

## Islam and Human Migration (Ibn Asyur's Tafsir of Al-Isra' : 70 and Yasin : 41)

Abdul Khamid,  
Universitas Sains Al-Qur'an Wonosobo, Indonesia

Submitted 26 November 2023  
In Review 12 January 2024  
Accepted 12 February 2024  
Published 28 February 2024

### Abstract

*Mobility, which is often referred to as Migration, is not something foreign to our ears, however, this incident is increasingly being discussed and carried out by people with various purposes, for example, there are those who seek Allah's sustenance on another earth, there are those who find a soul mate from a distant person who is forced to stay. and many more. Previously, migration was still carried out manually, such as riding on camels, horses, and some walked hundreds of hundreds of kilometers just to make the journey. However, as time progresses, humans are also given physical perfection as well as mental perfection, which in turn humans are inspired by Allah SWT, in this case the author discusses science. These knowledges are utilized and developed to make the journey easier, this is the basis for the author to raise the theme of Human Migration. This explanation has also been written in the interpretation of a figure named Ibn Asyur regarding this matter in Qs. Al-Isra' verse 70 and Qs. Yasin Verse 40 about human mobility from time to time. Thus, human travel can be made easier with the latest discoveries in the form of motorbikes, cars used for land and ships for crossing the sea. The author in this research presents new and interesting analysis and findings to look at regarding these two verses which have not previously been interpreted in previous interpretations.*

### Keywords

Migration, Interpretation of Ibn Assyria, Contextuality of Interpretation.

### \*Corresponding Author

Abdul Khamid, [abdulkhamid130797@gmail.com](mailto:abdulkhamid130797@gmail.com)

3026-5401© 2024 The Authors. Published by Universitas Darussalam Gontor. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/deed.id>).

## **Pendahuluan (Introduction)**

The Qur'an, deemed the divine word of Allah, imparts unequivocal guidance, particularly to those who wholeheartedly submit to Him. Regarded as a sacred Islamic text, it serves as a life manual, offering fundamental teachings. The term "al-Kitab" in the Qur'an signifies a universal guide (Hudan Linnas) for all of humanity, ensuring a prosperous and secure life in this world and the hereafter for those who heed its wisdom.<sup>1</sup>

Beyond its instructional aspect, the Qur'an encompasses a wealth of knowledge, including extensive content on science and technology, facilitating universal access to wisdom in every verse. Notably, the term 'Ilm' appears 105 times, underscoring the Quranic emphasis on knowledge. Science, deemed crucial, holds significance for all of humani <sup>2</sup>Meanwhile, science and knowledge are two inseparable things, like a coin, both complement and accept each other (comprehensive), but there are several experts who explain that science and knowledge are separate activities, so the definition of knowledge here is hard work or endeavor. the human brain is general in nature, while knowledge can be interpreted as the result of a human life journey where the journey is built in a structured and systematic manner, then there is technology, namely knowledge that is obtained and then applied through infrastructure to make it easier to reap the results of knowledge effectively and efficiently<sup>3</sup>. So it can be concluded that science and technology comprehensively is a matter that is based on the human journey and is accompanied by scientific methods and then applied or realized. through easy implementation and can produce (output) the results of human thoughts and journeys<sup>4</sup>

---

<sup>1</sup> H.Iing Misbahuddin, Jurnal at-Taqaddum Volume 6, Nomor 2 (November 2014), Dimensi Keilmuan dalam al-Qur'an, hlm. 346.

<sup>2</sup> Sayid Qutub, Jurnal Humaniora Vol.2, No.2 (Oktober 2011), Sumber – sumber ilmu pengetahuan dalam al-Qur'an dan Hadits, hlm. 1341.

<sup>3</sup> Mukhotob Hamzah dkk, Buku Daras al-Qur'an dan Sains Modern saintifikasi teologi dan teologi saintifik, (Wonosobo: UNSIQ PRESS, 2017), hlm. 93.

<sup>4</sup> Ahmad Balquni, al-Qur'an ilmu pengetahuan dan teknologi, (Jakarta: Dana Bhakti Wakaf, 2005), hlm. 12.

The Koran will be able to outdo its competitors, and perhaps even maintain its authenticity for centuries. This proof is very important for people who believe in the truth of the Koran, to strengthen their faith and not have the slightest doubt about the truth of the Koran. As for those who doubt the truth of the Koran, they will certainly try to challenge it in various ways and with various efforts. However, with the miracle of the Qur'an, all efforts of those who doubt its authenticity will end in failure. If someone says that the Koran has miracles or that the Koran itself is a miracle, of course this cannot be accepted without examining and studying the miracles contained in it. As a holy book, the statements in the Koran are very surprising because some of its statements are beyond the reach of the human mind<sup>5</sup>.

But what is interesting here is that the Qur'an is full of meaning and is always appropriate when there are issues today, so the Qur'an for people who understand the depth of language will give birth to new theories and knowledge such as the term Human Migration.

This is where the author wants to explore the linguistic aspects contained in Qs.

Isra' verse 70 and Qs. Yasin verse 41:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ  
عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: "And indeed We have glorified the children and grandchildren of Adam, We have brought them to this land, We have given them good food and We have given them perfect primacy over most of the creatures We have created"<sup>6</sup>

The interpretation of this verse according to Ibn Asyur<sup>7</sup> explains that there are 5 gifts from Allah to the Children of Adam here which are meant by humans: First, the glorification of humans, namely by preserving them. How

---

<sup>5</sup> Moh. Arsyad Ba'asyin, Beberapa segi Kemukjizatan al-Qur'an, Jurnal Hunafa Vol. 5 No. 1, April 2008: hlm. 118

<sup>6</sup> Qs. al-Isra (16) : 70.

<sup>7</sup> Muhammad at-Thohir bin 'Asyur, *Tafsir Tahrir wa Attanwir*, (Tunisia : dar Al-Tunisiyyah, 1984), Juz 15, hlm. 461.

can they not be glorified? Let's look at history, when humans were almost wiped out flash floods occurred during the period of the Prophet Noah, but humans still exist today, because this has become sunnatullah, namely that humans will become caliphs on earth. Second, humans were given the advantage of God to subdue the land with the proof that humans could move places by riding horses, in ancient times camels walked hundreds of kilometers. Third, humans have also been given the advantage of being able to conquer the sea, in fact, with ships, humans can cross the ocean to go to other places for different purposes. Fourth, humans can seek good fortune because they are given the mind to distinguish between good and bad. Fifth, humans are given priority in their creation by having superior intelligence and physicality compared to other creatures.

وَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ

Meaning: "And a sign (of Allah's greatness) for them was that We raised their descendants in an ark full of provisions.<sup>8</sup>

In the narration in the translated book Qisosul 'Anbiya regarding the verse above, it is that humans were created by Allah as the best of creations who have sight, hearing and reason, according to Ibn Asyur<sup>9</sup>, this is what distinguishes them from other creatures. Where starting from the early life of humans, namely Adam and Eve, then the spread of humans through the Prophet Noah because at that time there was a flash flood that devastated the earth, almost that incident humans would be wiped out after that Noah had a ship as a means of transportation for the flood to save humanity from extinction.

Thus, the Prophet Noah had children named Ham, Sam and Yafits who gave birth to the European, African and Arab nations whose existence to this day still exists. Apart from that, humans are also given the advantage of being able to utilize existing natural resources that Allah has given them sustenance on land and sea with the existence of vehicles such as: Camels, Horses and Boats, with which humans can get around and socialize.

<sup>8</sup> Qs. Yasin (36) : 41.

<sup>9</sup> Muhammad at-Thohir bin 'Asyur, *Tafsir Tabrir wa Attanwir*,....., Juz 23, hlm. 164.

Therefore, the Qur'an also discusses the distribution of humans which gave birth to the term migration<sup>10</sup>

Let's discuss the presentation further by studying the approach to the verses of the Qur'an by looking at and examining the Mufasssir's views, namely by using Tafsir Tahrir wa Attanwir Ibn Asyur regarding Human Migration that has occurred since ancient times.

