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## **Ginger (*Zanjabil*) in the Perspective of Classical Interpretation, Modern Interpretation, and Herbal Medicine**

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### **Abstract**

This research examines the scientific miracles of ginger (*zanjabil*) in the Qur'an combined with the interpretation of classical scholars about ginger in Qs. Al-Insan: 17-18. The method used in this study uses library research based on data from classic commentary books, scientific interpretations, and various research journals on ginger. The finding of this paper is that ginger in the treasures of classical interpretation is a dish for the inhabitants of heaven mixed with salsabil spring water so that it becomes a ginger drink. The interpretation of classical interpreters is normative based on linguistic aspects and the text's literal meaning. While modern interpreters scientifically interpret ginger as a highly nutritious food and beverage ingredient because it contains shogaol, gingerol, zingiberene, and zingerone. Therefore ginger can be used as herbal medicine to cure various internal diseases. Several scientific research findings suggest that ginger can treat pain, inflammation, and digestive disorders, relieve nausea and vomiting, boost immunity, maintain heart health, and improve brain function. The contribution of this paper shows that strengthening scientific argumentation against an object mentioned by the Qur'an has unique features.

**Keywords:** Classical Interpretation; Ginger; Scientific Interpretation; Tafsir of Qs. Al-Insan: 17-18.

## Abstrak

**Jahe (*Zanjabil*) dalam Perspektif Tafsir Klasik, Tafsir Modern, dan Pengobatan Herbal.** Penelitian ini mengkaji tentang mukjizat ilmiah jahe (*zanjabil*) dalam al-Qur'an yang dipadukan dengan penafsiran ulama klasik tentang jahe dalam Qs. al-Insan: 17-18. Metode yang ditempuh dalam penelitian ini menggunakan *liberary research* berdasarkan data-data dari kitab tafsir klasik, tafsir ilmi dan pelbagai jurnal penelitian tentang jahe. Temuan tulisan ini adalah jahe dalam khazanah tafsir klasik merupakan hidangan bagi penduduk surga dengan dicampur mata air *salsabil* sehingga menjadi minuman jahe. Penafsiran penafsir klasik terbilang normatif didasarkan pada aspek linguistik dan makna literal teks. Sementara penafsir modern secara saintifik menafsirkan jahe sebagai bahan makanan dan minuman yang berkhasiat tinggi karena mengandung shogaol, gingerol, zingiberen dan zingeron. Sebab itu jahe bisa dijadikan sebagai obat herbal untuk menyembuhkan pelbagai penyakit dalam. Beberapa temuan penelitian sains menyebut jahe dapat digunakan untuk mengobati rasa sakit dan peradangan, gangguan pencernaan, meredakan mual dan muntah, meningkatkan kekebalan tubuh, menjaga kesehatan jantung, serta meningkatkan fungsi otak. Kontribusi tulisan ini menunjukkan penguatan argumentasi saintifik terhadap suatu benda yang disebut oleh al-Qur'an memang memiliki keistimewaan.

**Kata Kunci:** Jahe; Tafsir Qs. Al-Insan: 17-18; Tafsir Klasik; Tafsir Saintifik.

## Introduction

In the Qur'an, Allah mentions various types of plants and various plants. Such as wine in Surah al-Nahl: 67, Dates in Surah Maryam: 23 and Surah al-Mu'minun: 19, Wheat in Surah al-Baqarah: 266, Olives in Surah al-Nur: 35, Pomegranate in Surah al-Rahman: 68, Tin in sura al-Tin: 1, Ginger in surah al-Insan: 17-18 (Al-Najjar, 2017). The types of plants mentioned in the Qur'an certainly have unique features and have priority for human health (Atabik, 2021). The mention of these various plants can also provide knowledge about plant diversity and motivate people to learn more about plants and their benefits for life. It also encourages people to do gardening (Sanad, 1995, p. 75). In several hadiths, Rasulullah P.buh. encourage people to plant trees and garden to benefit the environment and human life (Hanbal, 2010).

