



## Ideological Intrusion in Ahmadiyya Qur'anic Exegesis: A Critical Analysis of *al-Dakhīl* as Interpretive Bias

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### Abstract

Ahmadiyya Qur'anic exegesis presents a distinctive hermeneutical framework that diverges significantly from mainstream Islamic interpretations, particularly in relation to ideological intrusions (*al-dakhīl*) embedded in its exegetical narratives. This study critically investigates the patterns of ideological intrusion in the exegesis of both the Qadiani and Lahori branches, using a qualitative textual analysis. Primary sources include *Haqiqat al-Wahy* and *Tadhkirah* by Mirza Ghulam Ahmad, along with exegetical works by Maulawi Sher Ali, Malik Ghulam Farid, and Muhammad Ali. Anchored in the classical theory of *al-dakhīl fī al-tafsīr* and informed by critical hermeneutics, the analysis identifies three dominant patterns of ideological intrusion: allegorical reinterpretations of miracles, historical reconstruction of the figure of Prophet Isa a.s., and the redefinition of *kbhatam al-nabiyyīn*. While the Qadiani faction tends to affirm Ghulam Ahmad's prophethood explicitly, the Lahori branch emphasizes rationalism and the role of *mujaddidism*. The study concludes that Ahmadiyya exegetical methodology, marked by a synthesis of modern rationalism, spiritual subjectivity, and historical reinterpretation, reveals a persistent tension between interpretive innovation and commitment to traditional principles such as *sanad* and *ijmā'*. These findings offer a significant contribution to contemporary Islamic hermeneutics.

**Keywords:** Ahmadiyya Exegesis; Al-Dakhīl fī al-Tafsīr; Ideological Intrusion; Qadiani; Lahori

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## Introduction

The study of Qur'anic exegesis has long occupied a central position in the Islamic intellectual tradition, serving as a vital locus for the development of Islamic hermeneutics throughout history. One of the persistent challenges in this discipline is the phenomenon of *al-dakbīl fī al-tafsīr*, the infiltration of extraneous or foreign elements into Qur'anic interpretation. These infiltrations may appear in the form of unauthenticated reports, ideological biases, or overly rationalist reinterpretations of the sacred text.<sup>1</sup> The issue becomes especially salient in the context of modern religious movements such as the Ahmadiyya, which emerged in late 19th-century India and developed a distinctive exegetical framework shaped by internal theological commitments and ideological imperatives.<sup>2</sup>

The Ahmadiyya movement, encompassing both the Qadiani and Lahori branches, exhibits a tendency to use the Qur'an as a tool for theological validation, most notably in support of the claims surrounding Mirza Ghulam Ahmad (1835-1908) as the *al-Masīh al-Maw'ūd* (Promised Messiah) and the awaited *al-Mahdī*. The Qadiani faction, in particular, upholds him as a *nabi ṣillī*, a prophet in the shadow of Muhammad's final prophethood.<sup>3</sup> This claim has provoked considerable theological tension within the broader Muslim *ummah*, prompting an apologetic mode of interpretation, especially evident in the re-readings of verses such as QS. al-Nisa' [4]: 157-159, QS. al-Ahzab [33]: 40, dan QS. al-Saff [61]: 6.

The two Ahmadiyya factions reflect divergent epistemological orientations. The Lahori branch, exemplified by Muhammad Ali's *The Holy Qur'an: Arabic Text with English Translation and Commentary* (1917), tends toward a rationalist and allegorical interpretive style, often seeking to harmonize the Qur'anic message with modern scientific paradigms.<sup>4</sup> In contrast, the Qadiani faction prioritizes spiritual experience as the foundation of interpretation, as reflected in Ghulam Ahmad's *Haqiqat al-Wahy*.<sup>5</sup> While the Ahmadiyya movement has made notable contributions to the global dissemination and translation of the Qur'an, its hermeneutical methodology also opens pathways for ideological infiltration through sectarian reinterpretations, raising serious epistemological concerns within contemporary exegesis scholarship.

This study is conducted from a methodological standpoint grounded in classical exegetical principles commonly upheld in mainstream Islamic scholarship, namely, authenticated transmission (*sanad*), interpretive consensus (*ijmā'*), and linguistic-contextual coherence. These foundations are regarded by the researcher as essential for assessing interpretive authenticity. At the same time, the study remains critically attentive to the epistemic diversity of modern Qur'anic hermeneutics. Stating this positionality enhances transparency regarding both the analytical framework and potential academic bias.

This study aims to systematically analyze the forms of ideological infiltration (*al-dakbīl*) present in Ahmadiyya Qur'anic interpretation, while comparatively examining the distinct exegetical strategies employed by the Qadiani and Lahori factions. Unlike previous studies,

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<sup>1</sup>Taqi al-Din Ahmad Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1993), 16.

<sup>2</sup>Simon Sorgenfrei, "Revisiting Translations of the Qur'an into English by Ahmadiyya Translators: A Critical Examination," *Journal of Qur'anic Studies* 23, no. 3 (September, 2021), 4. <https://doi.org/10.3366/jqs.2021.0481>

<sup>3</sup>Ahmad Najib Burhani, "Torn between Muhammadiyah and Ahmadiyah in Indonesia: Discussing Erfaan Dahlan's Religious Affiliation and Self-Exile," *Indonesia and the Malay World* 48, no. 140 (November, 2019), 3. <https://doi.org/10.1080/13639811.2019.1663678>

<sup>4</sup>John Warwick Montgomery, "The Apologetic Approach of Muhammad Ali and its Implications for Christian Apologetics," *The Muslim World* 51, no. 2 (April, 1961), 119. <https://doi.org/10.1111/j.1478-1913.1961.tb01114.x>

<sup>5</sup>Yohanan Friedmann, *Prophecy Continuous: Aspects of Ahmadi Religious Thought and Its Medieval Background* (Berkeley: University of California Press, 1989), 108.

which have largely focused on the historical or socio-political aspects of the Ahmadiyya movement, this paper foregrounds the epistemological underpinnings of their exegesis frameworks through the lens of hermeneutical critique. In doing so, the article contributes not only to the evolving discourse on Qur'anic exegesis, but also underscores the pressing need to formulate a Qur'anic hermeneutic grounded in sound transmission (*sanad*), epistemic integrity, and methodological coherence, critical elements for safeguarding interpretive authenticity in an era of ideological contestation.

