Construction of the Izdiwajiy Method and Its Application in Tafsir Al-Hidayah

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ABSTRACT

The development of interpretation methodology from the time of salaf to contemporary produces various methods, such as *tahlili*, *ijmali*, muqarran, and *maudhu'i* methods. New methods are constantly emerging and evolving from the shortcomings of previous methods in answering new problems and problems at every age, as well as the *izdiwajiy* method. The izdiwajiy method appears through Tafsir Al-Hidayah made by Sa'ad Abdul Wahid and is a collection of interpretations in Muhammadiyah Voice magazine. The problem that has to be solved in this study is the construction of the izdiwajiy method and its application in Tafsir Al-Hidayah. To solve the problem, researchers used descriptive analysis methods. The primary data source of this study is Sa'ad Abdul Wahid's tafsir work Tafsir Al-Hidayah which consists of several volumes and the secondary source is another Sa'ad work as well as several books and journals indexed on scopus. The results of this study discuss the construction of the *izdiwajiy* method and its application in Tafsir Al-Hidayah. The construction of the *izdiwajiy* method was built on the theory of innovation. The *izdiwajiy* method is formed by taking the same themed verses, then taking opinions from the mufassir to which the reference is. The opinions presented are then combined into one result of a global understanding of the verse discussed. This understanding is part of the combination between interpretations in order to form a complete understanding of the theme studied. The application of *the izdiwajiy* method carried out by Sa'ad Abdul Wahid in al-Hidayah's interpretation is to combine several interpretations and conclude conclusions about the discussion. If the opinions are opposite then it will be taken the middle ground of each opinion and added a little strengthening attitude for the ummah. However, if the opinion is not contradictory and gets similar results, then it will only be added reinforcement in the hadith and for example in modern life.

Keywords: *Izdiwajiy, Tafsir Al-Hidayah, Muhammadiyah, Sa'ad Abdul Wahid.*

1. INTRODUCTION

History of the development of the methodology of interpretation, since the time of salaf, there has been no discussion specifically and systematic about the method or how to interpret the Qur'an because at that time the need for scientific discussion with regard to the science of interpretation has not been so pronounced. This is because the companions and tabiut tabiin mastered the rules of Arabic, balaghah, and others. The companions also experienced the process of the descent of the Qur'an until the direct interpretation by the Prophet Saw. However, in the early days this is the guideline for the development of interpretation by the next generation. As Ibn Abbas mentioned that tafsir can be seen from the global understanding, the general understanding that is noted,

and the interpretation that is only known by Allah Swt. [1].

In the development of the methodology of the next interpreting generation is always evolving and expanding. Quoting the view of Abu Hayy and Al-Farmawi who explained the development and division of the method of interpretation of the next period. Al Farmawiy divided the method of interpretation into four kinds of methods based on the order of emergence, namely *tahlili*, *ijmaliy*, *muqaran*, and *maudhu'i*. The division is to facilitate and make the interpretation approach more effective and efficient [2]–[4].

The method that first developed in the early generation was *tahlili*, which is a method that studies verse by verse, letter by letter, with the orderly arrangement of verses and orderly letters according to the Ottoman Mushaf [2], [5]. The *tahlili* method has several advantages where the information is more maximal about the history and social conditions, following the rules of the Tradition of Writing the Qur'an, knowing the mentality of the mufassir, and knowing the condition of their history and level of understanding [6]. However, this method also has drawbacks such as repetition of the same theme, a well-structured theme, no coherent ideology and very thick volume, so it feels very tiring to read. On the other hand, the interpretation of this model also obscures information with the knowledge and needs of today's unmet society [6].

The *ijmaliy* method is a method of interpretation of Alquran verse globally in which mufassir wants to interpret the meanings of the Qur'an with a brief explanation and easily understood by various circles. This method explains the interfaith word Alquran with added asbabun nuzul, historical events, prophetic hadith, and opinions of pious scholars [7]. The advantage of *the ijmaliy* method is that the interpretation is very practical and easy to understand, free from the interpretation of israiliyat, the description presented feels short and dense so that the reader does not feel that he has read the book of tafsir [8]. Thus, the understanding of the Qur'anic verse becomes easier because the word or verse will be explained by the mufassir without including his personal opinion. The ease of understanding this concise interpretation according to Komarudin Hidayat less leads readers in answering the latest social and scientific questions and problems. In addition, the explanation of the Qur'an becomes separate because it does not combine a complete explanation between one verse with another [6].

