

# FROM *TAFSÎR* TO THE QUR'ANIC MARGIN: Cross-Genre Recontextualization and Performative Orientations of *Hadîts Fadhâ'il al-Suwar* in a Qur'anic Manuscript

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**Abstract:** Research on *fadhâ'il al-suwar*, manuscript paratexts, and performative reception has generally developed in separate fields, leaving the role of marginal *hadîts* in shaping Qur'anic authority and religious practice relatively unexplored. This article examines *hadîts fadhâ'il al-suwar* found as paratexts in Qur'anic manuscript MS 20.152 M (MS.MMT), preserved at the Mpu Tantular State Museum. Using a qualitative case-study approach, the study combines textual, material-paratextual, and reception analyses. The texts were documented, transcribed, coded, and compared with *hadîts* collections, *fadhâ'il al-Qur'ân* works, and classical *tafsîr*. The analysis reveals a triadic structure connecting the surah, the reader, and the anticipated religious benefit. Their closest textual parallels occur in classical *tafsîr*, suggesting cross-genre selection and recontextualisation. Despite their marginal placement, these texts help frame scriptural authority and guide religious practice. The study therefore views Qur'anic manuscripts as active media of transmission, transformation, and religious legitimation.

**Keywords:** Paratext, Cross-Genre Transformation, Transmission, Performative.

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|--------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|---------------------------|-------------------------------|
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| Article history          | Submitted: June 26, 2025                                                                                                                                                                                                                                                                                                                                                                                      | Revision: May 13, 2026 | Accepted: August 26, 2026 | Published: September 10, 2026 |
| How to cite this article | Aini, Adrika Fithrotul, Ahmad Rafiq and Islah Gusmian. "FROM <i>TAFSÎR</i> TO THE QUR'ANIC MARGIN: Cross-Genre Recontextualization and Performative Orientations of <i>Hadîts Fadhâ'il al-Suwar</i> in a Qur'anic Manuscript." <i>MIQOT: Jurnal Ilmu-ilmu Keislaman</i> 50, no. 2 (2026): 533 – 552.<br><a href="http://dx.doi.org/10.30821/miqot.v50i2.1513">http://dx.doi.org/10.30821/miqot.v50i2.1513</a> |                        |                           |                               |

## Introduction

The term *fadhâ'il al-suwar* does not refer to any specific compendium. It denotes a genre or corpus of narrations that discuss the virtues of the Qur'an as a whole, specific surahs and verses, and those who recite or teach it, as well as the rewards and benefits believed to be gained through engagement with it.<sup>1</sup> These traditions are found in dedicated chapters within both canonical and non-canonical *hadîts* collections. The *hadîts fadhâ'il al-suwar* are also compiled in separate works, which vary significantly in terms of content and focus. The study of *fadhâ'il al-suwar* provides insight into the virtues of reciting the Holy Qur'an and its role in shaping piety, authority, and the social life of the Muslim community.<sup>2</sup>

Asma Afsaruddin demonstrates that the development of this genre reflects the relationship between oral and written transmission, the legitimacy of Qur'anic instruction, and the shift in authority from the community of memorizers to the group of scholars and scribes who mastered the written text. The findings of this study indicate that the propagation of the *hadîts fadhâ'il al-suwar* may have fulfilled pedagogical, social, and ideological functions. The presence of a *hadîts* regarding the virtues of the Qur'an within a manuscript should be examined not only based on the content of the narration itself, but also based on the reasons for its selection, placement, and use.<sup>3</sup>

The vitality of the *hadîts fadhâ'il al-suwar* is evident in functional and performative religious practices. Ahmad Rafiq explains that the reception of the Qur'an is shaped by transmission and transformation, facilitating the transfer of knowledge and practices adapted to the needs of the receiving community.<sup>4</sup> In this process, *hadîts* can serve as a basis of legitimacy that links local practices to the authority of the Prophet and the broader Islamic tradition. Consequently, studies on the performative reception of the Qur'an must examine the media, sources of knowledge, and editorial characteristics that enable such practices to be transmitted from one generation to the next.

