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From al-Jawāhir to Tafsir Ilmi: Interpreting Carbohydrates as a Source of Energy in the Qur'an

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ABSTRACT

This article discusses the interpretation of Qur'anic verses about food and energy with a focus on carbohydrates from the perspective of Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia. The verses analyzed include Q.S. al-An'ām [6]: 95, Q.S. al-Mu'minūn [23]: 19, Q.S. Maryam [19]: 25, and Q.S. an-Naḥl [16]: 68–69, which allude to grains, fruits, dates, and honey as the source of human life. This study uses a qualitative method with a literature study approach and descriptive-analytical analysis of the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia, by comparing it in a limited way with classical and modern interpretations. The results of the study show that the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia understands these verses by relating them to the findings of modern nutrition science, especially the function of carbohydrates as the main source of energy for the human body. Grains are understood as a source of complex carbohydrates, while dates, grapes, and honey are categorized as simple sources of carbohydrates that are easily digestible and quickly absorbed. The Scientific Interpretation does not make the Qur'an the basis for the formation of biochemical theories, but rather places science as a tool to affirm the function of food in the order of Allah's creation. Thus, the interpretation of Ilmi acts as a conceptual bridge between revelation and modern nutritional science, as well as showing methodological prudence in the integration of the Qur'an and science

Keywords : Science, Carbohydrates, The Qur'an, The Qur'anic Food, Modern Nutrition Science.

INTRODUCTION

The Qur'an is the main guideline for Muslims in understanding life and the phenomena of the universe. From classical to modern times, mufasir tried to reveal the meaning of kauniyah verses as a form of integration between revelation and science. This effort gave birth to a pattern of interpretation known as *scientific interpretation*, which is an interpretation method that seeks to reveal the scientific miracles of the Qur'an by explaining its verses through theories and findings of contemporary science. This pattern of interpretation becomes a bridge between religion and modern science so that the two are not contradicted, but complement each other in the framework of monotheism (Muhammad Nasir, 2024).

The Qur'an is the first foundation for things that are constant in Islam. Because of this, Muslims anytime and anywhere are required to strengthen their desire or determination to hone their intellect towards understanding the Qur'an that can change their lives for the better. As well as being able to position them in a position

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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that allows the spread of Islam throughout the world as a divine and comprehensive system for the happiness of this world and the hereafter.

One of the mufasir who is considered to have made a great contribution to the birth and development of scientific interpretation is Shaykh Thanthawi Jauhari through his monumental work *Al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm* which was published in 1931 in 26 volumes. This work explicitly presents a scientific approach to kauniyah verses using modern natural knowledge such as biology, physics, chemistry, and geology. Several studies confirm that *Al-Jawāhir* was an important milestone in the history of the emergence of scholarly interpretations in the 20th century (Ahmad Fuad Pasya,2006).

As explained by Siti Fahimah and Dewi Ayu Lestari (2023) in *Al-Furqan: The Journal of the Science of the Qur'an and Tafsir*, *Tafsir Al-Jawāhir* is a tafsir that is "scientifically patterned with a rational and scientific approach, where Thanthawi interprets kauniyah verses using modern natural science illustrations." A similar statement was made by Mamluatun Nafisah (2023) in *the Al-Fanar Journal* which affirmed that "Thanthawi Jauhari was a pioneer of scientific interpretation that directed the interpretation of the Qur'an to the realm of scientific explanations of natural phenomena." [4] Thus, *Al-Jawāhir* can be seen as the main stimulus for the birth of the tradition of scientific interpretation, which later became the basis for modern interpretation institutions, including the *Tafsir Ilmi project of the Ministry of Religion of the Republic of Indonesia (Kemenag RI).*

The book of tafsir *al-jawahir fi Tafsir al-Qur'an al-Karim: al-Mushtamil all Aja'ib Bada'i al-Maknunat wa Ghara'ib al-Ayat al-Bahirah* or what we commonly know as tafsir al-Jawahir is a modern tafsir written by Shaykh Tantawi Jawhari. He is known as a philosopher and pioneer of modern science in the Islamic world. He played a major role in the reform movement in Egypt in the twentieth century that brought about an extensive discussion of science. Kitab al-Jawahir was published in 1931 in twenty-six volumes accompanied by illustrations of paintings, drawings, and diagrams. (Kasih Gap : Opposition at the beginning of paragraph)

Looking at various sources, Thanthawi's interpretation is classified as tafsir bi al-ra'yi because in his interpretation he uses his own mindset. In addition to using thinking based on his expertise in the fields of physics, biology, and other scientific fields. However, Thantawi does not completely ignore the tafsir bi al-ma'tsar, which is the method of interpretation in the classical period with the addition of narrations as a reinforcement in its explanation, especially in interpretations related to theology, law, morals, and science (Siti Fahimah, 2023).

