Al-ᶜIlmiy (Scientific) Interpretation of The Word Al-Nakhl In The Qur'an Based On A Health Perspective

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ABSTRACT

Interpreting the Qur'an involves elucidating the significance of a verse and the wider context of the Qur'an in order to enhance its lucidity. Ilmi interpretation is a systematic approach that integrates scientific and technological advancements to comprehend the evolving meaning of the sacred verses of the Qur'an. This study investigates the term al-nakhl, which is also referred to as tamr, as mentioned in the Qur'an. The objective of this study was to assess the benefits of al-nakhl based on the teachings of the Qur'an and from a perspective of health science. This study employs a qualitative methodology, carefully examining the definition and benefits of al-nakhl by consulting the Qur'an, exegesis books, and periodicals. The findings indicate that the analysis of the al-nakhl verse in the Qur'an has resulted in the recognition of three separate motifs. Commence by classifying the many types of al-nakhl, along with their respective phases. Furthermore, al-nakhl is utilised in the production of drinks. Another advantage of al-nakhl from a health standpoint. This study advocates for further investigation into Qur'anic phrases using Ilmi interpretation, which can unveil supplementary health advantages and augment the significance of Islamic literature in modern scientific research.

***Keyword**: ᶜIlmi Interpretation, Al-Nakhl, Qur'an, Health Perspective*

INTRODUCTION

Al-Nakhl hold significant cultural and traditional importance in Middle Eastern societies, as well as among Muslims globally. *Al-Nakhl*, scientifically known as Phoenix dactylifera, originate from arid regions and have been farmed for millennia. This fruit has a significant historical presence in the fields of nutrition and traditional medicine, particularly in regions such as Saudi Arabia, Egypt, and Iran. *Al-Nakhl* are recognised as a significant energy source because of their abundant natural sugars, including glucose, fructose, and sucrose. *Al-nakhl* hold significant religious importance in Islam, particularly during the month of Ramadan, when

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they are consumed to end the daily fast, in accordance with the sunnah of the Prophet Muhammad PBUH.

Al-Nakhl provide many health benefits. *Al-Nakhl* are high in fiber, which aids digestion and prevents constipation. *Al-Nakhl* contain B vitamins, potassium, magnesium, and iron, which support bones, nerves, and blood circulation. *Al-Nakhl* include antioxidants such flavonoids, carotenoids, and phenolic acids that protect the body from free radical damage, reduce heart disease risk, and boost brain function. *Al-Nakhl* high but natural sugar content provides rapid energy, especially for folks who need it fast. In conclusion, *nakhl* are delicious and healthy, making them a great food for all ages.

Regarding the science of interpretation, the science of interpretation is an important branch of Islamic science, which focuses on the explanation and interpretation of the verses of the Qur'an in order to understand the meaning contained in them in accordance with the context of history, language, and Islamic law. This knowledge aims to help Muslims understand the commands and prohibitions of Allah, as well as provide guidance in living a life in accordance with the teachings of Islam. Tafsir is divided into several categories, including *tafsir bi al-ma'thur* (based on narration) and *tafsir bi al-ra'yi* (based on thought). *Tafsir bi al-ma'thur* uses narrations from the Prophet PBUH, companions, and *tabi'in*, while *tafsir bi al-ra'yi* involves the use of reason and the ijtihad of scholars. Mastery of the Arabic language, *asbabun nuzul* (reasons for the reduction of verses), and knowledge of regulations are crucial in the field of interpretation. With the knowledge of interpretation, Muslims can understand the Qur'an more deeply and accurately, as well as practice it in their daily lives.

According to al-Khālidī (2012), *tafsīr al-mauḍūᶜī* is derived from the combination of two distinct terms, namely *al-tafsīr* and *al-mauḍūᶜī. Al-Tafsīr* is the specialised knowledge necessary for interpreting the scripture revealed by Allah SWT to the Prophet Muhammad PBUH. It encompasses the explanation, clarification, and the specified norms associated with it. Meanwhile, the writings of *al-mauḍūᶜī* are organised under certain categories. As such, Musṭofā Muslim (2000), *tafsīr al-mauḍūᶜī* is a compilation of Qur'anic verses that pertain to various subjects, such as their pronunciation or their significance.

Tafsīr ᶜilmiy is a term that combines the words *tafsīr* and *ᶜilmiy*. According to Ibnu Manẓūr (2012), *tafsīr* comes from the word *al-fasr*, which means statement, while *ᶜilmiy* comes from the word *ᶜilm*, which means knowledge, science, understanding, and information. The term *tafsīr ᶜilmiy* refers to the interpretation of something with a deep understanding and belief in its true nature. *Tafsīr al-ᶜlmiy*, by definition, refers to an interpretation that examines

academic meanings derived from Qur'anic verses and aims to expand the field of knowledge by exploring diverse philosophical methods (Nor Syamimi Mohd, 2016).

This study explored the wonders of the Qur'an and the theme interpretation method known as *al-mauḍūᶜī*. Additionally, it examined the *tafsīr ᶜilmiy* approach to understanding the verses of *al-nakhl* and its impact on health. The reason for this is that the Qur'an directly mentions this plant, indicating that the fruit of *al-nakhl* or dates has numerous health benefits and advantages compared to other fruits, as stated in al-Rāzī (1990).

Research Methodology

For the purpose of analysing the meaning that was extracted from the collection of *al-nakhl*, the study utilised the *al-ilmiy* exegesis approach, which was proposed by al-Razi. In addition to this, it provides a scientific interpretation of the health benefits of *al-nakhl.*

The Words Of *Al-Nakhl* In The Qur'an

Dates, also known as *al-nakhl*, are a variety of fruit that originated from the Arabic language. They go through five distinct stages of development before reaching maturity as dates. *Al-Nakhl* are classified as a species of Palma plant, specifically known as Pheonix dactylifera in scientific terms. The title "Pheonix dactylifera" is derived from two distinct terms: "pheonix" which refers to the *nakhl* plant, and "dactylifera," which means fingers. This name accurately describes the arrangement of the fruit, resembling fingers (Annisafitria, 2015).

Throughout addition, the mention of *al-nakhl* is found as frequently as 20 times throughout the Qur'an. 12 of these utterances are in the form of نخل and can be found in 10 surah, including surah al-ᶜAn'am verse 99 and verse 141, surah al-Kahf verse 32, surah Maryam verse 23 and 25, surah Tōha verse 71, surah al-Shuᶜarā' verse 148, surah Qāf verse 10, surah al-Qamar verse 20, surah al-Rahmān verse 11, surah al-Hāqqah verse 7 and surah ᶜAbasa verse 29.

