Exploring Israiliyyat in Classical Exegesis: A Comparative Study of Tafsir al-Tabari and al-Tha'labi

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Abstract. The polemic of Israiliyyat in classical exegesis remains a debated issue among scholars. Israiliyyat refers to stories from Jewish and Christian traditions that are often incorporated into exegesis to clarify certain verses of the Qur'an. This study aims to analyze the role of Israiliyyat in classical exegesis, particularly in the works of al-Tabari and al-Tha'labi. The research method used is a descriptive-analytical approach, examining in-depth how these two exegetes employed Israiliyyat and its impact on theological understanding and the acceptance of these stories within the context of Islam. The findings show that while Israiliyyat is frequently used to enrich the interpretation of verses, there is a significant difference in how al-Tabari and al-Tha'labi integrate these stories. Al-Tabari is more cautious in selecting Israiliyyat narratives, whereas al-Tha'labi is more open in using these narratives without adequate critical assessment. This study concludes that the understanding of Israiliyyat in exegesis must be conducted selectively and critically, to avoid deviations from the core principles of Islamic teachings. The importance of a scientific and theological approach in evaluating the use of Israiliyyat in contemporary exegesis is also a key focus of this study.

Keywords: *Israiliyyat; Tafsir al-Tabari; Tafsir al-Tha'labi; Islamic Theology; Exegesis Methodology*

INTRODUCTION

Israiliyyat refers to narratives and traditions that originate from Jewish sources and have been incorporated into Islamic literature, particularly within the realms of tafsir (Qur'anic exegesis) and hadith. The term itself is derived from "Isra'il," which is the Arabic name for Jacob, a significant figure in both Jewish and Islamic traditions. The relevance of Israiliyyat in classical tafsir is profound, as it provides a lens through which scholars can interpret and contextualize Qur'anic verses that may have parallels in Jewish texts. This intertextuality not only enriches the understanding of the Qur'an but also highlights the shared heritage between these Abrahamic faiths. The study of Israiliyyat is crucial for several reasons: it allows for a deeper comprehension of the historical and cultural exchanges between Muslims and Jews, it raises questions about the authenticity and reliability of certain narratives, and it challenges scholars to critically assess the implications of these narratives on Islamic theology and jurisprudence (Lowin, 2011; M. Mawardi, 2022).

The polemic surrounding Israiliyyat is particularly pronounced in the works of classical tafsir scholars such as al-Tabari and al-Tha'labi. Al-Tabari, in his monumental work "Tafsir al-Jami' al-Bayan," often included Israiliyyat narratives, which has led to debates regarding their authenticity and theological implications. Critics argue that the inclusion of these narratives can lead to distortions in the understanding of Islamic teachings, while proponents contend that they provide valuable insights into the historical context of the Qur'an. Al-Tha'labi, on the other hand, is known for his more extensive use of Israiliyyat, which raises further questions about the criteria he employed for selecting these narratives. The tension between accepting these narratives as legitimate sources of information and the need for critical scrutiny forms the crux of the research problem (Hakamah, 2021; M. Mawardi, 2022).

The objectives of this study are threefold. First, it aims to identify the methods employed by al-Tabari and al-Tha'labi in utilizing Israiliyyat within their tafsir works. This involves examining the types of narratives they included, the sources they referenced, and the interpretative frameworks they adopted. Second, the study seeks to compare the approaches of these two mufassir (exegetes) regarding Israiliyyat. This comparison will illuminate the differences in their methodologies and the implications of these differences for their respective interpretations of the Qur'an. Finally, the research will assess the impact of Israiliyyat on theological understanding within classical tafsir, particularly how these narratives have influenced concepts such as prophethood, revelation, and the nature of God (M. Mawardi, 2022; Syarifah, 2021).

The significance of this study lies in its potential contributions to contemporary Islamic studies, particularly in the fields of tafsir and theology. By critically analyzing the role of Israiliyyat in classical tafsir, this research will provide insights into the historical development of Islamic thought and its interactions with other religious traditions. Furthermore, it will foster a deeper understanding of how these narratives have shaped theological discourse and influenced the interpretation of the Qur'an throughout history. In an era where interfaith dialogue is increasingly important, understanding the complexities of Israiliyyat can promote greater appreciation for the shared narratives and values among Abrahamic faiths, thereby contributing to a more nuanced discourse on religious identity and theology (Mawardi, 2022; Amin & Syarifah, 2021).