### **Definition of Tafsir**

Tafsir is a mashdar of the word fassara which can also mean etymologically kasyfun, namely revealing something that is closed or can be said to explain the word of Allah or lafadz - lafadz in the Qur'an which cannot yet be understood

Meanwhile, epistimologically, it is knowledge that leads us to an understanding of the word of Allah which was revealed to the Prophet regarding the laws, meaning and wisdom therein<sup>11</sup>

Another explanation regarding the meaning of Tafsir seen from language, starts from the words of Allah SWT Qs. al-Furqon verse 33:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning: The disbelievers do not come to you (bringing) We bring to you something that is true and the best explanation

### **History of the Development of Tafsir**

According to the Ulama, the development of interpretation is divided into several phases, one of which is Dr. Muhammad Husain al-Dhahabi divides it into three periods, namely<sup>12</sup>

**The First Period**, namely during the time of the Prophet himself, he acted as a facilitator explaining the Koran to the general public, including when there were differences of opinion regarding the verses that were

---

<sup>10</sup> Abu Fida' Ismail bin umar bin katsir al-Qurasyi al-Bishri, Qishoshul Anbiya', Penerjemah: Abu Hudzaifah, Kisah Para Nabi dan Rasul, (Jakarta: Pustaka As-Sunnah, 2007), hlm. 95 – 96.

<sup>11</sup> Muhammad Tahir Ibn 'Asyur, "Al-Tahrir Wa Al-Tanwir," 1 (Tunisia: Dar al-Tunissiyah, 1984).

<sup>12</sup> Muhammd Husain Al-Dhahabi, "Tafsir Wal Mufasssirun," ١٤٣٠, التفسير والمفسرون, <https://www.noorlib.ir/View/fa/Book/BookView/Image/32853>. hlm. 27.

revealed at that time, they immediately came to see the Prophet as the interpreter of the verses. During the life of the Prophet Muhammad, he was the one who became a reference for a religious problem. After the Prophet died, the relay was continued to the companions, but even when the companions made a decision to interpret a verse in the Koran, they were still careful in making their decision. Even though they were *الفصاحة والبيان أربابا*

(very eloquent and proficient in speaking words and making mujjah), moreover the companions had studied directly from the Messenger, they still adhered to what they had been taught at that time and were not careless in conveying it.<sup>13</sup>

Mufassir from among friends. There are ten companions who are famous in the field of tafsir. Among them the most famous are the caliphs, Ibn Mas'ud, Ibn Abbas, Ubai bin Ka'ab, Zaid bin Thabit, Abu Musa al-Asy'ari, Abdullah bin az-Zubair.<sup>14</sup> Of the four caliphs, the explanation most widely reported is Ali bin Abi Talib, while the information of the other three caliphs is rarely reported. found. The reason is because they were the ones who died first, like in the case of Abu Bakr. Ma'mar narrated from Wahb bin Abdullah, from Abu Thufail, that he said: Once I saw Ali preaching and said: "Ask me But I will answer him. Ask me about the Book of Allah because by Allah, there is not a single verse that I do not know whether it was revealed at night or during the day, in the valley or in the mountains."

Meanwhile, Ibn Mas'ud's interpretation is more widely reported than Ali's interpretation. Ibn Jarir and others narrated from Ibn Mas'ud, he said: "By Allah, there is no god but Him, not a single verse has been revealed from the Book of Allah unless I know who it was revealed to and where. If I know

---

<sup>13</sup> Muhibudin Muhibudin, "Sejarah Singkat Perkembangan Tafsir Al-Qur'an," Al-Risalah 11, no. 1 (2019): 1–21, <https://doi.org/10.34005/alrisalah.v11i1.553>. Hlm.3 -4.

<sup>14</sup> Jalaluddin As-Suyuthi, Al-Itqan Fi Ulumul Qur'an, Edisi Pert (solo: Indiva Media, 2009). Hlm. 933

the location of someone who knows more about the Book of Allah than I do and can reach him through means, I will definitely come.”<sup>15</sup>

**Second Period,** In the middle period, namely entering the tabi'in period, the codification of tafsir books increasingly developed and even began to be initiated at the end of the 2nd century Hijriah. The coding process accelerated in the 3rd century Hijriyyah. This is what is called the Middle Ages, because this period is included in the context of the study of Madzahib interpretation, the Middle Ages is a period where the study of interpretation was a recorded product of interpretation and became a scientific discipline in which. Naturally, after previously being involved in the hadith narrative tradition, criticism of the tafsir trend of Muhammad Abduh's medieval period is still emerging<sup>16</sup> and interpretive figures from the Modern-Contemporary Era.

Historically and chronologically, this period occurred around the 3rd century AD to the 7th/8th century, when Islamic civilization dominated the world. It was during this period that the Islamic world experienced a "renaissance" (Age of Enlightenment) and Islamic civilization took over world leadership. Various branches of science are developing rapidly and contributing to the development of interpretation. Meanwhile, in the Middle Ages (5th to 15th centuries AD), Western countries were still experiencing a dark age.

The historical dynamics of the development of interpretation in the current period is marked by a change in the interpretive tradition from tafsir bil ma'tsur to tafsir bil ra'yi. The use of ratios is getting stronger, even though ideological bias often occurs. Tafsir is more of an affirmation (affirmation and defense) of the scientific ideology and madhhab of the book of tafsir which is characterized by interpretive styles and tendencies in accordance with the

---

<sup>15</sup> Jalaluddin As-Suyuthi, *Al-Itqan Fi Ulumul Qur'an*, Edisi Pert (solo: Indiva Media, 2009). Hlm. 933

<sup>16</sup> A Muslim thinker from Egypt, and one of the initiators of the Islamic modernization movement, died in Alexandria, Egypt on June 11, 1905.

scientific discipline and ideological school of the interpreters or even the rulers at that time.

The power of reason and the role of *ijtihad* have been proven by the emergence of many very diverse books of interpretation, from the point of view of literature, *fiqh*, philosophy, theology, Sufism, science, etc., as well as the development of time and science. During the Middle Ages, we witnessed a transition from oral civilization to written and theoretical civilization (*min tsaqâfah musyâfahah wa al-riwâyah, ilâ tsaqâfah al-kitâbah wa al-dirayah*). In fact, from the 3rd century H until around the 4th century, *tafsir* was a science that received special attention from Islamic scholars for centuries. Each generation of Muslims sometimes interprets and even reinterprets the Koran according to the needs of the time.<sup>17</sup>

The Third Period, the period of modern revival, this term is the same as the period of renewal which is being intensively introduced by intellectuals who really want Islam to be recognized as a belief that was born fourteen centuries ago so that the Koran is not seen as stagnant.<sup>18</sup> Thus, modern thinkers were born who are known to have greatly changed the face of Islamic intellectuals at that time until now. At this time, interpreters took new steps and implemented new models by paying attention to the beauty of *uslub* (editorial), sophistication of expression and focusing on social aspects, contemporary and modern schools of thought, so that social literature could be born.

There were several figures from the *mufasssir* group during the era of reform, namely Muhammad Abduh, Sayyid Muhammad Rasyid Rida, Muhammad Mustafa Al- Maraghi, Sayyid Quthub and Muhammad 'Izzah Darwazah, Ibnu Asyur<sup>19</sup> Meanwhile, the figure of the reformer interpreters in Indonesia was Prof. Quraish Shihab, Buya Hamka and others.

---

<sup>17</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS Yogyakarta, 2008). Hlm.60.

<sup>18</sup> Kuntowijoyo, *Islam Sebagai Ilmu* (Yogyakarta: Tiara Wacana, 2006), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=303936>. Hlm.6.

