

CHAPTER III

HAMKA, AL-ALUSI AND THEIR INTERPRETATION

A. Hamka and his interpretation

1. Biography

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 1908 at Molek village, Maninjau, West Sumatra, Indonesia. ¹ His father Syeikh Abdul Karim Bin Amrullah or known by Haji Rasul is recognized renewal movement pioneer(*tajdid*) in Minangkabau. ²

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.

¹ Hamka, *Tasawuf Modern*, Jakarta: PT. Pustaka Panjimas, 1990, p, 9.

²http://en.vivanews.com/news/read/30540hamka__great_muslim_scholar__was_born

Afterwards, He become a rector of Islamic college in Jakarta and the Professor in Mustopo's University Jakarta. From year 1951 until year 1960³ he become high official religion. Then he leave that responsible position while Sukarno command him to choose between as official servant or active in politic of conference Muslims Indonesian committee or MASYUMI (*Majelis Syuro Muslimin Indonesia*).⁴

Hamka's activity in politic it's begun on year 1925 while he becomes a member of political party of Sarekat Islam.⁵ On year 1945, he helps to oppose the return back effort of Dutch colonist to Indonesia by speech. He also follow guerrilla activity in forest in Medan. On year 1947, Hamka is lifted as Chairman of National defending Line Indonesia (BPNI). He becomes Masyumi's constituent assembly member and as prominent

³ *Ibid*

⁴ It is a Muslim political party was have big influence in Indonesia among 1940-1960

⁵ Is an Association of Islamic party, begun at 1912. Before that this party named as association of Islamic trade or SDI (*Sarekat Dagang Islam*)

speaker in General Selection Raya at 1955. Then Masyumi is prohibited by Indonesia government on year 1960. From 1964 until 1966, Hamka was jailed by President Sukarno because he is accused pro Malaysia. During imprisoned he starts to write al Azhar's Interpretation that it's his scientific opus. After coming out from jail, Hamka was lifted as member of Indonesian National righteousness Deliberation Agency (BMKNI), Indonesian pilgrimage tour committee (MPHI) and Indonesian National culture Institute (LKNI).⁶

Besides active in the religion and politic, 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

⁶http://id.wikipedia.org/wiki/Haji_Abdul_Malik_Karim_Amrulla

become magazine editor of *Pedoman Masyarakat*, *Panji Masyarakat* and *Gema Islam*.⁷

He produce Islamic scientific opus and creative opus it's like : novel and short story. His great scientific opus is *tafsir al-Azhar* (5 volumes). His novels that are get public attention and as literature textbook at Malaysian and Singapore for example; *Tenggelamnya Kapal Van Der Wijck*, *Di Bawah Lindungan Kaabah* and *Merantau ke Deli*.

Hamka ever accept severally award on national rating and among nations as honorary gift as Doctor Honoris Causa, al-Azhar University in 1959⁸; Doktor Honoris Causa, in nationalistic university in Malaysia in 1974; and title *Datuk Indono* and Prince of *Wiroguno* from Indonesian government.

Hamka passed away on 24th July 1981, in age 73.⁹ His service and influence is still felt up to now in prestige Islamic religion. He is not only

⁷ *Ibid*

⁸ Hamka, *Tasawuf Modern*, *loc.cit.* p. 11.

⁹ hammad Damami, *Tasawuf Positif(dalam Pemikiran HAMKA)*, Yogyakarta: Fajar Pustaka Baru, 2000, p, 78.

accepted as an Islamic scholar figure and man of letters in his state, but also in other state like Malaysia and Singapore.

Hamka gets low education at Maninjau Elementary School until second class.¹⁰ While Hamka's age reaches 7 years, his father built Sumatra Thawalib¹¹ in Padang Panjang. Over there Hamka studied religion and Arabic language deeply. Hamka also has ever followed religion teaching at mosque and small mosque (*surau*) that given by Islamic scholar well known such as Syeikh Ibrahim Musa, Syeikh Ahmad Rasyid, Sutan Mansur, R.M. Surjopranoto and Ki Bagus Hadikusumo.¹²

Hamka is an otodidak in various knowledge such as philosophy, art, history, sociology and

¹⁰ Nasir Tamara, *HAMKA di Mata Hati Umat*, Jakarta: Sinar Harapan, 1984, p, 122.

¹¹ Sumatera thawalib from Padang Panjang for the firstly is traditional school in Minangkabau named *Surau Jembatan Besi*, this school was considered to rule and theologies study. Traditional courses like *fiqh* (Islamic rule), and Qur'anic studied is the important lessons in that surau. (Murni Djamal, *Dr.H. Abdul Karim Amrullah, Pengaruh dlam Gerakan Pembaruan Islam di Minangkabau Pada Awal Abad ke-20*, Jakrta: INNIS Leiden, 2002, p, 62.)

¹² Hamka, *Tasawuf Modern, loc.cit*, p. 9.

politics, either Islam or West. With his cleverness in Arabic language, he can analyze Islamic scholar's opus and famous poet in Middle East like Zaki Mubarak, Jurji Zaidan, Abbas al Aqqad, Mustafa al Manfaluti and Hussain Haikal. By Arabic language also, he analyzes master opus from France, England and Germany such as Albert Camus, William James, Sigmund Freud, Arnold Toynbee, Jean Paul Sartre, Karl Marx and Pierre Loti. Hamka is also active reading and discussing with famous figures in Jakarta like HOS Tjokroaminoto, Raden Mas Surjopranoto, Haji Fachrudin, Ar Sutan Mansur and Ki Bagus Hadikusumo. That's all is done to sharpen his talent becomes a great rhetorician.

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 1946.¹³ 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.¹⁴

¹³ Nasir Tamara, *HAMKA di Mata Hati Umat*, *loc. cit.*, p. 284.

