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ANTIOXIDANT IN THE DIET OF MADINAN SOCIETY IN 622-623 A.D

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Abstract

The purpose of this paper was to analyze antioxidant foods in the diet of Madinan society in 622-632 A.D. Muslims believe that during these years, their Prophet, Prophet Muhammad, dwelled in Madinah with the Madinan society. Madinan society and other societies of the world in recent times were reported to have a depraved and unhealthy diet. This paper focuses on the Madinan diet to obtain a deeper understanding of a well-balanced diet as an exemplary dietary model for societies worldwide. This study is a qualitative study and the approach is content analysis. Data collected through the methods of content and document analysis are thematically analyzed using descriptive and analytical methods. Findings demonstrate that the variety of foods in the Madinan diet represents a complete and well-balanced diet. The implication of this study establishes that the foods in their diet contain beneficial antioxidant compounds. Thus, the dietary model of Madinan society can be recommended and served as one of the best dietary models owing to its health benefits and its palatability.

Keywords: *Antioxidant, Madinah, Dietary Pattern, Healthy Lifestyle, Disease Prevention*

Abstrak

Artikel ini bertujuan menganalisis makanan antioksida dalam diet masyarakat Madinah pada tahun 622-632 A.D. Orang Islam mempercayai pada tahun tersebut, nabi mereka, Nabi Muhammad menetap di Madinah bersama masyarakatnya. Masyarakat Madinah dan masyarakat lain di dunia pada masa kini berdepan dengan diet yang tidak sihat. Artikel ini memfokuskan diet di Madinah untuk mendapatkan pemahaman yang lebih mendalam terhadap diet yang seimbang dan seterusnya menjadi model diet contoh kepada masyarakat di seluruh dunia. Ini adalah kajian kualitatif dan pendekatannya adalah analisis kandungan. Data yang dikumpul dari kaedah analisis kandungan dan dokumen dianalisis secara tematik menggunakan kaedah deskriptif dan analisis. Dapatan kajian menunjukkan kepelbagaian makanan dalam diet penduduk Madinah menzahirkan diet mereka adalah diet yang lengkap dan seimbang. Implikasi kajian menunjukkan bahawa makanan dalam diet mereka mengandungi kompaun antioksida yang bermanfaat. Oleh itu, model diet masyarakat Madinah adalah sangat digalakkan dan boleh menjadi salah satu model diet terbaik disebabkan faedah kesihatannya dan juga keenakannya.

Kata kunci: Antioksida, Madinah, Corak Diet, Cara Hidup Sihat, Pencegahan Penyakit

Nurul Mukminah

A. Introduction

Diets consumed by specific populations have been a subject of interest since antiquity. The traditional Mediterranean diet is one of the most well-known and nutritious diets. It originates in the food cultures of ancient civilizations which developed around the Mediterranean Basin. It is based on a daily intake of olive oil (as the primary source of added fat), plant foods (cereals, fruits, vegetables, legumes, tree nuts, and seeds), moderate consumption of fish, poultry, and dairy, and low-to-moderate alcohol (primarily red wine) consumption, all of which are balanced by a comparatively small intake of red meat and other meat products (Lăcătușu, et al., 2019) Substantial research supports the very great health benefits of such dietary patterns. (Nestle, 1995) The Mediterranean diet has been associated with lower cardiovascular disease rates (CVD). (Berry, et al., 2011)

The Western diet can be traced back to the United States and other Western countries. It contains a high intake of processed refined grains, refined sugars, refined vegetable oils, salt, and fatty meat. These diet-related chronic diseases (cancer, coronary heart disease (CHD), hypertension and type 2 diabetes) represent the single most significant cause of morbidity and mortality. (Loren Cordain, et al., 2005) Diets in Saudi Arabia, like Madinah, have changed rapidly in recent years as the Western diet has supplanted the conventional Arabic diet. (Washi & Ageib, 2010)

Previously, the city of Madinah was initially being known as Yathrib and it is located on the north of the present Madinah al-Munawwarah. (Muhammad Hassan Syurrab, 1997) The Hijrah of Prophet Muhammad to a new place resulted in changing society's nature and the physical environment, (Tsabit, 2016) including weather, agricultural products, and food sources. Numerous studies have suggested that climate variability and temperature can adversely impact global food production. (Iizumi & Ramankutty, 2015) The weather and the existence of water in Madinah have made it suitable for agriculture activities. It is rich and famous for numerous types of dates (al-Hamwi, 1995) and other agricultural products such as barley, grapes, vegetables, garlic, onion and lentil. (Badr, 1993) According to Centre (2009), Prophet Muhammad dwelled in Madinah for ten years. Thus, Madinan society during those ten years from 622 until 632 A.D. was identified as Madinan society.