Qur'anic manuscripts constitute one such material medium for disseminating knowledge concerning the virtues and applications of the Qur'an. These manuscripts serve to expand the reach of the Qur'an beyond its primary text, thereby promoting a deeper understanding and engagement with its contents. Qur'anic manuscripts are not merely a collection of verses; they may also contain ancillary information appended by scribes or readers at various points in time. The elements that surround and guide the reception of the main text can be categorized as paratext. Gérard Genette defines paratext as a threshold that mediates the relationship between the text and its reader. However, the application of this concept to manuscripts necessitates its expansion to account for their materiality.<sup>5</sup> Consequently, the paratext should not be regarded as merely an empty space filled with additional writing. Rather, it is a realm where the authority of the text is negotiated by scribes, readers, owners, and the community of users.<sup>6</sup>

The Qur'an manuscript (collection number 20.152 M) in the Mpu Tantular State Museum in Sidoarjo offers a significant case study for examining the relationship between paratext and religious practices based on *fadhâ'il al-suwar*. The present manuscript, henceforth designated as MS.MMT, comprises supplementary texts situated beyond the primary block of Qur'anic verses. These texts are intended to direct the reader toward the virtues and particular applications of a specific verse or surah. The placement of these texts gives rise to inquiries concerning their relationship to the *fadhâ'il al-suwar* literature and the intended function of their inclusion. The manuscript's current location in Southeast Asia must be distinguished from the issue of its place of origin. A thorough textual analysis is therefore necessary to determine whether and how the manuscript represents local traditions.

Researchs show that marginal notes in Nusantara manuscripts reveal corrections, learning, and reader engagement. Adrika Fithrotul Aini identified textual corruptions and scholia in the Tebuireng Islamic Boarding School collection, showing how marginal notes were used to correct copying errors.<sup>7</sup> Ronit Ricci elaborates on this by demonstrating that alterations in the form of paratext in late 19th-century Javanese manuscripts mirror shifts in reading, writing, and transmission of knowledge following the development of print culture.<sup>8</sup> Mulaika Hijjas also substantiates that annotations in Malay manuscripts can serve as documentation of pedagogical activities and changes in intellectual traditions throughout a manuscript's lifespan.<sup>9</sup> The three studies corroborate the active function of paratext; however, they do not specifically address the *hadîts fadhâ'il al-suwar* in the paratext of the *mushhaf* as sources for the formation and legitimization of religious practices.

Another noteworthy trend in the study of Qur'anic manuscripts is the recognition of illumination, page layout, and artistic features as evidence of cultural exchange and regional identity. Annabel Teh Gallop researches the interconnectivity among illuminated Malay manuscripts, their respective artists, and the audiences to whom they were presented, examining it through the lens of scribal notes and graphic elements.<sup>10</sup> Sana Mirza unveils the intricate network of cross-regional connections spanning the Indian Ocean, illuminated by the visual characteristics of Qur'anic manuscripts from Harar.<sup>11</sup>

Walid Ghali examines cross-cultural influences on the production of Qur'anic manuscripts in the Lamu Archipelago through their codicological characteristics.<sup>12</sup> Gallop's research on 19th-century CE UBL manuscripts from Java employs a multifaceted approach, integrating paratextual, codicological, paleographic, and radiocarbon dating evidence to trace the manuscripts' provenance and historical trajectory.<sup>13</sup> The preceding studies have augmented the extant knowledge of the materiality and mobility of manuscripts. However, the primary focus of these studies has not yet been directed toward the *hadîts* accompanying the Qur'anic text and its role in establishing the authority of religious practices.

Deddy Ilyas and Eko Zulfikar engage in a discourse on the representation of *fadhâ'il al-suwar* in Muhammad Shadiq Ma'mun's book *Qalb al-Qur'ân*. In their analysis, they meticulously identify approximately 56 forms of virtue, with a particular focus on verses 4–5 of *Sûrah al-Fâtihah*.<sup>14</sup> Concurrently, Sofula Khoirun Nada and Adrika Fithrotul Aini analyze *Qalb al-Qur'ân: Pusoko Sapu Jagad Cokrojoyo* by K.H. Nawawi and Kiai Hammam Nashiruddin by distinguishing between informative and performative functions.<sup>15</sup> The significance of both studies lies in their revelation of the relationship between verses, virtues, and the treatment of the Qur'an. The works examined in these studies are standalone compilatory works, not *hadîts* placed as paratexts within a Qur'anic manuscript. Consequently, the material context and the relationship between the main text and the accompanying text have not yet been the focus of analysis.