¹⁴ . Muhammad Damami, *loc. cit.*

2. The work of Hamka

Hamka as famous Islamic figure in Indonesia, he has a lot of opuses up to now still can be remembered by society. His opuses are:

1. *Khatibul Ummah, volume 1-3. Written in Arabic language.*
2. *Si Sabariah. (1928)*
3. *Pembela Islam (Tarikh Saidina Abu Bakar Shiddiq), 1929.*
4. *Adat Minangkabau dan agama Islam (1929).*
5. *Ringkasan tarikh Ummat Islam (1929).*
6. *Kepentingan melakukan tabligh (1929).*
7. *Hikmat Isra' dan Mikraj.*
8. *Arkanul Islam (1932) in Makassar.*
9. *Laila Majnun (1932) Balai Pustaka.*
10. *Majallah 'Tentera' 1932, in Makassar.*
11. *Majallah Al-Mahdi 1932 in Makassar.*
12. *Mati mengandung malu (Salinan Al-Manfaluthi) 1934.*
13. *Di Bawah Lindungan Ka'bah (1936) Pedoman Masyarakat, Balai Pustaka.*

14. *Tenggelamnya Kapal Van Der Wijck (1937), Pedoman Masyarakat, Balai Pustaka.*
15. *Di Dalam Lembah Kehidupan 1939, Pedoman Masyarakat, Balai Pustaka.*
16. *Merantau ke Deli (1940), Pedoman Masyarakat, Toko Buku Syarkawi.*
17. *Margaretta Gauthier (translation) 1940.*
18. *Tuan Direktur 1939.*
19. *Dijemput mamaknya, 1939.*
20. *Keadilan Ilahy 1939.*
21. *Tashawwuf Modern 1939.*
22. *Falsafah Hidup 1939.*
23. *Lembaga Hidup 1940.*
24. *Lembaga Budi 1940.*
25. *Majallah 'SEMANGAT ISLAM' (Japans era 1943).*
26. *Majallah 'MENARA' (appear in Padang Panjang), after revolution in 1946.*
27. *Negara Islam (1946).*
28. *Islam dan Demokrasi, 1946.*
29. *Revolusi Pikiran, 1946.*
30. *Revolusi Agama, 1946.*

31. *Adat Minangkabau menghadapi Revolusi, 1946.*
32. *Dibantingkan ombak masyarakat, 1946.*
33. *Didalam Lembah cita-cita, 1946.*
34. *Sesudah naskah Renville, 1947.*
35. *Pidato Pembelaan Peristiwa Tiga Maret, 1947.*
36. *Menunggu Beduk berbunyi, 1949 di Bukittinggi, Sedang Konperansi Meja Bundar.*
37. *Ayahku, 1950 in Jakarta.*
38. *Mandi Cahaya di Tanah Suci. 1950.*
39. *Mengembara Dilembah Nya. 1950.*
40. *Ditepi Sungai Dajlah. 1950.*
41. *Kenangan-kenangan hidup 1, autobiografi sejak lahir 1908 sampai pd tahun 1950.*
42. *Kenangan-kenangan hidup 2.*
43. *Kenangan-kenangan hidup 3.*
44. *Kenangan-kenangan hidup 4.*
45. *Sejarah Ummat Islam volume 1, written in 1938 moved until 1950.*
46. *Sejarah Ummat Islam volume 2.*

47. *Sejarah Ummat Islam volume 3.*
48. *Sejarah Ummat Islam volume 4.*
49. *Pedoman Mubaligh Islam, first edition in 1937 ; second edition in 1950.*
50. *Pribadi, 1950.*
51. *Agama dan perempuan, 1939.*
52. *Muhammadiyah melalui 3 zaman, 1946, in Padang Panjang.*
53. *1001 Soal Hidup (Kumpulan karangan dr Pedoman Masyarakat, dibukukan 1950).*
54. *Pelajaran Agama Islam, 1956.*
55. *Perkembangan Tashawwuf dr abad ke abad, 1952.*
56. *Empat bulan di Amerika, 1953 volume 1 and 2*
57. *Pengaruh ajaran Muhammad Abduh di Indonesia (Pidato di Kairo 1958), for Doktor Honoris Causa.*
58. *Soal jawab 1960,*
59. *Dari Perbendaharaan Lama, 1963 published by M. Arbie, Medan; and in 1982 published by Pustaka Panjimas, Jakarta.*

60. *Lembaga Hikmat, 1953 by Bulan Bintang, Jakarta.*
61. *Islam dan Kebatinan, 1972; Bulan Bintang.*
62. *Fakta dan Khayal Tuanku Rao, 1970.*
63. *Sayid Jamaluddin Al-Afhany 1965, Bulan Bintang.*
64. *Ekspansi Ideologi (Alghazwul Fikri), 1963, Bulan Bintang.*
65. *Hak Asasi Manusia dipandang dari segi Islam 1968.*
66. *Falsafah Ideologi Islam 1950(after back from Mekkah).*
67. *Keadilan Sosial dalam Islam 1950 (after back from Mekkah).*
68. *Cita-cita kenegaraan dalam ajaran Islam (Kuliah umum) di Universiti Keristan 1970.*
69. *Studi Islam 1973, published by Panji Masyarakat.*
70. *Himpunan Khutbah-khutbah.*
71. *Urat Tunggang Pancasila.*
72. *Doa-doa Rasulullah S.A.W, 1974.*
73. *Sejarah Islam di Sumatera.*

74. *Bohong di Dunia*.
75. *Muhammadiyah di Minangkabau*
1975, (Menyambut Kongres Muhammadiyah
di Padang).
76. *Pandangan Hidup Muslim*, 1960.
77. *Kedudukan perempuan dalam Islam*, 1973.
78. [Tafsir Al-Azhar][1] Juzu' 1-30, written
when he is prisoned by Sukarno.

Hamka is really included productive writer. Prof. Andries Teeuw¹⁵ declared that Hamka is author which has much writings or opuses about Islamic religion. ¹⁶ Total his opus is really much and always based on Islamic nuance. He has written book as much 113 cover religion area, philosophy and art. ¹⁷

3. His interpretation book of *tafsir al-Azhar*

Every interpretation actually give a pattern or bow from its interpreter. *Tafsir al-Azhar* is

¹⁵ He is an Indonesian literature histories observer which very sharp and careful.

¹⁶ Nasir Tamara, *HAMKA di Mata Hati Umat*, loc. cit, p. 139.

¹⁷ . *Ibid*, p, 140.

written in new situation in a country that accounting of its Muslims inhabitant bigger than other countries.¹⁸ Some methods and patterns in Hamka's interpretation are;

1. Keeping as good as possible between *naqly* (based on al-Qur'an and prophetic tradition) and *aqly* (based on ratio).
2. *Dirayah*¹⁹ by *riwayah* and not purely cited from previous people, but he also used his purpose and experiences.
3. Hamka does not take a sect differences, he is not also *ta'aşub* (fanatical) to one particular sect, but trying all effort approaches to meaning verses.

