

## CHAPTER 2

### THE QURANIC VERSES ABOUT NUTRITION: SEARCH BASED ON THE SELECTED KEYWORDS

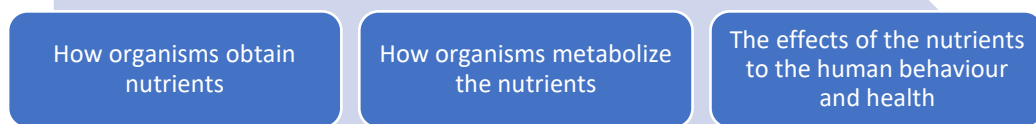
#### 2.1 Introduction

This section will begin by introducing nutrition in general and nutrition from Quranic perspective. Next, the researcher provided the definitions of these keywords in addition to provide the characteristics of the selection of Quranic verses for this study to be analyzed based on *Tafsīr Mafātīhul Ghayb*. These verses of the Quran are listed along with their contexts to answer the first research question.

#### 2.2 Introduction to Nutrition

A healthy diet consumed throughout one's life helps to prevent malnutrition in all of its forms, as well as a variety of non-communicable diseases (NCDs) and conditions. However, increased processes food production, rapid urbanisation, and changing lifestyles have resulted in a shift in dietary patterns. People are eating more foods that are high in energy, fats, free sugars, and salt/sodium, and many people do not eat enough fruit, vegetables, and other dietary fibres like whole grains (World Health Organization, World Health Organization, 2020). The importance of a healthy diet and prevention for malnutrition diseases like NCDs bring to the significance of the research and knowledge about nutrition.

Generally, nutrition is the study of the nutrients in foods and in the body, sometimes also the study human behaviours related to food (Sizer & Whitney, 2022). Besides, nutrition is the study of foods and health. It is a branch of science that studies foods, their nutrients and other chemical constituents, as well as the effects of food and food constituents on body processes and health. Nutrition encompasses everything from food preferences to the effects of diet and specific food components on biological processes and health (Brown, 2020). Nutrition was also defined as the process by which organisms receive nutrients, metabolize them, and use them to support all of the life's operations (Zimmerman & Snow, 2012). In short, nutrition is the study of how organisms obtain nutrients in foods and in the body, metabolize it and use the nutrients to support the life's operation including the influence into human behaviour and health.



**Figure 2.1:** The definition of nutrition

A good nutrition is an important part of living a healthy life. Physical activity, in conjunction with diet, can help people achieve and maintain a healthy weight, reduce the risk of chronic diseases such as heart disease and cancer, and promote overall health (Irmak, 2020). Nutrition is essential for maintaining good health and functionality. The foundation for healthy populations and robust economies is basic and applied research on the interactions between nutrition and NCDs, nutrient composition, and nutrition monitoring. Thus, cutting-edge nutrition research and education lay the groundwork for

larger health-related issues, allowing people to live healthier, more productive lives. Nutrition research holds the key to better understanding the underlying causes of obesity and its associated comorbidities, and thus has the potential to significantly influence global economies. Through direct and purposeful agricultural practises, knowledge about adequate nutrition can also help to reduce or eliminate global and domestic food insecurity. Population growth will undoubtedly increase global demand for a safe, available, sustainable, and affordable food supply, while nutritional adequacy will remain a priority (D.Ohlorst, et al., 2013). For that, generally the nutrition is important to maintain a good health and to function the human body system. Next, the research about nutrition is important to give a better understanding and awareness about the healthcare especially to prevent the diseases like NCDs. Other than that, the knowledge of nutrition also important to help to reduce the global and domestic insecurity through direct and purposeful agricultural practises because the understanding about the nutrition will make better emphasises about the originality of food.

### 2.3 Introduction to Nutrition from Quranic Perspective

In the Quran, there are many verses that are related to the nutrition and food. These shows that Islam places great emphasis on nutrition.

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا

إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Means: “He has only forbidden you to eat carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity neither driven by desire nor exceeding immediate need, they will not be sinful. Surely Allah is All-Forgiving, Most Merciful.”

