

Al-Dakhil in Rahmat Oemar Bakry's Tafsir (An Analysis of the Exegesis of Surah Al-Baqarah and Ali 'Imran)

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Abstract

The background for this paper stems from the discovery of several interpretations in Tafsir Rahmat that are distinct from those of Indonesian exegetes in general. Tafsir Rahmat is an Indonesian-language exegesis of the Quran written by H. Oemar Bakry (d. 1985), an Indonesian scholar. The author then examined these distinctive interpretations using the al-dakhil exegetical criticism method. Simply put, al-dakhil can be understood as data that has no connection to Quranic exegesis, yet is included whether intentionally or not in the exegesis, leading the layperson to regard it as part of the Qur'anic exegesis. In simpler terms, al-dakhil can be described as an interpretation that does not meet the criteria of an authentic (straightforward/correct) exegesis. After testing against the indicators of al-dakhil interpretation, the author found that several of Oemar Bakry's interpretations in Tafsir Rahmat fall into the category of al-dakhil. The author is interested in pursuing this research further and has selected the interpretations of Surah al-Baqarah and Surah Āli 'Imrān in Oemar Bakry's Tafsir as the research subjects. The research was conducted as a qualitative library study, using Rahmat Oemar Bakry's Tafsir as the subject of study, with the Quran, hadith collections, tafsir, and 'Ulum Quran as primary sources, and books, articles, and journals related to this topic as supplementary sources. After being tested against the criteria for al-dakhil interpretations derived from reference works in al-dakhil studies, and compared with other Indonesian-language commentaries, the results of this study indicate that some of Oemar Bakry's interpretations of Surah Al-Baqarah and Āli 'Imrān in Tafsir Rahmat fall into the category of al-dakhil. The al-dakhil identified are of the type al-dakhil bi al-ra'yī (derived from rational reasoning) in the form of al-dakhil in literal interpretation, al-dakhil in interpretive (*maknawiah*) interpretation, and al-dakhil in scientific interpretation.

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INTRODUCTION

Interpreting the Quran is an effort made by humans to understand the text of the Quran, and it differs from revelation (Kaltsum, 2020). Human interpretation cannot be considered sacred in the same way as revelation, because it is inevitably limited by its own context and culture (Zaini, 2014). In the world of exegesis, no exegete is entirely free from error in explaining the meaning of Quranic verses. This is because an exegete is influenced by two factors when interpreting the Quran. The first is an internal factor stemming from the exegete themselves, and the second is an external factor, such as politics, differences in schools of thought, or narratives from Jewish and/or Christian sources. Consequently, various deviations in the interpretation of the Quran can occur.

Among the forms of deviation in the interpretation of the Quran is what has come to be known as *al-dakhil* (infiltration). Etymologically, the word *al-dakhil* (infiltration) derives from the verb “*dakhala*” (Nasution, 2024). In the Kitab *Lisan al-Arab*, the term is defined as “*naqiyd al-khuryf*” (the opposite of “to exit”), meaning “to enter.” Ahmad Rozy and Abdul Qadir state in their research that, etymologically, *al-dakhil* can also be understood as the entry of something external into something whose existence may be destructive. Mujiburrohman, citing the opinion of Raghīb al-Asfahani, states that *al-dakhil* is a figurative term meaning hidden corruption or hostility. Thus, it can be concluded that etymologically, *al-dakhil* in this context refers to a flaw or blemish that can cause harm (Hakim, 2024); (Azizah, 2025). Terminologically, “*al-dakhil*” refers to the interpretation of the Quran using invalid data whether attributed to the Prophet Muhammad (peace be upon him), the Companions, or the *tabi’in* and derived from reasoning that does not meet the criteria for *ijtihad* (Sulistiyawati et al., 2024).