¹⁸ <http://islamuna-adib.blogspot.com/2010/04/pemikiran-hamka-tentang-politik-telaah.html>

¹⁹ the science that used to know the reality of *riwayat*, its requirements, kinds of *riwayat*, and its rules, the condition of *rowi* and its requirement, and also a prophetic tradition's group were told and related with it. (Dr. Muhammad Ijaj al-khatib, *Ushulul Hadist Ulumuhu wa Mustolahuhu*, Darul fikr; 1409 H /1989 M, p, 7)

4. Elaborating the meaning of Arabic's word into Indonesian language and give person chance for thinking.
5. Collaboration between *bil ma'tsur* and *bil ra'yi*, as he said that in interpreting al-Qur'an he followed *salaf's* sect, it is prophet Muhammad's sect and his partners (*ṣhabah*) and also Islamic scholars were followed prophet's teaching. In worship and faith matters he uses a *taslim* approach it means gave over and no asking but look a best thing and closer toward rightness to be followed and leave a deviates things.²⁰
6. In his interpretation, Hamka uses scientific approaching, philosophy, literature, history law, culture, social community, and mysticism.
7. Elaborating previous interpreter's opinions, to strengthen his ideas.

²⁰ *Op.cit*

When doing discussion in his interpretation, Hamka tries to integrate a variety interpretations method. Generally, this Hamka's interpretation was directed at one particular interpretation pattern that explain al-Qur'an's verses guidance that concern directly with society life and tries to overcome their problem based on verses. It Can be concluded that this *tafsir al-Azhar* is one interpretation book that tries to show al-Qur'an's interpretation in comprehensive manner and holistic and able to answer various problem in society life.²¹

4. The interpretation toward the Qur'an verses about *tazkiyatun nafs* in *tafsir al-Azhar*

1. The definition of *al-nafs*

Soul or *nafs* according to Hamka is something that always give an influence toward human self to break Allah's command, while someone that afraid with Allah's magnitude or punishment, therefore he will carry on His

²¹ <http://diaz2000.multiply.com/journal/item/91>

instruction and leaves His prohibition. Bring closer himself to Allah SWT by serious worship (*khusyu'*). ²². As ﷻ Allah said in Surah *al-Nazi'at/79: 40*

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

" But as for Him who feared standing before his Lord ,And restrained himself from impure evil desires, and lusts "

And also the meaning of *al-Nafs* that's interpreted by Hamka in surah *as-Syams/91:7*

وَنَفْسٍ وَمَا سَوَّاهَا

" and by Nafs (Adam or a person or a soul, etc.), and Him who perfected Him In proportion"

Hamka told about soul or *al-nafs*, its mean is individual human. That soul will be perfect because of awareness of himself which combining between body and soul. Then he will look for and recognise his God. Here proverb said;

²² Hamka, *Tafsir al-Azhar, vol, 10*, Singapore: Kyodo Printing Co (S'pore) Pte Ltd, 1990, p, 7883.

من عرف نفسه فقد عرف ربه

"Who was known his self, surely he will known his God"²³

Furthermore, in *surah Yusuf/12:53*. That *إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ* Hamka interpreted soul (*al-nafs*) in this verse surely that *al-nafs* bring into crime. He Said that human lust that always encourage him until sometimes slip in walk on a life.²⁴ " *إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ* " *except when My Lord bestows his Mercy (upon whom He wills)*", just people that pitied by Allah that given a guidance, these people will getting loose from his lust stimulation.

While the meaning of *al-nafs* word that interpreted by Hamka in *surah Al Qiyamah/75:2*

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

" *and I swear by the self-reproaching person (a believer)*"

²³ *Ibid*, p, 8017-8018.

²⁴ *Ibid*, p, 247.

In Hamka's view related with Allah's oath on this verse above. He explained that human will follow *an-nafs al-Lawwamah* because of forgets to doomsday. *An-nafsul Lawwamah* according to him it is a lust which encourage to doing incorrect action. In modern knowledge called by animal *instinct* in human self, he has done at one's will as long as can satisfy his desire.²⁵

From many paragraphs above, the definition of soul (*al-nafs*) according to Hamka can be concluded, such as:

1. Something that always give influence to human himself to break Allah commands, except a people that afraid of Allah's magnitude or punishment, and given His guidance, these people will getting loose from his lust stimulation.
2. *Al-nafs* is individual person. Can be perfect because if he recognizes himself he will recognize His God as the Creators (*Khaliq*).

²⁵. *Ibid*, Vol, XXIX , p. 232.

3. Soul (*al-nafs*) in the modern knowledge as animal *instinct* in human self, he has done at one's will as long as can satisfy his desire.

a. *Al-nafs*' manners

The member of Soul, consist of *qalb* (heart), *ruh*, and mind (*'aql*) according Hamka are:

Qalb (heart) in surah *Qaaf/50:37*. Hamka explained that we aware and contemplating ourself intermediated by currently situation. Further he explains, a person which has heart will think and has kindness mind. Therefore a people will reproach if he has heart but did not wants to think. Eventually heart and that cerebration one links man with peripheral nature.

The meaning *ruh* (spirit) in letter *al-Isra/17: 85* Hamka interpret it as a big matter, one that human knowledge is can not reach it. God do not give science about that *ruh* to people, so as people be aware of his self did not have effort to know reality him self most more God's reality.

The last, a mind meaning according to Hamka it which command soul to do dignity and regarding all something before does conduct. In contrast to lust (*al-nafs*). It is more inclined to misleads a people with criminal wishes. If war happening between mind and lust, mind commands a bitter matter but nice in the aftermath. Meanwhile passion keeps nice matter but bitter in the aftermath. Mind looks for defence from God light. The lower self look for protection from devil.²⁶

b. *Al-nafs*'s characters

Hamka has given a lot of explanation about soul (*al-nafs*) on previous sub heading. On this sub heading writer will interpose character or soul levels on al-Qur'an's verses already been agglomerated. According to Hamka that Al Qur' an own told a level that sailed through by passion or human self. are:

²⁶ Hamka, *Tasawuf Moderen*, *Loc. cit.* p. 123-124.

First; an-nafsul ammarah that always pushes to have done something judgment outboard of calm mind. Therefore a people often plunged into aberrance valley because this *nafsul ammarah*. Hereafter Hamka interposes in this verse. We can inspect a human soul about *an-nafsul ammarah*, it is human lust passion, bellying lust, and privates's lust, inherent absolutely from human self, during these people still life.

Second; an-nafs al-lawwamah By adopts an idea from Said bin Jubair, Ibn Abbas's student in interpretation term said; "*Lawwamah* " is regret on thyself because of erring, repent thyself because a good deed was done is still less. And Mujahid said; "repenting ancient excess".

After he overshoot makes mistake, arise compunction. Because he is human being who can think earlier before overshoot has done a sin. Therefore, with he thinks will save him from doomsday danger.