The Ministry of Religion's Scientific Interpretation in principle uses a deductive-confirmatory pattern. Confirmative deductive pattern means an approach that tests or confirms the truth of a hypothesis or theory based on deductive reasoning, i.e. applying general principles to draw conclusions that can be tested with concrete data or evidence. This can be seen in the various themes that are presented, for example "Adam is able to explain the names of things" as Allah says in QS. Al-Baqarah (2): 31. Adam's ability to explain the names of objects related to the elements of creation, he was created from the ground. This reality is different from angels being

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created from light and angels are not able to explain the names of objects. In order to prove this verse, the author takes three relevant verses. Among them are QS. Al-Mu'minun; 12 (land patti sari); QS. Al-Hijr: 26 (mud); and QS. Ar-Rahman : 14 (dry soil like pottery). The human forming elements of the three verses include earth, water (mud = soil + water), and pottery. The soil element consists of iron (Fe), copper (Cu), Cobalt (Co), Manganese (Mn) and the elements hydrogen(H), Nitrogen (N), phosphorus (P), and oxygen (O). All metal elements and metalloids will be catalysts in chemical and biochemical processes to form more complex molecules, such as ureum, amino acids, and nucleotides that have a function as support for life processes. Meanwhile, pottery acts as a catalyst in the process of extending chemical chains (polymers) from molecules into macromolecules, supramolecules, and body cell tissues, including brain cells, and DNA. These brain cells then have the function of storing information, while the DNA-chromosome functions as a store of human genetic information (Mamluatun Nafisah,2023).

The Ministry of Religion of the Republic of Indonesia through *Lajnah Pentashihan Mushaf Al-Qur'an* since 2012 has developed *Tafsir Ilmi* with a deductive-confirmatory methodology, namely interpreting kauniyah verses through a scientific approach and empirical proof. This approach conceptually has epistemological roots in the paradigm initiated by Thanthawi Jauhari, which is to make kauniyah verses a source of inspiration for the development of knowledge. Therefore, *Al-Jawāhir* can be called a conceptual contributor to the birth of the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia, because the two have the same paradigm: combining revelation and science methodologically.

In the context of this research theme, the relationship between *Tafsir Al-Jawāhir* and *Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia* is interesting to be studied through verses related to carbohydrates, which are important elements in the lives of living beings. Carbohydrates are organic compounds that are the main source of energy for humans, animals, and plants. This element is abundantly contained in foods such as wheat, dates, grapes, and honey—all of which are mentioned in the verses of the Qur'an, including QS. Al-An'am: 95, QS. Al-Mu'minun: 19, QS. Maryam: 25, and QS. An-Nahl: 68–69.

Al-Jawāhir interprets these verses with a scientific approach, relating the phenomenon of the growth of plants, grains, and crops to the laws of nature created by Allah. Meanwhile, *the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia* interprets it with a deductive-confirmative pattern, which is to connect kauniyah verses with biochemical and physiological explanations as known in modern nutrition science. Therefore, these two interpretations can be compared to see how the Qur'an is understood as a source of knowledge about food and metabolism, especially carbohydrates.

Some cutting-edge research also supports the relevance of this theme. For example, Maulana Setiawan et al. (2022) in *the Educatoria Journal* explain that "carbohydrates in the perspective of the Qur'an have a broad meaning, not only as a source of energy but also as a sign of Allah's greatness in the process of photosynthesis and plant metabolism (Maulana Setiawan,2022). In addition, Mohd

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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Amzari Tumiran et al. (2020) said that "grains and fruits in the story of the Prophet Yusuf (QS. Yusuf: 47–49) is a symbol of rational management of carbohydrate sources as part of the economic and food sunnatullah (Mohd Amzari Tumiran,2020)."

By looking at these connections, this study seeks to trace how *Tafsir Al-Jawāhir* by Thanthawi Jauhari became a methodological basis for the development of modern scientific interpretations such as *the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia*, as well as how the two interpretations interpret the verses of the Qur'an about carbohydrates in the perspective of integration between scientific interpretation and molecular nutrition science. This research is expected to enrich the interdisciplinary discourse between the study of interpretation and contemporary science, as well as show that the Qur'an is always relevant to answer scientific and social challenges in every era.

Along with the times, the advancement of modern science and technology in various fields of science, astronomy, medicine, industry, biology, agriculture, and many more has resulted in the weak ability of humans to anticipate these developments. Therefore, the Qur'an and hadith must be the main reference and must adhere to them (Gamal Al-Banna, 2004).

The scope of the discussion of natural sciences or what we commonly know by the term science contained in the Quran is the alignment of the understanding of the Quran with the study of the theory of natural sciences. Al-Ghazali said that all knowledge, both past and future, whether known or not, is all sourced from the Quran. This has the purpose of being able to invite humans to be able to learn everything in this universe which is the creation of the Almighty God. One example of science in the Quran and will be discussed in this study is carbohydrates. The name carbohydrates are certainly familiar in everyday life. Carbohydrates are chemical compounds consisting of the elements carbon (C), hydrogen (H), oxygen (O) and have the compound formula CnH2nOn. Carbohydrates have an important role for all living things, including humans, animals, and plants. Important functions in carbohydrates include being a source of energy (Maulana Setiawan,2022).