Diet produces macronutrients (carbohydrates, proteins and fats), micronutrients (vitamins and minerals) and phytochemicals (non-nutrient bioactive compounds). (Shondelmyer, et al., 2018) Antioxidants, compounds that can scavenge free radicals from the human body, (Bharti & Ahuja, 2012) are found within carbohydrates, protein, vitamins, minerals, dietary fibers and

phytochemicals. (al-Mustafa & al-Thunibat, 2008) Antioxidants in phytochemicals (such as polyphenols, flavonoids, carotenoids, tocopherols and ascorbic acid) play a crucial role in the protection against numerous disorders such as cancer, cardiovascular diseases, inflammation, cataracts, diabetes and aging. (El-Bakry, et al., 2013)

This study is a qualitative study and the approach is content analysis. Data were collected through content and document analysis. The content of the Quran was studied to collect the Quranic *āyahs* on antioxidant foods in *madaniyyah* context. For validity and reliability, the Quranic content was reviewed in two formats: electronic and hard copy to ensure the smooth process of gathering the Quranic *āyahs*, to compare and improve the exactness and accuracy of each finding. The electronic form of the Quran is from the website (http://quran.ksu.edu.sa/) and *Al-Maktabah al-Syāmilah* software.

Specific keywords were keyed in *Al-Maktabah al-Syamilah* to collect Quranic *āyahs* and *aḥādith* on foods in Madinah. This study focuses only on *madaniyyah āyahs* and selected *aḥadīth* books such as *kutub al-sittah* (Al-Bukhāri, Muslim, Abū Daud, Al-Tirmizī, Al-Nasāie, Ibn Mājah) and other *āḥādīth* books such as Musnad Aḥmad and Muwaṭṭa' Malik. Some examples of significant keywords for Quranic *āyahs* are as follows: dates (*nakhīl*), cereals (*ḥabbah*), meat (*al-an'aām*, *ṣaid al-baḥr*), fruits (*a'nāb*, *zaitūnah*), vegetables (*baql*, *qithsā'*, *fūm*, *'adas*, *baṣal*) and drinks (*laban*, *khamr*, *'asal*). A few examples of essential keywords for *āḥādīth* on foods are: dates: (*tamar*, *al-tamar*, *ruṭob*, *'ajwah*), cereals: (*al-sha'īir*, *sha'īir*, *burr*), meat: (*al-laḥm, laḥm*, *ḥūt*, *dajāj*), fruits: (*al-karm*, *al-'inab*, *zait*, *al-zait*, *al-tīn*, *al-rummān*, *al-rummānah*,), vegetables: (*al-qar'*, *thaum*, *al-thaum*, *al-baṣal*, *qithsā'*) and drinks: (*al-laban*, *al-khamr*, *'asal*, *al-'asal*). Data were analyzed thematically. The Arabic words are italicized and transliterated.

B. Background of the Study and Previous Studies

Knowledge of ancient diets must be inferred from whatever evidence is available such as the written records and other evidence such as documented archaeologic records of food debris and food-related art, pottery, tools and inscribed tablets. (Nestle, 1995) In the Madinan society diet, the written records are abundant, including the Quran and the Sunnah. The Quran has introduced a wide range of foods in different *āyahs*. (Ranjbar, et al., 2013) In Sunnah, a variety of foods, for example, dates were recorded in various chapters of *ḥadīth* book; *kitāb al-Aṭ'imah, kitāb al-Maghāzī, kitāb al-Riqāq* and *kitāb al-I'tiṣām bi-al-Kitab wa al-Sunnah*. (al-Bukhārī, 2001) As a result, a considerable amount of literature has been written on fruits, vegetables, grains and other dietary sources since the very beginning.

During the middle centuries, a vast number of literatures were written by previous scholars on prophetic medicine and *aḥadith* on plants. Scholars have depended on the two primary sources: the Quran and the Sunnah, to firmly document the availability in Prophet Muhammad's time of an astonishing variety of plant and animal foods. For example, Abdul Malik bin Habib al-Andalusi (238H/853M): *Al-Ṭibb al-Nabawi*, Abu Bakr Muhd b. Zakaria al-Rāzī (313H/926M): *Al- Ṭibb al- Mulūkī* and *al-Ḥāwī fi al-Ṭibb*, Abu Bakr Ahmad b. Muhd al-Dainuri Ibn Sunni (363H/973M): *Al-Ṭibb al-Nabawi*, Ibn Sina (428H/1037M): *Al-Qānun fi al-Ṭibb*, Abu Nuaim al-Asbahani (430H/1038M): *Al-Ṭibb al-Nabawi*, Abu al-Abbas Jaa'far al-Mustaghfiri (432H/1041M): *Al-Ṭibb al-Nabawi*, Abdul Latif al-Baghdadi (629H/1232M): *Al-Ṭibb min al-Kitāb wa al-Sunnah*, Diya' al-Din Muhd b. Abdul Wahid al-Maqdisi (646H/1248M): *Al-Ṭibb al-Nabawi*, Ibn Baitar (646H/1248M): *Tuḥfah Ibn al- Baitār fi al-'Ilāj bi al-A'shāb wa al-Nabātāt*, Ibn Nafis (687H/1288M): *Al-Mūjaz fi Al-Ṭibb*, Al-Turkimani (694H/1295): *Al-Mu'tamad fi al-Adwiyah al-Mufradah*, Muhammad Syamsuddin al-Zahabi (748H/1348M): *Al-Ṭibb al-Nabawi*, Ibn Qayyim al- Jauziyah (751H/1351M): *Al-Ṭibb al-Nabawi*, Jalaluddin b. Abu Bakar al-Suyuti (911H/1505M): *Al-Manhaj al-Sāwī wa al-Minhal al-Rāwī fi al-Ṭibb al-Nabawi* and many more (al-Turkī, 2006). Scholars in this period only focused on collecting the Quranic *āyahs* and *aḥādīth* on plants or prophetic medicine and they have not treated the antioxidants in the diet of society even though all these dietary sources contain antioxidants.