Recent studies of marginal notes show that margins can indicate religious authority. Muntasir Zaman shows that marginal *hadîts* glosses in the South Asian tradition are more than just references; they guide readers and debate legal authority among theological groups.<sup>16</sup> This study looks at the intellectual and authoritative functions of margins, a departure from the usual research focus. Zaman's research focuses on glosses in *hadîts* works within the cultural context of print and education in South Asia, not the paratextual *hadîts fadhâ'il al-suwar* found in Southeast Asian manuscripts. The differences in subject matter, region, and form of reception raise questions about the function of manuscript margins as a site of legitimation for the relationship between Qur'anic verses, *hadîts*, and religious practice.

The research map reveals a gap in the connection between three research clusters. The first cluster is about *fadhâ'il al-suwar* as a genre of *hadîts* with devotional values. The second cluster is about paratext as material evidence for the production, reading, and circulation of manuscripts. The third cluster is about the concept of informative-performative reception through the lens of the Living Qur'an. No research has combined the tracing of *hadîts* sources, the analysis of paratextual material, and transmission-transformation theory to explain the *hadîts fadhâ'il al-suwar* within a Qur'anic manuscript.

This study aims to explain the paratextual function of the *hadîts fadhâ'il al-suwar* in MS.MMT through an integrated analysis of textual, paratextual, and receptive aspects. The analysis was conducted by identifying the forms and locations of paratext, tracing the textual sources of the *hadîts* and cross-genre transformations, mapping editorial patterns based on object, subject, and outcome, and assessing the implications of the selection of reference sources. The novelty of this study lies in its integration of *hadîts* sources, paratextual analysis, and reception theory, which positions the Qur'anic manuscript as an active medium. Qur'an manuscripts do not only transmit the sacred text, but also influence the manner in which readers comprehend, utilize, and acknowledge the authority of the Qur'an within the context of the Muslim community.

## Method

This study is a qualitative research project employing a manuscript case study design that integrates textual, paratextual, and receptive analyses. Its primary subject is the Qur'an manuscript MS.MMT in the collection of the Mpu Tantular State Museum in Sidoarjo. This manuscript was selected through purposive sampling based on three criteria: repeated *ḥadīts* on the *fadhâ'il al-suwar* at the beginning of each surah, placement of the *ḥadīts* material outside the main block of the Qur'anic text, and legibility of the text. The selection is not intended to represent the Southeast Asian manuscript tradition, but rather as an analytical case study to illustrate the relationship between paratext, transmission of knowledge, and possible religious practices.

Data collection involved documenting and transcribing all texts believed to be *ḥadīts fadhâ'il al-suwar*. Each data unit was recorded based on the name of the surah, its page location, the completeness of the text, and its visual relationship to the main text. A text was included in the corpus if it met two criteria: it contained an attribution to the Prophet using a formula such as “*Qâla Rasûl Allâh*”, or “*An al-Nabî*”, or a similar formula; and it linked a specific surah or verse to a reward, benefit, or religious practice.

The source search was conducted using the *Maktabah al-Syâmilah* application. The search focused on tafsir texts, citing the endnote of the *ḥadīts fadhâ'il al-suwar*, which includes abbreviations referring to specific *tafsîr* texts. The marginal notes explicitly cite al-Baidhâwî and also contain the abbreviated letters *ḥa'* (ح) and *kaf* (ك). The author traced these final two letters, which refer to the *tafsîr* works *al-Wastîh* by Al-Wâḥidi and *al-Kasysyâf* by al-Zamakhsharî. Each counterpart was compared based on lexical similarities, editorial sequence, omissions or additions of elements, contextual appearance, and chronological relationships between texts. The source relationships were categorized as follows: identical, close, or partial counterparts. A text was designated as a direct textual source if it exhibits extensive verbal correspondence, the same sequence, and distinctive editorial elements not found in the comparative source. To ascertain textual relationships, the research findings were cross-verified through comparisons of manuscript readings, digital search results, and identifiable editions of the texts.

Data were categorized using four layers of coding. The formal-material category includes the position of the paratext, the attribution formula, the presence of the *sanad* and *matn*, the text's completeness, and its relationship to the beginning of the *sûrah*. The substantive category distinguishes between worldly benefits (e.g., protection and healing) and otherworldly benefits (e.g., reward, forgiveness, and salvation in the hereafter) using Asma Afsaruddin's *fadhâ'il al-suwar* framework.<sup>17</sup> The relational category maps out the object, subject, and outcome: the object is the surah or verse to which the virtue is attributed, the subject is the agent or recipient of the benefit, and the outcome is the promised religious benefit. The receptive category distinguishes between informative and performative functions.<sup>18</sup> The informative function refers to the conveyance of knowledge

regarding the virtues of a surah, while the performative function refers to the wording that provides guidance for the reading and use of the surah for specific purposes. All data were organized into a coding matrix and double-checked to ensure consistency in classification across units.

