

# Muqaran Tafsir Method: Its History, Basis and Implications

**Wahyu Muhammad Abdul Wahid**

UIN Sunan Gunung Djati Bandung, Indonesia  
wmwahyudin513@gmail.com

**Noor Muhamad Rizki Kamils**

UIN Sunan Gunung Djati Bandung, Indonesia  
kamilsut3113@gmail.com

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## Abstract:

Tafsir, examined in terms of its methods, is divided into two categories: general and specific methods. In general, discussions on the interpretation of the Qur'an can be conducted through four methods: *Ijmali* (global), *tahlili* (analytical), *muqaran* (comparative), and *maudu'i* (thematic). One of these four methods is the *muqaran* method, which means comparative or comparative analysis. The discussion of *muqaran* explains the comparison between one interpretation and another, whether related to Quranic verses with other Quranic verses, verses with hadiths, and the opinions of commentators. The purpose of this research is to present various opinions related to the *muqaran* method, its emergence, foundation, and urgency, as well as its steps and the strengths and weaknesses of *muqaran* interpretation. This research is qualitative and employs library research by referring to previous studies. The findings indicate that *muqaran* interpretation has been practiced since the time of Prophet Muhammad until the present day. *Muqaran* interpretation is also crucial for appreciating its inherent advantages.

**Keywords:** comparative method; editorial repetition; interpretation comparison; Quranic exegesis; textual analysis.

## INTRODUCTION

The Qur'an is a divine revelation that was revealed full of miracles. Each verse has its advantages. Nothing can be wasted just because there is already a replacement for another verse (A. Rahman et al., 2020). Likely, human ability cannot reveal the faith stored in it, so it is easy to assume that some verses tend to be boring because they have editorials that are not much different. Without intensive attention, it is possible that someone will assume that the many similarities and similarities in several verses of the Qur'an are just a *tikrar* (editorial repetition). In fact, it is not uncommon for there to be wisdom in this similarity; in fact, it will lead people who are diligent in analyzing it to a formulation of dynamic understanding. Therefore, there is a need for interpretive efforts using methods that can identify and accommodate verses that are considered similar so that they can then be analyzed and the wisdom found (Baidan, 2002). Apart from that, revealing the meaning in it will also color the dynamics of the content of the Qur'an so that it can be understood that each verse has its advantages (Ahmad EQ & Sartika, 2020).

At that level, the presence of a method of interpreting verses that have the same or similar *muqaran*, is considered important. In this simple study, the discussion of *muqaran* interpretation is oriented and focused on comparisons between verses. Comparison between verses means comparing several verses that are considered to have similar tendencies in editorial or case or vice versa.

Etymologically the word *muqaran* comes from Arabic and is the *masdar* form of the word *Qarana-Yuqarinu-Muqaranatan*, which means the word has the meaning of accompanying and accompanying or can be interpreted as comparison, comparison. Meanwhile, terminologically *muqaran* has the means of interpreting several verses of the Qur'an or a particular letter by comparing verses with verses, verses with the hadith of the Prophet SAW, and between the opinions of interpretive scholars by highlighting certain different aspects of the object being compared (al-Farmawi, 1997). The conclusion from the definition mentioned previously is tafsir *muqaran* is a method of interpretation that explains verses of the Qur'an by comparing or contrasting.

Interpretation *muqaran* has been around for a long time in the realm of education, especially in the field of interpretation. A method that prioritizes the comparative aspect, whether comparing verses with verses, verses with hadiths or interpretations of interpreters. By method *muqaran*, Researchers are directed to many aspects, not only looking at the level of the interpretive text that the *mufassir* has explained but also at the level of tendencies, styles, methods and reasons why the *mufassir* explains this, from one *mufassir* to another comparatively (Muhammad, 2020). Some experts, such as Imam al-Dzahabi, use this series of information to analyze irregularities and misuse in a work of interpretation (al-Dzahabi, 1986). Thus, the importance and breadth of the area of interpretive study *muqara* which is always interesting to continue to examine every corner.

