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The Sanctity Of The Ahlul Bayt QS Al-Ahzab 33 Comparative Interpretations And Their Implications For Islamic Education

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Abstract

The sanctity of the Ahlulbait in QS Al-Ahzab verse 33 is one of the important themes in the study of the Qur'an which is still a discussion space among commentators. The verse is known as the tathhir (purification) verse because it contains Allah's statement about the purification of the Ahlulbait from various forms of dirt and deficiencies. Differences in understanding who is included in the Ahlulbait and what the meaning of their sanctity shows the diversity of approaches in the interpretation of the Qur'an. This study aims to analyze the concept of the sanctity of the Ahlulbait in QS Al-Ahzab verse 33 through a comparison of the bi al-ma'tsur and bi al-ra'yi interpretations and examine its implications for Islamic education. This study departs from the theoretical assumption of Abdul Mustaqim's epistemology of interpretation which places text (nash), reason ('aql), and reality (waqi') as important elements in understanding the verses of the Qur'an. The research method used is qualitative research with a library research approach and comparative methods on several tafsir books, such as Tafsir al-Tabari, al-Mawardi, al-Maraghi, Zad al-Masir, Tafsir al-Nasafi, and other tafsir. The results of the study show that the concept of Ahlulbayt includes the Prophet Muhammad SAW, his immediate family, and in some interpretations includes the Prophet's wives. The sanctity of Ahlulbayt is understood as a gift and glory from Allah, not meaning absolute infallibility other than the Prophet Muhammad SAW. This concept has

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implications in Islamic education through the instilling of exemplary values, love, respect, and a moderate attitude towards Ahlulbayt.

Keywords: Ahlul Bait; comparative interpretation; Islamic education

INTRODUCTION

The Qur'an is the primary source of Islamic teachings, serving as a guide for human life. However, understanding the content of the Qur'an cannot be separated from the activity of interpretation that considers linguistic aspects, the context in which the verses were revealed, sources of narrations, and the moral objectives contained therein. The development of the science of tafsir gave birth to various approaches, including tafsir bi al-ma'tsur, which is oriented towards interpretation based on the Qur'an, hadith, the opinions of the Companions, and Tabi'in, and tafsir bi al-ra'yi, which uses rational abilities while adhering to Arabic language rules and sharia principles. These differences in approach demonstrate that the process of understanding Qur'anic verses always involves an interaction between text, thought, and context. One verse that demonstrates this diversity of interpretation is Surah Al-Ahzab, verse 33, specifically the concepts of Ahlul Bayt, al-rijs, and tathir, which relate to the status of the Prophet Muhammad's family (Al-Qattan, 1996; Mustaqim, 2020).

The discussion of the Ahlul Bayt in Surah Al-Ahzab verse 33 is a topic that has drawn differing views among commentators. The main difference relates to who is meant by the Ahlul Bayt in the verse. Some commentators connect it to the Prophet's wives based on the context of the verses before and after it, while others emphasize the Hadith of the Prophet's story, which includes the Prophet Muhammad, Ali ibn Abi Talib, Fatimah, Hasan, and Husayn. Still others attempt to combine the two views. This difference then influences the interpretation of the concept of purity (tathir), whether it is understood as a form of special glory and purification from Allah, or as a moral mandate for the Prophet's family to be exemplary in upholding the values of the Islamic message.

Several previous studies have examined the Ahlulbait. Ridhofi (2023) discussed the Ahlulbait in QS Al-Ahzab verse 33 through a comparison of the Tafsir Al-Mizan and Tafsir Al-Misbah. Afandi (2022) examined the perspectives of Shia and Sunni commentators through a comparison of the Tafsir al-Tabarsi and Tafsir al-Razi. Meanwhile, Syahid (2021) examined the concept of the sanctification of the Ahlulbait using the ma'na-cum-maghza approach and its

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relevance to socio-religious phenomena. Unlike these previous studies, this study focuses on an epistemological comparison between the tafsir bi al-ma'tsur and tafsir bi al-ra'yi through several tafsir books, and connects the results of these interpretations to the values of Islamic education.