Third. In Hamka's view, after the experience from both of that soul character, we can ascend to reach "*an-nafs muṭmainnah*". It relates in letter *Al Fajr*89:27

"*O (you) the one In (complete) rest and satisfaction*" it is a soul already reach peace and comfortable. Soul already being galvanized by experience and grief. This soul that have two wings, first wing is *Syuukur* while get a wealth, and *patient* while get few blessing. This soul will calm in accepts all glad news (*khobar basyiran*) or awful (*nadziran*)

2. The interpretation of *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.

b. *Tazkiyatun nafs's* techs

Before discuss more about soul purification tech. Beforehand writer also wants to explain a *tazkiyah* meaning according to Hamka. His opinion about soul purification is remedial kindness and cleansing of spiritual or heart.²⁷ It is fortifies self from someone possible slip in kindness badness slime and spiritual lewdness.

²⁷ Muhammad Damami, *loc.cit* .p. 169.

Concerning with this matter. Hamka explain his interpreter in *surah as-Syams/91: 9*

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

"(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*

قَدْ أَفْلَحَ مَنْ تَزَكَّى

" Indeed Whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success " (*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.²⁸
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.²⁹

And also in *surah* Ali Imran (3): 164, the meaning of *tazkiyatun nafs* in this verse is a purification of spirituala and physical. Recommended to take ablution before praying , and puriyfing soul from envy, spiteful, stingy, and arrogant. All that purification teacing based on one teaching it is *Tauhid*

²⁸ *Op.cit.*, p. 8019-8020.

²⁹ *Ibid*, p, 7971.

(witness that there is no God except Allah) so that people will pure from polytheism.³⁰

Tauhid is most important soul purification tech for people, because of that make a people becomes clear from all influence that manacle their soul.³¹

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

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

"Similarly (to complete *My Blessings on you*) we have sent among You a Messenger (Muhammad) of Your own, reciting to You Our Verses (the *Qur'ân*) and sanctifying you, and teaching You the Book (the *Qur'ân*) and the *Hikmah* (i.e. *Sunnah, Islâmic laws and Fiqh* -

³⁰ See *tafsir al-Azhar op.cit* Juz' IV, p, 166-167.

³¹ *Ibid*, Vol. XXX, p. 4458

jurisprudence), and teaching You that which You used not to know"(Baqarah/2:151)

And in letter *al Baqarah/2:129*

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Sal-Allaahu 'alayhe Wa Sallam), who shall recite unto them Your Verses and instruct them In the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise"(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.³²

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.³³

حُدِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"take Sadaqah (alms) from their wealth In order to purify them"(at-Taubah/9: 103)

Hamka interpreted this verse "take *sadaqah* (alms) from their wealth" they here on notably are faction person that still intermingled between

³² *Ibid*, Vol, II, p,18

³³ Hamka, *Tafsir al-Azhar*, juz 1, Jakarta: P.T. Pembimbing Masa, Cetakan pertama 1967, p,292.

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*”.³⁴

There are two behavior were grow in human's self because a wishes to possess of wealth. *Firstly*, greedy or selfish: *second*, stingy or rasp. Want to collect much money but little to put outside it. And the other bad acts were raises because of both basic before (greedy and stingy). One thing was very lower is deceive and steal. All these are the dirty hearth in human's self caused by wealth influence. It is in small shape such as in personal individual, and in big shape such as in nations, so there were a battles between among nations, or the colonizer toward strong nation to weak nation, So in this now era famous

³⁴ . *Ibid*

by Karl Marx's teaching that conclude that all of human live because of property right struggle.³⁵

God command to take one part of their asset as almsgiving. "*şadaqah*", its mean evidence and rightness. Evidence from a reality of honesty (*siddiq*). And this also named as "*Zakat*" mean is purification. And Allah's command to takes a part of their wealth as alms (*şadaqah*) is for cleansing and purifying himself.³⁶

So it can be understood that a Muslim who does not want to give a part of his wealth as determined by God's wealth, and regarded that wealth is his wealth, so he was dirty. Dirty from his genesis and spiritual. He was dirty because of his belief to suspect that wealth is his possession; actually God was prepared for him. And he will dirty because he forgets to ward fellow human

³⁵ *Ibid*

³⁶ *Ibid*

being, and he also dirty because his self will begin to greedy, covetous, and stingy.³⁷

Main subject of cleanliness and chastity are all things in this world belong to God. A people just gave a chance to take a benefit from His wealth.³⁸

The explanation above related with letter *al-Lail/92:18*

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

"*He who spends his wealth for increase in self-purification*"(*al-Lail/92:18*)

Hamka interpreted this verse that a people who give his wealth to purified his self. Prove prima facie from faith is likes to give wealth, like to issues it. Do not stingy and chinchy. Thyself cleaned from diseased that gross on soul; which is stingy disease. and that wealth its self is clears by way of issues a part that equitable accepted by poor man.

³⁷ *Ibid*

³⁸ *Op.cit*, Vol, XI, p, 30-34.

The last one in letter *an-Nur*/24: 30

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى
لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

"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"(*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.

In summary can be concluded that soul purification medium according to Hamka on paragraph upon. 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 its even denominated by tithe, its mean is purging.
3. Issuing a wealth for poor man utilised purification self of stingy's character.
4. Guarded against or privates and self honour in social intercourse.

d. The reward of *tazkiyatun nafs*

After discuss about soul definition, soul purification, and soul purification medium. So this sub heading will reveal about 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*) ringan atau berat.
2. In letter *Tahaa*/20:76

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]" (Tahaa/20:76)

Hamka named 'And 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.*³⁹

3. In letter *al-Fatir/35:18*

وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ

" *and He who purifies himself (from All kinds of sins), Then He purifies Only for the benefit of his ownself" (al-Fatir/35:18)*

Hamka interpose a reply for person who does always try to clear his self from reproached conduct and polytheism.⁴⁰ Someone cannot flood a goodness reward to others in whatever form.

³⁹ Hamka, *op.cit*, Vol. XXX, p, 4458

⁴⁰ *Ibid*, Vol. 22, p. 233.

What was done by someone about goodness, therefore an equal reply is for him. So also contrariwise. Someone cannot shoulder other people sin charges. Thus ever be have done alright, because of goodness will came to us also.

B. Al-Alusi and his interpretation

1. Biography

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'*)⁴¹. 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 Euftrat river.