Nevertheless, the interpretation of *muqaran* is not without criticism. There have been several criticisms leveled at the method *muqaran* these, such as Baqir al-Sadr, Mustofa Muslim and Fazlur Rahman. They think that *muqaran* does not examine the verses comprehensively in one unity and when faced with problems of religious communities, it is feared that it will produce intolerant and exclusive interpretations (Muslim, 1989). Indonesia's leading tafsir scholar Quraisy Shihab also commented on the method *muqaran* that the problem with this method is that its performance may not be reliable for dealing with problems that occur in society (Shihab, 1999).

Several previous studies explain how to interpret *muqaran* operates in the field of interpretation. Achmad Muchammad is of the opinion that interpretation integrates the comparative results of the arguments *naqli* and *mind* in order to produce contextual, argumentative and solution interpretations. Apart from that, it also mentions five steps in the interpretive work procedure *muqaran*, and at the level of application, it is not limited to the level of reducing the number of verses, hadiths which outwardly appear contradictory, provide a way out of problems based on the Qur'an, but are also able to reveal hidden elements behind an interpretation (Muhammad, 2020). Syahrin Pasaribu is of the opinion that comparing the text of the Al-Qur'an verses which have various editorial similarities in one case is the same or is thought to be the same, comparing the Al-Qur'an verses with the hadith of the Prophet SAW which appeared to be contradictory between the two and comparing the various opinions of tafsir scholars in interpreting the verses of the Qur'an. The main object of discussion in these three aspects is analyzing various opinions expressed by a number of commentators in interpreting a verse and then comparing them (Pasaribu, 2020). Idmar Wijaya explained generally about interpretation *muqaran* is a comparison method and focuses on discussion, how to apply it *muqaran* in the interpretation of the Qur'an (Wijaya, 2016). Muh. Lubis applied the direct method *muqaran* from the words of the caliph, he then expressed several opinions from the *mufassir*, resulting in a different conclusion from the *mufassir* (Lubis, 2021).

From the explanation, it can be concluded several things are as follows: The inter-verse *muqaran* interpretation method is one way of interpreting the Qur'an whose specifications focus on efforts to analyze verses that have similar or the same effects, either in one case or in different ones. Steps that need to be taken by the interpreter using the method This kind of thing at least takes the form of first, identification and inventory of verses that have similar or the same editorials; second, compare the verses to find similarities and differences; third, analysis of the differences contained in it to then interpret (Wijaya, 2016).

Therefore, the author wants to explain again how to interpret *muqaran* in terms of definition and steps according to several sources. Methodologically, this research uses analytical descriptive research and is included in the type of qualitative research. As for techniques for collecting data, this research uses a literature study. Therefore, this research has references to primary and secondary sources. Primary sources are books that discuss interpretive methods *muqaran*; while secondary sources refer to scientific articles related to the discussion.

## METHOD

This research begins with a descriptive-analytical approach, a method used to describe the concept, steps and characteristics of the *muqaran* interpretation method in detail (Baidan, 2012). The main focus is to deepen the understanding of the definition, steps and urgency of *muqaran* interpretation in the context of interpreting the Al-Qur'an. In exploring the phenomenon of Al-Qur'an interpretation, this research takes a qualitative approach.

The aim is to understand and explain in depth how the *muqaran* exegesis method can provide better insight into these holy verses. The data obtained will be described comprehensively to detail the understanding of this method. The next step involves literature study, with researchers referring to primary sources such as books that discuss the interpretation of *muqaran*. Scientific articles and related research results will also become secondary reference material that supports comprehensive analysis.

This research identifies the main data sources from books that specifically discuss *muqaran* interpretation. Information obtained from primary sources will be enriched with references to scientific articles and research results as secondary data sources, forming a solid basis for analysis. In analyzing the data, this research focuses on an in-depth understanding of the definition, emergence, basis, steps, advantages and disadvantages of *muqaran* interpretation. Systematically, data analysis is directed at providing a comprehensive picture of the contribution of this method in the interpretation of the Qur'an (M. T. Rahman, 2016).