Previous research has discussed the Ahlul Bayt through comparisons of specific commentaries and contextual approaches. However, this study places these differences within an epistemological comparative framework by examining six commentators from two interpretive trends. The analysis focuses not only on the similarities and differences in the interpretations but also examines the sources of argumentation, the use of narrations, linguistic considerations, and the meaning of purity. Furthermore, the comparative results are linked to Islamic education, particularly moral education, exemplary behavior, etiquette, and moderation in addressing differences in interpretation (Ridhofi, 2023; Afandi, 2022; Syahid, 2021; Mustaqim, 2020).

The relevance of this study to Islamic education lies in how the concept of the sanctity of the Ahlul Bayt can be understood as a source of values for character formation in Muslims. Islamic education is not only oriented towards imparting religious knowledge, but also aims to shape individuals with morals, manners, and the ability to position religious figures appropriately. An understanding of the Ahlul Bayt based on tafsir studies can foster attitudes of love, respect, and exemplary behavior without falling into excessive attitudes (ghuluw) or the cult of the individual. Thus, the concept of the sanctity of the Ahlul Bayt has an educational dimension in building character, morality, and religious moderation.

This study uses the epistemological perspective of Abdul Mustaqim's interpretation which views the interpretation process through three main elements, namely text (nash), reason ('aql), and reality (waqi'). This framework is used to analyze how the bi al-ma'tsur and bi al-ra'yi interpretations obtain and build an understanding of the concept of the sanctity of the Ahlulbait in QS Al-Ahzab verse 33. Through a qualitative approach with the method of library study and comparative analysis of several tafsir books, this study aims to explain the similarities and differences between the two types of interpretations and formulate their implications for Islamic education, especially in the aspects of exemplary behavior, respect, and the formation of the morals of the people.

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RESEARCH METHODS

This article uses a qualitative approach with library research. Data were obtained through a review of documents and literature related to QS Al-Ahzab verse 33, Ahlulbait, the meaning of al-rijs and tathir, interpretation methodology, and Islamic education. A qualitative approach was chosen because the objects studied are interpretative texts and the arguments of the commentators, so the focus of the analysis lies in the meaning, tendencies, structure of reasoning, and comparisons between interpretations (Saryono, 2010; Ulya, 2010).

Primary sources consist of three interpretations grouped as bi al-ma'tsur, namely Tafsir al-Tabari, al-Mawardi, and Zad al-Masir by Ibn al-Jawzi, as well as three interpretations grouped as bi al-ra'y, namely Tafsir al-Maraghi, Wadih al-Muyassar, and al-Nasafi. Secondary sources include hadith books, books on the science of the Qur'an, books on interpretation methodology, dictionaries, scientific articles, theses, undergraduate theses, and Islamic education studies that support the interpretation and contextualization of the results.

Data collection was conducted through documentation with two stages of reading. First, symbolic reading to select relevant literature sections through titles, tables of contents, chapters, and subchapters. Second, in-depth semantic reading of selected sections to obtain data on the definition of Ahlul Bayt, the arguments of the narrations, the linguistic context, the meaning of rijs and tathir, and the moral implications of the interpretations (Ulya, 2010; Sugiyono, 2019).

The analysis is conducted comparatively through four steps. First, identifying keywords and units of analysis in Surah Al-Ahzab verse 33, especially Ahlul Bayt, al-rijs, and tathir. Second, describing the interpretations of each commentator along with their sources and methodological tendencies. Third, comparing the scope of Ahlul Bayt, how they use the context of the verse, the meaning of sanctity, and the function of Ahlul Bayt in the lives of the people. Fourth, synthesizing these similarities and differences within the epistemological framework of interpretation, then drawing out their relevance for moral education, etiquette, exemplary behavior, and moderation.

