

## CHAPTER I INTRODUCTION

### A. Background

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:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

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

This verse explain that success will be reached by person that always purify 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. <sup>1</sup> On the contrary, someone that cannot control his desire, he will be dirty, and act bad behavior.

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

Someone that always purifies himself from kind of sins, he will be rewarded that is heaven, Allah SWT said in he qur'an:

جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

*'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.

*Tazkiyatun nafs*<sup>2</sup> is Apostles' missions, and determines lucky or unlucky in front of Allah SWT.<sup>3</sup>

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<sup>2</sup> Etymologically, the Soul purification come from two words: there are; *tazkiyatun* and *nafs*. *Tazkiyah* from the word root (*zaka* *yazku zaka* and *zakatan*) its mean (grow) and *zada* (increase). *zaka* also mean *solaha* (good) and also *barokah* (many goodness), beside these also mean *thaharoh* or cleaning pure. (see *Al-Mu'jamul Wasith*, p 396).

*Tazkiyatun nafs* is a purifying soul process from *akhbas* (dirty) and repairing the soul. *Tazkiyatun nafs* can be done by various worship, good action, and a variety of good action and *mujahadah*'s steps. If these all was done, so the heart will be clean and it will impact to positive on behavior and talk. That influence will trace on tongued, eye, ear, and another organ. The result is he has good action to Allah SWT and human and also to another creator in this earth.<sup>4</sup>

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While the word shape of *tazkiyah* from the word *zaka* which add by *kaf* letter, until be *zakka-yuzakki-tazkiyatan* its mean growing, developing, repairing, cleaning, purifying and make it be a good and be batter.

The word *an-nafs* mean soul, spirit, like in the verse “*breadth your soul*”, its also mean breath, it is an air that exit and enter in human body through the mouth or nouse.(see. *al-mufradat fil qoribil Qur'an. P. 501*), *an-nafs* also should be meaning itself, like in the sentence ‘*Ja a Huwa Nafsuhu*’ mean he him self has been coming, not his vice. (see also *Al-Mu'jamul Wasith*, Pg 940).

So, etimologically, *Tazkiyatun Nafs* mean to clean soul or repairing and growing it to be batter and to develop the soul human potention. While in terminologically, *tazkiyatun nafs* or soul purification in reality is a process to clean soul and hearth from many sin and bad characteristics. *And* than to increase a soul quality by developing a good characteristic that blessed by Allah, and positive potention by war against deviation from the true principles of religion, worship, and another good action until the heart and soul become clean, good and have qualities, while next, this hearth or soul have a good characteristic and behaviors. (See. Alhikmah.com).

<sup>3</sup> Sa'id Hawwa , *Mensucikan Jiwa*, Jakarta, Rabbani Press, 2006, p.2

<sup>4</sup> [http://E:/Pemikiran Tasawuf Hamka <<Anugerah\\_Mu.htm](http://E:/Pemikiran Tasawuf Hamka <<Anugerah_Mu.htm)

*Tazkiyatun nafs* is part of mysticism, and the core of mysticism teaching is related with spirit (*ruh*), heart, mind (*'aql*) and *al-nafs*. That fourth thing will deliver man to the mysticism point it is *ma'rifatullah* (a science that really know about Allah SWT). Because with this *ma' rifatullah* a man can despite from heart disease for example; polytheism, immoral, and another bad manners.

The principal of mysticism study about spirit (*ruh*) it should be backed to its knowlegde perfectly about Allah SWT, and it demands someone to comprehend fully about Allah's names with totally devotion ( *'ubudiyah* ) to Him. One of it is by gets recitation (*zikir*) to Allah SWT.<sup>5</sup>

Meanwhile a human's heart in mysticism knowledge there are three classifications: *First, qalbun shahih* (truthful heart), it is a healthy heart and clean from each *nafs* that against Allah's instruction and prohibition. *Second, qalbun mayyit* (*off heart*), it is death heart which never know his God; never worship Him, never love and willing (*ridha*) to Him. He stands up with lust and following all its wish. *Third, qalbun marid* (sick heart), it is heart that actually has life, but

