjum, 2025).



Through this methodological framework, the study seeks to provide a systematic analysis of the sources of interpretation in Tafsīr al-Qummī on Sūrah An-Nūr. The method enables the researcher to identify authentic interpretive foundations and detect infiltrated elements, thereby contributing to a more critical and balanced understanding of classical Qur'anic interpretation.

RESULTS

Sources of Interpretation in Tafsīr al-Qummī on Sūrah An-Nūr

The analysis of the sources of interpretation in Tafsīr al-Qummī on Sūrah An-Nūr shows that the exegetical construction of this work is primarily based on the tafsīr bi al-ma'thūr approach, in which Qur'anic meanings are explained through transmitted narrations (riwāyāt). The use of narration as the main interpretive source reflects the classical tendency of early tafsir literature that prioritizes reports transmitted from authoritative figures, particularly the Prophet Muhammad ﷺ, the companions, and figures considered to have religious authority within a particular scholarly tradition. However, the existence of transmitted reports in a tafsir work does not automatically guarantee their validity, because every narration requires critical examination through the analysis of its chain of transmission (sanad) and textual content (matan) (Ulinnuha, 2021).

The findings of this study indicate that the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī contains various types of interpretive sources, including Qur'anic references, transmitted narrations, explanations attributed to Ahl al-Bayt, and theological interpretations associated with the Shi'i intellectual tradition. These sources demonstrate that Tafsīr al-Qummī cannot be understood merely as a collection of explanations of Qur'anic verses, but also as a product of a specific historical, theological, and intellectual context. Previous studies explain that classical tafsir works often reflect the background of their authors, including their theological orientation, scholarly environment, and methodological preferences (Qurani & Riyadi, 2025).

The first source identified in the interpretation of Sūrah An-Nūr is the use of Qur'an-based interpretation (tafsīr al-Qur'ān bi al-Qur'ān). This method is considered one of the strongest interpretive approaches because the Qur'an itself provides explanations, elaborations, and contextual relationships between verses. The use of internal Qur'anic references represents an important characteristic of al-Aṣīl, because it relies directly on the primary source of revelation. Scholars of Qur'anic methodology generally recognize that interpretations based on the Qur'an



itself occupy the highest position in the hierarchy of tafsir sources due to their direct connection with the revealed text (Sulistiyawati & Anisa, 2025).

The second source is hadith and transmitted reports (*riwāyāt*). In *Tafsīr al-Qummī*, many explanations of verses in *Sūrah An-Nūr* are presented through narrations attributed to the Prophet, Imam figures, and transmitters within the Shi'ī tradition. The extensive use of narration confirms the position of *Tafsīr al-Qummī* as a narration-oriented tafsir (*tafsīr bi al-ma'thūr*). Nevertheless, the analysis of interpretive sources requires more than identifying the presence of narrations. It requires verification of whether those narrations meet the criteria of authenticity, because weak or unreliable reports may become elements of *al-Dakhīl* when they influence Qur'anic interpretation without adequate evidence (Mukarromah et al., 2025).

The third source is the explanation attributed to *Ahl al-Bayt*. This characteristic represents one of the distinctive features of *Tafsīr al-Qummī*. Narrations related to the statements of *Ahl al-Bayt* occupy an important position in Shi'ī exegetical methodology because they are considered authoritative interpreters of Qur'anic meanings. However, from the perspective of *al-Aṣīl* and *al-Dakhīl* theory, these narrations require critical evaluation, particularly regarding their transmission reliability and interpretive relationship with the Qur'anic text. Previous research on Shi'ī tafsir indicates that theological orientation may influence the selection and interpretation of narrations, especially when verses are connected with concepts of religious authority and imamate (Qurani & Riyadi, 2025).

The fourth source is linguistic and contextual interpretation. Although *Tafsīr al-Qummī* is primarily narration-based, Qur'anic interpretation cannot be separated from linguistic understanding, because Arabic language analysis determines the relationship between words, meanings, and contexts. The theory of *al-Aṣīl* recognizes linguistic analysis as an important authentic source because the Qur'an was revealed in Arabic and its meanings are closely related to grammatical, semantic, and rhetorical structures. Contemporary studies on *al-Aṣīl* and *al-Dakhīl* emphasize that lack of linguistic competence may become one of the factors contributing to interpretive distortion (*taḥrīf al-ma'nā*) (Mukarromah et al., 2025).

