Intertextuality in the *Tafsir Yā Ayyuha Al-Laẓīna Āmanū* by Syaikh Abdul Latief Syakur

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Abstract: This study examines the intertextual approach of Syaikh Abdul Latief Syakur in his *Tafsir Yā Ayyuha Al-Laẓīna Āmanū*, focusing on how he engages with classical Islamic sources and contextualizes them within his socio-historical milieu. The library research method includes codicological analysis of the manuscript to examine its physical attributes, while also analyzing the textual connections between *Tafsir Yā Ayyuha Al-Laẓīna Āmanū* and its primary intertextual sources. Key findings highlight three main intertextual strategies in Syaikh Abdul Latief Syakur's work: transformation, where classical interpretations are adapted to address ethical and linguistic nuances; expansion, where Qur'anic terms are recontextualized to reflect universal Islamic principles; and parallelism, which identifies recurring themes and structures across verses to illustrate the coherence of Qur'anic discourse. The study also explores the use of primary sources, including *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi, *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, and references to the Torah, illustrating how these works informed his interpretations. By integrating these sources with his unique scholarly perspective, Syaikh Abdul Latief Syakur provides a tafsir that bridges classical traditions and contemporary concerns.

Keywords: *Intertextuality, Tafsir, Yā Ayyuha Al-Laẓīna Āmanū, Syaikh Abdul Latief Syakur, Julia Kristeva*

Abstrak: Penelitian ini mengkaji pendekatan intertekstual yang digunakan oleh Syaikh Abdul Latief Syakur dalam *Tafsir Yā Ayyuha Al-Laẓīna Āmanū*, dengan fokus pada bagaimana beliau memanfaatkan sumber-sumber klasik Islam dan mengontekstualisasikannya dalam lingkungan sosial-historisnya. Penelitian ini menggunakan metode analisis kodikologi dan intertekstual, yang dilengkapi dengan wawancara bersama ulama Islam kontemporer. Temuan utama penelitian ini menyoroti tiga strategi intertekstual dalam karya Syaikh Abdul Latief Syakur: transformasi, yaitu adaptasi interpretasi klasik untuk menjawab isu etika dan linguistik; ekspansi, yaitu pengayaan makna istilah Al-Qur'an untuk mencerminkan prinsip-prinsip universal Islam; dan paralelisme, yaitu identifikasi pola tematik pada ayat-ayat untuk menegaskan koherensi ajaran Al-Qur'an. Studi ini juga mengkaji penggunaan sumber utama, termasuk *Anwār al-Tanzīl wa Asrār al-Takwīl* karya al-Baidlawi, *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, dan rujukan kepada Taurat, untuk menunjukkan bagaimana karya-karya ini memengaruhi penafsiran beliau. Dengan mengintegrasikan sumber-sumber klasik ini dengan perspektif keilmuannya, Syaikh Abdul Latief Syakur menciptakan tafsir yang menjembatani tradisi klasik dengan kebutuhan masyarakat kontemporer.

Kata Kunci: *Intertekstualitas, Tafsir, Yā Ayyuha Al-Laẓīna Āmanū, Syaikh Abdul Latief Syakur, Julia Kristeva*

Introduction

Intertextual Intertextual studies on the Qur'an *bi al-ma'tsūr* have been widely recognized as an integral part of classical and modern Qur'anic scholarship.[1] Among the notable intertextual patterns is the interpretation of the Qur'an *bi al-Qur'an*, where one verse is explained through another.[2] Contemporary Qur'anic scholars regard this model as highly authoritative. The evolution of interpretative works, however, is not solely shaped by textual methods; it is also deeply influenced by the socio-historical context of the exegete, their intellectual environment, and their unique scholarly inclinations. As a result, interpretative traditions are inherently diverse, characterized by varying methodologies, sources, and styles. This diversity underscores the continuity of Islamic scholarship, wherein subsequent exegetes often engage with, critique, and build upon the works of their predecessors.

