

Ahlul Bait in the Qur'an: Tafsir Ath-Thabari in the Perspective of Hermeneutics Nasr Hamid Abu Zayd

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Abstract

This study aims to examine the meaning of Ahlul Bait in the Qur'an through a comparative analysis between the classical exegesis of al-Ṭabarī and the critical hermeneutical approach of Nasr Hamid Abu Zayd. This research is qualitative in nature and employs a library research method, using content analysis and critical hermeneutics as its analytical approaches. The data sources consist of primary data, namely al-Ṭabarī's Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān and the works of Nasr Hamid Abu Zayd, as well as secondary data from tafsir literature and contemporary hermeneutical studies. Data were collected through documentation by identifying and classifying Qur'anic verses related to Ahlul Bait. The data analysis was conducted by examining al-Ṭabarī's interpretation based on the riwāyah approach and comparing it with Abu Zayd's hermeneutical framework to reveal the relationship between text, context, and reader. The findings indicate that al-Ṭabarī's interpretation reflects Sunni theological constructs shaped by historical and socio-political contexts, while Abu Zayd's hermeneutics opens broader possibilities for reinterpretation. This study concludes that the meaning of Ahlul Bait is dynamic, not merely genealogical, but also represents ethical and spiritual values.

Keywords: Ahlul Bait, Hermeneutics, Nasr Hamid Abu Zayd

Abstrak

Penelitian ini bertujuan mengkaji makna Ahlul Bait dalam Al-Qur'an melalui analisis komparatif antara tafsir klasik al-Ṭabarī dan pendekatan hermeneutika kritis Nasr Hamid Abu Zayd. Penelitian ini merupakan penelitian kualitatif berbasis studi pustaka (*library research*) dengan pendekatan analisis isi (*content analysis*) dan hermeneutika kritis. Sumber data terdiri dari data primer berupa tafsir al-Ṭabarī dalam *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* serta karya-karya Nasr Hamid Abu Zayd, dan data sekunder berupa literatur tafsir serta kajian hermeneutika kontemporer. Teknik pengumpulan data dilakukan melalui dokumentasi dengan cara mengidentifikasi dan mengelompokkan ayat-ayat Al-Qur'an yang berkaitan dengan Ahlul Bait. Teknik analisis data dilakukan dengan

menganalisis penafsiran al-Ṭabarī berdasarkan pendekatan riwāyah, kemudian membandingkannya dengan kerangka hermeneutika Abu Zayd untuk mengungkap relasi antara teks, konteks, dan pembaca. Hasil penelitian menunjukkan bahwa tafsir al-Ṭabarī cenderung merefleksikan konstruksi teologis Sunni yang dipengaruhi oleh konteks historis dan sosial-politik, sementara hermeneutika Abu Zayd membuka ruang reinterpretasi yang lebih luas. Penelitian ini menyimpulkan bahwa makna Ahlul Bait bersifat dinamis, tidak hanya genealogis, tetapi juga merepresentasikan nilai-nilai etika dan spiritual.

Kata Kunci: Ahlul Bait, Hermeneutika, Nasr Hamid Abu Zayd.

A. Introduction

Ahlul Bait is one of the important concepts in the Qur'an that has a significant theological and historical dimension in Islamic treasures.¹ Theologically, Ahlul Bait is related to the position of the family of the Prophet Muhammad PBUH as a figure who has high spiritual and moral values in Islam.² Historically, this concept cannot be separated from the dynamics of the development of early Muslims, especially in the context of the formation of religious authority and leadership legitimacy.³ Therefore, Ahlul Bait is not only understood as a genealogical entity, but also as a concept that has far-reaching implications in Islamic discourse and thought.