The analysis further reveals that the sources used in *Tafsīr al-Qummī* need to be examined within the framework of source authenticity (*aṣālat al-maṣḍar*). The presence of numerous narrations provides important historical information about early Muslim interpretive traditions, but the reliability of those narrations must be determined through methodological criticism. The theory of *al-Aṣīl* and *al-Dakhīl* emphasizes that authentic interpretation is not measured only by



the age of a source or the reputation of a tafsir work, but also by the strength of evidence supporting the interpretation (Lutfianto, 2026b).

Based on the classification conducted in this study, the sources of interpretation in Tafsīr al-Qummī on Sūrah An-Nūr can be divided into two major categories. The first category consists of authentic interpretive sources (*al-Aṣīl*), including explanations supported by Qur'anic evidence, acceptable transmitted reports, linguistic analysis, and interpretations consistent with established principles of tafsir. The second category consists of infiltrated interpretive sources (*al-Dakhīl*), including narrations with weak foundations, interpretations influenced by excessive theological assumptions, and meanings that extend beyond the textual and contextual boundaries of the verses.

This finding supports previous studies stating that classical tafsir literature may contain both authentic and non-authentic elements because tafsir books are products of historical intellectual processes. Therefore, critical analysis does not aim to reject classical tafsir works but to understand their methodological characteristics and evaluate the reliability of the interpretive materials contained within them (Sulistiyawati & Anisa, 2025).

The contribution of this study lies in providing a focused analysis of the sources of interpretation specifically in Sūrah An-Nūr within Tafsīr al-Qummī. Previous studies have examined the concept of *al-Aṣīl* and *al-Dakhīl* generally or analyzed other tafsir works, while this research highlights how interpretive sources operate within one specific classical tafsir text. The findings demonstrate that the study of tafsir requires a balanced approach that appreciates the intellectual contribution of classical works while maintaining critical standards regarding the authenticity of interpretive sources.

Classification of Al-Aṣīl Narrations in Tafsīr al-Qummī on Sūrah An-Nūr

The classification of *al-Aṣīl* narrations in Tafsīr al-Qummī on Sūrah An-Nūr represents an important stage in evaluating the epistemological foundation of Qur'anic interpretation. The findings of this study indicate that not all narrations contained in classical tafsir works have the same level of authority. Therefore, the identification of *al-Aṣīl* narrations requires a systematic examination of the source, transmission chain (*sanad*), textual content (*matan*), and compatibility with established principles of Qur'anic interpretation. The concept of *al-Aṣīl* emphasizes that an interpretation can be considered authentic when it is supported by reliable sources and does not contradict the fundamental principles of the Qur'an (Razi, 2024).



Based on the analysis of the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī, several narrations can be categorized as al-Aṣīl because they are supported by interpretive foundations that correspond with accepted Qur'anic methodology. These narrations generally demonstrate three characteristics: first, they have a clear connection with Qur'anic meaning; second, their transmission does not contain significant methodological problems; and third, their interpretation is consistent with Arabic linguistic principles and the general objectives of revelation. This classification confirms that the presence of narration-based interpretation in Tafsīr al-Qummī cannot be viewed only from its theological background but must also be examined through academic criteria of source validity.

The first category of al-Aṣīl narration found in Tafsīr al-Qummī is the interpretation based on the explanation of Qur'an through Qur'an (tafsīr al-Qur'ān bi al-Qur'ān). This category represents one of the strongest forms of authentic interpretation because the meaning of one verse is explained through another verse that has a direct thematic or contextual relationship. The use of Qur'anic internal references demonstrates methodological consistency because the Qur'an becomes both the object and the primary explanatory source. Contemporary studies on al-Aṣīl emphasize that interpretations based on direct Qur'anic evidence represent the highest level of authenticity because they minimize external intervention in understanding revelation (Lutfianto, 2026).

The second category consists of narrations derived from acceptable prophetic traditions and transmitted reports. In the classical tradition of tafsir, hadith occupies a central position because the Prophet Muhammad ﷺ was regarded as the primary interpreter of revelation. However, the classification of a narration as al-Aṣīl requires verification of its reliability, because the existence of a narration in a tafsir book does not automatically guarantee its authenticity. The analysis must consider the credibility of transmitters, continuity of sanad, and the compatibility of the narration content with Qur'anic principles. Studies on al-Dakhīl methodology emphasize that sanad and matan criticism are essential instruments for distinguishing valid transmitted interpretations from problematic reports (Hakim, 2024).