Based on the point of view of the interpretation of science, both contemporary and modern, the author integrates with modern science so that a new interpretation is created that remains in its corridor and is inseparable from the concept and basis of religion.

RESEARCH METHODS

This research is qualitative research, namely research that tries to understand phenomena in their natural setting and context where the researcher does not try to manipulate the observed phenomena or it can also be said that qualitative research is research whose findings are not obtained through statistical procedures or other forms of calculation (Anselm Strauss, 2015).

The method of data collection, the author uses *library research,* which is research based on the method of collecting library data, reading, and recording and processing research materials. This study is used to look for some previous research that is relevant to the research that will be conducted by the author.

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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RESULTS AND DISCUSSION

1. Jauhari's Epistemological and Methodological Framework

Tantawi Jauhari's epistemology rests on several things, including revelation and natural science that are sourced from the same thing, namely the absolute from Allah SWT, so that there is no possibility of a contradiction between the two. The Qur'an occupies the position as the main source of knowledge and the main guideline in living, while reason and science have a function as instruments to unveil the veil of life or reveal the meaning and wisdom of kauniyah verses. In this frame of mind, Jauhari rejects the dichotomy between religious science and world science, because in his opinion the separation actually hinders everyone's understanding of the message conveyed by the Quran.

In his interpretation, Jauhari views the universe as an open text that must be read at the same time as the text of revelation. Natural phenomena – such as plants, cosmic processes, water, light and all other biological processes, are understood as signs or commonly known as verses that have epistemic value. Thus, empirical observation as well as rational reasoning acquire epistemological legitimacy as long as they remain within the corridor of revelation. Scientific knowledge does not stand alone, but has the function of expanding the horizon of understanding the verses of the Quran.

According to Jauhari's epistemology, the truth of knowledge is integrative, not exclusive. It means being a bridge to modern invention. The truth of revelation is absolute, whereas scientific knowledge is relative and evolving. Thus, science is not used to judge the Qur'an, but rather as a suggestion to show the order of natural law that is in harmony with the guidance of revelation. This epistemological framework is what makes a strong foundation for others through the approach of scientific interpretation in Tafsir Al-Jawahir, which places science as a dialogue partner or liaison in understanding the message conveyed by the Quran.

It can be concluded that the epistemological basis of the tafsir al-Jawahir is the Qur'an as an inspirational source of science by proving that the Qur'an is not understood as a book of technical science, but has a position as an epistemic spark that encourages an exploration of the kauniyah verses (universe). The revelation of Allah is in the position of an orientation giver, not a substitute for scientific work. The legitimacy of reason and empirical experience makes human reason and scientific observation in a position as a legitimate instrument to understand natural reality. Therefore, a modern scientific finding is considered compatible with the message of the Qur'an as long as it does not absolutely accept theological principles. Revelational truth and scientific truth are believed to come from the same source, so they are at a principled level position where there is no possibility of conflict. If there appears to be a contradiction, then what needs to be reviewed is the human understanding of one of them. And the last is knowledge as a means of reviving Islamic civilization. Scientific knowledge is not axiologically neutral, but it has

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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a civilizational function. Scientific interpretation occupies a position as a means to awaken the awareness of Muslims from the lagging behind of science and technology. Thus, al-Jawahir has epistemology that is empirical theoretical, or can be interpreted as a combination of revelation-reason-experience and natural facts.

Meanwhile, the methodological foundation of tafsir al-Jawahir is Jauhari's systematic way of interpreting the verses of the Qur'an using a cross-disciplinary approach. This can be formulated in several parts as follows

a. Every part of his interpretation, he seeks to convince the readers of the backwardness of Muslims in understanding science, and thus, he seeks to arouse the spirit of Muslims by seeing that the Qur'an has given the encouragement to study the universe. By giving an example of the miracle of Allah in creating the universe with all its order. Therefore, Muslims must be able to take the wisdom and lessons in it with more enthusiasm to study the science.
b. In interpreting the verse, he begins by interpreting the recitation of the verses presented and then explains the interpretation of the lafdziyyah briefly, then includes lectures, explanations and research.
c. Taking some of the opinions of Western and Eastern scholars to explain to Muslims and non-Muslims, proves that the Qur'an has discussed this matter long before.
d. After the discussion of lafdziyyah Jauhari inserts lata'if (اللطائف) or linguistically meaning subtle meanings, hidden cues or subtle explanations that are not immediately apparent in the literal meaning of the verse. This section interprets the signals of deep meaning, namely scientific, philosophical, and reflective that are drawn from the verse after the explanation of lafdziyyah.
e. Then after the mention of lata'if, jauhari writes about *maqasid,* which is the formulation of the purpose, wisdom, and normative direction of the verse after the literal meaning and scientific cues are explained. If *lata'if* is an explanation of the subtle meaning and scientific message of the verse, then *maqasid* is an explanation of what this verse is revealed to be and what its implications are for human life.
f. In many ways, he lays down his interpretation by giving pictures of plants, animals, natural landscapes, scientific experiments, specialist scientific tables that give the reader a transparent picture of the things he presents with the transparency that the facts are really real in front of him, like empirical facts.

