

CHAPTER IV

ANALYSIS

A. The analytical thought of Hamka and al-Alusi about *tazkiyatun nafs*

An-Nafs has many meaning, such as; soul, spirit, hearth and human's self. In great dictionary of Indonesian language, *al-nafs* understood as a hard drive inside hearth to do a bad character.¹ Meanwhile in Qur'an *al-nafs* is not always having negative connotation.² In this research *al-nafs* will discussed here as the totality of human being that have a good or bad potential.

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

¹ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, third edition, *loc.cit*

² Abdul Azis Sidqi, *Konsep Tazkiyah An-Nafs dalam al-Qur'an*, Badan Litbang Agama dan Diklat Keagamaan. DEPAG RI, 2004.

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

Al-Nafs according to Hamka is something in human's self that always give an influence to break Allah's command. This *al-nafs* as human's individual becomes perfect because consciousness that himself is servant and his God is the creator.³ And *tazkiyatun nafs* according to him is a remedial character and purifying soul or hearth from many dirtiness,⁴ such as; polytheism, bring false a truth that brought by prophet, atheism, hypocrite, do sin either to himself or others, and have a bad characters to fellow human being, like; resentment, arrogant, and others.

The technique of *tazkiyatun nafs* according to Hamka is through *zuhud* like the example of Prophet Muhammad's life in the Prophetic tradition. Purifying the soul either from inners or outers self.⁵ In inners self like *Tauhid* it is declared that there is

³ Hamka, *Tafsir al-Azhar, op.cit.*, Vol. X

⁴ Muhammad Damami , *op.cit.*,

⁵ *Ibid*

no God except Allah. While from outers self is like take a ritual ablution, because of its ritual is a key to facing God through praying. And a people who have done *tazkiyatun nafs* they will get a big reward in hereafter such as *al'Adn* paradise.

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

A dirty soul (*al-nafs*) according al-Alusi is dirty from stupidity or godless, polytheism and do a wickedness act.⁶ And then, the meaning of *tazkiyatun nafs* according to al-Alusi's interpretation is developing and increasing *al-nafs* by obedient to Allah either with a science or a good deed. And to purifying soul (*al-nafs*) from atheism, it resigns to advices by the indication of reminder.⁷

⁶ Abu Sana' Syihab al-Din al-Sayyid Mahmud Afani al-Alusi al-Bagdadi, *Tafsir Ruh al-Ma'ani, op.cit.*, Vol 15

⁷ *Ibid*

Whereas the techniques of *tazkiyatun nafs* are increasing an obedient and afraid to Allah, do prayer, and tithe (giving *zakat*).⁸ This *tazkiyatun nafs* can do by following Prophet's reciting the holy Qur'an, giving alms as a symbol of believer man and keep views that followed by desire in human relation. So, the lucky will receive by people who were done *tazkiyatun nafs*, this lucky it is like Allah's guidance (*hidayah*).

B. The similarities of interpretation between Hamka and al-Alusi related to *tazkiyatun nafs*

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

⁸ *Ibid*, Vol 30

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

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

that *tazkiyatun nafs* is purifying soul in human's self from many bad characters especially purifying *al-nafs* from polytheism.

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

C. The difference of interpretation between Hamka and al-Alusi related to *tazkiyatun nafs*

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

This *al-nafs* become perfect through *zuhud*, and afraid to Allah's greatness. While a-Alusi said *al-nafs* is bad lust that always commands to break Allah's laws. This perfect *al-nafs* is Adam's soul, because Prophet Adam was did Allah's prohibition, and he always disappointed and repented from his mistake by increasing obedient and afraid to Allah.

Hamka categorized *tazkiyatun nafs* (the soul purification) is purifying soul either from inners or outers self.⁹ From inners self like *tahud*, repairing soul or hearth from wickedness acts, either to Allah or fellow human being. While from outers self like, *istinja'* (purification from *hadas* and excrement) and ritual ablution for always close our self to Allah, because through it a people can close to Allah, his soul become calm and pure from many bad characters.

Al-Alusi stated *tazkiyatun al-nafs* as purification the soul either from stupidity and

⁹ Muhammad Damami , *op.cit.*,

Godless. This *tazkiyatun anfs* is increasing and developing human's soul (*al-nafs*) by obedience, either with science or a good behavior, and willing to accept the advices by available of remainder.¹⁰

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

¹⁰Abu Sana' Syihab al-Din al-Sayyid Mahmud Afani al-Alusi al-Bagdadi, *Tafsir Ruh al-Ma'ani*, *op.cit.*,

purification by increasing obedient either with
knowledge or a good deed.