(Al-Quran. Al-Baqarah 2:173)

This verse explained about the prohibited food such as carrion, blood, swine and what is slaughtered in the name of any other than Allah. For the swine, according to Imam Al-Razi in his tafsir, this verse summarizes the pig prohibition as a whole. Allah SWT mentions swine because the swine is the most commonly part of the pig that were use. However, the entire pig is prohibited (Al-Razi, 1999).

Other than prohibition, Allah SWT also permitted His servants to eat any kind of food as long as it is lawful and good. He said:

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾

Means: “O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy.”

(Al-Quran. Al Baqarah 2:168)

﴿...وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

Means: “...He permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. Only those who believe in him, honour and support him, and follow the light sent down to him will be successful.”

(Al-Quran. Al-A’arāf 7:157)

There are many kinds of food that were permitted by Allah for His servants to eat.

However, He also teach His servants the etiquette of the eating such as did not transgress in eating. He said:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْعَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي فَقَدْ

هُوَ﴾

Means: “Saying, eat from the good things We have provided for you, but do not transgress in them, or My wrath befalls is certainly doomed.”

(Al-Quran. Tāhā 20:81)

Even though it appears to be a minor issue in comparison to other aspects of life, Allah SWT mentioned it frequently in the Quran. Allah SWT encourages people to carefully examine and observe food and drink as one method of understanding the nature of human creation and this nature, as well as the truth and majesty of Allah SWT.

The Quran places a high value on nutrition health, as the Prophet PBUH and other Islamic scholars in the field of health in general, and nutritional health in particular, have made valuable recommendations in this regard.

#### 2.4 Definition of the Keywords

Based on the analysis on the texts and the contents of the previous study, which is related to nutrition from the Islamic perspective, the researcher found 20 general nutritional terms and words in *sūrah* of the Quran (Esfanjani & Namazi, 2014).

Words	Total number	Numbers of sura	Words	Total number	Number of sura
Unlawful (Haram)	83	25	Fruit (Samar)	24	12
Lawful (Halal)	51	21	Fruits (Fakehe)	19	12
Aliment (Rezg)	123	44	Meat (Lahm)	12	10
Eating (Akle)	109	40	Veal (Ejle)	10	6
Food (Taam)	48	26	Seed (Habb/Habbeh)	9	8
Drinking (Shorb/Sagi)	68	41	Carrion meat (Meiteh)	6	5
Water (Maae)	63	41	Hunger (Joue)	5	5
Cattle (Anaam)	32	31	Obese (Saman)	4	3
Poultry (Teir)	28	28	Leanness (Ajaf)	2	1
Vegetable (Nabat)	26	21	Thirst (Zamae)	1	1

**Figure 2.2:** 20 nutritional terms in the Quran and the total number

However, for this research, the researcher has placed a limitation to only seven keywords that are more general and include the meaning for the remaining thirteen keywords.

#### 2.4.1 *Akala* (أكل)

*Akala* defines as eating or food intake (Al-Asfahaniy, 2009). In the Quran, there are 109 words of *akala* were found. The word *akala* was used in the Quran in various verses that lead to four main contexts, namely:

1. The act of eating food in the world. For example:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ﴾

Means: “O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy.”

(Al-Quran. Al-Baqarah. 2:168)

However, there are other verses that talk about the act of eating in the world but the verse did not highlight eating and food as the main topic. For example:

﴿فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ﴾

Means: “Then he stealthily advanced towards their gods, and said mockingly, ‘Will you not eat your offerings?’”

(Al-Quran. Al-Şaffāt. 91)

2. The act of eating food in the afterlife either in heaven or hell. For example:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي

بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

Means: “Indeed, those who hide Allah’s revelations, trading them for a fleeting gain consume nothing but fire into their bellies. Allah will neither speak to them on the Day of Judgement, nor will He purify them. And they will suffer a painful punishment.”

(Al-Quran. Al-Baqarah. 2:174)

3. The act of eating other than food. For example:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ

النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

Means: “Do not consume one another’s wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others’ property, knowing that it is a sin.”

(Al-Quran. Al-Baqarah. 2:188)

4. Refers to the process of producing something. For example:

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

أَصَابَهَا وَايَلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَايَلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

Means: “And the example of those who donate their wealth, seeking Allah’s pleasure and believing the reward is certain, is that of a garden on fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And Allah is All-Seeing of what you do.”