The difference in understanding of Ahlul Bayt can be seen in the interpretation between the two great traditions of Islam, namely Sunni and Shia. In the Shia tradition, the Ahlul Bait is positioned as the center of spiritual authority and has legitimacy in the leadership of the ummah. Meanwhile, in the Sunni tradition, the Ahlul Bait is still revered as the family of the Prophet, but is not positioned as the sole source of religious authority. This difference shows that the concept of Ahlul Bait has a broad interpretive dimension and is not single, thus opening up space for various approaches in understanding its meaning. In the

¹ Mohammad Reza Shahroodi et al., "Holy Quran and Ahl Al-Bait's Views on Jihad and the Capturing of Enemies (Motives and Goals)," *Quranic Sciences and Tradition* 50, no. 2 (2018): hlm. 227–49, <https://doi.org/10.22059/jqst.2018.252881.669001>.

² Randy Putra Alamsyah and Daud Lintang, "Cultural Integration and Political Consciousness in Qur'anic Exegesis: A Study of the Tafsīr Al-Qur'ān Al-Karīm by Binjai's Ulama Tiga Serangkai," *Fikri : Journal of Religious, Social and Cultural Studies* 10, no. 1 (2025): hlm. 1, <https://doi.org/10.25217/jf.v10i1.6161>.

³ Kemas Badaruddin et al., "Ahlul Bait Nabi Noble's Characters as Inspiration in Educational Management," *Sinergi International Journal of Islamic Studies* 3, no. 2 (2025): hlm. 113–28, <https://doi.org/10.61194/ijis.v3i2.742>.

Qur'an, this term is explicitly mentioned in Qur'an al-Ahzab verse 33, which is the main point of debate regarding the limits and scope of Ahlul Bayt.⁴

In this context, the study of classical interpretation is important to understand how the meaning of Ahlul Bait was constructed in the early Islamic tradition. One of the works of tafsir that has a great influence is the tafsir al-Ṭabarī (*Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*), which uses a riwayat approach by compiling various hadiths and atsar of the companions.⁵ This interpretation provides an important foundation in understanding the concept of Ahlul Bayt, but at the same time it also shows the existence of normative tendencies influenced by the theological and socio-political context of his time.⁶ Therefore, the study of the tafsir of al-Ṭabarī is not only important as a classical reference, but also as an object of critical analysis to see how the meaning of the text is shaped and inherited.⁷

Along with the development of contemporary Qur'an studies, a hermeneutic approach emerged that emphasized that the meaning of the text is not singular and final, but is formed through the interaction between the text, the context, and the reader.⁸ One of the influential figures in this approach was Nasr Hamid Abu Zayd, who developed critical hermeneutics in the study of the Qur'an.⁹ Abu Zayd views the Qur'an as a text born in a specific historical and cultural space, so its understanding must take into account historical, linguistic, and social

⁴ Ahmad Albar Salim Romadhon, "The Application of Fazlurrahman's Double Movement on the Meaning of Ahl Al-Bait Surah Al-Ahzab Verse 33" (undergraduate, Maulana Malik Ibrahim State Islamic University, 2024), hlm. 74. <http://etheses.uin-malang.ac.id/72807/>.

⁵ Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Jilid 1 (Muassasah al-Risalah, 2000), hlm. 56–60.

⁶ M. Nailul Authar As Syaukani A et al., "Respect for the Descendants of the Ahlul Bayt of the Prophet Muhammad (PBUH) in the Perspective of the Qur'an: An Analysis with the Dual Movement Approach of Fazlur Rahman," *Blantika: Multidisciplinary Journal* 2, no. 11 (2024): hlm. 294–312, <https://doi.org/10.57096/blantika.v2i11.237>.

⁷ Chusnul Chotimah, "Manhaj Tahlili Bi Al-Ra'y: An Analysis of Manhaj Tafsir Al-Qur'an At-Tabari in Tafsir Jami'ul Bayan 'an Ta'wilil Qur'an," *Axioreligia* 1, no. 1 (2023): hlm. 12–20, <https://doi.org/10.59996/aksioreligia.v1i1.72>.