DISCUSSION

Interpretation of Ahlul Bayt in Tafsir bi al-Ma'tsur

Al-Tabari interprets Surah Al-Ahzab verse 33 by relying on narrations from the Prophet Muhammad (peace be upon him), his companions, and his followers. In his discussion, there are two groups of narrations. The first narration links the tathir verse to the Prophet Muhammad, Ali, Fatimah, Hasan, and Husayn through the Hadith of Kisa'. The second narration includes the

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Prophet's wives based on the context of the verse and the narration of Ikrimah. Al-Tabari presents both paths without constructing a broad social reconstruction, so that its main characteristics are the presentation of the authority of the narration and the diversity of opinions. In the meaning of al-rijs, the interpretation points to sin, shirk, ugliness, and lust; while tathir is understood as an affirmation that Allah cleanses the Ahlul Bayt from spiritual impurities (Al-Tabari, 2000).

Al-Mawardi also compiled several opinions regarding the Ahlul Bayt: Ali, Fatimah, Hasan, and Husayn; the Prophet's wives; and the combined family and wives of the Prophet. In the thesis synthesis, the opinion that is more emphasized is Ahlul Kisa' with the support of hadith narrated in the hadith books. Al-Mawardi elaborates al-rijs through several meanings, including sin, polytheism, Satan, disobedience, doubt, and physical impurity. Tathir is explained as cleansing from sin, evil, and error. All these meanings are understood to be close and indicate a comprehensive divine grace, while also positioning the Ahlul Bayt as figures who should reflect the purity of prophetic values (Al-Mawardi, 1992).

Ibn al-Jawzi in Zad al-Masir presents three main possibilities: Ahlul Bayt as the wives of the Prophet because of the context of the verse; Ahlul Kisa' based on the history of Abu Sa'id al-Khudri, Anas, Aisyah, and Umm Salamah; as well as a combination of the Prophet's family and wives. He does not explicitly erase any one opinion, but shows the breadth of history in the Sunni tradition. Al-rijs is understood through the meaning of shirk, sin, Satan, doubt and immorality, while tathir refers to cleansing from shirk, ugliness and sin. Thus, purity is seen as a gift from Allah that marks the moral and spiritual excellence of the Ahlul Bayt, not merely a consequence of nasab (Ibn al-Jawzi, 2002).

A study of three bi al-ma'tsur tafsirs, namely Tafsir al-Tabari, al-Mawardi, and Zad al-Masir, shows that the narration approach is the main basis in determining the scope of the Ahlul Bayt. Al-Tabari presents two main groups of narrations: the narrations of the Hadith Kisa' which include the Prophet Muhammad, Ali, Fatimah, Hasan, and Husayn, and the narrations that include the Prophet's wives based on the context of the verse. This pattern demonstrates the character of bi al-ma'tsur tafsir which maintains the diversity of hadith transmission and the opinions of the early generations of Islam.

Al-Mawardi and Ibn al-Jawzi also showed similar tendencies. Both of them not only mentioned Ahlul Kisa', but also expressed opinions that included the Prophet's wives. This shows that in the classical tafsir tradition, Ahlul Bayt issues are not always understood singularly, but are within the scope of discussion based on the strength of history and interpretive context.

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From Abdul Mustaqim's epistemological perspective, this pattern demonstrates the dominance of textual elements (nash) as a source of legitimacy for interpretive knowledge. The validity of interpretation is established through closeness to narrations from the early generations of Islam.

Interpretation of Ahlul Bayt in Tafsir bi al-Ra'y

Al-Maraghi provides a more integrative reading. The Ahlul Bayt are not limited to just one group, but include the Prophet's wives and close relatives such as Ali, Fatimah, Hasan, and Husain; The thesis also notes that the closeness and intensity of association with the Prophet is a consideration in the breadth of meaning. In the aspect of purity, al-Maraghi emphasized the elimination of moral ugliness and immorality so that the Ahlul Bayt become role models in purity of heart, morals and istiqamah. Therefore, tathir does not stop as an honorary status, but rather contains the responsibility to maintain prophetic values in social and religious life (Al-Maraghi, 2003).

