Identifying *Al-Ashil* and *Al-Dakhil* Elements in Al-Khazin's Exegesis of QS. Yusuf: 23-24

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Abstract

*The study of classical exegesis is important in order to maintain the authenticity of Qur'anic interpretation. The research **gap** of this study lies in the limited number of works that classify the elements of al-ashīl and al-dakhīl at the level of specific verses in Tafsir al-Khazin. Although widely known and frequently used, this commentary is often considered to contain elements of al-dakhīl, especially through isrā'īliyyāt narratives. This raises the **question**, how the elements of al-ashīl and al-dakhīl can be identified in the interpretation of QS. Yusuf, verses 23–24, in Tafsir al-Khazin? This study **aim**s to analyze and classify these elements and assess their implications for understanding the story of Prophet Yusuf. The selected verses are significant because they contain a well-known narrative that has attracted broad attention. The research employs a qualitative, **library-based approach**, using descriptive-critical analysis of the exegetical text, the cited narrations, and comparisons with the principles of interpretation and prophetic infallibility. The **findings** of this study indicate that the al-ashīl elements in al-Khazin's tafsir are identified through the use of Qur'anic verses, hadith, and authentic scholarly opinions. Meanwhile, the al-dakhīl elements are identified through fabricated isrā'īliyyāt reports that contradict the principle of prophetic infallibility and are presented without adequate critical examination. In fact, the use of al-dakhīl elements appears to be more dominant than al-ashīl elements. This study has the potential to offer a **methodological contribution** to Qur'anic exegesis and to support efforts to preserve the authenticity of interpretation within the broader scholarly discourse.*

Keywords: *Al-Ashil; Al-Dakhil; Tafsir al-Khazin; QS. Yusuf.*

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Introduction

Tafsir occupies a fundamental position in assisting human beings to comprehend the meanings of the Divine Word of God. Nevertheless, in the process of interpretation, some exegetes do not consistently adhere to authoritative sources; instead, they introduce elements that are contradictory in nature, commonly referred to as *al-dakhīl*. The opposite of *al-dakhīl* is *al-ashīl*, namely a mode of interpretation that relies upon credible and authoritative reference sources. Genealogically, the phenomenon of *al-dakhīl* can be traced back to the classical period, coinciding with the gradual spread of Islamic teachings to various regions [1]. Razi cited the view of Ibrahim Khalifah, who explains that the science of tafsir, as one of the branches of the religious sciences, has faced significant challenges. Many interpretations are replete with errors and deviations due to the failure to treat the Qur'an as the primary source, the hadith as its explanatory framework, and the statements of the companions as a foundational reference for understanding its meanings [2].

The most dominant element within *al-dakhīl* originates from *isrā'īliyyāt*, namely narrations derived from the *ahlu al-Kitab*, particularly Christians and Jews [3]. Some of these reports are consistent with Islamic teachings, while others contradict them and are therefore recommended to be abandoned [4]. Interpretation employing *isrā'īliyyāt* has become a relatively common practice among certain *mufassir*. The themes most frequently infiltrated by *isrā'īliyyāt* are verses recounting the stories of earlier communities. Even the narratives of the prophets have not been immune to interpretations based on reports whose authenticity cannot be verified [5]. This phenomenon arises because the prophetic narratives in their scriptures are presented in great detail, including the names of individuals as well as the time and place of events. In contrast, the Qur'an presents these narratives only briefly, as the more essential aspects to be conveyed are the moral lessons, exhortations (*mawʿidhah*), and wisdom embedded within those stories.

One of these narratives is the story of the Prophet Yusuf, which the Qur'an describes as the best of stories (*ahshan al-qashash*), encompassing a wide range of knowledge and moral lessons [6]. This narrative is presented in the Qur'an in the form of a complete and self-contained surah, and no fragment of it is found dispersed across other surahs. Moreover, this story encompasses a wide range of legal principles, wisdom, ethical teachings, norms of conduct, frameworks of leadership and governance, scholarly modes of reasoning, strategic planning in pursuing virtuous objectives, and refined methods for attaining noble aspirations. It also portrays aspects of women's guile and the fragility of patience when confronted with temptation, elucidates the beauty of the ultimate reward reserved for those who are God-fearing and steadfast, and affirms that the

prophets possess no knowledge of the unseen except for what Allah reveals to them through divine revelation [7]. The story is presented in a beautiful and refined manner, focusing on its moral values and expressed through the elegance of eloquent Arabic language [8].

Nevertheless, several exegetical works include certain reports that are considered undesirable as explanatory materials for this narrative. One particularly prominent and widely discussed episode is the incident of temptation involving the wife of al-ʿAziz and the Prophet Yusuf [9]. This episode is eternally preserved by God in verses 23–24 of this surah. In the interpretation of this story, a considerable number of unreliable reports are found to have been used as references, particularly in several classical exegetical works, including Tafsir al-Khazin.