⁸ Lilik Umami Kaltsum and Ahmad Syaifuddin Amin, "The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (2024): hlm. 296–319.

⁹ Muhammad Thoriquil Islam et al., "Historical Criticism of the Hermeneutical Approach in the Interpretation of the Qur'an," *Religia* 28, no. 2 (2025): hlm. 269–298, <https://doi.org/10.28918/religia.v28i2.10911>.

dimensions.¹⁰ This approach allows for a more critical rereading of classical interpretation, as well as opening up space to identify the ideological dimensions that may be contained in it.¹¹

Although many studies on Ahlul Bayt have been conducted, most studies are still descriptive-normative or only compare Sunni and Shia views in general. Research that specifically examines the interpretation of al-Ṭabarī using a critical hermeneutic approach, especially the perspective of Nasr Hamid Abu Zayd, is still relatively limited.¹² Therefore, this study seeks to fill this gap by presenting an integrative analysis between classical interpretation and modern hermeneutic approaches.

Based on this, this study uses the critical hermeneutic approach of Nasr Hamid Abu Zayd because it is able to explain the relationship between the text of the Qur'an and the historical and social context that surrounds it, as well as reveal the ideological dimension in the interpretive process. This approach was chosen to complement the limitations of classical interpretation that tends to be textual, thus allowing for a reconstruction of the meaning of Ahlul Bayt that is more contextual, dynamic, and relevant to the development of contemporary Islamic thought.

B. Research Methods

This research is a qualitative research based on library *research* which aims to analyze the meaning of Ahlul Bait in the Qur'an through an interpretive approach. The approach used is *content analysis* and critical hermeneutics, which were chosen because the object of study is in the form of Qur'anic texts and works of interpretation that require an in-depth reading of the structure of its meaning and context. The data sources consist of primary data, namely tafsir al-Ṭabarī in *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* and the works of Nasr Hamid Abu Zayd, and secondary data in the form of relevant tafsir literature and contemporary hermeneutic studies. The data collection technique is carried out through documentation by identifying and grouping verses related to Ahlul Bait. Furthermore, the data analysis technique is carried out in stages, namely by

¹⁰ Ali Mahfuz Munawar et al., "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics: A Theoretical Study in Contemporary Tafsir Studies," *Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 4 (2025): hlm. 461–476.

¹¹ Alina Isac Alak, *Defining Humanist Hermeneutics* (Brill, 2023), hlm. 55-58, https://doi.org/10.30965/9783657790265_003.

¹² Mahdi Afandi, "Ahlulbayt perspective of Shia and Sunni Mufasir: A comparative study of Tafsir al-Ṭabarsiy and Tafsir al-Rāziy" (undergraduate, Maulana Malik Ibrahim State Islamic University, 2022), hlm. 72-80, <http://etheses.uin-malang.ac.id/35499/>.

analyzing the interpretation of al-Ṭabarī based on historical aspects and the tendency of its meaning, then comparing it with Abu Zayd's critical hermeneutic approach to uncover the relationship between the text, the historical context, and the reader. Through this process, the method used allows for a reinterpretation of the meaning of Ahlul Bait that is more contextual, critical, and relevant to the development of contemporary Islamic thought.

C. Results and Discussion

The Concept of Ahlul Bait in the Qur'an

The concept of Ahlul Bait in the Qur'an has a complex theological and linguistic dimension, especially as stated in QS al-Ahzab verse 33. Textually, this verse shows a shift in grammatical structure from the feminine form referring to the Prophet's wives to the masculine form in the phrase "*ahl al-bayt*", which opens up the scope of interpretation regarding the scope of its meaning.¹³ This shift is the basis for different interpretations among scholars, whether the Ahlul Bait is limited to the wives of the Prophet or also includes nuclear families such as Ali, Fatimah, Hasan, and Husayn.¹⁴

In addition, the use of the term Ahlul Bait in the Qur'an is not always genealogical. In Qur'an Hud verse 73, this term is used in the context of the family of the Prophet Ibrahim, which shows the flexibility of the broader meaning. This indicates that Ahlul Bait not only refers to blood relations, but can also be interpreted as a representation of spiritual and moral closeness. Thus, conceptually, Ahlul Bait in the Qur'an has an open and not singular meaning.