The phenomenon of *al-dakhil* in Quranic exegesis takes various forms and types. Therefore, scholars have classified *al-dakhil* into three categories. First, *al-dakhil* in the *al-aṣar* (narrative) category, which includes: *maudū’* (fabricated) hadith; *ḍa’if* (weak) hadith; *isrā’īliyyāt* traditions that contradict the Quran and Sunnah and are not supported by religious teachings; invalid opinions of the Companions and the *Tabi’in*; opinions of the Companions and the *Tabi’in* that contradict the Quran and Sunnah; and uncompromising rules of logic. Second, *al-dakhil* from the *ra’yī* (rational) approach includes: exegesis based on malicious intent and skepticism toward the verses of Allah; textualist exegesis that fails to consider appropriateness when applied to the Essence of Allah; deviant interpretations of Allah’s verses and Sharia that disregard the literal meaning of the verses; esoteric interpretations not supported by strong arguments; interpretations not based on established principles and rules of exegesis; and scientific interpretations that stray too far from the linguistic, sociological, and psychological contexts of the verses. Third, *al-dakhil* from the *al-isyārah* (intuition) approach includes: esoteric interpretations carried out by the *Bāṭinīyah* sect; interpretations by some Sufis who disregard the exoteric aspect of the verses (Ulinuha, 2017).

According to Fayed, as quoted by Ulinuha, an interpretation can be considered correct if it is consistent with the authentic primary sources of the Quran, namely: the Quran; authentic hadith; the correct opinions of the Companions and the *Tabi’in*; the rules of the Arabic language as agreed upon by linguists; *ijtihad* based on scientific and verifiable data, principles, theories, and opinions (Ulinuha, 2017). When an interpretation does not meet these requirements that is, when it does not align with the authentic primary sources mentioned above it is classified as a deviant interpretation because it has been contaminated by factors that are rejected in exegesis.

There are two well-known methods for understanding the content of the Quran: *tafsir* and translation. *Tafsir* is an explanation of the verses of the Quran that

involves in-depth research into historical, cultural, and linguistic contexts, as well as the use of sources such as hadith and the opinions of Islamic scholars. In other explanations, tafsir means to reveal, elaborate on, and also to unravel. Thus, it can be concluded that the meaning of tafsir is to explain or clarify matters that are hidden or unknown in a Quranic verse, such as the cause and effect of the verse's revelation along with an explanation of the verse itself. Meanwhile, translation involves converting the Arabic text of the Quran into the target language and presenting it in written form to make it easier for people to understand the content and meaning of the Quran (Zahro & Nu'man, 2024). If the tafsir is in Arabic, a translation is not required. However, if the exegesis is in another language such as Indonesian then both methods are used: both exegesis and translation.

One of the leading scholars of Quranic exegesis in the Indonesian archipelago who made a significant contribution to the development of exegetical literature in Indonesia was Oemar Bakry (1916–1985). He was a teacher, author, businessman, and active community leader. His intellectual background was largely shaped by his education at the Thawalib School in Padang Panjang, also known as Sumatera Thawalib. His works extend beyond the fields of exegesis and Quranic studies to include hadith and other Islamic disciplines, written in both Arabic and Indonesian. He even authored an Indonesian-Arabic-English dictionary (Selatan, 2017).

Amid the flourishing of Quranic exegesis in Indonesia, Oemar Bakry published his exegesis titled *Tafsir Rahmat*. This kitab is a single-volume work comprising 1,333 pages. The commentary was completed in 1981 and has been published in three printings: 1981, 1983, and 1984. This demonstrates that Oemar Bakry's work was warmly received and well-accepted by the public. In fact, according to Oemar Bakry's remarks in the preface to the second edition, "Tafsir Rahmat sold out in a very short time," and in the preface to the third edition, "Praise be to Allah, the second edition sold out in just a few months."

The author states that the purpose of writing this exegesis is to address the difficulty of understanding and deriving meaning from translations and commentaries that do not conform to proper and correct Indonesian. Translations and interpretations of the Quran must be adapted to the evolution of the Indonesian language, while well-written and accurate Indonesian translations and interpretations were still rare at that time. This exegesis is titled "Rahmat" in accordance with the purpose for which the Quran was revealed to be a mercy to the universe.

Behind its fame, there are also interpretations identified as al-dakhil in Tafsir Rahmat. One example is Oemar Bakry's translation of the verse al-jannātun tajrī min tahtihā-anhār, which he interprets as "paradises where rivers flow continuously" to help readers grasp the meaning more easily. His interpretation omits *tabtī* meaning "beneath" which is part of the verse. Another example is *samāwāt*, which is generally interpreted as "heavens," but Oemar Bakry interprets it as "outer space," claiming that this more accurately supports the verse's intended meaning. Referring to verses of the Quran and the Prophet's hadiths, are the sky and outer space truly the same entity?