This research concludes by drawing up a conclusion that summarizes the main findings regarding the *muqaran* interpretation method. The implications and relevance of this method in the context of Al-Qur'an interpretation will be emphasized to provide a broader understanding of its contribution. Through this narrative, it is hoped that this research can open a new window of understanding of the *muqaran* exegesis method, help detail the steps, and enrich views on comparative interpretation of the Qur'an.

## RESULTS AND DISCUSSION

### The emergence of Tafsir Muqaran

History records that the interpretation of the Qur'an has grown and developed since the early days of the growth and development of Islam. This is supported by historical facts which state that the Prophet did this. When his friends did not understand the meaning and content of one of the contents of the holy Qur'an, they asked the Prophet. In this context, the Prophet is indeed positioned as *mubayyin* (explanation of all the problems of the people). The interpretations made by the Prophet have certain qualities and characteristics, including confirmation of meaning (*behind al-ta'kid*), details of meaning (*bayan tafsil*), expansion and narrowing of meaning, and qualification of meaning, as well as giving examples. While in terms of motives, the Prophet SAW's interpretation of the verses of the Qur'an has the following objectives: directing (*irshad*), demonstration (*tabiq*), correction (*bayan tashih*) or correction.

After the death of the Prophet, the activity of interpreting the Qur'an did not stop, it could even be increasing. The emergence of new problems, along with the dynamic of the progressive society, encouraged the early generation of Muslims to devote great attention to answering the problems of the people. Their main attention is directed to the Qur'an as a source of Islamic teachings, so interpretation efforts continue to be made. In the interpretation at that time, their belief was the narrations quoted from the Prophet.

The interpretations made by the friends above, in the following discussion, will be known as *tafsir bi al-ma'thur*. This latter interpretation bases its discussion and sources on history. This method became known as a method of interpreting the Qur'an, called the *riwayah* method. As a balance to this method, another method emerged, namely *tafsir bi al-ra'yi* which based its source on ijthadi reasoning. From these two methods, other methods were born which caused the methodology of interpreting the Qur'an to develop. The methods in question are the *tahlili* method, *ijmali* method, *muqaran* method, and *maudu'i* method (Mubarak & Barkia, 2021). What needs to be noted is that during the time of the Prophet and his companions, the interpretation of the Qur'an still used the *ijmali* (global) method. This shows that the earliest method used was the *ijmali* method, because at that time, the Prophet and Companions had not provided detailed and detailed information about the verses (Muftahurrohman, 2023).

There are some opinions that say that the emergence of interpretation *muqaran* It has existed since the time of the prophets, companions, *tabi'in* up to this modern age *muqaran* continues and gives rise to many opinions from several prominent figures. Opinions from scattered figures such as John Wansbrough and Maurice Bucaille from the West, Abdul Hayy al-Farmawi, al-Kumi and Fahd al-Rumi, Islamic scholars, also provided related opinions. *muqara* Meanwhile, mufassir figures from Indonesia are Quraish Shihab and Nasrudin Baidan (Muhammad, 2020).

The study carried out by John Wansbrough used comparative methods, both comparisons between verses of the Qur'an and comparisons between holy books, in this case, the holy book Al-Qur'an and previous divine books, namely the Bible and the Torah (Wasbrough, 1977). His efforts to compare verses with verses or narratives of the three books resulted in a thesis work that was quite controversial because it raised many questions in his research, thus getting reactions from Western scholars such as Fazlur Rahman (Muhammad,

2020). Maurice Buracille uses a comparative method by tracing explanations of modern science in the Old Testament (Bible), New Testament (Injeel) and the Qur'an. The main study he conducted was the creation of nature, apart from other related themes such as the year of human creation in nature, the great flood during the time of the prophet Nuh As, and so on (Buacille, 1978).

