

TAZKIYATUN NAFS **IN CLASSICAL AND MODERN ISLAMIC TRADITION** Qur'anic Worldview

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Abstract

This study aims to discover the interpretation of tazkkiyatun nafs according to classical islamic scholar; al-Alusi and modern one; Hamka. Whereas the method is library based-research and the collected data is gained by employing two keywords; al-nafs and tazkiyatun nafs. This research is also called as comparative study between classical islamic scholar; al-Alusi and modern one; Hamka, because of the analysis which uses comparative method to draw an inference between Hamka's thought in al-Azar and al-Alusi's in Ruh al Ma'ani. The acquired result is that soul purification according to classical islamic scholar; al-Alusi and modern one; Hamka which is purifying soul from atheist, polytheism, and wickedness act. The reward from soul purification is a calm soul and happiness in this world and hereafter.

Keywords: tazkkiyatun nafs, Hamka, Al-Alusi

A. Introduction

Human being is The God's creature that most perfect than other creatures. That was marked by mind (*'aql*) that can differ which one is right and which one is incorrect. Mind also makes human thinks to choose straight-away or lost way. But, mind doesn't always guide toward truth, if it's not with clean soul. While, dirty soul is full of sin or immorality. And carnal desire will destroy human's mind and mire it to lost way. So, the role of soul (*nafs*) for human is very important, because soul will make human good or bad. Then, to create good characteristic for human, obey to Allah SWT and His Prophet, it's needed to good behavior and paragon for society life. While, the word of *tazkiyatun nafs* it's mentioned in al-Qur'an:

Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success (al-A'la/87:14)

This verse explains that success will be reached by person that always purifies his soul. *Tazkiyatun nafs* from heart diseases for example; godlessness, polytheism, arrogant,

grudge and etc., it will make someone calm down and closer to The Creator. On the contrary, bad soul will always feel fidgety and depression because of his sins done. According to Hamka whoever always purify or clean himself from all immoral and sins will get victories in his life for example calm heart and it's not easy to be tempted by carnal desire. He is called by the winner that is winning to against his carnal desire. Someone that tries to control himself, will despite from dirty, moreover a dirt soul.¹ On the contrary, someone that cannot control his desire, he will be dirty, and act bad behavior. Someone that always purifies himself from kind of sins, he will be rewarded that is heaven, Allah said in the Qur'an:

'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from All kinds of sins and evil deeds) which Allâh has forbidden and by doing All that which Allâh has ordained)]. (Thaha/20:76)

In Ruh al Ma'ani interpretation as al-Alusi's opus, the word of 'Aden heaven is reward for someone that clean from polytheism (*syirk*) and atheism and kind of bad actions.

This study, then will discuss deeper about interpretation of al-Alusi and Hamka to the concept of *Tazkiyatun nafs* in al-Qur'an. Both of them are the famous interpreter. Al-Alusi is an interpreter of classic era, and Hamka is interpreter of modern era.

The questions are what did Hamka and al-Alusi interprets the verses of *tazkiyatun nafs* in al-Qur'an? What are the similarities and differences between Hamka and al-Alusi in interpreting *tazkiyatun nafs*?

B. *Tazkiyatun Nafs* in the Holy Qur'an

There are four verses discussed that Prophet teaching about the Holy Book and wisdom as a mandate to make his followers to do *tazkiyatun nafs*, such as in *surah*; Al-Baqarah/2: 129, 151; al-Jumu'ah/62:2 and Ali Imran/3:164.

Whereas the kinds of *tazkiyah* in Qur'an they are:

1. Keep the purification of sexual life, in *surah an-Nur*/24: 30:

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). that is purer for them. Verily, Allah is All-Aware of what they do.

The verse above consisting about two matters that related to keep the purification of sexual life, they are;

- a. *Firstly; gadul min al-absar* (keeping the views): is keep or control the eyes' view to not see either opposite sex's or one genus' *aurat*, as preventive to bad

¹ Abdul Malik Abdul Karim Amrulla (HAMKA), *Tafsir Al-Azhar*, Vol: 10, (Singapura, Kyodo Printing Co (S'pore) Pte Ltd, 1999), 7971.

character like *zinah*. Because the first view is the beginning of sexual desire happened either opposite sex or one genus are not *mahrom*.