Methodologically, the study adopts a qualitative descriptive-analytical approach, using library research as its primary method. It focuses on identifying and analyzing manifestations of *al-dakhīl* in selected exegetical works of the Ahmadiyya movement, including primary sources such as Ghulam Ahmad's *Haqiqat al-Wahy* and *Tadbkirah* (representing theological foundations), as well as key *exegesis* texts including *The Holy Qur'an: Arabic Text and English Translation* by Maulawi Sher Ali and *The Holy Qur'an: Arabic Text with English Translation & Short Commentary* by Malik Ghulam Farid (Qadiani); and *The Holy Qur'an: Containing Arabic Text with English Translation and Commentary* by Muhammad Ali (Lahori).

The analysis proceeds in three stages: first, identifying instances of *al-dakhīl* in the selected texts; second, classifying them into ideological, spiritual, historical, and structural categories; and third, critically assessing the compatibility of Ahmadiyya exegetical approaches with the established principles of classical Islamic exegesis. The theoretical framework draws from classical articulations of *al-dakhīl*, particularly as presented by al-Zarkashī in *Al-Burhān fī 'Ulūm al-Qur'ān*, while also integrating contemporary hermeneutical perspectives to offer a comprehensive critical evaluation.

To enhance analytical precision, each category of *al-dakhīl* is defined by operational indicators grounded in classical exegetical criteria and supported by textual analysis of Ahmadiyya sources. Ideological infiltration is identified through interpretations that contradict *ijmā'* or promote doctrinal exclusivism; spiritual infiltration involves reliance on unverifiable claims of *ilhām* or private revelation; historical infiltration reflects anachronistic projection of sectarian narratives onto Qur'anic accounts; and structural infiltration includes deviations from the canonical *rasm* 'Uthmānī. Validation of these patterns is drawn from internal consistency across the selected Ahmadiyya texts and corroborated by the classical exegetical paradigm established by scholars such as al-Zarkashī and Ibn Kathīr, as well as comparative insights from contemporary Qur'anic studies literature. Through this approach, the study provides a methodologically grounded contribution to Qur'anic hermeneutics amid the interpretive tensions of modernity.

## Result and Discussion

### The General Discourse on *al-Dakhīl fī Tafsīr*

The issue of *al-dakhīl fī al-tafsīr* the infiltration of extraneous elements into Qur'anic interpretation, constitutes a critical concern in both classical and contemporary exegesis scholarship. Linguistically, the term *al-dakhīl* is derived from the Arabic root د-خ-ل, which connotes intrusion, corruption, or hidden distortion.<sup>6</sup> More broadly, it signifies the imposition of foreign concepts into domains where they do not rightfully belong, here referring to alien ideas or narratives introduced into Qur'anic exegesis, which is meant to be

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<sup>6</sup>Abū al-Qāsim al-Ḥusayn ibn Muḥammad al-Rāghib al-Iṣfahānī, *Al-Mufradāt fī Ghārīb al-Qur'ān* (Damaskus: Dār al-Qalam, 1412 H), 309.

firmly rooted in authentic revelation.<sup>7</sup> Scholars have refined the term to encompass elements that infiltrate Islamic texts or traditions, whether through linguistic borrowings, ideological imports, or unqualified interpretive claims originating outside Islam's epistemological framework.<sup>8</sup>

Over time, *al-dakhīl* came to denote specific forms of exegetical deviation that lack proper grounding in the Qur'an, authentic ḥadīth, the insights of the Companions and Tābi'īn, or sound reasoning based on recognized principles of *ijtihād*.<sup>9</sup> From this perspective, *al-dakhīl* represents a hermeneutical distortion that threatens to misrepresent the divine message. More technically, *al-dakhīl fī al-tafsīr* refers to interpretive deviations, whether rooted in unverified reports or ideologically driven readings, that fall outside the methodological boundaries set by the Islamic exegetical tradition. As such, it presents an epistemic threat: the contamination of Qur'anic interpretation by foreign influences undermines its objectivity and compromises the transmission of divine knowledge.

Classical scholars identified two principal categories of *al-dakhīl fī al-tafsīr*: (1) *Al-Dakhīl fī al-Ma'thūr*. This refers to distortions within transmitted exegesis (*tafsīr bi al-ma'thūr*), often involving fabricated ḥadīths (*maḥḍū*), weak reports (*da'if*) lacking legal or theological authority, and *Isrā'īliyyāt* accounts that contradict established Islamic doctrine. It also includes unauthenticated attributions to Companions or Tābi'īn that conflict with sound Qur'anic or ḥadīths evidence, or with principles of reason; (2) *Al-Dakhīl fī al-Ra'y*. This involves distortions arising from subjective reasoning (*tafsīr bi al-ra'y*), including interpretations driven by personal desire, rigid literalism, or esoteric speculations unsupported by textual or rational evidence. Additional causes include linguistic inadequacy or lack of scholarly qualification on the part of the interpreter.<sup>10</sup>

At the core of these deviations lies the subjectivity of the exegete. Two primary causes are often cited: (1) a failure to meet the intellectual and methodological prerequisites of *ijtihād*, and (2) ideological motives that reduce exegesis to an instrument of doctrinal affirmation. This pattern is particularly pronounced in sectarian interpretations advanced by groups such as the Shi'ah, Khawārij, Mu'tazilah, Bāṭiniyyah, Qādiyāniyyah, Bābiyyah, Bahā'iyyah, and Ahmadiyah. In such contexts, exegesis frequently becomes less a process of genuine hermeneutical inquiry and more a projection of pre-existing theological frameworks. Verses that challenge group doctrines are either dismissed or subjected to extreme reinterpretation to fit ideological agendas.<sup>11</sup>

Therefore, the discourse on *al-dakhīl fī al-tafsīr* must not be seen merely as a methodological issue, but as an epistemological crisis implicating authority, source legitimacy, and scholarly responsibility in the interpretation of revelation. The urgency of this discourse remains especially relevant today, amid rising hermeneutical pluralism, ideological polarization, and contested claims to interpretive authority. Recognizing the epistemic threats posed by *al-dakhīl* is essential for preserving the integrity of exegesis as a scholarly, spiritual, and accountable discipline within the Islamic tradition.

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<sup>7</sup>Abū al-Faḍl Jamāl al-Dīn Muḥammad ibn Mukarram ibn Manzūr, *Lisān al-'Arab*, Vol. 11 (Beirut: Dār Ṣādir, 1414 H), 242.

