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Reinterpretation of the Words *Falyanzur* and *Tha'am* in Qs 'Abasa Verse 24 to Build Public Nutrition Awareness

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Abstract

The Quran contains the concept of balanced nutrition in several of its verses, including in Surah Al-Baqarah 168, Surah Al-A'raf verse 31 and Surah Abasa verse 24. The interpretation of Surah Abasa verse 24 and its relation to nutrition there are still differences among scholars of interpretation. This research uses a qualitative approach, this type of research is descriptive analytical. The term linguistics refers to the science that studies language and analyzes it scientifically. The reinterpretation theory used in this research is Abdullah Saeed's theory. The word *nazara* and its derivations have a dominant meaning related to the activity of the five senses, namely vision. However, not only limited to physical observation, this seeing activity also involves the heart and mind, which makes it more than just ordinary observation. The word *tha'am* and its various derivatives are mentioned 48 times in the Quran, and cover various aspects related to food, including the type, method of consumption, and its role in daily life. In this study, researchers want to provide a reinterpretation of the 2 words so that the meaning of the verse becomes an order to humans to pay attention to the nutritional content of their food. The order that humans pay more attention to their food patterns and portions so as to avoid various diseases due to unbalanced nutrition.

Keywords: Reinterpretation; *Falyanzur*; *Tha'am*; Nutrition.

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Introduction

The Quran as the guidebook for Muslims has instructed us to always maintain health by paying attention to the pattern, amount and content of the food we consume. The Quran contains the concept of balanced nutrition in several verses, including in Surah Al-Baqarah 168, Surah Al-A'raf verse 31 and Surah Abasa verse 24.

The first concept of balanced nutrition is found in Surah Al-Baqarah verse 168. The concept of balanced nutrition according to Surah Al-Baqarah verse 168 is related to Allah's command to eat halal and thayyib food. Here is the text of the verse:

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

Meaning: "O mankind, eat of the lawful (food) of the earth and do not follow the steps of the devil. Indeed, he is a real enemy to you".

From this verse, we can understand that some of the principles relevant to balanced nutrition are halal. Halal in the context of food means food that complies with Islamic law. Ensuring that food does not come from haraam ingredients, such as pork, blood, carrion, or something obtained illegally. Halal also includes how the food is obtained (not cheating or stealing). Its relevance to balanced nutrition is that halal food provides peace of mind, which indirectly supports physical and mental health [1]. Then is *thayyib* or good food. *Thayyib* means food that is of good quality, clean, healthy, nutritious and suitable for consumption. In the context of nutrition, *thayyib* refers to food that contains nutrients that the body needs, such as carbohydrates, proteins, fats, vitamins and minerals. *Thayyib* also indicates cleanliness in the process of preparation and storage, making it safe for consumption. Ensuring food contains complete and balanced nutrients to meet the body's daily needs [2].

In this verse, the word halal, which is accompanied by the lafaz *tayyiba* and attached to the command to eat food, has a deep meaning. Halal in this context does not only mean something that is permitted or permissible according to Sharia, but also includes the method of obtaining it in accordance with God's law. Meanwhile, *tayyiba* refers to the nature of the food that is good for the human body and mind. *Tayyiba* food is food that is beneficial to health, does not damage the body, is not disgusting, has a good taste, does not expire, and is processed in a clean and safe manner [3]. This combination of the words halal and *tayyiba* shows that Islam pays special attention to aspects of food quality, both in terms of the halalness of the law and its impact on human physical and spiritual health. Furthermore, the use of the word *tayyiba* is also an important indicator that distinguishes halal food that is suitable for consumption from halal food that does not meet good standards. For example, expired or damaged halal food,

although not haram in sharia, still does not meet the criteria of *tayyiba* because it can harm the body. Therefore, this verse implies that maintaining the quality and halalness of food is part of obedience to Allah. Thus, this teaching is not just a consumption guide, but also a reminder that all aspects of life, including food, must be in accordance with Islamic values. And the last is the prohibition of following the steps of the devil. Allah warns people not to follow the steps of the devil, which often lead to destructive behavior, including unhealthy eating habits. Unhealthy eating habits such as overeating, wasting food, or choosing foods that damage the body are examples of satanic steps [4].