(Al-Quran. Al-Baqarah. 2:265)

For this research, the researcher took out the Quranic verses that have the context of the act of eating food in the world and the content of the verses must show the description of eating and food as the main topic in Al-Razi’s interpretation.

Eating is important for survival and health (Green, et al., 2015). In Islamic perspective, food is a source of sustenance and health. It serves as a therapeutic tool as well as a means of developing and elevating human beings. Food intake is associating with nutrition based on the various definition of nutrition itself (Joe, et al., 2019). The fact that food and nutrition are referenced in a high number of Quranic surahs emphasizes the importance of eating in Islam. The Islamic sources pay significant attention to the principles of healthy nutrition (Rychkova, 2019). The Quran contains many foodstuffs and verses with nutritional concepts, and it encourages people to eat a healthy, varied, and balanced diet (Esfanjani & Namazi, 2014).

#### 2.4.2 *Ṭa'ima* (طعم)

*Ṭa'ima* defined as eating food while food that we eat called as *ṭa'ām*. Although the literal definition shows that *ṭa'ima* means eating, but the Quran also used this word to indicate the act of drinking in the verse 249 of surah al-Baqarah (Al-Asfahaniy, 2009). This is one of the differences in the use of the words *akala* and *ṭa'ima* in the Quran. This word can also indicate the taste of food like in surah Muhammad verse 12. Therefore, this word is selected to be studied in this research because eating is the main activity to get nutrients.

There are 48 words of *ṭa'ima* in the Quran and the verses that have this word indicate two main contexts which are:

1. The act of eating in the world. For example:

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِعَیْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

Means: “Say, O Prophet, ‘I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine which is impure or a sinful offering in the name of any other than Allah. But if someone is compelled by necessity neither driven by desire nor exceeding immediate need then surely your Lord is All-Forgiving, Most Merciful.’”

(Al-Quran. Al-An'ām. 6:145)

However, there are verses that talk about the act of eating but the eating and food in nutrition is not the main topic in the verse. For example:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ

عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ

أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَشْكُرُونَ﴾

Means: “Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsman. But if none of this is affordable, then you must fast three days. This is the penalty for breaking your oaths. So be mindful of your oaths. This is how Allah makes things clear to you, so perhaps you will be grateful.”

(Al-Quran. Al-Mā'idah. 5:89)

2. The act of eating afterlife. For example:

﴿طَعَامُ الْأَثِيمِ﴾

Means: “Will be the food of the evildoer.”

(Al-Quran. Al-Dukhān. 44:44)

Therefore, the researcher only took the Quranic verses that have the context of eating in the world and the verses must be interpreted as eating in nutrition as the main topic based on Al-Razi's interpretation in *Tafsīr Maḥāṭibul Ghayb*.

### 2.4.3 *Shariba* (شرب)

*Shariba* defined as consuming the liquid either water or the others (Al-Asfahaniy, 2009). This word is selected for this study because drinking is a process to get nutrients for the body other than eating such as from liquids like water. Water is a nutrient that makes up the majority of the human body in terms of quantity. The fact that maintaining the balance between supply and losses from the body is critical for preserving health and life attests to its importance (Bialecka-De, 2021).

There are 39 words of *shariba* in Quran with two main contexts:

1. The drinks or act of drinking in the world. For example:

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾

Means: “He is the One who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze.”

(Al-Quran. Al-Naḥl. 16:10)

Nevertheless, there are verses that have this word in the context of drinks or drinking in the world but it was not interpreted as the content in nutrition such as the verse about the story of Prophet Ayyub PBUH:

﴿ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ﴾

Means: “We responded, ‘Stomp your foot; now here is a cool and refreshing spring for washing and drinking.’”

(Al-Quran. Şād. 38:42)

2. The drinks or act of drinking afterlife. For example:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

Means: “They will be told, ‘Eat and drink happily for what you used to do.’”

(Al-Quran. Al-Tūr. 52:19)

For this research, the researcher selected the Quranic verses that have the context of drinks or act of drinking in terms of nutrition as the prime topic based on Al-Razi’s interpretation in *Tafsīr Maḥāṭibul Ghayb*.

#### 2.4.4 Nabata (نبت)

*Nabata* is a verb that defined as planting (Elsaid & Muhammad, 2008).