- b. *Secondly; hifz al-farj* (keeping the sexual purification). is to keep a person for not doing a wickedness act, like *zinah* and others bad characters.
2. Giving alms or wealth, Allah said in *Surah al-Layl/92: 18*:
He who spends his wealth for increase In selfpurification,
The one side of person who love to wealth and has a stingy character, this character is really broke a soul. Always fight to it stingy character as a process of *tazkiyatun nafs*.
3. Afraid to Allah's punishment and doing prayer to avoid people for not do sin that will make his soul dirty, and get a difficulty in this world. In *Surah Faatir/35: 18* And then a purification (*tazakka*) from many hearth's dirtiness like polytheism and wickedness because afraid to Allah's punishment, so its benefit back to himself. In the contrary a person who do a bad character then the danger is back to himself.
4. *Dzikir* or remembering to Allah in *surah al-Ra'ad/13: 28* *Dzikir* is a good medicine to overcome many discomfort's life, either material or spiritual to reach a calm soul

There are verses concerned with *tazkiyatun nafs* are:

1. About the reply for *tazkiyatun nafs*; Qs. Syams's /91: 9, Qs. Al'la /87: 14 and Qs. Tahaa /20: 76.
2. About intermediate for *tazkiyatun nafs*; a. Qs. At Taubah/9:103 and Qs. Al Baqarah/2:151.

These verses advised severally medium kinds of *tazkiyatun nafs*. Such as tithe, obedient to God, keeping attitude and self, and *iffah* or mortifying the flesh. There are reply that given by God to person who was done *tazkiyatun nafs*, are; happiness or fruitfulness in world and hereafter, and has good character to God and fellow human being.

Then verses will become the object of the study in comparative interpretation. Study of comparative interpretation involves comparing the same verses of Qur'an having either same redaction in two differences case or different redaction in one case; the verses of Qur'an and Hadis, the interpretation of some interpreters.²

C. Classical and Modern Islamic Schloar; Intellectual Background

a. Hamka (Modern)

Haji Abdul Malik Bin Abdul Karim Amrullah or famous by Hamka. He is an Islamic scholar, politician and writer that most famous in Nusantara. He was born on 17 February

² Nasrudin Baidan, "Metode Penelitian Tafsir", *Jurnal Penelitian Walisongo*, Semarang, No. V, 1995.

1908 at Molek village, Maninjau, West Sumatra, Indonesia. His father Syeikh Abdul Karim Bin Amrullah or known by Haji Rasul is recognized renewal movement pioneer (*tajdid*) in Minangkabau.³

First time, Hamka works as religion teacher on year 1927 at Tebing Tinggi, Medan. Then he becomes a religion teacher at Padang Panjang on year 1929. He is pointed as lecturer at Islamic Jakarta University and Muhammadiyah University Padang Panjang from year 1957 until year 1958. Afterwards, He was a rector of Islamic college in Jakarta and the Professor in Mustopo's University Jakarta.⁴

Hamka is also a reporter, writer, editor and publisher. Since year 1920. Hamka becomes a reporter of some newspapers for example: Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiyah. On year 1928, he becomes magazine editor of Kemajuan Masyarakat. On year 1932, he becomes editor and publisher of al Mahdi's magazine at Makasar. Hamka also ever become magazine editor of Pedoman Masyarakat, Panji Masyarakat and Gema Islam.⁵

Hamka ever accept severally award on national rating and among nations as honorary gift as Doctor Honoris Causa, al-Azhar University in 1959; Doktor Honoris Causa, in nationalistic university in Malaysia in 1974; and title Datuk Indono and Prince of Wiroguno from Indonesian government.⁶

Hamka also active in Islamic movement through Muhammadiyah organization. He follows Muhammadiyah's founding start year 1925 to againt myths (kurafat), heretic (bid'ah), tarekat and mystical misleading in Padang Panjang. Beginning 1928, He become the chairman of Muhammadiyah's branch in Padang Panjang. On year 1929, Hamka build a center of Muhammadiyah's speech training and two years later he becomes Muhammadiyah's consul in Makasar. And then he is chosen as leader of Muhammadiyah's chairman in West Sumatra by Muhammadiyah's Conference, replacing S.Y. Sutan Mangkuto on year 1946.⁷ He reconstucted development in Muhammadiyah's Congress 31st in Yogyakarta on year 1950.

