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The Hadith of Fadha'il Al-Suwar as A Motivation for Tadabbur Al-Qur'an: A Comparative Study between Ibn Katsir and Al-Tsa'alibiy in the Interpretation of Surah Al-Baqarah

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Abstract

The virtues of surahs or verses in the Qur'an is a part of the Qur'anic discourse. They are also mentioned in hadith literatures as components of the major subject of narration from the Prophet (PBUH) and his companions. In the science of Quranic interpretation, citing narrations about the virtues of verses and surahs is part of the method employed by several commentators where they became the primary component of the introduction to the interpretation of a surah. The quality of hadiths, in particular raises a number of concerns among researchers in this context. In addition, the connection between the virtues indicated in a hadith or narrative and the content and purposes of the surah are worth a study. The primary purpose of this study is to examine, evaluate, and formulate the hadith selection methods of two leading commentators from the tradition-based interpretation, namely Ibn Katsir and al-Tsa'alibiy as well as their approach in combining the meaning of hadith or narration with regard to content and the objective of the surah in the context of attracting the attention of the audience. This study employs the technique of document analysis to two texts, namely Tafsir Ibn Kathir and Tafsir al-Tha'alabiy, in their interpretations of surah al-Baqarah. The study concluded that these two commentators cite authentic and valid hadiths regarding *fadhail*. However, no significant effort is made to connect the benefits of the surah mentioned in the hadith to the surah's objectives.

Keywords: Fadha'il Suwar, Ibn Katsir, Al-Tsa'alibiy, Tadabbur, Al-Quran.

Introduction

Fadha'il or the singular term *fadhilah* in Arabic refers to a benefit or privilege that is frequently attached to something that conveys a sense of importance, glory, and kindness from the standpoint of its position or usefulness. The use of the plural term *fadha'il* relates to the profusion of precedence, glory, or goodness in the position or usefulness of a subject (Abu al-Baqa', n.d; Rida, 1960; Majma' al-Lughah al-Arabiyyah, n.d; Qal'ajiy & Qunaybiyy, 1988). In the context of the discourse over the benefits of surahs or verses of the Qur'an, the scholars define

this term as the advantage or privilege of a surah or verse of the Qur'an from the standpoint of position or usefulness, in the sense of the superiority, glory, and goodness inherent in it, based on narrations from Rasulullah SAW and his companions RA.

As a book of miracles, the Qur'an possesses innumerable advantages and privileges and is not restricted by the confines of time. This book is not only a guide and life manual for people of all ages, but it also contains many laws and arguments, wisdoms, truths and enlightenments, inspirations and motivations, and many other things. As Sayidina Ali RA. remarked, "The Book of Allah contains the stories of the people before you and news of the people after you, as well as the law regarding what occurred between you. It is a decisive word that does not contain humour. Whoever abandons it due to conceit, Allah will surely demolish, and whoever seeks advice from others, Allah will surely misguide him. It is Allah's solid rope, Allah's wise warning, the straight way, the book that prevents lust from slipping, and the book that prevents the word from becoming confused. When a party of jinn heard his verse, they remarked, "Indeed, we heard a book of magical reading that imparts knowledge." Whoever speaks with it will be correct, whoever works with it will be rewarded, whoever punishes with it will be just, and whoever seeks its counsel will be led to the right road (Ibn Kathir, 1999).

The collection of narrations attributed to Rasulullah SAW and his associates RA. reveals, among other things, these advantages and privileges. The magnitude of the accumulated narrations regarding it led to the formation of a specific sub-discipline in the work of hadith experts, as well as its own specialty in the study of Qur'anic sciences. As a result of the abundance of scholarly discourses on this topic, a number of independent publications were produced to provide explanations and enlightenment to the community and researchers regarding the discourse and related enquiries. Abu 'Ubayd al-Qasim bin Salam, one of the most eminent scholars of the 3rd century (Abu Ubayd, n.d.), wrote the book *Fadha'il al-Al-Qur'an Wa Ma'alimuh Wa Adabuh*, which is among the first prominent works in this field. This renowned man, who was one of Imam al-Bukhari's teachers reportedly passed away between the years 222-224 H (Abu Ubayd, n.d.). This book is the primary reference and resource for scholars and researchers who write works or do research on this topic after him up to the present day (Abu Ubayd, n.d.).

Despite the richness of the discourses on the virtues of surahs or verses in the works of these scholars, it was discovered that their contributions focused more on the efforts of collecting narrations and evaluating the status of their authenticity, as well as a description of the purpose and encouragement to apply with the practises recommended therein. In the context of guiding or motivating readers to appreciate the surah or verse under study, it is uncommon to find attempts to connect the advantages or privileges described in the narration to the surah's content, purpose, or objective. In the context of the growth in the study of the Qur'an today, *tadabbur* al-Quran refers to efforts to appreciate and delve further into the meaning of the Qur'an through the application of practise and deed.

Thus, the purpose of this study is to examine this issue in the context of the presentation of *fadha'il* surah al-Baqarah in the works of two leading commentators in the *tafsir bi al-ma'thur* trend, namely Ibn Katsir and Tsa'alibiy, as a sample to spark the efforts of *tadabbur* al-Quran in the community through the indications of the advantages and privileges of surah.

An Overview of Ibn Katsir and his Book of Tafsir

Al-Dimashqiy al-Shafi'iy is a well-known expert in the history of Islamic civilisation and science. He was born in the year 700H in the village of Mijdal, near the city of Busra (Ibn Kathir, 1999), in one of the districts located approximately 140 kilometres from the capital of Syria,

Damascus. His prowess in various Islamic disciplines, such as Al-Quran interpretation and sciences, hadith interpretation and sciences, *fiqh* and its *usul*, aqeedah and comparison of religions, history and civilization, as well as the Arabic language and literature, is demonstrated by his numerous enduringly exemplary works (Ibn Kathir, 1999).