Tafsir Ath-Ṭabari

In the classical tradition of tafsir, the meaning of Ahlul Bait in the Qur'an is closely related to the riwayat approach (*tafsīr bi al-ma'tsūr*), as seen in Ath-Ṭabarī's work *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Ath-Ṭabarī is known as a mufasssir who comprehensively collects various narrations from his companions and tabi'in as a basis for interpretation.¹⁵ In interpreting Qur'an al-Ahzab verse 33, he presents a diversity of views, where some narrations state that Ahlul Bait includes the wives of the Prophet according to the context of the verse, while other

¹³ Gumilar Irfanullah et al., "Ahlul Bait Dalam Puisi-Puisi Penyair Keturunan Bani Umayyah: Studi Historis Dan Kritik Sastra Atas Karya Abu Adiy al-Umawi, Marwan as-Saruji Dan Al-Abiwardi," *Jurnal Tamaddun* 11, no. 2 (2023). hlm. 62.

¹⁴ Althaf Husein Muzakky and Agung Syaikhul Mukarrom, "Studi Hadis Menghormati Ahlulbait: Dari Pemahaman Tekstualis Sampai Kontekstualis," *Riwayah: Jurnal Studi Hadis* 7, no. 1 (2021): hlm. 67–88.

¹⁵ al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Jilid 22, hlm. 5–12.

narrations include Ali, Fatimah, Hasan, and Husayn as core parts, as affirmed in the hadith al-Kisā'.

Despite compiling various histories, Ath-Ṭabarī tends to corroborate the view that includes the wives of the Prophet as the main part of the Ahlul Baith.¹⁶ This shows that the method he uses is not entirely descriptive, but also selective considering the suitability of the textual context and theological tendencies. In this regard, the interpretation of Ath-Ṭabarī reflects the Sunni paradigm that places the Ahlul Bait as a morally and spiritually glorified figure, without associating it with exclusive political authority or leadership.¹⁷

In addition, in the interpretation of other verses such as Qur'an Ash-Shura verse 23, Ath-Ṭabarī emphasizes the importance of love for the Prophet's relatives as part of the teachings of Islam. This shows that the concept of Ahlul Bait is not only understood genealogically, but also has ethical and spiritual dimensions.¹⁸ However, the rhetorical approach used tends to accept history as the primary authority without a critical analysis of its historical and ideological context.¹⁹

Thus, the construction of the meaning of Ahlul Bait in the interpretation of Ath-Ṭabarī is the result of the interaction between the text of the Qur'an, the tradition of the Qur'an, and the socio-political context of his time. This interpretation provides an important foundation in understanding the concept of Ahlul Bayt, but it also shows the limitations in the aspect of criticism. Therefore, additional approaches, such as critical hermeneutics, are needed to uncover the broader and contextual dimensions of meaning.

Hermeneutics Nasr Hamid Abu Zayd

According to Abu Zayd, the Qur'an is not only understood as a transcendent divine text, but also as a cultural text that interacts with the social reality of Arab

¹⁶ Ilzam Hubby Dzikrillah Alfani et al., "Qur'anic Perspective of Gender Equality: Classical and Modern Tafsir," *GENDER EQUALITY: International Journal of Child and Gender Studies* 11, no. 1 (2025): hlm. 33–52, <https://doi.org/10.22373/equality.v11i1.26296>.

¹⁷ Mohd Mahfuz Jaafar et al., "The Argument of Imam Abu Ja'far Muhammad bin Jarir Al-Tabari Against Qiraat in His Tafsir: Analysis of Legal Verses," *QIRAAT: Journal of the Quran and Contemporary Issues* 7, no. 2 (2024): hlm. 71–78.