<sup>19</sup> Ainurrafiq Al-Mazni, *Pengantar Studi Ilmu Al-Qur'an* (Jakarta: Pustaka al-Kautsar, 2004). Hlm. 205



## Methods and Interpretation Styles of the Classical - Modern Era

In relation to the science of exegesis, the method is the method used by the interpreter to express the meaning in the Al-Qur'an, so later there will be a method and there will be different styles of the two, the method is a method, and a way of using various sources to interpret the Al-Quran This is called the interpretation method. In the book *al- Bidâyah fî al-Tafsîr al-Mawdhû'î: Dirâsah Manhajîyah Mawdhû'îyah*, al-Farmâwî defines the method of interpreting the Qur'an into four parts, namely *ijmâlî*, *tahlîlî*, *muqârin*, and *mawdhû'î*. *Tahlili* (Analysis) method where he provides a detailed interpretation sequentially according to the Ottoman mushaf.<sup>20</sup> According to al-Farmawi *Tahlili* are verses from the Koran that are interpreted by explaining all aspects explains all aspects contained in the verses of the Qur'an and the meanings contained therein are explained in accordance with the expertise and tendencies of the Mufassir who interprets the verses.<sup>21</sup> The diversity of explanatory styles is also a positive thing that shows the richness of the treasures of Islamic thought originating from the Koran. This means that the Al-Quran has made a big contribution and brought blessings to the growth of diversity of interpretations. Because in most areas of life, including fiqh thought, kalam, Sufism and tafsir, there are many different schools or schools of thought<sup>22</sup>

Etymologically, the *Tahlili* method comes from the Arabic word *حل*, which means to open ties so that they become unraveled, in the sense that this method of *tahlili* interpretation aims to explain the meaning of the verses of the Qur'an which are still global and detailed. As for the term, a *mufassir* who reveals the content of a verse displays several aspects, namely the *I'rab*,

---

<sup>20</sup> A Zuhri and J Mukti, "Analisis Pandangan Ahmad Hassan Terhadap Nasakh Dalam Al-Qur'an," *Ibn Abbas: Jurnal Ilmu Alquran Dan Tafsir* 4, no1 (2021) <http://jurnal.uinsu.ac.id/index.php/ibnabbas/article/view/11106>. hlm. 78

<sup>21</sup> Hemlan Elhany, "Metode Tafsir Tahlili Dan Maudhu'I," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 2, no. 1 (2018): 288, [https://doi.org/10.32332/ath\\_thariq.v2i1.1078](https://doi.org/10.32332/ath_thariq.v2i1.1078). Hlm. 288

<sup>22</sup> Ibid.

balaghah, law and so on. So it can be concluded that this method offers a mufassir to be careful according to the order of the mushaf, both in taking verses, one surah and one mushaf, even though then explaining the meaning of the words in the verse regarding balaghah, jurisprudence law, wisdom and the reasons for the revelation of the verse.<sup>23</sup> Furthermore, the Maudhu'i (thematic) method is a method that discusses verses of the Koran that match a predetermined theme or title. By collecting or collecting verses from the Koran with themes that the Mufassir has agreed to discuss, such as Asbabun Nuzul, vocabulary, and so on.<sup>24</sup> Everything is explained in detail, discussed thoroughly by including arguments or facts that can be scientifically justified, both arguments originating from the Koran, hadith, and the words of rational scholars. What is often used by classical commentators is the ijmal method. What is the ijmal method? Ijmal is a brief interpretation without lengthy explanations. Lastly, the Muqarran (Comparative) method, which means interpreting verses of the Qur'an and discussing a problem, is done by comparing verses between verses or verses with hadith, either from an editorial perspective or between the opinions of interpretive scholars by highlighting certain differences of the objects being compared.<sup>25</sup>

Methodologically, it cannot be separated from the characteristics of interpretive ideology, namely the year in which it began to emerge, namely at the end of the Umayyad Dynasty and the beginning of the Umayyad Dynasty. Abbasid. This dynamic reached its peak, especially during the reign of the fifth caliph of the Abbasid dynasty, namely Harun al-Rashid (785-809 AD). The Caliph paid special attention to the development of science. This tradition was then continued by the next king, namely al-Makmun (813-830

---

<sup>23</sup> Syaeful Rokim, "Mengenal Metode Tafsir Tahlili," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017): 41–56, <https://doi.org/10.30868/at.v2i03.194>. Hlm. 41-56.

<sup>24</sup> Nashiruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Jakarta: Balai Pustaka, 1998), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=362787>. Hlm.95.

<sup>25</sup> Syahrin Pasaribu, "Metode Muqaran Dalam Al-Qur'an," *Journal Wahana Inovasi* 9, no. 1 (2020): 43–47.

AD). The Islamic world at this time may be at the peak of ideological, educational and civilizational progress, a period known as the Golden Age.<sup>26</sup>

Meanwhile, the sciences that developed among Muslims in the Middle Ages and were directly related to Islam were the science of fiqh, the science of kalam, the science of Sufism, the science of language, the science of literature and philosophy. Because many people are very interested in studying each science, they use the basis of their knowledge as a framework for understanding the Koran and look for a basis to legitimize their theories. Fiqhi interpretation, i'tiqadi interpretation, reappearance, Sufi interpretation, scientific explanation, philosophical explanation and others.<sup>27</sup>

Therefore, explanatory style is a particular nuance or characteristic that shapes interpretation and is a form of intellectual expression of the commentator when explaining the meaning of a verse in the Al-Qur'an. This means that certain ideological tendencies or ideas will dominate interpretive work. The key word is whether or not a thought or idea is dominant. This trend then emerged in the Middle Ages.<sup>28</sup>

Tafsir books that were successfully written by Muslim scholars at that time include the tafsir Jami' al-Bayan 'an Ta'wil al-Ayi al-Qur'an by Ibn Jarir al-Tabari (d: 923 AD), al- Kashshaf by Zamakhshari (d: 1144 AD) which was based on Mu'tazilah ideology, then

Mafatih al-Ghaib by Fakhr al-Din al-Razi (d: 1209 AD) with a Sunni theological style, and Tafsir al-Jalalain by al-Mahalli (d: 1459 AD) with al-Suyuti (w: : 1505 AD) with Lughawi style.

Muhammad Husein al-Dhahabi said that anyone who reads tafsir books of different styles (alwan) will definitely be sure that everything

---

<sup>26</sup> Mustaqim, Epistemologi Tafsir Kontemporer. Hlm. 61.

<sup>27</sup> Ahmad Izzan, Metodologi Ilmu Tafsir (Bandung: Tafakur, 2009), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1031452>. Hlm. 20

<sup>28</sup> Abdul Mustaqim dan Saifuddin Zuhry Qudsy, Pergeseran Epistemologi Tafsir (Yogyakarta: Pustaka Pelajar, 2008), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=192726>. Hlm. 61.

related to the study of tafsir has been discussed and pioneered by previous commentators (al-Aqdamun).<sup>29</sup>

### **Characteristics of Classical - Modern Era Interpretation**

Before discussing it in more detail, let's first understand what the definition of characteristics is. Taken from the word character, which in English is characteristic, which means a typical characteristic, so here it will show something that is typical rather than someone else's interpretation.

In the psychologist's dictionary, characteristics are synonymous with editorial. Character, character, traits have several meanings, one of which is as follows:

1. Quality that will be sustainable and forever can be a formula for recognizing a person in their personality, an object, or a phenomenon
2. The interrelatedness of personality traits in a unified picture.
3. A person's personality, considered from an ethos or moral point of view.

In this way, it can be concluded that a characteristic based on the definitions above is a unique characteristic that is inherent in a person or object. For example, it is applied to a work of interpretation with the unique characteristics inherent in the writing of interpretation, its systematics, sources of interpretation, methods, styles of interpretation and so on.<sup>30</sup>

### **Theories About Migration**

Migration comes from the Latin word migration which means movement. The classical view of migration is simply looking at movement and moving from one place to another for various purposes.<sup>31</sup> In another view, according to Prawiro, migration is a symptom of mobility or movement and moving from

---

<sup>29</sup> Muhammad Husain Al-Dzahabi, *Tafsir Wal Mufasssirun* (Maktabah Mus'ab ibn Umar al- Islamiyah, 2009). Hlm. 194.

<sup>30</sup> RA Miftahul Falah, "Karakteristik Tafsir," 2010, <https://rayamifa.wordpress.com/2010/11/03/karakteristik-tafsir/>. Diakses tanggal 07 Oktober 2023, 15.05 WUB.