On year 1953, Hamka is chosen as counselor of Muhammadiyah leader Centers. On 26th July 1977, Indonesian minister of religious affairs, Prof. Dr. Mukti Ali inaugurated Hamka as chairman of Indonesian Islamic scholar committe (MUI) on 27th July 1975, but later he despise his position on year 1981 because his advices does not be considered by Indonesia governments.⁸ Hamka passed away on 24th July 1981, in age 73.⁹

³ Hamka, *Tasawuf Modern*, (Jakarta: PT. Pustaka Panjimas, 1990), 9-10.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*, 11.

⁷ Nasir Tamara, *HAMKA di Mata Hati Umat*, (Jakarta: Sinar Harapan, 1984), 284.

⁸ Ahmad Damami, *Tasawuf Positif (dalam Pemikiran HAMKA)*, (Yogyakarta: Fajar Pustaka Baru, 2000), 78.

⁹ *Ibid.*

b. Al-Alusi (Classical)

Abu As-Sana' Syihabuddin As-Sayyid Mahmud Affandi Al -Alusi Al Bagdadi was famous by al-Alusi. He was Born on Friday 14 Sya'ban 1217 H near from Kurkh, Iraq. He is one of big clergy (Ulama') in Iraq that expert of Islamic knowledge, either in the principal knowledge (ilm al-ushul) or in the branch knowledge (ilm al-furu')¹⁰. He has ever grasped adviser on religious law for a Baghdad region (mufti), professor, thinker, and polemical expert. His big Family is the educated family in Baghdad on 19th century, al- Alusi's name comes from Alus word, a place by the side of western Euphrat river. among Kamal city and Ramadi, and Bagdad and Syam (Syria). His family and his grandfather stay there.¹⁰

In the youth age, he was guided by his parents that is Syaikh Al- Suwaidi. Despitefully, al- Alusi also studied to Syaikh Al-Naqshabandi. Of the latest teacher, He studied about tasawuf. Therefore, in the part of his interpretation, He insert sufism perspective to bellow spiritual meaning (esoteric).¹¹

Al-Alusi is known as an educator which really pays attention clothing, food, and housing of his students. He gives them the better housing than his own home. So, many people more pay attention of knowledge. By extensive knowledge, al-Alusi dictates his explanations by the easier ways to be caught, and gives examples clearly and can be understood. On Friday, Zulhijjah 25, 1270 H, He passed away and buried at the elbow grave of Syaikh Ma'ruf al-Karkhi, it's one of famous mystical in kurkh city.¹²

Around 1248 H, Al-Alusi follows the sect of Hanafi's guidance. He comprehends fully and he knows sect differences and a variety thinking pattern and belief flows. He follows Salaf's belief and follows Syafii's school. Even, in many things he is the follower of Imam Abu Hanifah (Imam Hanafi). he has also trend to do ijtihad.¹³

D. Hamka's Thought on *Tazkiyatun Nafs*

a. A Dirty Soul (*Nafs*)

In Hamka's view a soul (al-nafs) or a dirty soul covers: 1. A dirty soul because allied God with another one (shirik). 2. Lied a rightness that carried by Apostle. 3. A dirty soul because atheist. 4. Smooth-faced or hypocrite 5. Have done immoral weather with thyself and also to others. 6. Get character spitefuling to fellow being, as hateful, grudge, on one's high horse, a proud bearing, and another. 7. Bodily is place for resides a soul. It will dirty from *hadas* (ritual impurity) and excrement. Are not purification' so leaves prayer. Do not know cleanliness.