After the development of various methods of interpretation, people wanted to get more information about the interpretation of the Qur'an and the tendency of the expertise of the mufassir. People also want to know the understanding of similar Qur'anic verses but contain different understandings [9]. So it is in the hadiths that are outwardly as opposed to the verses of the Qur'an, when theoretically both come from Allah Swt. so this cannot happen [10], [11]. This fact has prompted mufassir to bring up comparative studies between interpretations that have been presented by scholars before to understand the verses of the Qur'an and hadith. This is where the study of interpretation with comparative methods appears or is referred to as tafsir *al-muqaran* [1]. Muqaran method according to Quraish Shihab, there are three objects of study, namely *first*, comparing verses of the Qur'an that are similar or have similarities in the editor and case; s*econd*, comparing the verses of the Qur'an with the hadiths of the Prophet a.s. which seems contradictory; third, compare the interpretation of the Qur'anic verse with the opinions of the scholars of interpretation about the verse [12].

The advantages and benefits of the muqaran method are, it can prove the rigor of the Qur'an, prove that the Qur'anic verse is not contradictory, clarify the meaning of a verse, does not invalidate the position of a hadith, provides broader insight, opens oneself up to

be tolerant, knows various interpretations, and makes mufassir more careful [13]. However, this method also has shortcomings such as not intended for beginners and is not suitable as a solution to the problem of combat [5], [11]. This method also gives the impression of repeated mufassir opinion, does not direct the discussion to the instructions in these verses, and narrower the range of discussion than the *maudhu'i* method [6].

In the next development, life problems from time-to-time experience dynamic development and require discussion in dealing with life problems. However, it seems like a lack of time or up-to-date information when reading old interpretations [14]. Because of this, the scholars of interpretation in the modern century provide an alternative method of new methods, namely the *maudhu'i* method [1], [3]. *Maudhu'i* method is a method in which the verses of the Qur'an are collected and collected by determining the problems and topics that have been predetermined by the mufassir [15]. Then mufassir analyzes and gives a discussion on the content of these verses so that it becomes a complete interpretation [2], [5].

The *maudhu'i* method has several advantages according to Hassan Hanafi, namely the interpretation of the Qur'an is not as conscious as the deduction but also the induction of meaning, mufassir also becomes a giver of meaning, mufassir synthesizes verse and not only analyzes but this method finds something of true interpreting meaning [6]. Interpretation with this method still has shortcomings that most still give rise to interpretations that are at length. Though the interpretation that is misrepresented only distances from the purpose of the Qur'an and does not add clarity. The discussion is not related to the verse discussed until the nature of the meaning of *the Qur'anul Karim* is forgotten [16].

From the shortcomings of the interpretations mentioned above, a new method is needed to cover the shortcomings of the previous interpretations. The

method uses a combination method, which combines existing methods or also called *the izdiwajiy* method [16].

Searches related to previous research that discussed the method of interpretation, *idziwajiy* method, Saad Abdul Wahid, and Al-Hidayah tafsir got the following results.

1) The method of Tafsir Muhammad Abduh and Muhammad Rasyîd Ridhâ in Tafsîr Al-Manâr.
   Ahmad Tholabi argues that Tafsîr al-Manâr, in relation to the interpretation of legal verses, although not the specific interpretation of the law. However, al-Manâr is able to provide a fairly comprehensive and in-depth review as the books of tafsir ahkâm in general [17]

2) Analysis of wahbah zuhaili's method of interpretation in the book of Al-Munir.
   Andi Haryanto found that Wahbah emphasized his interpretation by gathering *ma'tsur* (narration) and *ma'qul* (rational). Wahbah's work combines the methods *of ma'tsur* and *ra'yu* [18].

Based on the search on the *izdiwajiy* method from existing literature studies, it is pointed out that the izdiwajiy method used by Sa'ad Abdul Wahid in Tafsir Al-Hidayah has not been researched or little discussed about methodology. Therefore, this study seeks to discuss how the construction of the *izdiwajiy* method and its application in Tafsir Al-Hidayah.

2. METHOD

This research is *library research* using descriptive analysis methods, namely the method of collecting data by compiling or collecting data and then compiled based on structure and interpreting it. Descriptive methods are chosen because the research that is being carried out has the intention to provide a clear description of the object of the research in detail. This study is commonly used to examine language structure, sounds, words, sentences, discourses, and semantic structures. The first step of this study is data

collection, classifying data and then making a move against the data rules [19].

The study begins by determining the formulation of the problem, the purpose of the study, or providing adjutant study questions, then continues with the collection of data by the researcher as the instrument [20].