In discussing Wadih al-Muyassar, the thesis attributes its interpretation to Muhammad Ali al-Shabuni. This interpretation explicitly emphasizes that the Prophet's wives are included in the Ahlul Bayt because the context of the previous verse directly addresses them. Al-rijs is understood as dirt, sin, and mistakes that tarnish honor, while tathir indicates perfect inner and outer cleansing. This interpretation makes the context of the verse a strong basis for placing the Prophet's wives as a core part of the prophetic household, while maintaining the meaning of purity as God's will (Al-Shabuni, 1997).

Al-Nasafi interprets the Ahlul Bayt primarily as the Prophet's wives based on the continuity of QS Al-Ahzab verses 28-33. The use of pronouns that include both male and female is understood to provide space for other members of the Prophet's family, but the context of the conversation remains the main basis. Al-rijs is interpreted as spiritual impurity such as sin and disgraceful morals, while tathir is spiritual and moral purity which is realized through obedience and avoiding disobedience. This interpretation places purity as a divine will conveyed through the guidance of the Shari'a, so that the Prophet's family is called to maintain honor and be an example (Al-Nasafi, 1996).

In contrast to the bi al-ma'tsur interpretation, the bi al-ra'y interpretation places greater emphasis on linguistic aspects, verse context, and rational considerations. Al-Maraghi, al-Shabuni, and al-Nasafi tend to read Surah Al-Ahzab verse 33 within the context of verses 28–33,

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which address the Prophet's wives. Therefore, most of their interpretations allow for the inclusion of the Prophet's wives within the scope of the Ahlul Bayt.

This approach does not mean ignoring the hadith, but rather integrating the narrative with contextual analysis. The concept of tathir is understood not only as spiritual respect but also as a moral responsibility to uphold the honor of the Prophet's family and serve as an example in the lives of the people.

The differences in the scope of the Ahlul Bayt indicate that commentators do not always employ the same argumentative emphasis. Commentators who present the Hadith of Kisa' pay attention to information that specifically mentions certain members of the Prophet's family. Meanwhile, interpretations that emphasize the continuity of the verses consider who is being discussed in the series of verses. This difference requires careful reading because the mention of Ahlul Kisa' does not automatically eliminate discussion of the Prophet's wives, just as a contextual reading of the Prophet's wives does not automatically erase the status of the Prophet's family mentioned in the narration. This diversity demonstrates that the determination of the scope of the Ahlul Bayt is shaped by the relationship between the source of the narration, the structure of the verse, and the argumentation of the commentator (Al-Mawardi, 1992; Al-Shabuni, 1997; Mustaqim, 2020).

In addition to the scope of the Ahlul Bayt, the terms al-rijs and tathīr are important elements in understanding the concept of purity. In the discussions of the exegetes studied, al-rijs is explained through several meanings, including sin, polytheism, disobedience, doubt, and evil. Meanwhile, tathīr is related to the act of purification or cleansing attributed to the will of God. This diversity of explanations shows that the concept of purity is not only related to cleanliness in the physical sense, but also has spiritual and moral dimensions. However, the details of the meaning and scope of purification must still refer to the arguments of each exegete, not be generalized as a single opinion (Al-Tabari, 2000; Al-Mawardi, 1992; Ibn al-Jawzi, 2002; Al-Maraghi, 2003).

From a comparative perspective, the key point is not simply determining which interpreter has the broadest or narrowest understanding of the Ahlul Bayt, but rather explaining how the sources and methods of interpretation yield different emphases. Narratives provide a basis for transmission and authority, while analysis of context and language helps explain the relationship of the verse to its target audience and its moral content. Thus, differences in interpretation can be analyzed academically without being immediately positioned as absolute

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contradictions. This reading aligns with the use of an epistemological framework of interpretation to identify the sources, methods of understanding, and basis for each interpreter's argument (Mustaqim, 2020).

Based on Abdul Mustaqim's epistemology, this approach shows the role of the elements of reason ('aql) and reality (waqi') in understanding the message of the verse so as to produce a more contextual meaning.