Sayyid Ahmad al-Kumi through his work entitled *At-Tafsir al-Maudu'i li al-Qur'an al-Karim*, it explains the meaning, work steps, and the territory of tafsir study *muqaran*. According to him, *muqaran* is an explanation of the verses of the Qur'an about what was written by a number of mufassir by comparing their opinions, comparing their tendencies, and examining what adjustments were made between contradictory verses, also to the hadith of the prophet, and anything that is the same or different from other heavenly books (al-kumi & al-Qasim, 1992). 'Abd al-Hayy al-Farmawi in his work entitled *Al-Bidayah fi Al-Tafsir al-Maudu'i: Dirasah Manhajiyah Maudhu'iyah*, This professor at Al-Azhar University discusses methods *muqaran* as one of the main discussions regarding interpretation *Maudhu'i*. Before explaining at length about the method *Maudu'i*, it explains the differentiating parts between methods *Tahlili*, *Ijmali*, and *Muqaran*. At first, he explained the definition *muqaran* with several areas covered by the study area. The definition provided by Farmawi is a form of confirmation of the definition mentioned by Al-Kumi, only there are several things he details that the comparison referred to in the interpretation *muqaran* also includes a comparison of the verses of the Qur'an with the sayings of the companions which are mentioned in the science of hadith *forgiveness*, as well as the word *tabi'in* mentioned *maqhtu'* (al-Farmawi, 1997).

M. Qurasih Shihab, author of tafsir books *al-Misbah* says that interpretation *muqaran* comparing verses of the Qur'an with one another, namely verses which have similar editorials in two different problems or cases or which have different editorials for the same case/problem; or comparing verses from the Qur'an with hadiths of the Prophet that seem contradictory, as well as comparing the opinions of commentators regarding the interpretation of the Qur'an (Shihab, 2015). He also explained three objects of interpretive study of *muqaran*, namely: comparison of Al-Qur'an verses with other verses; comparison of Al-Qur'an verses with Hadith; and comparison between the opinions of the commentators. Nasrudin Baidan also provided an opinion regarding the interpretation *muqaran*. At first glance, he has the same opinion as what Quraish Shihab has explained, but Baidan adds by mentioning three comparative models; working steps for comparing verses with verses, working steps for comparing verses with hadiths, working steps for comparing the opinions of interpreters in interpreting verses of the Qur'an (Baidan, 2002).

### The Urgency of Muqaran Interpretation

A commentator can explore the wisdom contained behind variations in the redaction of verses, or in other words, more precisely, extract the meaning of verses - which other methods might miss - so that people become more aware that the composition of verses is not made haphazardly, let alone to say contradictory. On the other hand, it can also demonstrate the sophistication of the Qur'an from an editorial perspective. This phenomenon encourages interpreters to conduct research and appreciate verses that editorially have similarities. That way, the contextualization of the content of the verse will be clearly visible because this will be effective in dispelling the notion that God has "run out" of vocabulary in completing the teachings of the Qur'an or perhaps some verses are considered boring because they seem repetitive. Not a single verse is wasted because each one contains wisdom that needs to be dissected and researched for specifics. Therefore, it is not too much of an exaggeration to say that approaching the Qur'an from the dimensions of this type of interpretation model will increase one's imam's steadfastness and will strengthen the creativity of meditation (Wijaya, 2016).

On the study of interpretation *muqaran*, it is not only an analysis of linguistic aspects, but also includes studying the differences in cases and meanings debated by a number of commentators. In discussing differences between interpreters, it is necessary to examine in depth the aspects that cause these differences, such as *ulum al-quran*, aspects *oratory*, the context of the verse and the condition of the people when the verse was revealed. As for the discussion of interpretation, *muqaran* is quite broad because the discourse in this method tends to refer to efforts to provide as much information as possible to the reader and to allow the reader to freely conclude the information obtained so that they are not led to certain conclusions (Baidan, 2002).

More than that *muqaran* can help mufassir to search for and discover the content of verses that have not been explored by other methods, so that mufassir can realize that the composition of a verse was not formed randomly, let alone contradictory. On the other hand, this method can also make interpreters aware

that the Qur'an, from its editorial side, has miracles. Therefore, with their awareness of this, interpreters are stimulated to dig deeper into the content of a verse of the Qur'an which is then contextualized clearly (Yamani, Hasbiannor, & dkk, 2021).