After conducting research, the author identified a number of al-dakhil in Oemar Bakry's *Tafsir Rahmat* from exoteric (literal), esoteric (symbolic), and scientific interpretive perspectives in the two longest surahs of the Quran, known as al-Zahrawān (the two luminous ones), namely Surah Al-Baqarah and Āli 'Imrān.

METHODS

This study employs a qualitative approach using content analysis. content analysis is a type of research in which all data and information are obtained from various written sources, such as books, texts, journals, documents, manuscripts, and

other literature relevant to the subject of study. A qualitative approach was used because this study aims to understand, examine, and describe phenomena in depth based on data obtained from library sources (Engkizar et al., 2023; 2025; 2026; Sari et al., 2025; Mustafa et al., 2026). In this study, the researcher serves as the primary instrument responsible for collecting, processing, and interpreting the data. The data sources in this study consist of primary and secondary data sources. The primary data source is the main subject of the study, namely the kitab *Tafsir Rahmat* by Oemar Bakry. Meanwhile, secondary data sources were obtained from various supporting literature relevant to the research theme, such as books, scientific journals, articles, undergraduate theses, master's theses, doctoral dissertations, and other scholarly works that discuss the concept of al-dakhil in exegesis or in Oemar Bakry's thought.

Data collection was conducted through a literature review by searching for, identifying, and gathering various sources relevant to the study. The data collection process began by defining the research problem, followed by compiling Qur'anic verses whose interpretations in *Tafsir Rahmat* contain elements of al-dakhil. Next, the researcher gathered supporting data from books, texts, journals, and other relevant documents. The collected data was then selected and categorized according to the research needs to facilitate the analysis process. Data analysis was conducted using a descriptive-qualitative approach with a critical analysis of al-dakhil exegesis. The collected data was first classified based on the themes and forms of al-dakhil identified. Subsequently, the researcher analyzed Oemar Bakry's exegesis containing elements of al-dakhil, identified the forms of al-dakhil present in that exegesis, and provided a critical examination of the findings based on the theories and concepts of al-dakhil exegetical criticism. The results of the analysis are then presented systematically to arrive at comprehensive conclusions regarding the presence and forms of al-dakhil in Oemar Bakry's *Tafsir Rahmat*.

RESULT AND DISCUSSION

Practices for Ensuring Children's Rights After Divorce Outside of Court Al-Dakhil in the Exegesis of Surah al-Baqarah (Al-Dakhil in the Literal Exegesis)

First, Surah al-Baqarah (2), verse 22 (Omission of the causative letter ف)

اللّٰدِيّ جَعَلَ لَكُمْ اَلْاَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً يُوۡرۡنُزَلُ مِنَ السَّمَاءِ مَآءً فَاۡخۡرِجَ بِهٖ مِنَ الثَّمَرٰتِ رِزۡقًا لَّكُمْ ؕ فَلَا تَجۡعَلُوۡا لِلّٰهِ
اٰنۡدَادًا وَّاَنْتُمْ تَعۡلَمُوۡنَ ۙ ۲۲

Tafsir by Rahmat Oemar Bakry: "God is the One who has made the earth a vast expanse (where you live) and the heavens (like) a roof. Allah sends down rain from the heavens. With that rain, fruits a source of sustenance for you grow and emerge. Do not set up any partners with Allah, the Exalted, even though you know that He is the One and Only, and has no partners." (Bakry, 1984, p. 22)

Argument: After "With that rainwater, fruits of sustenance grow and emerge for you," Oemar Bakry continues, "Do not equate Allah, the Exalted, with anything else." This interpretation omits the letter ف, which means "then," thereby severing the connection between the two clauses in the verse. The letter ف in this verse is not merely a connector between sentences, but is a fa' *sababiyah* that is, a fa' indicating a cause-and-effect relationship (Mustafawi, 2014). Without the letter ف, the two clauses could be understood as two separate matters with no mutually supportive relationship. In fact, this verse clearly intends to show that because Allah has bestowed His blessings, there is no reason to associate partners with Him. In a hadith narrated by al-Bukhārī and Muslim, it is stated:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ

“From Abdullah bin Mas’ud, who said, I asked the Prophet (peace be upon him) about the greatest sin in the sight of Allah.’ The Prophet (peace be upon him) replied, ‘You associate partners with Allah, even though He is the One who created you.” (Baqi, 2017, p. 29)

Ibn Kathir also included this hadith in his exegesis when interpreting verse 22 of Surah al-Baqarah. This hadith states that the greatest sin is when Allah has created humankind complete with all the necessities of life, yet humankind instead associates partners with Allah (commits shirk). This clearly demonstrates the cause-and-effect relationship between Allah’s blessings upon humanity and humanity’s obligation to affirm His Oneness.

Second, Surah al-Baqarah (2), verse 25 (Omission of the word تَحْتِ)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Tafsir Rahmat by Oemar Bakry: “And give glad tidings to those who believe and do righteous deeds that Paradise, whose rivers flow eternally, is indeed theirs.” (Bakry, 1984, p. 13)

The interpretation of تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ as “its rivers flow perpetually” in the Tafsir Rahmat can also be found in Surah al-Baqarah, verse 266.

Argument: Every verse that reads تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (*tajrī min taḥtiḥal anḥār*) is interpreted by Oemar Bakry as “the rivers continue to flow.” Meanwhile, the common translation of this verse is “rivers flow beneath them.” This interpretation omits the word تَحْتِ (*taḥti*), which is part of the verse. Omitting the word تَحْتِ (*taḥti*) is a serious error, as it removes a very important part of the Qur’an. The word taḥti in Arabic means “under,” indicating that it is a *ḍarḥ al-makān* (adverb of place). In the context of Surah al-Baqarah, verse 25, this word is crucial because it provides a spatial description of where the rivers flow namely, beneath Paradise. Omitting this word significantly alters the meaning of the verse. The verse is intended to convey that the rivers flow in the lower part of Paradise. Without the word taḥti, the translation becomes very vague and loses one of the key elements in describing the spatial relationship within the verse.

According to Oemar Bakry, “The phrase ‘*Aljannatu tajrī min taḥtiḥal anḥār*,’ which is usually translated as ‘Paradise beneath which rivers flow,’ is difficult to understand. What does it mean for a river to flow beneath Paradise?” This statement can be further examined based on the following considerations.

First, the description of the water beneath Prophet Solomon’s palace. In Surah an-Naml (27), verse 44, it is explained:

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقِيهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ه

“It was said to her (Balqis), ‘Enter the palace.’ When she (Balqis) saw it, she mistook it for a large pool of water. She lifted the part of her gown covering her calves. He (Sulaiman) said, ‘In truth, this is merely a smooth (shiny) floor made of glass.’ (Lajnah, 2019, p. 547)

This verse describes the moment when Queen Balqis entered Prophet Solomon’s palace. Upon seeing the abundance of water, she immediately lifted her skirt, fearing her dress would get wet. This indicates that the water was near her feet. The pool of water was located beneath Prophet Solomon’s palace, yet it was still part of his palace. This is what caused Queen Bilqis to lift her dress. Thus, when it is said, “a paradise beneath which rivers flow,” the Quran has illustrated this concept through the story of Queen Bilqis entering Prophet Solomon’s palace, making the concept of rivers beneath paradise no longer difficult to understand.

Second, there are many places scattered throughout Paradise, each in a different

location. In a hadith narrated by Abu Dawud, it is mentioned that,

عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا زَعِيمٌ بَيْتٍ فِي رَيْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا
لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَارِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ حُلُقُهُ وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ

“From Abu Umamah, the Messenger of Allah, peace be upon him, said: I guarantee a house on the outskirts of Paradise for the one who refrains from pointless arguments even if he is in the right, a house in the middle of Paradise for the one who refrains from lying even in jest, and a house at the summit of Paradise for the one of good character.” A *ṣaḥīḥ* hadith narrated by Imam Abu Dāwūd with a *ṣaḥīḥ* chain of transmission. (al-Nawawi, 2016, p. 466)

This hadith describes the conditions within Paradise, where there are various places with different locations and elevations. Some places are on the outskirts of Paradise, some are in the center, and others are at the top of Paradise. Therefore, when the Quran says, “Paradise beneath which rivers flow,” it can be understood that those rivers are located at the lower part of Paradise.