Table 1. Summary of the Interpretations of Six Commentators on QS Al-Ahzab Verse 33

Interpreter	Pattern	Coverage of Ahlulbait	Tathir's Emphasis
Al-Tabari	Bi al-ma'tsur	Ahlul Kisa' and the history that includes the Prophet's wife	Cleansing from sin and spiritual defilement
Al-Mawardi	Bi al-ma'tsur	Ahlul Kisa'; also contains the opinions of the Prophet's wife and family	All-encompassing divine grace
Ibn al-Jawzi	Bi al-ma'tsur	The Prophet's wives, Ahlul Kisa', or a combination of both	Cleansing from shirk, ugliness and sin
Al-Maraghi	Bi al-ra'y	The Prophet's wives and immediate family; an integrative approach	Moral purity and responsibility to maintain prophetic values
Al-Shabuni	Bi al-ra'y	Emphasizing the Prophet's wives based on the context of the verse	Perfect cleansing of body and mind
Al-Nasafi	Bi al-ra'y	The Prophet's wives with room for other family members	Spiritual purity through obedience and sharia

Source: Processed from research discussions based on the works of interpreters.

Similarities and Differences in Tafsir bi al-Ma'tsur and bi al-Ra'y

The most obvious similarity between the two approaches is their recognition of the nobility of the Ahlul Bayt. Both the Ma'tsur and Ra'y commentators understand the phrase "liyudhhiba 'ankum al-rijsa" as God's will to remove moral and spiritual impurities and place the Ahlul Bayt in a position of honor. Both also acknowledge the relevance of the Hadith of Kisa' in

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discussing Ali, Fatimah, Hasan, and Husayn, although the weight of its use varies among the commentators.

The differences lie primarily in methodology and argumentative emphasis. Tafsir bi al-ma'tsur is more narrative-centric, descriptive-narrative, and maintains many of the variations in opinion found in the sanad and early traditions. Tafsir bi al-ra'y emphasizes linguistic analysis, verse context, moral reflection, and social implications. Therefore, the al-ra'y group tends to be more explicit in explaining why the Prophet's wives are among the Ahlul Bayt (Ahlul Bayt) or how chastity functions as a moral mandate in society.

In the context of tathir, the tafsir bi al-ma'tsur emphasizes spiritual elevation and divine cleansing, while the tafsir bi al-ra'y develops purity as a combination of grace and trust. This difference should not be understood as contradictory, as both can be read as complementary: narration maintains the interpretation's connection to the original source, while rational-contextual analysis helps illuminate the ethical and social functions of the verse's message (Mustaqim, 2020).

The main difference between the two approaches lies in the dominant source and the orientation of interpretation. Tafsir bi al-ma'tsur places greater emphasis on the authority of the narration and its historical connection to the Prophet and the early generations of Islam, while tafsir bi al-ra'y places greater emphasis on linguistic analysis, the context of the verse, and the moral dimension.

However, both approaches agree that the sanctity of the Ahlul Bayt is a form of honor bestowed by Allah through the concept of tathir. This sanctity cannot be understood as absolute infallibility for all Ahlul Bayt, as the absolute infallibility characteristic applies only to the Prophet Muhammad (peace be upon him), according to the perspective of the majority of scholars.

Thus, the concept of the sanctity of Ahlulbait is more appropriately understood as nobility that contains moral responsibility, namely maintaining the values of knowledge, piety, and exemplary behavior.

Table 2. Comparison of Tafsir bi al-Ma'tsur and bi al-Ra'y

Aspect	Bi al-Ma'tsur	Bi al-Ra'y
Source/method	History of the Qur'an, hadith, companions, and tabi'in; explanation of the dominant sanad.	Reasoning, language, context, and moral reflection while still using history.