Then in the Quran letter Al-A'raf verse 31 contains the concept of a good diet. This verse provides important guidance on a good diet. The verse reads:

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ مَعَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: "O sons and daughters of Adam, put on your beautiful garments when you enter the mosque and eat and drink, but do not overdo it. Verily, He dislikes those who are excessive".

From this verse, we can understand some of the main principles related to a good diet, namely by paying attention to food portions. This verse teaches that eating and drinking should be done in moderation, not excessively (*israf*). Excessive consumption of food not only violates Islamic teachings, but can also have adverse health effects. Excessive eating can lead to obesity, digestive disorders, and other diseases such as diabetes or hypertension. Overindulgence is not just about the quantity of food, but also includes wasteful behavior, such as wasting unnecessary food or drink [5]. Islam teaches the importance of appreciating Allah's blessings and not wasting the sustenance given. Although not explicitly mentioned in this verse, the principle of eating halal and *thayyib* is closely related to this teaching. Eating in moderation is not only about quantity, but also about the quality of food that is nutritious and beneficial to the body [6].

Eating is a basic human need, but in Islam, eating is also part of worship. By managing a good diet, the body becomes healthy and better able to carry out worship obligations and daily activities. This verse also begins with the command to wear beautiful clothes when entering the mosque, indicating that physical activities such as eating or worship should be done with good manners. A good diet is part of maintaining a balance between physical needs and spiritual responsibilities [7].

This verse does not prohibit humans from enjoying halal, delicious, nutritious food and drinks in various forms as long as they fulfill the conditions that have been set. These conditions include that the food and beverages are not intoxicating, not harmful to health, and are consumed in moderation. This freedom reflects the flexibility of Islamic teachings in providing space for humans to enjoy Allah's bounty while maintaining a balance in life [8]. However, it is

important to understand that each individual's need for food and drink varies depending on their physical condition, environment and lifestyle. What is considered adequate for one person may be considered excessive or unnecessary for another. Therefore, Islam recommends always adjusting consumption patterns to the needs of each individual, both in terms of quantity and type of food and drink. In this context, the verse provides direction not to exceed reasonable limits, both in diet and lifestyle, and to always be proportionate. This is important to maintain a balance between the needs of the body and spiritual responsibilities. This moderation also reflects one of the core values of Islam, the principle of *wasathiyyah* (simplicity), which teaches people not to be wasteful or live in excess. As such, this teaching not only supports physical health, but also maintains the harmony of human life as a whole [9].

Then the next one is in Surah Abasa verse 24. The verse reads as follows:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

Meaning: "So, let the man pay attention to his food".

The interpretation of Surah Abasa verse 24 and its relation to nutrition is still different among the scholars of interpretation. For example, in the interpretation of At-Tabari, which is a classic book of interpretation, it is stated that as stated by Ibn Hammad, who narrated from Mehran, from Sufyan, from Manshur, and from Mujahid: "Let man look at his food and drink." This statement is also recorded in the narration of Imam Bukhari, emphasizing the importance of people paying attention to what they consume, whether in terms of its origin, benefits, or halal and haram. They all interpreted this command with a similar view, that let man look at his food is a sign or lesson for man. This reminds us that the food we consume is not just a physical need, but also reflects our relationship with the Creator. Everything we eat and drink should be seen as part of the signs of Allah's power, showing how He provides for human needs with His wisdom and grace [10].