C. Sorts of Food of the Madinan in the Hadith

1. Dates

Dates fruits have a high composition of carbohydrates, salts and minerals, dietary fiber, vitamins, fatty acids and amino acids. A wide range of phenolic compounds present in dates, are p-coumaric, ferulic, flavonoids, and procyanidins. Dates constitute of thirteen flavonoid glycosides of luteolin, quercetin and apigenin at different stages of maturity. (Rahmani, Aly, et al., 2014)

Date is rich in phytochemicals such as phenolic acids, sterols, procyanidins, flavonoids, carotenoids and anthocyanidin. (Laouini, et al., 2012) Date contains antioxidants, phenolic elements and other compounds such as fiber, carbohydrates, fatty acids, mineral substances and vitamins. (Mousavi, et al., 2014) Dates constitute an excellent antioxidant source due to the carotenoids and phenolics with quantity 3942 mg/100 g and antioxidants constituents 80400 µmol/100 g and dates have the highest concentration of polyphenols among the dried fruits. (Rahmani, Aly, et al., 2014) The antioxidant activity of phenolic compounds results from their redox properties, which can play an

essential role in absorbing and neutralizing free radicals. (Rahmani, Aly, et al., 2014)

The *madaniyyah āyah* in Sūrah al-Baqarah 2:266 gives the best analogy of people who spend their wealth with a sense of pride. It is a meaningless action and they will regret it when they need them desperately in the hereafter. (Jalal al-Din Mahalli & Jalal al-Din Suyuti, 2000) Sūrah al-Baqarah 2:266 also reminds the Muslims who spend their wealth for the Battle not to spend with a sense of pride because the Prophet was in the state of recruiting the Muslims to face the Battle of Badr. This battle occurred in 17 Ramadan 2 Hijrah. (Ibn Kathir, 1997)

A law related to *zakāh* was formulated in Sūrah al-Baqarah 2:267 because the people of Madinah have certain productions from their agricultural activity. The environment of Madinah has made it suitable for agriculture and it was the primary source of income for its people. Most of its people have small gardens and the date palm trees grow in most gardens and dates were the main production for the people of Madinah. Dates were their strength, served as their main food during battles and main products for their business with others. (Badr, 1993)

Narrations in the *madaniyyah* context describe that the antioxidants were eaten by the Prophet in his daily life or during certain occasions. Many *aḥādīth* were narrated, demonstrating that dates were the leading food in the Prophet and Madinan people's house. The Prophet died when his family had satisfied the hunger with the two black things; dates and water. (Al-Bukhari, 2001, Book of Food, Meals, 5383) It was narrated that when the Prophet was brought some old dates, he began to examine them and remove the worms from them. (Abu Daud, n.d., Book of Foods, 3832) Another narration reported that a family with dates would not be hungry. (Muslim, n.d., Book of Drinks, 2046)

Dates were the main food; thus, they were included in food preparation under numerous names. For instance, *al-barīk,* which is butter and ripe dates, (Abu Mansur al-Thaalabi, 2002) *al-rabīkah,* a meal cooked with wheat and dry dates (Ibn al-Sakit, 1998) and many more. Other dishes made from dates known as *ḥais* (sweet dish) were usually served on a special occasion such as a wedding feast. Anas ibn Malik narrated that the Prophet halted to consummate his marriage with Safiyyah and the Muslims were invited to the Prophet's wedding banquet. Dates, dried yogurt and butter were put on leather dining sheets. (Al-Bukhari, 2001, Book of Food, 5387) Anas also reported that his mother, Umm Sulaim prepared *ḥais* and placed it in an earthen vessel and said to Anas to take it to the Prophet and said that her mother had sent that to him. She offers greetings to him and said that it is a humble gift for him on their behalf. (Muslim, n.d., Book of Marriage, 1428)

Dates are also eaten with other food such as butter. A *ḥadīth* illustrates that this food was preferable food to be served to celebrate the guests. Ibn Atiyyah ibn Busr narrated that the Prophet visited them and offered him butter and dates, for he liked butter and dates. (Abu Daud, n.d., Book of Foods, 3837) Dates also were presented as a gift. Wafad Abdul Qais came from al-Bahrain to meet the Prophet in Madinah and presented him with various kinds of dates such as *al-ta'ḍūḍ, al-ṣurfān* and *al-barni*. (Ibn Syibh, 1979)