¹⁰ Hamim Ilyas, *Studi Kitab Tafsir*, (Yogyakarta: PT Teras, 2004), 153.

¹¹ *Ibid.*, 154.

¹² Muhammad Husayn Al-Zahabi, *al-Tafsir wal Mufasssirun*, Juz. I, ((n.p.): Perpustakaan Islam Musat bin Umar, 1976), 251.

¹³ *Ibid.*

While, in al-Alusi's interpretation a dirty soul covers: 1. Person that reduces and blurs his passion with misbehavior because of stupid or atheistic. 2. A dirty soul caused polytheism. 3. A dirty soul caused atheist and do wickedness.

b. *Tazkiyatun Nafs's* Techs

Hamka's opinion about soul purification is remedial kindness and cleansing of spiritual or heart.¹⁴ It is fortifies self from someone possible slip in kindness badness slime and spiritual lewdness.

Concerning with this matter. Hamka explain his interpreter in surah as-Syams/91:9. "(Indeed He succeeds who purifies his own self (i.e. obeys and performs All that Allâh ordered, by following the true faith of Islâmic Monotheism and by doing righteous good deeds) "(as-Syams/91:9) And in letter al-A'la/87:14. Soul purification tech, for example with:

1. Zuhud as Rasulullah Saw's life figure in prophetic tradition or as-sunnah.
2. The believer person often do a purification from inner or extern self, and does not dirty it. Because a dirty soul will open all door to variety a big crime.¹⁵
3. Always purify or cleaning his self from instead of immoral (ma'siyat) and sin, well sin to God by allied Him with another one, or sin to fellow being by persecutes or rob others rights, or to their self with sequester grudge taste and grudges to fellow being.¹⁶ And also in surah Ali Imran (3): 164, the meaning of *tazkiyatun nafs* in this verse is a purification of spiritual and physical. Recommended to take ablution before praying, and purifying soul from envy, spiteful, stingy, and arrogant. All that purification teaching based on one teaching it is Tauhid (witness that there is no God except Allah) so that people will pure from polytheism.¹⁷ Tauhid is most important soul purification tech for people, because of that make a people becomes clear from all influence that manacle their soul.¹⁸

For this, Al-Alusi more interpose his interpretation with prophetic tradition:

*"Oh. my Lord give me a piety and clean up my soul, You are the Best cleaner of soul and You also the possessor of soul"*¹⁹

So that a soul purification tech in al-Alusi's thoughts are;

1. Increasing soul with obedient to God, well with knowledge and his charitable.

¹⁴*Ibid.*, 169.

¹⁵ Hamka, *Tafsir al-Azhar*, Vol. 10, 8019-8020.

¹⁶*Ibid.* 8019-8020.

¹⁷ Hamka, *Tafsir al-Azhar*, Juz IV, 166-167.

¹⁸ *Ibid.*, Vol. XXX, 4458.

¹⁹ Abu al Sana Shihab al Din al Sayyid Mahmud Al Alusi, *Ruh al-Ma'ani fi Tafsir Al-Qur'an al-Azim wa al-Sab' al-Mathani*, Juz 1, Beirut: Dar al Kutub al 'Ilmiyah, 1994, 184.

2. Purifying soul from polytheism be ready to accept and takes advise by mark sense warning.
3. Increasing obedient and fear to God.
4. Prayer
5. Giving tithe

c. *Tazkiyatun Nafs' Mediums*

There are several mediums of soul purification that used by someone to clear his soul or self. Amongst those exists on letter al Baqarah /2:151 and in letter al Baqarah /2:129. Hamka interpreted both of these verses as luxury on Apostle advent. By hold fast to Apostle's teaching, your degree will better. From *Jahiliyah's* valley and darkness, you were raised By God onto tall dignity, with sentences, books and with blessing. And inadequate until just this, even there are many again matters that which was you did not know, will you know also owing to the guidance and chairman of that Apostle.²⁰