The theoretical analysis was conducted in three stages. First, Gérard Genette's theory of paratext was applied to explain how the marginal position frames the relationship between the *ḥadīths*, the Qur'anic text, and the reader. Second, the theory of transmission and transformation was used to analyze the transfer of *ḥadīths* from exegesis to the margins of the *mushḥaf* and its shift in function. Third, the selection of classical Sunni exegetical works as sources was analyzed to assess their intellectual orientation and ideological tendencies. These three stages are then synthesized within the Living Qur'an framework to explain the function of MS.MMT as an active medium that selects, recontextualizes, and legitimizes religious knowledge. This analysis draws a clear distinction between practices explicitly stated in the text and potential practices guided by the paratext.

## Results and Discussion

### The Paratext of the *Fadhâ'il al-Suwar* as a Form of Textual Discourse Unity

Paratextual elements are inherently linked to the broader concept of readability. They influence how a text is understood and received by readers.<sup>19</sup> The integration of paratextual features within a text plays a crucial role in shaping the production, interpretation, and transformation of the text within the reader's cognitive framework.<sup>20</sup> Baetens emphasizes that the fundamental purpose of a text is to facilitate its comprehension within a specific social milieu. According to the aforementioned scholar, a text is characterized by a dual framework, involving elements both internal and external to the written text.

The paratext's dual function is evident in the MS.MMT manuscript's *ḥadīths fadhâ'il al-suwar*. These *ḥadīths* link to the Qur'anic verses, forming a cohesive Islamic knowledge component.<sup>21</sup> These elements serve two purposes: to complement the Qur'anic manuscript's complexity and to demonstrate the oral tradition's persistence in written form. This is illustrated in the *ḥadīths fadhâ'il al-suwar* appearance at the beginning of each surah. Their incorporation reinforces their presence beyond the Qur'anic verses' immediate context. Their visual placement supports Gérard Genette's theory that the paratext facilitates an understanding of the manuscript's unifying discourse.<sup>22</sup>

*Fadhâ'il al-suwar* can not be just for show; they impact the creation of new knowledge and practices.<sup>23</sup> The *ḥadīths fadhâ'il al-suwar* offer another way to interpret the text, through practical, action-oriented meanings that go beyond just the transmission of Qur'anic verses in the *mushḥaf*. This supports Stephen Paling and Kathryn Batchelor's idea that paratext includes not only how manuscripts are made and transmitted, but also how readers respond to them.<sup>24</sup> This response then establishes the *ḥadīths* on the virtues of the

Qur'an as a symbol of the dynamism and openness in interpreting Qur'anic verses. This happens in textual and contextual interpretation, as well as in actional interpretation.

The three fundamental functions of paratext that influence textual discourse are navigation, interpretation, and commercial functions.<sup>25</sup> The placement of the *ḥadîts* in the margin serves to guide the reader regarding the concrete application of its interpretation. This application is interpreted differently by readers.<sup>26</sup> The text's structure, which lists rewards for readers, functions as a persuasive medium, facilitating the practical application of the Qur'an in a way that is more accessible and relevant to daily life.<sup>27</sup>

The paratext of the *ḥadîts fadhâ'il al-suwar* helps clarify how knowledge is organized and transmitted within the manuscript.<sup>28</sup> This is evident in relation to the transmission of traditional discursive knowledge sources based on the actualization of *ḥadîts fadhâ'il al-suwar*. Consequently, the paratext in the MS.MMT manuscript fulfills two functions: it serves as a guide for the reader and exhibits rhetorical and persuasive qualities. *Ḥadîts fadhâ'il al-suwar* facilitate understanding of how Qur'anic verses may be used in practice by constructing functional meanings around them.<sup>29</sup> The *ḥadîts fadhâ'il al-suwar* in MS.MMT are not associated with the textual meaning of the Qur'anic verses. Instead, these *ḥadîts* concentrate on interpreting the surahs based on their oral aspects, such as the time and frequency of recitation. This characteristic renders the performance of the *ḥadîts fadhâ'il al-suwar* a spiritual activity that will indirectly become integrated into the daily lives of muslims.

