

The Verses of Tathir

Learning Objectives:

- To provide an overview of the verse of Tathir
- To memorise verses 33:33

THE VERSE OF TATHIR [33:33]

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
 الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
 وَيُطَهِّرَكُمْ تَطْهِيرًا

Stay in your houses and do not flaunt your finery like the former [days of pagan] ignorance. Maintain the prayer and pay the zakat, and obey Allah and His Apostle. Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. [33:33]

According to all the scholars of Islam and commentators, the application of the term “Ahlul Bait” here refers to the family of the holy Prophet (SAW) and according to hadith recorded in Sunni and Shi’ah sources, the “Ahlul Bait” here are only 5 persons – the Ahlul Kisaa.

The time, occasion and people concerned in connection with the revelation of this verse have been discussed and made known in many authentic books of Muslim Scholars.

The one and only reference available to the commentators is the event of the blanket (Hadith al-Kisa).

The event of the revelation of this verse is reported by Jabir bin Abdullah Ansari, one of the most reliable Companions of the holy Prophet (SAW).

The story of the “Event of the Blanket” should be narrated to the students.

The word “innamaa” in verse 33:33, which is a particle of restriction in Arabic, shows that the merit of purification is only presented to the family of the Prophet (SAW).

The infallible ones, due to Divine aid, as well as their own pure deeds, are in a state that they do not approach sins. It is just like a wise person would never put a piece of fire in his mouth, while there is neither a compulsion nor any aversion in this action.

The Arabic term “rijs” means an impure thing, whether it is impure from the view of man’s nature, or according to the intellect or religion or all of them.

The Qur’anic word “tathir” means “purification”. It is an emphasis on the negation of any kind of uncleanness; and its mentioning here in the form of ‘absolute object’ is counted as another emphasis on this meaning.

Aqa Mehdi Puya makes the following points about this verse:

1. "Innamaa" (verily or only) signifies exclusive distinction. To emphasise this exclusiveness, the second object of the verb "yudh-hiba" (keep off) - the phrase "ankum" (from you) - has been put before the object "rijs" (uncleanness); and for further emphasis, the phrase "Ahlul Bayt" has been mentioned to explain the pronoun "ankum" (from you). The grammatical structure of the whole clause indicates that this is a unique privilege or distinction granted to the Ahlul Bayt only, excluding all others.
2. This verse is a Preface to verses 77 to 79 of Surat al-Waqia: *"Verily this is an honourable Qur'an in a hidden book, no one can touch it (i.e. its deeper meanings) except the purified ones."*
3. The excellence of Ahlul Bayt has been openly demonstrated in the event of Mubahila 3:61.
4. The Ahlul Bayt have been thoroughly purified by Allah (SWT) because of their total submission to Allah's will and their state of being always in communication with Allah (SWT).