1. The Verses of Food as a Source of Energy in Tafsir Al-Jawahir

a. Rain, Plants, and Food Availability

QS. An Naba 78: 14–16

وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًاۙ ١٤ لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًاۙ ١٥ وَّجَنّٰتٍ اَلْفَافًاۗ ١٦

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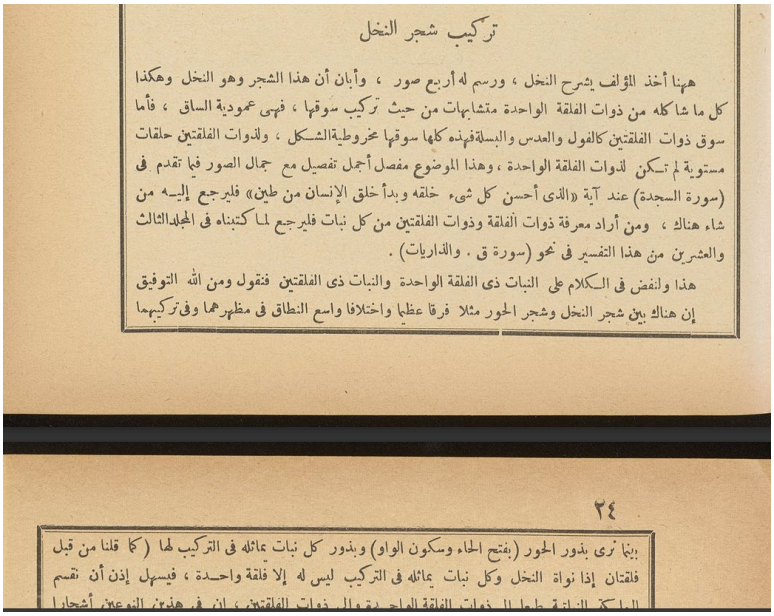
14. We descend from the clouds rainwater that pours heavily
15. that We may grow with it grains, plants,
16. And shady gardens.

In Tafsir al-Jawāhir, these verses are understood as explanations of the relationship between rain, soil, and plants as a source of human food. Rain is seen as the main factor that allows the growth of grains and different types of crops. Ṭanṭāwī Jawharī emphasized that plants do not grow randomly, but rather follow the fixed laws of nature. These grains and plants then became the basis for the availability of food and energy sources for human life.

At this point, Tafsir al-Jawāhir emphasizes that the main purpose of the discussion is not to expand on technical details without direction, but to restore human attention to the meaning of the verse itself: that the source of food and human life depends on the order of nature created by Allah. The diversity of plants, grains, and fruits was not created solely for consumption, but to be a means of dhikr and contemplation of Divine wisdom. Therefore, Surah An-Naba' in this commentary serves as an epistemological foundation that explains the ecological and biological prerequisites for the birth of food systems, which will then be further elaborated in other verses such as Surah 'Abasa which explicitly commands humans to pay attention to their food.

In this interpretation, Jauhari also explained the structure of date palms as the main discussion, including the following.


تركيب شجر النخل

هنا أخذ المؤلف يشرح النخل ، ورسم له أربع صور ، وأبان أن هذا الشجر وهو النخل وهكذا كل ما شاكله من ذوات الفلقة الواحدة متشابهات من حيث تركيب سوقها ، فهى عمودية الساق ، فأما سوق ذوات الفلقتين كالفول والعدس والبسلةفهذه كلها سوقها مخروطيةالشكل ، ولذوات الفلقتين حلقات مستوية لم تكن لذوات الفلقة الواحدة ، وهذا الموضوع مفصل أجمل تفصيل مع جمال الصور فيما تقدم فى (سورة السجدة) عند آية «الذى أحسن كل شىء خلقه وبدأ خلق الإنسان من طين» فليرجع إليه من شاء هناك ، ومن أراد معرفة ذوات الفلقة وذوات الفلقتين من كل نبات فليرجع لما كتبناه فى المجلدالثالث والعشرين من هذا التفسير فى نحو (سورة ق . والذاريات) .