Previous studies have indicated that al-Khazin devoted considerable attention to historical aspects, which led his exegetical approach to incline toward a historical orientation [10]. Tafsir al-Khazin is widely recognized as one of the exegetical works that frequently employs *isrā'īliyyāt* as a source of interpretation. Al-Khazin is often described as lacking sufficient selectivity in transmitting *isrā'īliyyāt* reports; indeed, many such narrations are cited without any accompanying clarification regarding their validity or weakness [11]. However, the interpretation of the Qur'an ought to be grounded in sound and verifiable sources, so that the authenticity and purity of Islamic teachings may be preserved. Previous studies have generally examined Tafsir Al-Khazin in a broad manner, focusing on its exegetical style, the presence of isrā'īliyyāt within it, and Al-Khazin's attitude toward such narrations. In contrast, this study concentrates specifically on the interpretation of selected Qur'anic verses as presented by Al-Khazin.

In this study, the author examines the elements of *al-aṣ}īl* and *al-dakhīl* in Tafsir al-Khazin, with specific attention to the interpretation of surah Yusuf, verses 23–24. This exegetical inquiry is of considerable importance, since although Tafsir al-Khazin is more widely known as a classical exegetical reference replete with *isrā'īliyyāt* narrations, al-Khazin nevertheless continues to engage with authentic sources of interpretation, albeit on limited scale. Previous studies have generally tended either to discuss *isrā'īliyyāt* in tafsir in broad terms or to address the story of the Prophet Yusuf from a purely thematic perspective. In this study, the author integrates analytical inquiry with the classification of *al-ashīl* and *al-dakhīl* elements, and subsequently evaluates them in light of the doctrine of prophetic infallibility (*ʿishmah*). This approach gives rise to the following research question: How can the elements of *al-aṣīl* and *al-dakhīl* be identified in the interpretation of QS. Yusuf, verses 22–23, in *Tafsir Al-Khazin*? Accordingly, this research seeks to fill this scholarly gap by offering a more in-depth and systematic analysis of the elements of *al-aṣ}īl* and *al-dakhīl* in al-

Khazin's exegesis, while simultaneously providing a methodological contribution to the critical study of classical Qur'anic interpretation.

Method

This study employs a qualitative research design grounded in library-based research. The author employs this method because the object of the study consists of exegetical texts that require textual analysis and critical evaluation of narrations, as well as contextual examination through both classical and contemporary literature. Then, the author will collect data from primary sources, namely *Tafsir Al-Khazin*, as well as from other exegetical works to serve as comparative references. In addition, the author collects relevant journal articles, magazines, seminar proceedings, and other scholarly sources related to the topic of this research. These materials are utilized as secondary data to support the analysis of the primary sources and to clarify the overall structure and progression of the study.

The method employed in this study is descriptive–analytic. In the first stage, the author describes Al-Khazin's interpretation of QS. Yusuf, verses 23–24, and classify it into the elements of *al-ashīl* and *al-dakhīl*. The data will be presented systematically, without evaluative judgments from the author or other sources.

Analysis is a critical and systematic process of reasoning aimed at decomposing, interpreting, and evaluating data or information in order to achieve a deep and comprehensive understanding of a given object [12]. Accordingly, the subsequent stage involves analyzing al-Khazin's exegesis through the conceptual framework of *al-ashīl* and *al-dakhīl*. Each narration will be traced to its source and its validity will be examined with reference to the principles of interpretation (*qawā'id al-tafsīr*) and the doctrine of prophetic infallibility. The author will also conduct an in-depth critique of the *al-dakhīl* elements in the interpretation of these verses and explain the impact of the dissemination of such narrations within society. This approach aims to identify elements within al-Khazin's interpretation that are consistent with, as well as those that diverge from, the principles of Islamic teachings.

Result and Discussion

The Concept of *al-Ashil and al-Dakhil* in Tafsir Literature

In Arabic, *al-ashīl* is derived from the word *al-ashl*, which means the basis or foundation of something.[13] *Al-ashīl* itself refers to something that possesses a firm origin and a strong foundation, whether material or immaterial [14]. *Al-ashīl* constitutes a fundamental principle in understanding the Qur'an, as it is grounded in authoritative sources such as the Qur'an itself, the hadith, consensus (*ijmā'*), and analogical reasoning (*qiyās*) [15]. This definition indicates that *al-ashīl*

in Qur'anic exegesis is not confined solely to tafsir *bi al-maʾthūr*, but also encompasses tafsir *bi al-raʾyi* [16]. The principal characteristics of *al-ashīl* include adherence to the textual evidence, relevance to the historical context, and a sound understanding of the rules of the Arabic language [15]. These principles must be upheld by anyone engaged in interpreting the Qur'an so that the resulting interpretation is more comprehensive and in accordance with Allah's intentions.

By contrast, *al-dakhīl* refers to Qur'anic interpretations that lack valid argumentative foundations and reliable religious evidence. Interpretations characterized by this element are devoid of sound and scholarly bases, whether derived from the Qur'an, the hadith, the statements of the companions, the tabi'in, or from sound reasoning and the essential prerequisites of ijtihad [17]. Citing Husna, and referring to the view of ʿAbd al-Wahhab al-Najjar, *al-dakhīl* in tafsir denotes matters permeated with falsehood. Such falsehoods are attributed to the Prophet Muhammad, the companions, or the tabi'in, or arise from exegetical reports transmitted from the companions or the tabi'in that do not meet the criteria for reliable transmission, or that originate from reprehensible opinions [18]. In short, *al-dakhīl* represents the antithesis of the elements that constitute *al-ashīl*.