⁴¹ Muhammad Al-Zahabi, *At-Tafsir wal Mufasssirun*, Perpustakaan Islam Musat bin Umar, 1976, Juz. I, p, 251.

among Kamal city and Ramadi, and Bagdad and Syam (Syria). His family and his grandfather stay there⁴²

In the youth age, he was guided by his parents that is Syaikh Al- Suwaidi. Despitefully, al- Alusi also studied to Syaikh Al-Naqsabandi. Of the latest teacher, He studied about tasawuf. Therefore, in the part of his interpretation, He insert sufism perspective to bellow spiritual meaning (*esoteric*)⁴³

Al-Alusi was known by strong memorizing (*ḍābit*) and brilliant brain. He starts to active in learning and writing since age 13 years. As if he has no laziness or bored feeling for studying. And it's al Alusi's statement, that's quoted by Husain Ahmad Akrom:" I never go to bed at night time to purify knowledge that's threatened by wealth behoof and beautiful women".⁴⁴ He has extensive science, so that, he is known as '*allamah* (great of

⁴² Hamim Ilyas, *Studi Kitab Tafsir*, Yogyakarta: PT teras, 2004,p.153.

⁴³ *Ibid.*, p. 154.

⁴⁴ Ali Hasan al-Arid, *Sejarah dan Metodologi Tafsir*, ter. Ahmad Arkom, Jakarta: PT. Grafindo Persada, 1994, p. 33.

ulama), either in the *naqli* science (based on Al Qur'an and hadits) and also '*aqli* (based on mind). Since young age, he has already taught and written actively. He teaches in the many institutions. His students not only from their place was he thought but from the other various countries. There are many students become the figure on their own country. On 1248 H, He is lifted as *mufti* after a previous month he is appointed as *wali wakaf madrasah al-Marjaniyah*⁴⁵. On 1263 H, He releases responsible positions and be opting busy for his self to arrange al Qur'an interpretation and then, it's known by s *Ruh al Ma'ani* interpretation.

After finishing his opus, he shows it to king Abdul Majid Khan. And He gets great appreciation from the king. Story goes, the form of appreciation ago, if the writer succeed to write a book, therefore that book will be weighed and priced by gold as heavy as that book⁴⁶.

⁴⁵ Hamim Ilyas, *Studi Kitab Tafsir.loc.cit.*, p,154.

⁴⁶ *Ibid*

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 city⁴⁷

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*⁴⁸.

⁴⁷ Muhammad Husayn Al-Zahabi, *al-Tafsir wal Mufasssirun*, *loc.cit*, p.251

⁴⁸ *Ibid*

2. The work of al-Alusi

Academically, al Alusi is so relative productive. It's not excessive if he is called by *Hujjatul Udaba'*. He is reference for *ulama* in the same era. His cleverness can be seen from his opuses, for example:

1. *Hasyiyah 'ala al-Qatr*
2. *Syarh al-Salim* dalam ilmu logika
3. *Al-Ajwibah al-Iraqiyyah ala As'ilah al-Iraniyyah*
4. *Durrah al-Gawas fi Awham al-Khawass*
5. *Al-Nafakhat al-Qudsiyyah fi Adab al-Bahs Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim wa al-Sab'i al-Masani* and etc.

One of the most popular opus is the last, it's called by *al-Alusi* interpretation or *Ruh al-Ma'ani*⁴⁹.

Al-Alusi's opuses which are inherited to present generation are limited. One of his big opus is *Ruh al Ma'ani Fi Tafsir Al-quran al Azim wa*

⁴⁹ Hamim Ilyas, *Op.cit*, p.155.

As-Sab'al-msani , He began to write since young age. After he passed away, this book is perfected by his son, as-Sayyid Nu'man al-Alusi. It's mentioned that giving name of that interpretation book gave by Rida Pasya premier minister after al-Alusi so long consider its title. His interpretation makes king Abdul Majid Khan astonished and like when he visited Constantinople city on year 1267 H and introduces his opus. And al-Alusi stayed this city up to two years.

3.His interpretation book of *tafsir Ruh al Ma'ani*

Talking about Methodology⁵⁰, principally, is talking about process and procedure in research or writing. Including the methodology is a method, approaching, systematic presentation and interpretation sources. Lexically, the meaning of

⁵⁰ The word of methodology come from Greek word "*metodos*", this word consist of disyllable, there are "*metha*" its mean is through or across, and "*hodos*" its mean is manner or way. The mean of methodology is a way that passes to reach the aim.

The methodology is sciences were uses to get the real by search theory through certain way to get a true, depend on reality that was investigated. (<http://id.wikipedia.org/wiki/Metodologi>)

method is *way of doing anything*, it is some way to be troubled to do something in order to get the aim. Meanwhile approaching (*approach*) is perspective that is used by *mufassir* to do interpretation.

The method that's used by al Alusi to interpret al Qur'an is *tahlili* method⁵¹. One of *tahlili method* (analysis) that protrude is a *mufassir* will effort to analyze a variety of dimension in the al-Qur'an verses will be interpreted. Usually, *mufassir* analyze from language aspect, *asbab al nuzul*, *nasikh mansukh* and etc.. But usually, *tahlili method* tend to partial, it's not comprehensive.

⁵¹ Etimologically, the *tahlili* method mean to explain al-Qur'an verses by analyzing its aspects and reveal all these meaning of al-Qur'an, from the meaning of vocabularies, words, every idiom meaning, the relation between arbiter (*munasabat*), until the relevance side between that arbiter (*wajh al munasabat*) with background helping of descent of verses (*asbab al nuzul*), the story from Prophet Peace be up on him, his close follower (*shohabah*) and tabi'in.

From many interpretation method, this method of *tahlili* constitute of oldest method and often used by interpreter. Except explain about vocabularies and word (*lafaz*), *tahlili* also explain the aim point and verses meaning, like the substance of *i'jaz*, *balaghah*, and a beautiful of word formation, and explain what can use from that verse for Islamic law, *dalil syar'i*, grammatical word meaning, and moral norm. (<http://pesma.sunan-ampel.ac.id/?p=71>)

Consequently, world view of al Qur'an about the problem that is spoken often pushed aside.

Interpretation approach that's used by Al-Alusi, are:

1. Effort to combine among *ma'tsur sources* (*riwayat bil ma 'tsur*), it is interpretation of Al Qur'an that utilize al-Qur'an verses or by hadith Prophet or *sahabat* information.⁵²
2. Applying *al-ra'yi* source (*ijtihad*). Its mean that *riwayat* from Prophet or *sahabat* or even *tabi' in* about interpretation of al-Qur'an and their *ijtihad* can be used together, as long as that thing can be responsible about its accusation. Or the meaning of *bil ra'yi.*, is interpretation of Al-Qur'an verses by *ijtihad*, get starting point of mind interpreter, and Arabic rules methods.⁵³

slam ⁵²http://almaipii.multiply.com/journal/item/99/Pengantar_studi_i

⁵³ *Ibid*

To the reader of interpretation book “*Ruh al-Ma’ani*”, need to know a special terminology that’s often used by Al-Alusi's, For example:

1. If he adopts Abu Su’ud’s opinion, terminology that is often used: “*qala shaikh al-Islam*”.
2. If he adopt Fakhruddin Al-Razi’s opinion, so, the terminology is often used: “*qala Al-Imam*”.
3. And if he adopt Al-Baidawi's opinion, therefore,it’s said: “*qala al-Qadi*”.