¹⁸ Ali Saeedi, "Examining the Interpretation of Ahl Al-Bayt (AS) in the Hadith of the Safina (Ship) Based on the Qur'an," *Islamic Heritage and Contemporary Challenges* 1, no. 2 (2025): hlm. 325–346, <https://doi.org/10.48309/ihcc.2026.551242.1021>.

¹⁹ Muharrir Na'iem et al., "The Concept of Disaster in Islamic Perspective: An Analysis of QS. Ar-Rum: 41, QS. Asy-Syura: 30, QS. Al-Anfal: 25, QS. Taubah: 126, and Authentic Hadiths," *TOFEDU: The Future of Education Journal* 5, no. 1 (2026): hlm. 17–29, <https://doi.org/10.61445/tofedu.v5i1.1638>.

society at the time of revelation. He emphasized that the text of the Qur'an was born in a specific historical space, so it is impossible to separate it from the social, political, and cultural context that surrounds it. Thus, understanding the Qur'an must involve in-depth historical analysis, not simply relying on traditional history or authority.

Abu Zayd's criticism of traditional interpretation is mainly directed at the tendency of literalism which assumes that the meaning of texts is fixed and final. He rejects this view by asserting that the meaning of the Qur'an is dynamic and open to various interpretations. Meaning is not only in the text itself, but is also formed through the interaction between the text, the context, and the reader. Within this framework, the reader has an active role in producing meaning, so that interpretation is never singular or absolute.

One of Abu Zayd's important methodological contributions is the division of the meaning of the text into three levels, namely historical meaning, metaphorical meaning, and hidden meaning (*al-maskut 'anhu*).²⁰ Historical meaning is related to the social and political conditions when the verse is revealed, so it helps to understand the initial message that is being conveyed. Metaphorical meanings open up space for broader symbolic interpretation, so that the verse is not always understood literally. Meanwhile, hidden meaning refers to the implicit dimension of the text that can only be revealed through critical reflection and deep analysis.

In the context of Ahlul Bait, Abu Zayd's hermeneutic approach provides room for broader and contextual reinterpretation. If in classical interpretations such as al-Ṭabarī Ahlul Bait it is often understood genealogically, limited to the family of the Prophet Muhammad (PBUH), then through a critical hermeneutic approach, this concept can be interpreted symbolically as a representation of the spiritual, moral, and ethical values inherited by the Prophet.²¹ Thus, Ahlul Bait is not only a historical category, but also a normative concept that is relevant to various social contexts.

The application of Abu Zayd's approach to the tafsir of al-Ṭabarī opens up opportunities to understand the tafsir more critically. The narration-based tafsir al-Ṭabarī can be analyzed as an intellectual product influenced by the socio-

²⁰ Muhammad Saekul Mujahidin, "Hermeneutika Nasr Hamid Abu Zayd Dalam Metode Perkembangan Tafsir Modern," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 8, no. 1 (2023): hlm. 25–42.

²¹ Alvita Niamullah, "Pandangan Nasr Hamid Abu Zayd Terhadap Al-Quran Dan Interpretasinya," *El-Maqra': Tafsir, Hadis Dan Teologi* 2, no. 2 (2022): hlm. 1–10.

political context of the 3rd century Hijri. For example, in the interpretation of verses related to Ahlul Bayt, the choice of certain narrations can be seen as a reflection of the theological dynamics between Sunni and Shia groups at that time. Thus, interpretation is no longer understood as a representation of absolute truth, but as a construction of meaning influenced by various external factors.

In addition, Abu Zayd also distinguishes between tafsir and ta'wil. Interpretation tends to be literal and limited to meaning.