<sup>8</sup>Ibrāhīm Muṣṭafā, et al., *Al-Mu'jam al-Wasīf* (Kairo: Dār al-Da'wah, n.p.), 275.

<sup>9</sup>Abd al-Wahhāb Fāyid, *Al-Dakhīl fī Tafsīr al-Qur'an al-Karīm* (Kairo: Maṭba'ah Ḥassān, 1978), 13.

<sup>10</sup>Eva Musyarrofah, *Al-Dakhīl fī al-Tafsīr: Refleksi Analitik terhadap Infiltrasi dalam Penafsiran Alquran* (Jakarta: Kencana, 2023), 22.

<sup>11</sup>Muhammad Ulinuha, *Metode Kritik Ad-Dakhīl fī al-Tafsīr: Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an* (Jakarta: Qaf, 2019), 60.

## The Ahmadiyya Movement and Its Theological Projection onto the Qur'an

The emergence of the Ahmadiyya movement in the late 19th century cannot be separated from the complex interplay of social, political, and religious dynamics in the Indian subcontinent. Amid the pressures of British colonialism, the expansion of Christian and Hindu missionary efforts, and stagnation in internal Islamic thought, the Ahmadiyya presented a distinct theological outlook. It advocated for a form of Islam rooted in spiritualism, rationality, and reformism. Theologically, the movement reinterpreted core Islamic beliefs, such as prophethood (*nubuwwah*), revelation, and eschatology, leading to significant tension with mainstream Islam.<sup>12</sup>

Mirza Ghulam Ahmad (1835-1908), the founder of the movement, was known from a young age for his dedication to traditional Islamic sciences. He began studying the Qur'an and Persian at an early age, later expanding his knowledge to Arabic, grammar (*nahw*), logic (*mantik*), and philosophy during his youth. He also practiced traditional medicine and was deeply involved in spiritual exercises.<sup>13</sup> A pivotal moment in his life came in 1871, when he claimed to have received his first divine revelation. In 1876, following the death of his father, Ghulam Ahmad reported another revelatory experience, receiving the verse, "Is not Allah sufficient for His servant?" (QS. al-Zumar [39]: 36),<sup>14</sup> which he interpreted as direct communication from God.<sup>15</sup> These spiritual encounters laid the foundation for his later claim to prophetic authority within the Ahmadiyya doctrine.

A central pillar of Ahmadi theology is the claim that Ghulam Ahmad was the *mujaddid* (renewer) of the 14th Islamic century, as well as the *al-Masīḥ al-Maw'ūd* and *al-Mahdī*.<sup>16</sup> He declared his prophethood to be *ẓillī* (a shadow or spiritual reflection) of the prophethood of Muhammad, not *tasyri'ī* (law-giving). Nonetheless, Ghulam Ahmad frequently referred to himself explicitly as a prophet and messenger. For instance, in *Al-Istifta'* he wrote, "Indeed, Allah Swt. has named me a prophet through His revelation," and, "Verily We have sent you as a messenger." Similar claims appear in *Tadhkirah*, where he refers to himself as "the messenger of Allah Swt."<sup>17</sup> Such statements formed the core basis for the accusation that he violated the doctrine of the finality of prophethood (*kbatam al-nabiyyīn*).

Following Ghulam Ahmad's death, internal schisms within the Ahmadiyya became inevitable. In 1914, the movement split into two major branches: the Qadiani and the Lahori factions.<sup>18</sup> The fundamental difference lay in their acceptance of Ghulam Ahmad's prophetic status. The Qadiani faction, led by Mirza Bashir al-Din Mahmud Ahmad (1874-1951), Ghulam Ahmad's son, and based in Qadian, India (later relocating to Rabwah, Pakistan), continued to uphold his prophethood as an essential article of faith.<sup>19</sup> The Lahori faction, under Maulvi Muhammad Ali (1874-1951), adopted a more conciliatory stance, rejecting the

<sup>12</sup>Mirza Ghulam Ahmad, *Tadhkirah*, trans. Ekky O. Sabandi (n.p.: Neratja Press, 2014), 115.

<sup>13</sup>Jamāl Muṣṭafā 'Abd al-Hamīd 'Abd al-Wahhāb al-Najjār, *Uṣūl al-Dakḥīl fī Tafṣīr Āy al-Tanzīl* (Kairo: Universitas al-Azhar, 2007), 248.

<sup>14</sup>Lajnah Pentashihan Mushaf al-Qur'an Kementerian Agama RI, *Qur'an Kemenag in Word* (2019).

<sup>15</sup>M. Amin Djamaluddin, *Ahmadiyah dan Pembajakan al-Qur'an* (Jakarta: Lembaga Penelitian dan Pengkajian Islam, 2002), 209.

<sup>16</sup>Burhani, "Torn between Muhammadiyah, 3.

<sup>17</sup>Irwansyah, Nawir Yuslem, and M. Jamil, "Contemporary Fatwas of al Washliyah Fatwa Council with Reference to Non-Muslim Leaders, Communism and Ahmadiyya," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no 2 (December, 2022), 216. <http://dx.doi.org/10.30821/miqot.v46i2.819>

<sup>18</sup>Ahmad Najib Burhani, "When Muslims Are Not Muslims: The Ahmadiyya Community and the Discourse on Heresy in Indonesia," (PhD diss., University of California, Santa Barbara, 2013); Burhani, "Torn between Muhammadiyah, 3.

<sup>19</sup>Teena Purohit, "Muhammad Iqbal, Mirza Ghulam Ahmad, and the Accusation of Heresy," *Comparative Studies of South Asia, Africa and the Middle East* 36, no. 2, (August, 2016), 246. <https://doi.org/10.1215/1089201x-3603307>

literal claim to prophethood. They viewed Ghulam Ahmad merely as a *mujaddid*, a *muhaddath* (recipient of divine inspiration), *al-Masīh al-Maw‘ūd*, and *al-Mahdī* in symbolic, not theological, terms.<sup>20</sup>

Mahmud Ahmad (Qadiani) authored *Tafsir-i-Saghir* and *Tafsir-i-Kabir* (both in Urdu), two seminal exegetical works emphasizing the theological superiority of the Qadiani position. In contrast, Muhammad Ali (Lahori) produced *Bayan al-Qur’an* (Urdu) and *The Holy Qur’an: Containing Arabic Text with English Translation and Commentary*, which reflect a rationalist and apologetic tone typical of the Lahori approach. While Ghulam Ahmad himself did not author a sequential exegesis in the classical sense, his Qur’anic reflections are dispersed across key writings such as *Barahin-i-Ahmadiyya*, *Haqiqah al-Wahy*, and *Tadbkirah*. These works are fragmentary, revelatory, and theologically driven rather than systematic exegetical commentaries. Hence, the formal exegetical authority in the Ahmadiyya tradition was largely developed by his successors rather than by Ghulam Ahmad himself. In order to clarify the distinct exegetical tendencies of the two branches, the following comparative table outlines the core methodological differences between the Qadiani and Lahori factions in their approach to Qur’anic exegesis.