The urgency of interpretation *muqaran*, according to Mustafa al-Mashni *First*, with interpretation *muqaran* a mufassir can find interpretive abilities obtained from various sciences and knowledge, for example from lughowi, Nahwu, and Balaghah sciences. *Second*, with interpretation *muqaran* can be purely from weak narrations, Israelite history as well as opinions and tendencies that deviate from common sense and other correct history. *Third*, interpretation *muqaran* can develop the interpreter's ability to compare various opinions with correct scientific principles, so that the reasons for the interpreters' differences in opinion, their different approaches, and what influences their knowledge can be identified. *Fourth*, interpretation *muqaran* serves as the intellectual and mental development of its researchers. Because with *muqaran* a researcher must be equipped with the correct knowledge and rules of logic, the art of dialogue, methods for conveying arguments. In this way, a researcher can have the ability to make decisions that are objective, balanced, measurable and consistent in their interpretation (Al-Masyuni, 2006).

### Steps of Tafsir Muqaran

Looking at the opinions of the commentators, there are no different opinions regarding this method. From various literature, it can be formulated that what is meant by the comparative method is:

- 1) Collect a number of verses from the Qur'an that have similarities and similar editorials so you can find out which ones are similar and which ones are not.
- 2) Examining cases related to these verses. At this stage the mufassir can group verses that have similar editorials in different cases or that have similar problems, different cases or editorials, or simply differences in aspects of their composition (style).
- 3) Presenting the explanation of commentators, both from among the Salaf or among the caliphs
- 4) Explaining who among those whose interpretations are subjectively influenced by certain schools of thought, who among them whose interpretations are intended to legitimize certain groups or schools of thought (Anwar, 2005).

After knowing several steps for interpreting *muqaran*, the next step is how to apply the method of interpreting *muqaran*. As *mufassir* who want to apply the *muqaran* interpretation method, even though we know what aspects are in it, so that the application runs well and does not violate existing rules (Pasaribu, 2020). Three aspects are the main study in the *muqaran* interpretation method, namely:

a. Comparison of verses with verses that have the same/similar editorial

The first aspect that will be studied is the comparison between sentences. To achieve that purpose four steps must be done by the commentator, namely, *First* collect and identify similar newsrooms; *second* compare similar editors; *third* analyze the differences contained in similar editorials; *fourth* comparing the opinions of *mufassir* regarding verses with similar interpretations (Shihab, 1986)

- 1) Comparison between verses with the same or similar editorials in discussing different issues. QS. al-An'am verse 102 and QS. al-Mu'min verse 62;

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

"That is God, your God; there is no god but Him; the creator of all things, so worship Him; He is the sustainer of all things". (QS.al-An'am: 102)

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَمَا تَأْتِي تُوْفِكُونَ

"That is Allah, your god, the creator of all things, there is no god (who has the right to be worshiped) but him. Then how can you be turned away?" (QS.al-Mu'min: 62)

In the first verse (al-An'am: 102) put the sentence first *there is no god but she* from the sentence *khaliq kulli say'in*, while in the second verse (QS.al-Mu'min: 62) it is the opposite. According to khatib al-Iskafi, this variation means that al-An'am verse 102 opposes those who associate partners with Allah and confirms it with the sentence "There is no god but He", After that, just use the sentence "Khaa liqu kuli say'in". As for the second verse of QS. al-Mu'min: 62, the content of the verse focuses on the creation of man, so it is in that verse that God places his nature first (*khaa liqu kuli sya'in*), then the sentence "There is no god but He" (Pasaribu, 2020)



- 2) Comparison between sentences with the same or similar wording in discussing the same problem. QS.al-An'am: 51 and QS.al-Isra: 31

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ أَلَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

*"And give a warning with that which was revealed to those who fear being gathered to their god (on the Day of Resurrection), while for them there is no protector and intercessor other than Allah, so that they may be righteous." (QS.al-An'am: 51)*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

*"And do not kill your children for fear of poverty. It is Kmail who will provide sustenance to them and also to you. Indeed, killing them is a great sin." (QS.al-Isra: 31)*

Khatib al-Iskafi is of the opinion that basically the two verses above contain the same problem, namely the prohibition on killing children for reasons of poverty, but from a mukhattab perspective the two verses have differences. The first verse is addressed to rich people, while the second verse is addressed to poor people (Pasaribu, 2020).