## Textual Sources and Redactional Shifts of the *Fadhâ'il al-Suwar* Paratexts

The presence of the *ḥadîts fadhâ'il al-suwar* in the margins of manuscript MS.MMT can not be understood solely based on its content regarding the virtues of the surahs. It must be examined through its textual origins, editorial changes, and the function it acquired after the *ḥadîts* was placed as a paratext of the Qur'anic manuscript. The source of the *ḥadîts fadhâ'il al-suwar* is exegetical works. The *ḥadîts* was transmitted from the context of exegesis to the margins of the Qur'anic manuscript. A sample of 10 surahs will be examined to illustrate the cross-genre transformation in the following table.

Table 1. Textual Sources and Paratextual Editorial Transformations

| ID  | Surah           | Textual Sources              | Level of Similarity | Forms of Transformation                        | Relationship Status      |
|-----|-----------------|------------------------------|---------------------|------------------------------------------------|--------------------------|
| H03 | <i>Al-A'râf</i> | Al-Zamakhsharî and al-Wâhidî | Near identical      | <i>Isnâd</i> omission and redactional addition | Closest textual parallel |

|     |                  |                              |                |                                                  |                          |
|-----|------------------|------------------------------|----------------|--------------------------------------------------|--------------------------|
| H04 | <i>Al-An'âm</i>  | Al-Wâḥidî                    | Identical      | <i>Isnâd</i> omission                            | Direct textual source    |
| H05 | <i>Al-Anfâl</i>  | Al-Zamakhsharî and al-Wâḥidî | Near identical | <i>Isnâd</i> omission and formulaic alteration   | Closest textual parallel |
| H06 | <i>Al-Mâidah</i> | Al-Zamakhsharî and al-Wâḥidî | Near identical | <i>Isnâd</i> omission and formulaic alteration   | Closest textual parallel |
| H07 | <i>Yûnus</i>     | Al-Zamakhsharî and al-Wâḥidî | Near identical | <i>Isnâd</i> omission and redactional addition   | Closest textual parallel |
| H08 | <i>Yûsuf</i>     | Al-Zamakhsharî and al-Wâḥidî | Identical      | <i>Isnâd</i> omission                            | Direct textual source    |
| H09 | <i>Al-Hijr</i>   | Al-Zamakhsharî and al-Wâḥidî | Near identical | <i>Isnâd</i> omission and redactional addition   | Closest textual parallel |
| H10 | <i>Ar-Ra'd</i>   | Al-Baidhâwî                  | Near identical | <i>Isnâd</i> omission and redactional abridgment | Closest textual parallel |
| H11 | <i>Hûd</i>       | Al-Zamakhsharî and al-Wâḥidî | Near identical | <i>Isnâd</i> omission and formulaic alteration   | Closest textual parallel |
| H12 | <i>Ibrâhîm</i>   | Al-Zamakhsharî and al-Wâḥidî | Identical      | <i>Isnâd</i> omission                            | Direct textual source    |

The table shows that the textual sources for the *ḥadîths* on *fadhâ'il al-suwar* in MS.MMT do not refer to *ḥadîths* collections specifically devoted to the discussion of *fadhâ'il al-Qur'ân*, but rather to classical exegetical works. Most units have correspondences in the exegetical work *al-Wasîth fî Tafsîr al-Qur'ân al-Majîd* by al-Wâḥidî, eight units in *al-Kasysyâf* by al-Zamakhsharî, and one unit in *Anwâr al-Tanzîl* by al-Baidhâwî. These figures indicate overlapping textual relationships rather than the number of distinct sources. Three units -H04, H08, and H12- exhibit identical editorial correspondence, while the other seven units show close parallels with variations. The first three units have direct textual relationships, while the other seven are more appropriately linked to their closest textual sources. MS.MMT tends to follow the wording in *al-Kasysyâf* rather than that of al-Wâḥidî's exegesis. The textual wording of the *ḥadîths* in *al-Kasysyâf* is more concise, omitting the *isnâd*.<sup>30</sup>

A comparison of the text shows that the *ḥadîths* were not copied directly into MS.MMT. All units have omissions of the *isnâd*, additions in H03, H07, and H09, changes in phrasing in H05, H06, and H11, and shortening in H10, H04, H08, and H12. All units

share the pattern of omitting the *isnâd*, which makes them more similar to their comparative sources. This indicates a process of selecting and condensing the text.