The analysis will focus on *the izdiwajiy* method carried out by Sa'ad Abdul Wahid in Tafsir Al-Hidayah. The reason for the selection to research this method is a new breakthrough in the world of interpretation in this contemporary period. The importance of new methods in the world of interpretation is possible to gain meaning closer to the purpose of the Qur'an as a guide to the life of mankind. Tafsir Al-Hidayah is a new interpretation and not widely known by the public in general. The discussion of Tafsir Al-Hidayah is also intended to understand the teachings of Islam that should provide enlightenment to humans [21].

The source of the data in this study is the work of Sa'ad Abdul Wahid in the form of Al-Hidayah Tafsir which consists of several volumes. This interpretation is divided into several parts, namely aqidah verses volume I, volume II, and volume III, as well as sharia verses volume I. The use of secondary sources is also very necessary in this research and taken from other works of Sa'ad Abdul Wahid on the science of interpretation and journals that support research and indexed into scopus.

Data collection is done by document or documentation techniques [22], [23]. This technique uses reference materials such as scriptures, books, articles, or other documents that support the research [23]. From the existing data, the author wants to get discussion material by taking several interpretations and then analyzed by way of induction and obtained the concept of *the method of izdiwajiy* Sa'ad Abdul Wahid and its application in Tafsir Al-Hidayah.

Data analysis techniques or analytical studies are used in their elaboration using inductive analysis [24], [25]. This inductive analysis is done because the data used is qualitative data, which is an analysis based on the data obtained and then developed. Inductively studied data also means that the study is done from data to theory [26].

The inductive analysis will give rise to two possibilities in category determination. First, the researchers will use the categories commonly used by the research subject and second, the researchers will use a self-developed category [26]. Researchers can also use the merging of the two ways above, using all categories that are commonly reached and if they find new data outside the existing categories, then the researcher can give their own naming of the new category [27].

3. RESULT

3.1 *Interpretation of Al-Hidayah*

This interpretation was born from Sa'ad Abdul Wahid's anxiety about the books of tafsir in his time which were mostly displayed interpretations too long and widened so as not to add clarity but to distance them from the derived purpose of the Qur'an and it leads to a discussion that has nothing to do with the verse discussed. According to Sa'ad this actually makes the nature of the meaning of the Qur'an become forgotten. Therefore, Sa'ad wants a concise and simple interpretation so that it is easy to understand to be used as a guide to a happy life. The ease of interpretation presented by Sa'ad also contains the purpose that the reader can more easily obtain the light of guidance brought by the Qur'an. Based on this goal, Sa'ad gave the name of this interpretation to *Tafsir Al-Hidayah* [16].

The content contents in this tafsir book are taken from Sa'ad's writings on the Rubric of *Tafsir Qur'an* in Suara Muhammadiyah magazine from 1989 to 2001. Then improvements and additions are made while still

prioritizing the brevity of the language. This interpretation consists of 3 volumes with different subject matter per volume. Volume 1 contains the interpretation of aqidah verses, volume 2 contains the interpretation of sharia verses, and volume 3 contains the interpretation of moral verses. Although the volume of his commentary has been separated based on the theme, Sa'ad asserts that in each volume there will still be a discussion of aqidah as an important discussion that Sa'ad wants to raise. All three books were published by the same publisher at different time spans. Volume 1 was published in May 2012, an interval of 4 months volume 2 was also published, while volume 3 was far enough from publication, namely in 2007.

The *izdiwajiy* method was chosen by Sa'ad for the writing of his book of exegesis. This method is a combination of four existing methods, namely *tahlili, ijmali,* maudhu'I, and *muqarran* [16]. Sa'ad explained in the preface to the book of tafsir Al-Hidayah volume I, that the most widely used references are taken from the *Qur'anic Tafsir Al-Karim,* Tafsir *Al-Maraghiy,* and Tafsir *Al-Qasimiy.* But in its interpretation, there are also references from other tafsir books such as Tafsir *Ibn Kathir,* Tafsir *Al-Kasysyaf,* Tafsir *Anwar At-Tanzil Wa Asrar At'ta'wil,* Tafsir *Jami' Al-Bayan Fi Ta'wil Al-Qur'an,* Tafsir *Al-Jalalain,* Tafsir *Shafwatut Tafasir,* Tafsir *Ayatul Ahkam* by Muhammad Ali As-Sayis*,* and *At Tafsir Al-Bayani Li Al-Qur'an Al-Karim* karya Aisyah Bintu Syathi'. Systematic writing of this interpretation begins with the title of the language, then includes the verse per verse, then the translation is the version of the religious department, then the interpretation of the choice of the tafsir mufradat by occasionally describing the derivation of the verse taken from *Mu'jam al-Mufahros li Alfazh al-Qur'an al-Karim*, was given an explanation of the interpretation of the verse, and concluded on several themes that are quite long.