There are two forms of *al-dakhīl*. First, *al-dakhīl al-manqūl*, which includes fabricated hadith, *isrā'īliyyāt* reports that contradict the Qur'an and authentic hadiths, false attributions to the companions, false attributions to the tabi'in, as well as mursal hadith. Second, *al-dakhīl al-ʿaqlī*, which encompasses improper linguistic usage in the interpretation of the Qur'an and raʾy, that is, reasoning-based interpretations that are erroneous or blameworthy, whether intentionally or unintentionally [19]. Accordingly, *isrā'īliyyāt* constitute a part of *al-dakhīl* but do not exhaust its entirety. *Al-dakhīl* has a broader scope than *isrā'īliyyāt*, as outlined above. Thus, the relationship between *isrā'īliyyāt* and *al-dakhīl* is one of generality and specificity (*ʿumūm wa khushush muthlaq*): every *isrā'īliyyāt* falls under *al-dakhīl*, but not every instance of *al-dakhīl* qualifies as *isrā'īliyyāt* [20].

As for the Qur'anic stories that contain abundant wisdom, they are often presented concisely while conveying profound and far-reaching meanings. This stylistic approach aims to facilitate understanding of the Qur'an, preserve its purity, and prevent readers from becoming preoccupied with excessive narrative details that might divert them from the primary objective, namely the extraction of moral and spiritual lessons. For this reason, the Qur'an deliberately leaves many details of these stories unspecified. However, many exegetes were driven to investigate and determine matters that the Qur'an intentionally left ambiguous, thereby departing from its intended purpose. As a consequence, they fell into the incorporation of elements of *al-dakhīl* [21]. It is likely that this tendency constitutes one of the main factors that prompted the use of *israiliyyāt* reports in Qur'anic exegesis.

Explaining the Qur'an necessarily entails elucidating both its wording and its meanings. A profound understanding of the principles of interpretation (*qawāʾid al-tafsīr*) is highly recommended in order to preserve the validity of interpretation [22]. When interpreting the Qur'an, an individual should position himself as a translator of God's intent and as a witness on His behalf concerning what He intends through His revelation. Such a perspective engenders a sense of caution against speaking in the name of God without a sound foundation of knowledge [23]. Therefore, it is essential for scholars of the Qur'an to understand this conceptual framework, so that they are able to distinguish and classify the elements of *al-ashīl* and *al-dakhīl*, and to avoid conflating the two in the process of interpretation.

An Overview of Tafsir al-Khazin

This work was authored by the scholar ʿAlaʾuddin Abu al-Hasan ʿAli ibn Muhammad ibn Ibrahim ibn ʿUmar ibn Khalil al-Shihi al-Baghdadi al-Shafiʿi. He was born in Baghdad in 678 AH and passed away in the city of Halab (Aleppo) in 741 AH. He was a Sufi scholar and is more widely known by the name al-Khazin. This appellation derives from his occupation as a custodian of the library at *Khānaqāh al-Sāmīsāṭiyyah* in Damascus [24]. Owing to this position, his exegetical work also became well known as Tafsir al-Khazin. The original title of the work, however, is *Lubāb al-Taʾwīl fī Maʿānī al-Tanzīl*.

This tafsir consists of four volumes and represents an abridgment of *Maʿālim al-Tanzīl* by al-Baghawi. According to Ibn Taymiyyah, al-Baghawi himself composed his tafsir as a summary of *al-Kashf wa al-Bayān ʿan Tafsīr al-Qurʾān* by al-Thaʿlabi [25]. Consequently, Tafsir al-Khazin may be regarded as a "summary of a summary." Al-Khazin frequently attributes portions of his interpretations to al-Thaʿlabi; thus, the principal references underlying this tafsir are the works of al-Baghawi and al-Thaʿlabi.

In compiling this tafsir, al-Khazin does not provide additional commentary or personal reflections of his own, apart from selecting and transmitting existing reports. He deliberately avoids lengthy explanations that he considers unnecessary. He also omits the chains of transmission (*asānīd*), arguing that doing so allows the intended meaning and objective to be conveyed more efficiently. Nevertheless, in the case of certain hadiths and selected reports cited to elucidate specific verses, the sources and the names of their authors are still mentioned, though without detailed *isnād* documentation. Reports drawn from *Shahīh al-Bukhārī* are indicated by the symbol خ, those from *Shahīh Muslim* by م, and reports agreed upon by both collections by ق. As for narrations taken from the Sunan works of Abu Dawud, al-Tirmidhi, and al-Nasaʾi, the names of the respective authors are mentioned without any special symbols [26].

The introduction (muqaddimah) of this tafsir is devoted to discussions on ʿUlūm al-Qurʾān and Uṣūl al-Tafsīr. It also addresses the virtues of Qur'anic exegesis and the prohibition against interpreting the Qur'an solely on the basis of personal opinion (raʾy). The interpretation of each passage begins with an explanation of the merits of the surah and the virtues of those who recite it [27]. This is followed by a linguistic analysis of the verses, which is at times reinforced through citations of classical Arabic poetry.

