

CHAPTER V

EPILOGUE

A. Conclusion

The epilogue from this chapter will elaborate some conclusion about the concept of *tazkiyatun nafs* (the soul purification) according to Hamka's and al-Alusi's interpretations. Then, there are some conclusion after research, they are:

1. Hamka and Al-Alusi have the characteristic of philosophical and mysticism interpretation. So that in every discussion of verses consisting *al-nafs* and the word of *zaka* they always related the case of worship, religion, and social condition like told any histories in his interpretation. They are in agreement that a danger ill for human being is soul disease, such as polytheism, atheism, Godless, stupidity, stingy and many others of bad characters. With these all will

make people fall into the digression of Allah's guidance, then in now modern era we often see there were many people suffer from the disease of crazy , depression, and the last they will self murder.

2. Hamka and al-Alusi have many similar opinions on definition of *tazkiyatun nafs* is purifying the soul (*al-nafs*) from polytheism, and may bad character. And also the similar opinion about the technical of it *tazkiyatun nafs* it is by increasing the obedient and afraid to God. While the reward for who has a pure soul (*al-nafs*) is get the success in this world and in hereafter they will enter 'And paradise.
3. Hamka and Al-Alusi are different in stated the definition of the dirty soul. Hamka said in his interpretation about a dirty soul, consis of; falsehood a true

was brought by Allah's Prophet, a dirty soul should be dirty caused the ritual ablution is never done so they will leave prayer, it will make *al-nafs* become dirty and far from Allah. While al-Alusi said that the dirty soul (*al-nafs*) is reducing *al-nafs* by doing a wickedness act because of stupidity and Godless.

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

B. Suggestion

There are some suggestions from the researcher about the research about the concept of *tazkiyatun nafs*, they are:

1. The research is comparative study between rather same backgrounds of commentators. But Hamka is interpreter that has social culture design, in his interpretation related the verses with many social problems. Hamka effort to overcome these problems through his interpretation. Perhaps next researcher can more classify the comparative study about the verses related with the consep of *tazkiyatun nafs*.
2. The researcher is limited the research in the type of mysticism interpretation. Perhaps the next researcher can more concern to the aspect of the language, *balaghah* of the verses related with *tazkiyatun nafs* by using verses of *al-naf* and *tazkiyah*.

C. Closing

The result of this research is produced from various arguments of Hamka and al-Alusi about *tazkiyatun nafs*. Therefore all the ideas of this research is the result of analysis and conclusion is based on the data about the different and similarities between Hamka and al-Alusi. Even, the researcher's idea is not aimed to reject or tend to one of the product of the interpretation from both of them.

Finally, the researcher begs some suggestion to increase the ability in mysticism interpretation and also begs pardon from those who will read and learn this thesis when they find some mistakes in this thesis. May this thesis is beneficial for mysticism interpretation, whom learn in interpretation of the Qur'an an ever for the ability herself.