<sup>31</sup> Hanifa Maulidia, "Imigrasi, Diaspora, Dan Transnational Migration Dalam Kajian Sosiologi Keimigrasian Immigration, Diaspora, and Transnational Migration in Sociology of Immigration Studies," *Jurnal Ilmiah Kajian Keimigrasian* 5, no. 1 (2022): 45–60, <https://doi.org/10.52617/jikk.v5i1.317>. Hlm. 47.

one place to another. One of the factors that has influenced from the past until now is marital status, income, development infrastructure, these are the factors that determine whether a person will migrate.<sup>32</sup>

## **BIOGRAPHY OF IBN ASYUR**

### **Muhammad Thahir bin Assyur**

Ibn Ashur's full name is Muhammad al-Tahir bin Muhammad bin Muhammad Tahir bin Muhammad bin Muhammad Shaziri bin Abdul Qadir bin Muhammad bin Ashur al- This is Andalusian al-Tunisi. He was born between 1296 and 1879 AD in the city of Marsa, on the northern outskirts of Tunis (approximately 20 km from the city of Tunis), and died between 1393 and 1973 AD. His mother was Fatima Bint Al Wazir Muhammad Al Aziz Bin Muhammad Al Habib Muhammad Al Tweeb Bin Muhammad Bin MuhammadBuatul.<sup>33</sup>

Ibn Ashur was born into a prominent, devout and educated family. He studied the Koran from the age of six and memorized it with Sheikh Muhammad al-Khyari. Then study the science of Nahwu Matan al-Jurumiyyah and study the Maliki Madzab Fiqh book.

Ibn Ashur's family, of Andalusian descent, moved to Tunisia with the aim of seizing Islamic power which was in turmoil and was said to be on the verge of collapse. From here, the bin Assyur clan was born several prominent scholars, such as: Ahmad bin Assyur, (W. 1839), Muhammad bin Assyur (W. 1849), Muhammad Thahir bin Assyur, and Muhammad al-Fadil bin Assyur (W. 1970).<sup>34</sup>

Since 1893, Ibn 'Assyur studied at Zaitunah College (the oldest higher education institution in the Maghreb region). There he studied the Koran, Hadith, Ushul Fiqh, language, history and others. In addition, he was fluent in French (France was a colony of Tunisia at that time). After turning 14 years old, Ibn 'Assyur's intelligence began to appear, at which time Ibn 'Astur had mastered the fields of knowledge: Nahwu, Sharaf, Mantik, Kalam

---

<sup>32</sup> Aris Fatqurijalillahi, "Migrasi Tenaga Kerja Informal : Studi Pada Kecamatan Pare Kabupaten Kediri. Jurusan Ilmu Ekonomi, Fakultas Ekonomi Bisnis, Universitas Brawijaya," Jurnal Ilmiah, 2018, hlm.1-25.

<sup>33</sup> Sunarto Sunarto, "Diskursus Poligami Perspektif Ibnu Asyur: Studi Maqashid Al-Syari'ah Dalam Kitab Maqashid Al-Syari'ah Al-Islamiyah," MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah 4, no. 2 (2019): 167, <https://doi.org/10.33511/misykat.v4n2.Hlm.167-184>.

<sup>34</sup> Fuat Hasanudin, "Review Buku-Maqashid Al-Syariah Ibn 'Assyur: Rekonstruksi Paradigma Ushul Fikih," ABHATS: Jurnal Islam Ulil Albab 1, no. 1 (2020): 172–87, <http://abhats.org/index.php/abhats/article/view/5>. Hlm. 172.

and others.<sup>35</sup>

After studying at Zaitunah, Ibn 'Assyur continued his studies with Sheikh Aziz Benashur (chief minister of Tunis), Sheikh al-Islam Mahmud Benhojah (leader of the Hanafi school of thought in Tunis), Sheikh Salim Bouhajib (grand Maliki rabbi). They were the ones who helped build Ibn Assyur's intellectual momentum. Ibn 'Assyur was a man classics under the guidance of reformist-minded scholars. He became a judge and was appointed Sheikh of the Muslims of Tunisia in 1932.

In the journey of seeking knowledge, one cannot escape the presence of Sheikhs or Teachers among Ibn Assyur's teachers, namely:<sup>36</sup> Shaykh Abdul Qadir at-Tamimi, Shaykh Muhammad al-Nakhaly, Shaykh Muhammad al-Dari'iy, Shaykh Muhammad al-Shalih al-Syarif, Shaykh Umar bin Assyur, Shaykh Muhammad An-Najar, Shaikh Muhammad Thahir al-Ja'far, Shaykh Jamil ad-Din, Shaykh Muhammad Salih al-Syahid, Shaykh Salim Buhajib (Died 1924), Shaykh Muhammad al-Azizi Bu'aturia was his grandfather (died 1907). Of course, Ibn Assyria, with his extensive knowledge, must have passed it on to others and finally produced results where he had students who continued his struggle, including: Shaykh Muhammad al-Fadil bin Assyur, still from Ibn Assyur's family, Shaykh 'Abd Humaid Bin Idris, Shaykh al-Fadil Muhammad ash-Syadziliy al-Naifur, Shaykh Doctor Muhammad al-Habib bin Khujah.

### **The Works of Ibn 'Assyur**

Ibn Assyur has many written works, both in the form of books and articles. His works also cover many areas of tafsir, history, sunnah, ushul fiqh, fatwa and maqasid. Many of his articles were published in the magazine published by al-Jami'ah al-Zaitunah.

Among Ibn 'Ashur's works are in the field of Sharia (religious) sciences,<sup>37</sup> he produced written works: the Book of Tafsir al-Tahrir wa al-Tanwir, Maqasid al-Syar' al-Islamiyyah, Kasyfu al-Mughtā min al-Ma'āniy

---

<sup>35</sup> hamdi ishak Afrizal Nur MIS, Mukhlis Lubis, "Sumbangan Tafsir Al-Tahrir Wa Al-Tanwir Ibn 'Ashur Dan Relasinya Dengan Tafsir Al-Mishbah M. Quraysh Shihab," Diponegoro Journal of Accounting 2, no. 1 (2017): 2–6, [http://i-lib.ugm.ac.id/jurnal/download.php?dataId=2227%0A???%0Ahttps://ejournal.unisba.ac.id/index.php/kajian](http://i-lib.ugm.ac.id/jurnal/download.php?dataId=2227%0A???%0Ahttps://ejournal.unisba.ac.id/index.php/kajian_akuntansi/article/view/3307%0Ahttp://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/31030_09.pdf%0Ahttp://www.scielo.org.co/scielo.ph)

[\\_akuntansi/article/view/3307%0Ahttp://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/31030\\_09.pdf%0Ahttp://www.scielo.org.co/scielo.ph](http://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/31030_09.pdf%0Ahttp://www.scielo.org.co/scielo.ph). Hlm. 69

<sup>36</sup> Lutfiyatun Nikmah, "Penafsiran Tāhir Ibn 'Āsyūr Terhadap Ayat-Ayat Tentang Demokrasi: Kajian Atas Tafsir Al-Tahrir Wa Al-Tanwir," Journal of Islamic Studies and Humanities 2, no. 1 (2017): 79–103, <https://doi.org/10.21580/jish.21.2517>. Hlm. 83.

<sup>37</sup> Jani Arni, "Tafsir Al-Tahrir Wa Al Tanwir Karya Muhammad Al-Thahrir Ibn Assyur," Jurnal Ushuluddin XVII, no. 1 (2011): 80. Hlm. 84-86.

wa Al-faz al-Waqi'ah fi al-Muwat'a, al- Nazru al-Fa slih 'Inda Mad'a>yiq al-Anz'ar fi al-Ja'mi' al-S'ah'i'h, al-Taud'i'h wa al-Tasih, al- Waqfu wa As'a>ruhu and many more. Apart from that, there are other works of his in the field of Arabic (al-Lugah al-'Ara>biyyah) including: Us'ul al-Insyah' wa al-Khita>bah, Fawa'id al-'Am' li al-Tunisiyyah 'Ala' Fara'id al-La'iy al-Hama>siyyah, Mu'jiz al-Bala>gah, Revised collection of Basyar poetry, Syarh'u al-Muqaddimah al-Marzu>qiy, Collection and explanation of poetry by al-Nabigah. In other fields, he also works in the field of Islamic thought and other fields, one of his essays is: Us'ul an-Niz'a>m al-Ijtima'iy fi al-Isla>m, Alais'a Subh'u bi Qori>b, Us'ul al-Taqqaddum wa al-Madi>nah fi al-Isla>m, Naqdu 'Ilmi li Kita al-Isla>m wa Us'ul al-Isla>m. Apart from books, Ibn 'Asyur also wrote papers including: Nasab al-Rasu'l SAW, Al-Syama'il al-Muhammadiyyah, Al-Maqs'ad al-'Az'i>m min al-Hijra, al-Rasu'l SAW wa al-Irsya'd, and others. This is proof of the breadth of knowledge he expressed in all his knowledge, even though his famous essay, Tafsir, did not cover other insights which were written in full.