Like its primary sources, this tafsir is replete with narratives and reports containing invalid elements of isrāʾīliyyāt, particularly in accounts of the prophets, earlier communities, as well as stories concerning tribulations and eschatological events [28]. However, al-Khazin does not offer commentary on, nor does he critique, these narrations, even when they contain elements that conflict with the dignity and infallibility of the prophets. According to al-Dhahabi, there was no compelling methodological reason that led al-Khazin to incorporate isrāʾīliyyāt into his tafsir; rather, this practice stemmed from his fondness for narrative accounts and his interest in isrāʾīliyyāt, even when they involved falsehoods [29]. Although this tafsir is relatively accessible in its style of expression and clear in meaning, its fame for being heavily laden with narratives and its reputation for containing isrāʾīliyyāt have significantly undermined its reception [30]. Consequently, these factors have discouraged many scholars from referring to it or relying upon it as an authoritative exegetical source.

An Analysis of *al-Ashil* in Tafsir al-Khazin on QS. Yusuf: 23-24

﴿وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَۗ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْ اَحْسَنَ مَثْوَايَّ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ. وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا ۚ لَوْلَاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖۗ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْۤءَ وَالْفَحْشَاۤءَۗ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ﴾

Al-Ashil constitutes the primary principle employed by exegetes in interpreting the Qur'an, and this principle must be grounded in authoritative sources. In his interpretation of verses 23–24 of surah Yusuf, al-Khazin applies this principle, albeit to a lesser extent than the *isrāʾīliyyāt* reports, which fall under the category of *al-dakhīl*. In his discussion of the phrase *hayta laka*, al-Khazin explains its meaning while citing the views of linguistic authorities regarding the expression [26]. He clarifies that *hayta laka* conveys the sense of "come closer" or "come to me".

Al-Khazin explains that the pronoun *hu* in the phrase *innahu rabbī* refers to al-ʿAziz, also identified as Qitfir, who had treated him kindly in that household [26]. Another opinion maintains that the pronoun *hu* refers to God, who had

bestowed favor upon him and delivered him from the calamity of the well when Yusuf was cast into it by his brothers.

After presenting several reports that accuse the Prophet Yusuf of having harbored a desire for the wife of al-ʿAziz, al-Khazin proceeds to clarify the meaning of the term *al-hamm*. He distinguishes between two types of *al-hamm*: first, *hamm thābit*, which is accompanied by firm resolve and willing intent, such as the intention of the wife of al-ʿAziz, for which one is held accountable; and second, *hamm ʿāridh*, which consists merely of a passing inner thought or a spontaneous mental impulse without determination, as in the case of Yusuf. Al-Khazin then cites a hadith narrated by Abu Hurayrah in which the Rasulullah (peace be upon him) reported that God said: "*When My servant intends to commit an evil deed, do not record it against him until he commits it. If he commits it, record one evil deed. But if he refrains from it, record one good deed. If he intends to do a good deed but does not carry it out, record one good deed; and if he carries it out, record ten good deeds.*" Based on this hadith, al-Khazin argues that the intention attributed to the Prophet Yusuf was not a sinful intention accompanied by desire and determination to act [26]. Rather, it was merely a fleeting, human impulse that is subject to divine pardon. The Prophet Yusuf is therefore free from all false acts and prohibited intentions. This represents the position of the *muhaqqiqun* and the *mutakallimun*.

Regarding the divine statement, "*wa laqad hammat bihi wa hamma bihā lawlā an raʾā burhāna rabbih*" (QS. Yusuf: 24), al-Khazin explains the concept of *taqdīm wa taʾkhīr* embedded in the verse. He notes that the apodosis of the conditional clause "*lawlā an raʾā burhāna rabbih*" (had he not seen the sign of his Lord) is omitted, or not stated explicitly. Consequently, the implied meaning is: "*Had he not seen the sign of his Lord, he would indeed have committed the act.*" Al-Khazin further cites the view of Abu Hatim, who transmits from ʿUbaydah, stating that Yusuf had no intention whatsoever to commit the act, and that the structure of the verse reflects a reversed order. That is, the intended meaning is: "*Indeed, the woman had intended him, and had Yusuf not seen the sign of his Lord, he too would have intended her.*"[26]

Al-Khazin also cites other verses from surah Yusuf that demonstrate Yusuf's truthfulness and integrity. These verses consist of statements made by various parties involved, which function as testimonies to the purity of the Prophet Yusuf. They include Yusuf's own statements in verses 26 and 32; the statements of the wife of al-ʿAziz in verses 32 and 51; the statements of al-ʿAzīz in verses 28–29; the testimony of the child witness in verses 26–27 [26]; and the divine affirmation that confirms the truthfulness of the Prophet Yusuf in verse 24.

Based on the foregoing exegetical discussion, it can be observed that al-Khazin consistently upholds the principle of *al-ashīl* in his tafsir. He conducts

concise linguistic analyses of terms such as *hayta laka* and *al-hamm*; explains the concept of *taqdīm wa taʾkhīr* found in verse 23; and cites the statements of the companions who held similar views. He also refers to hadith when elucidating the notion of *al-hamm* in relation to the Prophet Yusuf, thereby reinforcing the doctrine of prophetic infallibility. Moreover, he draws upon multiple verses within surah Yusuf that serve as contemporaneous testimonies to Yusuf's innocence. Accordingly, the elements of *al-ashīl* present in verses 23–24 of surah Yusuf consist of the Divine Word (*kalām Allāh*), the hadith, the statements of the companions, sound linguistic analysis in accordance with established rules, and valid reasoned interpretation.