Al-Alusi really selective to take *isra’iliyat*⁵⁴(it’s source from Israel habit). It is caused that He bind up in prophetic tradition knowledge discipline and He often commune with *hadi’s muta’akhirin expert*. If al-Alusi mention *isra’iliyat* history or *hadi’s maudu’*, that is not meant as basic interpretation, but to show mistaken

⁵⁴ Al-Zahabi, *loc.cit*, p.356.

that history and giving *tahzir* (warning) to Moslem clan⁵⁵

Al-Alusi's interpretation book contains various views, either from *ulama salaf* circle or *ulama khalaf*, meanwhile there are many books taken references by al-Alusi in his book interpretation, for example:

1. *Ibnu Atiah's interpretation*
2. *Ibnu Hibban's interpretation*
3. *Al-Kasysyaf's interpretation*
4. *Abi's interpretation as-Su'ud*
5. *Al-Baidawi's interpretation and*
6. *Fakhruddin Ar-Razi's interpretation.*

Al-Alusi effort hard to place himself on neutral position and fair while adopt that interpretations. And then, gave comment and his opinion himself independently without affected by these interpretations.

⁵⁵ Muhammad Ibn Muhammad Abu Syuhbah, *al-Israiliyyat wal Mawdu'iyat fi kutub tafsir*, Kairo: Maktabah Sunnah, p.146.

As a man that have *Salaf* belief and convince *Suni* concept, He tries to show many mistakes of *Muktazilah* clan and *Syi' ah* clan and also other sects that be seen blunder. In harmony, he talks and explains *kauniyyah verses* (about nature) and comments astronomers and philosopher opinions. Al-Alusi's comments that sometimes so far view toward grammatical problem; it's out of his capacity as an interpreter (interpretation expert). To interpret *ahkam verses* (about law), he elaborates his views without *ta'asub* (fanatic) on his own founding. He acts assertively to *riwayat isra' iliyyah* (its source from Israel's habit) and another deceit histories.

As an interpreter, al-Alusi gives attention to interpretation knowledge branches, among those;

1. *Qira' ah* science⁵⁶ (reading tricks)

⁵⁶ Etimologically, *qira`at* is plural word from *qira`ah*, that is *isim mashdar* (noun) from *qara`a*. *Qiro`ah* mean reading. Whereas in Terminologically: "the science that explain about the way to convey or read an Al-Qur'an verses and its different reader based on quoter". (<http://darulhidayahku.blogspot.com/2009/05/bab-i-pondahuluan-bangsa-arab-merupakan.html>)

2. *munasabah* science⁵⁷ (relationship among Al Qur'an chapters)
3. And *asbab an-nuzul* science⁵⁸ (reason or descending of verses background). In this science, he often makes reference to Arabic poems which talk about a meaning of word.

⁵⁷ Manna' al-Qattan in his book *Mabahits fi Ulum al-Qur'an, munâsabah* etimologically except its menaing is *muqarabah* also *musyakalah* (similarity). Whereas in terminologically *ulum al-Qur'an* its mean a knowledge about many relation in Al-Qur'an, such as : *Firstly*, the relation between one letter with other letter; *secondly*, the relation between letter's name with its contain or its aim; *Thirdly*, the relation between *fawatih al-suwar* with its contain; *fourthly*, the relation between first verse with the last verse; *Fifthly*, the relation of one verse with the other verses; *Sixthly*, the relation of one word with the other word in one verse; *Seventhly*, the relation between *fashilah* with verse's contain; and the last, the relation between closing letter with first letter (Manna' al-Qattan, *Mabahits fi Ulum al-Qur'an*, Riyadh : Mansyurat al-Ashr al-Hadits, p. 77-79)

⁵⁸ However, various verses were revealed at a particular time in history and in particular circumstances. The Arabic word *sabab* (pl. *asbab*) means reason, cause and '*marifa asbab al-nuzul*' is the knowledge about the reasons of the revelations, i.e. the knowledge about the particular events and circumstances in history that are related to the revelation of particular passages from the Qur'an. (http://web.youngmuslims.ca/online_library/books/ulum_al_quran/Ch5S2.htm)

4. Interpretation towards the Qur'an verses about *tazkiyatun nafs* in *tafsir Ruh al Ma'ani*

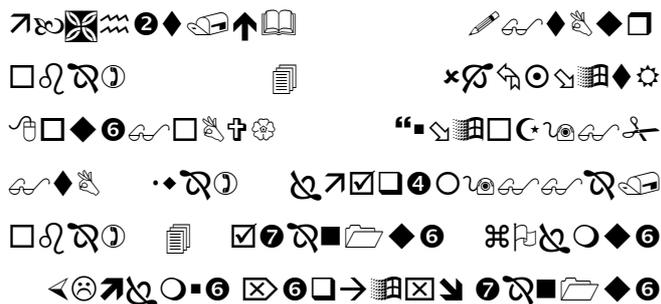
1. The definition of *nafs*

Concerning with letter *al-Nazi'at/79: 40*

وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

"And restrained himself from impure evil desires, and lusts"(*al-Nazi'at/79: 40*)

Al-Alusi explains that *al-nafs* is a disobedient carnal desire. Follow *shahwat* desire in the world which debilitates soul (*al-nafs*). And then in hereafter, that soul (*al-nafs*) will mire human being into hell *Hawiyah* . Thus, it was praised to someone can reverse his wish or his disobedient carnal desire to goodness. In letter *Yusuf/12:53*



And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when My Lord bestows his Mercy (upon whom He wills). Verily, My Lord is Oft-Forgiving, Most Merciful." (Yusuf/12:53)

Al-Alusi interpret the meaning of soul (*Al-Nafs*) in this surah, is the human can't absolve his own soul from ugliness without helping from Allah. The human soul always which commands to ugliness type, it's mean that soul (*al-nafs*) always inclined to *syahwat* or wish, and that soul (*al-nafs*) it's used as the power and tool to reach that *shahwat*.