The Interpretation of Ahlul Bait in Tafsir Ath-Tabari Abu Zayd's Hermeneutic Analysis

Based on a comparative analysis between the classical interpretation of al-Ṭabarī and the critical hermeneutic approach of Nasr Hamid Abu Zayd, it can be affirmed that the meaning of Ahlul Bait in the Qur'an is not singular and final, but dynamic and open to various possible interpretations. Tafsir al-Ṭabarī provides an important foundation in understanding this concept through a strong conceptual approach, but this approach needs to be complemented by a hermeneutic perspective in order to be able to reach a more contextual dimension of meaning and relevant to the development of the times. Thus, the reconstruction of the meaning of Ahlul Bait is not intended to negate classical interpretation, but rather to broaden the horizons of understanding through integration between modern tradition and critical approaches.

In the textual analysis of Qur'an al-Ahzab verse 33, which is the center of the discussion of the concept of Ahlul Bait, there is a linguistic structure that shows significant referential ambiguity.²² At the beginning of the verse, خطاب (khitab) is addressed to the wives of the Prophet using the plural feminine form, as in the phrase "wa qarna fī buyūtikunna". However, in the next section, when mentioning Ahlul Bait in the phrase "innamā yurīdu Allāhu liyudhhibah 'ankum al-rijsa ahla al-bayt", there is a shift from the feminine to the masculine form ('ankum), which opens up the space for interpretation that it does not only mean the wives of the Prophet, but also includes other family members such as Ali, Fatimah, Hasan, and Husayn. This grammatical shift is one of the main bases for the difference in interpretation among classical and contemporary mufasssir.

Al-Ṭabarī in his commentary acknowledges the difference in the history regarding the meaning of Ahlul Bait, but he tends to integrate the two views by placing the wives of the Prophet as the main part of the Ahlul Bait, without

²² Romadhon, "The Application of Fazlurrahman's Double Movement on the Meaning of Ahl Al-Bait Surah Al-Ahzab Verse 33, hlm. 12."

denying the possibility of the inclusion of other family members. This approach reflects a compromise attempt that remains within the framework of Sunni theology.²³ However, when analyzed through Abu Zayd's hermeneutic perspective, these differences are not just a linguistic or historical issue, but also reflect a construction of meaning influenced by certain ideological and historical contexts.

The critical hermeneutic approach allows for a rereading of the verse by considering the social context at which revelation was derived. In this case, the term Ahlul Bait can be understood not only as a genealogical category, but also as a symbolic concept that represents spiritual and moral closeness to the Prophet Muhammad (PBUH).

This reconstruction of meaning can also be strengthened through an analysis of other verses related to the concept of family and spiritual closeness in the Qur'an. For example, in Qur'an Hud verse 73, the term Ahlul Bait is used in the context of the Prophet Ibrahim's family, which shows that the term has a flexibility of meaning that is not always limited to biological relationships. Similarly, in Qur'an Al-Baqarah verse 124, the concept of spiritual leadership is not only based on lineage, but also on the quality of faith and piety. This verse affirms that not all offspring have spiritual legitimacy, but only those who meet certain moral criteria.

Within this framework, Ahlul Bait can be reconstructed as a concept that encompasses a broader ethical and spiritual dimension. They are not only understood as the family of the Prophet in a biological sense, but also as symbols of exemplary values that must be internalized by Muslims. These values include sincerity, purity, patience, and commitment to truth. Thus, Ahlul Bait becomes an ideal representation of the complete Muslim character, not just a genealogical identity.

This approach is also in line with Abu Zayd's concept of hermeneutics which emphasizes that the meaning of the text is not static, but rather constantly evolving through interaction with the reader.²⁴ In this context, the reinterpretation of Ahlul Bait is important to answer the challenges of the times, especially in the face of the tendency of theological exclusivism that often appears

²³ Vassilios Adrahtas and Milad Milani, "Islam Divided: The Underlying Political Culture of the Conflict Between the Sunni and the Shi 'a," *Islam, Civility and Political Culture*, 2021, hlm. 131-155.

