



A Critical Analysis of the Muqoron Interpretation Method: History, Urgency, and Epistemological Debate in Qur'anic Studies

Muhammad Rijalul Fikri^{1*}, Rizky Anugrah²

^{1,2} UIN Sunan Gunung Djati Bandung, Indonesia

* Corresponding Author, Email: frijal199@gmail.com

ARTICLE INFO

Keywords:

Tafsir Muqāran;
Comparative;
Madhhab;
Epistemological.

Article history:

Received 2025-09-21

Revised 2026-09-23

Accepted 2026-09-24

ABSTRACT

This study investigates *tafsir muqāran* (comparative exegesis) as an important methodological approach in contemporary Qur'anic interpretation. The study focuses on its historical development, epistemological significance, methodological procedures, and various academic debates associated with its application. This research employs a qualitative method through descriptive-analytical and library research approaches. Data were obtained from primary sources consisting of classical and contemporary works of Qur'anic exegesis, complemented by secondary sources such as scholarly articles, previous studies, and relevant academic literature. The collected data were examined using content analysis supported by a hermeneutical perspective to understand the meanings, contexts, and interpretive differences found within *tafsir muqāran*. Historically, the comparative approach developed in response to the diversity of interpretations that emerged among Muslim scholars and gained greater methodological formulation during the twentieth century. Its implementation generally involves several stages, including identifying and selecting relevant interpretations, examining the intellectual and methodological orientations of exegetes, tracing the factors underlying interpretive differences, conducting critical comparisons, and formulating comprehensive conclusions. The objects of comparison may include Qur'anic verses, exegetical interpretations, schools of thought, and methods of interpretation. The findings demonstrate that *tafsir muqāran* contributes significantly to strengthening objectivity, broadening intellectual perspectives, developing tolerance toward interpretive diversity, and connecting classical interpretations with contemporary contexts. Nevertheless, its application faces methodological challenges, particularly the complexity of comparative procedures, extensive data requirements, and the possibility of researcher subjectivity. Therefore, *tafsir muqāran* remains a relevant and valuable approach for developing critical and contextual Qur'anic studies.

This is an open access article under the [CC BY-SA](#) license.



1. INTRODUCTION

Quranic studies have undergone dynamic methodological developments throughout the history of Islamic civilization. From the classical to the contemporary period, scholars have developed various approaches to understanding and interpreting Quranic verses according to the context of the times and the intellectual challenges they face (Shihab, 1994). The diversity of Qur'anic interpretation methods demonstrates the intellectual richness and methodological breadth of Islamic scholarship. Differences in interpretive approaches emerge from variations in linguistic analysis, theological perspectives, legal traditions, historical circumstances, and intellectual backgrounds. Such diversity indicates that understanding the Qur'an is a complex intellectual process that cannot always be reduced to a single interpretive framework. Although the Qur'an conveys universal divine guidance, its interpretation inevitably takes place within particular historical, social, cultural, and intellectual contexts. Therefore, diverse methods of interpretation should be understood as part of the dynamic development of Qur'anic scholarship and as an effort to relate the universal message of revelation to the changing circumstances of human life (Baidan, 2012).

One approach that has received significant attention from academics and Quranic researchers (Mustaqim, 2015). This method developed in response to the reality of massive interpretative diversity, where a single Quranic verse can have dozens or even hundreds of interpretations from various commentators with different schools of thought, methodologies, and historical contexts. The emergence of the muqaran interpretation method cannot be separated from the intellectual dynamics of modern Islam, which demands a more critical, objective, and comprehensive approach in understanding the legacy of classical interpretation.

The urgency of studying the muqaran interpretation method is increasing along with the development of discourse on the methodology of studying the Qur'an in various Islamic higher education institutions and Islamic study centers. This method is considered to have great potential in presenting a new, richer and deeper perspective on the meaning of the Qur'an by comparing the opinions of various commentators from various periods and schools of thought (Fitriatunnisa, &, Rafdi, 2024). However, the muqaran interpretation method also faces various challenges and criticisms, especially related to the complexity of the procedure, epistemological validity, and the potential for subjectivity in the process of selecting and comparing interpretations.

Therefore, the study of the muqaran interpretation method has received serious attention from Qur'anic scholars in recent decades, resulting in numerous academic works exploring the methodological, epistemological, and applicative dimensions of the comparative approach to interpretation. Various studies have identified that this method developed rapidly in the 20th century along with the modernization of Islamic education and the emergence of a new awareness of the importance of the comparative approach in Islamic sciences.

Research conducted by Syahrin Pasaribu in his article "The Muqaran Method in the Quran" emphasizes that the emergence of the muqaran method itself was driven by the need to understand the Quran broadly, not partially. Pasaribu highlights that one of the main scopes of the muqaran method is comparing Quranic verses with other verses that have similar wording, as well as comparing the opinions of various scholars of interpretation. He also explains the various advantages of this method, such as fostering tolerance towards differences of opinion, and its disadvantages, such as being less suitable for beginners and the impression that it is more focused on tracing the opinions of previous scholars rather than producing new interpretations (Wahid & Kamils, 2024).

Furthermore, Wahid and Kamils, in their article "Muqaran Tafsir Method: Its History, Basis, and Implications," make an important contribution by mapping the history and urgency of this method. They argue that the practice of comparative interpretation, although formalized only recently, has roots dating back to the time of the Prophet Muhammad (peace be upon him). They also highlight the urgency of this method in uncovering the wisdom behind variations in verse wording and as a means to approach various schools of interpretation with more tolerance. However, they also critically note the method's weaknesses, such as being unsuitable for beginners and less reliable in directly addressing social issues due to its primary focus on comparison (Wahid & Kamils, 2024).

Another significant study conducted by Maria Ulpah in her paper "The Muqaran Interpretation Method" provides an important contribution by presenting a comprehensive overview of the basics of this method. Ulpah emphasized that the emergence of diverse interpretation styles, caused by differences in the intellectual and social backgrounds of the interpreters, is the main reason for the need for a comparative

method. She defined muqaran interpretation as a method that compares (1) verses with other verses that have similar wording, (2) verses with hadiths that appear to be contradictory, and (3) the various opinions of exegetical scholars. One of the main advantages highlighted by her is the ability of this method to provide broader insights and foster a tolerant attitude towards differences of opinion (Ulpah, 2019).