No	Chapter No	Chapter Name	Verse No	Verse
1	6	al-ᶜAn'am	99, 141	النَّخْلِ, النَّخْلَ

2	18	al-Kahf	32	بِنَخْلٍ
3	19	Maryam	23, 25	النَّخْلَةِ , النَّخْلَةِ
4	20	Ṭōha	71	النَّخْلِ
5	26	al-Shuᶜarā’	148	نَخْلٍ
6	50	Qaf	10	النَّخْلَ
7	54	al-Qamar	20	نَخْلٍ
8	55	al-Rahman	11	النَّخْلُ
9	69	al-Hāqqah	7	نَخْلٍ
10	80	ᶜAbasa	29	نَخْلًا

Table 1.1:Word Distribution of the Chapter النَّخْلِ

Furthermore, there are a total of 7 instances of *al-nakhl*, written as نخيل, which may be found in surah al-Baqarah verse 266, surah al-Raᶜad verse 4, surah al-Nahl verses 11 and 67, surah al-Isra’ verse 91, surah al-Muᶜminūn verse 19, and surah Yāsin verse 34. In addition to *al-nakhl*, there are also other expressions that convey the same meaning, such as *līnah*. This term may be found in surah al-Hashr, verse 5.

No	Chapter No	Chapter Name	Verse No	Verse
1	2	al-Baqarah	266	نَخِيلٍ
2	13	al-Raᶜad	4	نَخِيلٌ
3	16	al-Nahl	11, 67	النَّخِيلَ, النَّخِيلِ
4	17	al-Isra’	91	نَخِيلٍ

5	23	al-Muᶜminūn	19	نَخِيلٍ
6	36	Yāsin	34	نَخِيلٍ

Table 1.2: Distribution of the Chapters نَخِيلٍ

No	Chapter No	Chapter Name	Verse No	Verse
1	59	al-Hashr	5	لِينَةٍ

Table 1.3: Distribution of the Chapters لِينَةٍ

From the above explanation, it is evident that in addition to *al-nakhl*, other variations such as *al-nakhīl* or *līnah* are also present in the analysis. This leads to a further dispute on their relationship and whether there are any differences between *al-nakhl* and *al-nakhīl*. According to al-Suhailī (2009), the phrase *al-nakhīl* encompasses a variety of *nakhl*, both little and large. On the other hand, the term *al-nakhl* particularly refers to the fruit, albeit in a smaller quantity compared to *al-nakhīl*. However, there are differing opinions that emphasize that the phrase *al-nakhl* really has a greater number of fruits compared to *al-nakhīl* because *al-nakhl* is a collective noun while *al-nakhīl* is a plural noun. In addition, *isim jins jamᶜī* encompasses a whole *isim* and is more inclusive in nature compared to *jamaᶜ*, as explained by experts in linguistics. Furthermore, the term *isim jins jamᶜī* is predominantly employed in the Qur'an because of its inherent capacity to encompass singular, dual, and plural forms, hence reflecting both abundance and scarcity, as well as the magnitude of size. According to them, the words *al-nakhl* and *al-nakhīl* are considered to have the same meaning, which is fruit.

Result And Discussion

According to the readings that were indicated earlier, it was found that the majority of *mufassirīn* were in agreement that the word *al-nakhl* refers to dates. The scholars, on the other hand, did not establish a particular subject that was associated with the phrases that are associated with *al-nakhl*. Therefore, to analyse the several themes derived from the words of *al-nakhl*, it is crucial to possess a method of interpretation. However, due to the research's emphasis on the health aspect, only two themes will be identified and selected surahs will be chosen.

Themes Explored In Verses Including *Al-Nakhl* In The Qur'an

The most appropriate way of interpretation is *tafsīr al-mauḍūᶜī*, which involves identifying and categorising comparable sentences in the Qur'an under specific themes. The thematic technique of *al-nakhl* yields the following created themes:

No	Theme of *Al-Nakhl*
1	Type Of *al-Nakhl*, Developmental Phases
2	Produce Beverages and Benefits

Table 1.4: Theme of *Al-Nakhl*

Ibnu Manẓūr (1984) provides different definitions for terms like *nakhl*, *tamr*, *līnah* and *qitmīr*. Al-Marbawi (1934) stated that the terms *nakhl* and *nakhil* are repetitions of the word *nakhlah*, which refers to a *al-nakhl* tree. Meanwhile, *tamr* refers to the fruits that hang from the trees, and according to al-Marbawi (1934) also, it specifically denotes a mature *al-nakhl* that has been dried. Furthermore, the term *līnah* encompasses all varieties of *al-nakhl*, excluding *ᶜajwah*. When used in its singular form, it is referred to as *al-līnah* (لينةٌ). According to Osman Haji Khalid et al. (2015), *qitmīr* (القطمير) refers to the thin skin that surrounds the fruit. Additionally, Ahmad Khaḍīr (2014), states that it is a layer or covering that hides the date. Sumaiyah (2015) states that *ᶜajwah*, cultivated by the Prophet Muhammad PBUH, are the most tender *nakhl* in Madinah. In addition, these *nakhl* are smaller in size compared to other varieties, measuring around the size of a thumb and having a darker tint.

In addition, the author personally observed that the term *al-nakhl* appears in 17 different surah. According to scholars such as Ibnu Kathir (2009), Ṭanṭōwī Jauharī (2004) and Ibn ᶜĀshūr (2014), the mentions of *al-nakhl* in these chapters can be classified into specific themes. Therefore, the themes derived from the words of *al-nakhl* are as follows:

Types Of *Al-Nakhl* And Stages Of Development

This topic demonstrates the shared significance of the term *al-nakhl* across multiple chapters. It refers to the specific context of *al-nakhl*, their stages of growth, and the advantages they offer to humanity. This is because these verses not only address one element, but also shed light on other inherent benefits associated with specific *al-nakhl*.

a. Type of *Al-Nakhl*

According to verse 5 surah al-Harsh, the term date tree is not mentioned as *al-nakhl*, but rather it is referred to as *al-līnah*, as explained by Ibnu Manẓūr (1984). The term *al-līnah* encompasses all types of *nakhl* except for *ᶜajwah*. When used in its singular form, it is recognised as *al-līnah* (لِينَةٌ).

According to interpreters like Ṭanṭōwī Jauharī (2004) and Ibn ᶜĀshūr (2014), the term *al-līn* mentioned in this surah refers to a specific kind of high-quality *nakhl*. However, Abu ᶜUbaidah suggests that *al-līn* encompasses anything other than *al-ᶜajwah* and *al-barni*. Zulfadli (2015) states that *al-barni* are characterised by their superior quality, exhibiting a yellow hue and a spherical form. The seeds of the *nakhl* are referred to as *Barniyyah*, a phrase derived from the Persian word "Bar" which means pregnancy.