An Analysis of *al-Dakhil* in Tafsir al-Khazin on QS. Yusuf: 23-24

The following section presents a summarized account of the interpretation recorded by al-Khazin. The elements of *al-dakhīl* found in this tafsir largely derive from *isrāʾīliyyāt* narrations. Verses 23-24 of surah Yusuf, in particular, constitute a segment of the narrative that has been extensively infiltrated by *isrāʾīliyyāt* reports. The discussion below elucidates the various forms of al-dakhīl embedded in al-Khazin's interpretation of these verses.

Al-Dakhil in verse 23:

The wording of verse 23 of surah Yusuf is as follows:

﴿وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖقَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْٓ اَحْسَنَ مَثْوَايَّ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ﴾

Al-Khazin explains this verse by stating that the woman who resided in the house was the wife of al-ʿAziz in Egypt. It was she who attempted to entice Yusuf into committing an immoral act. When inviting Yusuf to engage in fornication, she reportedly locked seven doors tightly. This, according to the narration, was done because such reprehensible acts are typically carried out in secrecy.

In his interpretation of the number of doors that were locked during the incident, al-Khazin states that there were seven doors. This view is transmitted from Tafsir al-Baghawi, which likewise does not provide a chain of transmission for the report [31]. Al-Tha'labi dan Al-Qurthubi also mention that the number was seven in their respective tafsirs, likewise without citing any *isnād* [32],[33]. By contrast, Tafsir al-Thabari, one of the most prominent classical exegetical works, does not specify the number of doors in its interpretation of this verse [34]. When referring to contemporary tafsir literature, the discussion of the doors tends to focus more generally on the existence of multiple doors within the residences of elite households [35],[36]. Accordingly, interpretations that specify the number of doors in this verse do not rest upon clearly established reports and therefore cannot be substantiated with certainty.

Al-Dakhil **in verse 24:**

The wording of verse 23 of surah Yusuf is as follows:

﴿وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا ۚ لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَاۤءَۚ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ﴾

In his interpretation of verse 24 "*wa laqad hammat bihi wa hamma biha*", Al-Khazin cites several scholarly opinions, among them that of al-Baghawi, who in turn transmits a report attributed to Ibnu ʿAbbas stating that Yusuf loosened his waistband and sat before the woman in a manner likened to that of a betrayer. Mujahid is reported to have said that Yusuf had removed his trousers and began to attend to his clothing. This view is held by the majority of exegetes, including Sa'id bin Jubayr, al-Hasan al-Bashri, and others [26]. Al-Dhahhak further adds that satan seized Yusuf by the neck with one hand and the woman by the neck with the other, bringing the two of them together.

Al-Khazin also cites the opinions of al-Suddi and Ibnu Ishaq, who relate that when the wife of al-ʿAziz attempted to seduce Yusuf, she began to praise him and to arouse desire through flattering words. A dialogue is then said to have taken place between the two of them. The wife of al-ʿAziz said, "O Yusuf, how beautiful your hair is." Yusuf replied, "That is the first part of my body that will fall away." She then said, "How beautiful your eyes are." Yusuf responded, "Those are what will flow down my cheeks in the grave." She further said, "How handsome your face is." Yusuf replied, "That is what will be consumed by the earth."[26].

Another opinion relates that the wife of al-ʿAziz said, "A silk bed has been spread out; rise and fulfill my desire." Yusuf replied, "If that were so, then my share in paradise would be lost." Al-Khazin explains that the wife of al-ʿAziz persistently attempted to entice Yusuf by appealing to worldly pleasures. Yusuf, for his part, was a young man who experienced natural sexual impulses, as is typical of youth, while the woman was exceedingly beautiful and alluring [26]. As a result, Yusuf is said to have momentarily inclined toward her due to the intensity of her desire for him. However, God swiftly protected His servant Yusuf through the *burhān* mentioned in this verse.

After presenting these various opinions, al-Khazin proceeds to affirm the purification of the Prophet Yusuf from reprehensible acts and to reiterate the doctrine of prophetic infallibility. With regard to such sensitive matters, ultimate knowledge belongs to God alone. The *isrā'īliyyāt* reports cited above are clearly false, as such details could not be known except through divine revelation or authentic and sound transmission [35]. No one, therefore, can legitimately claim the truth of these additional narratives without valid evidence.

Another instance of *al-dakhīl* can be identified in the interpretation of the phrase "*burhāna rabbih*" (the sign of his Lord). Al-Khazin records several opinions

explaining the nature of the burhān granted by God at the moment when Yusuf was being tempted.

1. Qatadah and the majority of exegetes maintain that the *burhān* refers to Yusuf seeing the image of his father, Yaʿqub, who said to him: "O Yusuf, will you commit the act of the foolish, when you have been appointed as one of the prophets?"

2. Al-Hasan, Saʿid bin Jubayr, Mujahid, ʿIkrimah, and al-Dhahhak state that the roof of the house opened, whereupon Yusuf saw the Prophet Ya'qub as a manifestation of divine anger and a stern warning, urging him to restrain himself.