3.2 *Izdiwajiy Method*

The method used by Sa'ad Abdul Wahid in presenting Al-Hidayah interpretation using *izdiwajiy* (combination). Sa'ad devised this interpretation with regard to weaknesses and shortcomings in every interpretation that used the old method. That method is the method *of tahlili, ijmali, muqaran*, and *maudhu'i*. The four methods each have shortcomings in how to convey and presenting an understanding of its meaning to a verse [6], [16].

The method of tafsir *tahlili* seen from the interpreter factor has shortcomings as expressed by Quraish Shihab, namely interpreters who use this method often try to add a proposition or use the Qur'anic verse as a pretext for justification for his opinion. In other factors, it is also seen that this method is not able to provide a comprehensive answer to the problems at hand while not providing many methodological limitations that can ignore the subjectivity of the interpreter [12]. The *ijmaliy* method as it is known, has shortcomings that are less delivering readers in answering the latest social and scientific problems and problems. In addition, the explanation of the Qur'an becomes separate because it does not combine a complete explanation between one verse with another [28]. Other methods such as *the muqorron* method also have some shortcomings that exist such as not being intended for beginners and less fitting as a solution to the problem of contemporary. This method also gives the impression of repeated mufassir opinion, does not direct the discussion to the instructions in the verses, and narrower the range of discussion than the *maudhu'i* method.

The method that is currently still developing is the *maudhu'i* method is also assessed by Sa'ad Abdul Wahid still has shortcomings as conveyed in the preface Tafsir Al-Hidayah volume 1, which is an interpretation that still makes the meaning of the content of a verse or letter at length. Whereas the excessive interpretation only distances it from the

purpose of the Qur'an and does not add clarity to the meaning of the verse or letter. The discussion that exists, it has little connection with the verses discussed, so that the nature of the meaning of *the quranul karim* is forgotten [16]. In compiling the Tafsir Al-Hidayah, Sa'ad did not want to use any of the above methods specifically, but rather used them more *izdiwajiy* between these methods in accordance with the verse discussed. The shortcomings of the existing method and the description of Sa'ad Abdul Wahid in his commentary make Tafsir Al Hidayah have a new method, namely *izdiwajiy*.

This method seeks to gather sources from various interpretations that already exist using either *the methods of tahlili, ijmali, muqarran,* or *maudhu'i*. However, because there is not much that discusses this method, then it would be nice to enter the understanding first so that the discussion about this method is easier to digest.

The term method is derived from the word *method* translated in Indonesian as "method" which is an orderly and well-thought-out way to achieve the intention (in science and so on); a systemized way of working to facilitate the implementation of an activity in order to achieve the specified goal[29], [30].

The vocabulary *of izdiwaajiy* comes from the Arabic *izdiwaaj-izdiwaajiyyah* which means a state of doubleism. Dualism in this case has the intention of combining or combining. In English it is called integrative derived from the root of the word *integration* which connotes the effort to combine several things into one as it is said "If you integrate thing's you combine them so that they are closely linked or they form part of a whole idea or system" [31]. This explanation means that integrating something is an attempt to unite them into one so that they all form an idea or part that is inseparable from each other. Thus, the vocabulary or integrative adjective of integration has the connotation of something "unifying". Thus, the integrative method or

izdiwajiy method is "A set of rules or theories used to unify the various understandings of a verse" [29], [32], [33].

Based on the above understanding, the integrative method or in English is called *integrated method* and in Arabic manhaj *izdiwajiy* is a method of interpretation that combines several methodologies of interpretation into one in order to get a complete interpretation result. The merger can be by combining several different methods of interpretation or interpretive products for example; Combine *the methods tahlili*, *ijmali*, and *muqarran* to interpret a verse even a particular theme; or use more than one product of interpretation to be taken and combined the results of the interpretation and then concluded the results of the combination. The focus of this study is to discuss the theories and rules used by Sa'ad Abdul Wahid in providing interpretations of a verse, especially in Tafsir Al-Hidayah.