Ibn Katsir acquired his early education from his brother Abdul Wahhab, who assumed the role of family head after the death of their father, a notable scholar and preacher in their region, in 703H. Ibn Katsir expanded his studies with the intellectuals in Damascus, in addition to continuing his studies with his brother, who was no less knowledgeable, until his death in 750H. Ibn Katsir memorised the Qur'an with various *qiraat* when he was 11 years old, in the year 711H, and became a prominent figure in the *qiraat* discipline. He studied hadith with notable hadith experts including those who carry the title as 'al-Hafiz' during his time. He gave special attention to deepening and receiving a degree from them in the study of the most important works, such as Sahih Muslim, Tahzib al-Kamal, and others, after which he was granted the title "al-Hafiz." In the study of *fiqh* and its *usul*, he mastered the fundamental texts of the Syafie sect from the eminent scholars of his era. Moreover, he was the most devoted student of the greatest reforming thinker of his time, Sheikh al-Islam Ibn Taymiyah. Ibn Katsir's intellectual personality was greatly influenced by Ibn Taymiyyah's skills and tenacity in argumentation and *ijtihad*. He utilised a significant amount of Ibn Taymiyyah's methodology in constructing a framework of thought and the concept of knowledge transmission and *da'wah*. In reality, he frequently adopts and supports his teacher's position on a variety of religious problems, upon which people who disagreed with him frequently cause him pain.

Ibn Katsir recorded at the end of his life that he lost his sight while composing the *Jami' al-Masanid* book, caused by the weak light of a lamp, which gradually grew darker until it was completely dark. He died before completing this book on Thursday, 25 Shaaban 774H (Shamsuddin, 1995), and was buried close to his instructor Ibn Taymiyyah in the al-Sufiyyah cemetery in Damsyiq, according to his own will (Ibn Kathir, 1999).

Tafsir al-Qur'an al-'Azhim, also known as Tafsir Ibn Katsir, is one of Ibn Katsir's masterworks and a reference for scholars and researchers to this day. According to al-Suyuthi, this tafsir is the second-best tafsir after Tafsir al-Thabariy (Abdul Rahman, 1983). Al-Zahabi remarked that Ibn Katsir's Tafsir is second to Tafsir al-Thabariy in terms of perfection and validity in the history of tafsir writing. The significance of this book in the study of tafsir is demonstrated by the numerous efforts made by commentators after him to make it a medium for transmitting the direction provided in the Qur'an to the community (Husayn, n.d.), particularly through summation and translation into multiple languages. *Mukhtasar Tafsir Ibn Katsir* by Muhammad Aliy al-Sabuniy, professor of Tafsir at the Faculty of Sharia and Islamic Studies, King Abdul Aziz University, Makkah al-Mukarramah, was commissioned by the publisher Dar al - Al-Quran al-Karim in Beirut, Lebanon to meet the needs of the general public who do not have a background in Islamic sciences (Muhammad Aliy, 1981). This book has been translated into other languages, including Malay, where it is known as Tafsir Ibnu Katsir Edisi Telaga Biru, produced by a Malaysian publishing house named Telaga Biru.

An Overview of Al-Tsa'alibiy and his Quranic Interpretation

Abu Zayd Abdul Rahman bin Muhammad bin Makhluaf al-Tsa'alibiy al-Jaza'iriy al-Maghribiy al-Malikiy, whose ancestry traces back to the Prophet's uncle Jaafar bin Abi Talib (Abd Qadir, n.d.), is one of the most distinguished scholars in Algeria's history. Algiers, the capital of Algeria and the land of his birth, is also known as Algiers Sayyidi Abdul Rahman (*Jaza'ir Sayyidi Abdil Rahman*) among the inhabitants of the North West of the African continent; according to

historical records which indicates his prominence in the region. Even Algeria itself is sometimes referred to by the same name. Until now, the cemetery complex where he was interred has been conserved and frequented by Algerians and foreign tourists alike. Even the architecture and ornamental arts, which became a sign of appreciation of the esteem society and the Algerian kings towards al-Tha'alabi's contribution and importance, drew the attention of western scholars and local scholars (Al-Jaza'iriyy, n.d.).

Al-Tsa'alibiy was born in the year 785H/1384AD in the town of Wadi Yassar, located around 86 kilometres southeast of the Algerian city (Al-Jaza'iriyy, n.d.). Both his parents and Algiers-based scholars provided him with a basic education. At the end of the 8H/14M century, he travelled with his father to Tlemcen (Tilisan) and Bgayet to seek knowledge outside the Algiers district (Bijayah). At approximately 802H/1399M, he returned to Algiers after the death of his father, which occurred while he was in Bgayet. After that, he returned to Bgayet and spent nearly seven years studying with renowned intellectuals there. In the year 809H/1406AD, he travelled to Tunisia and spent nearly eight years there learning from the country's foremost intellectuals. In the year 817H/1414AD, he travelled to Cairo, where he studied and received degrees from renowned intellectuals. After relocating to Bursa, Turkey, he resumed his journey to Mecca in order to make the compulsory pilgrimage. Before returning to Cairo, he met and obtained degrees from numerous teachers in various fields. In the year 819H/1416M, he returned to Tunisia and studied at Jami' al-Zaytunah for nearly a year before returning to Algiers at the end of the next year.

In Algiers, he served the community as a scholar through teaching, education, writing, judging, administration, education, community education, etc. Al-Tsa'alibiy was summoned to meet his Lord Almighty on Friday morning of 23 Ramadan 875H/15 March 1479 A.D., after living a life of devotion to religion and society as well as self-dedication to Allah SWT.

Among his significant contributions to science and society is the quality of his work, which spans across numerous religious areas and has become a source of reference and study for scholars and researchers worldwide. According to the author of *Al-Tuhfah al-Mardhiyyah* and *Safahat min Tarikh Madinat al-Jaza'ir*, the majority of his works are still in manuscript forms and have not been published for public readings. Al-Tsa'alibiy is an expert in the field of aqeedah and the *ilm kalam*, fiqh and its usul, Quranic interpretation and its sciences, hadith and its sciences, Sufism and *suluk* knowledge, Arabic language and its literature, history and chronicles, as well as various other expertise that will be apparent if a thorough study of his manuscripts is conducted.