M. Quraish Shihab (2009) states that the term *līnah* referenced in this verse refers to *al-nakhl* that have a specific shade of yellow, with visible seeds and a soft texture that can be felt when bitten. The term "colour" in the word "lawn" refers to the vibrant aspects of the growth process, giving rise to the phrases. Furthermore, ᶜAbd al-Munᶜim & Dīnā Muhsīn (1998) elucidate that *nakhl* exhibit a diverse range of over 27 distinct varieties, with variations observed in the characteristics of their leaves, seeds, flowers, and stalks. The diverse distinctions in the types of *nakhl* can be observed as *sukkari, ikhlāṣ,nubūt saif, barni, ruzīz, sukkarah yanbaᶜ, helwah, būkīrah, shaqrā', um al-khasab, ᶜanbarah, sākhī, daqlat nūr, ṣoqᶜī, rūthānah, khuḍrī, ṣafri, al-barhī, khanīzī ,hilāyā, kawīri, barīm, ᶜajwah al-madīnah, ṣafāwī, shalbī, sabībkah, sullaj* and *rashūdiyyah*. The *mufassirīn* unanimously agreed that the passage refers to many types of *nakhl*, except the *ᶜajwah*, as indicated by the wording of *al-līnah*. Therefore, according to the thematic interpretation approach, it is evident that one of the themes derived from this verse aligns with the interpretation undertaken by the *mufassirīn*.

b. *Al-Nakhl* Development Phase

By using the thematic method to the words of *al-nakhl*, it is discovered that one of the themes that emerges is its developmental stages. The examination of *al-nakhl* shows that the *mufassirīn* had interpreted 8 chapters regarding the developmental phases. The mentioned verses are found in many chapters of the Qur'an, including al-Anᶜam (Chapter 6) verses 99 and 141, al-Shuᶜarā' (Chapter 26) verse 148, Qāf (Chapter 50) verse 10, al-Rahmān (Chapter 55) verse 11, al-Raᶜad

(Chapter 13) verse 4, al-Nahl (Chapter 16) verse 11, al-Muᶜminūn (Chapter 23) verse 19, and ᶜAbasa (Chapter 80) verse 29.

According to scholars such as Ibnu Kathir (2009), al-Marāghi (2001) and Ṭanṭōwī Jauharī (2004), the term *al-nakhl* is generally interpreted to refer to the different stages of *nakhl* development, without specifying the condition of the *nakhl* during these stages. In the work of Ibn ᶜĀshūr (2014), the author discussed the developmental phases using Arabic terminology like *habābūk, kimrun, khalāl* or *busr*, *rutob* and *tamr*. Fahīm al-Hādi and Dīnā Muhsīn (1998) and Ahmad Khaḍīr (2014) observed that there are multiple stages that *nakhl* must go through before they become sufficiently mature for consumption. The mature phase of *nakhl* comprises five stages, which are denoted by Arabic words such as *habābūk* or *habimbū, kimrun, khalāl, rutob* and *tamr*.

i. Stage of Habābūk/ Habimbū

The onset of this stage occurs immediately following the process of fertilization and spans a duration of four to five weeks. Currently, the fruit is little, circular, and has a yellowish white color with green streaks.

ii. Stage of *Kimrun*

Ibnu Manẓūr (1984) defined it as the process of producing *al-nakhl* that is underdeveloped and of a small size. Sumaiyah (2015), states that at this stage, the *al-nakhl* will have a modest growth and develop a pale green color. Additionally, it will go through two distinct phases. During the initial stage, the fruit will undergo alterations in its dimensions, mass, elevated sugar concentration, acidity, and water content. In the subsequent stage, there may be a decrease in size, weight, sugar and acidity levels, while the moisture content remains higher than in the first stage.

iii. Stage of *Khalāl*

At this stage, the fruit has attained its ultimate dimensions and form, displaying a combination of yellow and red hues, and with a distinct flavor distinct from the *habābūk* clause. This phase spans from the third week to the fifth week.

iv. Stage of *Rutob*

As stated by Ibnu Manẓūr (2012), the term *rutob* refers to the stage of the *tamr* fruit after it has reached maturity at the *busrun* stage before fully becoming a *tamr*. According to Ahmad Bazli (2014), this phase commences approximately two to four weeks following the conclusion of the *khalāl* stage. The term *rutob* refers to a situation when half of the fruit becomes fibrous, while the other half remains unchanged from its *khalāl* stage. The fruit's condition will transition to a slower state due to its increased water content compared to other stages of ripeness.

v. Stage of *Tamr*/*Al-Nakhl*

According to Ahmad Bazli (2014) and Sumaiyah (2015), this stage is the ultimate phase that takes place at the conclusion of the *rutob* maturity process. The substance becomes more arid and compact, resulting in a reduction of its water content.

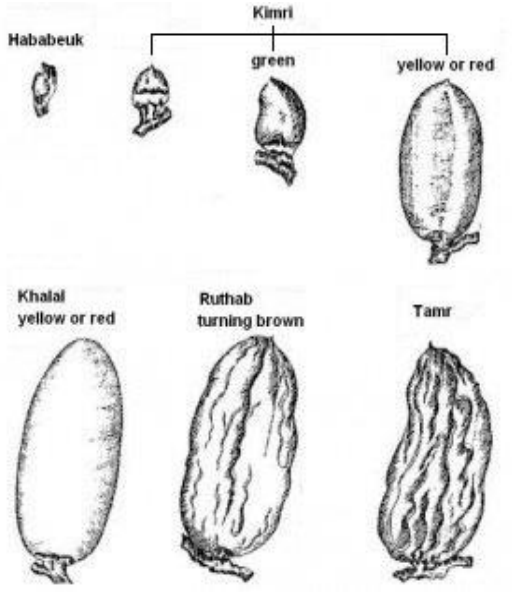


Figure 1.0: The Handing Phrase attributed to *Al-Nakhl*

Using the information provided in the table, the researcher utilizes scientific facts to reveal the knowledge embedded in the many stages of transformation of this *al-nakhl* . Research indicates that the composition of sugar in *rutob* differs from that in *tamr*. The sugar content of *al-nakhl* typically comprises two forms of sugar: monosaccharides (glucose and

fructose) and disaccharides (sucrose). Furthermore, glucose particles exhibit a high degree of absorptivity and undergo the most rapid transfer into the bloodstream. The process of absorbing and transporting glucose into the bloodstream to reach the organs is completed within a short span of time, typically within a few minutes. According to al-Raḍīmān (2008), *al-nakhl* transform bilateral sugar (sucrose) into glucose by metabolic mechanisms. This suggests that it takes more time for *al-nakhl* to consume bilateral sugar compared to glucose.