Hamka more explain soul purification medium through God's word or wisdom blessing that carried by Apostle is to clear them all. Clean from dirtiness trusty, polytheism, and curtseys idol, and clear too day-to-day life from disinclination, and grudge. The word of *zuyakkihim* to clear them on spiritual and bodily, so it can differentiate where does a dirty trust with what does clear. That cleanliness will open mind and kindness, so safe from life.²¹

While according to Al-Alusi, he interpreted that al-Qur'an's verses as Hamka interpreted above that a big relish for Islamic follower on delegation of Apostle to purify them (Muslim). With read them God's verses. Whom are follow Rasulullah's reading because wants to purified their soul, will get miracle for who blessed By God a guidance.²²

"take Sadaqah (alms) from their wealth In order to purify them"(at-Taubah/9: 103). Hamka interpreted this verse "take şadaqah (alms) from their wealth" they here on notably are faction person that still intermingled between good charitable with what does deteriorate. But he is aware with his lack and wants repair. One of effort to raises a person which still lie in the middle that so gets to reach super ordinate dignity. So that Prophet takes partly given from their object asset for almsgiving. Further he enlightens that taking blessing: "to purify them with these alms".²³

As medium of soul purification, al-Alusi interpreted this verse with adopts an idea of alJuba'i., he said that give alms mean is zakat (tithe). Mohammed commands to take it, because of refuses a tithe equalized with hypocrite that does not accept tithe. With give

²⁰*Ibid*, Vol, 2, 18

²¹ Hamka, *Tafsir Al-Azhar*, Juz I, 292.

²² Al-Alusi, *Ruhul Ma'ani*, 19.

²³Hamka, *Al-Azhar*, 292.

alms or tithe can develop a good charitable and wealth. So it's clear that wanted thing is can lift their degree from hypocrite degree wend to devout men degree.²⁴

The explanation above also related with letter al-Lail /92: 18 "He who spends his wealth for increase In self-purification" (al-Lail /92: 18) Al-Alusi interpreted this verse which is a person who gave his wealth expectation for beside Allah constitutes a person that purify his wealth does not want ostentatious character and clear from sin.²⁵

The last one in letter an-Nur/24: 30. In this verse Hamka clarified of soul purification medium be restrain lust (*shahwat*). At this rate the relation in social community can set dainty and clear from immoral sin. Concerning hereby, he explain that devout person is not follows his first view to any other type with a lower self. Guarded against or privates and self honour. Because genital organ is God's mandate that realized by discreet man will its utilized. Bating that eye sight is secure cleanness and soul pacification.

Al-Alusi interpreted the verses above, the meaning of keep view was already been prohibited for what already at allows, and explained of restrained a half view like was explained in al-Kashaf book; most verily restrain view from forbidden to look its law is mandatory and seeing abruptly that do not intentional therefore its law is forgivable. The prophetic tradition from Abu Dawud and Tirmidzi and except both of them are from Buraidah that Radhiyallahu ta'ala Anhu said; Rasululloh Sallallahu A'laihi wa Sallam said; "*please don't you follow your view, actually your first view never last*". God make divine inspiration for who can restrain his view, because of it can close all crime door. A view constitutes a crime door and taking in to adultery and wickedness.²⁶

In summary can be concluded that soul purification medium according to Hamka on previous paragraph are: 1. With follows guidance that chastened Apostle about Allah's word. 2. Take a partly particular of someone object asset for almsgiving. Because an almsgiving is prove from quite an its available sincerity (*ṣiddiq*). And it's even denominated by tithe, its mean is purging. 3. Issuing a wealth for poor man utilized purification self of sting's character. 4. Guarded against or privates and self honor in social intercourse.

While soul purification mediums according to al-Alusi's interpretation in collected verses are; 1. Following Rasulullah who was read Allah's verses to Islamic followers, and teach them goodness character. 2. Giving alms with certain measure. 3. Giving a portion of wealth to poor man, expectation to get Allah's willing. 4. In social intercourse low, ought to male and female are not *mahrom* to keep their view. Because of view that followed by lust will open crime or adultery door.