Imam Al-Qurtubi, who is one of the medieval scholars of tafsir, explains in his book of tafsir regarding this verse that the words of Allah SWT "Let the man pay attention to his food" contain a deep message about the relationship between humans, sustenance, and the power of Allah SWT. After mentioning the process of human creation, Allah goes on to describe how He provides sustenance for His creatures. This shows that human existence in the world is inseparable from the attention and care of the Merciful Allah. This verse encourages people to reflect on the process of food creation, starting from how the soil is grown, the rain is sent down, to the plants that eventually become a source of food. *An-nadzr* here is not just seeing with the eyes, but inviting the heart and mind to think and contemplate the greatness of Allah in creating food that becomes a source of life. This process includes the perfect order of nature,

from fertile soil, rain that comes at the right time, to plants that are designed to meet human needs. Moreover, this verse also reminds people of their responsibility towards the favors that Allah has bestowed. Food, which is the cause of physical life, must be accompanied by spiritual awareness to prepare for the day of return. By understanding that everything comes from Allah and returns to Him, people are encouraged to be grateful for His blessings, use their sustenance wisely, and make it a means to get closer to Allah SWT. *Tafakur* over this food is not only a form of recognition of the greatness of Allah, but also a way to strengthen faith and obedience to Him [11].

The existing interpretations of this verse provide a variety of perspectives, but they are not entirely in line with the researcher's point of view who wants to present another perspective. The researcher feels that there is room to explore the meaning of this verse through a more in-depth approach, especially by highlighting the linguistic aspects. Therefore, the researcher intends to provide a reinterpretation of the verse pieces "*falyanzur*" and "*tha'am*" through a linguistic approach. Researchers used Abdullah Saeed's reinterpretation theory. The reinterpretation theory proposed by him includes 4 stages, namely, connecting the text with the context when the verse was revealed (encounter with the world of text), then critical analysis of language and literary aspects and their relationship with other religious texts (critical analysis), finding the meaning of the verse as understood by the first generation, namely the Companions, who received the message of the Quran for the first time (meaning for the first recipients) and interpreting the verse according to the context of the interpreter's time (meaning for the present).

This study aims to explore the broader meaning of the verse, not only in a spiritual context, but also in relation to public health and nutrition awareness. With this approach, a new perspective is expected to emerge that can make a real contribution to people's understanding of the importance of a healthy and balanced diet. It is also hoped that this research can serve as a foundation to encourage nutrition education so as to build a stronger collective awareness of the importance of maintaining health through quality food intake .

In this research the author refers to 3 previous studies. The research is a thesis by Siti Jaronah (UIN Syarif Hidayatullah) entitled Plants as a Source of Nutrition in the Interpretation of the Ministry of Religion. In this thesis, it is explained in *Surah Abasa* verse 24 about various types of plants such as rice, fruit and nuts which according to the perspective of the Ministry of Religion's interpretation agree that these plants contain nutrients that are good for the human body.

The second is a book entitled *Melangitkan Pengetahuan Gizi dan Psikologi dengan Spiritualisasi Ilmu-Ilmu Modern* oleh Anindhita Purwaningtyas R, et al. Published in 2021 by the publisher *Mata Kata Inspirasi*, Bantul. This book consists

of several topics related to the problems that the author examines, namely related to the consumption of nutritious food in the view of Islam and health.

Then the third is Febriana Putri's thesis entitled Food Enjoyment in the Quran: Study of the Interpretation of Surah Abasa Verse 24 published by Sunan Ampel State Islamic University Surabaya. The conclusion of the study is that Surah Abasa verses 24-32 reveal the pleasure of food. Starting from Allah's invitation to pay attention to the process of food formation, its types and its benefits (nutrition) for all living things. So as to get food that is halal *tayyiban*.

Method

This study uses a qualitative approach, which requires researchers to explore the meaning and context of the words *falyanzur* and *tha'am* contained in Surah Abasa verse 24 with a linguistic approach. Qualitative research is a research approach that focuses on exploring and deeply understanding social phenomena or human behavior. This method is used to reveal the meanings, perceptions, and experiences of individuals, as well as how they understand and respond to their environment.