The third category of al-Aṣīl narration relates to linguistic and contextual interpretation. Although Tafsīr al-Qummī is predominantly categorized as a narration-based tafsir, some interpretations demonstrate attention to the linguistic meaning of Qur'anic expressions. Linguistic analysis is considered an authentic source because the Qur'an was revealed in Arabic, and understanding its vocabulary, grammatical structure, and rhetorical dimensions is necessary



for producing accurate interpretation. The absence of linguistic consideration may lead to distorted interpretation because meanings are detached from the original structure of revelation (Sulistiyawati & Anisa, 2025).

The fourth category involves narrations that are compatible with general Islamic principles and the objectives of Qur'anic revelation (*maqāṣid al-Qur'ān*). An interpretation is categorized as *al-Aṣīl* when its meaning supports fundamental Qur'anic values, such as justice, morality, human responsibility, and spiritual guidance. This criterion is important because the validity of interpretation cannot be measured only by the existence of transmission but also by its relationship with the broader message of the Qur'an. Previous studies explain that authentic interpretation requires harmony between textual evidence and the universal objectives of revelation (Nurhidayati et al., 2025).

The classification process in this research demonstrates that *al-Aṣīl* narrations in *Tafsīr al-Qummī* are not determined solely by the identity of the narrator or the theological background of the tafsir author. Instead, classification is based on methodological examination involving source evaluation, sanad analysis, matan analysis, and comparison with other interpretive references. This approach is important because studies of classical tafsir should avoid two extremes: completely accepting all narrations without criticism or rejecting an entire tafsir work because of certain problematic elements. A critical and balanced approach allows researchers to identify valuable interpretive contributions while maintaining academic standards (Razi, 2024).

Furthermore, the findings indicate that the existence of *al-Aṣīl* narrations within *Tafsīr al-Qummī* demonstrates that classical Shi'i tafsir literature cannot be understood only through theological categorization. Although some previous studies have highlighted ideological tendencies in Shi'i tafsir, the present analysis shows that the evaluation of tafsir sources requires a more comprehensive framework. The presence of authentic narrations indicates that theological orientation does not automatically eliminate methodological value, because each narration must be assessed individually based on scholarly criteria.

This finding is consistent with previous research on classical tafsir literature, which shows that a single tafsir work may contain both reliable and problematic materials. Studies on *Tafsīr al-Durr al-Manthūr* and other classical tafsir works demonstrate that researchers need to differentiate between acceptable (*al-Aṣīl*) and unacceptable (*al-Dakhīl*) narrations rather than judging the entire work collectively (Rohman & Mubaroka, 2023). The classification of *al-Aṣīl* narrations in this study contributes to Qur'anic studies by providing a more balanced



understanding of Tafsīr al-Qummī. The research confirms that critical analysis of tafsir sources does not function only as a mechanism for identifying weaknesses but also as a method for recognizing authentic interpretive contributions. Therefore, the theory of al-Aṣīl and al-Dakhīl provides a productive framework for examining classical tafsir literature through an objective and systematic approach (Wahidi & Rahman, 2024).

Forms of Al-Dakhīl Narrations in Tafsīr al-Qummī on Sūrah An-Nūr

The analysis of al-Dakhīl narrations in Tafsīr al-Qummī on Sūrah An-Nūr reveals that the presence of interpretive narrations in classical tafsir literature requires careful methodological examination. Although Tafsīr al-Qummī is recognized as one of the important narration-based tafsir works within the Shi'i Imamiyyah tradition, the existence of numerous transmitted reports does not automatically indicate that all interpretations possess equal epistemological authority. The theory of al-Dakhīl emphasizes that every narration used in Qur'anic interpretation must be evaluated through source authenticity, transmission reliability, textual consistency, and conformity with Qur'anic principles. Therefore, the identification of al-Dakhīl does not merely refer to disagreement between interpretations but specifically concerns interpretive materials that lack sufficient methodological foundations (Ulinnuha, 2021).

Based on the analysis conducted in this study, several forms of al-Dakhīl elements were identified in the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī. These elements can be classified into several categories, namely: (1) interpretive narrations that narrow the general meaning of Qur'anic verses without sufficient textual evidence, (2) symbolic interpretations that move away from the linguistic meaning of verses, (3) narrations influenced by theological and sectarian assumptions, (4) historical reports without strong verification, and (5) narrations whose transmission chains contain methodological weaknesses. These categories demonstrate that al-Dakhīl is not limited only to fabricated narrations but also includes interpretive tendencies that influence the construction of Qur'anic meaning (Mukarromah et al., 2025).