Additionally, he states that during the developmental stage of *al-nakhl* , there are variations in the sugar levels between *rutob* and *tamr*. According to the chart provided, it is evident that the *rutob* phase has a significantly high fructose content. On the other hand, the *tamr* phase contains a large percentage of bilateral sugar (sucrose) and it requires a longer time to be converted into monosaccharide sugar through digestion. This demonstrates that the recommendation of Rasulullah PBUH to break the fast with *rutob* is based on wisdom, as scientific evidence confirms that consuming *rutob* can replenish energy more quickly than other foods. Additionally, it is advised to consume *rutob* during the birth process to enhance strength, as exemplified by the directive given to Maryam AS.

Type	**Glucose (% net weight)**	**Sucrose (% net weight)**	**Total Sugar (% net weight)**
Al- Barhi (Rutob)	83.19	0	83.19
Khanīzī (Rutob)	73.3	4.98	78.28
Hilāyā (Rutob)	80.96	0.76	81.72
Sukrah Yanbaᶜ (Rutob)	77.15	1.1	79.25
Hilwah (Rutob)	77.67	5.43	83.1
Būkīrah (Rutob)	75.24	1.84	77.08
Ikhlās (Rutob)	79.9	0	79.9
Ikhlās (Nakhl)	48.44	29.38	77.82
Ṣafrī (Nakhl)	52.97	22.18	75.15
Barim (Nakhl)	46.95	29.6	76.55
Nubūt Saif (Rutob)	77.2	1.05	78.25
Nubūt Saif (Nakhl)	45.1	23.6	78.7
ᶜAjwah al-Madinah (Nakhl)	51.69	22.94	74.63
Ruzīz (Rutob)	76.87	3.15	80.02
Khadrāwī (Rutob)	82.2	0	82.2
Burnī (Nakhl)	46.95	29.60	76.55

Ṣaqᶜī (Nakhl)	39.67	40.15	79.82

Table 1.5: Varying Sugar Contents at Stages of *Rutob* and *al-Nakhl*
Source: ᶜAbd al-Munᶜim & Dīnā Muhsīn (1998)

Al-Nakhl **To Produce Beverages**

According to the thematic analysis undertaken by al-Khālidī (2012), the subsequent theme derived from the words of *al-nakhl* is the production of beverages. The specified beverage is both halal and non-alcoholic. According to Ibnu Kathir (2003) and Sayyid Qutb (2000), Allah SWT elucidates the positive and negative aspects that might arise from two different types of fruits yielded by two unique plants, namely grapes and *nakhl*. Both of these fruits, raisins and vinegar, are described by Allah SWT as being suitable for consumption and can be used to make beverages and food. They are considered good and can be used to make sweets, flavored drinks, or other permissible drinks. It is important to note that they should not be used to make alcoholic beverages.

Magdy Shehab (2009) highlights that *nakhl* used in beverages have the potential to alleviate constipation and enhance libido. The presence of helpful bacteria in *nakhl* allows them to be absorbed into the intestines, promoting bowel function due to their high fiber content. Various beverages can be made from *nakhl*, such as *nakhl* juice with honey, *nakhl* juice with cheese, *nakhl* juice with avocado, *nakhl* juice with banana and *nakhl* juice with milk.

Regarding the condition of decreased sexual desire (libido weakness), individuals experiencing this ailment might find relief by combining *nakhl* with milk and honey and consuming the mixture. This is because, as stated by Magdy Shehab (2009), consuming water mixed with *nakhl* has the ability to enhance energy levels in both males and females. In addition, incorporating a blend of *nakhl* into beverages might enhance one's sexual potency and counteract the toxins produced by the accumulation of dietary waste in the body. The *nakhl* include a variety of useful substances for the human body, including vitamins A, B1, and B2, as well as fluorine and minerals such as boron, calcium, cobalt, copper, iron, magnesium, selenium, potassium, and salt. These substances have been found to have cancer-preventive properties. This demonstrates that the interpretation put out by the *mufassirīn* regarding the manufacturing of favorable beverages is substantiated by scientific evidence that confirms the advantages and excellence of *nakhl*.

As stated by Nimas Mita Etika (2018), magnesium is a crucial mineral that the body needs. Magnesium plays a role in more than 300 biological processes within the body, such as digestion, nerve cell communication, and muscular action. Furthermore, magnesium plays a crucial role in preserving bone health, promoting cardiovascular well-being, benefiting those with diabetes, alleviating headaches, and mitigating stress. Aprinda Puji (2017), states that selenium is a mineral that the body requires, similar to vitamins and other minerals such as calcium and iron, albeit in smaller quantities. The body endogenously synthesises these minerals, and among them, selenium is crucial for enhancing the immune system and plays a vital role in thyroid hormone metabolism and DNA synthesis.

Furthermore, in regards to the illicit production of beverages, *nakhl* are also utilised in the production of alcohol or *khamr*. As to Muhammad Qalᶜajī (1988), *al-khamr* which refers to alcoholic beverages, is defined as a substance that causes a numbing effect, leading to the impairment of senses and intoxication, typically caused by wine and similar substances. In English, this particular beverage is commonly referred to as wine or alcoholic beverages. However, according to Ibnu Manẓūr (1984), *al-khamr* is described as anything that has a mind-altering effect.

In addition, as stated by M. Quraish Shihab (2009) and Ibn ᶜĀshūr (2014), the term *sakaran* in this verse is derived from the terms "*sakira-yaskaru*," which signifies the act of closing. Alcohol use can be considered a cognitive barrier as it impairs the drinker's mental faculties, leading to a condition of unconsciousness when their ability to engage in coherent speech or purposeful actions is compromised. As stated by Najm al-Dīn (1995), the following are examples of alcoholic beverages produced from *nakhl*:

vi. *Al-Fadikh* (الفضيخ)

The beverage derived from the pulverised fruit of young and unripe *nakhl*. Subsequently, add water to the container till the candies contained within it transition into the water. Next, the task is to create bubbles (or the absence of bubbles) in alcoholic drinks.

vii. *Al-Sakkaru* (السكر)

Beverages prepared from unprocessed and recently collected tap water. The substance is either saturated or allowed to simmer, resulting in the formation of foam. Imam Abu Hanifah asserts that when *nakhl* are boiled and allowed to cool, the resulting liquid is regarded as alcohol. According to Latifah Mohd Noor et. al. (2018), the primary reason for discussing the mid is to address the presence of ethanol (C2H5OH), which is an alcohol. Upon ingestion, ethanol necessitates the liver to exert significant effort in eliminating it from the body. Liver damage, specifically cirrhosis, can result in brain damage, known as hepatic encephalopathy, which has the potential to be fatal. Brain cell injury happens when these compounds are blocked from entering the bloodstream and reaching the brain due to liver cell destruction.