هذا ولنفض فى الكلام على النبات ذى الفلقة الواحدة والنبات ذى الفلقتين فنقول ومن الله التوفيق إن هناك بين شجر النخل وشجر الحور مثلا فرقا عظيما واختلافا واسع النطاق فى مظهرهما وفى تركيبهما

٢٤

بينما نرى بذور الحور (بفتح الحاء وسكون الواو) وبذور كل نبات يماثله فى التركيب لها (كما قلنا من قبل فلقتان إذا نواة النخل وكل نبات يماثله فى التركيب ليس له إلا فلقة واحدة ، فيسهل إذن أن نقسم

"Struktur Pohon Kurma" (palm tree installation)

Here the author takes the date palm tree as an object of explanation, then divides it into four forms (descriptions). The tree in question is a date tree. And every plant that belongs to a single piece (monocot) generally has similarities to this tree in terms of its arrangement and structure.

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Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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The trunk of the date palm tree stands upright. Similarly, the stems of other monocot plants—such as wheat and sugarcane—are cylindrical and proportional. While the plant is split in two pieces (dicots), the stems are branched and not straight like monocots.

The leaves in monocot plants are arranged parallel and uniform, while in dicot plants the arrangement is branched and not aligned. This discussion is deliberately detailed to show the beauty of the creation of forms (jamāl aṣ-ṣuwar).

This discussion is enough as an explanation of one-piece and two-piece plants. And with the help of Allah, we say:

There is actually a huge and clear difference between date palms and walnut trees, both in terms of external appearance and internal structure.

In the commentary, it is explained that these dates have their own uniqueness which of course has an important role for the role of energy at that time. Research proves that these dates have good functions and contents for the body.

b. Grains as a Source of Life

QS. al-An'ām [6]: 95

۞ اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰىۗ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّۗ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ٩٥

Translation of the Ministry of Religion 2019

95. Indeed, it is Allah who grows grains and seeds. He brings out the living from the dead and brings out the dead from the living. That is the power of Allah. How, then, can you be turned away?

The verse *fāliq al-ḥabb wa al-nawā* is explained by Jawharī as an illustration of the process of growing seeds. Seeds are understood as the beginning of plant life and the place where food reserves needed during growth are stored. In the perspective of modern nutritional science, these reserves can be understood as carbohydrates that function as a source of energy. Thus, this verse shows that plants are the main source of energy in the food chain of humans and animals.

Allah said that Allah created **"الزرع والقصب والشعير والأرز"** that is, grain crops such as wheat, barley, rice, and so on. And **"الخب"** is the grain of wheat, while **"الزبيب"** is the dry grape, and **"النوى"** is the seed. Then it is also said that Allah created **"الزيتون والرمان والنخيل"**, which is olives, pomegranates, and dates.

And from the vegetation and the trees and the grasses and the animals and men God brought them out of the earth. And also birds, and of all kinds of different plants. Then there is **also "اللبن"** (milk), which comes from cattle and domesticated animals, and from the milk comes cheese, butter, etc.

And it is said that all of them come from one source: that is, from God's creation of plants and animals, both of which came out of the earth. And there is not a single creature that comes out of the earth except Allah who wills it.

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This section is the initial part of a thematic interpretation or word-for-word interpretation of God's creations such as plants, animals, and humans, and how all things originated on earth through His decrees and will.

Allah Ta'ala said: **"إن الله فالق الحب والنوى"** (Indeed, it is Allah who splits the seeds and the core of dates) falls into this category. So He said: **" فأنبتنا فيها حباً. وعنباً وقضباً"** (Then We grew grains, grapes, and vegetables in it).

c. Natural Order and Food Sustainability

QS. Yā-Sīn [36]: 33–35

وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۖاَحْيَيْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُوْنَ ٣٣ وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِۙ ٣٤ لِيَأْكُلُوْا مِنْ ثَمَرِهٖۙ وَمَا عَمِلَتْهُ اَيْدِيْهِمْ ۗاَفَلَا يَشْكُرُوْنَ ٣٥

Translation of the Ministry of Religion 2019

33. A sign for them is the dead earth, and We bring it back to life, and they take out of it grain, and then they eat from it.

34. We made on it (the earth) palm and vine gardens, and We sent forth on it springs of water

35. That they may eat of the fruit thereof, and of the labor of their hands. Why are they not grateful?

In Tafsir al-Jawāhir, these verses affirm that plant life is highly dependent on the order of nature, such as water, soil, and the change of time. The dead soil can come back to life when it gets water, and then produce grains and fruits. This shows that the human food system follows the laws of nature that have been set by Allah, so that the sustainability of food is inseparable from this order.

d. Attention to Human Food

QS. 'Abasa [80]: 24–32

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ٢٤ اَنَّا صَبَبْنَا الْمَاۤءَ صَبًّاۙ ٢٥ ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّاۙ ٢٦ فَاَنْۢبَتْنَا فِيْهَا حَبًّاۙ ٢٧ وَّعِنَبًا وَّقَضْۢبًاۙ ٢٨ وَّزَيْتُوْنًا وَّنَخْلًاۙ ٢٩ وَّحَدَاۤىِٕقَ غُلْبًا ٣٠ وَّفَاكِهَةً وَّاَبًّا ٣١ مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۗ ٣٢

Translation of the Ministry of Religion 2019

24. Therefore, let man pay attention to his food.

25. Indeed, We have poured out water (from the sky) in abundance.

26. Then, We divided the earth as best we could.

27. Then We grew grain on it,

28. grapes, vegetables,

29. olive, date palm,

30. Shady gardens,

31. Fruits, and grasses.

32. (All it is provided) for your pleasure and for your livestock.