Kitab Al-Jawahir al-Hisan Fi Tafsir al-Quran is one of al-Tsa'alibiy's most renowned works. It is a work created as a guide for himself and the readers in order to make this holy book a guide for the well-being of life in this world and the next. It is the outcome of a summary of some of the earlier major books of tafsir, particularly Tafsir Ibn Athiyyah, with the addition of numerous essential benefits from almost a hundred more sources from the writings of famous scholars, which he examined and reported from sources connected to them. As he said in his prelude, Tafsir al-Thabariy and Abu Hayyan al-Andalusiy are also important sources. When quoting and referring to the writings or words of past commentators and scholars, he tries as much as possible to keep their original pronunciation and style of language in order to avoid readers' confusion. While each of his own additions or remarks will begin with an explanation of the letter 'ta' (ت) as an abbreviation for the verb (قلت) that meaning 'I said' (Abdul Rahman, 1979).

In addition to tafsir and ulum al-Quran, the main source for this tafsir is the hadith books, particularly Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, and Sunan al-Tirmizi, as well as

other sunnah books such as *Al-Azkar* by Imam al-Nawawi, *al-Tazkirah Bi Ahwal al-Mawta Wa Umur al-Akhirah* by al-Imam al-Qurthubiy, *al-Aqibah Fi Zikr al-Mawt* by Abdul Haqq Ibn al-Kharrat, *Masabih al-Sunnah* by al-Imam al-Baghawiy and others. As a result, he concluded that his book, which compiles interpretations on the meaning of the verses of the Quran by eminent scholars and a collection of the sayings of the Prophet SAW from the definitive books of the Sunnah, is like a gift, containing various pearls of the most beautiful and wisest words, as a guide to the readers in fulfilling their religious responsibilities in order to achieve success in their worldly and spiritual lives (Abdul Rahman, 1979).

Al-Zahabiyy concluded after examining this book that the author is very committed to the conditions and methodology outlined at the beginning of the book, particularly from the standpoint of the accuracy of quoting and editing as well as the explanation of the status of the validity of the hadith linked to the interpretation of verses, in particular, of narrations of the Isra'iliyyat. Therefore, according to him, this interpretation is extremely valuable for comprehending the meaning of the Quran, since it combines the essence of other useful literatures in a straightforward manner, without altering the meaning and without, obviously, boring the reader.

An Analysis of Fadha'il Surah Al-Baqarah in Tafsir Ibn Katsir

Ibn Katsir devoted a substantial portion of the introduction to the interpretation of surah al-Baqarah to hadiths and narrations pertaining to the *fadha'il* surah. The discourse covered six pages of a total of seven pages in his prelude to surah al-Baqarah. In reality, if one examines the final section of his prologue, which deals with the naming of surahs, the narrations and quotations offered pertain to the benefits and priorities of this surah, which are also contained in the definition of *fadha'il*, as mentioned at the beginning of the text.

The analysis of this introduction revealed that Ibn Katsir gave about 30 narrations for surah al-Baqarah, including more than 11 varieties of *fadha'il*, as seen in the table below

Table 1

Data Pattern of Fadha'il Surah al-Baqarah in Tafsir Ibn Kathir

1.	The pinnacle of the Quran
	Total number of Narration
	4
	Sample of Hadith Text
	لِكُلِّ شَيْءٍ سَنَامٌ، وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ: آيَةُ الْكُرْسِيِّ Narrated Abu Hurairah RA.: That the Messenger of Allah (ﷺ): "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is Surah al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qur'an; [it is] Ayat Al-Kursi."
2.	Type of <i>Fadha'il</i>
	The revelation was accompanied by angels
	Total number of Narration
	1
Sample of Hadith Text	

	<p>الْبَقْرَةَ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، وَنَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُونَ مَلَكًا، وَاسْتُخْرِجَتْ: "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" مِنْ تَحْتِ الْعَرْشِ فَوُصِلَتْ بِسُورَةِ الْبَقْرَةِ، وَيَسَ قَلْبُ الْقُرْآنِ، لَا يَقْرَأُهَا رَجُلٌ يُرِيدُ اللَّهَ، وَالذَّارُ وَالْآخِرَةَ إِلَّا غَفَرَ اللَّهُ لَهُ وَأَفْرُؤُهَا عَلَى مَوْتَاكُمْ.</p> <p>al-Baqarah is the apex and completion of the Quran. 80 angels descended with each verse, and the verse (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ) was issued from beneath the <i>Arash</i> and was joined to surah al-Baqarah. In contrast, Ya Sin is the core of the Quran. No one who reads it because he wants Allah's pleasure and the hereafter, except Allah will forgive him. Therefore, recite it to the deceased among you.</p>
3.	<p>Type of <i>Fadha'il</i></p> <p>Protection from the devil</p> <p>Total number of narration</p> <p>7</p> <p>Sample of Hadith Text</p> <p>لا تجعلوا بيوتكم قبورًا؛ فإن البيت الذي يقرأ فيه سورة البقرة لا يدخله الشيطان Narrated Abu Hurairah RA.: that the Messenger of Allah (ﷺ) said: "Do not turn your houses into graves. Indeed Ash-Shaitan does not enter the house in which Surat Al-Baqarah is recited."</p>
4.	<p>Type of <i>Fadha'il</i></p> <p>The leadership of people who study al-Baqarah</p> <p>Total number of narrations</p> <p>1</p> <p>Sample of Hadith Text</p> <p>بعث رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - بعثنا وهم ذُؤُودٌ عدد فاستقرأهم، فاستقرأ كل رجل مِنْهُمْ مَا مَعَهُ مِنَ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْ أَحَدِهِمْ سِنًا، فَقَالَ: مَا مَعَكَ يَا فُلَانٌ؟ فَقَالَ: مَعِيَ سُورَةُ كَذَا وَكَذَا، وَسُورَةُ الْبَقْرَةِ. فَقَالَ: أَمَعَكَ سُورَةُ الْبَقْرَةِ؟ فَقَالَ: نَعَمْ. قَالَ: فَادْهَبْ، فَأَنْتَ أَمِيرُهُمْ. فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: فَوَاللَّهِ يَا رَسُولَ اللَّهِ مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقْرَةِ إِلَّا خَشْيَةٌ أَنْ لَا أَقُومَ بِهَا. فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - -: تَعَلَّمُوا الْقُرْآنَ فَأَقْرَتُوهُ وَأَقْرَأُوا، فَإِنَّ مِثْلَ الْقُرْآنِ لَمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمِثْلِ جِرَابٍ مَحْشُوٍّ مَسْكَ يَفُوحُ بِرِيحِهِ كُلِّ مَكَانٍ، وَمِثْلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمِثْلِ جِرَابٍ أَوْكِيَ عَلَى مَسْكَ.</p> <p>Narrated Abu Hurairah RA.: "The Messenger of Allah (ﷺ) sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite - meaning what he had memorized of the Qur'an. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and Surat Al-Baqarah.' He said: 'You memorized Surat Al-Baqarah?' He said: 'Yes.' He said: 'Then go, for you are their commander.' A man among their chiefs said: 'By Allah [O Messenger of Allah]! Nothing prevented me from learning Surat Al-Baqarah except fearing that I would not be able to stand with (in voluntary night prayer).' The Messenger of Allah (ﷺ) said: 'Learn the Qur'an to recite it, for indeed the parable of the Qur'an for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'"</p>