Third, in reality, water always flows to the lowest point. The position of water on the earth’s surface is always lower than that of other substances. Therefore, when it is said, “Paradise beneath which rivers flow,” it is undeniable that the position of the water is indeed always below at the lowest point.

Third, Surah al-Baqarah (2), verse 259 (where “*لَهُ*” is interpreted as “they”)

فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ٢٥٩

Rahmat Oemar Bakry’s Interpretation: “After they witnessed such a phenomenon, he said, I know (am certain) that Allah is All-Powerful to do all things.” (Bakry, 1984, p. 81)

Argument: In that verse, Oemar Bakry interprets *تَبَيَّنَ لَهُ* (*tabayyana lahu*) as “they witnessed,” even though the verse refers to a single person, as indicated by *لَهُ* (*lahu*), which means “for him” (a single person). In Surah al-Baqarah, verse 259, the narrative concerns an individual, not a group of people. The original Arabic text uses the phrase *تَبَيَّنَ لَهُ* (*tabayyana lahu*), which clearly refers to a single person experiencing the event, since *لَهُ* (*lahu*) means “for him.” When the translation uses “they,” it causes a misunderstanding because it gives the impression that more than one person was involved in the incident, whereas in this verse only one person was involved in the event.

Fourth, Surah al-Baqarah (2), verse 266 (*ضِعْفَاءُ* is interpreted as “there are many”)

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ

Rahmat Oemar Bakry’s Interpretation: “Then he grew old, and he had many children and grandchildren.” (Bakry, 1984, p. 85)

Argument: When encountering *ذُرِّيَّةٌ ضِعْفَاءُ* (*dzurriyyatum dbu’afā*), Oemar Bakry translates it as “he had many children and grandchildren,” whereas it should be “weak or young children and grandchildren.” If we examine the meaning of each word in *ذُرِّيَّةٌ ضِعْفَاءُ* (*dzurriyyatum dbu’afā*), the word *ذُرِّيَّةٌ* (*dzurriyyah*) means “children and grandchildren” or “descendants,” and the word *ضِعْفَاءُ* (*dbu’afā*) is the plural form of the word *ضَعِيفٌ* (*dba’if*), which means “weak,” so *ضِعْفَاءُ* (*dbu’afā*) means “the weak ones.” This term refers to the physical weakness or fragile condition of a person in this case, children and grandchildren which is also synonymous with being young or not yet self-reliant. Thus, this term does not relate to the number of children and grandchildren, but rather to their condition of being weak or still young. Indeed, the phrase *ذُرِّيَّةٌ ضِعْفَاءُ* indicates that there are many children and grandchildren, but it is not merely about their

number; it also implies that they are in a state of weakness, incapacity, or youth.

Al-Dakhil in Scientific Exegesis

First, Surah al-Baqarah (2), verse 107 (السَّمَوَاتِ is interpreted as “outer space”)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ

Tafsir Rahmat by Oemar Bakry: “Do you not know that the kingdom of the heavens and the earth belongs to Allah?”

The interpretation of samāwāt as “the heavens” in the exegesis of Surah al-Baqarah in the Tafsir Rahmat can be found in QS. al-Baqarah 29, 116, 164, 255, and 284.

Argument: The word السَّمَوَاتِ (*samāwāt*) is translated as “outer space,” even though outer space does not encompass the full scope of *samāwāt*. Linguistically, *samāwāt* is the plural form of سماء (*samā*), which means “sky.” The word السَّمَوَاتِ (*samāwāt*) is usually translated as “langit” in Indonesian and “heavens” in English, and refers to something broader than physical outer space.