Everything that Allah SWT grows up from the land is called *nabāt* (Ibn Manzur, 1994).

In the Quran, there are 26 repetitions of this word including three main contexts which are:

1. Plants or the act of planting in the world. A useful example of this context is:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا

بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى﴾

Means: “He is the One Who has laid out the earth for all of you, and set in it pathways for you, and sends down rain from the sky, causing various types of plants to grow.”

(Al-Quran. Ṭāhā. 20:53)

2. Simile of plants with the life. For example:

﴿وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَخُتِلَتْ بِهِ نَبَاتُ الْأَرْضِ

فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا﴾

Means: “And give them a parable of this worldly life. It is like the plants of the earth, thriving when sustained by the rain We send down from the sky. Then they soon turn into chaff scattered by the wind. And Allah is fully capable of doing all things.”

(Al-Quran. Al-Kahf. 18:45)

3. Human creation. For example:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا﴾

Means: “Allah alone caused you to grow from the earth.”

(Al-Quran. Nūh. 71:17)

For this study, the researcher selected the Quranic verses that discuss the plants or the act of planting in the world as one of the sources of food in Al-Razi's interpretation. In terms of nouns, generally, plant is known as food for the living things (Al-Asfahaniy, 2009). The plant is one of the nutrition other than the animal that was eaten by the human (Al-Razi, 1999). The plant is important in human life survival. Mineral elements are required for both plant and human growth and development. Mineral elements in the soil are absorbed by plant roots and transferred to edible parts for human ingestion via a variety of transporters (Huang, Wang, Yamaji, & Ma, 2020).

In the Quran, *nabata* is one of the words that refer to plant-based food. According to *Tafsīr Mafātīḥul Ghayb*, Allah SWT divided the plants in terms of *nabāt* into two groups. First, as the food that was eaten by the animals, and the second one as the food that was eaten by the human (Al-Razi, 1999).

#### 2.4.5 *Lahm* (لحم)

*Lahm* means meat. The researcher selected this keyword to study the concept of nutrition because meat is an important source of protein and other nutrients in human diets (Weele, Feindt, Goot, Mierlo, & Boekel, 2019). Meat is the only adequate source of protein because it contains key amino acids that can build body tissues and muscles (Abdul Basith, 2019).

There are 12 repetitions of *lahm* in the Quran containing three main contexts:

##### 1. Animal meat in the world

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ

وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Means: “He has only forbidden you to eat carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity neither driven by desire nor exceeding immediate need, they will not be sinful. Surely Allah is All-Forgiving, Most Merciful.”

(Al-Quran. Al-Baqarah. 2:173)

## 2. Human meat

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم

بَعْضًا أَعْجَبَ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

Means: “O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is the Acceptor of Repentance, Most Merciful.”

(Al-Quran. Al-Hujurāt. 49:12)

## 3. Animal meat in afterlife. For example:

﴿وَأَمَدَدْنَاهُمْ بِمَا كِهَيْهِمْ وَلَحْمٍ مِّمَّا يَشْتَهُونَ﴾

Means: “And We will continually provide them with whatever fruit or meat they desire.”

(Al-Quran. Al-Ṭūr. 52:22)

## 4. Meat in the human creation process

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ

لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

Means: “Then We developed the drop into a clinging clot of blood, then developed the clot into a lump of flesh, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators.”

(Al-Quran. Al-Mu'minūn. 23:13)

In Islamic perspective, halal (permissible) food is very crucial. The halal meat from cattle has been mentioned with the interpretation of the cattle. Slaughtering of the cattle has been mentioned as an essential requirement of halal meat from land animals (Qureshi, et al., 2012). There is no other reference that give priority in explaining the slaughtering procedures in Islam as much detailed as the Quran because it is a holy book for the Muslims itself. For that, the researcher took out the Quranic verses that discuss about the animal meat in the world to study about the sources and elements in food in the concept of nutrition from Quranic perspective based on Al-Razi's interpretation in *Tafsīr Mafātīḥul Ghayb*.