This type of research is descriptive and analytical, where researchers will describe the meaning of the word in the verse in depth and analyze it with Abdullah Saeed's reinterpretation theory. The data sources in this research include primary and secondary data sources [12]. Primary data sources in this study are the text of the Quran and books that discuss the meaning and meaning of the word under study. The secondary data sources include literature related to the interpretation of verses, health in an Islamic perspective, journal articles, books, and previous studies that discuss diet and health in a religious context.

The data collection method used in this research is documentation. Data collection by documentation method in qualitative research involves the use of documents or archives as a source of information. This method helps researchers obtain data that is already available in written, visual, or electronic form. The documentation method is very useful in qualitative research to deepen understanding of social issues and phenomena that cannot be observed directly. The analysis technique in this research is descriptive analysis. Descriptive analysis technique is a technique used to describe or explain data systematically and in detail without making generalizations or statistical inferences. This technique helps researchers to interpret data in a way that is accessible and easy to understand [13].

Result and Discussion

According to the Big Indonesian Dictionary (KBBI), the term linguistics refers to the science that studies language and analyzes it scientifically. The study of linguistics is not only limited to the description and analysis of one particular language, such as Javanese or Arabic, but also includes the study of the nature, structure and function of language in general as the main means of human communication. Therefore, linguistics is often referred to as general linguistics, which aims to understand the basic principles of language that apply universally [14].

In French, there are three terms used to describe the concept of language, namely *langue*, which refers to a specific language such as French or German; *langage*, which refers to the concept of language in general without specific limitations; and *parole*, which describes the manifestation of language in real form, such as speech or conversation. The term linguistics itself has equivalents in various languages, such as linguistics in English, *linguistique* in French, and *linguistiek* in Dutch. Etymologically, the term linguistics comes from the Latin word *lingua*, which means language or tongue. Romance languages, which evolved from Latin, have similar words rooted in this term, such as *lingua* in Italian, *lengua* in Spanish, and *langue* and *langage* in French. English, which borrowed many words from French, adopted the term *langage* into *language* to refer to language in general. The evolution of the term reflects the historical and cultural connections between different languages as well as the development of linguistics as a cross-cultural discipline [15].

Abdullah Saeed is a scholar, academic, and expert in the fields of Islamic studies and *tafsir* (interpretation of the Quran). He is known as a moderate thinker who explores the interaction between Islam and the modern world, and understands the ways in which religious texts can be interpreted in a broader context. Abdullah Saeed was born and raised in Australia. He received his higher education in Islamic studies, including *tafsir* and *hadith* studies. In Australia, he is known as a lecturer who teaches at various universities, focusing on Islamic studies. Abdullah Saeed is widely known for his approach based on understanding the historical and social context in the interpretation of the Quran. In his various works, Saeed emphasizes the importance of a rational and progressive approach in interpreting sacred texts, especially the Quran. He strives to make Quranic interpretation more relevant to the challenges and realities of modern life. One of his major works is the book “Interpreting the Qur'an: Towards a Contemporary Approach”, which proposes a new methodology in interpreting the Quran by taking into account the changing social, political, and historical context.

The first stage is to relate the verse to the context in which it was revealed (*asbabun nuzul*). This verse has no *asbabun nuzul*, so the researcher will describe the *munasabah* of this verse with the previous verses. The connection with the

previous verses is that the previous verses have explained the stages of human creation from semen to resurrection after death. Then this verse describes one of the great gifts from Allah SWT to humans in this life, namely the provision of food. Allah reminds humans of countless favors, which are closely related to the basic needs of their lives, especially food which is an integral part of survival. This food is not just a fulfillment of hunger, but also a form of sustenance that Allah SWT gives to each individual, which has been listed in the Quran as part of His abundant grace [16]. By contemplating this gift, humans are expected to take valuable lessons about how all forms of blessings received are not the result of effort alone, but rather a gift from the Creator. Food, as a primary need, reminds us of our total dependence on Allah SWT, who has provided everything necessary for survival [17].