LITERATUR REVIEW

Israiliyyat refers to narratives and traditions derived from Jewish sources that have been integrated into Islamic literature, particularly in tafsir and hadith. The origins of Israiliyyat can be traced back to the early interactions between Muslims and Jewish communities during the formative years of Islam. Many of these narratives were transmitted orally before being documented in various Islamic texts. The inclusion of Israiliyyat in Islamic literature serves multiple purposes, such as providing historical context, enriching the narrative of the Qur'an, and offering moral and ethical lessons. However, the authenticity and reliability of these narratives have been subjects of scholarly debate, leading to a critical examination of their role within Islamic exegesis (Hadi, 2023; Nazar, 2024; Sartika, 2023).

Israiliyyat has played a significant role in classical tafsir, with many prominent mufassirun (exegetes) incorporating these narratives into their works (Zaenuri, 2023). According to Adh-Dhahabi's research, the incorporation of Israiliyyat into tafsir began during the time of the Companions. Several Companions were involved in this process, including Ibn Abbas, Abu Hurairah, Ibn Mas'ud, and Umar ibn al-As (Al-Zahabi, 1976). For instance, al-Tabari in his "Tafsir al-Jami' al-Bayan" frequently referenced Israiliyyat to elucidate Qur'anic verses, particularly those that share similarities with biblical accounts. Similarly, al-Tha'labi's "Tafsir al-Kabir" is noted for its extensive use of Israiliyyat, often presenting these narratives as supplementary information to enhance understanding. The integration of these narratives has led to a rich tapestry of interpretations but has also sparked controversy regarding their theological implications and the potential for misinterpretation (Bakar, 2023; Hadi, 2023; Ikhsan, 2023; Sartika, 2023).

Al-Tabari and al-Tha'labi in Islamic Exegesis

Al-Tabari (838-923 CE) is one of the most influential figures in Islamic exegesis, known for his systematic approach to tafsir and his reliance on both Qur'anic text and historical narratives, including Israiliyyat. His work laid the foundation for subsequent tafsir literature and established methodologies that are still referenced today. The tafsir work of al-Ṭabarī has received extensive praise from scholars throughout history, both classical and modern. Positive comments have come from various figures, including scholars, historians, and fellow exegetes (Afandi, 2023). Al-Tha'labi (d. 1035 CE), another significant mufassir, is recognized for his more narrative-driven style, often incorporating Israiliyyat to provide context and depth to his interpretations. Both scholars have contributed immensely to the field of tafsir, shaping the discourse around the use of external narratives in understanding the Qur'an (Fadli, 2023; Sartika, 2023; Hadi, 2023; Amir, 2021).

Previous Research

Previous research on Israiliyyat in classical tafsir has highlighted various aspects of its integration and implications. Studies have focused on the methodologies employed by scholars like al-Tabari and al-Tha'labi, examining how they utilized Israiliyyat to support their interpretations. For instance, research has shown that al-Tabari's approach was often more critical, as he sought to verify the authenticity of the narratives he included, while al-Tha'labi's work tends to embrace a broader range of narratives, sometimes without rigorous scrutiny. This divergence in methodology has significant implications for the theological interpretations derived from their works, as it raises questions about the reliability of the narratives used (Amir, 2021; Bakar, 2023; Hadi, 2023; Ikhsan, 2023; Sartika, 2023).

Theoretical Framework

The analysis of Israiliyyat within tafsir can be approached through various theoretical frameworks. One prominent approach is the hermeneutical method, which emphasizes the importance of context in interpreting texts. This method allows scholars to explore the historical

and cultural backgrounds of Israiliyyat, assessing their relevance and impact on Islamic theology. Additionally, a critical analysis framework can be employed to evaluate the authenticity and reliability of these narratives, considering the implications of their inclusion in tafsir. By applying these frameworks, researchers can gain a deeper understanding of the complexities surrounding Israiliyyat and its role in shaping Islamic exegesis (Amir, 2021; Bakar, 2023; Hadi, 2023; Ikhsan, 2023; Sartika, 2023).