Although previous studies have provided a strong foundation in mapping the history, urgency, and basic steps of the muqaran method, a significant research gap has been identified. The existing literature tends to be descriptive of what and how this method works. However, there is a lack of research that specifically and in-depth critical analysis of the epistemological debates surrounding this method. Debates regarding the validity of cross-school comparisons, the tarjih criteria for selecting the strongest opinion, and the hermeneutical challenges in addressing contemporary issues such as gender and science still require further exploration.

Accordingly, this study seeks to address an existing gap in the literature by providing a comprehensive examination of the *tafsir muqāran* method, extending beyond its technical and methodological dimensions. The study specifically seeks to identify, map, and critically assess the epistemological debates that have accompanied the development and application of comparative interpretation. In addition, attention is given to the practical implications of employing the *muqāran* approach in contemporary Qur'anic studies. Such an examination is important because comparative interpretation is not merely concerned with placing different exegetical opinions side by side, but also involves understanding the intellectual foundations, methodological orientations, historical contexts, and arguments underlying those interpretations. Through this perspective, *tafsir muqāran* can be understood as a dynamic methodological framework that responds to the plurality of Qur'anic interpretations.

Building upon this context, the primary objective of this research is to investigate the *tafsir muqāran* method comprehensively from several interconnected dimensions. These include the historical origins and development of the method, its epistemological significance within Qur'anic scholarship, the systematic procedures involved in conducting comparative interpretation, and the various objects that can become the focus of comparison. The study also evaluates the strengths and limitations of the method in order to provide a balanced understanding of its academic potential. Furthermore, it examines contemporary scholarly debates concerning the position, validity, objectivity, and relevance of *tafsir muqāran* in responding to the increasingly complex demands of Qur'anic interpretation in the modern context. By addressing these dimensions simultaneously, this research is expected to enrich methodological discussions in Qur'anic studies and provide a conceptual foundation for developing interpretations that are academically rigorous, contextually relevant, and responsive to the diversity of exegetical perspectives.

The significance of this research is also related to the broader development of Qur'anic interpretation methodology. In an intellectual environment characterized by diverse interpretive approaches, *tafsir muqāran* offers an analytical framework through which similarities, differences, strengths, and limitations among interpretations can be examined systematically. Therefore, understanding its epistemological basis and methodological procedures is essential for ensuring that comparative analysis does not become merely descriptive but contributes to critical and responsible interpretation.

Based on these considerations, this study addresses several fundamental research questions. First, how did the *tafsir muqāran* method emerge and develop throughout the history of Qur'anic interpretation? Second, what is the epistemological significance of *tafsir muqāran* for contemporary Qur'anic studies? Third, what methodological stages should be followed in applying this approach? Fourth, what forms or objects of interpretation can be compared through the *muqāran* method? Fifth, what are the principal strengths and limitations of this methodology? Finally, how do contemporary scholars debate the validity, objectivity, and continuing relevance of *tafsir muqāran* in the study and interpretation of the Qur'an?

2. RESULTS AND DISCUSSION

2.1 History of the Emergence and Development of the Muqaran Interpretation Method

The *tafsir muqāran* method has experienced a considerable historical transformation throughout the development of Qur'anic scholarship. The fundamental practice of comparing different interpretations, however, can be traced to the early stages of the classical exegetical tradition. Classical scholars frequently presented various opinions concerning the meaning of a Qur'anic verse, examined the arguments supporting those views, and, in some cases, selected the interpretation they considered more convincing. Although these activities demonstrate the presence of comparative reasoning, they were generally incorporated into broader exegetical frameworks rather than formulated as a distinct and independent methodology.

The transition from an implicit comparative practice to a more systematic methodological approach occurred gradually alongside changes in Islamic intellectual history. During the nineteenth century, increasing encounters between traditional Islamic scholarship and emerging modern intellectual currents encouraged scholars to reconsider established approaches to Qur'anic interpretation. Comparative analysis began to receive greater methodological attention as scholars encountered increasingly diverse exegetical perspectives and sought more systematic ways of evaluating them.

This development became particularly pronounced during the twentieth century. The expansion of Islamic educational institutions, publication of classical and modern *tafsir* works, and growth of academic Qur'anic studies created conditions that encouraged the formalization of comparative interpretation. Scholars increasingly emphasized methodological classification, systematic comparison, and critical evaluation of different exegetical positions. Consequently, *tafsir muqāran* gradually emerged from an informal analytical practice into a recognized methodological approach within contemporary Qur'anic studies.

Its historical development therefore reflects the broader transformation of Qur'anic scholarship from traditional modes of transmission toward increasingly systematic, critical, and academically structured approaches to interpretation (Abd al-Hayy Al-Farmawī, 1977). The roots of comparative interpretation can be traced back to the time of the Companions and the Tabi'in, where scholars had already compared the verses of the Qur'an and compared interpretations based on historical context. The roots of comparative interpretation can be traced back to the time of the Companions and the Tabi'in, where scholars had already compared the verses of the Qur'an and compared interpretations based on historical context.

During the classical period of Islamic intellectual history, particularly between the third and sixth centuries of the Hijri calendar, comparative elements were already evident in the works of prominent Qur'anic commentators such as al-Ṭabarī, al-Zamakhsharī, and Ibn Kathīr. Although these scholars did not explicitly identify their approach as *tafsir muqāran*, their exegetical works frequently presented and examined different interpretations of the same Qur'anic verse. They compared the opinions of earlier scholars, assessed the arguments supporting each interpretation, and, in several cases, selected the interpretation considered to be the strongest. This comparative practice indicates that the basic intellectual orientation of *tafsir muqāran* existed within the classical exegetical tradition. Nevertheless, comparison at that stage was generally not developed as an independent methodological framework. Rather, it functioned as one of several analytical instruments incorporated into broader approaches to Qur'anic interpretation (Wahid & Kamils, 2024).

The transformation of comparative interpretation into a more explicit, systematic, and methodologically structured approach became increasingly visible during the modernization of Islamic scholarship in the twentieth century. Several intellectual and historical developments contributed to this transformation. First, the growing availability and publication of classical works of *tafsir*, alongside the emergence of numerous modern exegetical writings, resulted in a much wider range of interpretations accessible to students and researchers of the Qur'an. This diversity created a need for analytical methods capable of organizing, comparing, and critically evaluating different exegetical perspectives. Second, the increasing interaction between Islamic scholarship and modern disciplines, particularly the social sciences and humanities, encouraged Muslim scholars to adopt more systematic, critical, and analytical approaches to religious texts. Third, the emergence of complex social, political, cultural, and intellectual challenges in the modern era required interpretations of the Qur'an that could accommodate multiple perspectives and demonstrate greater contextual relevance (Yahya et al., 2022).