The first form of al-Dakhīl found in the interpretation of Sūrah An-Nūr is the restriction of general Qur'anic meanings into specific theological meanings. In several interpretations, a verse that linguistically has a general meaning may be directed toward a particular figure, group, or theological concept without sufficient contextual evidence from the verse itself. From the perspective of al-Aṣīl and al-Dakhīl theory, this type of interpretation requires careful examination because it may represent an interpretive intervention where ideological



assumptions dominate over textual analysis. Previous studies on Tafsīr al-Qummī have shown that some interpretations reflect the tendency to associate Qur'anic verses with the authority of 'Alī and Ahl al-Bayt, indicating that theological orientation can influence the direction of interpretation (Nurusshoumi, 2021).

The second form of al-Dakhīl relates to batinī or symbolic interpretations that exceed the limits of linguistic and contextual meaning. Symbolic interpretation itself is not rejected completely within Islamic intellectual tradition because many scholars recognize the existence of spiritual dimensions in Qur'anic interpretation. However, symbolic interpretation becomes problematic when it eliminates the apparent meaning (ẓāhir al-āyah) and replaces it with meanings that cannot be supported by linguistic evidence, Qur'anic context, or reliable prophetic traditions. The theory of al-Dakhīl considers such interpretations problematic because they shift the authority of interpretation from textual evidence toward subjective theological assumptions (Razi, 2024).

The third category concerns theological and ideological influence in the interpretation process. The findings indicate that some narrations in Tafsīr al-Qummī demonstrate a strong relationship between Qur'anic interpretation and Shi'i theological concepts, particularly issues related to the position of Ahl al-Bayt. Previous research explains that Tafsīr al-Qummī reflects the intellectual environment of Shi'i Imamiyyah thought, where certain verses are interpreted in ways that strengthen particular theological doctrines. However, from an academic perspective, such interpretations require examination based on textual evidence and methodological validity rather than theological preference alone (Nurusshoumi, 2021).

The fourth form of al-Dakhīl involves the use of narrations with weak transmission foundations. Since Tafsīr al-Qummī relies heavily on transmitted reports, the evaluation of sanad becomes a crucial aspect of determining whether a narration belongs to al-Aṣīl or al-Dakhīl. A narration that appears in a classical tafsir work cannot automatically be accepted without examining the credibility of transmitters and the continuity of transmission. Recent studies applying the al-Dakhīl framework to Tafsīr al-Qummī demonstrate that some narrations require critical verification because their transmission patterns contain weaknesses or lack confirmation from other reliable sources (Sapriadi, Fakhrunnabil, & Rosyida, 2026).

The fifth form of al-Dakhīl is related to unsupported historical explanations and asbāb al-nuzūl narratives. Historical information plays an important role in understanding Qur'anic verses because revelation occurred within specific social and historical circumstances. However,



historical reports must be examined carefully because inaccurate historical narratives may influence the interpretation of verses. The theory of al-Dakhīl requires that historical explanations used in tafsir possess reliable foundations and should not contradict established historical evidence or Qur'anic principles (Ulinnuha, 2021).

The classification of al-Dakhīl narrations in this research demonstrates that the problem is not merely the existence of different interpretations but the methodological process through which meaning is constructed. A theological interpretation may still be academically acceptable when it is supported by valid evidence, while a narration may be categorized as al-Dakhīl when it lacks adequate justification even if it appears in an influential classical work. Therefore, the application of the al-Aṣīl and al-Dakhīl framework requires a balanced approach that evaluates each narration individually rather than judging an entire tafsir tradition collectively.

This finding is consistent with previous studies emphasizing that classical tafsir works should be approached critically rather than accepted or rejected entirely. The presence of al-Dakhīl elements within a tafsir does not necessarily invalidate the entire work because many classical tafsir books also contain valuable interpretive contributions. Instead, critical analysis helps distinguish reliable interpretive materials from elements that require further examination (Sulistiyawati & Anisa, 2024).

The findings of this study also contribute to the broader discussion of Qur'anic interpretation methodology by demonstrating that Tafsīr al-Qummī contains a complex interaction between transmitted knowledge, theological interpretation, and historical context. The analysis of Sūrah An-Nūr shows that the theory of al-Dakhīl provides an effective instrument for examining how external influences may enter the interpretation process. Through this framework, researchers can understand not only the weaknesses of certain narrations but also the intellectual conditions that shaped the development of classical tafsir.