Aspect	Qadiani Faction	Lahori Faction
<b>Core Epistemology</b>	Based on <i>ilhām</i> (divine inspiration) and spiritual experience of Ghulam Ahmad	Based on rational analysis and modernist reinterpretation
<b>Status of Ghulam Ahmad</b>	Prophet ( <i>nabī zillī</i> ), essential to faith	<i>Mujaddid</i> and <i>muhaddath</i> , not prophet
<b>Exegetical Style</b>	Spiritualist-symbolic, affirming Ghulam Ahmad’s prophetic function	Rationalist-apologetic, emphasizing compatibility with science and reason
<b>Examples of Qur’anic Exegesis</b>	<i>Tafsir-i-Kabir</i> and <i>Tafsir-i-Saghir</i> by Mahmud Ahmad, <i>The Holy Qur’an: Arabic Text and English Translation</i> by Maulawi Sher Ali, <i>The Quran: The Eternal Revelation Vouchsafed to Muhammad</i> by Muhammad Zafrullah Khan, and <i>The Holy Qur’an: Arabic Text with English Translation &amp; Short Commentary</i> by Malik Ghulam Farid	<i>Bayan al-Qur’an</i> and <i>The Holy Qur’an Containing: Arabic Text with English Translation and Commentary</i> by Muhammad Ali
<b>Approach to Miracles</b>	Reinterpreted as metaphors validating Ghulam Ahmad’s claims	Denied or symbolically explained (e.g., physical ascension of Jesus reinterpreted)
<b>Orientation Toward Tradition</b>	Marginalizes <i>sanad</i> and <i>ijmā‘</i>	Selectively engages classical sources for reformist ends
<b>Objective</b>	Validate theological status of the founder	Defend Islam against Western criticism using rational tools

<sup>20</sup>Burhani, “Torn between Muhammadiyah, 3.

Table 1.

Comparative methodologies of Qur'anic exegesis in Qadiani and Lahori Ahmadiyya

As seen in the table, both factions use the Qur'an as their foundational source but project their theological assumptions through contrasting methodologies. The Qadiani model relies on charismatic authority and revelatory discourse, while the Lahori approach seeks intellectual legitimacy through rational apologetics. Although the latter is often perceived as more moderate, it equally warrants critical attention for its selective engagement with classical interpretive norms and its embedded ideological motivations.

A crucial aspect of Ahmadi theology lies in its unique projection onto the Qur'an. Both Qadiani and Lahori factions uphold the Qur'an as the supreme authoritative source. However, their interpretive approach tends to be rationalist, spiritual, and progressive. They generally avoid literal interpretations, favoring symbolic and allegorical readings, especially in verses concerning miracles, eschatology, and prophethood. For example, the Qur'anic narrative of Prophet Isa's a.s. descent in the end times is not interpreted as a literal event but as a symbolic reference to the appearance of a reformer, namely Ghulam Ahmad. Likewise, the miracles of earlier prophets are often reinterpreted metaphorically to align with modern rationality.<sup>21</sup>

In Ahmadi exegetical thought, exegesis serves not only as a tool for elucidating scripture but also as a medium for moral and social reform. This interpretive strategy aims to harmonize Islamic principles with the demands of modern life, ensuring the Qur'an's relevance in contemporary contexts. However, this progressive orientation also opens the door for the inclusion of *al-dakbīl*, foreign or extraneous elements inconsistent with orthodox exegetical methodology. The Ahmadiyya movement tends to marginalize traditional approaches based on chains of transmission (*samad*), scholarly consensus (*ijmā'*), and the rigorous disciplines of classical exegesis. Instead, it promotes a more individualistic, spiritual, and rational hermeneutic model.<sup>22</sup>

From an academic standpoint, scholars have offered diverse assessments of the Ahmadiyya movement. Wilfred Cantwell Smith classified it as a theological movement, while H. A. R. Gibb regarded it as part of the broader intellectual trends within modern Islam, although he acknowledged that such intellectualism remained marginal in the larger Muslim world.<sup>23</sup> Thus, it is evident that Ahmadi Qur'anic interpretation is not solely aimed at conveying textual meaning but also serves as a vehicle to advance the socio-religious reform agenda initiated by its founder. This agenda, whether in the Qadiani or Lahori strand, seeks to respond to the decline of the Muslim ummah and to reconstruct the Islamic legal and ethical framework in a more contextually adaptive and socially responsive manner.

### Identifying and Analyzing *al-Dakhīl* in Ahmadiyya Qur'anic Exegesis

One of the most significant contributions of the Ahmadiyya movement to the history of Qur'anic interpretation is its unwavering commitment to the global translation of the Qur'an. Both Lahori and Qadiani branches diverge not only on theological matters, such as the finality of prophethood and the status of Ghulam Ahmad, but also actively compete in proselytization through Qur'anic translation. This competition reflects their broader vision of *jihād bi al-qalam* (jihad of the pen), which prioritizes rational and intellectual engagement.

<sup>21</sup>Nebil Husayn, "Prophetic Miracles from the Supernatural to Natural Events: Between Modernist and Ahmadiyya Interpretations," *Journal of Interdisciplinary Qur'anic Studies* 1, no. 2 (December, 2022), 93. <http://dx.doi.org/10.37264/jiqs.v1i2.5>

<sup>22</sup>Moh Dahlan, "Islamic Sharia Reform of Ahmadiyah Sect in Indonesia," *HTS Theologiese Studies/Theological Studies* 77, no. 4 (June, 2021), <https://doi.org/10.4102/hts.v77i4.6396>

<sup>23</sup>Iskandar Zulkarnain, *Gerakan Ahmadiyah Di Indonesia* (Yogyakarta : LKiS, 2005), 58.