In letter

وَنَفْسٍ وَمَا سَوَّاهَا

"and by Nafs (Adam or a person or a soul, etc.), and Him who perfected Him In proportion" (as-Syams/91:7)

Al-nafs or soul in this verse is interpreted by al-Alusi as human body and some things can make perfect that soul. The Soul in the human

body is perfected by Allah. And there is someone said that *Al-nafs* is Prophet Adam as.⁵⁹

Concerning to letter *al-Qiyamah/75: 2*

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

"And I swear by the self-reproaching person (a believer)" (*al-Qiyamah/75: 2*)

Al Alusi elaborates Islamic scholar's opinion, like:

- 1) Qatadah, he said that *al-nafs* in this verse is so wicked soul, bad and reproach the owner if he get no something from his effort of the world and its aims.⁶⁰
- 2) Ibn Abbas' opinion, al-Alusi interpret *an-nafsu al-lawwamah* is obedient soul that reproach all of soul because of carelessness in their obedient.
- 3) Meanwhile *Mujahid* said that's *al-nafs* which reproach toward something that wasn't gotten, It regrets ugliness why did

⁵⁹ Abu Sana' Syihab al-Din al-Sayyid Mahmud Afandi al-Alusi al-Bagdadi, *op.cit.*, p.182.

⁶⁰ *Ibid.*, Vol. 15, p. 171

it and regret goodness why did not add it. Al-Nafs always reproach although it has absolutely in obedient.

- 4) There is someone said that the meaning of *al-nafsu al-lawwamah* is all of various *al-nafs* including obedient *al-nafs* and bad *al-nafs*. Because there is prophetic tradition from Prophet Muhammad "*there is no good nafs or bad nafs but it will reproach itself on doomsday (qiyamat). If it does goodness therefore it will say why I don't add it, and if it does the ugliness, it will say, if I reduce it*".
- 5) There is someone said that the meaning of *al-nafs* in this verse is the body of Adam as himself, because he always reproach himself toward action that cause him out from heaven.
- 6) The majority of mysticism expert have opinion that *al-nafsu al-lawwamah* is in the above of *al-nafsu amarah* and under

al-nafsu muṭmainah. And then, They define *al-nafs*:

- a. *Al-Nafsu amarah* is *nafs* that tend to make body satisfied and commanding on enjoyment or joy (*shahwat*) and encourage heart to contempt destination. They also say this *nafs* is ugliness place and source of *dzamimah moral* (censured character).
- b. *Al-Nafs al-lawwamah* is *nafs* that glow with heart light when it remembers from its mistake. So, if ugliness appears, it will reproach and avoid it.
- c. *Al-Nafsu muṭmainah* is the perfect *nafs* with its heart light, so the censured character will be lost and get behavior with good behavior⁶¹

Among of mysticism expert, there is someone said that *an-nafs lawwamah* is *an-nafs muṭmainah* that always reproach *an-nafs amarah*.

⁶¹ *Ibid.*, p. 172.

Meanwhile the meaning *al-nafs* or soul in letter *al-Fajr/89:27*

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

"(It will be said to the pious): "O (you) the one In (complete) rest and satisfaction" (*al-Fajr/89:27*)

According al-Alusi's view, soul (*al-nafs*) in this verse, it's said *dzat* (figure), it has calmness characteristic cause remember to Allah and loyal to Him. By the power of its mind can ascend to *ma' rifat billah* . *al-nafs* or soul will be shimmy if haven't arrived to *ma' rifat billah* . and will be quiet if arrived to Him, and will feel enough with Allah from His exist and all of situation.⁶²

Al-Alusi interpret *al-nafs muṭmainah* that there is someone said that *al-nafs* believe to Allah and has calmness toward the right. Toward confidence and it's not mixed by doubt. Al-alusi then explains *al-nafs* which be safe and peaceful that doesn't be worry and adversity in doomsday.

⁶² *Ibid.*, Vol. 30, p. 165-166.

Concerning with al Qur'an verses about soul (*an-nafs*), in summary writer explain about the definition of soul (*an-nafs*) according to al-Alusi is disobedient carnal desire that always inclined to *shahwat* or the world wish. Human being can't release *al-nafs* from himself that always command to ugliness without aid from God. Al alusi also interpret soul (*al-nafs*) in man himself that is perfected by Allah, that is prophet Adam as.

a. *Al-nafs*' manners

The soul member that consist of *qalb* (heart) according to al-Alusi this word is *masdar* form from word '*qalaba*' its mean reverse, change, turning around, change experience. It is called *qalb* because it has dynamic characteristic. *Qalb* is *lokus* from goodness and badness, truth and false. The other words, heart show the central in the human himself as an personality center and make human become human being.⁶³

⁶³ <http://anhar07.wordpress.com/2010/01/>

Qalb terminologically has two meanings, that is heart in physical shaped, chewy organ that exist beside chest left, and can be called *heart*; and heart in *ruh or lathifah* shaped. The word *qalb* also means a knowledge tool that give taste about the existence of God and his secrets and also esoteric reality. In al-Qur' an, word *qalb* is used to point something as controller of think and the will function, it's called by mind ('*aql*). Word '*qalb*' in letter 50: 37 is interpreted as mind ('*aql*). "indeed in the inside is admonition (*dzikra*) for person that has *qalb* " ⁶⁴

According to al-Alusi's interpretation *qalb* on letter *al-Qaff/50:37*

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily, therein is indeed a Reminder for Him who has a heart or gives ear while He is heedful.(al-Qaff/50:37)

⁶⁴ *Ibid*

Verily, in the damage there is warning for person that has heart (*qolb*) that can find a reality for person that want to hear God's verses.⁶⁵

Meanwhile the meaning of *ruh* according to al-Alusi in letter *al Isra'/17: 85*

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask You (O Muhammad) concerning the Rûh (the Spirit); say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is Only with My Lord. and of knowledge, You (mankind) have been given Only a little."(al Isra'/17: 85)

Clearly, a question in this letter is about essence of *ruh*, that core part of human body and the first beginning of his life. Because that's the complex problem and it's undeniable. Al-Alusi by adopting Ibn Qayim opinion that *ruh* it's reported will stand up with Allah at doomsday⁶⁶.

⁶⁵ *Op. cit*, p. 345.

⁶⁶ Al Alusi, *Ruh al Ma'ani*, *loc.cit*.