The command for man to pay attention to his food was understood by Jawharī as an invitation to reflect on the origin of food. This verse mentions various types of plants, especially grains, which are the staple food of man. Wheat and similar crops are positioned as the main source of energy needs.

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Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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In the context of modern nutrition science, this is in line with the role of carbohydrates as the main source of energy for the human body.

In his analysis, Jauhari emphasized that a person must pay attention to the food that enters his body. The sentence that is the main point of the discussion is و قد قلنا إ نه أفضل ممن إختار البر سيم إذ حرم الحب ليقتا به هو و أو لاده. The sentence is interpreted as follows *: "And indeed we have said that it is better than choosing bersim (feed grass), because the seeds (of food crops) are provided so that with it he and his children can stay alive."* So it can be concluded that in the selection of foodstuffs it is very necessary to pay attention. This phrase shows that grains are seen as a plant product of strategic value because it supports the survival of humans and their generations, thus confirming their position here as a staple food in the perspective of Al-Jawahir's interpretation.

The word حرمdoes not mean that it is "forbidden" but "hindered/unavailable" and instead affirms that الحب(grain/ wheat) is a source of staple food that allows for the survival of humans and their descendants. And in that sentence the grain is much better than the feed of the cattle. The word حرمseeing the context again "not obtained but seeds" is not forbidden. It means that what is the best food and must be considered, one of which is the staple food that enters our body. And those foods are expressly mentioned like grains, i.e., wheat and the like. As we know, the grain that they understand is wheat and when correlated with modern science, this wheat is a complex carbohydrate as the main source of energy.

Looking at the context of the next word, ليقتاتis interpreted as surviving on staple foods. Who is this staple food for? The staple food was intended not only for the generation at that time, but also for the staple food for the cross-generation, which was continued with the word هو وأولاده whose meaning itself was for himself and his children. The word means plural which is interpreted by the children. So not only for himself but for his descendants, so that it can be interpreted that the word is upheld for generations

e. Dates as a Source of Energy

QS. Maryam [19]: 25

وَهُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۖ ٢٥

Translation of the Ministry of Religion 2019

25. Shaken the base of the date palm tree towards you, and it will bring down ripe dates on you.

The verse about the command to shake the date palm tree is understood by Jawharī as a signal that food has an important role in the restoration of physical condition. Dates are chosen because they are easy to consume and contain energy that is quickly absorbed by the body. From a nutritional science perspective, dates are rich in natural sugars that function as a source of energy, making them relevant to Maryam's condition after childbirth.

Reslaj: Religion Education Social Laa Roiba Journal
Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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Just as Maryam was endowed with the ability to give birth without a husband, the date palm tree also has a specificity in its life system. All of this runs within the framework of perfect Divine wisdom. And this is where some big facts come in.

Based on the interpretation conveyed by Jauhari, we can take in several perspectives and keywords. Among them is the main point is taken from Maryam's letter verse 25 itself which reads وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا . Zarhir is asked to shake the date palm tree, then jathlah rutab (ripe wet dates). In this Tafseer, Al-Jawahir reads it as a meeting between miracles and sunnatullah. This is not a purely biological action but it is a biological impact.

In the excerpt of the interpretation, Al-Jawahir emphasizes the date pollination system. This explains that these dates are not passive plants. Dates have both male trees and female trees. Dates are pollinated by wind pollination. This shows the regularity of natural laws. Allah deliberately chose dates instead of other trees, because his life system from dates itself is unique, precise and requires wisdom.

Looking from a biological point of view, namely the function of nutrients (energy). Here we can see Al-Jawahir correlating energy, although it is not implicitly mentioned. Maryam's condition at that time was that she had just given birth, alone, extreme energy loss, physical and psychological stress because she also asked how she could have a child, even though she herself was a virgin and had never been married. In these conditions, the body needs fast glucose, minerals, and fluids. Here Allah does not command to eat food carelessly.

The next biological point of view is dates (rutab) scientifically. Modern science according to Jauhari has only revealed some secrets. Ruthhab contains simple sugars that function as fast energy. Ruhab also contains potassium. Iron and magnesium and natural water are high. So dates are the fastest energy recovery food naturally.