According to W.F. Bosron (1993), when ethanol is ingested, it is metabolised in the liver by an enzyme called dehydrogenase (ADH). This enzyme converts ethanol into acetaldehyde, which is then further broken down into acetate by another enzyme called aldehyde dehydrogenase (ALDH). During this phase, the acetate undergoes decomposition into carbon dioxide (CO2) and water prior to its excretion from the body. However, excessive alcohol consumption leads to an increase in the liver's metabolic rate through the activation of a highly active enzyme called ß3-ADH. This enzyme reduces the cytosolic environment within liver cells, exposing the liver to harmful substances such as free radicals.

From this explanation, it is evident that a drinker may experience negative consequences. The prohibition of wine by Allah SWT is imbued with inherent wisdom. However, the inquiry remains regarding the presence of alcohol in paradise. Is wine worldwide homogeneous or heterogeneous? These questions have been thoroughly resolved by several scholars, including M. Quraish Shihab in 2009. According to his account, the alcohol in paradise is completely colorless, has a pleasant flavor, and does not have an intoxicating effect even when taken in large quantities. This is in line with the observations made by Al-Qurthubi (2010), *lafz* لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ which means: "It does not contain harmful substances, nor do they get drunk because they enjoy it*"* does not induce inebriation or pose any detrimental effects to those who consume it. Thus, it is evident that the celestial spirits differ from the alcoholic beverages found on Earth.

Benefits Of *Al-Nakhl*

Furthermore, the outcomes derived from the gathering of *al-nakhl* utilizing this thematic approach pertain to the advantages of *al-nakhl*. Ibnu Kathir (2005) states in Chapter Maryam Verse 25 that Allah Almighty demonstrates His omnipotence by bestowing upon Siti Maryam AS the fruit of *al-nakhl* as sustenance. ᶜAmr bin Maimun suggests that a woman experiencing *nifas* can benefit from consuming *al-nakhl* and fried *al-nakhl* while reciting this wonderful phrase.

M. Quraish Shihab (2009) contends that this verse indicates that *nakhl* are an optimal choice for women who have had *nifas* or have recently given birth. This is due to the fruit's ease of digestion, palatability, and high caloric value. In the next verse, al- Rāzi (1981) states that Allah SWT used the term *rutob* for two specific reasons. First and foremost, it is utilized as sustenance and refreshment. Furthermore, as a means of personal amusement for Maryam (AS), it is evident in the subsequent verse that Allah SWT instructs her to "eat and drink," implying that pregnant women, including those experiencing postpartum bleeding, should increase their consumption in order to replenish their blood supply.

Sumaiyah (2015) conducted a scientific study comparing the efficacy of *nakhl* and oxytocin in preventing blood loss after childbirth. The results of her investigation indicated that consuming *nakhl* during pregnancy can decrease blood loss during childbirth and facilitate the birthing process. The presence of calcium, serotonin (C10H12N2O), tannin (C76H52O46), and linoleic acid in *nakhl* is essential for maintaining proper blood flow. Post-Partum Hemorrhage (PPH) is a condition in which a woman has blood loss exceeding 500 ml following a normal childbirth and 1000 ml during a cesarean operation within a 24-hour period. During this particular situation, the medical personnel will deliver an injection of oxytocin in order to mitigate postpartum hemorrhage.

Furthermore, in terms of nutritional composition, *nakhl* are comprised of 73% carbs, 3% protein, and a mere 2.9% fat. This emphasizes the fact that the fat amount found in *nakhl* is actually extremely minimal. In addition, *nakhl* also include the amino acids aspartic acid, proline, valine, leucine, and arginine. *Al-Nakhl* are rich in vitamins B1, B2, nicotinic acid, lauric, myristic, palmitic, stearic, oleic, and linoleic (Annisafitria 2015).

Additionally, it aids in alleviating tension, as exemplified by Maryam AS's sense of strain, as indicated in the verse when Maryam AS beseeched Allah SWT for death. This illustrates the impact of pressure or stress on an individual's physical well-being and health. Consequently, it compels the body to undertake specific behaviors such as the synthesis of

insulin and endorphins. According to P.B. Rokade (2011), the endorphin hormone is a naturally occurring molecule that resembles morphine and is synthesized by the body. Endorphin acts as a hormone that alleviates pain and induces feelings of happiness, relaxation, or joy. Typically, this hormone is secreted during physical activity. Adverse emotions can have detrimental effects on humans, including the creation of crucial molecules like cortisol and catecholamine, which significantly damage the body's immune system. It is recommended to consume *nakhl* due to their numerous physical benefits for the brain. *Al-Nakhl* have neuroprotective properties, meaning they protect the nerve system from damage caused by free radicals generated from cell metabolism and external sources. When the brain experiences dysfunction, there is an overproduction of hormones which ultimately leads to malfunctions in the brain, heart, and blood circulation (Siti Aisyah and Muhammad Saiful 2012).

The surah Maryam, specifically in verses 23 and 25, highlights the medicinal properties of the *al-nakhl* fruit, including its capacity to alleviate both physical and mental tension. Additionally, it emphasizes the significance of *al-nakhl* as a highly recommended fruit for expectant mothers. Allah SWT says:

فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَالَيْتَنِي مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا٢٣

(Al-Qur’an, Maryam 19: 23)

Meaning:

> And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

Second:

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا٢٥

(Al-Qur’an, Maryam 19: 25)

Meaning:

> And shake toward you the trunk of the palm tree it will drop upon you ripe, fresh dates.

According to Ibnu Kathir (2009), verse 23 describes the physical discomfort and agony experienced by Siti Maryam AS during pregnancy, leading her to seek support from a palm tree. Verse 25, on the other hand, highlights the divine power of Allah SWT in providing Siti Maryam AS with the gift of *nakhl* as a source of nourishment. Amr bin Maimun suggests that

the most beneficial diet for a woman experiencing *nifas* is primarily *nakhl*, followed by the recitation of this esteemed phrase. According to this verse, it is evident that the expectant woman (Mariam) has a particular skill of relying on the *al-nakhl* tree to alleviate the discomfort of giving birth. Furthermore, the subsequent attributes are intrinsic to this *al-nakhl* fruit.

i. The Positive Effects of *Al-Nakhl* Fruits on Emotional Stress

Stress or internalized stress can have a significant impact on an individual's physical well-being and overall health. Due to this stress, the body must generate a sufficient amount of insulin, endorphins, and elevate its heart rate, among other physiological responses. Furthermore, unpleasant emotions have adverse consequences on human beings, leading to the release of crucial molecules like cortisol and catecholamines, which profoundly influence the immune system. *Al-Nakhl* are a fruit that can help regulate the body's ability to withstand stress.