Several scholars subsequently played important roles in strengthening the methodological formulation of *tafsir muqāran*. Al-Farmawī, for instance, contributed to the systematization of comparative interpretation by presenting methodological principles that could guide researchers in conducting comparative analysis. In the Indonesian context, M. Quraish Shihab also contributed significantly through his contemporary approach to Qur'anic interpretation, particularly by engaging with diverse exegetical perspectives and relating them to current realities. The development of Islamic educational institutions, universities, research centers, and scholarly publications in Indonesia further strengthened academic interest in *tafsir muqāran*. Consequently, the method gradually developed from an implicit comparative practice into a recognized methodological approach within contemporary Qur'anic studies (Syukkur, 2020).

2.2 The Epistemological Urgency of the Muqaran Interpretation Method in Contemporary Qur'anic Studies

The epistemological significance of the *tafsir muqāran* method is closely connected to its capacity to respond to the increasingly complex intellectual demands of Qur'anic interpretation in the contemporary era. The diversity of exegetical perspectives has produced a broad range of understandings of the Qur'an, including interpretations that occasionally differ substantially or even appear contradictory when addressing the same verse. In this situation, *tafsir muqāran* provides an analytical framework for examining interpretive plurality in a systematic and critical manner. Rather than treating differences as obstacles, the method transforms them into objects of scholarly inquiry through which the foundations, arguments, and methodological orientations of various interpretations can be examined (Rokhim et al., 2025).

First, *tafsir muqāran* has significant epistemological relevance in addressing questions concerning the validity of competing interpretations. Different exegetes may arrive at different conclusions because they employ distinct linguistic analyses, theological assumptions, legal principles, historical sources, or hermeneutical approaches. Comparative analysis enables researchers to identify the basis of these differences and assess the strengths and limitations of the arguments presented. Through systematic comparison, researchers are able to distinguish interpretations that possess stronger textual, rational, historical, and contextual foundations from those that may have weaker evidentiary support. Consequently, the method facilitates a more accountable process of interpretation without assuming that every exegetical opinion has an identical level of epistemological validity (Ichwan & Salisu, 2024).

Second, the importance of *tafsir muqāran* is reflected in its encouragement of critical engagement with the classical exegetical heritage. Classical *tafsir* constitutes an essential intellectual foundation for contemporary Qur'anic studies, but its authority does not necessarily mean that every interpretation must be accepted without examination. Comparative methodology allows researchers to place classical interpretations within their respective historical, intellectual, and methodological contexts. Each interpretation can therefore be assessed according to the evidence, reasoning, and interpretive principles upon which it is based. Such an approach promotes scholarly objectivity by emphasizing the quality and coherence of arguments rather than relying exclusively on the reputation or authority of a particular exegete (Mahfud & Kholid, 2025).

Third, *tafsir muqāran* has become increasingly relevant for addressing contemporary issues that were not explicitly discussed in the same form within classical exegetical literature. Questions concerning gender relations, technological development, environmental concerns, human rights, social justice, and other modern challenges require interpretive approaches capable of engaging with changing social realities. Through comparison between classical and contemporary interpretations, researchers can identify the continuity and transformation of Qur'anic interpretation. The method therefore provides an opportunity to formulate contextual understandings while maintaining a connection with the fundamental ethical and theological principles of the Qur'an (Fitriyono, 2025).

Fourth, the epistemological value of *tafsir muqāran* extends to the development of intellectual tolerance and recognition of interpretive diversity within the Islamic tradition. Examining how exegetes from different theological, legal, and intellectual backgrounds understand the same Qur'anic passage demonstrates that differences in interpretation are often influenced by methodological and contextual factors. This awareness can reduce rigid or dogmatic attitudes toward alternative interpretations. Students and researchers are encouraged to distinguish between the Qur'anic text itself and the human effort to understand that text, thereby fostering a more mature attitude toward scholarly disagreement (Mually & Abdulghani, 2024).

Finally, in an increasingly pluralistic religious and intellectual environment, *tafsir muqāran* can contribute to constructive dialogue both within and beyond Muslim communities. By encouraging critical comparison, methodological awareness, and respect for legitimate differences, the method provides an important foundation for developing Qur'anic scholarship that is academically responsible, intellectually open, and responsive to contemporary realities. Its epistemological urgency, therefore, lies not merely in comparing interpretations, but in cultivating a disciplined process of understanding the Qur'an through evidence, critical reasoning, contextual awareness, and respect for interpretive plurality (Samsir et al., 2025).

2.3 Muqaran Interpretation Method

In applying the *tafsir muqāran* method, the interpreter carries a substantial scholarly responsibility to ensure that the comparative process is conducted accurately, systematically, and in accordance with the objectives of the research. Comparison should not be limited to placing several interpretations side by side, but must involve a careful examination of the arguments, sources, methodological principles, and contextual backgrounds underlying each interpretation. The interpreter must therefore determine appropriate objects of comparison and establish clear criteria for selecting relevant exegetical opinions. Accuracy is essential because differences in interpretation may emerge from variations in linguistic analysis, theological orientation, legal principles, historical circumstances, or hermeneutical approaches. Misrepresenting an exegete's position or removing an interpretation from its original context can result in misleading conclusions. For this reason, researchers should consult reliable primary sources and, where necessary, relevant secondary literature to clarify the intellectual background of each interpretation.

Clarity is equally important. The researcher should explain the similarities and differences among interpretations in a transparent manner so that readers can understand the basis of the comparison. At the same time, relevance must remain a central consideration. The interpretations selected should correspond directly to the research question and should contribute meaningfully to the analytical objectives of the study. Furthermore, the interpreter must maintain methodological balance and avoid allowing personal preferences to determine the outcome of the comparison. Every evaluative judgment, particularly during the *tarjīh* stage, should be supported by explicit and defensible criteria. Through such methodological responsibility, *tafsir muqāran* can produce comparative findings that are academically credible, critically informed, and contextually meaningful. To achieve this, several important steps must be taken:

a. Selection of Opinions of the Mufasssirs

The process of selecting the opinions of exegetes is the main foundation of the muqaran method. An exegete is required to carefully curate various exegetical opinions from the Salaf (classical) to the Khalaf (contemporary) generations. In this selection, primary considerations include the credibility and scholarly authority of each exegete, where intellectual capacity, depth of understanding, and academic integrity are determining factors. Furthermore, the methodological context of the interpretation must also be taken into account, whether an exegete relies more on the transmission of narrations (*tafsir bil-ma'tsur*) sourced from the Prophet, companions, and *tabi'in*, or prioritizes a rational approach (*tafsir bil-ra'yi*) that emphasizes *ijtihād* and linguistic analysis. This comprehensive selection process ensures that the comparisons made truly represent an authentic and high-quality exegetical treasure trove.