METHOD

This study employs a descriptive-analytical research design with a qualitative approach to explore the role of Israiliyyat in the tafsir works of al-Tabari and al-Tha'labi. The descriptive aspect focuses on detailing how these scholars incorporated Israiliyyat into their exegeses, while the analytical component evaluates the implications of their methodologies and the narratives they selected. This dual approach allows for a comprehensive understanding of the subject matter, facilitating a nuanced exploration of the complexities surrounding the use of Israiliyyat in classical Islamic tafsir (Tentiasih, 2023; Wati, 2023).

Data Sources

The primary data sources for this research are the seminal tafsir works "Jami' al-Bayan" by al-Tabari and "Al-Kashf wa al-Bayan" by al-Tha'labi. These texts are pivotal in the study of classical tafsir and provide rich examples of how Israiliyyat narratives were utilized by these two prominent mufassirun. By analyzing these works, the research aims to uncover the methodologies employed by al-Tabari and al-Tha'labi in their interpretations, as well as the theological implications of their use of Israiliyyat (Mawardi, 2019; Tentiasih, 2023; Wati, 2023).

Data Collection

Data collection will involve a thorough literature review, focusing on the primary texts of al-Tabari and al-Tha'labi. This will be complemented by content analysis to identify and categorize the Israiliyyat narratives present in their tafsir. Additionally, critical examination of secondary literature will be conducted to contextualize the findings within the broader discourse on Israiliyyat in Islamic scholarship. This multi-faceted approach ensures a comprehensive understanding of the subject, allowing for a robust analysis of the narratives and their implications (Mawardi, 2019; Sevinç, 2022; Tentiasih, 2023).

Data Analysis

The data analysis will consist of two main components. First, a systematic comparison will be conducted between the tafsir methodologies of al-Tabari and al-Tha'labi. This comparison will focus on how each scholar approached the integration of Israiliyyat into their works, including the criteria they used for selecting narratives and the interpretative frameworks they employed. Second, a critical evaluation of the use of Israiliyyat in both tafsir texts will be undertaken. This evaluation will assess the theological implications of these narratives, considering their authenticity, relevance, and impact on the understanding of Qur'anic verses. By employing these analytical strategies, the research aims to contribute to the ongoing discourse on the role of Israiliyyat in Islamic exegesis (Liebmann, 2020; M. Mawardi, 2022; Sevinç, 2022; Tentiasih, 2023).

In summary, this research will utilize a descriptive-analytical design with qualitative methods to explore the role of Israiliyyat in the tafsir works of al-Tabari and al-Tha'labi. By focusing on primary texts and employing systematic comparison and critical evaluation, the study aims to provide insights into the methodologies and theological implications of Israiliyyat in classical Islamic scholarship.

RESULT
Al-Tabari's Approach to Israiliyyat
Al-Tabari's methodology in incorporating Israiliyyat within his tafsir, Jami' al-Bayan, is marked by a meticulous selection process. He aimed to use these narratives to enhance the reader's understanding of the Qur'anic text by providing historical background or moral insights relevant to the verses. Notably, al-Tabari maintained a critical perspective toward Israiliyyat, often presenting multiple versions of each narrative. This practice allowed readers to evaluate the reliability of the information themselves. His approach was designed not only to verify the authenticity of these accounts but also to highlight the range of interpretations found within the Jewish tradition (Imas, 2022; Sartika, 2023).

Among the Israiliyyat stories frequently referenced by al-Tabari, accounts involving prophets such as Adam, Noah, and Moses stood out prominently. These narratives were utilized to draw connections between the experiences of these figures in the Qur'an and their counterparts in Jewish texts. For example, al-Tabari expanded on the story of Moses and Pharaoh, incorporating various Israiliyyat traditions to provide a richer understanding of the Exodus. This strategy sought to deepen the reader's comprehension of the Qur'anic message while situating these stories within their broader historical and cultural contexts (Sartika, 2023). in the exegesis of Albaqarah: 101, al-Tabari mentioned this verse narrates the story of two angels and magic during the time of Prophet Solomon (AS). Al-Tabari explains that people followed what was recited about magic, while Solomon himself did not engage in magic or disbelief. Furthermore, Allah did not send magic to the two angels; rather, it was the devils who disbelieved and taught magic to humans in the land of Babylon, specifically through Harut and Marut. According to this interpretation, the phrase "in the city of Babylon, Harut and Marut" is syntactically placed later but conceptually precedes its position. Based on this view, the term "two angels" refers to Jibril and Mikail. Meanwhile, Harut and Marut are identified as the names of two men from among the devils who taught magic to people in Babylon. This perspective also suggests that the phrase is connected to the statement "Solomon did not disbelieve," implying that the Quran refutes the notion that Solomon engaged in magic or disbelief and denies that magic was sent down to two angels in Babylon. Instead, the devils lied, falsely attributing magic and disbelief to Solomon and claiming that magic was revealed to two angels in Babylon. Al-Tabari asserts that the word *maa* here functions as a relative pronoun meaning "that which" (*alladhi*). He attributes this interpretation to notable figures such as Abdullah ibn Mas'ud, Qatadah, Az-Zuhri, As-Suddi, and others (Al-Khalidy, 1996; al-Tabari, 2001).