Therefore, the identification of al-Dakhīl narrations in Tafsīr al-Qummī on Sūrah An-Nūr does not function as a rejection of the tafsir tradition but as an academic effort to strengthen methodological awareness in Qur'anic studies. The findings confirm that responsible interpretation requires continuous evaluation of sources, critical reading of narrations, and attention to the relationship between textual evidence and interpretive conclusions.

DISCUSSION

The findings of this study demonstrate that the interpretation of Sūrah An-Nūr in Tafsīr al-Qummī represents a complex interaction between transmitted knowledge (riwāyah),



theological perspectives, and interpretive methodology. The classification of narrations into al-Aṣīl and al-Dakhīl confirms that classical tafsir works cannot be evaluated only from the identity of their authors or theological affiliations but must be examined through the validity of their interpretive sources. This finding strengthens the argument that the study of tafsir requires an epistemological approach that evaluates how meaning is constructed, transmitted, and justified within a particular intellectual tradition (Ulinuha, 2021).

The presence of al-Aṣīl narrations in Tafsīr al-Qummī indicates that this work contains valuable interpretive materials that are connected with established sources of Qur'anic understanding. Narrations that are supported by reliable transmission, consistent with Qur'anic principles, and compatible with linguistic and contextual analysis demonstrate the continuity of classical tafsir methodology. This finding challenges the assumption that a tafsir work associated with a particular theological school should be evaluated entirely through its ideological background. Instead, each narration requires individual examination based on methodological criteria. The theory of al-Aṣīl emphasizes that the authenticity of interpretation depends on the strength of evidence rather than merely the identity of the interpreter or the school of thought behind the work (Razi, 2024).

The analysis also reveals that the use of tafsīr bi al-ma'thūr as the dominant interpretive method in Tafsīr al-Qummī creates both strengths and challenges. The strength lies in its effort to preserve transmitted knowledge and maintain a connection with early Islamic interpretive traditions. However, the challenge appears when transmitted reports are accepted without sufficient verification. The existence of narrations within a classical tafsir text does not automatically establish their authenticity because transmission requires critical examination through sanad and matan analysis. This finding supports contemporary studies that emphasize the importance of hadith criticism and source verification in evaluating narration-based tafsir (Sapriadi et al., 2026).

Furthermore, the findings regarding al-Dakhīl elements demonstrate that interpretive infiltration may occur through various mechanisms. It does not only appear in fabricated narrations but also through excessive theological interpretation, symbolic readings detached from textual evidence, and historical explanations that lack reliable support. This finding expands the understanding of al-Dakhīl because interpretive distortion is not limited to the problem of narration authenticity but also includes methodological weaknesses in constructing meaning.



Mukarromah et al. (2025) explain that distortion in Qur'anic interpretation may occur when linguistic, contextual, and methodological principles are neglected in the interpretation process.

One important finding of this study is the relationship between theological orientation and interpretive construction. Tafsīr al-Qummī reflects the intellectual environment of Shi'i Imamiyyah scholarship, where certain Qur'anic verses are interpreted through the perspective of Ahl al-Bayt authority. This characteristic does not automatically classify all interpretations as al-Dakhīl. However, when theological assumptions become the dominant basis for determining meaning without sufficient textual evidence, such interpretations require critical evaluation. This distinction is important because academic criticism of tafsir should not be based on theological disagreement but on methodological assessment of sources and arguments (Nurusshoumi, 2021).

The discussion of al-Aṣīl and al-Dakhīl also shows that Qur'anic interpretation is influenced by the historical context in which a tafsir was produced. Classical tafsir works are products of intellectual interactions between revelation, social realities, political conditions, and theological debates. Therefore, understanding a tafsir requires attention not only to the final interpretation but also to the historical circumstances that shaped its formation. Studies on tafsir methodology emphasize that interpretation always reflects a relationship between text, interpreter, and context, making historical analysis an important component of Qur'anic studies (Mustaqim, 2022).

The findings of this research contribute to previous studies by providing a more balanced perspective on Tafsīr al-Qummī. Previous research has often focused on identifying ideological tendencies or problematic narrations within Shi'i tafsir literature. However, this study demonstrates that a classical tafsir work may simultaneously contain authentic and problematic interpretive materials. Therefore, the appropriate academic approach is not to accept or reject the entire work but to conduct a systematic classification based on methodological standards. This perspective strengthens the position of al-Aṣīl and al-Dakhīl theory as a critical framework for evaluating tafsir literature.