²⁴ *Ibid.*, Vol. 6, Juz. 11, 14

²⁵ *Ibid.*, Vol. 15, Juz. 30, 193.

²⁶ Al-Alusi, *Ruhul Ma'ani*, Vol.9.

d. The Reward of *Tazkiyatun Nafs*

The reward for person who does soul purification in al-Qur'an verses according to Hamka's interpretation. Such as;

1. In letter as-Syams/91:9 and letter al A'la/87:14, Hamka interpreted that verse is a person will get luck or victory in his life struggle. With always purifying his self from immoral and sin. His soul is cleaned from allied Allah with other, and his body cleaned from small or heavy *ḥadaś*, while light or heavy dirty (*najis*). al-Alusi interpreted these verses, that a victory and happiness will received by a person who always purified their soul from polytheism by remember and bring near self to Allah. that victory or lucky such as guidance from God who make our heart become quiet.²⁷
2. In letter Tahaa/20:76. Hamka named 'Adn paradise, its mean is everlasting heaven, comfortable home evermore. such is the reward of those who purify themselves [(by abstaining from All kinds of sins and evil deeds) which Allâh has forbidden and by doing All that which Allâh has ordained]] " (Thaha/20-76) Innamal musyrikua najasun: allied Allah with another one is an unholy ism. A dirty view is contaminated soul. Someone with clear soul from infidelity will get heaven 'Adn reply in here after.²⁸ Al-Alusi interpreted it is the reward for person who does purify his self from atheist filth and wickedness by remembers what aught in faith pillars and good charitable. The reward for them is 'Adn heave in hereafter. This place constitute tall degree that flows rivers at its bottom, and will everlasting in it.²⁹
3. In letter al-Fatir /35:18. Hamka interpose a reply for person who does always try to clear his self from reproached conduct and polytheism.³⁰ Someone cannot flood a goodness reward to others in whatever form. What was done by someone about goodness, therefore an equal reply is for him. So also contrary wise. Someone cannot shoulder other people sin charges. Thus ever be have done alright, because of goodness will came to us also.

E. *Tazkiyatun Nafs* in the Light of Classical Islamic Scholar's and Modern's Thought

An-Nafs has many meaning, such as; soul, spirit, hearth and human's self. In great dictionary of Indonesian language, *al-nafs* understood as a hard drive inside hearth to do a bad character.³¹ Meanwhile in Qur'an *al-nafs* is not always having negative connotation.³² In

²⁷ *Ibid.*

²⁸ Hamka, Vol. XXX, 4458

²⁹ Al-Alusi, *Ruhul Ma'ani*, Vol.9.

³⁰ *Ibid.*, Vol. 22, 233.

³¹ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, 3rd edition. (Jakarta: Balai Pustaka, 2002)

³² Abdul Azis Sidqi, *Konsep Tazkiyah An-Nafs dalam al-Qur'an*, (Jakarta: Badan Litbang Agama dan Diklat Keagamaan. DEPAG RI), 2004.

this research *al-nafs* will be discussed here as the totality of human being that have a good or bad potential.

The word of *zakka* that is the root word of *tazkiyah* can mean as *thahhara* (to purify), if related to *al-nafs* then consist of good characters. Like in the word of (*nafsan zakiyyah*) the pure of soul. Thereby *tazkiyatun nafs* (the purification of the soul) is purifying soul (*al-nafs*) from many bad characters and fill it with good characters.

Meanwhile, many interpreters have different opinions in interpreted the word of *tazkiyatun nafs*, such as:

Al-Nafs according to Hamka is something in human's self that always give an influence to break Allah's command. This *al-nafs* as human's individual becomes perfect because consciousness that himself is servant and his God is the creator. And *tazkiyatun nafs* according to him is a remedial character and purifying soul or hearth from many dirtiness,³³³⁴ such as; polytheism, bring false a truth that brought by prophet, atheism, hypocrite, do sin either to himself or others, and have a bad characters to fellow human being, like; resentment, arrogant, and others.