Al-Tha'labi's Approach to Israiliyyat

Conversely, al-Tha'labi's method in Al-Kashf wa al-Bayan reveals a more integrative use of Israiliyyat. He often blended these narratives seamlessly into his exegesis, treating them as integral to the interpretation rather than supplemental additions. Al-Tha'labi's tafsir is distinguished by a narrative-driven style, making Israiliyyat stories engaging and accessible to readers. He frequently employed these accounts to convey moral lessons or theological concepts, thereby enhancing the educational impact of his tafsir (Sartika, 2023).

In his tafsir of Surah al-Qasas, al-Thaʿlabi mentions a fabricated hadith about the virtues of each Surah of the Qur'an individually. From Surah al-Qasas to Surah Saba', al-Thaʿlabi describes the merits of reciting each surah. For example, regarding Surah al-Qasas, al-Thaʿlabi explains that the Prophet Muhammad (PBUH) is reported to have said, "Whoever recites Surah al-Qasas will be granted ten rewards for every person who believed in and denied Prophet Musa (AS); all the angels in the heavens and the earth will bear witness that he is a truthful person; everything will perish except Allah alone, who controls all affairs, and to Him alone will you return."(Abu Syahbah, n.d.; al-Tha'labi, 2002).

When examining the sources and quality of Israiliyyat cited by al-Tha'labi, it is apparent that he heavily relied on established Jewish traditions, often referencing authorities like Ka'ab al-Ahbar and Wahab ibn Munabbih. Unlike al-Tabari, his approach was less critical; he often accepted these narratives at face value without rigorous scrutiny. This tendency has sparked debate about the reliability and theological implications of his work, with some scholars arguing that his reliance on less credible sources may introduce inaccuracies into his interpretations (Sartika, 2023).

Comparison and Contrast

A comparative analysis of the methodologies employed by al-Tabari and al-Tha'labi highlights both notable differences and commonalities. One key distinction lies in their treatment of Israiliyyat. Al-Tabari adopted a more analytical and critical approach, emphasizing the importance of source verification and often presenting various versions of a narrative to enable readers to assess their reliability. In contrast, al-Tha'labi's approach was more narrative-focused, integrating Israiliyyat into his tafsir as essential components without extensive evaluation of their authenticity.

Despite these differences, both scholars shared a common objective: enriching the interpretation of the Qur'an through Israiliyyat. They recognized the value of these narratives in providing historical context and moral teachings. Furthermore, both al-Tabari and al-Tha'labi contributed to the broader discourse on the interaction between Islamic and Jewish traditions, underscoring the interconnectedness of Abrahamic religions (Sartika, 2023).

In summary, the findings underscore the distinct yet complementary roles of al-Tabari and al-Tha'labi in incorporating Israiliyyat into their exegesis. Their methodologies reflect the complexities of interpreting sacred texts and the importance of critically engaging with diverse sources, highlighting an ongoing dialogue between different religious traditions.

DISCUSSION
In-Depth Examination of Israiliyyat Integration

The inclusion of Israiliyyat within classical Qur'anic exegesis has profoundly shaped the interpretation and understanding of Qur'anic texts. By drawing on narratives from Jewish traditions, prominent scholars such as al-Tabari and al-Tha'labi sought to provide a broader context for the Qur'anic revelations, illustrating intertextual connections that could offer deeper insights. Nonetheless, this practice has sparked debates regarding the authenticity and theological soundness of these external narratives. The incorporation of Israiliyyat runs the risk of merging Islamic doctrines with external sources, which could inadvertently distort the intended message of the Qur'an. For example, while al-Tabari often approached Israiliyyat with a critical eye, carefully evaluating their relevance and authenticity, al-Tha'labi's narrative-oriented methodology occasionally blurred the distinction between genuine Islamic teachings and borrowed stories. This approach could potentially mislead readers, as the boundaries between authentic Islamic narratives and external influences might become indistinct (Saffari, 2023; Zulkifli et al., 2022).