b. Thought Tendency Analysis

The analysis of the trend of thought requires a thorough examination of each exegete's ideological and methodological background. The context of the school of thought plays a significant role in shaping the interpretive perspective, with affiliation to a particular school of jurisprudence (Syafi'i, Hanafi, Maliki, Hanbali), or the theological school of Mu'tazilah and Ash'ariyah often influencing how an exegete understands and interprets a text. Furthermore, the style of interpretation developed needs to be clearly identified, whether it is *fiqhi*, which focuses on legal derivations, *akhlaqi*, which emphasizes ethical and moral dimensions, *balaghi*, which highlights aspects of Arabic rhetoric and literature, or *i'tiqadi*, which discusses theological and faith issues. Understanding these trends of thought allows the reader to trace the roots of the differences in interpretation that arise.

c. Identifying Factors Influencing Interpretation

The process of identifying interpretive factors requires the interpreter to explore the various external and internal elements that shape an interpretation. The cultural and social background of the society in which the interpreter lives often contributes to the understanding of a text, including local traditions, societal values, and the social realities encountered. The historical and political context of the interpreter's lifetime also influences the interpretive emphasis, where power situations, political pressures, or specific social conditions can shape interpretive priorities. In addition to external factors, the interpreter's level of knowledge and methodological orientation determine the approach used, whether prioritizing rigorous linguistic analysis, a philosophical rational approach, or a Sufi spiritual dimension.

- d. Fourth Stage: Evaluation and Tarjih (Selecting the Strongest Opinion)
After collecting and analyzing various opinions, the interpreter must compare:
 - 1) Similarity: A common ground between the opinions being compared
 - 2) Differences: Aspects that are the fundamental differences between them
 - 3) Advantages and disadvantages: Strengths and weaknesses of each opinion

- e. Conclusion Drawing

The conclusion-drawing stage requires the interpreter to synthesize various opinions that have been analyzed comparatively. The interpreter is expected to provide an objective and balanced perspective, uninfluenced by personal bias or sectarian fanaticism. This objectivity is achieved through an honest presentation of the strengths and weaknesses of each opinion, as well as an in-depth analysis of the relevance of each interpretation to the current context. At the same time, the *muqaran* method also provides space for the interpreter to express personal opinions supported by strong arguments and comprehensive analysis, provided that this is accompanied by an acknowledgement of the validity of other opinions that have a valid basis (Yunus, 2025).

2.4 Objects of Comparison in Tafsir Muqaran

The application of *tafsir muqaran* encompasses a variety of comparative objects, depending on the research questions, analytical orientation, and objectives pursued by the researcher. Determining the appropriate object of comparison is an essential stage because the quality and relevance of the comparative analysis largely depend on the suitability of the materials being examined. Through a clearly defined comparative object, researchers can identify similarities, differences, methodological patterns, and the factors underlying variations in Qur'anic interpretation.

The first object involves comparison between Qur'anic verses (*muqaran al-āyāt bi al-āyāt*). This approach examines verses that contain similar expressions, related meanings, or interconnected themes. The purpose is not simply to identify linguistic similarities, but to explore how the Qur'an presents a particular concept across different textual and contextual settings. For instance, verses discussing justice can be compared across various Qur'anic contexts to examine the different dimensions, principles, and applications associated with the concept. A comparative examination of related verses may demonstrate that a particular Qur'anic concept possesses multiple dimensions that cannot always be understood adequately from a single verse. Consequently, comparing verses contributes to a more comprehensive understanding of how the Qur'an develops, clarifies, and reinforces particular meanings through variations in wording and context.

The second object concerns the comparison of exegetical opinions (*muqaran al-ārā' al-tafsīriyyah*). This form represents one of the most prominent applications of the *muqaran* approach because it places interpretations produced by different exegetes within a single analytical framework. Researchers examine how several commentators understand the same Qur'anic passage and subsequently identify the similarities and differences among their interpretations. Such comparison may involve linguistic explanations, theological assumptions, legal considerations, historical narratives, or broader methodological orientations employed by each exegete.

Comparing exegetical opinions also makes it possible to investigate the relationship between interpretation and the intellectual background of the commentator. Differences in education, theological affiliation, legal school, historical circumstances, and methodological preferences may significantly influence the conclusions reached by an exegete. Therefore, comparative analysis enables researchers to trace the development and transformation of exegetical thought across different periods.

Moreover, this comparison demonstrates that Qur'anic interpretation is not a static intellectual tradition. Interpretive perspectives may develop in response to changing social, cultural, political, and intellectual circumstances. Accordingly, the comparison of exegetical opinions allows contemporary researchers to understand both the continuity of the classical heritage and the emergence of new interpretive approaches responding to contemporary challenges (July, 2021).

The third object of comparison in *tafsir muqaran* is cross-school comparison, which examines differences in Qur'anic interpretation among scholars representing distinct schools of jurisprudence, theology, or religious thought. This approach is particularly important when analyzing verses associated with legal, theological, or doctrinal questions because interpretive conclusions are often influenced by the methodological principles adopted by a particular intellectual tradition. Through cross-school comparison,

researchers can identify how different assumptions, sources of authority, and interpretive principles contribute to variations in understanding the same Qur'anic passage.

For example, comparative analysis may examine how scholars associated with the Shāfi'ī and Ḥanafī legal traditions interpret Qur'anic verses concerning *ribā* (usury). Although both schools refer to the Qur'an as a primary source of Islamic law, differences in legal reasoning, linguistic interpretation, and the use of supporting evidence may produce different conclusions regarding particular legal questions. Similarly, theological comparison can be conducted by examining Sunni and Shia interpretations of verses associated with leadership, authority, and *imāmah*. Such comparisons demonstrate that interpretive differences are not necessarily caused by disagreement over the Qur'anic text itself, but may arise from different epistemological premises, theological assumptions, and hermeneutical frameworks.

Cross-school comparison therefore provides an opportunity to understand the internal diversity of Islamic intellectual traditions in a more balanced manner. Rather than positioning one school as inherently correct and another as entirely erroneous, the *muqāran* approach investigates the arguments, methods, and contextual factors underlying each interpretation. This perspective can contribute to a more objective understanding of scholarly disagreement while simultaneously encouraging intellectual tolerance and recognition of legitimate diversity within Islamic thought.