In this context, Qur'anic translation functions not merely as a linguistic endeavor but as a medium for transmitting ideological interpretations that substantively influence scriptural understanding. To date, both branches of the Ahmadiyya movement have been pioneers in translating the Qur'an into over a hundred languages. This monumental effort has had a profound impact on disseminating Qur'anic discourse among non-Arab audiences while simultaneously creating space for the subtle and conceptual infiltration of *al-dakhīl fī al-tafsīr*, foreign elements embedded within exegesis.<sup>24</sup>

### 1. **Doctrinal and Structural Forms of al-Dakhīl in Qadiani Ahmadiyya Exegesis**

A defining feature of Ahmadiyya Qadiani exegesis is its systematic effort to reconstruct the meanings of Qur'anic verses in order to support the legitimacy of Ghulam Ahmad's claim to prophethood. Several key exegetical works serve as primary vehicles for disseminating this theological framework, including *The Holy Qur'an: Arabic Text and English Translation* by Maulawi Sher Ali (1955), *The Quran: The Eternal Revelation Vouchsafed to Muhammad* by Muhammad Zafrullah Khan (1971), and *The Holy Qur'an: Arabic Text with English Translation & Short Commentary* by Malik Ghulam Farid. These works are not mere translations, they represent reinterpretations of the Qur'an crafted to affirm and consolidate the internal theological convictions of the Qadiani community.

One of the clearest manifestations of *al-dakhīl*, the infiltration of extraneous meanings, appears in the interpretation of QS. Ali 'Imran [3]: 54-55 and QS. al-Nisa' [4]: 157-159. Sher Ali explicitly asserts that Prophet Isa a.s. died a natural, biological death (*wafāt tammah*) rather than being raised bodily to the heavens, as upheld by the majority of Muslims. This theological reinterpretation serves a strategic doctrinal function: by denying the physical ascension of Prophet Isa a.s., it eliminates expectations of his second coming, thereby creating theological space for Ghulam Ahmad to be cast as the *al-Masīh al-Maw'ūd* and as a non-law-bearing prophet in the latter days.<sup>25</sup>

In his commentary on QS. al-Jumu'ah [62]: 2-3, Ghulam Farid interprets the verse as referring not only to the mission of the Prophet Muhammad among the Arabs, but also as a prophecy of a future figure. He specifically identifies the phrase, "and among others of them who have not yet joined them" (QS. al-Jumu'ah [62]: 3), as a reference to the advent of Ghulam Ahmad, whom he describes as "the Second Advent of the Holy Prophet." This expression is not meant to imply the literal return of Prophet Muhammad, but rather the spiritual emergence of a divinely appointed successor who would revive his mission. Accordingly, Ghulam Ahmad is positioned as the spiritual heir to the Prophet, tasked with rejuvenating Islam in the latter days, albeit without introducing a new *sharī'ah*.<sup>26</sup>

From the perspective of the Lahori Ahmadiyya, Muhammad Ali offers a more philosophical reading of QS. al-Ahzab [33]: 40, the verse on *khatam al-nabiyyīn*. While he affirms the finality of the Prophet Muhammad, he interprets this finality not as an absolute closure of prophethood, but as signifying the perfection and completion of the prophetic function. According to Muhammad Ali, this verse does not preclude the possibility of individuals receiving divine inspiration or revelation, as long as such revelations do not constitute new legislation. Hence, the door remains open for non-legislative, spiritually inspired figures.

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<sup>24</sup>Ahmad Najib Burhani, "Sectarian Translation of the Qur'an in Indonesia: The Case of the Ahmadiyya," *Al-Jami'ab: Journal of Islamic Studies* 53, no. 2, (2015), 254. <https://doi.org/10.14421/ajis.2015.532.251-282>

<sup>25</sup>Maulawi Sher Ali, *The Holy Qur'an: Arabic Texts and English Translation* (London: Islam International Publications Ltd., 2004), 167.

<sup>26</sup>Malik Ghulam Farid, *The Holy Qur'an: Arabic Text with English Translation & Short Commentary*, Vol. 5 (London: Islam International Publications Ltd., 2003), 2627.

A similar theological recalibration is clearly evident in Ahmadiyya interpretations of *kbatam al-nabiyyīn*. Although the literal translations of QS. al-Ahzab [33]: 40 by both Qadiani and Lahori branches resemble mainstream renderings, Ghulam Farid's footnotes reveal a distinct interpretive nuance. He argues that the term *kbatam al-nabiyyīn* does not categorically negate the possibility of subsequent prophets. Rather, he understands it as a "seal" that signifies the pinnacle of prophethood, while still permitting the emergence of *ẓillī* (shadow or reflective) prophethood, embodied by Ghulam Ahmad. Thus, Ghulam Ahmad's prophethood is presented as a spiritual extension under the auspices of the Prophet Muhammad's perfected legacy, non-legislative, yet divinely sanctioned.<sup>27</sup>

Another conspicuous instance of *al-dakhīl* in Ahmadiyya Qadiani exegesis clearly appears in the interpretation of QS. al-Nisa' [4]: 69. This verse promises that those who obey Allah Swt. and His Messenger shall be counted among the prophets, the truthful, the martyrs, and the righteous. The Qadiani interpretation reads this enumeration normatively and progressively, suggesting that it is theoretically and spiritually possible for obedient Muslims to attain the rank of prophethood.<sup>28</sup> This interpretation forms a theological foundation for the post-Muhammadan prophethood of Ghulam Ahmad and exemplifies how doctrinal imperatives shape and even override conventional hermeneutics.

The influence of *al-dakhīl* in Ahmadiyya exegesis is also evident in their allegorical approach to certain narratives. A case in point is QS. Yasin [36]: 20-26, traditionally understood as the story of Ḥabīb al-Najjār, a believer who defended the messengers sent to a town.<sup>29</sup> The Ahmadiyya exegesis identifies the *rajulun yas'ā* (a man came running) in verse 20 as Ghulam Ahmad, purportedly arriving from the East, a symbolic reference to Qadiani. Furthermore, the command *udkhub al-jannah* (enter paradise) (QS. Yasin [36]: 26) is interpreted as a divine endorsement of Ghulam Ahmad, linked to the establishment of *Bahishti Maqbara* (the Heavenly Graveyard) in Qadiani. Such readings reflect a clear tendency to align scriptural meaning with predetermined ideological constructs.