The results also have implications for contemporary Qur'anic studies. In the modern context, where religious interpretations circulate widely through various media, the ability to distinguish between authoritative and unsupported interpretations becomes increasingly important. The methodology of al-Aṣīl and al-Dakhīl provides a relevant framework for strengthening critical literacy in Islamic scholarship by encouraging researchers and students to



examine the origins, reliability, and methodological basis of religious interpretations (Nurhidayati et al., 2025).

From a methodological perspective, this study confirms that the evaluation of tafsir sources requires a combination of traditional and critical approaches. Traditional methods, such as sanad examination and analysis of transmitted reports, remain essential for studying classical tafsir. At the same time, contextual and linguistic analysis is necessary to ensure that interpretations remain connected with the broader objectives of Qur'anic revelation. The integration of these approaches allows a more comprehensive understanding of tafsir as both a transmitted tradition and an intellectual discipline.

Overall, the discussion shows that Tafsīr al-Qummī on Sūrah An-Nūr contains a dynamic relationship between authentic interpretive sources and infiltrated elements. The theory of al-Aṣīl and al-Dakhīl provides an effective analytical framework for identifying this complexity. The findings do not seek to delegitimize classical tafsir literature but to strengthen the academic methodology used in studying it. Through critical source analysis, Qur'anic interpretation can be approached more objectively, systematically, and responsibly.

CONCLUSION

This study examined the sources of Qur'anic interpretation in Tafsīr al-Qummī on Sūrah An-Nūr through the analytical framework of al-Aṣīl and al-Dakhīl. The findings demonstrate that Tafsīr al-Qummī represents a complex classical tafsir work in which authentic interpretive sources and problematic elements exist within the same exegetical tradition. Therefore, evaluating a tafsir work requires a critical and balanced approach that considers the validity of sources, transmission processes, and methodological consistency rather than relying solely on the theological identity of the author or the school of interpretation.

The study found that the sources of interpretation in Tafsīr al-Qummī on Sūrah An-Nūr are primarily based on tafsīr bi al-ma'thūr, particularly through transmitted narrations (riwāyāt). Several narrations can be classified as al-Aṣīl because they demonstrate compatibility with Qur'anic principles, acceptable transmission structures, linguistic analysis, and established methodologies of tafsir. These authentic interpretive sources show that Tafsīr al-Qummī contains valuable contributions to Qur'anic interpretation and cannot be assessed only from its theological background.



However, the study also identified several forms of al-Dakhīl within the interpretation of Sūrah An-Nūr. These include narrations with weak methodological foundations, interpretations influenced by theological assumptions, symbolic interpretations that exceed linguistic boundaries, and historical explanations that lack sufficient verification. These findings confirm that the existence of a narration in a classical tafsir work does not automatically guarantee its authenticity. Every interpretive report requires critical examination through sanad analysis, matan analysis, and comparison with other authoritative sources (Ulinnuha, 2021).

Theoretically, this study contributes to the development of Qur'anic studies by strengthening the application of the al-Aṣīl and al-Dakhīl framework as an analytical tool for evaluating tafsir literature. The research demonstrates that this theory is not only useful for identifying problematic interpretations but also for recognizing authentic interpretive contributions within classical works. Thus, the theory provides a balanced methodological approach that combines appreciation of Islamic intellectual heritage with critical academic evaluation.

Methodologically, this research highlights the importance of integrating traditional approaches, such as sanad criticism and narration analysis, with contextual and linguistic examination. This integrated approach enables researchers to understand tafsir as both a transmitted religious tradition and an intellectual product shaped by historical, social, and theological contexts. The study therefore contributes to a more comprehensive methodology for examining classical tafsir works.

Despite its contributions, this study has limitations because it focuses only on Sūrah An-Nūr in Tafsīr al-Qummī. Future research may expand the analysis by examining other surahs, comparing Tafsīr al-Qummī with other Shi'i and Sunni tafsir works, or applying the al-Aṣīl and al-Dakhīl framework to broader contemporary Qur'anic interpretation issues. Such studies may provide a deeper understanding of the development, transmission, and transformation of Qur'anic interpretation across different intellectual traditions.

In conclusion, the study confirms that critical examination of tafsir sources is essential for maintaining the academic integrity of Qur'anic interpretation. Tafsīr al-Qummī on Sūrah An-Nūr illustrates how authentic and infiltrated elements may coexist within classical tafsir literature. Through the framework of al-Aṣīl and al-Dakhīl, Qur'anic interpretation can be approached more objectively, systematically, and responsibly.



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