Dates were the main food for the *saḥābah* during the war. Saad bin Ubadah funded certain wars with dates. For instance, in Ghazwah Hamra' al-Asad, he funded 30 camels with full loads of dates. In the Battle of al-Hudaibiyah, dates were the main food for the army. The Prophet during his stay in Tabuk depended on dry dates with butter as the spread and sometimes he only ate dates. (al-Waqidi, 1989) Dates were the main food for Muslim warriors because dates are the best stimulant to strengthen the muscle and the best food for a warrior about to engage in Battle. (Khan Marwa, et al., 2009)

Dates were not only the main food, but certain types of dates have a specific benefit. For instance, the specialty of '*ajwah* from Madinah is for the prevention of poison and witchcraft. Dates from certain places such as al-'Aliyah have their specialty in healing if taken in the morning. These dates are dry dates (*al-tamar*) and the best time to eat them is in the morning. The Prophet said that anyone who has a morning meal of seven '*ajwah* dates would not suffer from any harm that day through poison or magic. (Abu Daud, n.d., Book of Medicine, 3876) The '*ajwah* dates of 'Aliyah contain healing effects and these are antidote in the early morning. (Muslim, n.d., Book of Drinks, 2048)

All Quranic *āyahs* on dates describe the date-palm tree. Only in Sūrah Maryam 19:25, the Quran denotes explicitly a specific type of date, which is a fresh ripe date (*ruṭob*) in the story of Maryam during her delivery of Prophet Isa. Thus, *ruṭob* or fresh dates are the best food for pregnant women and during confinement. On the journey to Khaibar, a woman was in confinement and the Prophet instructed her husband to give her infused water of dates and her husband followed the Prophet's instruction. (al-Waqidi, 1989) The Prophet consumed *ruṭob* during *iftār* or at night. Anas ibn Malik narrated that the Prophet would break the fast with fresh dates before performing prayer. If there were no fresh dates then (he would break the fast) with dried dates and no dried dates, then he would take a few sips of water. (Al-Tirmizi, 1975, Book on Fasting, 696)

A combination of fresh dates with other food such as cucumber has certain benefits, such as maintaining a healthy body. Abdullah ibn Ja'far reported that he saw the Prophet eating cucumber with fresh dates (*ruṭob*). (Muslim, n.d., Book of Drinks, 2043) Other than maintaining a healthy body,

this combination is good for gaining weight. It was narrated that Aishah said that her mother was trying to fatten her up when she got married, but nothing worked until she ate cucumbers with dates (*ruṭob*); then she grew plump like the best kind of plump. (Ibn Majah, n.d., Book on Food, 3324)

2. Cereals

Barley has a high phosphorus level, calcium, potassium, magnesium, sodium, copper and zinc. (Ragaee, et al., 2006) Barley contains a high antioxidant potential and polyphenol content. (Fogarasi, et al., 2015) Ferulic acid was the main phenolic acid in barley flours. (J.-H. Yu & Keller, 2005) Phenolics have been identified in nine varieties of barley and their corresponding malts as flavan-3-ols, flavonols, phenolic acids, apolar esters, polyphenols, carotenoids (lutein and zeaxanthin) and tocopherols (α, δ and γ). (Goupy, et al., 1999)

The whole grain barley contains phytochemicals including phenolic acids, flavonoids, lignans, tocols, phytosterols and folate. These phytochemicals exhibit strong antioxidant, antiproliferative and cholesterol-lowering abilities, potentially useful to combat frequent nutrition-related diseases including cardiovascular disease, diabetes and obesity. (Idehen, et al., 2017) Barley β-glucan is a functional ingredient implicated to lower glycemic response and plasma cholesterol. (Thondre, et al., 2011)

Sūrah al-Baqarah 2:261 illustrates an analogy of spending wealth in the cause of Allah. The parable for this action is a grain (*ḥabbah*) which brings forth seven ears and each ear bears a hundred grains. Allah will manifold the increase from their spending more than that to whom He wills. (Jalal al-Din Mahalli & Jalal al-Din Suyuti, 2000) The *āyah* in the *madaniyyah* context for example, al-Baqarah 2:261 speaks of the issues related to *jīhad* thus, encourages Muslims to spend in the Battle by portraying the reward of spending for the Battle.

Sūrah al-Baqarah 2:267 also describes the spending by the cause of Allah in the form of *zakāh*. It is an order to the believers to spend their wealth for *zakāh* and donate the best form of grains and fruits derived from the earth and do not give anything worthless, which they never will accept. (Jalal al-Din Mahalli & Jalal al-Din Suyuti, 2000)

Barley was the second agricultural product after dates. Sometimes, Madinan people cultivated barley in the middle of dates gardens or at separated fields. They made bread from barley because wheat was not prevalent. (Badr, 1993) Madinan people have agricultural productions; hence, the rules of *zakāh* was established to suit the current circumstance.