In the verses of the Qur'an and hadith, one can also find teachings about the importance of maintaining health and treating disease in ways that are good and beneficial for our bodies (Al-Sāwī, 2016, p. 134). Even though it is only mentioned once

in the Qur'an, such as ginger (*zanjabil*) (Al-Shāfi'ī, 2000), this is enough to signal that this plant has properties for human health. Apart from that, the Prophet also mentions ginger as one of the Prophet's medicinal means. In addition, later scholars such as Ibn Qayyim al-Jauziyah, in his book *al-Tibb al-Nabawi*, have also explained the Prophet's treatment. Use ginger which is beneficial to human health (Al-Jauziyah, 2012).

For centuries, ginger has been known as a medicinal plant for various medical and culinary purposes. Ginger has been used by various ancient civilizations around the world (El-Sayed, 2018). In ancient Egypt, ginger was used as a healing agent and a cooking spice. Ginger is also used in traditional Chinese and Indian medicine dating back thousands of years. Ginger is mentioned in ancient writings in India and China that date back around 5,000 years (Ahmad, 2018).

In the 9th century, ginger became known in Europe as an essential ingredient in spices traded by Arab traders. Later, in the 13th century, ginger became a trendy spice in Europe, and during the Middle Ages, it became even more expensive than gold. Ginger is also used extensively in traditional Chinese and Indian medicine. In China, ginger is considered one of the four main spices, along with cinnamon, pepper, and garlic. Meanwhile, in India, ginger is used in Ayurveda, the traditional Indian system of medicine, and is considered a "universal medicine" because of its various properties (Ṭayyāra, 2018).

The study of the efficacy of ginger as a medicine has continued to be carried out by scientists worldwide. The longer, the more facts that reveal ginger's vital role as medicine, an anti-bacterial, or even a cure for various diseases. In this review, ginger is studied from classical interpretation, modern interpretation, the miracles of the Qur'an from a scientific perspective, and herbal medicine.

## **Theoretical Framework**

### *Identity of Classical, Modern, and Scientific Interpretation*

Etymologically, the interpretation comes from the Arabic word *fasara*, which means "to explain" (Zahabi, 2009). Meanwhile, in terms of terminology, interpretation is a scientific discipline that focuses on efforts to understand the meaning or messages

contained in the Qur'an (Al-Jauzi, 2002). Tafsir covered various aspects, such as language, grammar, history, and socio-cultural context when the texts were revealed, as well as the understanding and interpretation of these verses by past and present scholars (Atabik, 2017). In this case, the interpretation aims to deepen their understanding of Islamic teachings, guide Muslims in carrying out their daily lives, and enrich their spiritual life (Al-Alusi, 1997, p. 67).

In a broader sense, the interpretation also includes various approaches and methods of interpreting the holy verses of the Qur'an. Tafsir is an attempt to understand the meaning or messages in the Qur'an in terms of linguistic, historical, and socio-cultural contexts when these texts were revealed (Mustaqim, 2005, p. 56). The interpretation approach can be classical, such as the *bil-ma'tsur* interpretation, namely an interpretation method that refers to the opinions of previous scholars, or it can also be modern, and the *bil-ra'yi* interpretation, namely an interpretation method that prioritizes interpretation based on understanding and the current context (Baidan, 2011, p. 87).

Judging from its periodization, interpretation can be distinguished from classical, modern, and scientific interpretations. Classical interpretation emphasizes interpretation based on the original texts or texts of the Qur'anic verses and the opinions of previous scholars. Classical interpretation tends to use a traditional and normative approach, which tries to link the verses of the Qur'an with stories in Islamic history or relate them to the hadith of the Prophet Muhammad P.b.u.h. (Atabik, 2020). In context, classical interpretation tends to ignore the social, political, and cultural context at the time the verses of the Qur'an were revealed and focus on the literal or predetermined symbolic meanings. While in terms of sources, classical interpretation is based on traditional sources such as hadith and the opinions of previous scholars.