### **Get to know briefly about Tafsir Tah}ri>r wa at-Tanwi>r**

#### **Background to the Writing**

Before publishing his work, Ibn 'Ashur had long wanted to explain the Qur'an. He assessed that previous tafsir works were generally in the form of collections of opinions of previous scholars without innovation, sometimes only accompanied by brief explanations or long-winded explanations.

So he made his explanatory book a forum for expressing thoughts that had never been expressed by scholars before, including revealing understanding of the Qur'an based on scientific questions. Apart from being a forum for expressing one's attitude towards differences of opinion from previous researchers.<sup>38</sup>

#### **Name of the Book**

Ibn 'Assyur felt uncomfortable. In the introduction to his tafsir, Ibn 'Asyur explains that his book of tafsir is entitled "Tah}ri>r al-Ma'na> al-Sadi>d, wa Tanwi>r al-'Aqlu al- Jadi>d, min Tafsir al- Kita>b al-Maji>d".

The name was later shortened to "al-Tah}ri>r wa al-Tanwi>r min al-Tafsir". From this school it can be seen that Ibn Asyur's mission in his book of tafsir was in two parts, namely: first to reveal the meaning of the Qur'an, second to put forward new ideas regarding the understanding of

---

<sup>38</sup> Arni. Hlm.87

the Qur'an.<sup>39</sup>

### Method of Tafsir al-Tahrir wa al-Tanwir

In his interpretation, Ibn 'Assyur uses several methods, namely the tahlili> (analysis), naqdi (critical), istidla>li (argumentative), maud}u>'I (thematic), and maqa>s}idi> (objective) methods. . According to him, with this combination of methods answers can be revealed, the Al-Quran regarding various life problems can also be used as a proof, that the Al-Quran is in harmony with the development of science, technology and the progress of human civilization.

More precisely, Ibn 'Assyria often when explaining the Qur'an will first explain the surah that will be interpreted: starting from the meaning of the surah, the position of the surah, the number of verses in the surah, the reasons for making the surah. verse or surah, the priority of the surah, the general content of the surah. He then combined several verses with the same theme and explained them using correlation analysis between verses and surahs, linguistic analysis, narratives and related opinions of previous scholars. After summarizing everything, he carried out the steps of ijtihad using the istidlali, naqdi and maqashidi methods.

Ibn Assyur's interpretation of Qs. Al-Isra' verse 70 and Qs. Yasin verse 40

Ibn Assyur's interpretation of Qs. Al-Isra' verse 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى  
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا<sup>40</sup>

هذا تفسير ابن عاشور: اعترض جاء بمناسبة العبرة والمئة على المشركين، فاعترض بذكر نعمته على الناس فاشبه والمراد ببني آدم جميع النوع ، فالأوصاف المثبتة هنا إنما هي أحكام للنوع من حيث هو كما هو شأن الأحكام التي تسند إلى به ما يشمل ما تقدم الجماعات وقد جمعت الآية خمس مئ : التكريم، وتسخير المراكب في البر، وتسخير المراكب في البحر، والرزق من الطيبات والتفضيل على كثير من المخلوقات.

<sup>39</sup> Afrizal Nur MIS, Mukhlis Lubis, "Sumbangan Tafsir Al-Tahrir Wa Al-Tanwir Ibn 'Ashur Dan Relasinya Dengan Tafsir Al-Mishbah M. Quraysh Shihab." Hlm.71

<sup>40</sup> Qs. al-Isra (16) : 70.



فأما منة التكريم فهي مزية خص بها الله بني آدم من بين سائر المخلوقات الأرضية. والتكريم : جعله كريماً، أي نفيساً غير مبذول ولا ذليل في صورته ولا في حركة مشيه وفي بشرته، فإن جميع الحيوان لا يعرف النظافة ولا اللباس ولا ترفيه المضجع والمأكل ولا حسن كيفية تناول الطعام والشراب ولا الاستعداد لما ينفعه ودفع ما يضره ولا شعوره بما في ذاته وعقله من المحاسن فيستزيد منها والقبائح فيسترها ويدفعها، بله الخلو عن المعارف والصنائع وعن قبول التطور في أساليب حياته وحضارته. وقد مثل ابن عباس للتكريم بأن الإنسان يأكل بأصابعه، يريد أنه لا ينتهش الطعام بفمه بل يرفعه إلى فيه بيده ولا يكرع في الماء بل يرفعه إلى فيه بيده، فإن رفع الطعام فذلك من زيادة التكريم وهو تناول باليد بمغرفة والشراب بقدرح والحمل : الوضع على المركب من الرواحل. فالراكب محمول على المركوب. وأصله في ركوب البر، وذلك بأن سخر لهم الرواحل والهمهم استعمالها. وأما الحمل في البحر فهو الحصول في داخل السفينة واطلاق الحمل على ذلك الحصول استعارة من الحمل على الراحلة وشاعت حتى صارت كالحقيقة ، قال تعالى : ( إنا لما طغى الماء حملناكم في الجارية ) ( الحاقة : ١١ )، ومعنى حمل الله الناس في البحر : الهامه إياهم استعمال السفن والقلوع والمجاذيف، فجعل تيسير ذلك كالحمل. وأما الرزق من الطيبات فلان الله تعالى ألهم الإنسان أن يطعم ما يشاء مما يروق له، وجعل في الطعوم أمارات على النفع، وجعل ما يتناوله الإنسان من المطعومات أكثر جداً مما يتناوله غيره من الحيوان الذي لا يأكل إلا أشياء اعتادها. على أن أقرب الحيوان إلى الإنسانية والحضارة أكثرها اتساعاً في تناول الطعوم هذا هو التفضيل والعلوم وأما نسبة التفاضل بين نوع الإنسان وأنواع من الموجودات الخفية عنا كالملائكة والجن فليست بمقصودة هنا وإنما تعرف بأدلة توقيفية من قبل الشريعة، فلا تفرض هنا مسألة التفضيل بين البشر والملائكة المختلف في تفاصيلها بيننا وبين المعتزلة. وقد فرضها الزمخشري هنا على عادته من التحكك على أهل السنة والنصف الإرغام القرآن على تأييد

مذهبه ، وقد تجاوز حد الأدب في هذه المسألة في هذا المقام، فاستوجب الغضاضة والعلام ولا شك أن إقحام لفظ كثير) في قوله تعالى : ( وفضلاتهم في كثير ممن خلقنا ) مراد منه التقييد والاحتراز والتعليم.

وأما التفضيل على كثير من المخلوقات، فالمراد به التفضيل المشاهد لأنه موضع الامتنان. وذلك الذي جماعة تمكين الانسان من التسلط على جميع المخلوقات الأرضية برأيه وحيلته، وكفى بذلك تفضيلاً على البقية. والفرق بين التفضيل والتكريم بالعموم والخصوص فالتكريم منظور فيه إلى تكريمه في ذاته، والتفضيل منظور فيه إلى تشریفه فوق غيره على أنه فضله بالعقل الذي به استصلاح شؤونه ودفع الأضرار عنه وبأنواع المعارف المراد الذي لا غرور فيه، فيعلم منه أن ثم مخلوقات غير مفضل عليها بنو آدم تكون مساوية أو أفضل إجمالاً أو تفصيلاً. وتبينه يتلقى من الشريعة فيما بينته من ذلك، وما سكنت فلا نبحت والاتيان بالمفعول المطلق في قوله : ( تفضيلاً ) لإفادة ما في التفكير من التعظيم، أي تفضيلاً كبيراً.