When interpreted in a scientific context, *samāwāt* can refer to outer space, as it encompasses everything above the earth, including stars, planets, and galaxies. However, *samāwāt* also carries a meaning that transcends physical space, encompassing spiritual concepts or divine dimensions that are not limited to the material realm. In a lengthy hadith narrated by al-Bukhārī and Muslim, it is recounted that during the journey of al-Isrā' wa al-Mi'raj, the Prophet Muhammad witnessed many things in each of the heavens, including prophets, angels, the House of Prosperity (Baitul Makmur), and the Lote-Tree of the Utmost Boundary (Sidratul Muntaha) (Baqi, 2017). All of these exist within a divine dimension that is beyond human senses and capabilities, yet they are encompassed within the *samāwāt*. Meanwhile, outer space as a scientific concept cannot reach them.

Oemar Bakry himself is inconsistent in interpreting samāwāt as outer space. For example, in Q.S. al-Baqarah (2) verse 33,

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ

“Did I not tell you that I know (with certainty) all the secrets of the heavens and the earth...” (Bakry, 1984, p. 15)

Al-Dakhil in the Exegesis of Surah Āli 'Imrān (Al-Dakhil in the Literal Exegesis)

First, Surah Āli 'Imrān (3), verse 15 (Omission of the word تَحْتِ)

لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Tafsir by Rahmat Oemar Bakry: “For those who fear their Lord, there is a paradise whose rivers flow perpetually.” (Bakry, 1984, p. 97)

The interpretation of تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ as “its rivers flow perpetually” can also be found in Surah Āli 'Imrān, verses 136, 195, and 198.

Argument: The explanation of why the interpretation of *tajri min tahtibal anhar* as “rivers that flow perpetually” is categorized as al-dakhil has already been discussed in the section on al-dakhil in the previous discussion of the interpretation of Surah al-Baqarah.

Second, Surah Āli 'Imrān (3), verse 20 (أَوْثُوا الْكِتَابَ is interpreted as “the descendants of the kitab”)

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسَلْتُمُ

Rahmat Oemar Bakry's Exegesis: “And say to the People of the Kitab and the (Arab polytheists), ‘Will you embrace Islam?’” (Bakry, 1984, p. 99)

Argument: In this verse, Oemar Bakry interprets أُوتُوا الْكِتَابَ (*ūtul kitāb*) as “People of the Kitab.” The phrase أُوتُوا الْكِتَابَ (*ūtul kitāb*) derives from the word أُوتُوا, which is the passive form of the verb أُتِيَ, whose basic meaning is “to come,” but which can also mean “to bring” or “to give” (Warson, 1997, p. 6), and الْكِتَابَ, which means “the kitab.” In this context, أُوتُوا means “were given” or “have been given,” so أُوتُوا الْكِتَابَ (*ūtul kitāb*) means “those to whom the kitab has been given,” and this is the commonly used translation.

In many verses of the Quran, أُوتُوا الْكِتَابَ refers to those who have been given revelation or a scripture, commonly known as أَهْلُ الْكِتَابِ (*ahlul kitāb*), and it is generally agreed that the Children of Israel are ahlul kitāb because they received the Torah or the Gospel. Furthermore, some scholars argue that the “ahlul kitāb” in the Quran do not exclusively refer to Jews and Christians, but rather to any group possessing a sacred scripture, whether united by blood ties or not (Shihab, 1996, pp. 366–367).

Third, Quran Āli ‘Imrān (3):23 (One group is interpreted as two groups)

يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ٢٣

Tafsir by Rahmat Oemar Bakry: “They were called by Muhammad to believe in the kitab of Allah (the Quran) so that it might serve as a law (guideline) among them. Then some of them were reluctant, and others turned away.” (Bakry, 1984, p. 99)

Argument: In this verse, Oemar Bakry interprets يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ as “some of them were reluctant, while others turned away.” His interpretation suggests there are two groups mentioned in the verse, whereas there is actually only one group. This verse speaks of people who were given a portion of the Scripture (such as the Jews) who were called upon to return to the kitab of Allah and settle their affairs according to Allah’s law. The phrase يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ mentions two attitudes of the Jews when they were called to Islam by the Prophet Muhammad, namely تَوَلَّى (*tawallā*) and مُّعْرِضُونَ (*mu’ridhūn*). The word تَوَلَّى (*tawallā*) means “to turn away” (Amrullah, 1982). Meanwhile, the word مُّعْرِضُونَ (*mu’ridhūn*) is derived from the word العرض (*al-‘urḍh*), which means “side.” A person who pays no attention to something will not look at it or turn their face toward it; in other words, they set it aside (Wanto, 2019).