Classical interpretation tends to focus more on the religious, moral, and spiritual aspects of the verses of the Qur'an. Classical interpretation generally aims to understand the meaning of the text as a whole, take the law, and provide guidance for religious life. In terms of language style, classical interpretations tend to use distinctive religious language and terminology. Whereas in terms of the period, classical interpretations were

generally made in the past and were more related to social and cultural conditions (Faudah, 1987, p. 45).

The modern interpretation is a more scientific approach to interpreting the verses of the Qur'an. This approach uses the scientific method to understand the meaning of the verses of the Qur'an, such as analysis of language, history, culture, and socio-political context (Farmawi, n.d.). Modern commentators try to understand the meaning of the verses of the Qur'an more broadly and comprehensively. Likewise, scientific interpretation emphasizes interpretive methods based on a scientific understanding of the scientific method, which includes data collection, testing, and drawing conclusions based on the evidence found (Mustaqim, n.d., p. 54).

Modern interpretation tends to use interpretation methods that are more contextual and rational. In a modern interpretation, scholars and commentators seek to understand the messages of the Qur'an and Hadith by using a scientific, logical, and rational approach, prioritizing understanding the social, cultural, and historical context when the verses were written. Meanwhile, scientific interpretation prioritizes a scientific and empirical approach to interpreting the verses of the Qur'an. Scholars and commentators who use this approach seek to interpret verses by referring to modern science, such as natural, medical, and social sciences. Scientific interpretation also tries to understand the holy verses from a scientific and rational point of view.

The main difference between the modern style of interpretation and scientific interpretation is in the method. Modern interpretation focuses more on understanding the social, cultural, and historical context when the verses were revealed. In contrast, scientific interpretation focuses more on the use of modern science in interpreting sacred verses. Another difference between modern interpretation and scientific interpretation is their orientation. Modern interpretation tends to be more oriented towards context and human understanding of the holy verses, while scientific interpretation is more oriented towards scientific and objective understanding (Mustaqim, n.d.). In addition, modern interpretations tend to be more flexible and open to various understandings, while scientific interpretations tend to be more rigid and bound to existing scientific understandings (Hanafi, 2015).

### *Plants in the Qur'an*

In the Qur'an, many verses speak in general about plants, for example:

*"And Allah grows green plants for you from the mountains." (QS. An-Nahl: 10)*

The verse describes how Allah SWT created green plants that thrive in the mountains. This shows the majesty of Allah SWT in creating life and beauty in the universe.

*"It is God who sends down rain from the sky, then He raises up with the water the plants, then He makes the plants dry, become yellow leaves." (QS. Ar-Ra'd: 4)*

The verse describes a natural process created by Allah SWT in growing plants. Allah SWT sends down rain from the sky, making plants thrive. However, when the dry season arrives, these plants become dry and fall (Al-Maragi, 1996). This shows the greatness of Allah SWT in creating a cycle of life that continues to rotate in the universe.

Specifically, the Qur'an also mentions the names of plants that used to live among people from the past to the present, such as:

*"And He sends down water from the sky, then We bring out with it all kinds of herbs, then We bring out from it various shoots, and from the incense the seeds come out mixed neatly, and from the date palm trees come out bunches that are low and full of dense nuts, and vineyards and olives and pomegranates alike and dissimilar. Pay attention to its fruit when it bears fruit and pay attention to its ripeness. Verily in that are signs (of Allah's greatness) for those who believe." (QS. Al-An'am: 99) (Ministry of Religion, 2019).*

The verse conveys how Allah created many different types of plants, such as grapes, olives, pomegranates, and dates, as a sign of His greatness. The plants mentioned in the Qur'an must have unique features because Allah created all of them. Every plant mentioned in the Qur'an has unique features and meaning for humans (Kurnaini, 2021).