The second stage is critical analysis. This critical analysis is one of them is an analysis on linguistics or language, the analysis is carried out on the word that will be given reinterpretation, namely the word *falyanzur* and *tha'am*. The word *falyanzur* is the current verb form (*fil mudhari*) from the root word *nazara*. The word *nazara* in Arabic and its derivatives appear 129 times in the Quran. Its use is spread in several forms, namely: past verbs such as *nazara*; verbs that are ongoing and will occur such as *tandzur*, *yandzur*, *tandzuruun*, and *yandzurun*; command verbs such as *undzur* and *undzuruu*; as well as in the form of nouns such as the name of the actor (*isim fa'il*), for example *naadzirin*, and there are also basic word forms (*isim mashdar*) such as *nadzratan*. The word *nazara* and its derivations have a dominant meaning related to the activity of the five senses, namely vision. However, not only limited to physical observation, this activity of seeing also involves the heart and intellect, which makes it more than just ordinary observation. The involvement of the heart and mind invites a person to assess more deeply what is observed, whether from a natural phenomenon, social phenomenon, or from a moral perspective [18].

The word *nazara* is closely related to the way one sees, both physically and conceptually, as well as the method of seeing that involves the thinking process. In this sense, the word *nazara* does not simply refer to the act of seeing, but also includes deeper mental activities. According to Al-Askari, the term *al-nazru* means "seeking guidance" (*talabul al-huda*), which suggests that this act of seeing is often driven by the need to discover or understand something. Meanwhile, 'Ali bin 'Isa adds that *al-nazru* also means "seeking the form or existence of something" (*talabu zuhuri al-syai*), emphasizing the deeper search or discovery aspect of sight itself. The basic meaning of this word, as elaborated by linguists, is *tha'ammul al-sya'i wa mu'ayanatuhu*, which means witnessing something while thinking about and contemplating it. In other words, *nazara* encompasses more than passive observation; it implies an active process involving mindfulness and deep analysis. In this context, the act of seeing is not

only physical, but also mental and spiritual, where one not only notices an object but also tries to understand its essence. This view provides the perspective that *nazara* is an activity that involves the integration of the senses, mind and purpose, making it an important concept in a variety of studies, including philosophy, theology and linguistics.

Etymologically, the word *nazara* comes from the root *nazara-yanzuru-unzur*, which has the basic meaning of “paying attention” or “seeing with the eyes” (*absir wa ta'malin*). However, its meaning is not limited to the physical act of looking, but includes a deeper dimension. *Nazara* also means *nazara fil amri*, which means to look with the eyes while contemplating, meditating, thinking, and making measurements and comparisons of the objects observed. As such, the word contains an element of active observation that involves engagement of the mind and a process of analysis. In its usage, *nazara* describes an act of seeing that is not just superficial or cursory, but full of awareness and attention to detail. The process involves a blend of sensory observation and intellectual understanding, where one does not simply look at the object, but seeks to understand its nature and implications through deep reflection [19]. This meaning suggests that *nazara* is not only relevant in the context of physical observation, but also in the intellectual and spiritual realms, where the act of “seeing” symbolizes the search for meaning, understanding and wisdom. The word reflects an activity that integrates the senses, reason, and heart, so it can be applied in various disciplines, such as philosophy, tafsir, and linguistics, to uncover the broader and deeper meanings of observed phenomena [20].

This integrative aspect in *nazara* is very important. When a person observes something with the five senses, he also needs to include his heart to feel and his mind to contemplate. Thus, the activity of observation becomes more holistic, transcending physical boundaries to reach deeper wisdom. Through this comprehensive observation, a person will not only understand the external world, but can also penetrate the inner meaning related to the spiritual dimension, so that in the end he can realize the existence of the Creator [21]. The word *nazara* and its derivations here are not just about seeing, but also a means to achieve closeness to God through a full and deep understanding of His creation.