Intertextuality provides a valuable framework for understanding such interactions.[3] This theoretical approach, as articulated by Julia Kristeva, posits that texts do not emerge in isolation but are shaped by a dynamic network of relationships with prior texts.[4] Kristeva describes every text as a "mosaic of quotations," built upon processes of absorption and transformation of earlier works. In essence, intertextuality recognizes that texts are inherently dialogic, reflecting the interplay of voices, meanings, and contexts across time.[5] When applied to Qur'anic exegesis, intertextuality highlights how exegetes engage with earlier interpretations, theological constructs, and cultural contexts in their readings of Qur'anic verses.[6] Exegetical works often serve as repositories of intellectual continuity, illustrating the dialogical relationship between a scholar's interpretations and the prior textual traditions they draw upon. This theoretical lens is particularly relevant in analyzing classical *tafsir*, where the influence of earlier works is

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[1] Syukran Affani, *Tafsir al-Quran dalam sejarah perkembangannya*, Edisi pertama (Rawamangun, Jakarta: Prenadamedia Group, Divisi Kencana, 2019). 233

[2] Abdulla Galadari, "The Role Of Intertextual Polysemy In Qur'anic Exegesis," T.T.

[3] Aladdin Al-Kharabsheh, "Qur'an-Related Intertextuality: Textual Potentiation in Translation," *International Journal of Applied Linguistics and English Literature* 6, no. 6 (1 September 2017): 195, https://doi.org/10.7575/aiac.ijalel.v.6n.6p.195.

[4] Abdel Rahman M. Altakhaineh, Marwan Ali Jarrah, dan Marzoug N AlSulayyi, "Discourse Meanings: An Application of Intertextuality Perspective," *International Journal of Linguistics* 6, no. 2 (26 Maret 2014): 85, https://doi.org/10.5296/ijl.v6i2.5078. 98

[5] Altakhaineh, Jarrah, dan AlSulayyi. 114-116

[6] Mochammad Arifin dan Mohammad Asif, "Penafsiran Al-Qur`An Kh. Ihsan Jampes; Studi Intertekstualitas Dalam Kitab Sirāj Al-Ṭālibīn," *AL ITQAN: Jurnal Studi Al-Qur'an* 1, no. 2 (15 Juli 2015), https://doi.org/10.47454/itqan.v1i2.23. 71-72

both explicit and implicit, demonstrating the enduring legacy of Islamic scholarly traditions.

This study focuses on the *tafsir* of Syaikh Abdul Latief Syakur, a prominent 20th-century scholar from Minangkabau, Indonesia. His *tafsir*, *Tafsir Yā Ayyuha Al-Lażīna Āmanū*, stands out for its intertextual engagement with classical sources such as *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi, *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, and the *Taurat*. Through these intertextual connections, Syaikh Abdul Latief Syakur's work offers a distinctive perspective that reflects both his scholarly lineage and his efforts to address the interpretative needs of his era.

Despite the richness of his *tafsir*, previous studies have primarily focused on cataloging Syaikh Abdul Latief Syakur's contributions without delving into the intertextual strategies underpinning his work. This research seeks to fill this gap by critically analyazing how his *tafsir* absorbs, transforms, and parallels earlier sources, applying Julia Kristeva's intertextuality theory as a guiding framework. To achieve this, the study employs a mixed-methods approach that combines library research and interviews. The library research method provides the foundation for analyzing the textual connections between *Tafsir Yā Ayyuha Al-Lażīna Āmanū* and its primary intertextual sources. Complementing this, interviews with contemporary Islamic scholars and manuscript custodians offer valuable insights into the socio-historical context of the *tafsir* and validate the intertextual analysis. This methodological approach ensures a comprehensive exploration of intertextual networks within *Tafsir Yā Ayyuha Al-Lażīna Āmanū* while shedding light on the intellectual processes that shaped Syaikh Abdul Latief Syakur's engagement with classical and scriptural sources.

Discussion

Biography of Syaikh Abdul Latief Syakur

Syaikh Abdul Latief Syakur was one of the prominent Islamic scholars from West Sumatra in the 20th century, renowned for his contributions to Islamic scholarship and renewal.[7] Born in the village of Air Mancur, located between Bukittinggi and Padang Panjang, he came into the world on the 27th of Ramadan in 1299 AH (August 15, 1882 CE). His full name was Abdul Latief, the son of Muhammad Amin, a native of Balai

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[7] Yosi Nofa, *Haji Abdul Latif Syakur : pemikiran, wacana dan gerakan pembaharuan Islam di Minangkabau abad XX* (Jakarta: Sakata Cendikia, 2022). 1

Gurah village (Simabur Sawah Gadang), and a member of the Pili clan**.** From an early age, his father played an instrumental role in shaping his intellectual and spiritual foundation.