Many studies mention the efficacy of various types of plants and fruits mentioned in the Qur'an. Some of the properties associated with food mentioned in the Qur'an include:

1. Figs: Figs contain fiber, vitamins, and minerals such as potassium, calcium, and magnesium. This fruit also contains antioxidant compounds that protect the body from free radicals (Kurnia, 2017).
2. Grapes: Grapes contain fiber, vitamins, and minerals such as vitamin C, potassium, and iron. This fruit also contains antioxidant compounds such as resveratrol which are beneficial for maintaining heart health and preventing several types of cancer (Atabik, n.d.).
3. Dates: Dates are a good source of carbohydrates and contain vitamins and minerals such as vitamin B6, potassium, and magnesium. This fruit also contains antioxidant compounds and fiber, which are beneficial for maintaining digestive health (Kurnaini, 2021).
4. Wheat: Wheat is a good source of carbohydrates, protein, and fiber. Oats also contain B complex vitamins, iron, and minerals such as magnesium and zinc.
5. Olives: Olive oil produced from olives contains monounsaturated fatty acids, which are beneficial for maintaining heart health and improving the health of the digestive system (Atabik, 2021).
6. Pomegranate: Pomegranate contains vitamins C, K, folate, and potassium. This fruit also contains antioxidant compounds that protect the body from free radicals and maintain heart health (Olivia, 2015).

In addition, several types of plants also have other benefits, such as their use as a medicine or cosmetic ingredients. Modern science has also recognized this efficacy and has been clinically tested. Therefore, utilizing the various types of plants mentioned in the Qur'an can benefit human health and life. Ginger is also mentioned in the Qur'an, and even though it is only mentioned once, this plant certainly has benefits and properties for humans. The discussion about the interpretation of Ginger in the Qur'an, along with its health benefits, is discussed in the following discussion.

## **Method**

This research is based on library research. Using a thematic method based on literature reviews, referring to scientific articles from commentary books, well-known

journals, and book literature. Scientific studies on ginger published in journals are also used as primary references. Other sources come from books on the scientific miracles of the Qur'an compiled by experts in their fields.

## **Result and Discussion**

### *The classic interpretation of ginger*

In the Qur'an, ginger is referred to as *zanjabil*. The second best drink that will be served to the inhabitants of heaven is ginger water. Later, the inhabitants of heaven will be treated to a mixture of ginger water from the *Salsabil* heaven spring. Allah says:

*"In that heaven, they are given a glass of ginger mixed drink, (which is poured from) a spring called Salsabil." (QS. Al-Insan: 17-18) (Ministry of Religion, 2019).*

Ibn Abbas explained that everything Allah mentions in the Qur'an regarding things in heaven and the world is not found except in name alone. Thus, the advantage of naming a spring with *salsabil* after it is called *zanjabil* is because of the taste of ginger and its delicacy. However, no sting in it contradicts its softness (Al-Abbas, 2017, p. 628).

Al-Tabari explained that ginger is a drink served in heaven; they are given a glass (drink) mixed with ginger. This means that the inhabitants of heaven will be treated to a drink made from *zanjabil*, a type of plant that tastes delicious and grew in the Middle East long ago. Usually, *zanjabil* is used for perfume, and Arabs like it (Al-Tabari, 2015). Some say the name of Bait Ma'ruf. Al-Tabari cites the opinion of Ibn 'Abbas that there is no equal to any drink, food, springs, fruits, etc., in paradise mentioned in the Qur'an. The similarity is only in the name, while the taste is much more delicious.

Al-Qurthubi explained that Arabs like drinks mixed with ginger because of the fragrant aroma. Ginger itself can refresh the tongue and arouse appetite. They are also tempted by the pleasures of the afterlife, which they now feel is very delicious and delicious. Mujahid said, *zanjabil* is the child of a spring from which the mixed drink of those who do good comes out. Qatadah also said, *zanjabil* is the name of a spring with which people near can drink, and that water is mixed into the drinks of all the inhabitants of heaven. Some say it is the name of a spring in heaven whose water tastes



ginger. Some say that in this verse, there is a meaning of a drink mixed with ginger as if there would be ginger in it (Al-Qurthubi, 2014).