#### Penafsiran Ibnu Asyur Qs. Yasin ayat 41

واية لهم أنا حملنا ذريتهم في الفلك المشحون<sup>41</sup>

هذا تفسير ابن عاشور: انتقال من عد آيات في الأرض وفي السماء إلى عد آية في البحر تجمع بين العبرة والمنة وهي آية تسخير الفلك أن تسير على الماء وتسخير الماء لتطفو عليه دون أن يغرقها. وقد ذكر الله الناس بأية عظيمة اشتهرت حتى كانت كالمشاهدة عندهم وهي آية الهام نوح صنع السفينة ليحمل الناس الذين آمنوا ويحمل من كل أنواع الحيوان زوجين لينجي الأنواع من الهلاك والاضمحلال بالغرق في حادث الطوفان. ولما كانت هذه الآية حاصلة لفائدة حمل أزواج من ! أنواع الحيوان جعلت الآية نفس الحمل إدماجاً للمنة في ضمن العبرة فكأنه قيل: وآية لهم صنع الفلك لتحمل ذرياتهم فيه فحملناهم.

<sup>41</sup> Qs. Yasin (36) : 41

وأطلق الحمل على الإنجاء من الغرق على وجه المجاز المرسل لعلاقة السببية والمسببية، أي أنجينا ذرياتهم من الغرق بحملهم الفلك حين الطوفان والذريات: جمع ذرية وهي نسل الإنسان. والفلك المشحون : هو المعهود بين البشر في قصة الطوفان، وهو هنا مفرد بقرينة وصفه بالمفرد وهو المشحون) ولم يقل: المشحونة كما قال: وترى الفلك فيه مواخر) (فاطر: ١٢) أصول بقاء الذريات فكانت النعمة شاملة لكل، وهذا كالامتنان في قوله: (إنا لما طفا الماء حملناكم في الجارية . لكم وضمير عائد إلى ما عاد إليه ضمير الهم) أي العباد المراد بهم المشركون من أهل مكة لكنهم لوحظوا هنا بعنوان لنجعلها لكم تذكرة (الحاقة ١١، ١٢) ، ولم يوصف غير نوح وتعدية (حملنا إلى الذريات تعدية على المفعولية المجازية وهو مجاز عقلي فإن المجاز العقلي لا يختص بالإسناد الطوفان. بأن يحمل فيها أهله والذين آمنوا من قومه لبقاء ذريات البشر فكان ذلك حملاً لذرياتهم ما تسلسلت كما تقدم ألفا. هذا هو تأويل هذه الآية قال القرطبي وهي من أشكل ما في السورة، وقال ابن . قالوا: الذرية تطلق على الآباء وهذا لا يعرف من اللغة وتقدم قوله: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ ) في سزرة الأعراف وفرا نافع وابن عامر بلفظ الجمع وقراء الباقون بدون ألف بصيغة اسم الجمع، والمعنى واحد. وقد فهم من دلالة قوله: (أنا حملنا ذريتهم صريحاً وكناية أن هذه الآية مستمرة لكل ناظر إذ يشهدون أسفارهم وأسفار أمثالهم في البحر وخاصة سكان الشطوط والسواحل مثل أهل جدة وأهل ينبع إذ يسافرون إلى بلاد اليمن وبلاد الحبشة فيهم الله أنا حملنا وتحمل وستحمل أسلافهم وانفسهم وذرياتهم وقد وصف طرفة السفن في مطلقته وخلقنا لهم من آية البحر اقتضتها مراعاة النظر تذكيراً بنعمة خلق مثلها ما يركبون معترضة في خلال وجملة او الجبل صالحة للأسفار فحكيت آية الإلهام بصنع الفلك من حيث الحكمة العظيمة في الإلهام وتسخير البحر لها وإيجادها في جانبها بفعل الخلق المختص بالإيجاد دون صنع الناس وحكم فيه في وقت الحاجة لحفظ النوع، فلذلك لم يؤت : اتخاذ الرواحل بفعل الخلقنا)،

ونظير هذه المقارنة قوله تعالى: (وجعل لكم . والانعام ما تركبون) (الزخرف: ١٢)، فما صدق إما يركبون هذا هو الرواحل خاصة لأنها التي تشبه الفلك في جعلها قادرة على قطع الرمال كما جعل الفلك صالحاً لمخر البحار، وقد سمت العرب الرواحل سفائن البرو (من) . البيان على المبين وهو جائز على الأصح أو من المؤكدة ومجروها اصله حال من ! التي في قوله امن . مثله | بيانية بتقديم إمام الموصولة في قوله: (ما يركبون) والمراد المماثلة في العظمة وقوة الحمل ومداومة السيروفي الشكل. وجملة وان نشأ تفرقهم عطف على جملة . نا حملنا ذريتهم باعتبار دلالتها الكتائية على استمرار هذه الآية وهذه المنة تذكيراً بأن الله تعالى الذي امتن عليهم إذا شاء جعل فيما هو نعمة على الناس نعمة لهم . يعلمها. وهذا جرى على عادة القرآن في تطيب الترغيب بالترهيب وعكسه لئلا يبطر الناس بالنعمة ولا ييأسوا من الرحمة، وقرينة ذلك أنه جيء في هذه الجملة بالمضارع المتمحض في سياق الشرط لكونه مستقبلاً، وهذا كقوله تعالى: أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا - أم أمنتم أن يعيدكم فيه نارة أخرى فيرسل عليكم قاصفاً من الريح فيعرفكم بما كفرتم ثم لا تجدوا لكم علينا بها نبيعا) (الإسراء: ٦٩٦٨). والصريخ الصارخ وهو المستغيث المستنجد تقول العرب جاءهم الصريخ، أي المنكوب المستنجد لينقذوه، وهو فاعيل بمعنى فاعل ويطلق الصريخ على المغيث فاعيل بمعنى مفعول، وذلك أن المنجد إذا صرح به المستجد صرح هو مجيباً بما يطمئن له من النصر وقد جمع المعنيين قول سلامة بن جندل الشده المبرد في "الكامل". انا إذا انا صليخ فزع كان الصراخ له فرع الظنابيب والظنابيب : جمع ظنبوب وهو مسماريكون في جبة السنان وقرع الطنابيب تفقد الأسنان استعداداً للخروج والإنقاذ الانتشال من وتقديم المسند إليه على المسند الفعلي في قوله ولا هم ينفذون) الإفادة تقوي الحكم وهونفي انقاذ أحد اياهم. والاستثناء في قوله: (إلا رحمة) منقطع فإن الرحمة ليست من الصريخ ولا من المنفذ وانما هي إسعاف الله تعالى المام يسكون البحر وتمكينهم من السيح على

اعواد الفلك و (ومتاعا) عطف على (رحمة) . أي الأرحمة هي تمتيع إلى أجل معلوم فإن كل حي صفر إلى الموت فإذا نجا من مونه استقبلته مودة أخرى ولكن الله أودع في فطرة الإنسان حب زيادة الحياة مع علمه بأنه لا محمد له عن الموت

42"

### **Application of the Migration Phenomenon to the verses of the Koran**

With the matter that has been mentioned, daitas is the birth of a science which resulted from the Migration incident, some of these sciences have also been mentioned in the Qur'an, including: Technological science, Social science, Geographical science.

The word science comes from the word "ilmun". The word 'ilm is mentioned many times in the Qur'an and not only means knowing but also has many meanings contained in the word 'ilmun and its derivatives. The word 'ilmun is mentioned repeatedly in the Qur'an 105 times, but the derivative word 'ilm is mentioned 774 times with the following details: 'alim (35), ya'lamu (215), i'lam ( 31), yu'lamu (1), 'ilm (105), 'alim (18), ma'lum (13), 'alamin (73), 'alam (3), a'lam (49), 'alim or 'ulama (163), 'allam (4), a'lama (12), yu'limu (16) , 'ulima (3), mu'allam (1), and ta'allama (2).<sup>43</sup>

The word "technology" comes from the Greek words "techne" which means "art", "craft", or "skill" and "logia" which means "word", "research study" or "content of knowledge".

Technology is the science of creating things, according to the term, technology is a way for humans to save energy by enabling them to meet their needs while simultaneously using the tools and logic they use.