In eschatological terms, the Qadiani interpretation of QS. al-Saff [61]: 6, which prophesies the coming of "Ahmad," diverges from mainstream Islamic exegesis that sees it as referring to Prophet Muhammad. Instead, the Ahmadiyya interpret this as a prophecy concerning Ghulam Ahmad himself. In *Haqiqah al-Wahy*, Ghulam Ahmad claimed to embody the spiritual essence of all previous prophets, including that of the Prophet Muhammad. This assertion constitutes the theological cornerstone of the Ahmadiyya concept of spiritual prophethood.<sup>30</sup>

Another example can be found in their interpretation of QS. al-Lahab [111]: 1. In Ahmadi exegesis, Abu Lahab is not identified as the Prophet Muhammad's uncle 'Abd al-'Uzzā, as unanimously upheld in classical exegesis, but is reinterpreted as an allegorical representation of a contemporary Delhi scholar who declared Ghulam Ahmad a disbeliever.<sup>31</sup> This interpretation stands in stark contrast to the *ijmā'* of classical exegetes

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<sup>27</sup>Jemaat Ahmadiyah Indonesia, *Al-Qur'an dan Terjemah Tafsir Singkat* (n.p.: Neratja Press, n.d.), 1465.

<sup>28</sup>Muḥammad al-Khaḍr Ḥusayn, *Al-Qāḍiyānīyah wa al-Bahā'īyah* (Lebanon: Dār al-Nawādir, 1431 H), 47; Siti Khodijah and Abd. Kholid, "Classifying Islamic Exegesis: How Muslim and Western Scholars Categorize Tafsir Traditions," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 14, no. 1 (April, 2025), 14-15. <https://doi.org/10.35878/islamicreview.v14i1.1584>

<sup>29</sup>Abū al-Fidā Ismā'īl bin 'Umar bin Kathīr, *Tafsīr Ibnu Kathīr*, Vol. 6 (Riyadh: Dār Ṭayyibah, 1999), 570.

<sup>30</sup>Mirza Ghulam Ahmad, *Haqiqah al-Wahy* (Rabwah: Nazarat Nashr-o-Ishaat, 1982), 92.

<sup>31</sup>Ahmad, *Haqiqah al-Wahy*, 99.

such as al-Qurṭubī, who explicitly affirm Abu Lahab's historical identity. Such reinterpretations highlight a narrative revisionism that often disregards historical coherence and scholarly consensus.<sup>32</sup>

A structural form of *al-dakhīl* also appears in the Ahmadiyya version of the *muṣḥaf*. Unlike the standard *rasm 'Uthmānī*, where the *basmalah* is not counted as the first verse in each surah (except Surah al-Fatihah), the Ahmadiyya codex enumerates *basmalah* as the first verse in every chapter. This leads to significant discrepancies in verse numbering, which are not aligned with the majority traditions of *qirā'āt*. It demonstrates that *al-dakhīl* in Ahmadi hermeneutics extends beyond exegesis to influence the very structure of the Qur'anic text itself.<sup>33</sup>

In conclusion, the forms of *al-dakhīl* found in Ahmadiyya Qadiani exegesis are not merely theological but also ideological and structural. Their interpretations go beyond clarifying meaning; they actively construct theological legitimacy for the prophethood of Ghulam Ahmad, through the reinterpretation of key verses, prophetic symbolism, and even modifications to textual structure. This approach represents a significant departure from the classical principles of exegesis, which are grounded in *sanad*, *ijmā'*, and rigorous linguistic-legal methodologies. As such, the Qadiani Ahmadiyya exegesis stands as a prominent example of ideologically charged exegesis heavily imbued with *al-dakhīl fī al-tafsīr*.

## 2. ***Apologetic Rationalism as al-Dakhīl in Lahori Ahmadiyya Exegesis***

In contrast to the Qadiani faction, which explicitly ascribes prophethood to Mirza Ghulam Ahmad, the Lahori Ahmadiyya movement adopts a more moderate stance by recognizing him merely as a *mujaddid*. Nevertheless, traces of *al-dakhīl*, the intrusion of sectarian ideology into Qur'anic interpretation, remain discernible within its exegetical practices. A primary example is Muhammad Ali's seminal work, *The Holy Qur'an: Containing Arabic Text with English Translation and Commentary* (1917), which illustrates how Lahori Ahmadiyya theological constructs are subtly interwoven into Qur'anic exegesis through a highly rationalistic and apologetic discourse.

Muhammad Ali's exegetical approach is marked by an evident ideological orientation that seeks to reconcile Islamic teachings with the evolving principles of modern reason. A prominent method he employs is the allegorical reading of miracle narratives. For instance, in interpreting the story of Solomon (QS. al-Naml [27]: 18), Ali interprets the term *ant* not as an insect, but as a tribal designation (e.g., the Namalites), thereby recontextualizing the event as a plausible human interaction. Similarly, the staff of Prophet Musa a.s. (QS. al-Baqarah [2]: 60) is construed not as a miraculous instrument but as a symbol of command and initiative. In the story of Prophet Yusuf a.s. (QS. Yusuf [12]: 93), the restoration of Prophet Ya'qub's a.s. eyesight is read as a psychological and emotional recovery rather than an instantaneous miracle. These rationalist interpretations aim to present the Qur'an as compatible with scientific rationality, bolstering the image of Islam as a faith grounded in reason amidst the epistemic challenges of modernity.

Ali's allegorical method extends to eschatological themes, especially regarding the fate of Prophet Isa a.s. Interpreting QS. al-Nisa' [4]: 157-159, he argues that Prophet Isa a.s. did not die on the cross, but was saved by God and later died a natural death in Kashmir

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<sup>32</sup>Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, *Al-Jāmi' li al-Aḥkām al-Qur'ān*, Vol. 20 (Kairo: Dār al-Kutub al-Miṣriyyah, 1384 H/ 1964 M), 236.