3. Saʿid ibn Jubayr, also narrating from Ibn ʿAbbas, relates that Yusuf was shown the figure of his father, Ya'qub, who struck Yusuf's chest, causing his sexual desire to depart from the tips of his fingers.

4. Al-Suddi, in his report concerning the *burhān*, states that a voice called out to Yusuf: "O Yusuf, will you commit sin with this woman? As long as you do not commit sin with her, your likeness is that of a bird in the sky, which no one can capture. But if you commit sin with her, your likeness will be that of a bird fallen to the ground, unable to protect itself."

5. Muhammad ibn Kaʿb al-Qurazi relates that Yusuf raised his head toward the sky and saw written on the wall of the house the verse: ""*Wa la taqrabu al-zina innahu kana fahishatan wa sa'a sabilan.*"

6. 'Ali bin al-Husain reports that there was an idol in the house. When the woman intended to commit the sinful act, she covered the idol with a cloth. Yusuf asked her, "Why do you cover it?" She replied, "I am ashamed that this idol should see me committing sin." Yusuf then said, "Are you ashamed before something that neither hears, sees, nor understands? Then I am far more entitled to feel shame before my Lord." Thereupon, Yusuf fled from her. This, according to the report, is what is meant by God's statement: "Had he not seen the sign of his Lord." [26].

There are also several reports transmitted without any mention of their narrators. Al-Khazin introduces such accounts using the expression *qīla* and then elaborates upon their content. One such report states:

"وقيل إنه رأى مِعصما بلا عضُد عليه مكتوب (وَإِنَّ عَلَيْكُمْ لَحافِظِينَ. كِراماً كاتِبِينَ. يَعْلَمُونَ ما تَفْعَلُونَ) فولَّى هاربا ثم رجع فعاد المِعصم وعليه مكتوب (وَلا تَقْرَبُوا الزِّنى إِنَّهُ كانَ فاحِشَةً وَساءَ سَبِيلًا) فولَّى هاربا ثم عاد فرأى ذلك الكفَّ وعليه مكتوب (وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ) الآية ثم عاد فقال الله تعالى لجبريل عليه السلام: أدرك عبدي يوسف قبل أن يصيب الخطيئة. فانحطَّ جبريل عاضّا على إِصْبَعِهِ يقول يا يوسف أتعمل عملَ السفهاء وأنت مكتوب عند الله من الأنبياء؟. وقيل إنه مسه بجناحه فخرجت شهوته من أنامله."

One report states that Yusuf saw a forearm without an upper arm, upon which was written the verse: "Indeed, over you are guardians, noble scribes, who know whatever you do." Yusuf then turned away and fled, but when he returned, the writing on the forearm appeared again, now stating: "And do not approach adultery; indeed, it is an abomination and an evil path." Yusuf turned away and fled once more, and when he returned again, he saw the inscription: "And fear the day when you will be returned to God." Thereupon, Yusuf turned away yet again. God, the Exalted, is then reported to have said to Gabriel: "Hasten to My servant Yusuf before he slips into sin." Gabriel descended, biting his finger, and said: "O Yusuf, will you commit the act of the foolish, while you are recorded with God as one of the prophets?" Another report adds that Gabriel touched Yusuf with his wing, whereupon Yusuf's sexual desire departed from the tips of his fingers."[26].

In this section, al-Khazin does not explicitly state his own position regarding the transmitted reports. These reports tend to imply a disparaging view of the Prophet Yusuf. Proponents of such views appear to have an inadequate understanding of the meaning of Allah's statement in the verse: "…Thus did We avert from him evil and indecency. Indeed, he was among Our chosen servants (*al-mukhlas}īn*)" (QS. Yusuf: 24). This is because it is illogical to assert that Allah had already averted evil from the Prophet Yusuf while simultaneously claiming that he nearly committed an indecent act by succumbing to satan's temptation and only desisted after receiving a warning [37]. Warnings are generally directed at those who engage in sinful conduct, and such a characterization is incompatible with the designation of Yusuf as one of Allah's chosen servants.

These reports portray a series of extraordinary and unverifiable occurrences, presented without clear attribution or reliable transmission. As such, they exemplify narrations whose authenticity cannot be established through sound methodological criteria and thus fall within the category of *al-dakhīl*.

A Critique of *al-Dakhil* in Al-Khazin's Interpretation of QS. Yusuf verses 23-24

A number of reports transmitted by narrators who have been judged as munkar or even fabricators should neither be trusted nor employed in Qur'anic interpretation. The presence of *isrā'īliyyāt* narrations in Tafsir al-Khazin indicates that not all reports found in classical *tafsīr bi al-maʾthūr* possess an adequate level of authenticity [38]. Thus, fabricated reports, particularly those originating from the Ahlu al-Kitab who are known to conceal the truth, cannot be relied upon. The Qur'an itself has explicitly pointed out the deviations that they frequently commit [39]. When such reports pertain to the infallibility of a Prophet, they give

rise to serious theological problems that have the potential to undermine the doctrinal foundations of the Muslim community.