Alternatively, technology can be understood as human efforts to solve problems or facilitate human activities, in the hope of improving human performance. Mentioned in Qs. al-A'laq verses 1-5, the translation is more or less like this: "Read in the name of your Lord who created, He created

---

<sup>42</sup> Muhammad Tahir Ibn 'Asyur, Tafsir Tahrir Wa At-Tanwir Juz 22 (Tunisia: Dar al-Tunissiyyah, 1984). Hlm. 26 – 30.

<sup>43</sup> Daryanto Setiawan, "Ilmu Pengetahuan Dalam Al-Qur'an," Al Hadi Vol. 3, no. 2, Januari-Juni (2018): 641–56. Hlm. 642.

humans from 'alaq. Read, and your Lord, the Most Merciful, teaches (humans) through feathers (qalam). He teach people what they don't know." (Q.S. Al-'Alaq [96]: 1-5).

What can I read? The universe created by God, containing vast amounts of information, is a must-read book. God deliberately created this universe so that humans could study it as knowledge. Since humans were created, God has also given them knowledge to differentiate them from creatures other.<sup>44</sup> If you look at Ibn Asyur's explanation above, the phenomenon of migration can also produce results in human thinking to make it easier to carry out a journey, whether by land, sea or air, such as boats for crossing water, planes for air and motorbikes, cars for land.

#### **INTERPRETATION ANALYSIS OF THE HUMAN MIGRATION PROCESS IN QS. AL-ISRA' VERSE 70 AND QS. YASIN VERSE 41 IN TAFSIR TAHRIR WA ATTANWIR IBNU ASYUR**

Analysis of Ibn Asyur's interpretation in Qs. al-Isra' verse 70 :

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ

عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: "And indeed We have exalted the descendants of Adam, We brought them to earth, We provided them with good things, and We gave them perfect advantages over most of the creatures We created."<sup>45</sup>

Ibn Assyur's explanation regarding the sentence fragment Hamala, namely a place to put an item in a facility that is stored in it, here refers to water or sea vehicles, so that humans can control the sea with guidance (inspiration) from Allah to make it easier to travel on water to carry them. luggage to cross the vast sea. So this was the discovery of a new human creation, namely ships, boats. Because of this, Ibn Assyur in the editorial of

---

<sup>44</sup> Yudhi Septian Harahap, Shynta Sri Wahyuni Ginting, and Nur Khafifah Indriyani, "Pendidikan Teknologi Dalam Al-Qur'an," Jurnal Pendidikan Tambusai 7, no. 1 (2023): 1898–1906. 1900 – 1901.

<sup>45</sup> Qs. al-Isra (16) : 70.

Hamala conceived of a metaphor from lafazh which actually became a necessity, namely with the existence of an item to make things easier, humans have always had new innovations all under the inspiration of Allah.

In Qs. Al-Isra' Verse 70 contained in Ibn Asyur's Tafsir contains 5 human advantages, including:<sup>46</sup>

- a) Glory, as God glorifies the human body from others
- b) Can conquer vehicles on earth, like Allah gave humans the inspiration to create land vehicles other than camels, for example: cars, motorbikes for migration
- c) Can conquer vehicles at sea, not far from that is humans can make sea suggestions, for example: ships
- d) Provisions from good things, Allah also provides sustenance from things that are halal and good for humans to consume and sell
- e) Priority is given to the creation of other creatures, such as being given a mind, a creation that is different from other creatures.<sup>47</sup>

Of the five advantages of humans, summarized in Tafsir Al-Azhar, it is said that God gives humans reason and thoughts, as well as imagination which is used to think about the past, present and future. Humans can also command all creatures, the more advanced human thinking has become from the era of rock cave life, farming, to fishing and trading from island to island, continent to continent. Well, this is where the symbolic meaning of the verse is found, which means that in the past people were already active in passing between islands, this indicates that human movement (mobility) in this study is termed migration, all of this was done by humans to earn a living, earn a living and so on.<sup>48</sup> The meaning of this verse also means that if someone needed to travel where previously there were only ships, Allah also provided land-based vehicles like in classical times: camels, horses, donkeys, whereas now cars, motorbikes and so on are available.<sup>49</sup> However, here Ibn Assyur has not mentioned Taskhitul Jawwi (conquering the air), namely the

---

<sup>46</sup> Asyur, Tafsir Tahrir Wa At-Tanwir Juz 15. hlm. 164-165.

<sup>47</sup> Muhammad Tahir Ibn 'Asyur, Tafsir Tahrir Wa At-Tanwir Juz 22. Hlm. 26- 30.

<sup>48</sup> Abdul Malik Abdul Karim Amrullah, Tafsir Al-Azhar Jilid 6 (singapura: Pustaka Nasional PTE LTD, n.d.). hlm. 4094

<sup>49</sup> A. Hassan, Al-Furqon (Tafsir Al-Qur'an) (surabaya: al-Ikhwan, 1956). Hlm. 864.

invention of the airplane, because at that time there were not so many airplanes.

Analysis of the Interpretation of Ibn Asyur Qs. Yasin verse 40:

وَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ

Meaning: "And a sign (of Allah's greatness) was for them that We brought their descendants in an ark full of cargo."<sup>50</sup>

Specifically, in Ibn Assyria's interpretation, it means a place to store goods and then move them to another place. The place to accommodate the goods is a vehicle that can be transported on land. Meanwhile, in the sea, humans created ships to transport them on a journey, which explains that carrying is not just transporting, but through travel, moving places, this is what gave birth to the term migration or mobility, which humans are able to provide. Allah inspired Ibn Asyur in his interpretation saying that humans were able to create something that had never existed, such as the creation of Noah's ship for the first time to cross the flash flood at that time. This incident is immortalized in Qs. al-Haqqah verse 11:<sup>51</sup>

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

Meaning: Indeed, when the water rose (to the mountain),<sup>52</sup> We took you (ancestors) into the ship.

This was the beginning of the existence of vehicles that were strong enough to accommodate and were able to float on water and in the next era humans created various new alternatives that were able to control the sea, land and air, as in the past when people traveled long distances using camels, now they can use motorbikes, cars and other things, in the air there is a plane, this is the uniqueness and superiority of humans who are given intelligence that exceeds that of other creatures, that is the meaning of the

---

<sup>50</sup> Qs. Yasin (36) : 41.

<sup>51</sup> Tim Ma'had Yanbu'ul Qur'an, Al-Qur'an Terjemah (Kudus: Pt. Buya Barokah, n.d.). hlm. 566.

<sup>52</sup> What was carried on the ship of the Prophet Noah which contained the family of the Prophet Noah, people who believed, not including his disobedient children: meaning being transported and then



verse contained above and this explanation also requires very deep reading and reflection because the Koran is able to give rise to a new scientific thing that cannot be eroded by time.<sup>53</sup> Here it also explains about the gift of Allah SWT's pleasure in the form of sustenance that humans can take from land and sea. Allah also gives humans the ability to seek all the goodness that is in these two places through effort. These are some of the roles that make humans given many gifts and created with perfect completeness.

Previously, the author presented and explained Ibn Asyur's interpretation in a different way, namely the interpretation of symbolic verses. Symbolic verses are explanations that give rise to new things for which there has been no explanation before. Finding them requires long reflection, so their emergence is important to answer the problems of the times. This symbolic verse is very closely related to science, technology, sociology, law and even metaphysical matters. There is no end to us exploring this because it is *kauniyah* (empirical) which will continue to develop its meaning like this verse.<sup>54</sup>

## **Closing**

## **Conclusion**

1. Tafsir Ibn Assyur in Qs. Al-Isra' verse 70 and Qs. Yasin verse 40 states that humans were given the inspiration to discover science and technology. Humans found means to make it easier to cross land and sea, such as the discovery of motorbikes, cars, bicycles, ships. This was all done because it was felt that these vehicles made it easier for humans to move to another place quickly and practically. . However, Ibn Assyur in his interpretation did not mention air vehicles.