<sup>33</sup>Abd al-Fattāh al-Qādhī, *Al-Wāfī fī Sharḥ as-Shahābiyyah fī al-Qirā'āt al-Sab'* (Jeddah: Maktabah al-Suwādī, 1999), 45-47.

at the age of 120. This interpretation supports the Ahmadi belief in the biological death of Prophet Isa a.s., thus paving the way for the theological legitimacy of the *al-Masīḥ al-Maw‘ūd*, identified as Ghulam Ahmad. This doctrinal view is reinforced by his reading of QS. Ali ‘Imran [3]: 54 and QS. al-Ma‘idah [5]: 117, wherein Ali emphasizes that God caused Prophet Isa a.s. to die (*tawaffā*) rather than raising him alive to the heavens. These interpretations form the theological bedrock for the Ahmadi doctrine of Prophet Isa’s a.s. death and the anticipation of a new messianic figure.<sup>34</sup>

With regard to the concept of *kbatam al-nabiyyīn*, Muhammad Ali’s interpretation of QS. al-Ahzab [33]: 40 is marked by a distinct philosophical nuance. While firmly affirming the Prophet Muhammad as the “Seal of the Prophets,” Ali argues that the term denotes the culmination and perfection of prophethood, rather than an absolute cessation of all conceivable forms of divine communication. He posits that non-legislative forms of divine inspiration and guidance, such as *ilhām*, remain accessible to spiritually upright individuals, thereby leaving theological room for figures like Ghulam Ahmad who are believed to receive divine communication without claiming legislative prophethood.<sup>35</sup>

The phenomenon of *al-dakbīl* becomes further apparent in Ali’s interpretive use of verses such as QS. al-Nur [24]: 55, which speaks of God’s promise to grant authority to the righteous among the Muslim community. Muhammad Ali interprets this as a prophetic foretelling of the appearance of divinely guided reformers (*mujaddids*) throughout broader Islamic history, explicitly identifying Ghulam Ahmad as the *mujaddid* of the 14th Islamic century. Such interpretation, while theologically motivated, imposes a sectarian framework onto verses that are otherwise general in meaning, thereby exemplifying the subtle insertion of ideological constructs into the Qur’anic discourse.<sup>36</sup>

Ali’s broader exegetical strategy is distinctly apologetic. He consciously downplays the miraculous elements of the Qur’an to make Islamic doctrine appear more palatable to Western scientific sensibilities. Allegorical or symbolic readings of miracles are employed not merely as interpretive preferences but as apologetic tools aimed at defending Islam against Orientalist critiques and secular rationalism. While such efforts reflect an understandable response to colonial epistemic dominance, they raise hermeneutical concerns regarding the distortion of the Qur’an’s original intent. In prioritizing the defense of Islam over faithful textual exposition, these interpretations risk subordinating Qur’anic meaning to ideological expediencies.<sup>37</sup>

In summary, *al-dakbīl fī al-tafsīr* within Lahori Ahmadiyya exegesis manifests in the form of rationalist and apologetic hermeneutics. Although less overtly theological than the Qadiani faction, Muhammad Ali’s commentary still exhibits substantial ideological infiltration. His endeavor to align the Qur’an with scientific rationalism, reframe miracle narratives, reinterpret the status of Prophet Isa a.s., and advocate spiritual succession as a continuation of prophetic function constitutes a coherent yet ideologically charged hermeneutical project. While his exegetical work is linguistically polished and systematically rigorous, it nonetheless reflects a form of interpretive bias that exemplifies modern ideological intrusion into Qur’anic exegesis.

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<sup>34</sup>Burhani, “Sectarian Translation, 256-257.

<sup>35</sup>Muhammad Ali, *The Holy Qur’an: The Arabic Text, English Translation And Commentary* (Lahori: Ahmadiya Anjuman-i-Isha’at-i-Islam, 1973), 812-813.

<sup>36</sup>Ibid, 692-693.

<sup>37</sup>Montgomery, “The Apologetic Approach, 119.

## Epistemological Characteristics of Ahmadiyya Exegesis

Ahmadiyya Qur'anic exegesis, whether from the Qadiani or Lahori faction, exhibits a distinct epistemological framework that sets it apart from orthodox traditions. Broadly speaking, its interpretive model rests on three foundational pillars: rationalism, spiritualism, and historical reconstruction. These dimensions emerged as responses to the pressures of modernity, Western colonial domination, and the epistemic expansion of European thought into the Muslim world during the late 19th and early 20th centuries.

A defining trait of Ahmadiyya epistemology is its rationalist orientation. This is most clearly observed in the works of Muhammad Ali from the Lahori branch, particularly in his *The Holy Qur'an: Arabic Text with English Translation and Commentary* (1917). In this work, Ali makes a sustained effort to harmonize the teachings of the Qur'an with the principles of modern science. His interpretation of miracle accounts often involves allegorical readings. For example, the "ant" in the story of Solomon (QS. al-Naml [27]: 18) is interpreted not as a literal insect but as a reference to a human tribe. Similar interpretive maneuvers, already elaborated in the discussion above, further underscore this rationalist trend. This approach aligns with the intellectual legacy of Islamic modernism, as examined by Ibrahim Abu-Rabi', who noted that 19th- and 20th-century Muslim reformers sought to reconcile religion with scientific rationality in order to preserve Islam's relevance in the face of Western colonial epistemologies.<sup>38</sup>

In addition to rationalism, Ahmadiyya exegesis strongly emphasizes individual spirituality, particularly in the Qadiani faction. Ghulam Ahmad claimed to receive divine inspiration (*ilham*) and unveiling (*kashf*) as direct forms of communication from God. These mystical experiences served as the epistemic basis for his exegetical authority. In *Haqiqah al-Wahy*, Ghulam Ahmad explicitly asserts that the revelations he received guided his understanding of the Qur'an.<sup>39</sup> Consequently, Ahmadiyya epistemology integrates modern rational inquiry with subjective spiritual experience, a model that contrasts sharply with orthodox exegesis, which privileges *sanad* and *ijma'*.

Another epistemological feature of Ahmadiyya exegesis is its reconstruction of Islamic historical narratives, especially regarding prominent religious figures such as Prophet Isa a.s. In foundational texts such as *Barahin-i-Ahmadiyyah* and *Tadhkirah*, Ghulam Ahmad presents Prophet Isa a.s. not as a prophet raised bodily to the heavens, but as a mortal who died a natural death in Kashmir. This alternative historical narrative undergirds the theological claims of the Ahmadiyya movement and informs an exegetical style that positions itself as corrective vis-à-vis mainstream interpretations.