Important elements of the narrations in the context of exegetical works were omitted, while the sections linking the surahs, the act of recitation, and religious benefits were retained. This tradition of arranging *hadîts* has been found in exegetical literature. Al-Wâhidî typically included narrations of the virtues at the beginning of a *sûrah*, whereas al-Zamakhsharî placed them at the end.<sup>31</sup> When these narrations were moved to the margins at the beginning of the *sûrah*s in MS.MMT, a dual transformation occurred. This transformation took the form of a textual transformation through omissions and editorial changes, as well as a material transformation through the shift from the exegetical structure to the paratext of the *mushḥaf*. This transformation alters the relationship between the *hadîts* and the Qur'an text. In exegetical works, *fadhâ'il* narratives explain a surah. In MS.MMT, their proximity to the *sûrah*'s beginning sets the stage for reader engagement.<sup>32</sup> The omission of the *isnâd* makes the text more concise and easier to read.

The status of *al-Kasysyâf* as a dominant source merits further explanation. Al-Zamakhsharî is known as an exegete affiliated with Mu'tazilah theology, so his book cannot be categorized as a Sunni exegesis.<sup>33</sup> The author's theological identity must be distinguished from the history of his work's reception. Walid A. Saleh notes that *al-Kasysyâf* became a primary text for teaching exegesis in madrasahs and gave rise to a widespread tradition of *hâsiyah* commentaries. The work was read, critiqued, synthesized, and utilized by many exegetes within Sunni intellectual circles.<sup>34</sup> Therefore, the presence of a version corresponding to *al-Kasysyâf* in MS.MMT should not be interpreted as an endorsement of Mu'tazilah theology. Its use is more accurately understood as a functional appropriation of cross-sectarian exegetical material.

The sources from al-Wâhidî, al-Zamakhsharî, and al-Baidhâwî do not prove that all of the paratextual sources in MS.MMT are genealogically derived from Sunni exegesis. Instead, they show Sunni acceptance of a corpus of exegesis that transcends sectarian boundaries. Material from *al-Kasysyâf* can be selected and placed alongside sources accepted within the Sunni exegetical tradition. This Sunni reception context can frame the reader's understanding within a Sunni intellectual horizon, but it is not sufficient to determine the theological identity of the scribe or the user community. The transmission of the *hadîts fadhâ'il al-suwar* occurred through selection, condensation, and recontextualization that transcends genre and sectarian affiliations. The margins of the *mushḥaf* function as a mediating space that transforms exegetical material into guidance for potential religious practices.

## Performative Orientations of the *Fadhâ'il al-Suwar* Paratexts

Sources tracing and cross-genre transformations do not fully explain the functions that emerge within their paratextual context. The following discussion shifts from textual

genealogy to the receptive dimension by mapping the content of 104 *ḥadīths* based on informative-substantive and functional-performative tendencies. This mapping is used to assess how the paratext constructs a horizon of expectations and provides orientation for possible religious actions.

Table 2. Patterns of *Ḥadīths* Reception in *Fadhâ'il al-Suwar*

| No. | Meaning of excellence                                                                           | Number of <i>ḥadīths</i> on excellence | Formal substantive meaning | Functional meaning |
|-----|-------------------------------------------------------------------------------------------------|----------------------------------------|----------------------------|--------------------|
| 1.  | Multiplied Rewards                                                                              | 46 <i>ḥadīths</i>                      | √                          |                    |
| 2.  | Salvation on the Day of Judgment                                                                | 17 <i>ḥadīths</i>                      | √                          |                    |
| 3.  | Protection from Satanic Disturbances                                                            | 2 <i>ḥadīths</i>                       |                            | √                  |
| 4.  | Avoiding worldly temptations and difficulties                                                   | 4 <i>ḥadīths</i>                       |                            | √                  |
| 5.  | Forgiveness of sins, protection from the punishment of the grave, and ease during the reckoning | 14 <i>ḥadīths</i>                      | √                          |                    |
| 6.  | Ease at the time of death                                                                       | 3 <i>ḥadīths</i>                       |                            | √                  |
| 7.  | Avoiding evil, hypocrisy, idolatry, envy, and poverty                                           | 6 <i>ḥadīths</i>                       |                            | √                  |
| 8.  | Protected by Allah at all Times                                                                 | 3 <i>ḥadīths</i>                       |                            | √                  |
| 9.  | The Happiness of Paradise in the Hereafter                                                      | 7 <i>ḥadīths</i>                       | √                          |                    |
| 10. | Acquiring Wealth                                                                                | 2 <i>ḥadīths</i>                       |                            | √                  |