3.3 *Application of the Izdiwajiy Method in Tafsir Al-Hidayah*

The presentation carried out by Sa'ad Abdul Wahid is a form of innovation in the interpretation of the Qur'an. However, there must be concepts and theories about the method of *izdiwajiy* that he conveyed, while Sa'ad gave no limits to concepts or steps in interpreting the Qur'an. Therefore, the discussion this time focuses on how Sa'ad applies the *izdiwajiy* method in his interpretation. The step that can be done is to use verse induction to see how *the izdiwajiy* method plays a role in the interpretation of the Qur'an.

This Tafsir Al-Hidayah has volume I, volume II, volume III verses of aqidah, and one volume of sharia verses, so it is unlikely that all verses will be discussed in this article. Therefore, only two themes will be taken and then an analysis of the verses discussed to find the results of the application of *the izdiwajiy* method. Each theme will be taken according

to needs and the conclusion will be more accurate with such steps.

a. The Prophet Muhammad Saw. is the last prophet Muhammad was not the father of any man among you, but he was the Messenger of Allah and the cover of the prophets. And Allah knows all things." (QS. Al-Ahzab: 40)

- Mufrodat Interpretation:

  Khatam: cover; It comes from "Khatama - Yakhtimu", which means cover. In the Qur'an the word "khatam" is only mentioned, 197 once, namely in the surah of Al-Ahzab: 40.

- Interpretation of Verse

  The verse is revealed in connection with the story of Zaid bin Harithah and his wife Zainab bint Jahsy (al Bukhari, from Anas, Kitab Tafsir: 33), [21].

  The verse is revealed as a rebuttal to the reproach of those who do not know the problem of Zaid bin Harithah and says that the Prophet Saw married his son's wife, Zaid. Whereas Zaid was not the son of the Prophet, but one of the companions of the Prophet whom he had nurtured since he was young (Al Qasimiy, 1978, XIII: 266), [21].

  Muhammad Saw. is not the father of Zaid bin Haritsah, but he is the messenger of Allah who was sent to deliver His message. Muhammad Saw. is the seal of the prophets and there will be no Prophets after him, so cancel the confession of everyone who claims to be a Prophet, and with the coming of the Prophet Muhammad, the shari'a of Islam will not increase or decrease, as mentioned in his words:

  "... On this day I have perfected for you your religion, and I have done enough unto you my favor, and I bless Islam that Islam is a religion unto you...." (QS. Al Maidah : 3)

According to the research of the scholars of tafsir, the verse was revealed in Arafat, in the year of Hajj wada' (Manna' al Qattan, 1971, Mabahis fi Ulum Al Quran: 63). After the descent of this verse, 81 days later the Prophet (peace be upon him) died. (Rashid Ridha, Al-Manar, VI:154), [21].

Referred to as "alyauma akmaltu lakum dinakum" according to Al Baihaqi is a matter of halal and haram for you is perfect and will not come down again verses about halal and haram, while according to the narration narrated by Ibn Jarir and Ibnul Mundzir, from Ibn Abbas, he said: Allah Swt. have perfected their faith and no longer need any addition forever, and will not diminish forever.

In Surah Al-Ahzab verse 40 it is affirmed that the Prophet Muhammad Saw. It is "khatamun nabiyyin" which according to the commentators means "the cover of the prophets". So, there was no more prophet after him because of the presence of the Prophet Muhammad Saw. Then the Islamic Shari'ah is perfect and there is no addition or reduction as explained in Surah Al-Maidah: 3.

In a hadith of the Prophet Saw. said:

"Surely the treatise and nubuwwah have been cut off. There are no more apostles and prophets after me. This statement turned out to be incriminating to humans. Then the Prophet Saw. said: But there is still al-mubasysyiraat, they ask "O Messenger of Allah what is called al mubasysyiraat?" He said, "The dream of a Muslim. The dream of a Muslim is part of

prophethood" (feared by At-Tirmidhi, from Anas bin Malik) [21].

In other hadiths the Prophet Saw. said "My parable and the parable of the prophets are like a man building a house that he perfected beautifully, except for the remains of a brick. So whoever enters the house and sees the remaining parts, he will say "How good is this house, unfortunately there is a place left on this stone, then I am the place of the brick, and I am closed by the prophets" (Feared by Al Bukhari, Muslim, At-Tirmidhi, Ibn Hibban, and Abu Dawud of Jabir bin 'Abdillah) [21].

The hadiths that explain that the Prophet Muhammad was the last prophet are not few. In Surah Al-Maidah verse 3 it is clearly revealed that religion is perfect, enjoyment is complete, and Allah has made Islam a religion after the Prophet Muhammad. There are people who claim to be prophets is a lie, let alone an apostle.

