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## Relying on the Position of a Verse in the Qur'an

As for relying on the position or location of the purification verse in the Qur'an to support their argument (without providing any other evidence), they would be ignoring the fact that the verses of the Qur'an descended at different times and was not revealed all at once. Furthermore, a verse from the Qur'an or a word or phrase used to descend in different situations and different places.

These verses were later reorganized by the Holy Prophet (SA) and placed in its proper positions and Surahs, by the orders of Allah (SWT). Therefore, the mere presence of a verse in its position does not necessarily indicate a specific interpretation, except after turning back to the traditions of Rasulallah (SA) for verification.

Prophet Muhammad (SA) is the determiner in that, and he is the one who interprets, clarifies, and explicates the verses because according to Allah (SWT), he does not speak out of his own desire. As Allah (SWT) says in the Qur'an,

***"It is naught but revelation that is revealed."*** [53:4]

In addition, Rasulallah (SA) stated, *"The Qur'an has been revealed to me along with its interpretation and wisdom."* So if there is any doubt or question, one has to refer to the hadeeths and sayings of Rasulallah (SA) for clarification.

In this case, one should ask him/herself if there are any hadeeths narrated from Rasulallah (SA) that would support the claim of those who believe that the wives of the Prophet (SA) are the ones referred to by the purification verse. The truth is that there does *not* exist any such hadeeth, despite the fabrications and alterations that have been done in the narrations of Rasulallah (SA).

We do not even find one hadeeth, fabricated or not, that indicates that Rasulallah (SA) stated that "the purification verse in Surat Al-Ahzab refers to my wives." So, based on what do the advocates of this idea build their arguments on, except if they blindly interpret and say their own opinions about the Qur'an simply based on the position and location of the verses.

This is forbidden (haraam) and prohibited because Allah (SWT) says,

***“None knows its interpretation except Allah and those who are firmly rooted in knowledge.” [3:7]***

Allah (SWT) also said, *“Those who enter into false discourses about our communications, without knowledge, without guidance, and without any opinionated interpretation that is not based on an illuminating book”.*

Along these lines, the Holy Prophet (SA) has stated, *“Whoever interprets the Qur’an with his own view and opinion, his interpretation is invalid even if it is right.”*

All the respected religious scholars of interpretation acknowledge that fact and act accordingly. They do not speculate or make a deduction based on solely the presence of a verse in its location, nor do they interpret except after referring to the traditions of Rasulullah (SA).

If they do not find such hadeeth, it is not their right or anyone’s to deduce or presume or speculate or interpret solely on the contents of the verses in the Qur’an. This is especially true if a controversy or doubt exists regarding that topic, and the proofs, evidence, or narrations from Rasulullah (SA) proved the exact opposite of what they argue. In that case, it is not their right to speculate, assume, or interpret after that.

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