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INTERTEXTUAL HARMONY OF SURAH AL-BAQARAH IN THE VERSES OF THE QURAN AND THE TEXTS OF HADITH

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Abstract

Intertextual analysis of Surah Al-Baqarah with hadiths is, in fact, a combination of two different perspectives: the first perspective is the continuity of the Quran-Sunnah in the Islamic scientific tradition (explanation, taqiyid, takhsis, application), the second perspective is the intertextual relationship in modern textual studies (referentiality, citation, allusion, paraphrase, resemantization). These two perspectives do not deny each other; on the contrary, one shows “status and evidence”, the other “mechanism and functioning of meaning”. Surah Al-Baqarah is very convenient for demonstrating this harmony, because it is a kind of “social laboratory” within the Quran: there is also the psychology of faith, there is also the rhythm of worship, there is also the mechanics of legal transactions, there is also the educational conclusion of historical stories, there is also the subtle tone of prayer and submission.

Keywords: Quran, Hadith, Dua, Meaning, Dhikr, Style, Faith, Kufr, Verse.

Introduction

The Hadith corpus is like a set of practical indicators that show how theoretical formulas “work” in the laboratory: The Quran gives the “rule”, the Hadith shows “how the rule works in life”; the Quran states the “principle”, the Hadith reveals the “conditions for the application of the principle”; the Quran puts the “core of

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meaning”, the Hadith gives that core “pragmatic action”. The first important rule of intertextual research is that the connection between the Quran and the hadith cannot be measured solely by word similarity: sometimes words are repeated exactly (citationality), sometimes a verse is referred to (referentiality), sometimes the idea in the verse is restated in other words (paraphrase), and even the doctrinal statement of the verse is transferred to the practical “dhikr/recitation mode” in the hadith (resemantization). Therefore, the central question of the research is not “is there a similarity?” but “what does this connection mean, why is it in this place, and what effect does it have?” Starting from the beginning of Surah Al-Baqarah, the surah presents a typology of faith–disbelief–hypocrisy, and this typology works not with the methodological power of the Quran, but with descriptive psychology: believers — belief in the unseen, prayer, spending; unbelievers — sealed perception; hypocrites - saying "faith" with the tongue, but in practice internal corruption, social deception and spiritual hypocrisy. Hadiths often play the role of "operational diagnostics" here: what is given in the Quran with a high degree of abstraction, such as "disease in their hearts", in the language of the hadith is reduced to three or four indicator "symptoms": lying in speech, breaking a promise, betrayal in a trust, going too far in an argument. This is not an intertextual paraphrase, but a specific form of "semantic transformation": the Quran describes a mental state, and the hadith lists the social ways out of that state (word, promise, trust); this can be called a combination of description and application. Importantly, the hadith illuminates the "hypocrite" not as a legal judgment, but as a spiritual danger; This fits the Quranic metaphor of “disease”: just as there are symptoms of a disease, hypocrisy also has symptoms, it spreads in society as it does in the body, and the cure is not just a slogan, but a moral discipline. Then Al-Baqarah opens the “contract of servitude” in a broader sense: the general address “O mankind,” the creation, sustenance, the earth and the sky, and then the divine call to “if you are in doubt, then bring a surah like it”; the hadiths here further reinforce the regime of “reciting the Quran and assimilating

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it into life”: the text of the Quran proves itself, and the hadith shows the ways to stabilize it in the heart and in practice. One of the strongest “centers of monotheism” in Surah Al-Baqarah, Ayat al-Kursi (2:255), is a special node in the intertextual analysis: the verse emphasizes the omnipresence of Allah, the impermanence of sleep, the ownership of the heavens and the earth, the permission of intercession, and the infinity of knowledge; the discourse of the hadith connects this verse to the practice of nightly protection: that is, the text of the creed moves to the “practice of protection.” This resemanticization does not mean that the meaning has changed; on the contrary, it means that the meaning has found its natural result: if Allah does not sleep, the property is His, and knowledge encompasses everything, then the nightly worries, worries, and invisible dangers of the servant are also within the scope of His protection; the hadith transforms this logic into a mode of worship. Here the intertextual connection is very “alive”: the doctrinal syntax of the Qur’an (the sequence of adjectives) is connected in the hadith to the rhythmic action (reading before going to bed), as a result of which the verse becomes a text not “just for knowing”, but “for feeling and living”. This is very important for intertextual analysis: the hadith transforms the meaning of the Qur’an into a “social technology” – how the believer’s night ends, how the heart is calmed, how spiritual security is built, all of this, connected with the Qur’an, enters into a practical protocol. When Surah Al-Baqarah narrates the stories of the Children of Israel, these stories are not simple historical narratives, but “epistemic education”: how to accept an order, the limits of questioning, the meaning of obedience, the consequences of making religion difficult. This resemanticization does not mean that “the meaning has changed”; on the contrary, it means that the meaning has found its natural result: if Allah does not sleep, the dominion is His, and knowledge encompasses everything, then even the nightly worries, the worries of the servant, and the invisible dangers are within His protection; the hadith transforms this very logic into a mode of worship. Here, the intertextual connection is very “alive”: the