The fourth object is **cross-methodological comparison**, which focuses on examining differences produced by various approaches to Qur'anic interpretation. Researchers may compare, for instance, *tafsir bi al-ma'thūr*, which emphasizes transmitted reports and traditions, with *tafsir bi al-ra'y*, which gives greater attention to rational analysis and scholarly reasoning. Other comparisons may involve *tafsir 'ilmī*, which engages with scientific perspectives, and social or contextual approaches that relate Qur'anic teachings to contemporary social realities.

This form of comparison enables researchers to evaluate how different methodologies influence the interpretation of the same verse. It can reveal the distinctive strengths and limitations of each approach, including the types of evidence prioritized, the assumptions employed, and the contextual dimensions emphasized. Ultimately, cross-methodological comparison may encourage methodological integration, allowing complementary approaches to be combined carefully in order to produce more comprehensive, critical, and contextually relevant interpretations of the Qur'an.

2.5 Advantages of the Muqaran Interpretation Method

The *tafsir muqāran* method offers several significant advantages that make it an important approach within contemporary Qur'anic studies. One of its principal strengths is its ability to provide a **comprehensive and relatively objective understanding of Qur'anic interpretation**. By placing interpretations from different exegetes within a comparative framework, researchers are able to observe the broad spectrum of meanings that may emerge from a particular Qur'anic verse. Rather than relying exclusively on a single interpretation, the researcher can examine multiple perspectives, identify their respective arguments, and assess the strengths and limitations of each position. Objectivity in this context does not mean eliminating the researcher's analytical judgment entirely, but rather ensuring that every interpretation is presented fairly and evaluated according to clearly defined and academically accountable criteria.

Another important advantage is the method's contribution to **intellectual tolerance and appreciation of interpretive diversity**. Comparative study exposes researchers to the fact that highly qualified scholars, despite possessing extensive knowledge and methodological competence, may arrive at different conclusions concerning the same Qur'anic passage. Such differences may be influenced by variations in intellectual background, theological orientation, legal tradition, linguistic analysis, historical circumstances, or interpretive methodology. Consequently, disagreement should not automatically be regarded as evidence that one interpretation is necessarily invalid. In many cases, diversity reflects the richness and multidimensional character of the Qur'anic text, as well as the different contexts in which interpretations are produced. This awareness encourages researchers to approach scholarly disagreement with greater openness and avoids rigid or dogmatic attitudes toward alternative perspectives.

The *muqāran* method also possesses substantial **contextual relevance for contemporary Qur'anic studies**. By comparing interpretations produced in different historical periods, researchers can identify elements of continuity as well as transformations in exegetical thought. This provides an intellectual foundation for responding to contemporary issues such as gender relations, scientific development, human rights, social justice, and other emerging challenges. Contemporary scholars can examine how classical and

modern exegetes approached particular questions and subsequently develop contextual interpretations without severing their connection with the established Qur'anic interpretive tradition.

Finally, *tafsir muqāran* encourages critical and analytical thinking. Researchers are required to examine evidence, compare arguments, identify methodological assumptions, and evaluate the consistency of different interpretations before reaching conclusions. Thus, the method not only enriches knowledge of Qur'anic interpretation but also develops intellectual discipline, analytical reasoning, methodological awareness, and openness to scholarly diversity (Nasution et al., 2024). Ultimately, the *tafsir muqāran* method serves an important function in revealing and critically examining assumptions that may remain implicit within a particular interpretation. When an exegetical position is analyzed alongside alternative interpretations, the intellectual foundations underlying each perspective become more apparent. Assumptions related to theology, philosophy, linguistics, social conditions, culture, and the historical context of the interpreter can be identified more clearly through systematic comparison. This process enables researchers to recognize that interpretations are not produced in an intellectual vacuum, but are often shaped by particular frameworks of knowledge and contextual circumstances.

Comparative analysis therefore provides an opportunity to examine whether the assumptions underlying an interpretation are consistent with its textual evidence, methodological principles, and broader interpretive objectives. Placing different opinions within the same analytical framework also makes it possible to identify similarities and differences that may otherwise remain unnoticed when an interpretation is studied independently. In this regard, *tafsir muqāran* goes beyond the simple documentation of exegetical diversity. It becomes a critical instrument for evaluating the intellectual structures that influence the production of Qur'anic meaning.

Furthermore, this method contributes to the development of researchers' methodological awareness. By continuously confronting different interpretive perspectives, researchers are encouraged to question their own assumptions, recognize the limitations of particular approaches, and avoid treating a single interpretation as the only possible understanding. Consequently, *tafsir muqāran* promotes a more reflective, critical, transparent, and intellectually responsible approach to Qur'anic interpretation.

2.6 Limitations and Challenges of the Muqaran Interpretation Method

Despite its considerable strengths and methodological potential, the *tafsir muqāran* approach is accompanied by several fundamental limitations and challenges that require serious attention from researchers. These limitations do not necessarily diminish the significance of comparative interpretation, but they demonstrate the need for methodological discipline, intellectual maturity, and adequate scholarly competence. Without careful consideration of these challenges, comparative studies may produce superficial analyses, selective conclusions, interpretive bias, or even anachronistic readings that impose contemporary assumptions on interpretations developed within substantially different historical contexts (Lutfhi et al., 2022).

The first major challenge concerns the extensive scholarly competence required to conduct comparative interpretation effectively. The *muqāran* method requires researchers to possess broad and sufficiently deep knowledge of the development of Qur'anic exegesis across different historical periods. Familiarity with only one or two *tafsir* works is generally inadequate because meaningful comparison requires engagement with a diverse body of exegetical literature. Researchers may need to examine classical and contemporary commentaries, different theological traditions, various schools of Islamic jurisprudence, and contrasting approaches to interpretation. In addition, they must understand methodological distinctions between *tafsir bi al-ma'thūr*, which emphasizes transmitted reports, and *tafsir bi al-ra'y*, which relies more heavily on rational reasoning and scholarly interpretation. Such requirements make comparative interpretation considerably more demanding than approaches that focus on a limited number of textual sources (Naufal et al., 2026).