5.	Type of <i>Fadha'il</i>
	The presence of angels when al-Baqarah is recited
	Total number of Narration
	2
Sample of Hadith Text	<p>عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، قَالَ: بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ، وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ، إِذْ جَالَتِ الْفَرَسُ فَسَكَتَتْ فَسَكَتَتْ، فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَتْ وَسَكَتَتِ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ فَانْصَرَفَ، وَكَانَ ابْنُهُ يَخِيَّ قَرِيبًا مِنْهَا، فَأَشْفَقَ أَنْ نُصِيبَهُ فَلَمَّا اجْتَزَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَفْرَأُ يَا ابْنَ حُضَيْرٍ، أَفْرَأُ يَا ابْنَ حُضَيْرٍ، قَالَ: فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ يَخِيَّ، وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ، فَخَرَجْتُ حَتَّى لَا أَرَاهَا، قَالَ: «وَتَذَرِي مَا ذَاكَ؟»، قَالَ: لَا، قَالَ: «تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لِأَصْبَحْتَ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ».</p>
	<p>Narrated Usaid bin Hudair RA.: That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning, he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Messenger (ﷺ)! My son Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet (ﷺ) said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet (ﷺ) said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared."</p>
6.	Type of <i>Fadha'il</i>
	Light bearer, protector, source of blessings, and guardian against witches.
	Total number of Narration
	5
Sample of Hadith Text.	<p>قَرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ، اقْرءُوا الزُّهْرَاوِينَ: الْبَقْرَةَ وَآلَ عِمْرَانَ فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنْهُمَا غَمَامَتَانِ، أَوْ كَأَنْهُمَا غَيَابَتَانِ، أَوْ كَأَنْهُمَا فِرْقَانِ مِنْ طَيْرِ صَوَافٍ يَحَاجَانِ عَنْ أَهْلِهِمَا، ثُمَّ قَالَ: اقْرءُوا الْبَقْرَةَ فَإِنْ أَخَذَهَا بَرَكَةٌ وَتَرَكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ.</p>
	<p>Abu Umama RA. said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.</p>
Type of <i>Fadha'il</i>	

7.	<p>Contains the most exalted name of Allah, which, when employed in prayer, brings acceptance.</p> <p>Total number of Narration</p> <p>1</p> <p>Sample of Hadith Text</p> <p>نَّ رَجُلًا، قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ كَعْبٌ: «أَقْرَأْتَ الْبَقْرَةَ وَآلَ عِمْرَانَ؟» قَالَ: نَعَمْ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهِمَا اسْمَ اللَّهِ الَّذِي إِذَا دُعِيَ بِهِ اسْتَجَابَ». قَالَ: فَأَخْبِرْنِي بِهِ. قَالَ: لَا وَاللَّهِ لَا أَخْبِرُكَ وَلَا أُؤَخِّبُكَ لَأَوْشَكَتْ أَنْ تَدْعُوَ بِدَعْوَةٍ أَهْلَكَ فِيهَا أَنَا وَأَنْتَ.</p> <p>"A man recited surah al-Baqarah and Ali 'Imran, and when he completed praying, Ka'b r.a. questioned, "Did you recite surah al-Baqarah and Ali 'Imran?" Yes, the man responded. Ka' b stated, "By Allah, in whommy life is in his hand, in both of them is the highest name of God, which, when called in prayer, will be heard." The man repeated his request, "Tell me that name." Ka'b responded, "No, by Allah, I won't tell him. If I tel you, I fear that you will utter a prayer that will destroy both you and me.</p>
8.	<p>Type of Fadha'il</p> <p>Protection from hypocrisy</p> <p>Total number of Narration</p> <p>1</p> <p>Sample of Hadith Text</p> <p>نَّ يَزِيدَ بْنِ الْأَسْوَدِ الْجُرَشِيِّ، كَانَ يُحَدِّثُ أَنَّهُ «مَنْ قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ فِي يَوْمٍ، بَرِيَ مِنَ النَّفَاقِ حَتَّى يُمِسيَ، وَمَنْ قَرَأَهُمَا فِي لَيْلَةٍ بَرِيَ مِنَ النَّفَاقِ حَتَّى يُصْبِحَ». قَالَ: فَكَانَ يَفْرُوهُمَا كُلَّ يَوْمٍ وَلَيْلَةٍ سِوَى جُرْئِهِ.</p> <p>Yazid bin al-Aswad al-Jurashiy transmitted the hadith, "Whoever recites surah al-Baqarah and Ali 'Imran in a single day will be protected from hypocrisy until sunset." Whoever recites both in the evening will be cured of hypocrisy by morning." According to the narrators, Yazid read these two surahs day and night, in addition to his regular recitation.</p>
9.	<p>Type of Fadha'il</p> <p>The reader will be regarded as profoundly devout.</p> <p>Total number of Narration</p> <p>2</p> <p>Sample of Hadith Text</p> <p>قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَنْ قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ فِي لَيْلَةٍ كَانَ -أَوْ كُتِبَ- مِنَ الْقَانِينِ</p> <p>Umar Bin al-Khattab RA. said: "Whoever recites surah al-Baqarah and Ali 'Imran in one night, he will surely be written in the sight of Allah as sincerely devout"</p>
10.	<p>Type of Fadha'il</p> <p>It is considered as one of the al-Sab' al-Tiwal (The seven long surahs in the Quran)</p> <p>Total number of Narration</p> <p>4</p> <p>Sample of Hadith Text</p> <p>عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ: {وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي}، قَالَ: هِيَ السَّبْعُ الطُّوْلُ: الْبَقْرَةُ وَآلُ عِمْرَانَ وَالنِّسَاءُ وَالْمَائِدَةُ وَالْأَنْعَامُ وَالْأَعْرَافُ وَيُونُسُ. قَالَ: وَقَالَ مُجَاهِدٌ: هِيَ السَّبْعُ الطُّوْلُ</p> <p>Maksudnya: Daripada Sa'id bin Jubayr dalam menghuraikan maksud firman Allah SWT</p>