Classical interpreters generally interpret ginger as an allegory for the goodness and benefits bestowed by Allah. to humans. For example, Ibn Kathir stated that the ginger mentioned in the Qur'an symbolizes the pleasures of heaven and the fruits that grow in it. In addition, he also interpreted ginger as a symbol of medicine and treatment, as a form of God's gift to humans to cure ailments.

Fakhruddin Al-Razi mentioned that the ginger mentioned in the Qur'an is a type of drink given to the inhabitants of heaven and has a very delicious taste. Apart from this statement, Fakhruddin Al-Razi also gave another view of ginger in the Qur'an. According to him, ginger can also be interpreted as a pleasure or delicacy humans can enjoy. Ginger has many health benefits and can be used as a traditional medicine for various diseases. Al-Razi mentioned that ginger is one of traditional Islamic medicine's most widely used medicinal ingredients. Ginger is believed to help treat various diseases, such as indigestion, colds, coughs, flu, and joint problems (Al-Razi, 2007). In Al-Razi's view, ginger as medicine is part of the *sunnah* of the Prophet Muhammad, and is part of the practice of traditional Islamic medicine that has existed since time immemorial.

Wahbah al-Zuhaili interprets that good people are residents of heaven. Good people are also given *khamar* mixed with ginger in these cups in heaven. Sometimes their drink is mixed with cold *kafur*. Sometimes, with ginger, it is hot to make it warm. As for those who are close to Allah, they drink from each of them pure. They were given to drink from a spring of heaven called *salsabil*. So named because of the softness of the water, flowing quickly down and swallowed in their throats (Al-Zuhaily, 2009).

Quraish Shihab explained that they were served a glass of drink mixed with ginger but not like worldly ginger. Ginger is from a heavenly spring whose name or characteristic and nature is *salsabil* (Shihab, 2005). Quraish Shihab also mentioned that ginger has the benefit of warming the body, increasing metabolism, helping digestion, overcoming nausea and vomiting, and relieving headaches and migraines.

The interpretation of these classical interpreters is also corroborated by the words of the Prophet from several hadith narrations. For example, the Hadith originates

from the history of Ibn Majah and is narrated from Anas bin Malik Ra., the Messenger of Allah. said:

*"Verily, in paradise there is a food that if someone chews it, then his heart becomes clean like a shadow slapped from the dust. They ask: 'What is that, O Messenger of Allah?' He replied: 'Ginger'." (Narrated by Ibn Majah, no. 3440).*

Another hadith that talks about ginger is:

*History from Anas bin Malik, Rasulullah saw. said: "Ginger is one of the fruits of heaven, and that fruit of heaven has no roots." (HR. Tirmidhi).*

In classical interpretations, when interpreting ginger, the scholars generally emphasize interpretation based on texts or original texts of the Qur'an verses and previous scholars' opinions. In interpreting verses that speak ginger, Ibn Abbas, al-Tabari, al-Qurthubi, al-Zuhaily, and Quraish Shihab tend to use a traditional and normative approach, namely ginger as a dish for the people of heaven mixed with salsabil spring water. For al-Quraishy Shihab and al-Zuhaliy, even though modern interpreters favor years, the classical interpretation bias is still very attached to their interpretation of ginger.

### *Modern and Scientific Interpretation of Ginger*

When talking about ginger in Surah al-Insan: 17-18, modern scientific interpreters generally talk about ginger's content and its efficacy in herbal medicine for human ailments. This interpretation does not originate from a vacuum but has been conveyed by the Prophet in several of his words, such as:

*From Ibn Abbas Ra., Prophet Muhammad Pbuh. said, "Ginger is a very good medicine." (Narrated by Bukhari, Al-Tibb book no. 5686).*

*From Aisha Ra., Prophet Muhammad Pbuh. once gave ginger and honey to a man who had a stomach ache and said, "Take this ginger, for it relieves stomach pain." (Narrated by Bukhari, Al-Tibb book no. 5687).*

*From Jabir Ra., Prophet Muhammad Pbuh. said, "Surely Allah has placed a medicine for every disease. Therefore, if you know the medicine, then use it." (Narrated by Abu Daud, Al-Tibb book no. 3874).*