The enemies of Islam have always wanted to destroy Islam from the moment he lived until his death, even those who claimed to be prophets were not few. Among those who claim to be prophets is Musailamah al-Kadzdzab from Bani Hanifah al-Yamamah. He claims to be a prophet since the Prophet Saw. was still alive and once sent a letter to him. Besides, there are still many who claim to be new prophets or apostles as Mirza Ghulam Ahmad and others.

From the explanation we can conclude that after the Prophet Muhammad Saw. There are no more prophets or apostles, for Muhammad is the concluding of the prophets.

b. Verses about seeing Allah.

1) Al-Baqarah (2): 55

And (remember) when you said, "O Moses! We will not believe in you until we see Allah clearly," so the thunder strikes you, while you are witnessing.

2) An-Nisa (4): 153

(The People) The People of the Book ask you (Muhammad SAW) that you should send down a Book from the sky to them. Indeed, they had asked Moses for a greater thing than that. They said, "Show us Allah manifestly." So they were struck by lightning because of their wrong-doing. Then they worshipped the calf, after they had seen the clear signs, but We forgave them, and We gave him a clear dominion.

3) Al-Furqan (25): 21

And those who do not expect to meet Us say, "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they have been arrogant in themselves, and have transgressed.

4) Al-Qiyamah (75): 22 – 23

The faces of the believers on that day were beaming at his Lord.

5) Al-A'raf (7): 143

And when Moses came to (munajat) at the time that We had appointed and the Lord had spoken to him, (Moses) said, "O my Lord, show me (Yourself) so that I may see you." (Allah) said, "You will not see Me, but look at the mountain, if it remains in its place (as a preparation) you will surely see Me." And when his Lord revealed to the mountain, it was destroyed and Moses fell unconscious. When Moses regained consciousness, he said, "Holiest of You, I repent to you and I am the first to believe."

6) Al-An'am (6):103

He cannot be reached by the sight of the eyes, and He can see them, and He is the Subtle, the All-Right.

● Interpretation of Mufrodat

In the above verses there are three keywords that must be known carefully, namely: ra'a, nazhara, and abshara.

The word "ra'a" (see), in the Qur'an is reviewed 328 times with its various derivations contained in various surah. As for the verses that use the word in the context of seeing Allah, namely surah Al-Baqarah verse 55 An-Nisa verse 253, and surah Al-Furqan verse 21. In surah Al-Baqarah and Al-Furqon uses mudhari fiil', while in surah An-Nisa uses fiil amr.

The word "nazhara" in the context of seeing Allah, is mentioned in surah Al-Qiyamah verse 23 and surah Al-A'raf verse 143. The word is repeated 148 times in the Qur'an spread across several letters with various different meanings.

● Interpretation of Verse

In the surah al-Baqarah (2):55, Allah explained that the Children of Israel asked Moses as. So that they may see Allah clearly because of their pride and arrogance to the excessive Prophet Moses, they were destroyed by Allah Almighty. When the musyrikins opposed the Prophet Muhammad Saw. Not strange (Rashid Ridha, I: 322 and Abdul Wahid, 2003c).

In Surah An-Nisa verse 153 Allah explains that when the Prophet Muhammad Saw. challenged by the book experts to be sent down a book to them directly from heaven, Allah explained to the Prophet Muhammad that Moses had been asked by his people something heavier, namely that

The Prophet Moses showed Allah to them clearly because of his pride that they were destroyed by Allah Swt. (Rashid Ridha, VI: 14) [34].

In Surah Al-Furqan verse 21 it is explained that the musyrikins because of their pride and tyranny, ask directly to the Prophet Muhammad to bring in angels who preach about his prophethood or can see God directly without the intermediary of apostles or angels (Al-Qasimiy, XII: 256)[34].

In Surah Al-Qiyamah (75):22-23 it is explained that believers in the hereafter will get great pleasure and happiness that can see the beauty of the Supreme God and the beauty in His Glorious face, as mentioned also in the hadiths of the Prophet (Al-Qasimiy, XVI: 35) [34].

In Surah Al-A'raf (7): 143 it is explained that after Moses begged Allah to appear to him, Allah affirmed that Moses as. He could not see him because of his majesty and strength. He showed the mountain, destroyed the mountain and Moses fainted (Rashid Ridha, IX: 124) [34].

In Surah Al-An'am verse 103 it is explained that Allah Swt. cannot be attained by the sight of the eye, while Allah Swt. can see all things and their essence (Rashid Ridha, VII:652).