	<p>bermaksud “dan sesungguhnya Kami telah kurniakan kepadamu tujuh daripada yang sentiasa diulang baca “bahawa beliau berkata yang dimaksudkan dengan tujuh yang sentiasa diulang baca dalam ayat ialah surah: al-Baqarah, Ali ‘Imran, al-Nisa’, al-Ma’idah, al-An’am, al- A’raf, dan Yunus. Mujahid berkata bahawa ia adalah al-Sab’ al-Tiwal.</p> <p>From Sa’id bin Jubayr in the interpretation of (وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي)</p> <p>And verily We have bestowed upon you seven of those which are constantly repeated that he said what is meant by the seven that are always repeated in the verse are surahs: al-Baqarah, Ali 'Imran, al-Nisa', al-Ma'idah, al-An'am, al-A'raf, and Yunus Mujahid said that it is al-Sab' al-Tiwal.</p>
11.	<p>Type of Fadha'il</p> <p>Drive for spirit of Jihad</p> <p>Total number of Narration</p> <p>1</p> <p>Sample of Hadith Text</p> <p>عَنْ عُنْبَةَ بْنِ فَرْقَدٍ قَالَ: رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَصْحَابِهِ تَأَخَّرًا ، فَقَالَ: " يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ " وَأَظُنُّ هَذَا كَانَ يَوْمَ حُنَيْنٍ، حِينَ وَلَّوْا مُدْبِرِينَ أَمَرَ الْعَبَّاسُ فَتَنَادَاهُمْ: " يَا أَصْحَابَ الشَّجَرَةِ "، يَعْنِي أَهْلَ بَيْعَةِ الرِّضْوَانِ. وَفِي رِوَايَةٍ: " يَا أَصْحَابَ الْبَقَرَةِ "؛ لِيُنْشِطَهُمْ بِذَلِكَ، فَجَعَلُوا يُقْبِلُونَ مِنْ كُلِّ وَجْهِ . وَكَذَلِكَ يَوْمَ الْيَمَامَةِ مَعَ أَصْحَابِ مُسَيْلِمَةَ، جَعَلَ الصَّحَابَةُ يَفِرُّونَ لِكثَافَةِ حَشْرِ بَنِي حَنِيفَةَ، فَجَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَتَنَادَوْنَ: يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِمُ.</p> <p>From 'Utbah Bin Farqad RA, he said: "The Messenger of God SAW saw his companions retreating, then he called out: "O practitioners of surah al-Baqarah!" Utbah said: "I think this event happened during the battle of Hunayn, when they turned to flee from the battlefield, then His Majesty ordered Abbas to call out: "O witnesses of the treaty of Ridhwan under a tree!" While in other narrations it is mentioned "O practitioners of surah al-Baqarah!" in order for them to regain their enthusiasm for the jihad. Then, they returned promptly from all directions. Similarly, during the battle of al-Yamamah against the followers of Musailamah al-Kazzab, a large number of companions fled due to the size of the Bani Hanifah army. Then, the Companions of the Muhajirin and Ansar shouted, "O practitioners of Surah al-Baqarah!" Until God provides them with victory.</p>

In his presentation of these narrations, Ibn Katsir focused his descriptions and comments on the following aspects

- i. The source or book from whence the hadith originated. For instance, when he delivered the third hadith above, he indicated that it was transmitted by Imam Ahmad, Muslim, al-Tirmizi, and al-Nasa'ie (Ibn Kathir, 1999).
- ii. When delivering the first hadith above, he explained the difficulty in its *sanad* caused by the lack of a distinct name for one of the narrators in the first narration from Imam Ahmad that he cited. Consequently, he presented a second narration from Imam Ahmad that was likewise provided by other hadith collectors, including Abu Dawud, al-Nasa'ie, and Ibn Majah, and which clearly identified the narrator in question (Ibn Kathir, 1999).

iii. A discussion over the status of hadith is evident from his lengthy analysis of the sixth hadith above, he used this hadith to justify an identical hadith he quoted previously. However, there is a difference of opinions among hadith scholars over the status of this hadith, as a result of their divergent views on the status of one of its narrators, which range from accepting to rejecting. To reconcile the perspectives of these two groups, Ibn Katsir argued that the hadith is backed up by a large number of other hadiths. This sixth hadith was also provided by Imam Muslim in his Sahih compilation.

iv. An explanation of the words or the underlying meaning in the narration. This is evident in his explanation of the sixth hadith in the passage cited above in relation to the meanings (الزَّهْرَآوِينِ) which is "that produces light," (الْعِيَايَةُ) which is "shades," (الْفِرْقُ) which is "part of something," (الصَّوَّافُ) which is "arranged and gathered," and (الْبَطْلَةُ) which is "magicians." Next, he clarified the last phrase in the narration, "the sorcerer is unable," which refers to a magician's inability to memorise al-Baqarah and Ali-Imran or to harm the individual who recites surah al-Baqarah with his sorcery (Ibn Kathir, 1999).