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Identification of Ahlulbait	Showing the Ahlul Kisa' and the history of the Prophet's wives; some commentators do not choose one opinion firmly.	More emphasis on the Prophet's wives or combining them with close family.
Context of the verse	Tends to maintain history-based explanations.	More explicitly analyze who is being spoken to and the relationship of the verse to the social context.
Descriptive style	Descriptive-narrative and many historical quotations.	More concise, argumentative, and emphasizes moral values.
The meaning of tathir	Spiritual upliftment and divine cleansing.	A gift as well as a moral mandate and role model.
Functions of Ahlulbait	The glory and spiritual position of the Prophet's family.	Socio-moral exemplar and guardian of the values of the treatise.

Source: Synthesis of comparative research results

Through the epistemological perspective of Abdul Mustaqim's interpretation, the difference between bi al-ma'tsūr and bi al-ra'y interpretations can be examined through the sources of knowledge and the way the interpreter constructs arguments. In the three interpretations classified as bi al-ma'tsūr, namely those of al-Tabari, al-Mawardi, and Ibn al-Jawzi, narration is the dominant element in the presentation of opinions regarding the Ahlul Bayt. However, the dominance of narration does not mean that all interpretations proceed without reasoning. The selection of narrations, the formulation of opinions, and the explanation of word meanings still involve the intellectual activity of the interpreter. Therefore, the bi al-ma'tsūr style is more appropriately understood as an approach that places the transmission of narration as the main foundation, rather than as an interpretation that completely eliminates reason (Al-Tabari, 2000; Al-Mawardi, 1992; Ibn al-Jawzi, 2002; Mustaqim, 2020).

In contrast, the three tafsir used in the bi al-ra'y group provide more visible space for linguistic analysis, verse continuity, and rational explanation. Al-Maraghi, al-Shabuni, and al-Nasafi still use religious sources, but the context of the verse and the description of the meaning play a role in determining the scope of the Ahlul Bayt and the explanation of the tathīr. This difference shows that the grouping of interpretive styles should not be understood as an absolute

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separation between history and reason. What is more important is to see which elements are dominant and how each element is used in drawing up interpretive conclusions (Al-Maraghi, 2003; Al-Shabuni, 1997; Al-Nasafi, 1996; Mustaqim, 2020).

Based on these comparative results, the contribution of epistemological analysis lies in explaining the reasons behind the differences in interpretation. The differences in the scope of the Ahlul Bayt are not merely variations in conclusions, but also relate to how interpreters weight narration, context, and linguistic explanations. Thus, the epistemological framework helps this research move from a description of opinions to an analysis of the process of meaning formation. In the next stage, this analysis serves as the basis for formulating implications for Islamic education that respect differences in interpretation and direct understanding of the Ahlul Bayt toward exemplary behavior and the formation of morals (Mustaqim, 2017, 2020).

The Meaning of Rijs, Tathir, and the Limits of Impossibility

The comparative results show that the term al-rijs is not limited to physical impurity. In the six interpretations discussed, the term is associated with sin, shirk (polytheism), immorality, evil, doubt, reprehensible morals, and various moral impurities. Tathir, in turn, means a strong and thorough cleansing, both internally and externally. Thus, the purity of the Ahlul Bayt contains spiritual, moral, and symbolic dimensions.

Although the tathir verse emphasizes the glory of the Ahlul Bayt, the thesis differentiates holiness from the concept of absolute infallibility. In the framework used, absolute infallibility does not apply to all Ahlul Bayt or all descendants of the Prophet. Members of the Ahlul Bayt other than the Prophet are still seen as fallible humans, while their special position is a reason to be respected and emulated in knowledge, morals, and commitment to the message. This distinction is important because it prevents the expansion of the theological status of the Ahlul Bayt into a claim that all dzurriyah of the Prophet are automatically free from error (Bafadhol, 2009).

Consequently, lineage and purity cannot be separated from the values of piety and responsibility. This thesis emphasizes that respect for the Prophet's descendants can still be shown as part of adab (tradition), but religious obedience is not based solely on lineage. Judging a figure still requires knowledge, morals, and adherence to Islamic law.