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doctrinal syntax of the Qur'an (the sequence of attributes) is connected in the hadith to the rhythmic action (reading before going to bed), as a result of which the verse becomes a text not "just for knowing", but for "feeling and living". This is very important for intertextual analysis: the hadith transforms the meaning of the Qur'an into a "social technology" — how the believer's night ends, how the heart is calmed, how spiritual security is built, all this enters into a practical protocol, connected with the Qur'an. When Surah Al-Baqarah recounts the stories of the Children of Israel, these stories are not simply historical narratives, but rather "epistemic education": how to accept a command, the limits of questioning, the meaning of obedience, and the consequences of making religion difficult. The "story of the cow" (2:67–71) is exactly this: although the command is simple, excessive questions make the command difficult. Hadiths often turn this theme into a general rule: narrations such as "those before you were destroyed because of many questions and disobedience to their prophets" translate the episode in the story into methodological ethics for the community. Here, intertextual communication operates in the form of allusion and thematic parallelism: the hadith may not name the verse, but it turns the mechanism of "making the command difficult" in the verse into a general principle. As a result, the story does not remain a "story": it becomes a scientific-epistemic norm. The interesting aspect of intertextual analysis is that the Quran often provides a "stage," while the hadith provides a "rule behind the scene"; the Quran presents a mental state in the story, while the hadith provides guidance on how to manage that mental state. The change of qibla in Surah Al-Baqarah (2:144 and the surrounding verses) is also a striking example of intertextual coherence. The Quran presents this event as a command and an identification: turning one's face to the Grand Mosque is not just a geographical turn, but also a designation of the spiritual center of the community. The hadith, on the other hand, enlivens this turn as a historical-performative event: the narrations about people changing the qibla during prayer show how the command "happened" in practice. Here,

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resemantization is again evident: the “normative text” of the Quran becomes the “social event text” in the hadith; the norm is brought to life in real life, turned with the body of the community, and imprinted in history. The intertextual approach reads this both in terms of “evidence” and in terms of “discourse”: in the context of evidence, this command is confirmed in the Sunnah, and in the context of discourse, it is the construction of identity—the ummah identified itself with the qibla, found its “center.” Therefore, when we read the qibla chapter in Al-Baqarah together with the hadith, we see not only a legal rule, but also the psychology of the community: how the change was accepted, how quickly it spread, how it was stabilized within the community. The chapter on fasting in Surah Al-Baqarah (2:183–187) also has a similar two-layered intertextual coherence: the Quran enjoins fasting and links its purpose to “piety,” identifies Ramadan as the month in which the Quran was revealed, provides relief for travel and illness, and sets the boundaries for sahur and iftar. The hadiths here, without losing the “purpose” of the Quran, build its “rhythm” and “etiquette”: instructions such as the beginning and end of fasting, matters of sight and calculation, the blessing of sahur, hastening the breaking of the fast, the verbal etiquette and behavior of the fasting person, and the restriction of “combining” fasting with obligatory acts before Ramadan turn the Quranic ruling into a socio-practical system. Intertextually, this is a combined form of taqiyid and application: the Quran says “fasting is obligatory,” the hadith shows “the rhythm of voluntary acts that do not violate the boundaries of obligatory acts”; the Quran says “piety,” the hadith makes it clear that “piety is not only fasting during fasting, but also discipline of speech and behavior.” The “interesting” aspect of the intertextual content here is that fasting comes in the Quran with the language of purpose, while in the hadith it comes in the language of the person: it is shown how the fast is maintained “without being broken” in the daily life, habits, body, and social interaction of the believer. The intertextual harmony deepens further in the chapter on halal-haram and “tayyib rizq” (2:168–173) in Surah Al-Baqarah. On