Analysis on Fadha'il of Surah Al-Baqarah in Tafsir al-Tsa'alibiy

In the introduction to his commentary on surah al-Baqarah, al-Tsa'alibiy, like Ibn Katsir, included narrations pertaining to *fadha'il* of surah. Nevertheless, in accordance with the concept and methodology of writing tafsir, which is more in the form of a summary by selecting the best of knowledge from the list of books studied and referred to in order to make it easier for the reader to master and appreciate the meaning of the Qur'an, al-Tsa'alibiy's capacity for this purpose is considerably lesser than that of Ibn Katsir.

Al-Tsa'alibiy gave nearly ten narrations in his introduction, each of which has its own significance and is a significant addition to what Ibn Katsir presented. In order to delve deeper into this difference, listed below are the narrations provided by al-Tsa'alibiy concerning the *fadha'il* of surah al-Baqarah

Table 2

Data Pattern of *Fadha'il* of Surah al-Baqarah in Tafsir al-Tsa'alibiy

	Type of <i>Fadha'il</i>
	Surah al-Baqarah among the first warning from Allah SWT.
	Total number of Narration
	2
	Sample of Hadith Text
1.	<p>اعْمَلُوا بِالْقُرْآنِ، اجْلُوا حَلَالَهُ وَحَرَّمُوا حَرَامَهُ، وَافْتَدُوا بِهِ وَلَا تَكْفُرُوا بِشَيْءٍ مِنْهُ، وَمَا تَشَابَهَ عَلَيْكُمْ مِنْهُ فَرُدُّوهُ إِلَى اللَّهِ وَإِلَى أُولِي الْعِلْمِ مِنْ بَعْدِي، كَمَا يُخْبِرُونَكُمْ بِهِ، وَأَمِنُوا بِالنُّورِ وَالْإِنْجِيلِ وَالرُّبُورِ، وَمَا أَوْتِيَ النَّبِيُّونَ مِنْ رَبِّكُمْ، وَلَيْسَعَكُمْ الْقُرْآنُ وَمَا فِيهِ مِنَ الْبَيِّنَاتِ، فَإِنَّهُ شَافِعٌ مُشَفَّعٌ، وَمَا جِلُّ مُصَدِّقٌ إِلَّا وَإِنَّ لِكُلِّ آيَةٍ مِنْهُ نُورًا يَوْمَ الْقِيَامَةِ، إِلَّا وَإِنِّي أُعْطِيتُ سُورَةَ الْبَقَرَةِ مِنَ الذِّكْرِ الْأَوَّلِ، وَأُعْطِيتُ ظِلًّا وَالطَّوَّاسِينَ مِنَ الْوَحْيِ مُوسَى، وَأُعْطِيتُ فَاتِحَةَ الْكِتَابِ وَخَوَاتِيمَ الْبَقَرَةِ مِنْ تَحْتِ الْعَرْشِ.</p> <p>"You must conduct yourself according to the Qur'an. Permit the approved items and prohibit the prohibited items. Follow his advice and do not question anything he says. Whatever leads you to be uncertain, return it to Allah and the scholars who will follow me so that they may guide you. Believe the Torah, the Gospel, the Psalms, and what their Lord revealed to the prophets. You should rely on the Qur'an and its interpretations since, in fact, he is the intercessor who is interceded for and what is permissible is lawful. Indeed, I have been blessed with surah al-Baqarah from the early</p>

	warning; given surah Ta Ha, surahs beginning with Ta Sin, and surahs beginning with Ha Mim from the tablets of the Prophet Moses; and given surah al-Fatihah from underneath the throne."
2.	Type of <i>Fadha'il</i>
	Light bearer, protector, source of blessings, and guardian against witches.
	Total of Narration
	2
	Sample of Hadith Text
	<p>أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، أَقْرَأُوا الزُّهْرَاوَيْنِ الْبَقْرَةَ، وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَاتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، أَقْرَأُوا سُورَةَ الْبَقْرَةَ، فَإِنَّ أَحَدَهَا بَرَكَهٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ.</p> <p>Abu Umama said he heard Allah's Messenger (ﷺ) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.</p>
3.	Type of <i>Fadha'il</i>
	The pinnacle of the Quran
	Total number of Narration
	1
	Sample of Hadith Text
	<p>لِكُلِّ شَيْءٍ سَنَامٌ، وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقْرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ: آيَةُ الْكُرْسِيِّ</p> <p>Narrated Abu Hurairah:that the Messenger of Allah (ﷺ): "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is Surat Al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qur'an; [it is] Ayat Al-Kursi."</p>
4.	Type of <i>Fadha'il</i>
	The safeguarding of Allah SWT
	Total number of Narration
	1
	Sample of Hadith Text
	<p>مَنْ قَرَأَ بِاللَّيْلِ مِنْ آخِرِ سُورَةِ الْبَقْرَةِ فِي لَيْلَةٍ كَفَّتَهُ</p> <p>If anyone recited two verses from the last of Surah al-Baqarah at night, they will be sufficient for him.</p>
5.	Type of <i>Fadha'il</i>
	Protection from Syaitan
	Total of Narration
	1
	Sample of Hadith Text
	<p>البيت الذي تقرأ فيه سورة البقرة، لا يدخله الشيطان.</p> <p>Satan will not enter a home where the Surah al-Baqarah is recited.</p>

6.	Type of <i>Fadha'il</i>
	The bestowal of light and the granting of desires
	Total number of Narration
	1
	Sample of Hadith Text
	<p>عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: "هَذَا بَابٌ مِنَ السَّمَاءِ فُتِّحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَتَزَلْ مِنْهُ مَلَكٌ، فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ، وَقَالَ: أَنْبِئْ بِنُورَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتِيَتْهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ.</p> <p>Ibn 'Abbas reported that while Gabriel was sitting with the Apostle (ﷺ) he heard a creaking sound above him. He lifted his head and said: This is a gate opened in heaven today which had never been opened before. Then when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihat al-Kitab and the concluding verses of Surah al-Baqara. You will never recite a letter from them for which you will not be given (a reward).</p>

Al-Tsa'alibiy gave a significant consideration to the discussion of fadha'il surah in his interpretation, according to the examination of the preceding evidence. From the perspective of the commentary or description of the delivered narration, the primary emphasis of al-Tsa'alibiy is on the following aspects:

- i. A complete narration from the original source. Al-Tsa'alibiy attempted to complete the narration mentioned in a tafsir literature to the original source of the hadith, as he did in the first hadith, by referencing the narration in a more complete version from al-Hakim al-Naysaburiy's book *Al-Mustadrak 'ala al-Sahihayn* (Al-Tsa'alibiy, n.d.).
- ii. An explanation of the words' meaning or the underlying meaning of the narration. This is evident in his analysis of the second hadith above in relation to the meanings of (النِّظْلَةُ), which means 'magician'; (الْعَمَامَتَانِ), which means 'two white clouds'; (الْعَيَائِيَّةُ), which means 'each of the thing that overshadows a person from above his head like a cloud'; and (الْفُرْقَانِ), which means 'two groups'.
- iii. A statement regarding the transmission of hadith from a credible source. Al-Tsa'alibiy is concerned about the status of hadiths cited in the prominent book of hadith from the perspective of narration. He always informs his reader the source of the hadith he quotes, as can be seen in the sixth hadith above, which is from *Sahih Muslim* and *Sunan al-Nasa'iy*.

Summary of Employment of *Fadha'il Surah* in *Tadabbur Al-Quran*

Tadabbur al-Quran is a requirement of a person's connection with this sacred book, which was revealed to serve as a guide for their well-being in this world and the next. In addition to reading, comprehending, and practising the substance of the verses, each individual must also attempt to perform *tadabbur* to the best of his or her ability. Allah SWT's words in *Surah Sad*, verse 29:

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

This is a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

According to Imam Ibn 'Ashur, *tadabbur* refers to the thinking and research that enables an individual to comprehend the underlying meaning behind the appearance of a verse. The verse's simple expression is filled with multiple meanings. Every time an idea is reasoned and explored; a new meaning will emerge that was not apparent upon initial comprehension. Referring to its Arabic background, the term *tadabbur* signifies observation of a conclusion of something and the reasoning behind it. It is utilised for research undertaken on a subject to determine its true nature, origin or cause, evolution or decomposition, as well as its outcome or repercussions. While the mould it mentioned refers to a recurring and continual process. *Tadabbur* is an engagement with the Quran that should occur after comprehending through its interpretation, as it is difficult to explore and reason about something that has not been comprehended (Al-Tsa'alibiy, n.d.).

Therefore, it is clear that *tadabbur* is a process of broadening and deepening a person's interaction with the Qur'an from the perspective of faith, confidence, understanding, appreciation, practise, and then self-improvement, family, community, and environment across various segments of life, based on guidance and indications observed as a result of research, reasoning, and continuous observation of the verses of the Quran. Thus, *tadabbur* differs from *tafsir*, which concentrates solely on characteristics of verse comprehension based on descriptions and the scholars' interpretations. *Tadabbur* is more of an individual's gratitude for the understanding gained from a verse. This realisation is what will transform a person's soul and self into someone who believes, obeys, submits, humbles themselves, remains calm with all His provisions, and is always ready to accept and apply the given instructions. Allah SWT's words in surah al-Zumar, verse 23

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُتَشَابِهًا مَثَابًا تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh sends astray - for him there is no guide.

In this context, *fadha'il*-related narrations serve as catalysts or incentives for readers to read, comprehend, value, and apply the contents of a surah or verse. Therefore, it is not surprising that there are several invented stories about *fadha'il* for the purpose of calling the attention of people to return to their al-Qur'an, to the extent that some have compiled their own *fadha'il* for each surah in the al-Qur'an. Along with this, Ibn Katsir himself indicated that in his book of *tafsir*, he preceded the presentation of *fadha'il*-related narrations over the interpretation of each surah, in contrast to al-Bukhari in his *Sahih*, who preceded the Book of *Tafsir* over the Book of *Fadha'il* al-Qur'an. This is because, according to Ibn Katsir, the offered *fadha'il* will inspire the reader to memorise the relevant surah, attempt to comprehend it, and then act upon its contents, but al-Bukhari feels that interpretation is more important than *fadha'il*.

The analysis of the presentation of *fadha'il* in the preface of surah al-Baqarah by the commentators Ibn Katsir and al-Tsa'alibiy revealed, however, that neither of them made any serious attempts to connect the form of *fadha'il* in the narration presented with aspects of understanding, appreciation, or practise of the content, theme, or objectives of the surah. In contrast, if the form of *fadha'il* written in the narrated narrations and the relationship between the form of *fadha'il* and the content, theme, and objectives of surah al-Baqarah as

described by commentators and researchers is examined, it will be found that it a strong and very interesting connection can be further discussed and conducted in the process of tadabbur. In order to demonstrate this relationship, the link between the form of *fadha'il* as derived from the narration supplied by Ibn Katsir and al-Tsa'alibiy and the content or theme of surah al-Baqarah as found by commentators and researchers in their works or writings will be presented. On the general purpose of surah al-Baqarah, the vast majority of commentators and researchers who examined this aspect concur that the primary purpose of this surah is **the caliphate and the leadership of Muslims as the leaders of human civilization in the end times** (Jama'ah Min Ulama' al-Tafsir,2017).

The connection between the intended substance or theme and form of *fadha'il* surah al-Baqarah is as follows

Table 3

Content Alignment with Types of Fadha'il in Surah al-Baqarah

	No. of Ayat	Theme(s)	Type(s) of <i>Fadha'il</i> Surah
1.	1-20	The guidance of the Quran and the response of believers, non-believers, and hypocrites to it.	The culmination of the Quran; a purifier of hypocrisy.
2.	21-29	A call to carry out one's duties as a servant and caliph of Allah SWT on earth.	The leadership of those who study Surah al-Baqarah; Surah al-Baqarah from the earliest warning of Allah.
3.	30-39	A reminder of the proclamation of man as Allah's caliph on earth, the angels' submission to the wisdom of Allah SWT's provisions, and Iblis' hubris and animosity towards Adam AS.	Protection from the devil. Angels accompanied the Quran's descent. The presence of angels when reciting Surah al-Baqarah; Surah al-Baqarah from the earliest warning of Allah SWT.
4.	40-48	Criticism of the Children of Israel's disbelief, disobedience, and deviation from the foundation of the prophets' teachings, as well as their covenant with Allah SWT.	Surah al-Baqarah from Allah SWT's earliest warning.
5.	49-74	Detailed account of the Children of Israel's scepticism, obstinacy, disobedience, and contempt for the command of the Prophet Moses (AS) throughout his preaching.	Surah al-Baqarah from Allah SWT's earliest warning.
6.	75-123	Disclosure of the Children of Israel's attitude toward the preaching of the Prophet SAW based on their disobedience to the apostles' orders for generations despite their knowledge	Light Bearer, protector, source of blessing, and protector from witches. The