The opinions of the mufassir about seeing Allah are diverse, among them trying to reveal the meaning of seeing Allah Swt. However, the background of the madhhab aqidah is different so the results of its interpretation are also different even though it has the same goal of glorifying the Qur'an. Some scholars argue that man

will not be able to see Allah either in this world or in the hereafter. Others believe that man will not be able to see Allah in the world. But those who believe will be able to see Allah in the hereafter.

Some of the opinions of some famous scholars are as follows.

1) Az-Zamakhsyari, a mu'tazilah scholar in classifying Al-Baqarah verse 55 and An-Nisa verse 153 explains that it is impossible for a human being to see Allah both in this world and in the hereafter. For if man sees Allah, then make Allah shaped and formed. This is contrary to qath'i's dalil and can drag someone on disbelief (Az Zamakhsyari, 1966 and Al Kasysyaf, I: 283)

In interpreting Al-Furqan verse 21, they are actually aware that Allah will not bring down angels and realizes Allah cannot be seen. They just want to show their pride.

Interpreting Q.S. Al-Qiyamah verses 22 – 23, that the pronunciation of "nazhiroh" is a pronunciation of mutasyabih then is ta'wil with mu'tazilah understanding that is "at tawaqqu" war raja'" (wait and expect) (adz-Dzahabiy, 1976, at atafsir wal mufassiruun, I: 446).

2) Ar-Razi in his commentary explained that surah Al-Baqarah verse 55 contains the understanding that believers in the hereafter can see Allah, while in the world it is impossible to see Him. Therefore, their request to see Allah in the world was rejected by Allah Swt.

Interpreting Surah An-Nisa verse 153 reaffirms that their request to see Allah is rejected because it is impossible for man to see Allah in the world. The request was simply because of his arrogance.

Interpreting al-Qiyamah verses 22 – 23, he disagrees with Az-Zamakhsyari. According to ar-Razi, the pronunciation of "ila" means seeing instead of expecting.

3) Al-Qasimiy in his commentary tends to follow the opinion of Ar-Razi which is that the believers can see Allah in the hereafter (al-Qasimiy, 1978, XVI: 356).

4) Joseph Moses argued that if the inability to see Allah for the disbelievers makes sense, but the inability to see Allah for the believers, then that opinion is not true (Joseph Moses, 1966: 85).

This is what it is about seeing Allah. It turns out that the mufassir's interpretation of the verses of "ru'yatullah" (seeing Allah) has not yet been agreed. This is because of the difference in the madhhab they follow but the same goal is to glorify Allah.

According to the author, Allah will reward paradise for the believers and give torment to the disbelievers in the future. The enjoyment bestowed upon believers as expressed in the Qur'an and the sahih hadiths is very great, among them to see the beauty of paradise that has never been seen by the eye and is covered by the ears.

The believers are those who are loved by Allah Swt. Therefore, Allah promises and bestows upon them the peak of enjoyment in the Hereafter, which is to see

Allah Swt. As revealed in the surah al-Qiyamah (75), while the disbelievers are those who are hated by Allah Swt. And threatened with painful torment, that is why they will not get pleasure in the hereafter, let alone see Allah Swt.

Please note that there is nothing similar to Allah Almighty, as affirmed in His word:

"There is nothing like Him, and He is the All-Hearer, the All-Seer."

So even though the believers can see Him, but seeing here is not like seeing creatures or things other than Allah Swt. and we do not have to ask how Allah Swt is. Wallaahu a'laam bishshawaab.

4. DISCUSSION

Based on two themes of interpretation taken, namely the Prophet Muhammad Saw. is the last prophet and the verse of seeing Allah. The *izdiwajiy* method used by Sa'ad Abdul Wahid in Tafsir Al-Hidayah requires several stages. This stage is also present in every volume of the verses of aqidah and verses of sharia. In determining the stages and ways of slicing used by Sa'ad to use the *izdiwajiy* method this is needed a theory that supports, because this method has never been used by scholars before and there is still no detailed discussion of the construction of the *izdiwajiy* method and its application in Tafsir Al-Hidayah.

The theory that will be used in this research is the theory of innovation or in English called *innovation method* [6], [35]. This theory is not present in the research step of interpretation or methodology of interpretation, because the theory of innovation that develops comes from other branches of science such as educational innovation theory, marketing innovation theory, and so on. The theory of innovation that exists here appears as well as the ijtihad in Islam,

which is to build something that has not existed before in the study of salaf [36], [37].