Other hadiths that become references for scientific interpreters about the efficacy of ginger are:

*From Abu Sa'id Al-Khudri, he said that the Prophet Muhammad P.b.u.h. said: "Ginger is a panacea." (Narrated by Muslim) (Al-Naisaburi, 2012).*

*From Abdullah bin Ja'far, he said that when Ali bin Abi Talib was sick, Fatimah prepared ginger for him and suggested he chew it. Ali later said, "I can feel the smell of ginger on my spine." (Narrated by Bukhari)(Al-Bukhari, 1978).*

*From Abu Hurairah, he said that the Prophet said: "Whoever has ginger, then he contains an elixir." (Narrated by Ahmad). From Jabir bin Abdullah, he said that the Prophet saw. said: "Ginger is a panacea for all ailments." (Narrated by Ahmad and Tirmidhi).*

*From Anas bin Malik, he said that "The Prophet saw. likes to chew ginger when he has a toothache." (Narrated by Bukhari and Muslim).*

The classics scholar often used as a reference for modern and scientific interpreters about the properties of various plants in the Qur'an is Ibn al-Qayim al-Jauziyah, especially in his books *al-Tibb al-Nabawi* and *Zad al-Ma'ad* (Jauziyah, 2009). In explaining the benefits of ginger, al-Jauziyah explained that ginger is a panacea in treating various ailments such as nausea, vomiting, headaches, colds, and so on. In addition, he also mentioned that ginger has antiseptic and anti-inflammatory properties that can help heal various diseases. He mentions this view in his famous book, *Zaad al-Ma'ad fi Hadyi Khairi al-'Ibad*, where he alludes to the benefits of ginger in the chapter on healing disease. The book *al-Tib al-Nabawi* recommends ginger to treat various diseases, such as colds, fever, flu, colds, asthma, headaches, and joint pain (Al-Jauziyah, 2012).

Scholars of scientific interpretation generally associate ginger in the Qur'an with its ingredients; for example, Nadiyah Thayyarah said ginger contains many active compounds, such as gingerol, shogaol, zingerone, and zingiberene. Gingerol is the most abundant compound in ginger and is the compound that gives ginger its spicy aroma and taste (Ṭayyāra, 2018). In addition, ginger also contains iron, calcium, phosphorus, and B complex vitamins. Several studies have shown these compounds have anti-inflammatory, antioxidant, and analgesic potential. Gingerol, for example, has been shown to have potent anti-inflammatory and antioxidant effects, so it can help reduce

inflammation and relieve pain. Meanwhile, zingerone and shogaol have more potent antioxidant properties than gingerol.

Ginger contains nutrients that are very good for health. Yusuf al-Hajj explained that ginger contains iron, calcium, vitamin C, magnesium, and phosphorus, which the body needs. In addition, ginger also contains antioxidant and anti-inflammatory compounds that can help reduce inflammation and prevent disease (Ahmad, 2018). Prophet Muhammad P.b.u.h. often recommend using ginger as a natural remedy to relieve various health complaints, such as stomach aches, nausea, and joint pain. Prophet Muhammad P.b.u.h. also mentioned ginger as the best medicine and used it alone when he had a stomach ache.

Studies have shown ginger can help reduce nausea and vomiting, especially in women experiencing nausea during pregnancy. A study published in the *Journal of Alternative and Complementary Medicine* (2014) found that ginger can reduce nausea and vomiting in pregnant women more effectively than a placebo (Al-Najjar, 2017). Improves Heart Health Several studies have shown that ginger can help improve heart health. A study published in the *Journal of Nutrition* (2016) found that consumption of ginger can help lower blood cholesterol and triglyceride levels, which may help prevent heart disease.