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<sup>5</sup> Sa'id Hawwa, *Pendidikan Spiritual*, Yogyakarta, Mitra Pustaka, 2006, p. 48-49

there are seeds diseases saved inside. *Mahabbatullah* , believe to Him, sincere and piety (*tawakal*) are food will make heart live.<sup>6</sup>

The mind on mysticism's study in one hand concern with heart, and on the other hand concern with *al-nafs* . When heart become weak in front of *nafs'* power that always order to ugliness, therefore heart will be bent down to *al-nafs* wish, and the finally againts Allah's command. On the contrary, if heart is strength, therefore heart will fight to againt to *al-nafs* wishes. So, the perfect controller is '*aql shar' i*'.<sup>7</sup>

Meanwhile *al-nafs* in *sufi's* view is a spirit (*ruh*) after united with the body, so it will appear the influence for that body because there is body necessity that becomes place for reside a spirit (*ruh*). If there is no control of this *al-nafs* so human will follow his lust to oppose Allah's command, and

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<sup>6</sup> Ahmad Faried, *Menyucikan Jiwa (Konsep Ulama Salaf)*, Surabaya, Risalah Gusti, 1997, p.16-18.

<sup>7</sup> There are two terminology about minds, which is *taklifi* mind that constitute bottommost mind proprietarye by veryone up to he is still in awarness and not suffer insanity. With this mind man was given a mind *taklif*, will be computation (*hisab*) and asked in front of Allah SWT about mind purpose. *Second*, *syar' i* mind, which is gets place at inwardly and having severally level or category. Between *syar' i* mind characteristic. that is perfect man who can restrain his lust for obidient to God's command, and understating of Him and hand over self to Him.

it's called by sick soul (*al-nafs maridh*).<sup>8</sup> Because this topic explains about *tazkiyatun nafs*, therefore just discuss deeper about difference meaning between *nafs* and heart.

Generally, the word of (*al- qalb*) is used to call two things; *first*, a piece flabby flesh and soft on the left chest, that is special piece flesh. In the inside, there are cavities as place of blood to flow. That is place resides a *ruh* (spirit) . *Second*, a soft secret ( *lathifah* ) that has characteristic of *rubbaniyah* and *ruhaniyah* and has relation with heart( *al-qalb* ) and has physical characteristic. *Al-Qalb* on the second meaning has role as *mukhatab* (partner that invited to make conversation). He is able to feel adversity or sadness, this *al-qalb* has relation with heart that gets physical characteristic.<sup>9</sup>

The word of *al-nafs* has a lot of meaning. Sa'id Hawa in the book "*Pendidikan spiritual*" mentioned that soul has two meanings. *First*, force or power energy to be angry and wish (*lust*) in the human himself. *Second*, soft secret or *lathifah* that is reality human. Soul (*al-nafs*) has many differences characteristic depend on each condition for

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<sup>8</sup> Sa'id Hawwa, *Pendidikan Spiritual, op. cit.*, hlm. 66.

<sup>9</sup> Sa'id Hawwa, *Pendidikan Spiritual*, Yogyakarta, Mitra Pustaka, 2006, p.27

example: *al-nafs al-muthmainnah* (calm down soul), *al-nafs al-lawwamah* (this *al-nafs* is not totally calmdown, but it always effort to oppose lust), and the last soul character which is *al-nafs al-ammarah bi al-su'* (*al-nafs* that always follow its lust).<sup>10</sup>

In this thesis, the writer 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.