#### 2.4.6 *Al-An'ām* (الأنعام)

*Al-An'ām* is the plural word for *an-na'ām* from the root word *na'ima*. *Na'ima* means the good things. In the Quran, *al-An'ām* refers to the good animal or farm animals that can be eaten; camel, cow, and goat (Al-Asfahaniy, 2009; Al-Razi, 1999). Although these animals also can be mentioned as meat, this word is more specific for these three kinds of animals that are categorized as the good meat, and the word *lahm* is more general for all kinds of animals either it is good meat or bad meat. These animals are the animals that will be slaughtered by Muslims during *'Eīd al-Aḍḥa* celebration as a worship for Allah as a form of getting closer to Him (M. Abdullah, 2016).

This word appears 30 times in the Quran, in five different contexts:

### 1. The farm animals as food

﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى

عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

Means: “That is so. And whoever honours the rituals of Allah, it is best for them in the sight of their Lord. The meat of cattle has been made lawful for you, except what has already been recited to you. So shun the impurity of idolatry, and shun words of falsehood.”

(Al-Quran. Al-Hajj. 22:30)

### 2. The farm animals other than as food

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ

طَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَاعًا إِلَى حِينٍ﴾

Means: “And Allah has made your homes a place to rest, and has given you tents from the hide of animals, light to handle when you travel and when you camp. And out of their wool, fur, and hair He has given you furnishings and goods for a while.”

(Al-Quran. Al-Nahl. 16:80)

### 3. Farm animals that slaughtered for the purpose of idolatry

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا

كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾

Means: “The pagans set aside for Allah a share of the crops and cattle He created, saying, ‘This portion is for Allah,’ so they claim, ‘and this one for our associate-gods.’ Yet the portion of their associate-gods is not shared with Allah while Allah’s portion is shared with their associate-gods. What an unfair judgement!”

(Al-Quran. Al-An'ām. 6:136)

#### 4. The parable of the farm animals and the humans

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ

بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَافِلُونَ﴾

Means: “Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such people are entirely heedless.”

(Al-Quran. Al-A'rāf. 179)

#### 5. The farm animals as the predator

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ

أَفَلَا يُبْصِرُونَ﴾

Means: “Do they not see how We drive rain to parched land, producing various crops from which they and their cattle eat? Will they not see?”

(Al-Quran. Al-Sajdah. 27)

To learn more about nutrition, the researcher chose Quranic verses with the context of the benefits of farm animals as food based on *Tafsīr Mafātiḥul Ghayb*.

#### 2.4.7 *Mā'* (ماء)

*Mā'* means water (Elsaid & Muhammad, 2008). The researcher selected this word for the search of Quranic verses related to nutrition because water is a very abundant sustenance and the most important element in human food. By the water, human can eat and drink, animate the earth, animals and the plants (Ahmad Syauqi Ibrahim, 2020). Therefore, water is an important and crucial element in every aspect in human survival. In science, water defined as a molecule that consist the hydrogen and oxygen. In the Quran, water is not only discussed in the topic of oxygen and hydrogen but also was mentioned in various topics such as in universe creation process, human creation process and mentioned as the drinking in heaven and hell (Mochammad Imamudin, 2012).

In the Quran, this word was repeated 63 times in eight different contexts:

1. Water as the reason for plant growth to produce food.

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

Means: “He is the One Who has made the earth aa place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah in worship.”

(Al-Quran. Al-Baqarah. 2:22)

2. Water as the source of drinks.

﴿وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ﴾

Means: “We send fertilizing winds, and bring down rain from the sky for you to drink. It is not you who hold its reserves.”

(Al-Quran. Al-Hijr. 15:22)

3. Water in Afterlife either in heaven or hell.

﴿مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ﴾

Means: “Awaiting them is Hell, and they will be left to drink oozing pus.”

(Al-Quran. Ibrāhīm. 16)

4. Water as the cause of earth’s life.

﴿وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ﴾

Means: “And Allah sends down rain from the sky, giving life to the earth after its death. Surely in this a sign for those who listen.”

(Al-Quran. Al-Naḥl. 16:65)

5. The simile of water with other creatures.

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ

مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ

بِعَافِلٍ عَمَّا تَعْمَلُونَ﴾

Means: “Even then your hearts became hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do.”