²⁴ Muhammad Zamri, *A Critical Study of Muhammad 'Imara's Criticism of the Hermeneutics of Nasr Hamid Abu Zaid*, 2017, hlm. 35-44.

in religious discourse. By understanding Ahlul Bait as an inclusive and universal concept, the values contained in it can be actualized in various social and cultural contexts.

Furthermore, this reconstruction also has implications for the understanding of religious authority in Islam. If the Ahlul Bait is understood exclusively as a particular group, then this can reinforce the claim of authority that is closed in nature. However, if it is understood as a symbol of moral and spiritual values, then religious authority becomes more open and based on individual qualities, rather than solely on lineage. This approach is in line with the universal principle in the Qur'an which emphasizes that man's glory in the sight of Allah is determined by his piety, not by his nasab.

In a historical perspective, the reconstruction of the meaning of Ahlul Bait also helps to understand how this concept is used in various political and theological contexts. In the early days of Islam, Ahlul Bait was often used as a symbol of the legitimacy of power by various groups. Therefore, understanding this concept critically is important to avoid reducing meaning that is ideological in nature. Abu Zayd's hermeneutics provides analytical tools that allow for a rereading of the text by considering the relationship between the text and power.²⁵

In addition, this reconstruction also shows that the Qur'an has a flexibility of meaning that allows for various interpretations without losing the essence of its teachings. This shows that the Qur'an is not only a static text, but also a source of inspiration that continues to be relevant in various contexts of the times. Thus, the hermeneutic approach does not aim to relativize the meaning of the Qur'an, but rather to enrich the understanding of it.

As explained in the previous analysis, the concept of Ahlul Bait does have complexity that involves theological, historical, and social dimensions. Therefore, a single approach is not enough to understand the whole meaning. A multidimensional approach is needed that is able to integrate various perspectives, both classical and contemporary. In this regard, the tafsir al-Ṭabarī

²⁵ Salman Faris, "The Takwil Method of Nasr Hamid Abu Zaid (Study on the Potential of Esoteric Interpretation in Responding to the Problem of Interpretation in the Modern Era)," *Kordinat: Journal of Communication between Islamic Religious Universities* 17, no. 1 (2018): hlm. 1-28.

provides a solid basis, while Abu Zayd's hermeneutics leaves room for broader reinterpretation.²⁶

Thus, the reconstruction of the meaning of Ahlul Bait in this study shows that the concept cannot be limited to a narrow definition. Ahlul Bait is not only the family of the Prophet in a biological sense, but also a representation of the ethical and spiritual values that are at the core of Islamic teachings. This approach allows for a more inclusive and contextual understanding, so that the concept of Ahlul Bait remains relevant in the lives of modern Muslims.

D. Conclusion

This study shows that the meaning of Ahlul Bait in the Qur'an is not singular, but is influenced by the methodological approach used. Tafsir al-Ṭabarī as a representation of classical interpretation presents a *riwāyah* approach that produces normative meanings within the framework of Sunni theology, while at the same time showing the existence of ideological tendencies influenced by historical and socio-political contexts. Meanwhile, Nasr Hamid Abu Zayd's critical hermeneutics offers a contextual approach that places meaning as a result of the interaction between the text, context, and the reader, thus opening up a wider space for reinterpretation. The integration of these two approaches results in a reconstruction of the meaning of Ahlul Bait that is not only genealogical, but also as a representation of universal ethical and spiritual values. Thus, this study emphasizes the importance of a multidimensional approach in the study of the Qur'an to produce a more critical, contextual, and relevant understanding to the development of contemporary Islamic thought.

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²⁶ Ismail Suardi Wekke et al., "Nasr Hamid Abu Zayd and the Hermeneutical of Qur'an," *Epistémé* 13, no. 2 (2018): hlm. 483–507.

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