- b. Comparison between the verses of the Qur'an and the Hadith of the Prophet, peace be upon him.

Apart from making comparisons between verses and other verses of the Qur'an, comparisons can also be made between verses of the Qur'an and hadith texts that seem contradictory. look further Some of the prophet's hadiths seem to contradict or differ from the verses of the Qur'an (Ulpah, 2019). Here is an example of QS.an-Nahl: 32 with the hadith of Al-Bukhari's History below:

..... ادخلوا الجنة بما كنتم تعملون

*"..... you will enter heaven because of what you have done" (QS.an-Nahl: 32)*

With the hadith of the Prophet, peace be upon him, narrated by Imam Bukhari

*"Abu Hurairah said: I heard the Messenger of Allah, may God bless him and grant him peace, say: "No one enters heaven because of his deeds" (HR. al-Bukhari) (al-Bukhari, 1992).*

Between the verse above and the hadith narrated by imam Bukhari, there seems to be a contradiction. In order to eliminate the contradiction between the two, al-Zarkasyi proposed two ways.

*First*, by looking at the context of the meaning of the hadith, that people will not enter heaven because of their deeds, but because of the forgiveness and grace of Allah SWT. However, the verse in the Qur'an above cannot be blamed, because according to him, human deeds determine the rank of heaven they will enter. This means that a person's position in heaven is determined by his deeds.

*Second*, If you look at the literal meaning of the verse and hadith above, they have different connotations. In the verses of the Qur'an it means reward, while in the hadith it means cause. With an explanation like that, the impression of contradiction can be removed (Shihab & dkk, 1999).

- c. Comparison of Mufassir Opinions

M M. Quraish Shihab, a leading Indonesian interpreter expert, tries to practice the muqaran method by comparing several mufassir opinions such as when interpreting الم. According to him, the majority of scholars in the third century interpreted it with expressions *"Allahumma A'lam."*

But after that, many scholars tried to peek further into the meaning. Some understand it as the name of a letter, or a way that Allah swt uses to draw the listener's attention to what is presented in the following verses. There are also those who understand that the opening letters of the Qur'an are a challenge for those who doubt the Qur'an. he also quoted the opinion of Sayyid Quthub who more or less said: "The miracles of the Qur'an are similar to the creation of God, compared to human creation. With the same material God and man create, from the details of the soil God created life while humans can only create bricks. Similarly, from the same letters (*hijaiyah* letters) Allah swt made Al-Qur'an and Al-Furqan, from those letters humans also make poetry and prose, but which one is more beautiful". Quraish Shihab also added by quoting the opinion of Rasyad, the caliph who said that the letters were a signal about the most letters in his letters. In al-Baqarah the most letters are alif lam mim. This opinion still

needs further research about its truth, but Quraish Shihab seems to doubt still the truth regarding the opinion he collected until he concluded that the opinion that interprets *الم* with “*Allahu A'lam*” still relevant today (Shihab, 1999).