		of the angels' support, the apostles' murder, compliance with the devil's incitement, acceptance of the practise of magic, and various disobedience and wickedness.	presence of angels during the recitation of surah al-Baqarah.
7.	124-141	Affirmation of Prophet Ibrahim's monotheism and his separation from Jewish and Christian doctrines by means of struggle, practise, construction of the Kaaba, prayers and supplications so that he may be blessed with correct guidance for his successors and be sent a messenger of light.	The bestowal of light and the granting of desires; Contains the highest name of Allah in which prayers are answered through it.
8.	142-162	The transfer of the Qiblah and the caliphate to the followers of the Prophet Muhammad SAW, as well as the fortification of the souls of believers to accept the responsibility.	Leadership of those who study surah al-Baqarah; The drive for the spirit of jihad.
9.	163-177	The consolidation of the ummah's identity via the conceptualization of faith and the primary Taabbudiy law of Islam, as well as the establishment of pure morals.	Surah al-Baqarah, the earliest reminder of Allah
10.	178-203	Detailed discussion on the main practical rules of Islam, which are the <i>syiar</i> and the basis for the organisation of society and the connection between each element of the community.	A Motivator for Jihad; Pinnacle of the Quran
11.	204-220	Categorization of mankind in accordance with their response towards the mandate of Allah SWT and the prohibition of following into the devil's footsteps, as well as warnings about the upcoming tests and the promise of His protection and assistance to the believers.	The protection of Allah SWT; Protection against Satan
12.	221-242	Details of Islamic family law and management guidance based on the principles and Islamic regulations with the observation of practise, jihad, zikr, and prayer as the foundation for the construction of a <i>mithali</i> society.	The reader will be regarded as profoundly devout, Drive the spirit of Jihad and Pinnacle of the Quran.
13.	243-260	Information about the nature of life and death gleaned from the history of past people with the assistance of Allah SWT towards the believers and His disdain for the unbelievers as a motivator for jihad with soul and wealth in order to carry out the caliphate duties.	The leadership of those who study surah al-Baqarah; the presence of angels during recitation of surah al-Baqarah. Contains the ultimate name of Allah that brings acceptance in prayer; Drive the spirit of Jihad

14.	261-274	Motivation for donation with observance of good manners, development of a culture of donating wealth without any influence of devil's enticement in order to build a dignified society and a generation of civilised society.	Drive the spirit of Jihad; Protection against the devil
15.	275-283	A manual for cleansing the soul of greed and desire for wealth till it becomes entangled with oppression and exploitation in financial matters.	Its position as one of the <i>al-Sab' al-Tiwal</i> .
16.	284-286	The summary of the total power and might of Allah SWT and the equal accountability of the apostles and believers in receiving the responsibility and guidance of <i>tawajjuh</i> and prayer in overcoming adversities.	The reader will be regarded as profoundly devout. Contains the most exalted name of Allah, which, when employed in prayer, brings acceptance.

As presented in the table, it can be inferred that the types of *fadha'il* surah have a close relationship with the surah's themes and substances. This aspect must be taken into consideration by scholars while interpreting and conveying the message of a certain surah.

Conclusion

In conclusion, it is suggested that interpreters and researchers attempt to attract the attention of readers in order to further deepen their discussions of tafsir. This needs to be followed through by giving comments from the perspectives of the connection or implicit wisdom behind the narrations discovered in relation to the benefits of a particular surah with the objective, theme, or content of the surah in focus. This effort will enhance the quality of the interpretation offered and stir the reader's curiosity in ways that motivate him or her to ponder more carefully upon the magnificence or completeness of a surah in expressing its meaning and achieving its purpose for its reader.

For instance, when presenting the hadith about purifying oneself from the nature of hypocrisy as part of the *fadha'il* of this surah, the researcher should direct the reader's attention to the issue of hypocrisy, which is part of the main theme and content of this surah. The connection between the issue of hypocrisy and the primary purpose of this surah must also be clarified, and verses that address the theme of hypocrisy in this surah can serve as an introduction to the detailed discussion that will ensue. In this context, verses 8-20 focus the discussion on the character and disposition of hypocrites. In addition, hypocrisy-related concerns are discussed in other topics or in other verses of surah al-Baqarah, in order to intensify efforts to eradicate this trait from the followers of Prophet Muhammad SAW, as inheritors of human leadership. Verse 76th of the surah, for instance, discusses the attitude of the Children of Israel toward the message of the Prophet, which manifested the nature of the hypocrites in their conduct. The words of God Almighty

﴿وَإِذَا لَفُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ﴾

And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allāh has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

This verse suggests that the Jews at the time of the Prophet SAW also employed hypocrisy as a method to cripple the Muslims and their administration from within. Along this line, the risks of hypocrisy and how surah al-Baqarah treats this ailment, and how this moral disease can be eradicated from the Islamic community and community leaders can be conveyed to the readers.

In addition, a study of the narrations relating to these ill doings reveals that surah Ali 'Imran is likewise relating the same deception. Therefore, it is extremely important to compare the approach advocated by surah al-Baqarah with surah Ali 'Imran to eradicate hypocrites from society. In fact, it is not an exaggeration to assert that the comparison of the two surahs in this topic as worth studying.

In the ever-increasing desire of the community to perform *tadabbur* al-Quran, the effort to relate to the benefits of a surah as a beneficial practise by the community, combined with an understanding of the meaning and wisdom implied will increase the Muslim community's faith in their Holy book. This can enhance their appreciation and widen their exploration of knowledge based on the guidance of the Quran.

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