In the book of tafsir Al-Misbah by Quraish Shihab, it is stated that the lafaz “فَلْيَنْظُرْ” found at the beginning of Surah Abasa verse 24 of this verse can literally be interpreted as “then let him see”. The word *yanzur* itself has multiple meanings in Arabic. It can refer to seeing with the physical eyes, i.e. the visible sight that captures objects in the real world, but it can also mean seeing with the eyes of the heart, i.e. deeply analyzing or contemplating something. The commentary of Tahir Ibn 'Ashur emphasizes that the word *yanzur* in the context of this verse is more accurately interpreted as seeing with the eyes or physically,

because this lafaz is accompanied by the word “إلى” (ila) which means “to” or “towards”. The use of the word *ila* indicates that the act of seeing in this verse is a real act and is directly related to the object that can be seen, namely how mankind was created and how the universe is organized. However, despite the emphasis on physical sight, it does not mean that the process stops there. Ibn 'Ashur emphasizes that seeing with the physical eye must be accompanied by deep thought and contemplation. So, this verse actually invites humans to not only observe with the naked eye, but also to associate what is seen with understanding, reflection, and recognition of the greatness of the Creator. Thus, seeing here becomes a comprehensive act, involving observation combined with critical thinking and spiritual reflection [22].

In language, food can be interpreted with various terms, such as *tha'am*, *aklun*, and *ghidha'un*. These three words have similar meanings, namely tasting something or putting something into the stomach through the mouth. The word *ghidha'* has also become an Indonesian word related to “nutrition”, which refers to the nutritional value contained in the food consumed by the body. This shows that the term food not only includes its physical aspect as an edible material, but is also related to its benefits for the body's health.

In the Big Indonesian Dictionary (KBBI), food is defined as any form that can be tasted and consumed, including various types of food such as pastries, side dishes, vegetables, fruits, and others. In general, food is anything that can be eaten and provides nutrition for the body, whether it is solid or liquid. Therefore, the definition of food is not only limited to one particular type of ingredient or dish, but includes a wide variety that can support human life by providing energy, nutrients, and health. Meanwhile, in terms of terms, food can be defined as anything that can be consumed, whether it comes from the land, such as meat, vegetables, and fruits, or from the sea, such as fish, shrimp, and shellfish. This diversity of food sources provides many options for mankind to fulfill their daily nutritional needs. Food also has an important role in maintaining the body's balance, supporting growth, and maintaining long-term health.

The Quran's attention to food and drink shows a very humane and profound approach. According to tafsir expert Ibrahim bin Umar Al-Biqai'i, it has become a habit of Allah in the Quran to refer to Himself as the One, and then prove His unity with a description of His most basic creations, including the fulfillment of the needs of eating and drinking. This is not just a discussion of physical needs, but also a proof of Allah's greatness in providing everything necessary for the survival of His creatures.

Many verses in the Quran describe food, showing the importance of this topic in the Islamic view. The term food in the Quran does not include only one specific type or term but uses a variety of words, although sometimes they have similar meanings. The two main Arabic words often used to refer to food are

aklun and *tha'am*. The word *tha'am* and its various derivatives are mentioned 48 times in the Quran, and cover various aspects related to food, including its type, mode of consumption and role in daily life. Beyond that, there are also a number of verses that use other words to describe the concept of food or consumption.