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the one hand, the Quran commands “tayyib,” and on the other hand, it lists certain haram foods and provides relief in cases of necessity. The hadiths teach “tayyib” not only at the level of food, but also at the level of spiritual results: the narrations about the acceptance of supplication with halal food, the damage to the “inner quality” of worship with food mixed with haram, and the preservation of the heart by abstaining from doubtful things transfer the Quranic “tayyib” to moral epistemology. This resemanticization is very subtle: the Quran seems to be talking about “eating,” while the hadith is talking about the spiritual consequences of “eating”; as a result, the issue of “sustenance” becomes not an economic issue but a spiritual responsibility. This is a very powerful point for intertextual analysis: an integral bridge is built between the external practice of religion (food) and the internal result (acceptance, sincerity, heart); the Quran lays the pillars of the bridge, the hadith teaches how to walk on the bridge. The issue of family relations and menstruation (2:222) is also a classic area of “conceptual clarification” (bayan) in the Baqarah-hadith intertextuality. The Quran calls menstruation “an affliction” and says “do not come near” during menstruation; this phrase can be interpreted differently in the historical context: in some cultures it led to complete social isolation of the woman. The discourse of the hadith, however, makes the pragmatic boundary of the verse clear: the prohibition is directed at sexual intercourse, while other intimacy and cohabitation customs are natural; in this way, the Quranic norm is presented as a balance. The intertextual approach defines this situation as “taqyid”: the general expression in the verse is limited in the hadith in a way that is appropriate to the purpose, as a result of which excesses are prevented. The “interesting” thing here is that the hadith speaks to the “silent” part of the verse: the Quran gives the norm, and the hadith balances the human and social consequences of that norm. Now, if we turn to the chapter on transactions in Surah Al-Baqarah, the intertextual harmony is most often manifested in an “institutional” form. The prohibition of riba (2:275–279) is very firmly enshrined in the Quran: trade is permissible, riba

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is forbidden; *riba* is presented as a financial form of oppression; the principle of preserving the main capital, not oppressing and not being oppressed is given to those who repent. The hadiths, on the other hand, reveal usury as a “system”: the narrations that, in addition to the payer and payer of usury, the one who writes it down and witnesses it are also responsible turn the Quranic principle into an “ecosystem model.” This is an intertextual complement and application: the Quran declares usury as forbidden, the hadith exposes the social mechanism of forbiddenness. Interestingly, this approach avoids seeing usury as merely “interest”; it also morally rejects attempts to legitimize usury through documents, testimonies, and procedures in society. This forms a very delicate intertextual link with the longest verse in the Al-Baqarah, the verse on writing down debt contracts (2:282): the Quran commands writing down debts for the sake of justice and to prevent conflict; the hadith shows that “writing” is not morally neutral: if writing serves to strengthen a forbidden contract, the writer also becomes a complicit. This is a very deep resemanticization: “documentation” can become, on the one hand, a means of justice, and on the other, a tool for formalizing the forbidden; thus, the moral value of the Quranic institution (secretariat, testimony) is tied to the honesty of the transaction. Intertextual analysis reads this as “the moral condition of the normative mechanism”: Al-Baqarah establishes a procedure of justice, while the hadith sets a moral barrier to the misuse of the procedure. Returning to the end of Surah Al-Baqarah (2:284–286), the intertextual harmony here seems extremely elegant in the paradigm of “responsibility and lightness.” The Quran speaks of the things in the heart, of the hidden and the obvious, in the language of “accountability”; this expression may seem heavy on the surface. The hadith, on the other hand, distinguishes between temptations that come to the heart and voluntary action, and shows the condition of responsibility: a person is responsible not for the occurrence of thoughts that he does not control, but for the voluntary transformation of them into words and deeds. This is a harmonious form of explanation and reproof, which does not turn the Quranic

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“accountability” into a mental torture, but rather provides a fair criterion of moral responsibility. After that, the last two verses of Al-Baqarah flow from the believer’s tongue as a prayer: we hear and we obey, we ask for forgiveness, we ask for lightening the burden, we ask for help. In the discourse of the hadith, these two verses come with the meaning that if they are read at night, they will be “sufficient,” that is, the text of the prayer is connected to the regime of “protection and sufficiency” that closes the believer’s night. This is also a resemantization: the Quranic prayer is psychological balance, the hadithic “sufficient” is relief from life’s worries and a spiritual shield. As a result, a whole arc appears between the typology of faith at the beginning of Surah Al-Baqarah and the language of prayer at the end: the Surah begins with “guidance” and ends with “relief and forgiveness”; and the Hadith connects this arc with everyday practice: the night regime, the recitation regime, the protection regime. Therefore, the intertextuality of Al-Baqarah and Hadith, in general, is manifested in three directions: first, conceptual coherence - the core concepts given by the Quran (monotheism, piety, justice, honesty, mercy) are consistently reinforced in the Hadith; second, practical coherence - the verses are embedded in the protocols of worship and interaction through the Hadith (recitation, fasting etiquette, responsibility for interaction); third, institutional coherence - the Quranic normative institutions.

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