Oemar Bakry’s translation, which separates the phrase into “some of them are reluctant and some of them turn away,” suggests that there are two distinct groups, whereas this verse describes only one group performing both actions simultaneously. There is no indication that these two attitudes are adopted by two different groups. “Those who refuse” are still the same group as “those who turn away.”

Fourth, Surah Āli ‘Imrān (3), verse 56 (فَأَعَدُّهُمْ is interpreted as “We will punish them”)

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَدُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ

Tafsir by Rahmat Oemar Bakry: “As for those who disbelieve, We will punish them with a most severe punishment in this world and in the Hereafter.” (Bakry, 1984, p. 107)

Argument: In this verse, Oemar Bakry translates فَأَعَدُّهُمْ (*fa’u’adḍ-dzibubum*) as “We will punish them.” The phrase فَأَعَدُّهُمْ (*fa’u’adḍ-dzibubum*) is a *fi’il mudhāri’* (a verb indicating an action that is currently taking place or will take place) with a subject that is not explicitly stated; however, grammatically, based on the pattern of the *fi’il mudhāri’*, the subject is “I” (singular), referring to Allah. In Arabic, a present tense verb beginning with “u-” indicates that the speaker is the first-person singular, meaning “I.” Therefore, the correct translation for فَأَعَدُّهُمْ is “I will punish them” (with the subject “I,” referring to Allah). In this context, the form “I” is more appropriate and cannot be replaced with the plural form “We,” because the verb form indicates a singular subject.

Fifth, Surah Āli 'Imrān (3), verse 83 [All those in outer space].

وَلَهُ اسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَاِلَيْهِ يُرْجَعُوْنَ ۝۸۳

Rahmat Oemar Bakry's Exegesis: "In fact, whether they like it or not, everyone in outer space and on Earth is subject to Him. And to Him they will be returned." (Bakry, 1984, p. 113)

Argument: In this verse, Oemar Bakry interprets مَنْ (man) as "everyone," even though مَنْ (man) has a broader scope. The word مَنْ (man) in Arabic has several meanings depending on the context. One of its primary meanings is "what" or "who," referring to creatures or objects in general, not exclusively to people or human beings. In the context of this verse, مَنْ is used to refer to everything that exists in the heavens and on Earth, which includes all living creatures and inanimate objects. The phrase فِي السَّمٰوٰتِ وَالْاَرْضِ (*fissāmāwati wal ardh*) literally means "in the heavens and on earth," which encompasses the entire universe both the visible and the invisible and all the beings within it, including angels, animals, plants, inanimate objects, and humans. Thus, a more accurate translation of مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ (*man fissāmāwati wal ardh*) is "whatever exists in the heavens and on Earth," which encompasses everything without being limited to humans alone.

Al-Dakhil in Scientific Exegesis

First, Surah Āli 'Imrān (3), verse 29 (The Heavens)

وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۝

Tafsir Rahmat by Oemar Bakry: "Allah knows everything in the heavens and on earth." (Bakry, 1984, p. 101)

The interpretation of *samāwāt* as "the heavens" in the exegesis of Surah Āli 'Imrān in the Tafsir Rahmat can be found in QS. Āli 'Imrān verses 29, 83, 129, 133, 180, 189, 190, and 191.

Argument: The word السَّمٰوٰتِ (*samāwāt*) is translated as "space," even though "space" does not fully encompass the scope of *samāwāt*. An explanation of why interpreting *samāwāt* as "the heavens" is categorized as al-dakhil has already been discussed in the section on al-dakhil in the previous interpretation of Surah al-Baqarah.

In his interpretation of Surah Āli 'Imrān, Oemar Bakry is also inconsistent in interpreting *samāwāt* as "the heavens."