Additionally, the integration of Israiliyyat carries significant theological consequences within the framework of Islamic discourse. Some narratives introduced through Israiliyyat may conflict with core Islamic beliefs, resulting in interpretive challenges. Certain stories that portray prophets in a manner inconsistent with Islamic doctrine, for example, could undermine the sanctity and coherence of the Qur'anic message. Therefore, while Israiliyyat can indeed enrich tafsir by offering supplementary perspectives, it requires a cautious and discerning approach to safeguard the integrity of Islamic tenets (AL-ahdal et al., 2021; Zabidi, 2023).

Theological Ramifications

The utilization of Israiliyyat by al-Tabari and al-Tha'labi presents noteworthy theological considerations. Al-Tabari's methodical and circumspect use of these narratives reflects his commitment to upholding the authenticity of Islamic teachings, all while acknowledging the historical and cultural contexts embedded within these stories. His meticulous evaluation ensures a balanced interpretation, fostering a comprehensive understanding of the Qur'an that respects both Islamic doctrines and the historical narratives of other religious traditions. In contrast, al-Tha'labi's more inclusive and less critical approach invites scrutiny regarding the theological consistency of his interpretations. By incorporating Israiliyyat without rigorous examination, al-Tha'labi potentially introduces elements that may not align with Islamic theology, posing the risk of misinterpretation concerning fundamental concepts like prophethood, revelation, and divine justice (AL-ahdal et al., 2021; Fadli, 2023).

Moreover, these theological implications extend beyond historical tafsir, influencing contemporary interfaith dialogue. Israiliyyat narratives can serve as valuable tools for highlighting shared moral and spiritual values between Islam and Judaism, promoting understanding and cooperation. However, these narratives can also become sources of contention if not critically assessed and presented with sensitivity. The challenge for scholars lies in leveraging the richness

of these stories while maintaining the distinctiveness and integrity of Islamic theology, thus fostering constructive dialogue rather than theological confusion (Faris, 2023; Girling, 2008).

Comparative Evaluation of Tafsir Approaches

A detailed assessment of the strengths and limitations inherent in the tafsir methodologies of al-Tabari and al-Tha'labi reveals crucial insights. Al-Tabari's primary strength lies in his systematic and analytical approach to incorporating Israiliyyat. His insistence on verifying sources and presenting multiple perspectives encourages readers to engage thoughtfully with the material. This rigorous methodology enhances the scholarly credibility of his tafsir and fosters critical engagement among readers. Nonetheless, one potential drawback of al-Tabari's approach is that his extensive critical analysis may disrupt the narrative coherence of the Qur'anic text, potentially leading to a fragmented understanding (AL-ahdal et al., 2021; Fadli, 2023).

Conversely, al-Tha'labi's narrative-centric style provides a more engaging and accessible interpretation of the Qur'an, making it easier for readers to connect with the material on a personal level. By weaving Israiliyyat seamlessly into his exegesis, he enriches the reader's experience with relatable stories and moral lessons. However, this approach is not without its drawbacks. The primary concern lies in the uncritical acceptance of external narratives, some of which may conflict with Islamic teachings. This lack of rigorous scrutiny can result in the inadvertent inclusion of problematic elements, potentially causing confusion about the core principles of Islam among readers (Zabidi, 2023; Faris, 2023).

Contemporary Relevance of Israiliyyat in Tafsir

The insights gained from this analysis are particularly relevant for contemporary Qur'anic exegesis, especially when addressing the challenges associated with external narratives in modern Islamic scholarship. In today's interconnected global context, scholars are increasingly confronted with diverse interpretations and narratives that require a discerning and adaptive approach. The methodologies employed by al-Tabari and al-Tha'labi offer valuable lessons for contemporary scholars navigating the complexities of intertextuality and the integration of various sources in their tafsir. The critical yet open-minded stance of al-Tabari, in particular, serves as a model for maintaining the authenticity of Islamic teachings while engaging with external narratives (Faris, 2023; Girling, 2008; Nugroho, 2023).