Consequently, *tafsir muqāran* may be less accessible to researchers who are still at the introductory stage of Qur'anic studies. Students who have not yet developed a sufficient foundation in Arabic language, *ulūm al-Qur'ān*, principles of interpretation, Islamic intellectual history, and the characteristics of major exegetical traditions may encounter difficulties in understanding the arguments presented by different commentators. The large volume and diversity of opinions can create confusion, particularly when researchers lack the analytical tools necessary to distinguish strong arguments from weak ones. In such circumstances, there is a risk that conclusions will be based on the popularity of an interpretation, the authority of a particular scholar, or the researcher's personal preference rather than on systematic evaluation.

A second fundamental challenge is the potential for subjectivity throughout the research process. Although *tafsir muqāran* seeks to promote objectivity through systematic comparison, complete neutrality is difficult to achieve because researchers inevitably make interpretive and methodological choices. Decisions concerning which exegetes should be included, which verses or themes should be selected, which arguments are considered representative, and which sources receive greater attention may all be influenced by the researcher's intellectual background, research interests, and prior assumptions (Syakir et al., 2025).

The potential for subjectivity becomes particularly significant during the evaluation and *tarjih* stages, when researchers determine which interpretation possesses greater strength or relevance. The criteria employed may include textual evidence, historical context, linguistic analysis, logical coherence, theological consistency, or contemporary applicability. However, the prioritization of one criterion over another may itself reflect methodological preferences. Therefore, researchers must establish explicit analytical standards before conducting comparison and clearly explain the reasons behind their evaluative judgments.

For this reason, methodological transparency and critical self-reflexivity are essential in *tafsir muqāran*. Researchers should disclose the basis for selecting sources, explain the criteria used to compare interpretations, acknowledge the limitations of their analytical framework, and remain aware of their own assumptions. Such practices cannot completely eliminate subjectivity, but they can make the interpretive process more transparent, accountable, and academically defensible. Thus, the limitations of *tafsir muqāran* should be understood not as reasons to abandon the method, but as challenges that encourage greater methodological rigor and scholarly responsibility. Furthermore, the muqaran interpretation also faces epistemological difficulties in comparing opinions across periods. An interpretation put forward by a classical exegete such as al-Tabarī in the 9th century emerged from a completely different historical, social, and intellectual context than an interpretation by a modern exegete such as M. Quraish Shihab in the 21st century (Jahira & Faisal, 2026). They addressed different questions, addressed different audiences, and derived from different epistemological assumptions. While the muqaran method does offer a wealth of perspectives, it also faces serious challenges when comparing interpretations from commentators who lived across vast time periods.

Directly comparing these two views without considering the contextual gap that separates them risks anachronistic judgments, that is, judging past thought using present-day standards or sensibilities. This can obscure the historical significance of an opinion and diminish the richness of meaning it contained when it was first formulated. In parallel, this method also has limitations in providing direct and definitive practical answers. Because its primary focus is on comparing, mapping, and analyzing the spectrum of opinions, the result of a muqaran study often presents a rich landscape of interpretations, rather than a single fatwa or solution. For an academic, this is a strength. However, for a practitioner or layperson seeking a yes or no answer to a contemporary problem, this method may feel unsatisfying and convoluted (Nofitayanti et al., 2022a).

Finally, and perhaps most fundamentally, there is the epistemological challenge regarding the validity of the *tarjih* criteria themselves. The question of what makes one interpretation objectively stronger than another remains a subject of ongoing debate among scholars and scholars of Qur'anic studies. Does the strength of a sanad automatically trump the logical coherence of an argument? How should careful linguistic interpretation be weighed against the relevance of the maqā (maqā)? yesid or sharia goals?

The lack of consensus regarding the hierarchy and validity of *tarjih* criteria demonstrates an inherent methodological tension in the practice of muqaran interpretation. The resulting *tarjih* conclusions often reflect the interpreter's own methodological preferences rather than a final interpretative truth. This demands intellectual humility in presenting the results of a comparative study.

2.7 Contemporary Epistemological Debate on the Interpretation of Muqaran

Contemporary academic discussions concerning *tafsir muqāran* revolve around several fundamental epistemological and methodological questions that significantly influence the development and positioning of this approach within Qur'anic studies. These debates demonstrate that *tafsir muqāran* is not merely a technical procedure for placing different interpretations side by side, but also involves questions concerning the nature of interpretive authority, the criteria for evaluating competing interpretations, and the methodological status of comparison itself. Therefore, ongoing scholarly discussions are important for determining how this approach can be developed in a more systematic, critical, and academically accountable manner (Fitriatunnisa & Rafdi, 2024b).

One major debate concerns the status of *tafsir muqāran* as an independent interpretive method. Some scholars regard comparative interpretation as a distinct and legitimate method within the broader framework of Qur'anic interpretation. From this perspective, the systematic comparison of different exegetical opinions has its own objectives, procedures, and analytical outcomes that cannot necessarily be achieved through other methods. Comparison enables researchers to identify differences, similarities, methodological assumptions, and argumentative structures across interpretations, ultimately producing conclusions based on the interaction among multiple perspectives (Nukhba, 2023).

In contrast, other scholars consider *tafsir muqāran* primarily as a supporting or complementary instrument rather than an autonomous method. According to this view, comparison functions to strengthen and deepen interpretations generated through established approaches such as *tafsir bi al-ma'thūr* and *tafsir bi al-ra'y*. The comparative dimension does not necessarily constitute an independent form of interpretation but serves as an analytical mechanism for testing, enriching, or contextualizing conclusions derived from other methodologies. This disagreement reflects different understandings of the function and position of *tafsir muqāran* within the wider methodological structure of Qur'anic studies (Nabil et al., 2024).

Another significant debate concerns the selection of interpretations and the criteria used to evaluate their relative strength. Since not every available interpretation can always be compared, researchers must establish clear principles for selecting relevant exegetical opinions. The subsequent process of determining which interpretation possesses greater argumentative strength also raises methodological questions. Some scholars emphasize historical-semantic criteria by examining the linguistic meaning, historical circumstances, and contextual background in which an interpretation emerged. Others prioritize methodological and rational criteria, focusing on the coherence of arguments, textual evidence, logical consistency, and the interpretive principles employed by the exegete (Nofitayanti et al., 2022b).

These debates indicate that the development of *tafsir muqāran* requires methodological transparency and clearly formulated evaluation standards. Rather than eliminating interpretive diversity, the method should manage such diversity through systematic comparison, critical reasoning, and responsible scholarly judgment (Wahid & Kamils, 2024). Still others propose integrating these criteria with contemporary considerations of relevance and practicality. This debate reflects a fundamental tension between a commitment to tradition and the need for contemporary relevance.