### Advantages and Disadvantages of Tafsir *Muqaran*

Like other approaches and methods of interpretation, *muqaran* interpretation (comparative method) is also not free from advantages and disadvantages. Among the advantages of *muqaran* interpretation are:

- 1) Provides relatively broader insight. By interpreting the *muqaran* method, it will be seen that a verse of the Qur'an can be reviewed from several aspects of other scientific disciplines, according to the expertise or background of the interpreter. Thus, it is felt that the Qur'an is broad and can accommodate various ideas, thoughts or opinions.
- 2) Opening to an attitude of tolerance, this method leads to being tolerant of other people's opinions, which are sometimes different and even contradictory. In this way, it can reduce excessive fanaticism in a particular sect. So that researchers who read *muqaran* tafsir avoid extreme attitudes that can damage the unity of the community.
- 3) Revealing the *ij'azan* and the authenticity of the Al-Qur'an, in the application of the *muqaran* method, especially by comparing verses that have similar editorials in different cases or verses that have the same case with different editorials and various other variations. An interpreter will be able to express the arguments for the authenticity of the Qur'an because behind the redactions or similarities, there is an explanation; the interpretation will conclude that the Qur'an comes from Allah SWT, not a human creation or the creation of the Prophet Muhammad. like the accusations made by some Arabs and Orientalists.
- 4) Proving that the verses of the Qur'an actually have no contradiction, as well as between the Qur'an and the Hadith of the Prophet, a *mufassir* will be able to prove that the verses of the Qur'an are actually not contradictory, even though they are textual looks like that. However, if you look carefully and analyze it using linguistics and *ulum al-quran* like *asbab al-nuzul* or other aspects, it will be seen that the verses of the Qur'an are not contradictory; in fact, they support and strengthen each other.
- 5) Revealing the sources of differences of opinion among *mufassir* circles or differences of opinion between groups of Muslims, which includes each *mufassir*.
- 6) Becomes a means of approaching various schools of interpretation and is selective in finding which view is closest to the truth, and can reveal interpreters' mistakes in expressing an opinion regarding verses of the Al-Qur'an. In other terms, a *mufassir* can make a compromise (*al-jam'u wal al-taufiq*) from various conflicting opinions or even *tarjih* of the most true opinions (Rusydi A, 2004).

Every time there are advantages, there are also disadvantages in something. The disadvantages of *muqaran* interpretation (comparative method) are as follows:

- 1) Interpretation using the *muqaran* method is not intended for beginners, such as those who are studying at the lower intermediate level. This means that the discussion of the *muqaran* method is very broad and sometimes too extreme, the impact is that they will feel confused and it could even damage their understanding of Islam universally.
- 2) The *muqaran* method is not something that can be relied upon as an answer to social problems that occur in society. This is because *muqaran* interpretation prioritizes comparison rather than solving a problem.
- 3) This method seems to involve more tracing of interpretations that have been made by scholars rather than putting forward new interpretations. In fact, this does not seem to be a problem if the interpreter is more creative, meaning that the interpretation is not just quoting but can also elaborate opinions on the problem he is facing, thereby producing a new synthesis that did not exist before (Rusydi A, 2004).

Even though the *muqaran* method has several weaknesses or drawbacks, it all comes back to the *mufassir* himself, to the extent to which he is able to analyze a particular theme or verse. It is not impossible that if he can analyze his own opinion, he will be able to provide a new interpretation resulting from the comparisons he makes.

### CONCLUSION

Tafsir *muqaran* opens a window to understanding the Qur'an through the method of comparing verses that have similar editorials but discuss different issues, or verses with hadiths of the Prophet Muhammad that are considered contradictory. History records that this method has been known since the time of the Prophet Muhammad, when his companions sought explanations for the contents of verses that were difficult to understand.

The urgency of *muqaran* interpretation lies in its ability to extract wisdom from variations in verse redaction, reveal the wisdom and authenticity of the Qur'an, and become a means of approach between various schools of interpretation. In this way, people can become increasingly aware that every verse composition has a deep meaning and was not created haphazardly. The advantages of *muqaran* interpretation are also manifested in providing relatively broad insight, encouraging attitudes of tolerance, and revealing sources of differences of opinion among ulama. However, this method is not without drawbacks. Tafsir *muqaran* is not a solution for beginners and cannot deal with social problems, because its focus is limited to comparison. As a method that has existed since the time of the Prophet, tafsir *muqaran* invites us to reflect and deepen the meaning of the Qur'an through a comparative lens, with the hope of enriching our understanding of the divine messages contained therein.

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