(Al-Quran. Al-Baqarah. 2:74)

6. Water as mean of purification.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا 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

لَا مَسَئَةَ النِّسَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ

كَانَ عَفُوًّا غَفُورًا﴾

Means: “O believers! Do not approach prayer while intoxicated until you are aware of what you say, nor in a state of full impurity-unless you merely pass through the mosque-until you have bathed. But if you are ill, on a journey, or have relieved yourselves, or been intimate with your wives and cannot find water, then purify yourself with clean earth, wiping your faces and hands. And Allah is Ever-Pardoning, All-Forgiving.”

(Al-Quran. Al-Nisā'. 4:43)

7. Water as the element in creation.

﴿خُلِقَ مِنْ مَّاءٍ دَافِقٍ﴾

Means: “They were created from a spurting fluid.”

(Al-Quran. Al-Ṭāriq. 86:6)

## 8. Water as the water itself

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ

﴿بُعْدًا لِلْقَوْمِ الظَّالِمِينَ﴾

Means: “And it was said, ‘O earth! Swallow up your water. And O sky! Withhold your rain.’ The floodwater receded and the decree was carried out. The Ark rested on Mount Judi, and it was said, ‘Away with the wrongdoing people!’”

(Al-Quran. Hūd.11:44)

To study the concept of nutrition in Quranic perspective, the researcher only focused on the *mā'* verses in the contexts of water as the reason for plant growth and water as the source of drinks based on *Tafsīr Mafātiḥ al-Ghayb*.

## 2.5 The Collection of the Quranic Verses About Nutrition Based on Selected Keywords

### 2.5.1 Akala

There are 109 repetitions of *akala* words in the Quran and 29 of it have the context of the act of eating food in the world and the content of the verses showed the description of eating and foods as the main topics in Al-Razi's interpretations.

**Table 2.1:** The List of *Sūrah*s and Verses Related to Nutrition From The Word '*akala*'

	<i>Sūrah</i>	Number Of Verse	<i>Makkiyyah/ Madaniyyah</i>	Total of Repetition
1	Al-Baqarah	60	<i>Madaniyyah</i>	1
2	Al-Baqarah	168	<i>Madaniyyah</i>	1
3	Al-Baqarah	172	<i>Madaniyyah</i>	1
4	Al-Mā'idah	3	<i>Madaniyyah</i>	1
5	Al-Mā'idah	88	<i>Madaniyyah</i>	1

6	Al-An'ām	118	Makkiyyah	1
7	Al-An'ām	119	Makkiyyah	1
8	Al-An'ām	121	Makkiyyah	1
9	Al-An'ām	141	Makkiyyah	2
10	Al-An'ām	142	Makkiyyah	1
11	Al-A'rāf	31	Makkiyyah	1
12	Al-A'rāf	160	Makkiyyah	1
13	Yūnus	24	Madaniyyah	1
14	Al-Naḥl	5	Makkiyyah	1
15	Al-Naḥl	14	Makkiyyah	1
16	Al-Naḥl	69	Makkiyyah	1
17	Ṭāhā	54	Makkiyyah	1
18	Ṭāhā	81	Makkiyyah	1
19	Al-Ḥajj	28	Madaniyyah	1
20	Al-Mu'minūn	19	Makkiyyah	1
21	Al-Mu'minūn	20	Makkiyyah	1
22	Al-Mu'minūn	21	Makkiyyah	1
23	Al-Mu'minūn	51	Makkiyyah	1
24	Al-Sajdah	27	Makkiyyah	1
25	Fāṭir	12	Makkiyyah	1
26	Yāsīn	33	Makkiyyah	1
27	Yāsīn	72	Makkiyyah	1
28	Ghāfir	79	Makkiyyah	1

### 2.5.2 Ṭai'ma

In the Quran, there are 48 repetitions of *ṭa'ima*. Five of the words in four verses are related to the concept of nutrition in Quranic perspective in the context of eating in the world and the verses interpreted as eating in nutrition topic based on Al-Razi's interpretation in *Tafsīr Mafāṭih al-Ghayb*.