Abu Sana Syihab al-Din al Sayyid Mahmud Afandi al Alusy al Bagdadi or Al Alusi,<sup>11</sup> he is known by al-alusi, he is classic interpretation figure that has mysticism's characterictic. The Interpretation book "*Ruh al Ma'ani*" it's al-alusi's opus has various uniqueness, therefore part of islamic schollar called it as interpretation book that tend to mysticism nuance. But, not all his interpretation is like that. Second, many islamic schollar viewed that *Ruh al Ma'ani* is a

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<sup>10</sup> *Ibid.*, p. 30-31

<sup>11</sup> Abu Sana Syihab al-Din al-Sayyid Mahmud Afandi al-Alusy al-Bagdadi was born at Kurkh, Iraq, at Friday 14 Sya'ban 1217 H. He is a famous Islamic scholar in Iraq and he was theologian, while in natural science (*Ilm Usul*) and subsidiary science (*ilm furu'*).

book of encyclopedia's interpretation, consist of previous many schollar's opinions, moreover Al-Zamahsari's opinion, al-baidawi and the other schollar. But, al-Alusi tends to get selective character in choosing previous many scholar opinions, it's mean that he always give values to many schollar opinion and give critique even he also reject that opinion if he look at it is not correct.

The writer chooses al-Alusi's opus interpretation because this interpretation has special characteristic. that is collaboration between *bil Ma'tsur interpretation and bil Ma'qul Interpretation* (apocalypse and mind). In writing this interpretation, writer combine many interpretation; verses with verses, verses with prophetic tradition, and verses interpretation with reasonable. He also interpreted verses based on the opinion of *salaf* and *khalaf* Islamic scholar, then make conclusion from combining result between both that opinion.

Al-Alusi is a person has *Salaf's* believe and gets *Suni's* understanding. He follows circle instruction (*fatwa*) from Hanafi's Sect. He comprehends fully and knows the differences of sect and a variety thought pattern and believes flows. He follows *Salaf's* believe and take *Syafi'i's* sect,

although in several things he is Abu Hanifah follower (*imam Hanafi*). He also tend to do “ijtihadh”.

Abdul Malik Karim Amrullah or Hamka is rational figure that has mysticism knowledge, that’s able to be seen in his opus “*Tasawuf Modern*”. He wrote this book to give knowledge that is mysticism's knowledge in the modern era. So, he mentioned it In his foreword note;

*Placing rubric ‘Tasawuf Modern’ is becomes prove that we also love life in mysticism. It’s mean that mysticism was meant by the will to repair moral and purifying (shifa') esoteric. We give modern information, although it from origin exists of mysticism's books too. So mysticism modern form it’s mean the information about mysticism's knowledge that modern perform.”*<sup>12</sup>

In Hamka's literature “*Tasawuf Modern*”, he doesn't use *Tazkiyatun Nafs* term like a part of islamic schollar often use it to say the purification of the soul in Islam.. But, if it seen from mission and definition that told by Hamka through mysticism term, therefore we will find the same meaning. Hamka called mysticism as “knowledge”, its mean that it is

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<sup>12</sup> Haji Abdul Malik Abdul Karim Amrulla (HAMKA), *Tasawuf Modern*, Jakarta: PT Pustaka Panjimas, 1990, p,3

one knowledge discipline already well-established in Islamic study.<sup>13</sup>

In “*Prinsip dan Kebijaksanaan Dakwah Islam*”, Hamka explained that mysticism or *tasawuf* is *ṣifâ’ul Qalbi*, its mean cleaning the heart, cleaning moral from bad behavior, then adorning it by good behavior.”<sup>14</sup> In his book “*Tasawuf Modern*”, Hamka said :

*“We straighten the first goal from mysticism that is cleaning soul, teaching and heightening moral degree, press all avaricious and greediness, fighting a bad lust (shahwat) that over from necessity to self”.*<sup>15</sup>

From the definition that explained by Hamka in paragraph above, we can see the similar meaning between *tazkiyatun nafs* and mysticism. Both of them want the same effort that is; *tazkiyatun nafs* from bad temper and sin that looked at bad by Islamic law. therefore, explanation above in line with what was explained by Hamka while interpreted this following verse:

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<sup>13</sup> [http://E:/Pemikiran Tasawuf Hamka <<Anugerah\\_Mu.htm](http://E:/Pemikiran%20Tasawuf%20Hamka%20<<Anugerah_Mu.htm)