Etymologically, *tha'am* means everything that is eaten or tasted, as explained in several sources. Quraish Shihab argues that in the Quran, the term *tha'am* is often used to refer to food and drink consumed by humans. The meaning of *tha'am* in Arabic is not only limited to basic food, but includes everything that can be eaten or tasted, be it solid food or liquids such as drinks. In his view, this word shows the universal nature of *tha'am* as an essential provision for human life, covering everything that supports physical growth and survival. This can be seen in the Quran letter Al-Baqarah verse 249, which uses the words *shariba* (drink) and *tha'am* (eat) in the context of water consumption. This opinion is supported by other scholars, such as Muhammad Fuad Abdul Baqi, who emphasized that even drinks are included in the category of *tha'am* [23].

Thus, in a broad sense, the term *tha'am* includes everything that can be eaten or drunk, so that even water is included in the category of food in the view of the Quran. This approach shows a deeper dimension of how food is viewed in the Quran-not just as a source of energy, but also as a symbol of God's sustenance and mercy, which includes all forms of consumption that support human life. These food-related verses teach that everything consumed, whether food or drink, should be thanked and viewed as a form of divine bounty, reminding humans to maintain a good, halal and thayyib diet, as well as maintaining physical and spiritual balance in managing the sustenance He has given.

The word *tha'am* in the Quran also contains a symbolic dimension that reminds humans of the importance of sustenance from Allah. This food not only provides physical strength, but is also a form of God's love and gift that must be thanked. The use of this word also emphasizes how humans should not only consume halal and good food physically, but also spiritually, namely by obtaining and consuming it through the right way and full of gratitude. Thus, *tha'am* is not just a fulfillment of physical needs, but also a reminder to maintain the balance and health of the soul, which is obtained from an attitude of gratitude and awareness of the continuity of life under Divine supervision [26].

The word "*falyanzur*" (فَلْيَنْظُرْ) in Arabic literally means "let him see" or "let him see." It comes from the root "*nazara*" (نظر), which means to see or pay attention. In its "*falyanzur*" form, it is used in the form of a command or recommendation, meaning "let him take serious notice" or "let him look attentively." During the time of the Prophet Muhammad's companions, the word "*falyanzur*" was often used in the context of paying attention to something important. For example, in some verses of the Quran, this word is used to ask

someone to pay close attention or contemplate something, whether it is about the creation of the universe, verses of the Quran, or various phenomena of life that show the greatness of Allah SWT. In many classical Arabic poems, "*nazara*" is often used directly to describe the act of seeing or looking at something with the eyes. An example is in the following verse: "*Nazartu ilayka fa'āda 'īyuni*", meaning: "I looked at you, and my eyes came alive (because of your beauty)." In this example, *nazara* refers to the act of looking with the eyes, but in classical Arabic poetry, it is often a metaphor for deeper feelings, such as strong attraction or love. In some poems, the word *nazara* is used to describe the act of pondering or deep thinking, such as in the context of self-reflection or philosophical thinking. In this case, *nazara* can mean to look or pay attention with the intention of seeking understanding or enlightenment. An example is in this verse, "*Nazara fi al-āfāq wa-l-anfūs*", meaning: "He contemplates the firmament and himself." In this example, *nazara* describes a deeper thought process, perhaps related to the search for the meaning of life or an understanding of the universe.

The word *tha'am* (طعام) in Arabic generally means food or sustenance. At the time of the Prophet Muhammad's companions, this word had a similar meaning, namely any kind of food eaten to fulfill the needs of human life. However, in the context of Islamic culture and teachings, the use of the word *tha'am* at the time of the companions had a broader meaning, which also included sharing sustenance, blessings in food, and social interests. In some poems, *tha'am* is used to describe the enjoyment of life, which can refer to satiety, worldly pleasure, or enjoyment in general. An example is in the following verse, "*Al-tha'am la yashba' al-ruh, wa al-ma' na yughni al-nāfs*", meaning: "Food cannot satisfy the soul, and water cannot fill the heart." In a more religious or philosophical poem, *tha'am* can be a symbol of the blessings of life or sustenance given by Allah SWT. Food in this context reminds us of God's blessings that must be thanked and used properly. For example, in this verse, "*Wa-'inda al-tha'am, yadhkur al-abd wa-l-ḥamdu*", meaning: "And when food comes, the servant remembers and gives thanks."