The *al-nakhl* fruit offers several physiological advantages to the brain through a mechanism referred to as neuroprotective activity. Additionally, it safeguards the nervous system against the detrimental effects of free radicals generated by cellular metabolism and external sources. This is because elevated emotional stress can lead to inflammatory issues in the neural system and alterations in the hormone system, ultimately resulting in brain damage. When the brain experiences dysfunction, it can lead to an overproduction of hormones, resulting in subsequent harm to the brain, heart, and blood vessels. Therefore, *nakhl* have a function in safeguarding the neurological system against intrinsic issues and can counteract emotional stress (Siti Aisyah Yusof et. al. 2012).

ii. *Al-Nakhl* is Triglyceride-Lowering

The *al-nakhl* fruit holds a distinguished status in Islam. *Al-nakhl* fruit is considered the best food due to its wide range of shapes and varieties, as well as its abundance of essential nutrients such as carbohydrates, calcium, iron, and more. The *al-nakhl* fruit is considered odorless, which serves as a deterrent to animals that may attempt to consume or harm it (Zuraira Libasin et al. 2017).

The nutritional composition of this *al-nakhl* fruit can be assessed from several angles, taking into account its carbohydrate content of 73 percent, protein content of 3 percent, and fat content of 2.9%. This suggests that the *al-nakhl* fruit has a remarkably low fat content. *Al-Nakhl* fruits contain various amino acids, including aspartic acid, proline, histidine, valine,

leucine, and arginine, in addition to proteins. In terms of vitamins, it contains B1, B2, nicotinic acid, as well as lauric, myristic, palmitic, stearic, oleic, and linoleic acids (Annisafitria 2015).

The *ajwaf* is highly favored by humans and is specifically cultivated for this purpose. The reason for this is that the *sukkari* has a lower polyphenol content of 377.66 mg/100 grams, compared to the other *al-nakhl* varieties which have 455.88 mg/100 grams. In addition, 100 grams of *ajwaf* includes 74.3 grams of sugar, 0.47 grams of fats, and 2.97 grams of protein.

Moreover, lipids are substances that have low solubility in water. The transportation of lipids to blood arteries is necessary for the protein to facilitate, and this process is referred to as apolipoprotein, whilst the amalgamation of the two is called lipoprotein. Lipoprotein consists of one or more apolipoproteins. Moreover, there exist other lipoprotein subtypes, such as kilomicron, VLDL, LDL (Low Density Lipoprotein), and HDL. The higher the lipid-to-protein ratio in lipoproteins, the more challenging it becomes to transport lipids into the bloodstream. Consequently, the lipid levels of each lipoprotein vary. In addition, triglycerides (TG) are found in large quantities in kilomicrons and very low-density lipoproteins (VLDL), while low-density lipoproteins (LDL) and high-density lipoproteins (HDL) are more likely to contain cholesterol and phospholipids.

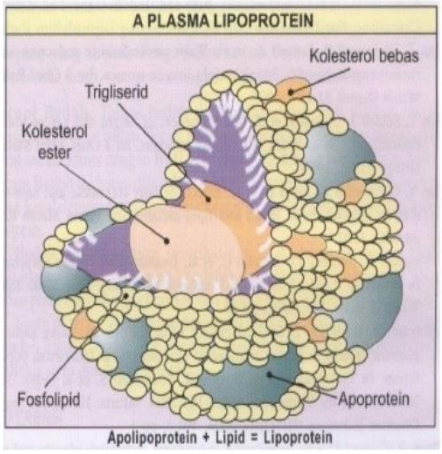


Figure 1.1: Lipoprotein Structure

Furthermore, the triglyceride rate (TG) from the subsequent meal undergoes hydrolysis, resulting in the formation of free fatty acids, which are then absorbed by intestinal cells along with glycerol. Following the process, TG undergoes re-esterification, where ester formation occurs, and is subsequently delivered to the blood arteries by nascent kilomicrons. After acquiring apolipoprotein C-II, C-III, and E from HDL, this newly formed chylomicron will undergo a metamorphosis. The lipoprotein-degrading enzyme LPL will break down TG

kilomicrons through hydrolysis, resulting in the production of free fatty acids and glycerol. This process is referred to as lipolysis. Glycerol is necessary for the process of gluconeogenesis, which is the production of glucose in the human body. Free fatty acids are used as a source of energy in metabolism. These findings indicate that *ajwaf* is the optimal plant for restoring depleted components in the human body. The *nakhl* fruit has the greatest polyphenol concentration among all other fruits (Annisafitria 2015).

iii. As A Reducing-Postpartum Hemorrage Agent

Khadem observed a comparison between the efficacy of *nakhl* fruit and oxytocin in decreasing blood loss during childbirth, as described in the journal titled *Tumbuhan Terpilih Menurut Perspektif Islam dan Sains Kesihatan* authored by (Sumaiyah Tamizi 2015). Based on her observations, ingesting *nakhl* fruit during pregnancy reduces blood loss during childbirth and facilitates the birthing process. Furthermore, Allah SWT highlights in surah Maryam 23-25 the advantageous properties of *nakhl* fruit for expectant mothers. The presence of calcium, serotonin, tannin, and linoleic acid in the fruit is essential for the control of blood flow. *Al-Nakhl* fruits are rich in many nutrients and also contain a substantial quantity of glucose. This glucose serves as a source of energy for the body and helps in the contraction of uterine muscles during birthing. Post-Partum Hemorrhage (PPH) is a medical disease characterized by excessive blood loss of over 500 ml during a vaginal birth and 1000 ml during a cesarean section within a 24-hour period. In this scenario, the hospital will deliver an oxytocin shot to mitigate postpartum hemorrhage.

Desi Sarli et al. (2015) found that the female body has the ability to generate oxytocin during labor, as stated in their study on the Influence of the Difference in Oxytocin Rate Through Oxytocin Massage on the Amount of Bleeding In Mother 2 Hours pospartum. At 3 time, the discharge of the placenta, which is responsible for producing oxytocin, will cause a significant increase in the rate of oxytocin production. In response to this release, the hypothalamus augments the synthesis of the hormone oxytocin. Aside from endogenous synthesis, the hormone can also be administered via injection. The study findings indicate that the administration of oxytocin can enhance hormone levels, amplify arginine-vasopressin (AVP), and inhibit cortisol secretion. Furthermore, this oxytocin injection is associated with the spinal muscles through the reduction of adrenocorticotropin (ACTH), nitric oxide (NO), and beta-endorphin (BE) levels.