<sup>14</sup> Haji Abdul Malik Abdul Karim Amrulla (HAMKA), *Perinsip dan Kebijaksanaan Dakwah*, Jakarta: PT Pustaka Panjimas, 1990, p.3

<sup>15</sup> Haji Abdul Malik Abdul Karim Amrulla (HAMKA), *loc.cit*, *Tasawuf Modern*, p.17

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ( ) وَقَدْ خَابَ مَنْ دَسَّاهَا

Indeed *He succeeds who purifies his ownself (i.e. obeys and performs All that Allâh ordered, by following the true faith of Islâmic Monotheism and by doing righteous good deeds). And indeed He fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true faith of Islâmic Monotheism or by following polytheism, etc. or by doing Every kind of evil wicked deeds)*(QS. Asy Syams/91: 9 - 10)

Hamka explained in his book “*Tafsir al-Azhar*” that most dengerous disease for soul is allied Allah (*Asy-syirk billah*). That is Lay a true that brought by Apostle, envy, grudge, hate, reverenge, arrogant, and others. A human who believe to Allah ought to effort to purify a soul from inside and outside of self, and does not dirty it. Because a dinginess will open all big crime.<sup>16</sup>

The soul purification or *tazkiyatun nafs* has tight relationship with social problem. That’s very important if one

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<sup>16</sup> Haji Abdul Malik Abdul Karim Amrulla (HAMKA), *loc.cit.*, *Tafsir Al-Azhar*, Vol. 10 (Singapura, Kyodo Printing Co (S’pore) Pte Ltd, 1999), p. 8020.

of study references in that theme to understand verses interpretations of *tazkiyatun nafs* in al-Qur'an use Hamka's interpretation in *tafsir al-Azhar* book. In his interpretation, Hamka tries to integrate synergisms a variety interpretation method, Hamka does not use one type of interpretation method, but he tries to use various interpretation method. Generally, This Hamka's interpretation is directed to one particular interpretation that explained about guidance of al-Qur'an verses which concern directly with society life and efforts to overcoming diseases or their problem. In easy language, this Interpretation pattern, like Quraish Shihab's term, is social art culturist pattern. That interpretation pattern do interpretation that concern with the problems for example: philosophy, theology, law, sophism and etc, but that interpretation does not outward of its pattern that tries to overcome society diseases, and encourage them to reach secular progress and hereafter based on al-Qur'an guidance.

On this opus, writer will explain deeper about difference between al-Alusi's interpretation and Hamka interpretation toward al-Qur'an verses that concern with *tazkiyatun nafs*.

**B. Formulation of the Problem**

Based on the problem background, therefore the problem that will be analyzed under the title *The Concept of Tazkiyatun Nafs* (The Purification of The Soul) (A Comparative Study between Hamka's Interpretation in Tafsir Al-Azhar and Al-Alusi's interpretation in Tafsir Ruh Al-Ma'ani) are:

1. What did Hamka and al-Alusi interpret the verses of *tazkiyatun nafs* in al-Qur'an?
2. What are the similarities and differences between Hamka and al-Alusi in interpretation about *tazkiyatun nafs*?

**C. Research Purposes**

This research is observational comparability in interpretation about the concept of *tazkiyatun nafs*, therefore this research is expected can pull back mean of some verses to get order core on that verses. This observational aimed to:

1. To know the interpretation of *tazkiyatun nafs* according to Hamka and al-Alusi.

2. To find the similarities and differences between Hamka and al-Alusi in interpretation about *tazkiyatun nafs*.

**D. Review of Literature**

The book review that related each other with the topic of *tazkiyatun nafs* is very important to makes critical's material toward research that will be done by writer. Also as judgment to know each lack and excess on preexist opus writes. Most importantly from this review literature it is to avoid the similar observational result. As; book, paper, or other writing opuses. Amongst those are:

Sudirman Tebba's opus on title *Tasawuf Positive*. In this book explained mysticism's meaning as form of love or man obedience to God but not leave world affairs. As business affair, government, social etc.<sup>17</sup> This book is reveal meaning equation among *Tasawuf Modern* Hamka's opus with *Tasawuf Positive*.<sup>18</sup> One that core from this new mysticism for do a positive act toward world life with

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<sup>17</sup> Sudirman Tebba, *Tasawuf Positif*. Jakarta Timur: Kencana, 2003. p, 2.