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Respect for the Ahlul Bayt in Religious Life

The connection between the concept of purity and Muslim reverence is a crucial aspect of this thesis. Love for the Ahlul Bayt is understood as respect for the Prophet's family and the legacy of prophetic values. However, expressions of love must be distinguished from excessive glorification. In social practice, this thesis notes the existence of highly symbolic or personal expressions of reverence for figures seen as descendants of the Prophet, blurring the lines between adab (ethics), cultural traditions, and claims of blessing.

As a normative direction, love for the Ahlul Bayt is manifested by understanding who the Ahlul Bayt are based on evidence, respecting them appropriately, praying for them, studying their knowledge and history, and emulating their morals. Conversely, respect should not transform into the belief that every descendant of the Prophet is pure, infallible, or must be followed without evidence. A conscious or objective attitude is necessary so that a person's dignity and contributions are recognized without eliminating the possibility of error.

This interpretation aligns with the conclusion that the Ahlul Bayt are respected not only because of their genealogical ties, but also because of their connection to the prophetic household and the values of the message. Therefore, purity is more productively read as a moral responsibility and exemplary behavior rather than a privilege that demands unconditional obedience (Ridhofi, 2023; Bafadhol, 2009).

Implications for Islamic Education

The comparative interpretation of Surah Al-Ahzab verse 33 shows that the discussion of the sanctity of the Ahlul Bayt has an educational dimension, but the educational implications need to be formulated carefully. This study does not equate the theological position of the Ahlul Bayt with that of students; educational values are formulated through moral messages, exemplary behavior, etiquette, and scientific attitudes that can be drawn from the discussion of interpretation. Because this research is a literature review, the following implications are positioned as conceptual proposals for Islamic education, not claims that certain strategies have been empirically proven effective (Mustaqim, 2017, 2020; Muhaimin, 2025).

The first implication is moral education and tazkiyat al-nafs (purification of the soul). Because tathir is understood as cleansing from moral and spiritual impurities, the concept closely aligns with the goals of Islamic education in fostering purity of intention, self-control, honesty, responsibility, patience, and piety. Education about the Ahlul Bayt, therefore, goes beyond

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historical information but is directed toward internalizing character. A person's dignity rests on the quality of their faith, morals, and contributions, not merely on symbols, titles, or lineage (Suryadarma & Al-Fatih, 2025).

The second implication is exemplary education. The Ahlul Bayt can be positioned as a source of examples for patience, courage, simplicity, knowledge, and social responsibility. Exemplary education is more effective if students are not only introduced to the names and positions of figures but also encouraged to connect the values they represent to everyday life situations. This orientation maintains a love for the Ahlul Bayt that remains educational and transformative.

The third implication is the education of etiquette in respecting religious figures. The concept of ta'dib (religious order) demands the ability to place things in the right place. In this context, students are guided to respect the Ahlulbait (Ahlul Bayt) and the descendants of the Prophet Muhammad (peace be upon him), while maintaining respect within the boundaries of knowledge, sharia, and justice. This attitude prevents blind fanaticism, baseless claims of privilege, and the cult of figures (Muhaimin, 2025).

The fourth implication is the moderation and literacy of interpretive differences. The differences between al-Tabari, al-Mawardi, Ibn al-Jawzi, al-Maraghi, al-Shabuni, and al-Nasafi demonstrate that a single verse can be explained through different sources and methodological emphasis. In learning, this diversity can be used to train students to differentiate between historical data, linguistic arguments, and context; compare opinions with scientific etiquette; and avoid the habit of quickly blaming other groups.

The fifth implication relates to learning strategies. This thesis offers several directions: a case study on the boundaries of respect and ghuluw; a comparison of simple interpretations, taking into account sources and methods; a moral reflection on how purity translates into honesty, responsibility, patience, and respect; and a role model project that examines the contributions of knowledge, morality, and the struggles of Ahlulbait figures. These strategies are still normative-conceptual and have not been empirically tested in classrooms, madrasas, or Islamic boarding schools, thus providing room for further study.