Administering oxytocin injections resulted in a decrease in the overall amount of blood lost by pregnant women within the initial two hours after childbirth, in comparison to women who did not get the injections. The disparity in fertilization volume between the injected batch and a standard batch is 72.06 milliliters. The statistical analysis indicated a significant difference in the amount of bleeding in women 2 hours after giving birth between the group that received injections and the control group, with a p-value of 0.05. By injecting the neurotransmitter into the spinal muscles, it will activate the medulla oblongata and hypothalamus towards the posterior hypophysis. This will result in the synthesis of the hormone oxytocin, which effectively causes the contraction of the uterine space and reduces the bleeding rate.

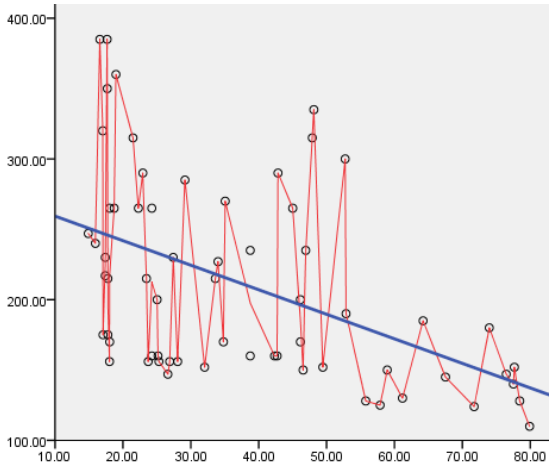


Figure 1.2: Oxytocin Rate Against Bleeding in Pregnant Women for Two Postpartum Hours

Resource: Desi Sarli (2015)

Furthermore, as stated by Sumaiyah Tamizi (2015), ingesting *al-nakhl* fruit is suggested as an alternate approach to decrease blood loss during labor. *Al-Nakhl* fruit is rich in many nutrients that assist in the birthing process and offer advantages to the one consuming it. Furthermore, investigations have been carried out to assess blood production levels. These research involved 62 women in labor who were subsequently divided into two groups. The initial group was administered 50 grams of the Deglet Noor type, whereas the second group received 10 injections of oxytocin directly into the uterine muscle immediately after the placenta was removed. After a duration of three hours, it is possible to see a discernible change in the amount of blood, which suggests that consuming *al-nakhl* fruit during pregnancy is a new and effective approach to reduce postpartum hemorrhage (PPH). The provided diagram

illustrates the nutritional composition of 100 grams of Deglet Noor-type *al-nakhl* , as per the USDA's nutrient database.

Table 1.6: Nutritional Value Per 100g of *al-Nakhl*

Proximates	**Unit**	**Amount in 100 gram**
Water	g	20.53
Energy	kcal	282
Protein	g	2.45
Total lipid (fat)	g	0.39
Carbohydrate, by difference	g	75.03
Fiber, total dietary	g	8.0
Sugars, total	g	63.35
Calcium, Ca	mg	39
Iron, Fe	mg	1.02
Magnesium, Mg	mg	43
Phosphorus, P	mg	62
Potassium, K	mg	656
Sodium, Na	mg	2
Zinc, Zn	mg	0.29
Vitamin C, total ascorbic acid	mg	0.4
Thiamin	mg	0.052
Riboflavin	mg	0.066
Niacin	mg	1.274
Vitamin B-6	mg	0.165
Folate, DFE	µg	19
Vitamin B-12	µg	0.00
Vitamin A, RAE	µg	0
Vitamin A, IU	IU	10
Vitamin E (alpha-tocopherol)	mg	0.05
Vitamin D (D2 + D3)	µg	0.0
Vitamin D	IU	0
Vitamin K (phylloquinone)	µg	2.7
Fatty acids, total saturated	g	0.032
Fatty acids, total monounsaturated	g	0.036
Fatty acids, total polyunsaturated	g	0.019
Fatty acids, total trans	g	0.000
Cholesterol	mg	0
Caffeine	mg	0

iv. *Al-Nakhl* As A Tumor-Fighting Agent

Omar Ishurd et al. (2007) conducted study to assess the potential of Libyan *al-nakhl*. The *al-nakhl* 's glare possesses anti-tumor characteristics, enabling it to attack tumors. The antitumor response is strongly linked to the 1,3-glycosidic bond. Aside from its anti-tumor properties, it also exhibits the ability to withstand external pressures and enhance immunity against viral, bacterial, protozoal, and fungal assaults.

Various endeavors have been made to eliminate cancer, such as radiotherapy and chemotherapy, although these medical interventions have adverse side effects. According to Godfrey, eung Chan1 and Daniel Man (2009) in his article *The Effects of -glucan On Human Immune and Cancer Cells* state that -Glucan does not have a cytotoxic impact when used alone. The investigation showed that the cytotoxic impact was either caused by the use of crude extracts of herbs containing -Glucan or was already present in the original -Glucan. B-Glucan, a supplement that includes herbs like Ganoderma Lucidum (Lingzhi), has anti-cancer compounds such as ganoderic acid derived from its mycelium and triterpenes obtained from its spores. Nevertheless, there is no evidence to support the claim that -Glucan has cytotoxic effects on the examined malignancies, such as carcinoma, sarcoma, and blastoma.

Furthermore, it does not induce any apoptotic pathways and does not directly impact telomerase or telomeric length in cancer cells. Nevertheless, -Glucan has the capacity to cause the replication (doubling) of leukemic lineage monocytic cells in a controlled environment, as well as the development of leukemia-induced dendritic cells. Hence, the efficacy of -Glucan in treating leukemia patients remains uncertain and should be underscored cautiously. Other studies have not found any first trials that show -Glucan to have anticancer effects on people with cancer. Most investigations have found that cancer patients experience harmful compounds or changes in immunization, but they have not been able to detect any changes in the actual cancer situations. Furthermore, the majority of research has indicated that crude herb extracts or fractions of the original -Glucanare are the most efficacious. Therefore, it is challenging to ascertain whether -Glucan impacts cancer cells specifically or other chemical mixes present inside it.

A preliminary clinical trial was done to evaluate the effects of -Glucan on breast cancer patients, involving a total of 23 cancer patients and 16 healthy women. The patient consumed -1,3;1,6-glare on a daily basis, and blood samples were collected from day one to day fifteen. Consequently, the proportion of white blood cells is declining, however, -Glucan can has the ability to stimulate and increase the number of blood cells in the outer regions of the body in

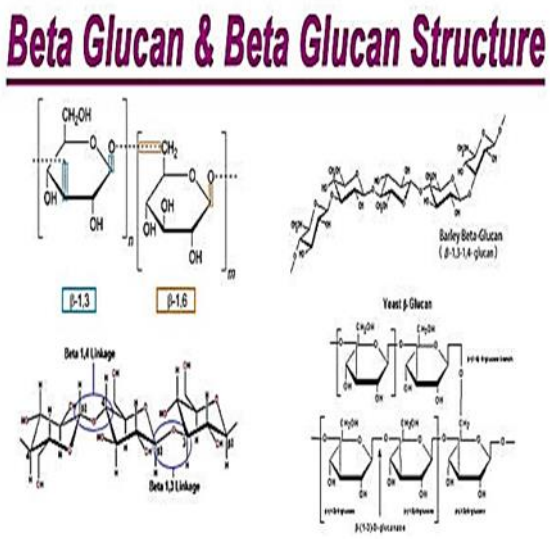
individuals diagnosed with advanced breast cancer. The utilization of -Glucan in the early stage remains a subject of controversy.