**Table 2.2:** The List of *Sūrah*s and Verses Related to Nutrition From The Word '*ṭa'ima*'

	<i>Surah</i>	Number of Verse	Makkiyyah/ Madaniyyah	Total of Repetition
1	Al-Mā'idah	96	Madaniyyah	1
2	Al-An'ām	145	Makkiyyah	2
3	'Abasa	24	Makkiyyah	1
4	Al-Ḥajj	28	Madaniyyah	1

### 2.5.3 *Shariba*

In the Quran, there are 39 words of *shariba*. 8 of them are located in eight verses related to the context of drinks or act of drinking in terms of nutrition as the prime topic based on Al-Razi's interpretation in *Tafsīr Mafātīh al-Ghayb*.

**Table 2.3:** The List of *Sūrahs* and Verses Related to Nutrition From The Word '*shariba*'

	<i>Surah</i>	Number of Verse	<i>Makkiyyah/ Madaniyyah</i>	Total of Repetition
1	Al-Baqarah	60	<i>Madaniyyah</i>	1
2	Al-A'rāf	31	<i>Makkiyyah</i>	1
3	Al-Nahl	10	<i>Makkiyyah</i>	1
4	Al-Nahl	66	<i>Makkiyyah</i>	1
5	Al-Nahl	69	<i>Makkiyyah</i>	1
6	Fāṭir	12	<i>Makkiyyah</i>	1
7	Yāsīn	73	<i>Makkiyyah</i>	1
8	Al-Wāqī'ah	68	<i>Makkiyyah</i>	1

### 2.5.4 *Nabata*

In the Quran, there are 26 repetitions of *nabata* words and 12 of the words in 12 verses related to the plants or the act of planting in the world as one of the sources of food in Al-Razi's interpretation.

**Table 2.4:** The List of *Sūrahs* and Verses Related to Nutrition From The Word '*nabata*'

	<i>Sūrah</i>	Number of Verse	<i>Makkiyyah/ Madaniyyah</i>	Total of Repetition
1	Al-An'ām	99	<i>Makkiyyah</i>	1
2	Yūnus	24	<i>Makkiyyah</i>	1
3	Al-Ḥijr	19	<i>Makkiyyah</i>	1
4	Al-Nahl	11	<i>Makkiyyah</i>	1
5	Ṭāhā	53	<i>Makkiyyah</i>	1
6	Al-Ḥajj	5	<i>Madaniyyah</i>	1
7	Al-Mu'minūn	20	<i>Makkiyyah</i>	1
8	Ash-Shu'arā'	7	<i>Makkiyyah</i>	1
9	Luqmān	10	<i>Makkiyyah</i>	1
10	Al-Ṣāffāt	146	<i>Makkiyyah</i>	1
11	Al-Nabā'	15	<i>Makkiyyah</i>	1
12	'Abasa	27	<i>Makkiyyah</i>	1

### 2.5.5 *Laḥm*

In the Quran, there are 12 repetitions of *laḥm* word and 6 of these discuss the animal meat in the world in the food context based on Al-Razi's interpretation in *Tafsīr Mafāṭih al-Ghayb*.

**Table 2.5:** The List of *Sūrahs* and Verses Related to Nutrition From The Word '*laḥm*'

	<i>Surah</i>	Number of Verse	<i>Makkiyyah/Madaniyyah</i>	Total of Repetition
1	Al-Baqarah	173	<i>Madaniyyah</i>	1
2	Al-Mā'idah	3	<i>Madaniyyah</i>	1
3	Al-An'ām	145	<i>Makkiyyah</i>	1
4	Al-Naḥl	14	<i>Makkiyyah</i>	1
5	Al-Naḥl	115	<i>Makkiyyah</i>	1
6	Fāṭir	12	<i>Makkiyyah</i>	1

### 2.5.6 *Al-An'ām*

There are 30 times repetitions of *al-an'ām* word in the Quran and 10 of it related to the context of farm animals as food based on *Tafsīr Mafāṭih al-Ghayb*.