The table shows the predominance of the informative-substantive orientation, with 84 out of 104 *ḥadīths*, or approximately 80.8 percent. This distribution consists of 46 *ḥadīths* regarding the multiplication of rewards, 17 *ḥadīths* regarding salvation on the Day of Judgment, 14 *ḥadīths* regarding the forgiveness of sins and ease in the reckoning, and seven *ḥadīths* regarding the bliss of paradise. This dominance indicates that the paratext of MS.MMT primarily frames the recitation of the Qur'an through the multiplication of rewards and eschatological salvation. The informative-substantive category should not be understood as the absolute opposite of performativity. In passages that use conditional formulas such as *man qara'a* (whoever reads), information regarding rewards

simultaneously shapes the structure of the action: the surah becomes the object being read, the reader becomes the recipient, and the reward becomes the expected outcome. These merits establish a horizon of expectation that conditions how readers receive and treat specific *sûrahs*.<sup>35</sup> Therefore, the figure of 80.8 percent does not indicate the absence of performative functions, but rather signifies that the outcomes of actions are predominantly formulated in terms of eschatological benefits. The categorization in the table should thus be read as a mapping of dominant semantic orientations, not as a completely exclusive separation of functions.

About 19.2 percent of the 20 *ḥadīths* exhibit a more explicit functional-performative orientation, promising protection from Satan, worldly hardships, evil, hypocrisy, poverty, and difficulties at the time of death, as well as wealth and Allah's protection. The group's significance lies in the concreteness and relevance of the promised outcomes to readers' needs. Omitting the *isnād* and condensing the connection between actions and benefits makes the paratext easier to read as a guide for applying the *sûrah*.

The *ḥadīths fadhâ'il al-suwar* has triadic elements: the object of interaction, the topic of recitation practice, and *tafâ'ul* or the benefits obtained.<sup>36</sup> An in-depth study of the *ḥadīths* discussing the virtues in the 104 *sûrahs* in manuscript MS.MMT shows that these *ḥadīths* encompass three elements. The subject of the reader is mentioned and concluded with an explanation of the *tafâ'ul* in the form of specific rewards. Despite their typological heterogeneity, these ten themes converge on a performative function. The 104 *ḥadīths* regarding the surahs demonstrate a reciprocal pattern, which in turn gives rise to performative actions. These actions are classified by Sam D. Gill as performative texts.<sup>37</sup> Visual evidence of the elements is shown below.

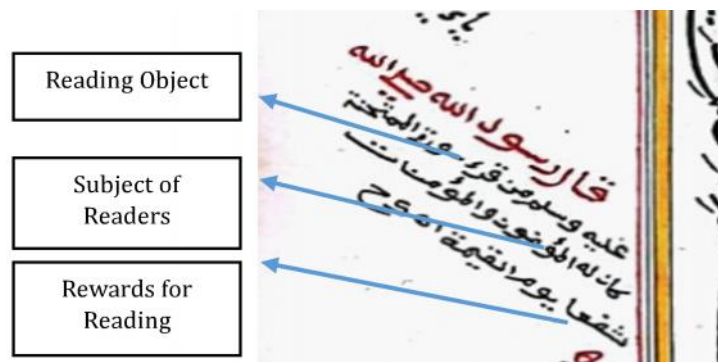


Figure 1. Three Elements of *Fadhâ'il al-Suwar* in MS.MMT.

The transfer of the *ḥadīths fadhâ'il al-suwar* from the exegesis to the margin of MS.MMT serves as an illustration of a cross-genre transformation. The margin serves as a guide for reading and utilizing the *sûrah*, transforming exegetical material into a practical resource. The reception of literature can be conceptualized as a multifaceted spectrum, encompassing informative-substantive and functional-performative dimensions.

## Paratext as an Alternative Site for Orienting Religious Practice

The *ḥadīths fadhâ'il al-suwar* are part of the paratext in the dissemination of knowledge regarding religious practices.<sup>38</sup> The presence of paratextual elements, manifested as *ḥadīths* of *fadhâ'il al-suwar* within the *mushḥaf* of the Qur'an, offers a new perspective. Changes in the way *ḥadīths* are cited aim to reinforce the argument that transformation is not only related to changes in the form of knowledge and practice, but also occurs during the process of textual transmission. The act of reinterpretation, manifested through the use of retold quotations from various sources, serves as a catalyst to initiate the process of transformation. The compendium of *fadhâ'il al-suwar* consists of a collection of texts that includes both informative and performative functions. This manuscript does not provide a comprehensive compilation of all *ḥadīths*, but rather focuses on performative *ḥadīths* whose origins cannot be traced to established *ḥadīths* collections, but are instead found in exegetical works.