At the age of seven, Abdul Latief Syakur accompanied his father on the pilgrimage to Mecca, where they stayed for approximately thirteen years. During this time, he studied under numerous renowned Minangkabau scholars in Mecca, including Syaikh Ahmad Khatib al-Minangkabawi,[8] Syaikh Mukhtar Atharid al-Shufi, Sayyid Ahmad Syatha al-Makki, Syaikh Usman al-Sarawaki, and Syaikh Muhammad Sa'id Ba Bashil Mufti Syafi'i.[9] These scholars significantly influenced his intellectual development, particularly in the fields of Qur'anic studies, fiqh, and Islamic theology.

Among his contemporaries in Mecca were prominent figures such as Syaikh Jamil Jambek, Buya Hamka, and Syaikh Purba. Despite being the youngest in this circle,[10] Abdul Latief Syakur distinguished himself through his dedication to learning and his prolific scholarly output. Upon returning to Minangkabau at the age of 19, Abdul Latief Syakur began disseminating the knowledge he had acquired in Mecca. In 1901, he established an educational institution named Tarbiyah Hasanah, widely known as Surau Si Camin, located in Angkek Candung IV. This institution became a hub of Islamic education in the region, pioneering modern Islamic schooling by combining traditional Qur'anic studies with contemporary subjects such as Arabic language and fiqh. Although there are limited records about his students, it is evident that the quality of education at Tarbiyah Hasanah attracted disciples from various regions, solidifying its reputation as a center of excellence. [11]

Syaikh Abdul Latief Syakur was also celebrated for his prolific writings, which spanned various Islamic disciplines, including Qur'anic studies, Hadith, theology, fiqh, ethics, Arabic linguistics, and Islamic history. His preserved works include notable titles such as *Al-Dakwah wa al-Irsyād ilā Sabīl al-Rasyād, Mabādi al-Qāri, Akhlāquna al-Adābiyah, Al-Tarbiyah wa al-Ta'līm, Mabādi al-'Arābiyat wa Lugātuha, Ta'līm al-*

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[8] Sonia Ayudia Fitri dan Suriani Suriani, "Peranan Syekh Abdul Latif Syakur dalam Membangun Kesadaran Pendidikan di Balai Gurah, 1902-1963," *Warisan: Journal of History and Cultural Heritage* 3, no. 3 (7 Februari 2023): 93–99, https://doi.org/10.34007/warisan.v3i3.1654.

[9] Apria Putra Chairullah Ahmad, *Bibliografi Karya Ulama Minangkabau Awal Abad XX, Dinamika Intelektual Kaum Tua Dan Kaum Muda* (Padang: Komunitas Suluah, 2011). 108

[10] Bibit Suprapto, *Ensiklopedi ulama Nusantara: riwayat hidup, karya, dan sejarah perjuangan 157 ulama Nusantara*, Cet. 1 (Jakarta: Gelegar Media Indonesia, 2009).195

[11] Interview, "Syukriah dan Khuzaimah," 2017.

Qirā'at al-'Arābiyah, al-Fiqh al-Akbar, Tafsir al-Mufrodāt al-Qur'an, Tarjamah Lafẓiyah al-Qur'an, Tafsir Surah al-Mukminūn, and Kamus Semantik. These works reflect not only his intellectual breadth but also his dedication to addressing contemporary issues through Islamic scholarship.[12]

Unlike many of his contemporaries, Syaikh Abdul Latief Syakur did not focus on establishing a formal network of representatives among his students. Instead, he maintained a close, communal approach to teaching, emphasizing personal mentorship and collective learning. His scholarly endeavors earned him widespread respect among his peers, including Syaikh Muhammad Jamil Jambek, who lauded his passion for writing and referred to him as "a scholar who excelled as a writer."

Syaikh Abdul Latief Syakur's influence extended beyond his lifetime. He translated Arabic books for the Tsamaratul Ikhwan organization and contributed significantly to the reform of social and religious practices in West Sumatra. His legacy continued until his passing on Saturday evening, June 15, 1963 (23 Muharram 1383 H), at RSUP M. Jamil Padang. His funeral was attended by many prominent figures, including Haji Abdul Malik Karim Amrullah (HAMKA), who paid his respects to this remarkable scholar.