Barley was popular grain among the Madinan people. Thus, the Prophet used the analogy of the useless husk of barley to illustrate useless people. Mirdas al-Aslami narrated that the Prophet said that the righteous people would die one after the other. There will remain (on the earth) useless people like the useless husk of barley seeds or bad dates. (Al-Bukhari, 2001, Book of to Make the Heart Tender, 6434)

Barley produces flour, which is used for making bread. Bread from barley flour was famous to Madinan people. The first meal presented to the Prophet during his arrival at Madinah from Makkah during his stay at *Dar Abi Ayub* was a bowl of bread with the gravy of yogurt and butter. (Ibn Kathir, 1997) Barley was cheaper than wheat. Hence, people tended to buy it to make bread and other food. (Jawad Ali, 2001)

For that reason, only some people might eat bread made from white flour if they had a sieve. Ibn Saad (1990) reported that sieve was among the tool in Ali's house in his wedding feast. However, the Prophet never ate bread from white flour. Most people in Madinah did not use a sieve to prepare bread from barley. Abu Hazim narrated that he asked Sahl bin Sa'd, did the Prophet ever eat white flour? Sahl said that the Prophet never saw white flour. Then Abu Hazim asked that did the people have (use) sieves during the Prophet's lifetime? Sahl said that the Prophet never saw (used) a sieve. Abu Hazim said that how could they eat barley unsifted? Sahl replied that they used to grind it and then blow off its husk and after the husk flew away, they used to prepare the dough (bake) and eat it. (Al-Bukhari, 2001, Book of Food, Meals, 5413)

Numerous reports support that the regular bread in the house of Prophet was made from barley. This type of bread was made from *sult* (a kind of barley without skin on it, resembling wheat) and it was ordinary barley and was not the finest. Ibn Abbas said that the Prophet used to spend many nights in a row hungry and his family could find no supper and usually their bread was barley bread. (Ibn Majah, n.d., Book on Food, 3347) Another narration reported that when the Prophet died, his family never ate bread known as *al-ghalīth*. (Ahmad 1995, 17773)

Sometimes, in times of difficulties, the Prophet did not have food, even barley, and put his armor in pledge. Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armor to a Jew in Madinah and took some barley for his family. Anas heard him saying that Muhammad's household did not possess even a single Sa' of wheat or food grains for the evening meal, although he has nine wives to look after. (Al-Bukhari, 2001, Book of Sales and Trade, 2069) The Prophet died when his house was void of any edible thing except for a small quantity of barley. (Al-

Bukhari, 2001, Book One-fifth of Booty to the Cause of Allah, 3097; Muslim, n.d., Book of *Zuhd* and Softening the Hearts, 2973)

The Prophet ate barley bread with other food. It was narrated from Anas ibn Malik that he brought some barley bread and rancid oil or fat to the Prophet. (Al-Nasaie, 1986, Book of Financial Transactions, 4610) On another occasion, the Prophet came to visit Sa'd ibn Ubaydah and he brought bread and olive oil and ate (them). (Abu Daud, n.d., Book of Foods, 3854) Suhaib came to the Prophet and in front of him, there were some bread and dates. The Prophet said to Suhaib to come and eat. Then, Suhaib started to eat some of the dates. (Ibn Majah, n.d., Chapters of Medicine, 3443)

Anas ibn Malik's narration demonstrates that bread with gee is unique because it was not available for most people. It was reported that Umm Sulaim made some bread for the Prophet and she put a little ghee on it. Then she said to his son to go to the Prophet and invite him. Then the Prophet came and said to Umm Sulaim to bring what she has made. She said to the Prophet that she only made it for him alone. He told her to bring it. Then he said to Anas to bring (them) into him ten by ten. So Anas kept bringing them in ten by ten and they ate their fill and there were 80 of them. (Ibn Majah, n.d., Book on Food, 3342)

Numerous *aḥādīth* reported that the Prophet ate bread with soup or gravy, which called *al-tharīd*. It is cooked with meat and vegetables such as pumpkin. (Muslim, n.d., Book of Drinks, 2041) Barley also had been used to prepare porridge. Anas narrated that her mother, Umm Sulaim, took a Mudd of barley grain, ground it to make porridge and pressed a butter skin she had with her. Then Anas sent it to the Prophet. (Al-Bukhari, 2001, Book of Food, 5450)

Dates and barley were two significant food in the life of the Madinan people. They were eaten in their daily life and on most occasions. Looking at the importance of barley in people's lives, food for the wedding festival also prepared from barley. Dates and barley were the major nutrition source for the people in Madinah. Hence, they became among the food for *zakāh fitrah*. Several narrations establish this matter. For example, it was reported that the Prophet offered *sawīq* (barley gruel) and dates as a wedding feast for Safiyyah. (Ibn Majah, n.d., Chapters on Marriage, 1909) The Prophet gave a banquet with two Mudds of barley on marrying some of his wives (1 Mudd= 1 3/4 of a kilogram). (Al-Bukhari, 2001, Book of Marriage, 5172) At Madinah, the people used to give a Sa' of barley or dates or rye or raisin as *sadaqatul fitr*. (Al-Nasaie, 1986, Book of *Zakāh*, 2516)