<sup>18</sup> *Ibid.*, p. 4.

practicing a mysticism that impacted positive to personal life, family and society.

This book also reveal Hamka's opinion, it is a person which practice mysticism's life. Ever be control his passion, so becomes patient person, free of spiteful, envy, grudge, the lower self rapacious, etc. All these according to Hamka constitute as soul filth, that cause human be stress, frustrating, and experiences soul trouble.

Furthermore. Amin Syukur's opus by the title *Zuhud di Abad Modern*. He explains Hamka's opinion about *zuhud*, it is well-disposed towards indigent, rich, penniless, and becomes millionaire, but property not makes someone to forget Allah and default to do obligation.<sup>19</sup> *Qana' ah*, accept a pot luck in savvy make a abode to have effort. Because of a man life may not workless. And property that looks for not remove equanimity and still tied-up by clean intention.<sup>20</sup>

Books upon have explained slightly about component of soul purification. One of it with obedient to God and

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<sup>19</sup> Amin Syukur, *Zuhud di Abad Modern*, Yogyakarta: Pustaka Pelajar, 2004. p,131.

<sup>20</sup> *Ibid.*, p, 133.

*zuhud*. With that will make a people live be calm well in family and also society. But books upon do not explain about cleansing of soul exhaustively like on this research. In this research writer wants to interpose al-Qur'an's verses interpretation toward soul purification concept in al-Qur'an according to philosophy's interpreter work by Hamka in *al-Azhar's* interpretation and al-Alusi in *Ruh al Ma'ani* interpretation, and then applied the result from doing that interpretation explanation in societal.

#### E. **Theoretical Framework**

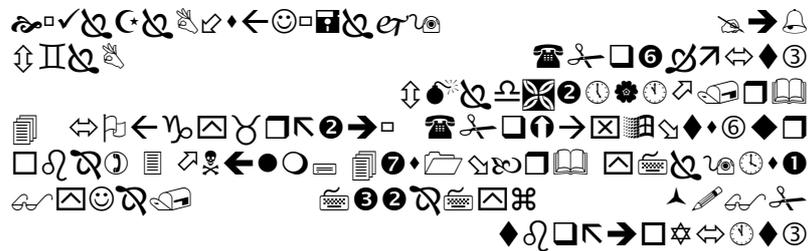
The object on this observational is al-Qur'an verses that explain about the concept of *tazkiyatun nafs*. All verses which inform *tazkiyatun nafs* will research on this observational. There is basic from the definition of *tazkiyatun nafs* concept discuss about soul savvy and that purification reality its self.

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, Allâh 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 ayes' view to not see either opposite sex's or one genus' *aurat*, as preventive to bad 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* :

الذي يوتي ماله يتزكى

*He who spends his wealth for increase In self-purification,*

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*

انما تنذر الذين يخشون ربهم بالغيب واقاموا الصلاة ومن تزكى فانما يتزكى لنفسه

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

قَدْ أَفْلَحَ مَنْ زَكَّاهُ

- a. Qs. Al a. ' la /87: 14

قَدْ أَفْلَحَ مَنْ تَزَكَّى

- b. Qs. Tahaa /20: 76

جَنَّاتٌ عِدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

2. About intermediate for *tazkiyatun nafs*;

- a. Qs. At Taubah/9:103

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ  
عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

- b. Qs. Al Baqarah/2:151

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ  
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

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 Hadiś, the interpretation of some interpreters.<sup>21</sup>

This research includes into comparing interpretation result between the interpretation of Hamka and al-Alusi.