Codicology of the Manuscript *Tafsir Yā Ayyuha Al-Lażīna Āmanū*

This study examines the manuscript *Tafsir Yā Ayyuha Al-Lażīna Āmanū* as its primary object of analysis. The manuscript holds significant historical and scholarly value, making its codicological features—both internal and external—an essential foundation for understanding its content and context. Codicology, the study of manuscripts as physical artifacts, enables a comprehensive exploration of their textual and material attributes. In this case, codicological analysis sheds light on the distinctive features of the tafsir and its intellectual heritage.

The internal features of the manuscript include its title, storage location, writing style, script, ink color, and other defining characteristics. The manuscript's title, *Tafsir Yā Ayyuha Al-Lażīna Āmanū*, is prominently inscribed on its cover. Currently, the manuscript is preserved at the Library of the Bani Latief Foundation in Ampek Angkek Agam, West Sumatra, ensuring its accessibility for academic research. This tafsir belongs

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[12] Ridwan Bustamam, "Karya Ulama Sumatera Barat: Krisis Basis dan Generasi Penerus," *Jurnal Lektur Keagamaan* 14, no. 2 (31 Desember 2016): 501, https://doi.org/10.31291/jlk.v14i2.510.

to the genre of religious texts, specifically Quranic exegesis. It employs the Naskhi calligraphy style,[13] a script widely used in Islamic manuscripts for its clarity and aesthetic appeal, and is written in Arabic Malay script, reflecting its regional origins. The manuscript's layout is structured with selected Qur'anic verses positioned in the upper margin, followed by their corresponding interpretations in the lower margin.

The ink used in the manuscript is predominantly black, with red ink utilized for page numbering. While the manuscript does not fully adhere to the Quranic order (tartib mushafi), it contains interpretations of 38 out of the 88 verses beginning with the phrase *Yā Ayyuha Al-Lażīna Āmanū*, scattered across various surahs. These include:

- Surah Al-Baqarah: 2:153-156, 2:173, 2:178, 2:183-184, 2:208-209, 2:254, 2:264-265, 2:267-268, 2:282-283.
- Surah Ali 'Imran: 3:100-101, 3:102-108, 3:118-120, 3:130-132, 3:149-151, 3:156-158, 3:200.
- Surah An-Nisa': 4:19-21, 4:29-32, 4:43, 4:59, 4:71-72, 4:94, 4:136, 4:144-145.
- Surah Al-Maidah: 5:1, 5:2.
- Surah Al-Hajj: 22:1-2, 22:5-7.
- Surah An-Nur: 24:27-29.
- Surah Al-Mujadalah: 58:9-10, 58:12.
- Surah At-Taubah: 9:23-24, 9:29-31.

The external features of the manuscript include its physical dimensions, binding, and overall condition. The manuscript measures 14 x 20 cm, with a text block of 10 x 18 cm. It comprises 88 pages, bound together as a single unit, and exhibits a brownish hue indicative of its age. The text density varies between 10 and 29 lines per page, depending on the content and layout. Several pages in the manuscript are blank, such as pages 41, 42, 44, 46, 48, and 50. Despite its age, the manuscript remains relatively well-preserved. The handwriting is clear, though some sections have suffered deterioration, making them challenging to read. Notably, the manuscript lacks modern punctuation marks such as periods, commas, or colons. Furthermore, it does not utilize paragraphs or divide its content into chapters or sections, even when transitioning to distinct themes. These

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[13] Mohd. Bakhir Hj. Abdullah, *Sumbangan Kaligrafi Arab Dalam Kesenian Islam: Suatu Kajian Sejarah,* Jurnal Ushuluddin Universitas Malaya, 26 (2007), 128-131.

omissions are typical of manuscripts from this era, reflecting the stylistic conventions of the time.

Analysis of Intertextual Networks

In elaborating on the Qur'anic verses, an exegete cannot rely solely on personal ideas. Instead, many exegetes refer to earlier interpretations or additional scholarly works to deepen their understanding.[14] This practice demonstrates the inherent intertextuality in Qur'anic exegesis, where the interpretative processes of contemporary scholars often reflect their engagement with the works of their predecessors. In the case of Syaikh Abdul Latief Syakur, his *Tafsir Yā Ayyuha Al-Lażīna Āmanū* exemplifies this tradition, drawing upon several classical tafsir works and other authoritative sources.