The last of Soul member is mind ('aql), in letter *al-Mulk/67:10*

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will say: "Had we but listened or used Our intelligence, we would not have been among the dwellers of the blazing Fire!"(al-Mulk/67:10)

In This verse, al-Alusi explains that they (heathen) admit, that they are not listener and has good behavior. The hell keeper angel said to them claim that they are not person that here and get behavior. Hells attendant angel say to them by giving the raspberry more and more, " *don't you hear your the infinite verses and bethink to the meaning* ". They answer " *if we hear Allah's word or think something therefore we don't be in hell "sa'ir"*. About 'They' in this verse there is someone said devil or absolutely atheist.⁶⁷

Al-Alusi then interprets that verse above there is *isharah* that *sima'* and mind ('aql) is

⁶⁷ *Ibid*

accept and think. If there are not both of them will save them from hell “*Sa’ir*”.⁶⁸

b. *Al-nafs*’ characters

In al-Alusi’s view the soul’s (*an-nafs*) characters divided into three kinds, they are;

1. *An-nafs amarah* is a soul that more inclined to lust joy and pushes heart to aim contempt. This the lower self its place for ugliness and source of *dzamimah* character (censured character)
2. *An-nafs al-lawwamah* is all lust type that range an obedient desire and bad. This lower self will make glow heart while recollects its negligence, and will reproach it's self while emerges ugliness.
3. *An-nafs muṭmainah* is a low self or perfect soul with heart light. Having calm character with remembers God and obey Him. So it does not be lit upon fear and adversity at doomsday.

⁶⁸ *Ibid*

2. The interpretation of *tazkiyatun nafs*

a. A dirty soul (*nafs*)

This case of soul purification related with dirty soul. In al-Alusi's interpretation a dirty soul cover;

1. Person that reduces and blur his passion with misbehavior well because stupid or atheistic.
2. A dirty soul caused polytheism.
3. A dirty soul caused atheist and do wickedness.

b. *Tazkiyatun nafs*' techs

Before explaining more about soul purification tech. Writer wants to explain the meaning of *tazkiyah* firstly according to al-Alusi by adopts an idea of Zamakhshari in *al-Kashaf* interpretation book. Mean *tazkiyah* terminologicaling it is develop or make something grow. Therefore gets victory in each effort and safe from all that unwelcome person

who develops and enhance his soul with obedient to God, well with knowledge and his charitable.⁶⁹

The explanation above related with letter *as-Syams/91: 9*

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

"(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*

قَدْ أَفْلَحَ مَنْ تَزَكَّى

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

Al-Alusi more explain the meaning of *tazkiyah* in this letter which is clear from polytheism. Have be ready to accept and takes

⁶⁹ *Ibid*

advise by mark sense warning. Hereafter al-Alusi also interpose Islamic scholar's opinion that said the meaning of *tazkiyah* is increase obedient and fear to God. There is said *at-toharoh lil as-sholat* (purifying because for praying). And there is also said that *tazkiyah* is pay tithe.⁷⁰

Al-Alusi more interpose his interpretation with prophetic tradition:

" اللهم آت نفسي تقواها وزكها أنت خير من زكاها أنت وليها ومولاها "

*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*⁷¹

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

1. Increasing soul with obedient to God, well with knowledge and his charitable.
2. Purifying soul from polytheism be ready to accept and takes advise by mark sense warning.

⁷⁰ *Ibid.*, p. 139.

⁷¹ *Ibid.*, p. 184.

3. Increasing obedient and fear to God.
4. Prayer
5. Giving tithe

c. Tazkiyatun nafs' mediums

There are many soul purification mediums that used by someone to purified their soul or self. One other thing in letter *al-Baqarah/2*: 151

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

"Similarly (to complete My Blessings on you) we have sent among You a Messenger (Muhammad) of Your own, reciting to You Our Verses (the Qur'ân) and sanctifying you, and teaching You the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching You that which You used not to know"(*al-Baqarah/2*: 151)

And in letter *al-Baqarah/2*:129

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Sal-Allaahu 'alayhe Wa Sallam), who shall recite unto them Your Verses and instruct them In the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise" (*al-Baqarah/2:129*)

Al-Alusi interpreted that al-Qur'an's verses 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 guidance⁷²

Furthermore in letter *at-Taubah/9: 103*

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

⁷² *Ibid.*, p. 19

"take Sadaqah (alms) from their wealth In order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower" (at-Taubah/9: 103)

Al-Alusi cited prophetic tradition that interposed (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً) this prophetic tradition from Ibn Abbas *Rodhiyallahu ta'ala* and more than one *riwayat*, when he come and brought their wealth, and said; *"Oh Rasulallah this our wealth, please give this our alms and forgives our sins, Shalallahu alaihi wasallam said; I do not ask to takes your wealth at all, So this verse descend and Sallallahu alaihi wasallam takes a third of their wealth "*,⁷³

As medium of soul purification, al-Alusi interpreted this verse with adopts an idea of al-Juba'i., he said that give alms mean is *zakat* (tithe). Mohammed commands to take it, because

⁷³ *Ibid.*, Vol. 6, Juz. 11, p. 14

of refuses a tithe equalized with hypocrite that does not accept tithe. With give 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.⁷⁴

The explanation above also related with letter *al-Lail* /92: 18

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

"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 (يتزكى) expectation for beside Allah constitutes a person that purify his wealt does not want ostentatious character and clear from sin.⁷⁵

And the last in letter *an-Nur*/24: 30

قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى
لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

⁷⁴ *Ibid*

⁷⁵ *Ibid.*, Vol. 15, Juz. 30, p. 193.

"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" (an-Nur/24: 30)

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 restrained his view, because of it can close all

crime door. A view constitutes a crime door and taking in to adultery and wickedness.⁷⁶

God command to believer men to prevent their view (وَيَحْفَظُوا فُرُوجَهُمْ) and keep their privates. Be not been allowed on them adultery and *liwat* or homo sexual. Restrain a view and keep privates (أزكى لهم) its mean cleaner from doubtfulness filth and more useful from religion and world facet. The meaning of *azka* or more clean or pure become more prominent from all something worthwhile, and it said for meaning restrain that view is holier or more worth instead of adultery conduct and seeing that forbidden is prohibited its law, because that view makes someone to get pipe dream about a comfort that may not yet be felt, as see type foe are not their *mahrom* with the lower self, this may not or be prohibited.⁷⁷

⁷⁶ *Ibid.*, Vol. 9

⁷⁷ Al-Alusi, *loc.cit*

From many cases above can conclude that 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.

d. The reward of *tazkiyatun nafs*

After discuss about soul's definition, soul purification and those mediums. So in this sub heading will reveal a reward for people who was purified their soul in al-Qur'an verses according to al-Alusi's interpretation. Such as;

1. In letter *as-Syams/91:9* and letter *al-A'la/87:14*, 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.⁷⁸

2. In letter *Tahaa*/20:76

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)]" (Tahaa/20:76)

Al-Alusi interpreted { جَزَاءُ مَنْ تَزَكَّى } it is the reward for person who does purify his self from atheist filth and wickedness by remembers

⁷⁸ Al-Alusi, *loc.cit*

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 it⁷⁹.

⁷⁹ Al-Alusi, *loc. cit*