Unlike orthodox Qur'anic exegesis traditions that consistently stress the necessity of a sound chain of transmission, Ahmadiyya methodology relies more heavily on independent reasoning and deeply personal spiritual insight. Their exegesis does not regard it essential to trace interpretations back to the Companions, the Successors, or the scholarly consensus. Classical scholars such as al-Zarkashī emphasized the indispensability of valid *sanad* to ensure the authenticity of Qur'anic understanding.<sup>40</sup> Ahmadiyya epistemology, however, significantly diminishes the role of transmitted authority, thereby expanding the space for subjectivity in interpretive processes.

The epistemological profile of Ahmadiyya exegesis, characterized by rationalism, spiritual subjectivism, and historical revisionism, generates two major implications. On one hand, it

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<sup>38</sup>Ibrahim M. Abu-Rabi', *Intellectual Origins of Islamic Resurgence in the Modern Arab World* (New York: State University of New York Press, 1996), 33.

<sup>39</sup>Ahmad, *Haqiqah al-Wahy*, 58.

<sup>40</sup>Abū 'Abd Allāh Badr al-Dīn Muḥammad ibn 'Abd Allāh ibn Bahādur al-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, Vol. 2 (Cairo: Dār al-Fikr, 2000), 25.

allows for the construction of interpretive alternatives that are flexible and responsive to contemporary intellectual challenges, thereby portraying Islam as adaptable and relevant in the modern age. On the other hand, it opens the door to significant risks of excessive subjectivity, given its detachment from traditional standards of interpretive validity. As Andrew Rippin reminds us, Islamic hermeneutics demands a balance between interpretive freedom and adherence to authoritative sources. A failure to maintain this balance may lead to the infiltration of *al-dakḥīl*, extraneous ideological elements, into the interpretation of sacred texts.<sup>41</sup>

To critically evaluate the subjectivity embedded in Ahmadiyya exegesis, it is necessary to extend the theoretical lens beyond classical sources. As Nasr Hamid Abu Zayd has argued, interpretive processes are never ideologically neutral; rather, they are often shaped by the theological, social, and political interests of the interpreter.<sup>42</sup> This resonates with Paul Ricoeur's notion of distanciation, which underscores the need for critical distance between text and interpreter to avoid collapsing the Qur'anic meaning into personal or sectarian projections.<sup>43</sup> From this standpoint, the personalized revelatory claims of Ahmadi authors raise concerns not only about epistemic subjectivity but also about the potential for ideological insertion (*al-dakḥīl al-fikrī*). In a similar vein, al-Jābirī identifies forms of political intrusion (*al-dakḥīl al-siyāsī*) in classical Quranic exegesis,<sup>44</sup> a phenomenon that finds a parallel in the Ahmadiyya's theological agenda, particularly in how it reconstructs eschatological and prophetic narratives to legitimate charismatic authority. Even classical scholars such as al-Suyūfī, in *al-Itqān*, warned against the esoteric excesses of the Bāṭiniyyah, which share structural similarities with Ahmadi exegetical strategies in their symbolic overextension of textual meaning.<sup>45</sup> These perspectives highlight the need to approach Ahmadiyya exegesis not only as a case of theological divergence, but also as a hermeneutical reconfiguration that invites renewed scrutiny under both classical and modern critical frameworks.

## Conclusion

This study has demonstrated that both factions of Ahmadiyya exegesis, Qadiani and Lahori, exhibit varying patterns of *al-dakḥīl* within their interpretive frameworks. In Qadiani exegesis, the infiltration of sectarian ideology is pronounced, particularly in the reinterpretation of prophethood, the allegorical reading of miracles, and the eschatological reconfiguration of the life and death of Prophet Isa a.s. Even structural adaptations of the Qur'anic codex reflect a deeper layer of ideological insertion. In this context, Qur'anic exegesis functions not only as a means of scriptural exposition but also as a theological instrument to reinforce the prophetic claims of Ghulam Ahmad.

On the other hand, Lahori Ahmadiyya exegesis, though comparatively moderate, still displays clear signs of *al-dakḥīl*, particularly in its apologetic harmonization of Qur'anic teachings with modern science. Muhammad Ali's commentary exemplifies this trend through his consistent allegorical readings of miraculous events and his development of the notion of prophetic continuity via non-legislative inspiration (*ilḥām*) and divine communication. While this

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<sup>41</sup>Andrew Rippin, *The Qur'an and Its Interpretative Tradition* (Farnham: Gower Publishing, 2001), 55.

<sup>42</sup>Nasr Hamid Abu Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics* (Utrecht: Humanistics University Press, 2004), 36.

<sup>43</sup>Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976), 77.

<sup>44</sup>Muhammad 'Abid al-Jābirī, *Fahm al-Qur'ān al-Ḥakīm: al-Taḥqīq al-Ma'qūl lil-Tanzīl*, Vol. 1 (Beirut: Markaz Dār al-Ḥadārah, 2006), 24-25.

<sup>45</sup>Jalāl al-Dīn al-Suyūfī, *Al-Itqān fī 'Ulūm al-Qur'ān*, Vol. 2 (Beirut: Dār al-Ma'rifah, 1974), 179.

approach serves the strategic purpose of maintaining Islam's intellectual credibility in an age dominated by Western modernism, it also engenders interpretive biases that diverge from the classical norms of exegesis based on *sanad* and *ijma'*.

Epistemologically, Ahmadiyya exegesis is rooted in three main pillars: rationalism, subjective spiritualism, and historical reconstruction. These foundations enable it to adapt to the intellectual demands of modernity, yet simultaneously pose a serious threat to the semantic coherence of the Qur'anic text. However, beyond normative critiques, the presence of *al-dakhil* in Ahmadiyya interpretation also provides a unique lens for rethinking contemporary Qur'anic hermeneutics. It compels scholars to confront the shifting boundaries between interpretation and projection, particularly in an age where personal experience and ideology increasingly influence scriptural reading. By foregrounding Ahmadiyya exegetical practices through the lens of *al-dakhil*, this study contributes to expanding the analytical vocabulary for assessing sectarian hermeneutics in the Qur'anic tradition. From this case, one can draw a hermeneutical insight: that safeguarding exegetical integrity in modern contexts demands not only fidelity to *sanad* and *ijma'*, but also critical awareness of interpreter positionality, power dynamics, and epistemic motivations. Thus, the study of Ahmadiyya exegesis, despite its controversial nature, serves as a cautionary yet instructive paradigm for developing a balanced, transparent, and epistemologically accountable model of Qur'anic interpretation in a pluralistic era.

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