2. Verses of Carbohydrate in Tafsir Ilmi

a. Q.S. Al-An‘ām: 95

This verse explains God's power in growing grain and fruits as a source of life. In Tafsir Al-Azhar, Hamka emphasizes the moral side and contemplation, that from small objects such as seeds can be born life and energy, so that humans are invited to realize the greatness of Allah in regulating nature.

In the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia, this verse is understood by associating grains such as wheat, rice, and corn as a source of carbohydrates in the form of starch that function as a source of energy for humans. This interpretation does not discuss the verse philologically or symbolically, but directly connects it to the findings of modern nutrition. Thus, this verse is understood as an affirmation

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
DOI: 10.47476/reslaj.v8i3.11091

that grains have the potential for energy that sustains human life, without making the verse the basis for the formation of biochemical theories.

b. Q.S. Al-Mu'minūn: 19

This verse mentions dates and wine as God's gifts in the form of fruits that can be consumed by humans. In the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia, dates and grapes are categorized as sources of simple carbohydrates, namely glucose and fructose, which are easily digested and quickly absorbed by the body as energy.

The Scientific Interpretation does not explain the origin of the term carbohydrate or its molecular structure, but only shows the relevance between the verses of the Qur'an and the classification of nutrients in modern science. Dates are also associated with QS. Maryam verse 25 as a source of energy for Mary after giving birth. This approach emphasizes the prudence of Tafsir Ilmi, which is limited to relating verses to scientific findings without imposing the verse as a source of scientific concepts.

c. Q.S. Maryam: 25

This verse describes Maryam's condition after giving birth who was instructed to shake the date palm tree to obtain ripe dates. In the Scientific Tafsir of the Ministry of Religion of the Republic of Indonesia, dates are understood as a source of high energy and easy to digest, so it is relevant to Maryam's exhausted physical condition.

Various classical commentaries such as Ibn Kathir, Al-Qurthubi, and Al-Misbah also affirm that dates are the best food for women after childbirth. In the perspective of modern nutritional science, dates contain high carbohydrates, fiber, and bioactive compounds that support the body's recovery. Tafsir Ilmi emphasizes the practical function of dates as a functional food, without elaborating on the technical details of its nutritional content, so that this verse is understood as a guide to the use of natural foods according to human biological needs.

d. Q.S. An-Naḥl: 68–69

This verse explains the process by which bees produce honey that is beneficial to humans. In the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia, honey is categorized as a natural source of carbohydrates because it contains glucose and fructose that are easily digestible and function as a source of energy. In addition, honey is also said to have health benefits.

The Scientific Tafsir does not discuss the linguistic aspects of the verse in depth, but uses modern science to explain the function of honey in human life. This interpretation is in line with the interpretation of Al-Misbah and the views of Fakhruddin ar-Razi who emphasized the benefits of honey for health, as well as showing the development of scientific knowledge over time.

The Relevance of Scientific Interpretation to Molecular Nutrition Science

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
DOI: 10.47476/reslaj.v8i3.11091

The Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia uses a deductive-confirmative approach, which is to relate the verses of the Qur'an to the findings of modern science. In the context of molecular nutrition science, this interpretation is relevant, especially in the discussion of carbohydrates as a source of energy.

Qur'anic foods such as wheat, dates, grapes, and honey are understood to contain carbohydrates in both simple and complex forms. Dates and honey provide quick energy, while wheat provides more stable energy. The scientific interpretation does not enter the technical realm of biochemistry, but emphasizes that the food called the Qur'an is in harmony with the principle of energy metabolism in modern nutrition science. Thus, the interpretation of Ilmi functions as a conceptual bridge between revelation and science, without making the Qur'an a book of scientific theory.

3. Comparative Analysis and Convergence Points

The biggest meeting point that is fundamental in this study is mentioned in the tafsir of Al-Jawahir is Q,S. Abasa 24-32. In this interpretation, Jauhari continues from his interpretation in Surah An Naba which discusses the structure of plants. The structure of the plant is discussed further, including various fruits. The fruits here are emphasized again by al-Jawahir that in the world of medicine it is permissible to consume them but not in excess. Grapes mentioned by Jauhari are fruits that have a high sugar content. With the sentence والفواكه السُّكَّرِيَّة، وهي التي غلبت فيها المادة السكرية، This high-sugar fruit is grape. This is mentioned in Tafsir Ilmi Q.S. Al-Mu'minun: 19 using the sentence "this wine is classified as simple carbohydrates, namely glucose and fructose". As we know in modern scientific knowledge, glucose and fructose are other terms for sugar.

Jauhari also mentioned that we must pay attention to what we consume. Wheat in the interpretation is emphasized to be a better food to consume than grass with the sentence:

و قد قلنا إ نه أفضل ممن إختار البر سيم إذ حرم الحب ليقتا به هو و أو لاد

The sentence emphasizes that الحبis a bodily strength for him and his descendants. So it can be proven that wheat or grains here, which in the modern context are known as carbohydrates, function as good energy and even as a staple energy for humans. Wheat is the food of the Arabs while other grains such as rice fall into this category.