Activities in formulating this *izdiwajiy* method in addition to taking from previous methods, also look at the study of theories about the development of innovation theory, especially the method part. This theory of innovation is involved in producing a new method that is an example of something that already exists and then developed and changed with certain needs. The development of using the theory of innovation has given rise to additional methods in the interpretation of the Qur'an, namely the *izdiwajiy* method as the maudhu'i method answers the need for interpretation by perfecting the shortcomings of *the tahlili*, *ijmali*, and *muqarran* methods. The *izdiwajiy* method, attempts to cover the shortcomings of each method by combining patterns and interpretations using previous methods.

The theory of innovation as an ijtihad to make *the izdiwajiy* method takes material from Tafsir Al-Hidayah that will be induced into the concepts and rules of *the izdiwajiy* method in general. The theme is a verse about the Prophet Muhammad. He is the last prophet and the verse of seeing Allah. Both themes can represent the concept of the *izdiwajiy* method applied that takes one special verse then explained or collects the same verses and then taken various interpretations of mufassir. Sa'ad used *the izdiwajiy* method as a way of combining multiple exegetes to find one complete interpretation. Using the method of izdiwajiy, Sa'ad also adds and gives his opinion on existing interpretations or infers from the whole interpretation of various mufassir.

At first glance the interpretation with this *method of izdiwajiy* is the same as *the maudhu'i* method that has developed this late period, but there are quite noticeable differences. The most striking difference in the *izdiwajiy* method is its presentation and the opinions taken mostly precisely from other mufassir by Sa'ad simplified the language into one

conclusion. The conclusions of some interpretations are also presented in simple language, easy to understand, brief, and directly on the main points such as the theme of the Prophet Muhammad saw. is the last prophet. Sa'ad agreed from Al Qasimiy and Rashid Ridha, and added hadiths about the Prophet. It is the cover of the prophets, then also added examples of false prophets in the modern era as a complement to the existing interpretation. In contrast to *maudhu'i* which tends to explain with perspective from mufassir itself or the results of thought from mufassir, *the izdiwajiy* method only takes from existing mufassir opinions with the intention of making all opinions whole one understanding without adding another understanding.

The *izdiwajiy* method is also different from the *muqarran* method. The *muqarran* method provides a comparison to two different interpretations both in terms of methods and patterns. This difference is seen even more clearly when the *izdiwajiy* method of taking its interpretation uses more than two interpretations. The role of each interpretation is not to be compared, but can also be material for the withdrawal of understanding whether it can be compromised or not, as well as the combination and compromise of the interpretation that has developed. An example that can be taken is in the theme of verses about seeing Allah Swt. Different opinions about whether humans can seeAllah or not both in the world and in the hereafter do not necessarily make Sa'ad stop at the difference, but combine those opinions and make a conclusion or a brief explanation of how the attitude should be taken in the difference of opinion. Some additional explanations and appeals are also given by Sa'ad to provide reinforcement of the attitude that must be taken by Muslims and so that there is no misunderstanding because of the many differences that exist.

Sa'ad's interpretation is only patterned on three interpretations, namely Tafsir *Al-Qur'an Al-Karim,* Tafsir *Al-Maraghiy,* and Tafsir *Al-Qasimiy.* However, in his interpretation also presented the same themed hadiths and other mufassir opinions, in addition to the three interpretations above that are different and even opposite, with the aim of showing how widespread the interpretation of the theme as happened to the theme of verses about seeing Allah Swt. Az-Zamakhsyari was opposite To Ar-Raziy and Al-Qasimiy, while Yusuf and Musa disagreed with both. Sa'ad tried to compromise and combine each opinion by including the hadith on it. This is where the role of *the izdiwajiy* method used by Sa'ad Abdul Wahid in Tafsir Al-Hidayah.

5. CONCLUSION

This research discusses the construction of *the izdiwajiy* method which is a method that is built using innovation theory by combining several patterns of interpretive methodology or several exegesis products to obtain one complete interpretation. The *izdiwajiy* method becomes a refinement of deficiencies in other methods and answers the growing need for interpretation. The combination of interpretations that exist in the interpretation of *the izdiwajiy* method is as a middle way to differences in interpretation and conclusions of various interpretations.

The application of *the izdiwajiy* method carried out by Sa'ad Abdul Wahid in Tafsir Al-Hidayah is by combining several products of interpretation with similar discussion themes and then one interpretation conclusion is taken. If there is a difference of opinion on the results of the interpretation of the various products of the interpretation, it will be taken the middle way by taking the strongest opinion or opinion that is in line with the current conditions then added a little attitude booster for the people. However, if the opinion is not contradictory and get similar results then it will only be adding reinforcement by listing hadiths and examples in modern life.

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