Through this intertextual engagement, Syaikh Abdul Latief Syakur constructs a dialogical relationship between his interpretations and the foundational texts that inform them. This section identifies and analyzes three primary sources of intertextuality in his tafsir: (1) *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi, (2) *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās* by Ibn 'Abbās, and (3) the Torah or *Taurat*.

1) *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi

The foundational role of *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi in shaping Syaikh Abdul Latief Syakur's tafsir is unmistakable.[15] Al-Baidlawi's exegetical work, widely recognized for its conciseness and depth,[16] reflects the intellectual rigor of its author, Nashīruddin Abū al-Khayr Abd Allah bin 'Umar bin Muhammad bin 'Ali al-Baidlawi. A prominent scholar from Shiraz, Iran, al-Baidlawi specialized in diverse fields, including tafsir, fiqh, theology, and logic, making his tafsir one of the most influential in Islamic scholarship.

Syaikh Abdul Latief Syakur draws heavily from *Anwār al-Tanzīl* in his interpretation of several Qur'anic verses. For example, in his commentary on Surah Al-Baqarah [2:172–173], he discusses the permissibility and prohibition of certain foods:

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[14] Akhmad Arif Junaidi, *Penafsiran Al-Qur'an penghulu Kraton Surakarta* (Yogyakarta: Lintang Rasi Aksara Books, 2012). 159

[15] Chairullah Ahmad, *Bibliografi Karya Ulama Minangkabau Awal Abad XX, Dinamika Intelektual Kaum Tua Dan Kaum Muda*.

[16] Ade Jamarudin dan Tafsir Al-Baidlawi, "Tafsir Al-Baidlawi: Kitab Induk di Antara Berbagai Kitab Tafsir," no. 1 (2011).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then there is no sin upon him. Indeed, Allah is Forgiving and Merciful." (Qs. Al-Baqarah [2]:172–173).

Regarding these verses, Syaikh Abdul Latief Syakur cites various opinions from Islamic scholars. Imam Shafi'i asserts that flowing blood or any form of blood is prohibited. Imam Hanafi concurs, with the exception of two types of blood: liver and spleen. All scholars unanimously agree on the prohibition of swine and all its derivatives. While the majority view swine as impure even when alive, Imam Malik considers live swine to be pure, as living beings are inherently pure. Imam Shafi'i, however, aligns swine with dogs, categorizing them as impure and requiring ritual cleansing with soil in one of seven washes if contamination occurs.

Imam Shafi'i and Imam Hanafi also agree on the permissibility of eating the meat of animals slaughtered by the People of the Book (Christians or Jews) as long as no invocation other than Allah's name occurs during the act.[17] Syaikh Abdul Latief Syakur supports these interpretations by referencing the statement of Ali ibn Abi Talib, who advised, "If Jews or Christians invoke a name other than Allah when slaughtering, do not eat from it. But if they do not, then you may eat." Furthermore, he emphasizes that consuming such food is permissible in cases of necessity, provided it does not stem from disobedience or indulgence in desires but is driven by genuine compulsion.[18]

In his interpretation of these verses, Syaikh Abdul Latief Syakur incorporates opinions from al-Baidlawi and other classical scholars. He elaborates on al-Baidlawi's perspective regarding the prohibition of consuming blood and pork, noting that these prohibitions are universally recognized across Islamic legal schools. Syaikh Abdul Latief Syakur also highlights al-Baidlawi's interpretation of necessity (*ḍarūrah*), emphasizing that exceptions to prohibitions are conditional on genuine need and do not extend to indulgence or disobedience.

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[17] Abdul Latief Syakur, *Tafsīr Yā Ayyuha Al-Lażīna Āmanū*, 14 x 20, blok teks 10 x 18 (tp, tt).
[18] Syakur.