The meeting point of this energy is the main discussion and the main bridge for the discovery of the interpretation of science in the modern era. Jauhari proved that in classical interpretations it has been mentioned about food that is good for the body to consume and function as energy, then in his modern scientific interpretation it is explained about the content of energy using scientific language. This discovery proves that the modern interpretation paradigm cannot be separated from the invention in the classical era that has already interpreted it and of course has continuity.

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
DOI: 10.47476/reslaj.v8i3.11091

In addition to grapes and grains which are sources of energy, dates are also foods that have good energy content for the body. In the jawahir tafsir emphasizes dates in one main discussion. The verse that discusses this date is Q.S. Maryam: 25. Jauhari interprets that Maryam was asked to shake the tree. Maryam was in a very difficult postpartum state at the time: alone, experiencing extreme physical exhaustion, and deep psychological distress. This can be seen from her anxiety who questioned how she could have a child, while she was a virgin and had never married. In such a situation, the human body urgently needs a fast intake of glucose, minerals, and fluids to recover energy. Interestingly, Allah did not command Mary to eat food carelessly, but gave very specific instructions.

4. Al-Jawāhir's Genealogical Contribution to the Tafsir of Ilmi

From a genealogical point of view, al-Jawahir has a position as one of the early foundations of modern scientific interpretation that opens up the space for the integration of the Qur'an and natural sciences. The Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia, although it does not explicitly depend on Jauhari, this interpretation inherits its basic spirit, namely in terms of scientific legitimacy for the reading of kauniyah verses. However, Ilmi's interpretation carries out a "methodological refinement" of al-Jawahir's speculative tendencies, by adopting a more systematic and verified interdisciplinary approach.

The genealogical role *of al-Jawāhir* lies in his courage to open up the space for integration between revelation and natural science as part of the method of interpreting the Qur'an. Jauhari explained about food that is good for the body by affirming that Allah's creation in nature contains order and wisdom that can be understood through science. However, in *al-Jawāhir*, these explanations are often accompanied by scientific generalizations and speculative interpretations that are not entirely based on rigorous methodological verification.

Departing from this foundation, the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia places itself as a genealogical continuation that is corrective and selective. The Scientific Interpretation does not reject the integrative spirit inherited by Jauhari, but limits its use to scientific data that is already established and directly relevant to the function of the verse. Thus, *al-Jawāhir's contribution* lies not in its scientific details, but in the formation of an epistemological horizon that allows the birth of a more methodological and measurable modern scientific interpretation.

Genealogically, Tantawi Jauhari's contribution does not lie in the formulation of a specific nutritional theory or scientific structure, but in the opening of a horizon of interpretation that provides space for a dialogue between revelation and natural science. This contribution is paradigmatic, not technical, so that it becomes an intellectual background for the birth of modern scientific interpretations, including the Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia.

Volume 8 Nomor 3 (2026) 158 – 173 P-ISSN 2656-274x E-ISSN 2656-4691
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CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the discussion of the verses of the Qur'an about food in the Tafsir Ilmi of the Ministry of Religion of the Republic of Indonesia, it can be concluded that this interpretation interprets grains, fruits, dates, and honey as a source of food that functions to sustain human life. Through a deductive-confirmative approach, Tafsir Ilmi relates the content of these foods to the findings of modern nutrition science, especially carbohydrates as the main source of energy for the body.

The Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia implicitly distinguishes between complex carbohydrates found in grains such as wheat and rice, as well as simple carbohydrates found in dates, grapes, and honey. However, this interpretation does not impose the verses of the Qur'an as the basis for the formation of biochemical theories, but rather places science as a tool to understand the function of food in the order of Allah's creation. Thus, Tafsir Ilmi shows a careful methodological attitude in integrating revelation and science.

This study confirms that the Qur'anic verses about food not only have spiritual value, but are also relevant to be read in the context of modern nutritional science. This integration shows that carbohydrates occupy a central position as a primary source of energy for humans, as well as evidence of the orderliness of the life system created by God.

Suggestions

Further research is suggested to expand the study of the interpretation of Ilmi by comparing it more deeply with classical scientific interpretations such as Tafsir al-Jawāhir and contemporary thematic interpretations, so that differences in epistemological and methodological approaches in reading food verses can be seen. In addition, follow-up studies can also develop an analysis on more specific aspects of molecular nutrition, such as the mechanism of carbohydrate metabolism, without shifting the position of the Qur'an as a value indicator, not a science book.

For the development of the study of the Qur'an and science, this article is expected to be an initial reference in understanding the relationship between the interpretation of Ilmi and modern nutrition science, especially in the issue of food and energy. A proportionate and non-forceful approach to verse science needs to be continuously developed so that the integration of revelation and science remains within the responsible academic corridor.

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