One significant criticism of *tafsir muqāran* concerns the possibility of interpretive relativism. If comparative analysis is conducted without clear methodological standards, there is a risk that all exegetical opinions will be treated as equally valid, regardless of differences in their evidentiary strength, logical consistency, or textual foundations. This raises an important epistemological question concerning the ultimate purpose of comparison: should *tafsir muqāran* merely document and describe the diversity of interpretations, or should it also provide an evaluative judgment regarding the relative strength of those interpretations? The answer has important consequences for the way comparative findings are presented and utilized. A purely descriptive approach may successfully demonstrate the richness of exegetical diversity but may offer limited guidance concerning the validity of competing interpretations. Conversely, an evaluative approach requires transparent criteria to prevent the researcher's personal preferences from becoming the primary basis for determining which interpretation is more convincing (Saputra & Alwizar, 2025).

Another important debate concerns the relationship between *tafsir muqāran* and contemporary contextualization. Some scholars maintain that the principal responsibility of comparative interpretation is to reconstruct and understand the meanings of Qur'anic verses within their original linguistic, historical, and intellectual contexts. From this perspective, applying those meanings to contemporary circumstances belongs to the broader domain of *ijtihad* and contextual interpretation rather than being an inherent function of *tafsir muqāran*. Other scholars, however, argue that interpretation cannot be completely separated from the context in which it is undertaken. Understanding is always influenced by the questions, circumstances, and intellectual concerns of the interpreter (Sekardilla et al., 2024). Consequently, contemporary realities should be considered when comparing and evaluating exegetical perspectives. These debates indicate that *tafsir muqāran* must maintain a balance between historical fidelity and contemporary relevance, while employing explicit methodological criteria to avoid both relativism and arbitrary judgment.

3. CONCLUSION

The *tafsir muqāran* method has experienced substantial development from a comparative practice that existed implicitly within the classical exegetical tradition into a more structured and systematic methodological

approach in contemporary Qur'anic studies. This development emerged from the increasing diversity of Qur'anic interpretations and the necessity of examining such differences through a critical, balanced, and academically accountable framework. Epistemologically, *tafsir muqāran* possesses an important position because it enables researchers to examine various interpretations comprehensively, identify the intellectual and methodological foundations underlying differences among exegetes, and formulate a more objective understanding of Qur'anic meaning. Furthermore, this method provides an intellectual space for dialogue among different schools of interpretation while encouraging openness, tolerance, and appreciation of scholarly diversity. The application of *tafsir muqāran* generally requires systematic analytical procedures, beginning with the identification and classification of relevant interpretations, examination of the methodological and intellectual orientations of the exegetes, analysis of the factors that contribute to interpretive differences, critical comparison of the selected interpretations, and formulation of a balanced synthesis. Its broad scope represents one of its major strengths because the method can compare verses, exegetical opinions, schools of thought, and interpretive methodologies. However, this methodological breadth also creates several limitations. The complexity of the analytical process may make its application challenging for novice researchers. In addition, researcher subjectivity may influence the assessment of competing interpretations, particularly when determining the validity and strength of *tarjīh* criteria. The contemporary debates surrounding *tafsir muqāran*, particularly the tension between preserving exegetical tradition and responding to contemporary needs, as well as between objectivity and unavoidable interpretive subjectivity, should not be regarded as weaknesses that invalidate the method. Instead, these debates demonstrate its continuing relevance and methodological dynamism. Consequently, *tafsir muqāran* remains a valuable approach for Qur'anic studies, particularly when accompanied by transparent analytical procedures, critical methodological awareness, and continuous reflection on the relationship between classical scholarship and contemporary contexts.

REFERENCES

- Abd al-Hayy Al-Farmawi. (1977). *Al-Bidayah fi al-Tafsir al-Mawdu'i: Dirasah Manhajyyah Mawdu'iyyah*. Al-Hadar al-'Arabiyyah.
- Baidan, N. (2012). *Metodologi Penafsiran Al-Qur'an [Methodology of Qur'anic Exegesis]*. Pustaka Pelajar.
- Fitriatunnisa, A., & Rafdi, D. A. (2024a). Metode Tafsir Muqaran Dilihat Kembali. *Jurnal Iman Dan Spiritualitas*, 3(4), 639–646. <https://doi.org/10.15575/jis.v3i4.31043>
- Fitriatunnisa, A., & Rafdi, D. A. (2024b). Metode Tafsir Muqaran Dilihat Kembali [Revisiting the Comparative Method of Exegesis]. *Jurnal Iman Dan Spiritualitas*, 3(4), 639–646. <https://doi.org/10.15575/jis.v3i4.31043> [In Indonesian]
- Fitriyono, E. N. (2025). Epistemologi 'Ulum al-Qur'an [The Epistemology of 'Ulūm al-Qur'ān]. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 5(2), 64–83. <https://doi.org/10.37680/almikraj.v5i2.6730> [In Indonesian]
- Ichwan, M. N., & Salisu, A. (2024). Reevaluating Qur'anic Hermeneutics: A Comparative Analysis Between Classical Tafsir and Modern Hermeneutical Approaches. *KALAM*, 18(2), 107–126. <https://doi.org/10.24042/kalam.v18i2.24213>
- Jahira, J. S. N. I., & Faisal, F. al-H. (2026). Transformasi Tafsir Muqaran [The Transformation of Comparative Exegesis]. *AL-IBANAH*, 10(1), 1–15. <https://doi.org/10.54801/hgw9bc38> [In Indonesian]
- July, S. (2021). *Metode Tafsir Muqaran (Perbandingan/Komparasi) [The Method of Comparative Exegesis (Tafsir Muqaran)]*.
- Lutfhi, M., Kurniawan, K. D., Puspitasari Wardoyo, Y., Cahyani, T. D., Nuryasinta, R. K., Fajrin, Y. A., & Anggraeny, I. (2022). Tafsir Bi al-Ma'tsur: Concepts and Methodology. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v7i15.12140>
- Mahfud, A., & Kholid, A. (2025). Mazahib Al-Tafsir: An Axiological And Ontological-Epistemological Investigation In The Context Of Qur'anic Interpretation. *Jurnal Ushuluddin*, 33(1), 83. <https://doi.org/10.24014/jush.v33i1.36105>
- Mually, M. A., & Abdulghani, N. A. (2024). Deconstruction in the Ma'nā-Cum-Maghza' Method and Linguistic Hermeneutics: A Comparative Analysis of Qur'anic Interpretative Approaches. *Al-Karim: International*