Another type of grain that existed during the Prophet's day in Madinah was wheat. Wheat produces flour to make bread. Bread made from wheat was precious because not all people can afford it. The main reason for the low demand for wheat was its high price. (Jawad Ali, 2001) Aishah reported that

the family of Muhammad never could afford to eat to the fill the bread of wheat (*al-burr*) beyond three days (successively). (Muslim, n.d., Book of *Zuhd* and Softening the Heart, 2970) Another narration narrated that the Prophet's family never ate their fill of wheat bread (*burr*) for three nights in a row, from the time they came to al-Madinah until he passed away. (Ibn Majah, n.d., Book on Foods, 3344)

Certain types of food such as pudding, were made from wheat. The pudding was prepared by grinding the wheat and cooked with meat or dry date. (Ibn Manzur, 1993) Food made from wheat was an exceptional food to be served for the guest. The Prophet had been served with *al-jashīsyah* (pudding). (Muslim, n.d., Book of Mosque and Places of Prayer, 33)

The Prophet never tasted a type of bread known as *al-ḥuwwārī* made from expensive flour imported from Syam. (al-Waqidi, 1989) Bread made from corn was not famous because the reports on it seldom are found. A city in Yaman known as al-Sāḥiliyah was famous for corn plantations. Farmers in Syam and Yaman depended on it since they have it in abundance. Thus, they can get it for a low price. (Jawad Ali, 2001)

Another type of grain that existed in Madinah was rice. Rice was not a well-known type of grain in Hijaz and other Arabian Peninsula parts. (Jawad Ali, 2001) However, the people of Hijaz knew rice because certain *aḥadīth* describe it such as a lengthy *ḥadīth* from Abdullah ibn Umar about a story of three men who were stranded in a cave in a mountain. (Al-Bukhari, 2001, Book of Agriculture, 2333) Abu Hurairah's narration reported that the similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way, a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a rice tree which does not move until it is uprooted. (Muslim, n.d., Book of Characteristics of the Day of Judgement, Paradise and Hell, 2809)

Rice was the product of Yaman and paddy was prevalent in Yaman. It was cultivated more than once in a year. (Ibn Rustah, n.d.) Another opinion describes that paddy was cultivated by the tribe of Abdul al-Qais, who inhabited in the Eastern part of the Arabian Peninsula. In the past, this area was well-known with two seas, where they had many water sources along with the appropriate weather which made this place the ideal place for rice cultivation. (Jawad Ali, 2001)

3. Meat

Lean red meat is a source of a range of endogenous antioxidants and other bioactive substances. (Williams, 2007) Several endogenous antioxidant compounds such as carnosine, anserine, ubiquinone, glutathione, lipoic acid and spermine in skeletal muscle and carnosine and anserine are the most

abundant antioxidants in meat. (Decker, et al., 2000) Carnosine presents at around 365mg/100g in beef (Purchas & Busboom, 2005) and carnosine presents 400mg/100g in lamb (Purchas, et al., 2004) Carnosine is a potentially significant dietary antioxidant since it can be absorbed into the plasma intact. (Decker, et al., 2001)

Coenzyme Q10 (ubiquinone) also has antioxidant properties and has shown beneficial effects. (Overvad, et al., 1999) Ubiquinone levels in meat are estimated to be around 2mg/100g in both beef and sheep meat. (Purchas & Busboom, 2005) Glutathione is a component of glutathione peroxidize enzymes that have a vital antioxidant role for immune response and enhancing iron absorption. (Williams, 2007; Jones, et al., 1992) Glutathione levels in red meat are estimated to be 12-26mg/100g in beef and most meats contain approximately twice the level of glutathione of poultry and up to ten times the content found in fish. (Jones, et al., 1992)

Several meat-based bioactive substances have been studied for their potential beneficial effects. (Arihara, 2006) Conjugated linoleic acid (C.L.A.) has antioxidant and immunomodulatory properties and has a significant role in controlling obesity. (Azain, 2003) C.L.A. is present mainly in the fat component of red meat (approximately 1g/100g) but is also found in the muscle meat: 10-46mg/100g in raw meat and 30-100mg/100g in cooked red meat. (Droulez, et al., 2006)

After the treaty of Hudaibiyah, the Muslims could perform '*umrah* the following year. (Maududi, n.d.) At this time, the Quran points out the permission to eat the meat of livestock and prohibition in the state of *iḥram* as stated in Sūrah al- Māidah 5:1. They could not go hunting on land in the state of *iḥram*. However, it is permitted for them to catch fish and seafood from the sea in *iḥram,* as stated in Sūrah al-Māidah 5:96.