The technique of *tazkiyatun nafs* according to Hamka is through *zuhud* like the example of Prophet Muhammad's life in the Prophetic tradition. Purifying the soul either from inners or outers self.³⁵ In inners self like *Tauhid* it is declared that there is no God except Allah. While from outers self is like take a ritual ablution, because of its ritual is a key to facing God through praying. And a people who have done *tazkiyatun nafs* they will get a big reward in hereafter such as *al'Adn* paradise.

In other hand, al-Alusi interpreted *al-nafs* is a bad lust. Following passion and desire that enervated human's self in the world. In hereafter it will enter to *al-Hawiyah* hill. This *al-nafs* used as power or tool to reach that passion and desire, and it cannot separated from soul's lust that always inclined to bad things without Allah's help.

A dirty soul (*al-nafs*) according al-Alusi is dirty from stupidity or godless, polytheism and do a wickedness act.³⁶³⁷ And then, the meaning of *tazkiyatun nafs* according to al-Alusi's interpretation is developing and increasing *al-nafs* by obedient to Allah either with a science or a good deed. And to purifying soul (*al-nafs*) from atheism, it resigns to advices by the indication of reminder.⁷

Whereas the techniques of *tazkiyatun nafs* are increasing an obedient and afraid to Allah, do prayer, and tithe (giving *zakat*). This *tazkiyatun nafs* can do by following Prophet's reciting the holy Qur'an, giving alms as a symbol of believer man and keep views that followed by desire in human relation. So, the lucky will receive by people who were

³³Hamka, *Tafsir al-Azhar*, Vol. X

³⁴Damami, *Tasawuf Positif...*, 78.

³⁵*Ibid.*

³⁶Al-Alusi, *Ruh al-Ma'ani*, Vol 15.

³⁷*Ibid.*

done *tazkiyatun nafs*, this lucky it is like Allah's guidance (*hidayah*).

The Similarities Thoughts between Hamka and al-Alusi related to *tazkiyatun nafs*

There are many similarities between them. Both of them are commentators who think philosophically and Sufism as well, they use *bil ma'tsur* and *bil ra'yi* type of interpretation. For each of their interpretation, they always expressed their recognition of *al-nafs* as a bad lust in human's self that often give influence to desirability toward the world's matters, and usually this *al-nafs* command to break Allah's laws.³⁸

Either Hamka or al-Alusi categorized *tazkiyatun nafs* as a process to purifying *al-nafs* or human's soul from polytheism, atheism, and all bad characters. This *tazkiyatun nafs* according to them can do by increasing the obedient to Allah, following Prophet's teaching in prophetic tradition and The Holy Qur'an, giving alms to a poor man, and keeping the courtesy in human relation. Whereas the similarity of reward for who was done *tazkiyatun nafs* is enter to 'Adn paradise in hereafter.

Part of modern commentators he is Hamka is in line with the interpretation of classic commentator he is al-Alusi. They stated that the word of "*al-nafs*" is a bad lust that always give a negative influence except *al-nafs* that blessed by God. Whereas *tazkiyatun nafs* according to him is purifying *al-nafs* (soul) from polytheism, atheism, and many bad characters. It *tazkiyatun nafs* is through following Prophet's teaching, give alms, tithe, and keep courtesy in human relation. then, the researcher tend to the commentator who state that *tazkiyatun nafs* is purifying soul in human's self from many bad characters especially purifying *al-nafs* from polytheism.

Based on the concept of *tazkiyatun nafs*, *al-nafs* here is a totally component in human being, that consist of spirit, mind, hearth, and desirability. But it *al-nafs* that is more tend to many wishes that push some body into bad character. So *tazkiyatun nafs* must be done to fortified human being in order not fall into the deviation of Allah's way in this world.

The different views between Hamka and al-Alusi related to *tazkiyatun nafs*

Actually, there is no fundamental difference of these two commentators, they only have little difference in stated the definition of *al-nafs* and *tazkiyatun nafs*. Hamka stated *al-nafs* as personal's individual that always give the influence to human being either bad or good. In modern context, Hamka more explain that *al-nafs* is like animal instinct because always command to a bad things.