In verse 24, God declares that He had averted Yusuf from evil and indecency, and thereafter affirms that Yusuf was among His chosen servants. It is therefore wholly inappropriate for such fabricated reports to be treated as complementary elements of the narrative of a Prophet of God. Scenes depicting the loosening of a waistband, the removal of garments, or sitting between a woman's thighs, if such acts had truly occurred, would be incompatible with the subsequent divine commendation expressed in the verse. The Word of God must take precedence over the acceptance of Israelite legends. Moreover, the wife of al-ʿAziz herself confessed that it was she who attempted to seduce Yusuf by adorning herself and employing alluring speech; yet her efforts failed, and she ultimately testified that Yusuf was among the righteous. In addition to this, there was testimony from a member of al-ʿAziz's household, who proposed examining Yusuf's shirt as evidence: if it was torn from the front, then the wife of al-ʿAziz would be truthful and Yusuf would have been the one who pursued her; but if it was torn from the back, then Yusuf would be truthful and it was she who attempted to seduce him. Accordingly, Yusuf's innocence with respect to the accusation of the wife of al-ʿAziz is established beyond doubt [40].

In several instances, al-Khazin offers his own evaluation of such *dha'if* reports. For example, in his interpretation of the verse concerning al-hamm, al-Khazin presents critical remarks and rebuttals against narrations that clearly contradict the doctrine of the Prophet Yusuf's infallibility. He cites hadiths and Qur'anic verses that refute these allegations against a Prophet of God. However, when such reports are presented to lay readers, they are often accepted uncritically as factual accounts. This is precisely the reason why a number of scholars have rejected the transmission of *isrāʾīliyyāt*. If such reports are accepted at face value, they risk distorting the understanding of the sanctity of Prophet Yusuf and of the other Prophets of God [41]. Rather than drawing moral lessons and *mawʿidhah*, readers may instead become absorbed and impressed by these narratives as if they were merely engaging with fictional tales [11].

Upon closer examination, it becomes evident that in his use of *isrāʾīliyyāt* narrations, al-Khazin frequently omits the chains of transmission. At times, he also fails to indicate their weakness or to state explicitly their lack of authenticity [42]. Moreover, no critical assessment is offered even when such reports clearly conflict with the principles of Islamic law. In fact, the critical evaluation of ḥadīth is necessary to determine their authenticity [43]. Nevertheless, in his interpretation of the verse concerning al-hamm, al-Khazin does provide criticism and responses to *isrāʾīliyyāt* narrations, while clarifying the intended meaning of the verse. By contrast, the reports he employs in interpreting the phrase "*burhān rabbih*" are not accompanied by any critical evaluation or rebuttal. The same

applies to his assertion regarding the number of doors in the house, for which no clear chain of transmission is provided.

From the various reports mentioned, four categories of signs (*burhān*) claimed to have come to the Prophet Yusuf can be identified: the appearance of his father (the Prophet Ya'qub), the manifestation of written Qur'anic verses, supernatural phenomena, and the presence of an idol that was covered with cloth. However, these reports are difficult to accept both rationally and historically. The alleged appearance of the Prophet Ya'qub, depicted as directly speaking to the Prophet Yusuf, is implausible within the temporal context of the narrative. Likewise, the claim that the Prophet Yusuf saw written Qur'anic verses is highly problematic, since the Qur'an had not yet been revealed at that time and was not revealed to the Prophet Yusuf. The implausibility and irrationality of these reports are further reinforced by narratives describing the appearance of a disembodied hand or wrist inscribed with Qur'anic verses. From both theological and historical perspectives, such accounts clearly contradict the fundamental principles of prophethood and the established chronology of revelation. Therefore, reports of this nature should be classified as *isrā'īliyyāt* that are unacceptable and unfit to serve as a basis for interpreting the verses of the Qur'an.

Prophetic infallibility or *'ismah* is regarded as one of the greatest divine favors, manifested in Allah's protection of His prophets and messengers. Allah continually safeguards His envoys from sin, disobedience, immorality, and all prohibited acts. This quality is inherent in the prophets and messengers, distinguishing them from ordinary human beings [44]. Indeed, they are absolutely protected from committing major sins. This is because obedience to Allah must be complete and indivisible, whereas disobedience cannot remain partial. Once it affects an action, it inevitably extends to other aspects as well [45]. As is well known from the story of Prophet Yusuf, he later became a prominent and respected leader. Given such a position, it would be inconceivable for him to have fallen into a major sin of that nature.

The story of Prophet Yusuf has long served as a source of lessons and moral reflection for generations across time. The values embedded in this narrative continue to be explored and transformed by scholars for practical implementation in daily life. In this context, prophetic values (including those related to science and technology) need to be integrated into contemporary life in order to generate sustainable benefits and maintain harmony within social relations [46]. On this basis, Allah has protected the prophets and messengers from sin and wrongdoing, ensuring that they remain enduring moral and spiritual exemplars for humanity.

In a broader context, inadequately qualified preachers often employ *isrā'īliyyāt* narratives as a means of conveying religious messages. Some of these

reports are indeed appealing to audiences and may contain elements of wisdom, moral lessons, and admonition, which are important aspects of *da'wah* [47]. Nevertheless, the substance of religious preaching must be grounded in established and reliable truth, not merely in narratives designed to attract attention. When the audience consists of laypeople, they are likely to accept such stories uncritically, assuming that they originate from the Prophet Muhammad [48]. Consequently, the transmission of religious teachings should not be based on sources of uncertain provenance, let alone on reports that contradict the fundamental principles of Islamic teachings.