Certain narrations indicate that camel meat, lamb and beef were among the most dominant protein source for the people of Madinah. Some people brought meat to the Prophet and he said that the best meat is the meat of the back. (Ibn Majah, n.d., Book on Food, 3308) In a few narrations of Abu Hurairah, he narrated that some meat was brought to the Prophet and the foreleg was offered to him which he liked, so he bit it with his front teeth. (Ibn Majah, n.d., Book on Food, 3307) The Prophet liked the foreleg (of a sheep). Once, the foreleg was poisoned and he thought that the Jews had poisoned it. (Abu Daud, n.d., Book of Foods, 3781) The Prophet sacrificed a cow for his wives who had performed '*umrah*. (Abu Daud, n.d., Book The Rites of Hajj, 1751) The Muslims used to store trotters and the Prophet would eat them fifteen days after the sacrifice. (Ibn Majah, n.d., Book on Food, 3313)

Fish is not only a source of proteins and healthy fats but also a unique source of essential nutrients, including long-chain omega-3 fatty acids, iodine, calcium (Nations, 2011) and several vitamins such as D, A, E and water-soluble vitamins (B12, B, C). (F.H.F., 2010) Some types of seafood contain large amounts of vitamin E, an antioxidant that protects fat against oxidation in living cells and an essential component in the nervous system's functioning. (F.H.F., 2010)

Taurine found in fish is among free amino acids and most of the amino acids have significant antioxidant properties. (Bragadóttir, 2001) The substance found in most tissue and organs is believed to serve many functions. For instance, it is vital for the development of the eyes and the nervous system in newborns and is therefore used as an additive in infant formula. Some studies have linked increased intake of taurine to a lower risk of developing cardiovascular diseases. Seafood also has high taurine content. (F.H.F., 2010)

Only a few reports on fish exist and the reports describe it in general because this type of meat was unfamiliar for people in Madinah since they lived far from the sea. For other places, such as certain towns in Yaman, mainly depended on fish for their daily nutrition. They had a chance to taste fish when they went to the battle. For example, Jabir narrated that the Muslims set out in the army of al-Khabt and Abu Ubaidah was the troop's commander. They were struck with severe hunger and the sea threw out a dead fish the like of which they had never seen and it was called *al-`anbar*. They ate of it for half a month. Abu Ubaidah took (and fixed) one of its bones and a rider passed underneath it. Abu Ubaidah said to them to eat the fish. When they arrived at Madinah, they informed the Prophet about that and he said to eat, for it is food Allah has brought out for them and to feed others. Some of them gave him the fish and he ate it. (Al-Bukhari, 2001, Book of Military Expeditions Led by the Prophet, 4362)

Chicken meat is white meat, distinguished from other meats such as beef and lamb by its lower iron content. (Farrell, 2008) Chicken meat looks to be higher in several micronutrient values than other raw meats, except fish. Chicken meat contains greater amounts of retinol equivalents than beef, more alpha-tocopherol than all traditional meat sources (excluding fish), more niacin equivalents than lamb, more thiamin than lamb and beef and the levels of magnesium, calcium, selenium, manganese and phosphorus are all greater than those found in the highest value cuts of beef and lamb. (Probst, 2009)

Chicken is a good source of selenium, vital for protecting cells and supporting immune function. (Emiley, n.d.) The lean breast of chicken provides relatively more selenium (>25%) than beef and lamb. (Probst, 2009) Selenium is a powerful antioxidant that plays a role in the prevention of some forms of cancer. Unlike most other meats, chicken meat can easily be enriched with

several vital nutrients such as selenium. (Farrell, 2008) The selenium content of breast meat can be increased from 8.6 µg to 41 µg/100g by adding 0.24 mg of selenium (as organic selenium) per kilogram of feed. (D. J. Yu, et al., 2008)

The bird meat was also not a familiar type of meat eaten by the Prophet and the *ṣaḥābah* but a few reports establish that they ate chicken on occasion. Zahdam al-Jarmi reported that they were in the company of Abu Musa al-Ash'ari and there were friendly relations between them and the tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people, there was sitting a red-faced man who did not come near the food. Abu Musa said to him to come and eat, for he has seen the Prophet eating of it. (Al-Bukhari, 2001, Book of Hunting, Slaughtering, 5518)

4. Fruits

Grape has a high amount of flavonoids, β carotene, tocopherols and dietary fibers. (Ranjbar, et al., 2013) Grape contains antioxidant compounds such as phenolic compounds which include anthocyanin, flavonol, stilbene (resveratrol), phenolic acids and phytochemicals such as anthocyanine and polyphenols. (Nebeling, 2002) Grape seeds and skins contain catechins, epicatechins, phenolic acids, proanthocyanidins and resveratrol, all of which contribute to their antioxidative activity. (Brewer, 2011) Proanthocyanidins available in the grape seed have antioxidant properties and the effect of this material on some diseases such as cardiovascular and kidney illnesses have been surveyed in some studies. (Saki, et al., 2014)

Grape juice and extracts contain proanthocyanidins and flavan-3-ols. (Heneman & Zidenberg-Cherr, 2008) Grape juice contains flavonoids, anthocyanidins and nucleic acids, while its skin and seed have quercetin, which inhibits LDL oxidation and platelet aggregation that assists in cardiovascular protection. (Ranjbar, et al., 2013) Anthocyanins, leucoanthocyanins and other polyphenols have been demonstrated to have significant antioxidant properties, which can also benefit wound healing progression. (Kahrizi, et al., 2012)