2. Ibn Assyur's interpretation of the contextuality of the phenomenon of human migration in Qs. al-Isra' verse 70 and Qs. Yasin verse 41 states that according to Ibn Assyur, the mention of the word *h{amlun* (burden) in this

---

<sup>53</sup> Asmaji Muchtar, *Tafsir As-Salam* (Wonosobo: Unsiq Press, 2019). Hlm. xxi

<sup>54</sup> Hendra Tedy Kurniawan, "METODOLOGI TAFSIR AS- SALAM KARYA Dr. ASMAJI MUCHTAR," 2020. Hlm. 13.

case is a metaphor, it can also be called a connotation of the word journey, if someone previously went on a journey, he or she definitely bring or carry the Javanese term (gowo sangu) for supplies on the road later, this is a finding. New from the editorial term ham{lun with the meaning of journey in this article the author presents the editorial Migrasi. Facts prove that in the field human migration gives rise to several conditions, namely, scientific, technological, social and geographical.

## References

- Afrizal Nur MIS, Mukhlis Lubis, hamdi ishak. "Sumbangan Tafsir Al-Tahrir Wa Al- Tanwir Ibn 'Ashur Dan Relasinya Dengan Tafsir Al-Mishbah M. Quraysh Shihab." Diponegoro Journal of Accounting 2, no. 1 (2017): 2-6. [http://i-lib.ugm.ac.id/jurnal/download.php?dataId=2227%0A???%0Ahttp://ejournal.unisba.ac.id/index.php/kajian\\_akuntansi/article/view/3307%0Ahttp://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/3103009.pdf%0Ahttp://www.scielo.org.co/sciELO.php](http://i-lib.ugm.ac.id/jurnal/download.php?dataId=2227%0A???%0Ahttp://ejournal.unisba.ac.id/index.php/kajian_akuntansi/article/view/3307%0Ahttp://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/3103009.pdf%0Ahttp://www.scielo.org.co/sciELO.php).
- Al-Dhahabi, Muhammd Husain. "Tafsir Wal Mufasssirun." 4141 , المفسرون و التفسير.
- Al-Dzahabi, Muhammad Husain. Tafsir Wal Mufasssirun. Maktabah Mus'ab ibn Umar al- Islamiyah, 2009.
- Al-Mazni, Ainurrafiq. Pengantar Studi Ilmu Al-Qur'an. Jakarta: Pustaka al-Kautsar, 2004.
- Al-Qatthan, Manna' Khalil. Studi Ilmu - Ilmu Al-Qur'an. Bogor: Litera AntarNusa, 2016. [http://senayan.iain-palangkaraya.ac.id/index.php?p=show\\_detail&id=11979](http://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=11979).
- Amrullah, Abdul Malik Abdul Karim. Tafsir Al-Azhar Jilid 6. singapura: Pustaka Nasional PTE LTD, n.d.
- Arni, Jani. "Tafsir Al-Tahrir Wa Al Tanwir Karya Muhammad Al-Thahrir Ibn Asyur." Jurnal Ushuluddin XVII, no. 1 (2011): 80.
- As-Suyuthi, Jalaluddin. Al-Itqan Fi Ulumul Qur'an. Edisi Pert. solo: Indiva

- 
- Media, 2009. Asyur, Muhammad Thahir Ibnu. Tafsir Tahrir Wa At-Tanwir Juz 15. Tunisia: Dar Tunisia, 1984.
- Asyur, MUhammad Thahir Ibnu. Tafsir Wa At-Tanwir Juz 23. Dar al-Tun. Tunisia, 1984. Baidan, Nashiruddin. Metodologi Penafsiran Al-Qur'an. Jakarta: Balai Pustaka, 1998.
- <https://opac.perpusnas.go.id/DetailOpac.aspx?id=362787>.
- Elhany, Hemlan. "Metode Tafsir Tahlili Dan Maudhu'i." *Ath Thariq Jurnal Dakwah Dan Komunikasi* 2, no. 1 (2018): 288.
- [https://doi.org/10.32332/ath\\_thariq.v2i1.1078](https://doi.org/10.32332/ath_thariq.v2i1.1078).
- Falah, RA Miftahul. "Karakteristik Tafsir," 2010.
- <https://rayamifa.wordpress.com/2010/11/03/karakteristik-tafsir/>.
- Fatqurijalillahi, Aris. "Migrasi Tenaga Kerja Informal : Studi Pada Kecamatan Pare Kabupaten Kediri. Jurusan Ilmu Ekonomi, Fakultas Ekonomi Bisnis, Universitas Brawjaya." *Jurnal Ilmiah*, 2018, 1–25.
- Hasanudin, Fuat. "Review Buku-Maqashid Al-Syariah Ibn 'Asyur: Rekonstruksi Paradigma Ushul Fikih." *ABHATS: Jurnal Islam Ulil Albab* 1, no. 1 (2020): 172–87.
- <http://abhats.org/index.php/abhats/article/view/5>.
- Hassan, A. Al-Furqon (Tafsir Al-Qur'an). surabaya: al-Ikhwan, 1956. Izzan, Ahmad. Metodologi Ilmu Tafsir. Bandung: Tafakur, 2009.
- <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1031452>.
- Kuntowijoyo. Islam Sebagai Ilmu. Yogyakarta: Tiara Wacana, 2006.
- Kurniwan, Hendra Tedy. "METODOLOGI TAFSIR AS- SALAM KARYA Dr. ASMAJI MUCHTAR," 2020.
- Maulidia, Hanifa. "Imigrasi, Diaspora, Dan Transnational Migration Dalam Kajian Sosiologi Keimigrasian Immigration, Diaspora, and Transnational Migration in Sociology of Immigration Studies." *Jurnal Ilmiah Kajian Keimigrasian* 5, no. 1 (2022): 45–60.
- <https://doi.org/10.52617/jikk.v5i1.317>.
- Muchtar, Asmaji. Tafsir As-Salam. Wonosobo: Unsiq Press, 2019.
- Muhammad Tahir Ibn 'Asyur. "Al-Tahrir Wa Al-Tanwir." 1. Tunisia: Dar al-Tunissiyah, 1984.
- . Tafsir Tahrir Wa At-Tanwir Juz 22. Tunisia: Dar al-Tunissiyaah, 1984.

- 
- Muhibudin, Muhibudin. "Sejarah Singkat Perkembangan Tafsir Al-Qur'an." *Al-Risalah* 11, no. 1 (2019): 1–21. <https://doi.org/10.34005/alrisalah.v11i1.553>.
- Mustaqim, Abdul. *Epistemologi Tafsir Kontemporer*. Yogyakarta: LKiS Yogyakarta, 2008.
- Nikmah, Lutfiyatun. "Penafsiran Tāhir Ibn 'Āsyūr Terhadap Ayat-Ayat Tentang Demokrasi: Kajian Atas Tafsir Al-Taḥrīr Wa Al-Tanwīr." *Journal of Islamic Studies and Humanities* 2, no. 1 (2017): 79–103. <https://doi.org/10.21580/jish.21.2517>.
- Pasaribu, Syahrin. "Metode Muqaran Dalam Al-Qur'an." *Journal Wahana Inovasi* 9, no. 1 (2020): 43–47.
- Qur'an, Tim Ma'had Yanbu'ul. *Al-Qur'an Terjemah*. Kudus: Pt. Buya Barokah, n.d. Rokim, Syaeful. "Mengenal Metode Tafsir Tahlili." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017): 41–56. <https://doi.org/10.30868/at.v2i03.194>.
- Saifuddin Zuhry Qudsy, Abdul Mustaqim dan. *Pergeseran Epistemologi Tafsir*. Yogyakarta: Pustaka Pelajar, 2008. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=192726>.
- Septian Harahap, Yudhi, Shynta Sri Wahyuni Ginting, and Nur Khafifah Indriyani. "Pendidikan Teknologi Dalam Al-Qur'an." *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 1898–1906.
- Setiawan, Daryanto. "Ilmu Pengetahuan Dalam Al-Qur'an." *Al Hadi Vol.* 3, no. 2, Januari-Juni (2018): 641–56.
- Sunarto, Sunarto. "Diskursus Poligami Perspektif Ibnu Asyur: Studi Maqashid Al- Syari'ah Dalam Kitab Maqashid Al-Syari'ah Al-Islamiyah." *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 4, no. 2 (2019): 167. <https://doi.org/10.33511/misykat.v4n2.167-184>.
- Zuhri, A, and J Mukti. "Analisis Pandangan Ahmad Hassan Terhadap Nasakh Dalam Al- Qur'an." *Ibn Abbas: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2021).