In another study, ginger can also relieve joint pain. A study published in *Arthritis* (2015) found that consuming ginger can help reduce pain and stiffness in people with osteoarthritis. Boosts the Immune System Several studies have shown that ginger positively affects the immune system. A study published in the *International Journal of Preventive Medicine* (2013) found that consuming ginger can increase the activity of immune cells in people with diabetes. Reduces Inflammation Ginger has been researched for its potential to reduce inflammation in the body (Al-Sāwī, 2016). A study published in the *Journal of Medicinal Food* (2012) found that ginger can help reduce inflammation in people with asthma.

Yusuf also explained that the health benefits of ginger include: Reducing pain and inflammation: Ginger can help reduce pain and inflammation in the body, such as osteoarthritis, rheumatoid Arthritis, and headaches. Cure indigestion: Ginger can help relieve nausea and vomiting and improve the digestive system. Boosts the immune

system: Ginger can help boost the immune system by stimulating the production of immune cells. Maintains heart health: Ginger can help maintain heart health by lowering blood pressure and cholesterol. Improves brain function: Ginger can help improve brain function and concentration and protect the brain from damage caused by free radicals (Ahmad, 2018).

In Sufism, it is also believed that ginger also has benefits for spiritual health, which can help strengthen and increase our awareness and piety to Allah. Therefore, the consumption of ginger as herbal medicine can bring benefits to both physical and spiritual health. However, you should first consult with your doctor or herbalist before consuming ginger in excessive doses or if you have certain health conditions.

Ginger also contains active compounds with therapeutic potential to prevent and treat cardiovascular disease. In this study, the authors reviewed various preclinical and clinical studies conducted on humans and animals to evaluate the effects of ginger on heart health (Singh, 2019). The results of the review show that the active compounds in ginger, especially gingerol, and shogaol, have anti-inflammatory, antioxidant, and antiplatelet properties, which can help reduce the risk of coronary heart disease, stroke, and atherosclerosis (Chaeruden, 2021).

In addition, this study also shows that ginger can help lower cholesterol, triglyceride, and blood pressure levels, which are all significant risk factors for heart disease. Ginger is also a potential herbal medicine for preventing and treating cardiovascular disease. However, further studies are still needed to evaluate the effectiveness and safety of using ginger in humans in more depth (Akbar, 2018).

Ginger can provide benefits for pregnant women in helping reduce nausea and vomiting in pregnant women. Taking ginger in supplement form can help reduce nausea and vomiting in the first trimester of pregnancy. Ginger also has analgesic or painkilling effects (Ṭayyāra, 2018). A study conducted in 2013 showed that women who consumed ginger before giving birth experienced decreased pain intensity during labor. Ginger contains antioxidant and anti-inflammatory compounds, such as gingerol and shogaol, which can help boost the immune system. A study in 2016 showed that ginger could help boost the immune system in pregnant women.

However, remember that even though ginger benefits pregnant women, you should consult your doctor before consuming it, especially in large quantities or in supplement form. In addition, pregnant women with a history of allergies or miscarriages should also be careful about consuming ginger.

## Conclusion

In the Qur'an, the word *zanjabil* (ginger) is only mentioned once in the Qur'an, namely in surah of al-Insan: 17-18. In this verse, ginger is referred to as a drink that will be served to the inhabitants of heaven; they will be treated with ginger water mixed with the spring water of Salsabil heaven. In the treasury of classical interpretations, interpreters generally interpret ginger, emphasizing the interpretation of the original text of the Qur'an verses and previous scholars' opinions. In conclusion, the interpretation of Ibn Abbas, al-Tabari, al-Qurthubi, al-Zuhaily, and Quraish Shihab above, interpret this verse about ginger to use a traditional and normative approach, namely ginger drink as a dish of heaven's experts stirred with the springs of heaven *salsabil*.

Meanwhile, scientific interpreters interpret this verse about ginger with an empirical pharmaceutical approach from various studies on the efficacy of ginger as a herbal medicine. These scholars of scientific interpretation have also examined the content of ginger, namely shogaol, gingerol, zingiberene, and zingerone. Research on ginger also found that ginger can treat pain and inflammation, relieve nausea and vomiting, and digestive disorders, boost immunity, improve brain function, and maintain heart health.

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