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Table 3. Implications of the Concept of the Purity of Ahlulbait for Islamic Education

Educational Values	Orientation	Implementation Example
Tazkiyat al-nafs and morals	Cleanse intentions, words and behavior from reprehensible traits.	Moral reflection, self-journal, and habituation of honesty and responsibility.
Exemplary behavior	Emulating patience, courage, simplicity, knowledge, and social responsibility.	The Ahlulbait figure project is based on contribution and morals, not just lineage.
Manners towards figures	Respect proportionally within the corridors of knowledge and sharia.	A case study on the differences between respect, exemplary behavior, and ghuluw.
Critical reasoning	Understanding sources, methods, arguments, and context of interpretation.	A simple comparison of the interpretations of al-Tabari, al-Mawardi, al-Maraghi, and al-Nasafi.
Moderation	Respecting diversity of interpretations without fanaticism and exclusivism.	A focused discussion that trains the etiquette of differing opinions and maintaining unity.

Source: Processed from the educational implications of research.

Pedagogically, these five implications are interrelated. Tazkiyat al-nafs provides direction for the formation of personal character; role models provide concrete examples; adab education regulates how students respect figures; while tafsir literacy and moderation train them to face differences with knowledge and fairness. This relationship is important so that learning about the Ahlul Bayt does not stop at historical or identity aspects, but contributes to the formation of individuals who are knowledgeable, moral, and able to account for their opinions. These values represent educational implications derived from the results of the comparison, so they need to be distinguished from the explicit meaning of the verses or the direct claims of all commentators (Muhaimin, 2025; Suryadarma & Al-Fatih, 2025).

The concept of the sanctity of the Ahlul Bayt is particularly relevant in shaping the character and morals of students. The interpretation of tathir as a process of moral purification provides the basis that Islamic education aims not only to increase knowledge but also to foster purity of soul, morals, and social responsibility. Furthermore, a comparative study of tafsir

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provides important lessons regarding a scientific approach to dealing with differences of opinion. Students can understand that diversity of interpretation is part of the Islamic intellectual tradition and must be addressed with knowledge and morals. Thus, education about the Ahlul Bayt is not directed at the cult of individuals, but rather at the internalization of exemplary values, love for the Prophet's family, respect for scholars, and the strengthening of moderate attitudes in religious life.

CONCLUSION

Based on the results of the study, the concept of the sanctity of the Ahlulbait in QS Al-Ahzab verse 33 shows variations in interpretation influenced by the epistemological approach of each commentator. Tafsir bi al-ma'tsur emphasizes the use of narrations, especially the Hadith Kisa', thus paying great attention to the Prophet Muhammad, Ali, Fatimah, Hasan, and Husayn as Ahlulbait, although there are still narrations that include the Prophet's wives. Meanwhile, tafsir bi al-ra'y pays more attention to the context of the verse, linguistic aspects, and rational considerations so that it tends to expand the scope of Ahlulbait to the Prophet's wives and his close family.

A comparison of these two approaches shows that differences in interpretation are not always contradictory, but rather demonstrate the diversity of methods in understanding the message of the Qur'an. Through the epistemological perspective of Abdul Mustaqim's interpretation, the bi al-ma'tsur interpretation is more dominant in the aspect of text (nash), while the bi al-ra'y interpretation gives more space to the aspects of reason ('aql) and reality (waqi'). Both approaches have in common that the concept of tathir is a form of honor and sanctification from Allah, but cannot be understood as absolute infallibility for all Ahlulbait other than the Prophet Muhammad SAW.

The implications of the concept of the sanctity of the Ahlul Bayt for Islamic education lie in strengthening the values of tazkiyat al-nafs (religious devotion), moral education, exemplary behavior, etiquette in respecting religious figures, and a moderate attitude in dealing with differences in interpretation. Thus, love for the Ahlul Bayt does not stop at symbolic respect, but is manifested through emulating the values of knowledge, morality, and moral responsibility that are part of Islamic teachings, of course within reasonable limits and without ghuluw (excessive) in loving the Ahlul Bayt.

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