Furthermore, Syaikh Abdul Latief Syakur applies al-Baidlawi's methodological rigor in discussing the conditions under which food prepared by the People of the Book (*Ahl al-Kitāb*) is permissible. He aligns with al-Baidlawi's explanation that such food is allowable if Allah's name is invoked during slaughter. This interpretation underscores the importance of textual evidence and scholarly consensus in addressing contemporary issues related to dietary laws. In addition to legal matters, Syaikh Abdul Latief Syakur references al-Baidlawi's interpretation of Surah An-Nisa [4:43], which prohibits approaching prayer while intoxicated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا.

> "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving." (Qs. An-Nisa [4]:43)

Syaikh Abdul Latief Syakur builds on al-Baidlawi's interpretation by addressing the contextual application of the verse. He emphasizes the necessity of understanding one's recitations during prayer, a principle grounded in al-Baidlawi's focus on textual clarity and linguistic precision. Syaikh Abdul Latief Syakur also discusses the ritual implications of intoxication, elaborating on its impact on personal and communal acts of worship. By integrating al-Baidlawi's insights, Syaikh Abdul Latief Syakur not only enriches his own tafsir but also demonstrates the enduring relevance of classical exegetical traditions. This intertextual engagement highlights the dialogical nature of Islamic scholarship, where later works both preserve and reinterpret the intellectual legacy of their predecessors.

2) ***Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās* by Ibn 'Abbās**

Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās represents a foundational work in the tradition of tafsir bi al-ma'tsūr, attributed to the esteemed companion of the Prophet Muhammad (peace be upon him), Abdullah bin 'Abbas. Known as *Tarjuman al-Qur'an* (Interpreter of the Qur'an) and *Ḥabr al-Ummah* (The Learned of the Ummah), Ibn 'Abbas

is celebrated for his profound understanding of Qur'anic meanings, which he conveyed through a combination of linguistic analysis, the Prophet's traditions, and the opinions of other companions. His interpretations became a cornerstone for later exegetical efforts, providing a model that balances textual fidelity with contextual insight.

Syaikh Abdul Latief Syakur draws extensively from *Tanwīr al-Miqbās* to enrich his interpretations. One notable example is his exegesis on Surah An-Nisa [4:43], which prohibits prayer in a state of intoxication. According to Ibn 'Abbas, this verse was revealed in response to an incident involving several companions who, after consuming intoxicants, attempted to join a prayer led by the Prophet. In their intoxicated state, they mispronounced words during recitation, prompting the revelation of this verse. Ibn 'Abbas's explanation underscores the practical and ethical implications of maintaining clarity and sobriety during acts of worship.

Building on Ibn 'Abbas's insights, Syaikh Abdul Latief Syakur highlights the linguistic and contextual nuances of the term *al-ṣalāh* (prayer) in this verse. He explains that while the term generally refers to the ritual act of prayer, its usage here extends to include preparatory states, such as entering a mosque or engaging in communal worship. This broader interpretation reflects the thematic parallels between Ibn 'Abbas's work and the practical concerns addressed in Syaikh Abdul Latief Syakur's tafsir.

Syaikh Abdul Latief Syakur also engages with Ibn 'Abbas's interpretation of Surah Al-Baqarah [2:178], which outlines the law of retribution (*qiṣāṣ*). Allah states in Surah Al-Baqarah [2:178]:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَىٰ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ.

"O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female. But if the perpetrator is pardoned by the brother of the deceased, then grant [him] any reasonable demand and compensate him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment." (Qs. Al-Baqarah [2]:178)

Ibn 'Abbas's interpretation emphasizes the historical context of *qiṣāṣ* among the pre-Islamic Arabs, who often resorted to excessive retaliation in disputes, leading to cycles of violence. He interprets this verse as a corrective measure aimed at establishing balance, justice, and mercy within the framework of Islamic law. Syaikh Abdul Latief

Syakur incorporates this perspective while addressing the ethical dimensions of retribution. He aligns with Ibn 'Abbas in emphasizing that the law of qiṣāṣ is not merely punitive but also serves a broader purpose of societal harmony and divine mercy.