The prominence of the Qur'an in Southeast Asian *mushḥafs* shows its role as a tool for worship among non-Arab Muslims. Specific factors explain the inclusion of *ḥadīths fadhâ'il* in the Qur'an *mushḥaf*; guidelines and direction are needed to ensure Muslim identity remains in harmony with the true Muslim identity of the early generations.<sup>39</sup> *Ḥadīths* regarding *fadhâ'il al-suwar* -which contain exhortations to recite specific surahs of the Qur'an, even those not recorded in canonical *ḥadīths* collections- reinforce the diverse religious practices among contemporary Muslims and are inseparable from the reinforcement of a devout identity.

The collection of *ḥadīths fadhâ'il al-suwar* emerged from an early Muslim desire to establish a moral identity. During the era of the companions, various groups competed for religious authority and social standing through the tradition of reciting the *ḥadīths fadhâ'il al-suwar*. The nature of the *ḥadīths fadhâ'il al-suwar* in the MS.MMT manuscript - which attribute all virtues to the Prophet Muhammad as the central figure of piety- links the reason for including these *ḥadīths* to the aspect of strengthening that spiritual identity. The paratextual space serves as a means of adaptation for readers, suggesting the possibility that the cited *ḥadīths fadhâ'il al-suwar* are not strong in terms of the quality of their *isnâd*. The selection of *ḥadīths* did not undergo a rigorous screening process; rather, it prioritized conveying a message regarding the practical application of the Qur'an in daily life.

The *ḥadīths fadhâ'il al-suwar* in the *mushḥaf* manuscript is a network of memory that preserves religion and religious traditions, thereby ensuring their continuity and sustainability. Hervieu-Léger's concept of religion as a chain of memory suggests that the *isnâd* sustains religious continuity by linking present transmitters to an authoritative religious past.<sup>40</sup> The strength of the *isnâd* is aligned with the strength of the Muslim community. The Qur'anic manuscript MS.MMT serves as a means of preserving the continuity of this tradition. The Qur'anic manuscript is a fundamental source of knowledge

that is both performative and interpretive.<sup>41</sup> The paratextual space serves a dual function: it acts as a guide for reading a book, as in literary paratext theory, and as a reference source for Muslims to uphold their devout and orthodox beliefs.

## Conclusion

The study shows that the *ḥadīths fadhâ'il al-suwar* in MS.MMT form a heuristic framework. The object refers to the surah to which the virtue is attributed, the subject: the recipient of the virtue's benefits, and the result: the expected religious benefit. This model explains that the *ḥadīths fadhâ'il al-suwar* convey devotional knowledge and shape a horizon of expectations that provides orientation, legitimacy and guidance for potential religious practices.

A source analysis shows that the *ḥadīths* text in the paratext comes directly from the exegetical works used by classical Sunnis, not from *ḥadīths* collections or compilations of *fadhâ'il al-suwar*. The shift from exegesis to the margins of the *mushḥaf* manuscript shows a cross-genre transformation. A process of selection and recontextualization took place. Narratives that were part of exegetical explanations became guidelines for religious practice and were shortened. The classical exegetical sources cited as references show that the process of text selection and compilation took place within a Sunni intellectual framework. So, the placement of *ḥadīths* in the paratext can frame the reader's understanding within an interpretive framework.

The *ḥadīths fadhâ'il al-suwar* was placed in a marginal space, showing that its position does not determine its function. The paratext connects the text's authority with the reader's religious practices. Through selection and framing, the paratext provides legitimacy and guidelines. Religious transmission involves framing, authority negotiation and contextualization. This expands the scope of the Living Qur'an study by seeing manuscripts as social artefacts that document past orientations towards and potential practices of recitation. Evidence of paratextual *ḥadīths fadhâ'il al-suwar* does not prove the implementation of such practices, but it does indicate orientations, guidelines and legitimization for certain religious acts. Further research is needed to trace the transmission and reception of *ḥadīths fadhâ'il al-suwar* across different periods and regions of the Islamic world.

## Acknowledgements

We would like to express our profound gratitude to the Education Fund Management Institution (LPDP), in collaboration with the Ministry of Religious Affairs, for the financial support that has facilitated this research. Additionally, gratitude is extended to the curators at the Mpu Tantular Museum, who graciously facilitated access to the manuscript collection. In conclusion, we wish to express our profound gratitude to the anonymous reviewers who provided detailed and constructive feedback, thereby significantly enhancing the quality of this research.

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