Furthermore, the *al-nakhl* fruit is abundant in 15 different mineral salts, which are rich in vitamins and have a high carbohydrate content. The composition of this substance consists of carbs ranging from 44 to 88 percent, fiber ranging from 6.4 to 11.5 percent, protein ranging from 2.3 to 5.6 percent, fat ranging from 0.2 to 0.5 percent, and oil ranging from 0.2 to 0.5 percent. The protein content of this *al-nakhl* consists of 23 types of amino acids, some of which are distinct from those found in other fruits. Khairul Azly and Zulkufli Yusop (2014) conducted a study published in the International Journal of Food and Science Nutrition. They found that *al-nakhl* fruit contains various minerals such as potassium, boron, calcium, cobalt, iron, magnesium, phosphorus, sodium, zinc, and flourin. Additionally, *al-nakhl* fruit is rich in vitamins C, B1, B2, B7, nicotinic acid, and vitamin A. It is a highly suitable meal for the future as well.

As per the publication "Origin Geographical Distribution and Nutritional Values of Date Palm" by A. Zaid and P.F. de Wet of the United Nations Food and Agriculture Organisation, *al-nakhl* fruit is considered to be a very nutritious food. Genske and Weers found that one kilogramme of Deglet Noor *al-nakhl* fruits contains 220 grammes of water, 730 grammes of sugar (equivalent to 2,740 calories), 22 grammes of protein, 2 grammes of fat, 19 grammes of metal, 6,480 milligrammes of iron, 10 milligrammes of sodium, 500 units of vitamin A, 0.9 milligrammes of vitamin B1, 1 milligramme of vitamin B2, and 22 milligrammes of vitamin B7 (Khairul Azly Zahan and Zulkufli Mohd Yusop 2014).

Potassium has the ability to stabilise the heartbeat, promote contractions of the heart muscle, and regulate blood pressure. Hence, the consumption of *al-nakhl* fruit offers significant benefits to individuals seeking to preserve cardiovascular health and mitigate the risk of more serious conditions like stroke. The diverse range of nutrients found in the *al-nakhl* fruit also aids in promoting healthy intestinal function, preventing constipation, and facilitating smooth bowel movements. Furthermore, calcium and magnesium play a significant role in promoting optimal bone growth and development (Moh. Erfan Soebahar 2015).

In general, the sugar content of *al-nakhl* consists of two forms of sugar: monosaccharides (glucose) and disaccharide sugar (sucrose). Glucose is the most readily assimilated chemical and exhibits rapid uptake into the bloodstream; it reaches multiple body organs within a few seconds. Concerning the biosa sugar present in the *al-nakhl,* it will undergo metabolic procedures to be transformed into glucose, enabling it to enter the bloodstream and



provide the intended outcomes. It is clear that the duration of bilateral sugar ingestion is longer than that of glucose consumption (Ahmad Bazli 2014).

Figure 1.3: Beta Glucan Shape

Conclusion

Based on the research conducted on the interpretation of *al-nakhl* verses found in this Qur'an, two major conclusions can be formed. First, consider the type of *al-nakhl* and the developmental phases. Second, make beverages with advantages. First the ripening process of dates, also known as *al-nakhl* consists of multiple interconnected and significant developmental stages. During the initial phase of the date fruit's development, it goes through a stage called *habābuk* or *habimbū*, characterised by its youth and hardness before it fully matures. Subsequently, the fruit undergoes the *kimrun* phase, during which it exhibits indications of ripeness by alterations in its texture and size. Subsequently, the date undergoes the *khalāl* phase, during which the sugar concentration intensifies, resulting in a sweeter taste, although it is not yet fully mature. Following the *khalāl* stage, dates transition into the *rutob* stage, where they attain their utmost tenderness and a highly discernible level of sweetness,

rendering them highly enjoyable to consume. Eventually, the date fruit enters the *al-nakhl* stage, at which point it is completely mature and prepared for harvesting as an ideal date, possessing the requisite tender consistency and sweetness.

Second, the analyses of *al-nakhl*, as explored by Islamic exegesis like Ṭanṭōwī Jauharī (2004), Ibnu Kathir (2005), al-Marāghi (2001) and Sayyid Qutb (2000), among others, offer valuable perspectives on the distinctive significance of the *al-nakhl* within the context of the Qur'an. According to scholars of Qur'anic interpretation, the inclusion of specific plants, especially the *al-nakhl* in the Qur'an is not random, but rather represents the plant's unique qualities and importance in Islamic ideology. These scholars contend that the Qur'an's mentions of plants such as *al-nakhl* emphasise their distinctive characteristics, which can encompass their nutritional worth, durability and symbolic significance. The date palm is frequently praised for its ability to flourish in dry climates, its wide range of uses and its significant cultural and spiritual significance in Islamic history. The *mufassirīn* propose that the Qur'an focus on these plants encourages profound reflection on their significance, not only in supporting physical existence, but also in imparting moral and spiritual teachings.

Al-Nakhl is also recognised for its various health benefits, especially in treating dental disorders in pregnant women and alleviating stress, from a scientific and health standpoint. The frequent reference to *al-nakhl* in the Qur'an is not coincidental, but rather is considered to encapsulate great insight, signifying the intentional and meaningful inclusion by Allah. This recurrence acts as a call for scholars and believers to delve into the deeper meaning of *al-nakhl*, indicating that the theme approaches used in the scholarly interpretation of *al-nakhl* can substantially improve intellectual and analytical abilities. By employing these techniques, individuals are motivated to undertake a more thorough analysis of the divine messages in the Qur'an, enabling them to get a more profound and subtle comprehension of its teachings. Moreover, this method emphasises the significance of incorporating information from Qur'anic, hadiths and current scientific findings, thus promoting a comprehensive viewpoint that connects traditional Islamic research with modern scientific understanding. This synthesis not only enhances the intellectual and spiritual discussion within the Islamic tradition, but also offers practical, evidence-based guidance that is in line with the changing requirements of modern society. In conclusion, the examination of *al-nakhl* from this comprehensive perspective highlights the lasting significance of the Qur'an in dealing with both spiritual and worldly matters.

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