Additionally, Syaikh Abdul Latief Syakur expands on the practical applications of this law, noting its resonance with the universal principles of justice found in earlier scriptures such as the Taurat. Through his engagement with *Tanwīr al-Miqbās,* Syaikh Abdul Latief Syakur demonstrates a commitment to the principles of tafsir bi al-ma'tsūr,[19] integrating Ibn 'Abbas's interpretations to provide a comprehensive and contextually relevant understanding of Qur'anic verses. This intertextual relationship underscores the enduring influence of Ibn 'Abbas's work and its role in shaping subsequent exegetical efforts, including those of Syaikh Abdul Latief Syakur.[20]

3. The Torah

The term *Taurat* (Torah), as referenced in Islamic tradition, often signifies the divine revelation given to Prophet Musa (Moses) on Mount Sinai. However, it is essential to note that the Qur'anic understanding of the *Taurat* differs from the Torah or Old Testament as preserved in Jewish and Christian traditions. Islamic scholars generally assert that the original *Taurat* is no longer extant in its unaltered form.[21] Despite this, Islamic exegetes, including Syaikh Abdul Latief Syakur, have drawn upon references to the *Taurat* to contextualize Qur'anic teachings, particularly regarding legal and ethical principles.

Syaikh Abdul Latief Syakur incorporates the *Taurat* into his discussions on retributive justice (*qiṣāṣ*). According to Syaikh Abdul Latief Syakur, the law of *qiṣāṣ* as prescribed in this verse represents a continuation and refinement of the legal codes found in the *Taurat.* He notes that similar principles of retribution were present in the legal traditions of ancient communities, including those described in the Torah (Exodus 21:23–25 and Deuteronomy 19:21), which emphasize justice and proportionality in punishment.[22] By referencing these earlier scriptures, Syaikh Abdul Latief Syakur

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[19] Muhammad 'Ālī al-Ṣābunī, *Studi ilmu Al-Qur'an* (Damaskus: Maktabah al-Ghazali, 1991). 23

[20] al-Żahabī Muhammad Husain, *al-Tafsīr wa al-Mufassirūn* (Bairut: Dār al-Kutub al-Hadīsah, 1976). 67-68

[21] Mokhtar Stork, *Panduan A-Z Memahami Al-Qur'an* (Jakarta: Gramedia Pustaka Utama, 2012). 493

[22] Syakur, *Tafsīr Yā Ayyuha Al-Lażīna Āmanū*, tt.

underscores the universality of the concept of justice and its continuity across divine revelations.

In his discussion of fasting, Syaikh Abdul Latief Syakur also references the *Taurat* to illustrate the historical and spiritual significance of this practice. Allah states in Surah Al-Baqarah [2:183]:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." (Qs. Al-Baqarah [2]:183).

Syaikh Abdul Latief Syakur highlights that fasting was not unique to the Islamic tradition but was also observed by earlier religious communities, including those mentioned in the *Taurat.* While the specific regulations of fasting in these communities are not detailed,[23] the shared emphasis on fasting as a means of spiritual discipline and devotion reflects its enduring relevance.

By incorporating the *Taurat* into his tafsir, Syaikh Abdul Latief Syakur provides a broader historical and theological context for the Qur'anic laws and practices. He acknowledges the limitations of relying on secondary sources for details about the *Taurat* but uses these references to demonstrate the coherence and continuity of divine guidance. This approach aligns with his broader intertextual methodology, which seeks to integrate classical Islamic scholarship with earlier scriptural traditions to offer a more comprehensive understanding of the Qur'an.

Principles of Intertextuality

The intertextual approach employed by Syaikh Abdul Latief Syakur in *Tafsir Yā Ayyuha Al-Lażīna Āmanū* reflects the theoretical framework of Julia Kristeva, which identifies key processes in textual interaction: transformation, expansion, and parallelism.[24] These principles elucidate how Syaikh Abdul Latief Syakur engages with earlier texts, demonstrating his ability to absorb and adapt prior interpretations into a distinctive exegetical framework.

Transformation involves altering the form or meaning of a text as it transitions from one interpretative context to another. In *Tafsir Yā Ayyuha Al-Lażīna Āmanū,*

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[23] Syakur.
[24] Julia Kristeva dkk., *Desire in Language: A Semiotic Approach to Literature and Art*, European Perspectives (New York: Columbia University Press, 2024).

transformation is evident in the interpretation of Surah Al-Baqarah [2:104],[25] which addresses linguistic nuances in communication. Syaikh Abdul Latief Syakur draws on earlier exegetes, such as Al-Baidlawi and Ibn 'Abbas, to explore the implications of the terms 'Ra'ina' and 'Unzurna.' While both terms ostensibly mean "pay attention," *Ra'ina* had acquired derogatory connotations in certain contexts, prompting the Qur'anic prohibition. Syaikh Abdul Latief Syakur's interpretation transforms this linguistic caution into a broader ethical principle, emphasizing the importance of respectful communication in preserving social harmony.