The last stage is contextualization. Nutritional issues in Indonesia are complex, involving multiple dimensions, ranging from the lack of balanced nutritional intake to the increasing problem of overnutrition. The word *falyanzur* here, according to the researcher, means to pay attention, which leads to the act of looking or examining carefully. In this context, what needs attention is *tha'am* or food. However, what is meant by food here is not just a substance consumed to fulfill hunger, but also includes the nutritional content contained in it. The meaning of food can be seen holistically, namely as a source of nutrition that can support optimal body health. Researchers want people to not only pay attention to the aspect of satiety in choosing food, but also ensure that the nutritional needs required by the body can be fulfilled properly. Therefore, people are expected to

be wiser in choosing the type of food that suits their nutritional needs, paying attention to the balance between carbohydrates, protein, fat, vitamins and minerals.

Not only that, people also need to pay attention to the amount of food they consume so that it is neither excessive nor deficient. Excessive consumption of food can lead to health problems such as obesity, diabetes and heart disease, while nutritional deficiencies can lead to a weakened body, susceptibility to disease and developmental disorders. An unbalanced diet, if left unchecked, can lead to a variety of serious health problems. Therefore, by organizing a good and regular diet, many health problems can be avoided or overcome. Thus, the interpretation of Surah Abasa verse 24, according to the researcher, contains an important message about the command to pay attention to the nutrients contained in the food we consume. This is an invitation to live a healthier life by understanding the importance of nutritional balance in every intake we eat.

Diverse and nutritious food is a concept that emphasizes the importance of a variety of food types in every meal so that all nutritional needs are met. A diverse diet ensures that there is more than one type of food on the plate at each meal, so that a complete range of nutrients can be provided. A balanced diet means that each meal should contain sufficient nutritional components in both quantity and quality. Nutrients such as carbohydrates, proteins, fats, vitamins and minerals are needed by the body to perform its functions optimally, from providing energy to repairing body tissues [24].

In addition to the aspects of diversity and balance, food safety is also very important. Safe food products must be free from physical contamination (such as foreign debris), chemical contamination (such as residual pesticides), and microbiology (such as pathogenic bacteria). This safety is crucial to prevent negative health impacts, such as food poisoning or indigestion. Therefore, every individual should pay attention to the safety of the food they consume in order to avoid the health risks that may be caused by contaminated food.

The body's need for energy, obtained from food, is essential for carrying out daily activities. Each food product contains various nutritional components that the body needs in certain amounts. For example, carbohydrates serve as the main source of energy, proteins are important for tissue growth and repair, while vitamins and minerals support the body's various metabolic processes. Understanding and managing diverse, balanced and safe food intake is an important basis for every individual in maintaining good health and carrying out life activities. It is everyone's responsibility to choose the right food and ensure that the body's nutritional needs can be met properly every day [25].

Conclusion

Reinterpretation or reinterpretation with one of its stages, namely linguistic analysis or language, in this study really helps researchers to provide a new perspective on the interpretation of Surah Abasa verse 24. Researchers, with a linguistic approach, try to provide reinterpretation of the words *falyanzur* and *tha'am*. In many existing interpretations, this verse means how food is created, the command to humans to look at their food as a sign or lesson, a deep message about the relationship between humans, sustenance, and the power of Allah SWT by mentioning the process of human creation, then continued with how Allah provides sustenance for His creatures. The results of this reinterpretation then make this verse meaningful to the command for humans to pay attention to their food, namely on its nutritional content. Humans should pay attention to diet and also the amount of food consumed so that they can avoid various diseases due to unbalanced nutrition. This is important to discuss because it is relevant to the many health problems that occur today. So, the researcher hopes that this research will be able to contribute to the problems that occur in the community.

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