- Journal of Quranic and Islamic Studies*, 2(2), 185–208. <https://doi.org/10.33367/al-karim.v2i2.4261>
- Mustaqim, A. (2015). *Metode Penelitian Al-Qur'an dan Tafsir [Research Methods in Quranic Studies and Exegesis]*. Idea Press.
- Nabil, F. R., Romadlon, A. F. N., & Wirastho, E. (2024). The Meaning of Makar in the Qur'an: A Comparative Study of Hamka's Interpretation in Tafsir al-Azhar and Sayyid Qutb in Tafsir fi Zhilal al-Qur'an. *Al-Shamela : Journal of Quranic and Hadith Studies*, 2(2), 174–189. <https://doi.org/10.61994/alshamela.v2i2.656>
- Nasution, A., Ahmad, A. A., Ahmad, K. K., Zuhijjan, M. A., & Sinaga, R. F. (2024). Asbabun Nuzul dan Urgensinya dalam Kajian Ulumul Qur'an [Asbab al-Nuzul and Its Significance in the Study of Ulum al-Qur'an]. *Sulawesi Tenggara Educational Journal*, 4(3), 246–253. <https://doi.org/10.54297/seduj.v4i3.874> [In Indonesian]
- Naufal, M., Azzahra, S. F., & Anisa. (2026). Metode Tafsir Al-Qur'an: Studi Perbandingan antara Pendekatan Tradisional dan Kontemporer [Al-Qur'an Interpretation Methods: Comparative Study between Traditional and Contemporary Approaches]. *Taqrib : Journal of Islamic Studies and Education*, 4(1), 89–97. <https://doi.org/10.61994/taqrib.v4i1.1368> [In Indonesian]
- Nofitayanti, N., Abdussalam, A., & Suresman, E. (2022a). Studi Komparasi Metode Tafsir Tahlily Dan Metode Tafsir Muqaran [A Comparative Study of the Tahlili and Muqaran Methods of Exegesis]. *Civilization Research: Journal of Islamic Studies*, 1(1), 54–76. <https://doi.org/10.61630/crjis.v1i1.5> [In Indonesian]
- Nofitayanti, N., Abdussalam, A., & Suresman, E. (2022b). Studi Komparasi Metode Tafsir Tahlily Dan Metode Tafsir Muqaran [A Comparative Study of the Tahlili and Muqaran Methods of Exegesis]. *Civilization Research: Journal of Islamic Studies*, 1(1), 54–76. <https://doi.org/10.61630/crjis.v1i1.5> [In Indonesian]
- Nukhba, G. M. (2023). A Comprehensive Review of Comparative Interpretation of Holy Quran: Approaches, Methodologies, and Criteria for Establishing Plausible Interpretations. *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 3(2). <https://doi.org/10.55227/ijhess.v3i2.625>
- Rokhim, A., Fuad, S., & Sahin, C. (2025). Qawā'id al-Tafsīr as an Epistemological Model for Valid Qur'anic Interpretation: A Comparative Analysis of Marāḥ Labīd and al-Miṣbāḥ. *Jurnal Lektur Keagamaan*, 23(2), 696–732. <https://doi.org/10.31291/jlka.v23i2.1488>
- Samsir, S., Salewe, M. I., & Tahir, T. (2025). Relevansi Pendekatan Tekstual Dan Kontekstual (Studi Komparatif Dalam Memahami Pesan Al-Qur'an) [The Relevance of Textual and Contextual Approaches (A Comparative Study on Understanding the Message of the Qur'an)]. *TAFASIR: Journal of Quranic Studies*, 3(1), 1–16. <https://doi.org/10.62376/tafasir.v3i1.72> [In Indonesian]
- Saputra, M. A., & Alwizar, A. (2025). Analisis perbandingan metode tafsir al-Muqaran dan al-Mawdu'i dalam kajian tematik al-Qur'an [A comparative analysis of the al-Muqaran and al-Mawdu'i methods of exegesis in the thematic study of the Qur'an]. *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, 4(1), 44–55. <https://doi.org/10.56113/takuana.v4i1.120> [In Indonesian]
- Sekardilla, T., Karim, D. A., Mahdor, M. M., Soleh, R., & Oki, A. (2024). Religious Pluralism In The View Of Islam (Comparative Interpretation Of Sayyid Quthb And Maulana Farid Esack). *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(2), 269–285. <https://doi.org/10.57163/alruhafidz.v4i2.137>
- Shihab, M. Q. (1994). *Membumikan Alquran: Fungsi dan Peran Wahyu dalam Kehidupan Bermasyarakat [Bringing the Quran Down to Earth: The Function and Role of Revelation in Social Life]*. Mizan.
- Syakir, A. I., Daulay, A. N., & Fitri, S. R. (2025). Metode Tafsir Kontekstual Fazlur Rahman dalam Al-Qur'an Berpendekatan Double Movement dan Sintetis Logis [Fazlur Rahman's Method of Contextual Qur'anic Exegesis: The Double Movement and Logical Synthesis Approach]. *Jurnal Keilmuan Dan Keislaman*, 332–342. <https://doi.org/10.23917/jkk.v4i3.571> [In Indonesian]
- Syukkur, A. (2020). Metode Tafsir al-Qur'an Komprehensif Perspektif Abdul Hay al-Farmawi [The Comprehensive Method of Qur'anic Exegesis: Abdul Hay al-Farmawi's Perspective]. *El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 6(01), 114–136. <https://doi.org/10.54625/elfurqania.v6i01.3779> [In Indonesian]

- Ulpah, M. (2019). Metode Tafsir Muqaran [Comparative Exegesis Method]. In *Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta*. Institut Ilmu Al-Qur'an.
- Wahid, W. M. A., & Kamils, N. M. R. (2024). Muqaran Tafsir Method: Its History, Basis and Implications. *Jurnal Iman Dan Spiritualitas*, 4(3), 247–254. <https://doi.org/10.15575/jis.v4i3.34234>
- Yahya, A., Yusuf, K. M., & Alwizar, A. (2022). Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran dan al-Mawdu'i) [Tafsir Methods (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran and al-Mawdu'i)]. *PALAPA*, 10(1), 1–13. <https://doi.org/10.36088/palapa.v10i1.1629> [In Indonesian]
- Yunus, B. (2025). *Kategorisasi Ilmu Tafsir [Categorization of the Science of Exegesis (Tafsir)]*. Yayasan Values Institute.