From the perspective of al-Khazin's reliance on al-Baghawi, a strong dominance of al-Baghawi's influence is evident in al-Khazin's exegetical outcomes. In his tafsir, al-Baghawi does make use of *isrā'īliyyāt* reports; however, their inclusion is highly selective and consistently accompanied by the transmission chains. By contrast, al-Khazin frequently employs *isrā'īliyyāt* without providing complete chains of transmission, and in many cases he neither indicates the weakness of such reports nor explicitly affirms their lack of authenticity [42]. Moreover, al-Khazin often refrains from offering critical evaluation, even when the transmitted reports clearly conflict with the principles of Islamic law. This demonstrates a fundamental methodological difference between al-Khazin and al-Baghawi in their respective approaches to incorporating *isrā'īliyyāt* into Qur'anic exegesis.

The exegetical methods of classical commentators differ significantly from those of contemporary exegetes [49]. Classical mufassirs primarily employed a narration-based approach, which led them to discuss narrative verses through lengthy explanations drawn from various transmitted reports. Stories in the Qur'an that are not presented in detailed form thus become a fertile ground and a potential entry point for the infiltration of *al-dakhīl*. As for matters whose understanding relies on transmitted reports (*naql*), the essential requirement is the authenticity of the chain of transmission (*sahih al-isnād*) [21]. Therefore, referring to interpretations that are grounded in sources whose authenticity can be reliably verified is an imperative. Any information that contains inconsistencies should not be accepted uncritically, but rather approached with careful scrutiny. Accordingly, critical analysis of such sources constitutes an essential step in safeguarding religious understanding from potential distortion and misinterpretation.

Based on the doctrine of prophetic infallibility, it can be concluded that anomalous narrations concerning the stories of the prophets are inconsistent with this principle, as they often contain elements of falsehood and unfounded accusations that are unworthy of being attributed to the messengers of God. In the author's view, the use of spurious reports in Qur'anic interpretation, even when accompanied by critical remarks, still carries the potential to generate

negative implications for the understanding of prophetic narratives. Such narrations may compromise the sanctity of the Divine Word and the honor of the prophets, particularly when they are cited selectively without due consideration of the authenticity of their chains of transmission.

At the same time, it is important to recognize that scholarly works (together with their particular structure and systematics) deserve to be respected and considered in their original form. Intellectual property rights are acknowledged and legally protected. Therefore, preserving texts in their original state, while subjecting them to rigorous scholarly research and verification, represents a more balanced and equitable approach to engaging with this intellectual heritage [50]. Ultimately, al-Khazin made a significant effort to contribute to the elucidation of the Divine Word. His endeavor deserves appreciation and should be situated proportionally within the broader intellectual tradition of Qur'anic exegesis.

Conclusion

Tafsir al-Khazin is one of the classical Qur'anic commentaries well known for its strong emphasis on historical aspects and narrative accounts. In his interpretation, particularly of QS. Yusuf 23–24 al-Khazin combines elements of *al-ashīl* and *al-dakhīl*. The *al-ashīl* elements can be identified trough the use of the Qur'an, the hadith, the opinions of the companions, the principles of Arabic linguistics, and valid rational reasoning, as sources of interpretation, although in relatively limited proportion. In contrast, *al-dakhīl* elements can be identified through the use of *isrā'īliyyāt* reports, which appear to be dominant as sources of interpretation. Many of these reports are cited through a method primarily based on transmission without adequate critical evaluation. A considerable number of them lack clear chains of transmission (*sanad*) and contain material that contradicts the principle of prophetic infallibility.

The dominance of such reports has led some scholars to view certain aspects of al-Khazin's interpretation as weakening the essence of the Qur'anic narrative, insofar as *al-dakhil* materials may obscure the moral and ethical lessons embedded in the story of the Prophet Yusuf. For this reason, scholars have repeatedly cautioned that unverified *isrā'īliyyāt* carry the risk of misleading readers and transforming Qur'anic exegesis into a dramatic narrative devoid of firm foundations. Ultimately, the full reality of the events remains known only to Allah, and any claim to their details must be grounded exclusively in authentic and reliable reports.

This study is limited in scope, focusing solely on the interpretation of QS. Yusuf, verses 22–23, in Tafsir al-Khazin. It does not cover other verses or narratives that may also contain elements of *al-dakhīl* beyond *isrā'īliyyāt*.

Moreover, the descriptive-analytical approach employed does not yet incorporate a comparative analysis across a broader range of classical sources. Future research is therefore recommended to examine the elements of *al-as}īl* and *al-dakhīl* across various tafsir works, including oral exegetical traditions, in order to produce a more comprehensive and systematic mapping of the field.

Author Contributions

Murti Aria Diah Nova: Conceptualization, Methodology, Writing, Project administration. **Fauziatunnisa'**: Methodology, Writing, Editing. **Abdur Rohman**: Methodology, Writing – review & editing.

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Conflict of Interest

The authors declare no conflicts of interest.

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