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۝

"To God belongs all that is in the heavens and on earth." (Bakry, 1984, p. 119)

Al-Dakhil in the Maknawiah Exegesis

First, Surah Āli 'Imrān (3), verse 13 (The Group That Met: The Battle of Uhud)

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ النَّصَارَةِ ثُقَاتِلَ فِي سَبِيلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهَا مِثْلَيْهِمْ رَاىَ الْعَيْنِ بِاللّٰهِ يُؤَيَّدُ بَصَرَهُ مَنْ يَّشَاءُ ۝ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولٰٓئِ الْاَبْصَارِ ۝۱۳

Tafsir by Rahmat Oemar Bakry: "Indeed, there is a lesson for you in the two groups that fought (in the Battle of Uhud). One group fought in the cause of Allah, and the other was composed of disbelievers. The disbelievers saw the believers with their own eyes as twice their number. And Allah strengthens with His aid whom He wills. That event serves as a lesson for those with (far-sighted) insight." (Bakry, 1984, p. 97)

Argument: Oemar Bakry interprets the two groups that met (فِتْنَةِ النَّصَارَةِ) as the Battle of Uhud. Verse 13 of Surah Āli 'Imrān (3) does not specify the event in which the two groups met, thus leaving room for ijihad among exegetes in interpreting it. However, when viewed from various perspectives, it appears that the meeting of the

two groups in question was not the Battle of Uhud.

Asbabun Nuzul

“When the Quraysh were struck by what Allah had inflicted upon them (defeat) at the Battle of Badr, the Messenger of Allah, peace be upon him, returned to the city of Medina, then gathered the Jews in the Market of Bani Qainuqa’ and said, ‘O Jews, enter into Islam before Allah inflicts upon you what He has inflicted upon the Quraysh.’ They replied, “Do not be deceived by what is within you; you were able to kill a man from the Quraysh because they are people who do not know how to fight. Indeed, by Allah, if you were to fight us, we are the strongest of people, and you will not find anyone like us.” Then Allah revealed His words, “Say to the disbelievers” (Surah Āli ‘Imrān, verse 12) through the verse “for those who have insight” (Surah Āli ‘Imrān, verse 13).” (Al-Suyūṭī, 2014) In terms of its context, this verse was revealed after the Muslims’ victory at the Battle of Badr, which took place before the Battle of Uhud.

One group sees the other group as twice as numerous

There are two opinions regarding this verse, concerning which group sees the other as twice as numerous. The first opinion states that it is the polytheists who see the Muslims as twice as numerous, because the Muslims are aided by a vast army of angels. The second opinion states that it was the Muslims who saw the polytheists as twice their number, because the ratio of Muslim to polytheist forces at that time was indeed very lopsided namely, 1:3. In any case, both of these opinions refer to the Battle of Badr, not to any other event (Kaṣīr, 2000).

Surah Āli ‘Imrān (3), verse 13, speaks of the defeat of the disbelievers.

In verse 12, Allah assures us that the disbelievers will be defeated, both in this world (through defeat in war) and in the Hereafter (by entering Hell). Continuing in verse 13, Allah presents evidence that this has already occurred, marked by the victory of the Muslims over the polytheists with Allah’s help. This means that verse 13 speaks of the victory of the Muslims. The battle in which the Muslims achieved a decisive victory over the disbelievers took place at the Battle of Badr (Al-Mubārakfūrī, 2019). In contrast, at the Battle of Uhud, the Muslims did not achieve victory. The Muslims were driven back, and the Prophet was seriously wounded. Therefore, it is incorrect to interpret verse 13 as referring to the Battle of Uhud, since the Battle of Uhud was not a moment of victory.

CONCLUSION

Based on the research findings, it can be concluded that Oemar Bakry’s *Tafsir Rahmat* contains a number of interpretations that are indicative of al-dakhīl, particularly in the exegesis of Surah al-Baqarah and Āli ‘Imrān. The forms of al-dakhīl identified include literal, scientific, and interpretive interpretations that fall under the category of *al-dakhīl bi al-ra’y*. The presence of these al-dakhīl elements is influenced by Oemar Bakry’s tendency to employ a rational approach and to simplify the language in order to facilitate the public’s understanding of the Quran’s content. Although in some sections this approach has the potential to cause a shift in meaning from the actual context of the verse, *Tafsir Rahmat* still holds significant value and contributes to the development of modern Indonesian exegesis because it successfully presents interpretations that are more easily understood by the general public. Therefore, the findings regarding al-dakhīl in this exegesis should be viewed as part of the dynamics and development of exegetical studies, not merely as a weakness of the work itself.

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