Here, the steps that we will research it:

1. Collecting the verses which indicate the existence of *tazkiyatun nafs*.

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<sup>21</sup> Nasrudin Baidan, "Metode Penelitian Tafsir", Jurnal Penelitian Walisongo, Semarang, No. V, year 1995.

2. Classifying of data from Hamka and al-Alusi. The data of both commentators are included the profile, their life, education, thought, work and their interpretation related to *tazkiyatun naf*.
3. Understanding and analyzing kinds of *tazkiyatun nafs* based on some verses. Some verses in the Qur'an uses the term *zakkā*, *zakkahā*, *tazakkā*, *yuzakkīkum yuzakkīhim*, to reveal the medium or reward of *tazkiyatun nafs*. And these terms that related with *al-nafs* (soul) only.

F. **Methodology research**

A research needs good arrangement, so result of research can become optimal and poised good of intellectual or moral facet.<sup>22</sup> Thus writer systematically arrange research method as follows:

1. **Research category**

Research with title " THE CONCEPT OF *TAZKIYATUN NAFS* (The Purification of the Soul) (A Comparative Study between Hamka's and Al-Alusi's

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<sup>22</sup> Abdul Al-Hayy Al-Farmawi, *Metode Tafsir Maudhui*, translated by. Suryan A. Jamirah, Jakarta: PT Taja Grafindo persada, 1999, p. 45-46.

Interpretation) are observational library, the meaning is an observational by reading books and literatures these has relation with that problem.

## 2. Approach

The approach in this observational use a comparative's descriptive method, which is explain and analyze the concept of *tazkiyatu nafs* for human being in social life according to Hamka's and al-Alusi's interpretation.

## 3. Data sources

Data source in this observational are classified into:

### a. Primary source

The interpretation book of *Ruh al Ma'ani* use Arabic, and al-Azhar's interpretation book in Indonesia.

### b. Secondary source

The several of Hamka's and al-Alusi's works that give an explanation about the soul, spiritual's book, and several lexical, articles, and other interpretation books.

#### 4. **Analysis data**

In screens and process data or information to be able to understands, the process of data will be use is analysis data. Research use the method of comparability interpretation ( *Muqoron's interpretation* ), it is a method to compare an opinion by another opinion for gets one conclusion of problems that research. In this research, writer compares the opinion of mysticism's interpreter among al-Alusi and Hamka by use method, such as:

1. Collecting the verses those are related with *tazkiyatun nafs* concept or providing severally information about pertinent theme.
2. Take severally example of particular theme with regard al-Alusi's And Hamka's interpretation opinion.
3. Find the similarities and the differences of al-Alusi's And Hamka's interpretation
4. Inferring the analysis

**G. Writing Systematic**

Systematically this observational will divides into five chapters:

*First chapter* will contain background, formulation of the problem, research purpose, review of literature, theoretical framework, research method, and the system of writing. Here, readers can catch “pre-understanding” to make the reader understand what he will read can understand the plot of writing.

*Second chapter* will give the view of the general meaning of *tazkiyatun nafs* with elaborating the verses indicating *tazkiyatun* and *nafs*, and the definition of *tazkiyatun nafs* according to Islamic scholars.

*Third chapter* contain the explanation about firstly Hamka, it is covering his biography, *tafsir al-Azar*, his interpretation method of *tafsir al-Azhar*, and his interpretation toward the Qur'an verses about *tazkiyatun nafs* consist of *nafs's* definition. And the second part explains about al-Alusi, it is also covering his biography, *tafsir Ruh al Ma'ani*, and his interpretation toward the Qur'an verses about *tazkiyatun nafs*.

*Forth chapter* will contain the analyzing about the opinion of *tazkiyatun nafs* according Hamka and al-Alusi. Then, analyzing to find the similarities between Hamka and al-Alusi and the differences between Hamka and al-Alusi.

*Last chapter*, the author close this research with conclude about the opinion about *tazkiyatun nafs* according Hamka and al-Alusi and suggest to others about the writing of this theme to make the reader easier in understanding the topic.