**Table 2.6:** The Lists of *Sūrahs* and Verses Related to Nutrition From The Word '*al-an'ām*'

	<i>Sūrah</i>	Number of Verse	<i>Makkiyyah/Madaniyyah</i>	Total of Repetition
1	Al-Mā'idah	1	<i>Madaniyyah</i>	1
2	Al-An'ām	142	<i>Makkiyyah</i>	1
3	Al-Naḥl	5	<i>Makkiyyah</i>	1
4	Al-Naḥl	66	<i>Makkiyyah</i>	1
5	Ṭāhā	54	<i>Makkiyyah</i>	1
6	Al-Ḥajj	28	<i>Madaniyyah</i>	1
7	Al-Mu'minūn	21	<i>Makkiyyah</i>	1
8	Fāṭir	28	<i>Makkiyyah</i>	1
9	Al-Zumar	6	<i>Makkiyyah</i>	1
10	Ghāfir	79	<i>Makkiyyah</i>	1

### 2.5.7 *Mā'*

There are 63 words of *mā'* in the Quran and 16 of it have the contexts of water as the reason for plant growth and water as the source of drinks based on *Tafsīr Mafātih al-Ghayb*.

**Table 2.7:** The List of *Sūrahs* and Verses Related to Nutrition From The Word '*mā'*'

	<i>Surah</i>	Number of Verse	<i>Makkiyyah/Madaniyyah</i>	Total of Repetition
1	Al-Baqarah	22	<i>Madaniyyah</i>	1
2	Al-An'ām	99	<i>Makkiyyah</i>	1
3	Al-A'rāf	57	<i>Makkiyyah</i>	1
4	Yūnus	24	<i>Makkiyyah</i>	1
5	Ibrāhīm	32	<i>Makkiyyah</i>	1
6	Al-Hijr	22	<i>Makkiyyah</i>	1
7	Al-Nahl	10	<i>Makkiyyah</i>	1
8	Ṭāhā	53	<i>Makkiyyah</i>	1
9	Al-Hajj	5	<i>Madaniyyah</i>	1
10	Al-Furqān	48	<i>Makkiyyah</i>	1
11	Luqmān	10	<i>Makkiyyah</i>	1
12	Al-Sajdah	27	<i>Makkiyyah</i>	1
13	Al-Zumar	21	<i>Makkiyyah</i>	1
14	Al-Wāqi'ah	68	<i>Makkiyyah</i>	1
15	Al-Nāzi'āt	31	<i>Makkiyyah</i>	1
16	'Abasa	25	<i>Makkiyyah</i>	1

### 2.6 Conclusion

In this chapter, the researcher identified the Quranic verse based on the seven selected keywords that are related to nutrition. The researcher found that there are 60 verses related to the nutrition based on the verses have various context. Therefore, the researcher identified the contexts that related to nutrition:

**Table 2.8:** The Contexts of The Selected Quranic Verses

<b>The Keywords</b>	<b>The Context</b>	<b>The Selected Context that Related to Nutrition</b>
<i>Akala</i>	The act of eating food in the world	/
	The act of eating food in the Afterlife either in heaven or hell	
	The act of eating other than food	
	Refer to the process of producing something	
<i>Ṭa'ima</i>	The act of eating in the world	/
	The act of eating in Afterlife	
<i>Shariba</i>	The drinks or act of drinking in the world	/
	The drinks or act of drinking in Afterlife	
<i>Nabata</i>	Plants or the act of planting in the world	/
	Simile of plants with the life	
	Human creation	
<i>Laḥm</i>	Animal meat in the world	/
	Human meat	
	Animal meat in Afterlife	
	Meat in the human creation process	
<i>Al-An'ām</i>	The livestock as food	/
	The livestock animals other than as food	
	The livestock that slaughtered for the purpose of idolatry	
	The parable of the livestock and humans	
	The livestock as the predator	
<i>Mā'</i>	Water as the reason for plant growth to produce food	/
	Water as the source of drinks	/
	Water in Afterlife either in heaven or hell	

Water as the cause of earth's life
The simile of water with other creatures
Water as mean of purification
Water as the element of creation
Water as the water itself

In short, these seven keywords gathered 60 Quranic verses related to nutrition based on Al-Razi's interpretation in *Tafsīr Mafātīh al-Ghayb* in seven main contexts:

- 1- Eating and food as the main topics.
- 2- Drinking and drinks as the main topics.
- 3- The plants or the act of planting.
- 4- Animal meat in the food context.
- 5- Farm animal in the food context.
- 6- Water as the source of growth.
- 7- Water as the source of drinks.

The finding shows that there are 60 verses were identified as the Quranic verses related to the nutrition-based Al-Razi's interpretation in *Tafsīr Mafātīh al-Ghayb*. The finding of the analysis on these verses will be showed in the next chapter.