Furthermore, contemporary discourse on Qur'anic interpretation must address modern challenges such as globalization, cultural exchange, and secular influences. By critically engaging with Israiliyyat and other external narratives, scholars can develop interpretations that resonate with modern audiences without compromising the foundational principles of Islam. This balanced approach not only enriches the field of Qur'anic studies but also fosters dialogue and mutual understanding among different religious communities (AL-ahdal et al., 2021; Nugroho, 2023; Zabidi, 2023).

In summary, the integration of Israiliyyat into classical tafsir offers both opportunities and challenges in understanding the Qur'an. The methodologies of al-Tabari and al-Tha'labi highlight

the importance of critical engagement with external narratives, ensuring that the core tenets of Islam remain intact. As contemporary scholars continue to address these challenges, the lessons derived from classical exegesis can guide efforts to foster a deeper, more nuanced understanding of the Qur'an that remains both authentic and relevant in today's world.

CONCLUSION

This study has shed light on the distinct methodologies adopted by al-Tabari and al-Tha'labi in integrating Israiliyyat within their respective works of tafsir. Al-Tabari's approach is marked by a rigorous and systematic examination of Israiliyyat narratives, where he underscores the importance of authenticity and verification. He frequently presents multiple sources for each narrative, encouraging readers to engage critically with the material. In contrast, al-Tha'labi employs a more narrative-focused style, incorporating Israiliyyat as integral components of his exegesis without subjecting them to thorough scrutiny. This divergence in approach highlights the varying degrees of critical engagement with external narratives in classical Islamic exegesis, ultimately shaping the theological implications of their interpretations (M. Mawardi, 2022; Rohmah, 2022).

The findings further indicate that while both scholars acknowledge the value of Israiliyyat in enhancing the understanding of the Qur'an, their differing methodologies yield distinct outcomes. Al-Tabari's critical stance promotes a more meticulous engagement with the text, whereas al-Tha'labi's narrative-driven method enhances accessibility but risks blending Islamic teachings with external traditions. This contrast underscores the inherent complexities in integrating Israiliyyat into tafsir and its potential impact on theological discourse (M. Mawardi, 2022; Rohmah, 2022).

Research Contributions

This research offers significant contributions to the understanding of Israiliyyat's role in classical tafsir and its broader implications for Islamic scholarship. By critically examining the methodologies of al-Tabari and al-Tha'labi, the study provides valuable insights into how external narratives can either enrich or complicate the interpretation of the Qur'an. It also emphasizes the importance of maintaining a critical perspective when engaging with Israiliyyat, highlighting the need for scholars to balance intertextual engagement with theological integrity (Rohmah, 2022).

Moreover, the study contributes to the wider discourse on the relationship between Islamic and Jewish traditions. The incorporation of Israiliyyat, as explored in this research, serves as a bridge for understanding shared values but also presents challenges in preserving the distinctiveness of Islamic teachings. Consequently, this research is a valuable resource for scholars and students of Islamic studies, particularly those interested in the complexities of Qur'anic interpretation and the historical interactions between different religious traditions (Rohmah, 2022).

Implications for Future Research

Future research on Israiliyyat and its role in tafsir could explore several promising directions. One potential avenue involves examining how contemporary scholars address Israiliyyat in their Qur'anic interpretations. This could include analyzing modern tafsir works to assess the ongoing relevance of Israiliyyat and the methodologies adopted by present-day mufassirun. Comparative

studies between classical and contemporary approaches to Israiliyyat could also offer valuable insights into the evolution of Islamic exegesis and the challenges faced in the modern context (Rohmah, 2022).

Another significant area for further investigation is the impact of Israiliyyat on interfaith dialogue. Exploring how these narratives can foster mutual understanding between Islamic and Jewish traditions may contribute to broader discussions on religious pluralism and coexistence. Additionally, future research could examine the potential of Israiliyyat as a resource for addressing contemporary moral and ethical dilemmas, leveraging shared narratives and values present in both traditions (Rohmah, 2022).

In conclusion, the study of Israiliyyat in classical tafsir not only deepens our understanding of Qur'anic interpretation but also opens pathways for ongoing dialogue about the complexities of religious narratives and their implications for contemporary scholarship. As scholars continue to navigate these challenges, the insights derived from the methodologies of al-Tabari and al-Tha'labi will remain relevant in shaping the future of Islamic exegesis.

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