Expansion refers to the broadening of a text's meaning by integrating additional dimensions of interpretation. Syaikh Abdul Latief Syakur employs this principle in his discussion of the term *as-silm* in Surah Al-Baqarah [2:208]. While earlier commentators often limited *as-silm* to meanings such as "peace" or "submission," Syaikh Abdul Latief Syakur expands the term to encompass Islam as a holistic system of life.[26] He emphasizes that embracing Islam requires full adherence to its teachings, integrating personal, familial, and societal dimensions. This expansion aligns with his broader interpretative methodology, which seeks to contextualize Qur'anic injunctions within both spiritual and practical domains.

Parallelism involves identifying thematic, structural, or conceptual similarities between texts.[27] In *Tafsir Yā Ayyuha Al-Lażīna Āmanū,* parallelism is apparent in Syaikh Abdul Latief Syakur's analysis of verses that begin with *Yā Ayyuha Al-Lażīna Āmanū* ("O you who have believed").[28] These verses, found across multiple surahs, address diverse themes such as personal ethics, communal obligations, and spiritual practices.[29] Syaikh Abdul Latief Syakur identifies two primary patterns in these verses: commands (*amr*) and prohibitions (*nahy*). He further categorizes them into thematic groups, including ; Ethical and social interactions (e.g., Surah Al-Baqarah [2:153–156] on patience and gratitude); Family law and leadership (e.g., Surah An-Nisa [4:59] on

[25] Abdul Latif Syakur, *Tafsīr Yā Ayyuha Al-Lażīna Āmanū*, Manuskrip, MS/SALS 20 (ttp, 1962).

[26] Syakur.

[27] Azkiya Khikmatiar, "Kisah Nabi Nuh Dalam Al-Qur'an (Pendekatan Intertekstual Julia Kristeva)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 4, no. 2 (16 Desember 2019): 209–26, https://doi.org/10.32505/at-tibyan.v4i2.1144.

[28] Abu Anwar Munzir Hitami, *Ulumul Qur'an: Sebuah Pengantar* (Bandung: PT. RajaGrafindo Persada, 2023).

[29] Ahmad Izzan, *Ulumul Qur'an Telaah tekstualitas dan Kontekstualitas Alquran* (Bandung: Tafakkur, 2011).

obedience to authority), and Acts of worship (e.g., Surah Al-Baqarah [2:183] on fasting). These patterns reveal a consistent structure within the Qur'anic discourse, emphasizing the comprehensive nature of divine guidance. By drawing parallels between these verses, Syaikh Abdul Latief Syakur underscores the interconnectedness of Qur'anic teachings and their relevance to various aspects of human life.

Conclusion

This study concludes that Syaikh Abdul Latief Syakur employed a robust intertextual framework in his *Tafsir Yā Ayyuha Al-Lażīna Āmanū*, integrating classical sources such as *Anwār al-Tanzīl wa Asrār al-Takwīl* by al-Baidlawi, *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, and references to the Torah (Taurat). These sources provided the foundation for his interpretations, allowing him to address legal and ethical issues (e.g., dietary laws in Surah Al-Baqarah [2:172–173] and intoxication in Surah An-Nisa [4:43]) while aligning his work with classical Shafi'i jurisprudence. His intertextual engagement reflects three primary principles: transformation, where he adapted linguistic and ethical concepts for new contexts; expansion, where he broadened Qur'anic meanings to reflect universal Islamic principles; and parallelism, where he identified thematic consistencies across verses to demonstrate the coherence of Qur'anic teachings. Additionally, the codicological analysis of the manuscript highlights its regional and historical significance, including its use of Naskhi script and Arabic Malay, as well as its unique organizational structure. Interviews with Islamic scholars further contextualized the tafsir within the socio-historical milieu of 20th-century Minangkabau, revealing how Syaikh Abdul Latief Syakur synthesized classical scholarship to meet the needs of his era.

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