This *al-nafs* become perfect through *zuhud*, and afraid to Allah's greatness. While al-Alusi said *al-nafs* is bad lust that always commands to break Allah's laws. This perfect *al-*

³⁸*Ibid*, Vol 30.

nafs is Adam's soul, because Prophet Adam was did Allah's prohibition, and he always disappointed and repented from his mistake by increasing obedient and afraid to Allah.

Hamka categorized *tazkiyatun nafs* (the soul purification) is purifying soul either from inners or outers self.³⁹ From inners self like *tahud*, repairing soul or hearth from wickedness acts, either to Allah or fellow human being. While from outers self like, *istinja'* (purification from *hadas* and excrement) and ritual ablution for always close our self to Allah, because through it a people can close to Allah, his soul become calm and pure from many bad characters.

Al-Alusi stated *tazkiyatun al-nafs* as purification the soul either from stupidity and Godless. This *tazkiyatun anfs* is increasing and developing human's soul (*al-nafs*) by obedience, either with science or a good behavior, and willing to accept the advices by available of remainder.⁴⁰

Although both of Hamka and al-Alusi interpreted *tazkiyatun nafs* is the process of purification of the soul from polytheism, atheism, and bad behaviors, but they have different reason. Hamka as modern interpretation and know deeply about mysticism and nationalism, then Hamka always relate his interpretation toward the situation in modern era. One of his interpretations about *tazkiyatun nafs* like in surah at-Taubah (9):109, Hamka stated that wealth can make people's soul be arrogant, stingy, and other bad characters. So, by giving alms can pure *al-nafs* from stingy character. Al-Alusi as classic interpreter in classic era his interpreted just based on many literatures from preexist Islamic scholar or other interpreters. Then he interpreted *tazkiyatun nafs* as a process of soul purification by increasing obedient either with knowledge or a good deed.

F. Conclusion

There are concluding remarks about the concept of *tazkiyatun nafs* (the soul purification) according to Hamka's and al-Alusi's interpretations, i.e:

Hamka and Al-Alusi have the characteristic of philosophical and mysticism interpretation. So that in every discussion of verses consisting *al-nafs* and the word of *zaka* they always related the case of worship, religion, and social condition like told any histories in his interpretation. They are in agreement that a danger ill for human being is soul disease, such as polytheism, atheism, Godless, stupidity, stingy and many others of bad characters. With these all will make people fall into the digression of Allah's guidance, then in now modern era we often see there were many people suffer from the disease of crazy , depression, and the last they will self murder.

Hamka and al-Alusi have many similar opinions on definition of *tazkiyatun nafs* is purifying the soul (*al-nafs*) from polytheism, and may bad character. And also the similar

³⁹ Damami, *Tasawuf Positif ...*, 7.

⁴⁰ Al-Alusi, *Ruh al-Ma'ani*, Vol. 15.

opinion about the technical of it *tazkiyatun nafs* it is by increasing the obedient and afraid to God. While the reward for who has a pure soul (*al-nafs*) is get the success in this world and in hereafter they will enter 'And paradise.

Hamka and Al-Alusi are different in stated the definition of the dirty soul. Hamka said in his interpretation about a dirty soul, consis of; falsehood a true was brought by Allah's Prophet, a dirty soul should be dirty caused the ritual ablution is never done so they will leave prayer; it will make *al-nafs* become dirty and far from Allah. While al-Alusi said that the dirty soul (*al- nafs*) is reducing *al-nafs* by doing a wickedness act because of stupidity and Godless.

Mean while the different of *tazkiyatun nafs* according to them are, Hamka said it is a purification of soul or self (body). A self (body) cleaned from ritual impurity (*hadas*) and excrement (*najis*) while a soul (*al-nafs*) is cleaned from polytheism. Different with al-Alusi, he said *tazkiyatun nafs* is increasing the obedient to Allah either by since or a good character, and afraid to do a wickedness act, stupid, and Godless.

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