Grapes were the third agricultural product of Madinah after barley. The vineyards were prevalent at Wadi al-Aqiq and al-Aliyah and they were also other agricultural products such as vegetables, pumpkin, onion, garlic and lentils. (Badr, 1993) Grapes were familiar to the people of Madinah because wines were fermented from vine and date-palms. (Muslim, n.d., Book of Drinks, 1985) A *ḥadīth* from Anas demonstrates that grapes were used to make wine before the prohibition of it. Alcoholic drinks were prohibited and the people could rarely find wine made from grapes in Madinah, for most of their

liquors were made from unripe and ripe dates. (Al-Bukhari, 2001, Book of Drinks, 5580)

The companions used to point out the grape as *al-karm* to refer to wine made from the grape. A *ḥadīth* reported that the Prophet said that they say *al-karm* (the generous) and *al-karm* is the heart of a believer. (Al-Bukhari, 2001, Book of Good Manners and Form, 6183; Muslim, n.d., Book Concerning the Use of Correct Words, 2247) However, the Prophet reprimanded not to use the word *al-karm.* Instead, they should describe it as *al-ḥabala* or *al-'inab* as Alqamah ibn Wail reported from his father. The Prophet reminded not to say *al-karm* (for the word vine) but say *al-ḥabala* (that is grape). (Muslim, n.d., Book Concerning the Use of Correct Words, 2248)

Olive contains oleuropein, ligstroside, hydroxytyrosol, tyrosol and luteolin- 7-O-b-D-glucoside. The healing power of olive oil comes from its high antioxidant activity coupled with high levels of mono-unsaturated fatty acids in addition to its biocompatibility and digestibility. (Sheikh, 2016) Olive fruits, its oil and leaves play a vital role in the management of various diseases due to the presence of simple phenol (hydroxytyrosol, tyrosol), polyphenols (oleuropein glucoside) and other constituents secoiridoids (S.I.D.); the dialdehydic form of oleuropein. Oleuropein is a powerful antioxidant, anti-angiogenic agent, a potent anti-tumor agent and cancer-protective effects. Oleuropein, hydroxytyrosol and squalene demonstrated a role in skin protection against U.V. light and radiation. Oleuropein has a direct antioxidant action on the skin and shows free radical scavengers at the skin level. (Rahmani, Albutti, et al., 2014)

Oleuropein, a phenolic, is found in the leaves and fruits of the olive tree. (Khan Marwa, et al., 2009) Oleuropein, a phenylethanoid compound, displayed distinct hypoglycaemic effects (Sheikh 2016). Oleuropein's antioxidant potential is mainly related to its ability to improve radical stability. Oleuropein may counteract oxidative stress, as assessed in vitro. It has a protective effect in counteracting low-density lipoprotein (LDL) oxidation. In vitro inhibits a dose-dependent manner, LDL copper-induced oxidation and in vivo, reduces plasmatic levels of total, free and ester cholesterol in rabbits. (Barbaro, et al., 2014)

Olive oil is a rich source of polyphenols and powerful antioxidants and plays a role in promoting good health. (Rahmani, Albutti, et al., 2014) Polyphenols present in olive leaves, olives, virgin olive oil and olive mill waste are potent antioxidants. (Barbaro, et al., 2014) Polyphenols of olive leaf play a vital role in delaying the progression of advanced glycation end products-mediated inflammatory diseases such as diabetes. (Rahmani, Albutti, et al., 2014) A diet high in olive oil is particularly beneficial to increase high-density

lipoprotein cholesterol levels (HDL), a protective agent against atherosclerosis and ischemic heart disease and increased intake of olive oil increases HDL level. (Khan Marwa, et al., 2009)

Sūrah al-Nūr 24:35 was revealed timely in Madinah context because the light of Islam has emanated to Syam during this period because the Prophet managed to spread security in the vicinity of Dumah al-Jandal. Dumah al-Jandal served as an essential station in the complex system of trade routes crossing the Arabian Peninsula, both from the north to south and from east to west. (al-Mubarakfuri, 1996) Olive trees are widespread in this area. (Egal, 2016)

Sūrah al-Nūr 24:35 represents the example of Allah's light is like the light of a lamp in a niche in which the lamp is in a glass shade; the glass shade is like a glittering star lit from the oil of a blessed olive tree. (Maududi, n.d.) Allah's light is the best as the best oil type whose oil would almost glow even if untouched by fire. Allah guides to His light whom He wills by spreading the light of Islam to this area. This was the first location outside Madinah that was secured under the power of Islam.

The Prophet ate bread with olive oil and he encouraged eating olive oil. Another use of it is as an ointment. Syam was the biggest supplier of olive oil during the Prophet's time and olive oil and other food were brought from Syam. Taif was most likely the producer of olive oil. (al-Waqidi, 1989) Urwa b. Zubair reported on the authority of Aishah that she said that the Prophet died (in a state) that it never happened that he could eat to his fill the bread with olive oil twice during a day. (Muslim, n.d., Book of *Zuhd* and Softening the Hearts, 2974) Abu Asid narrated that the Prophet said to eat olive oil and use it, for it is from a blessed tree. (Al-Tirmizi, 1975, Book on Food, 1852) Umar narrated that the Prophet said to season food with olive oil and anoint with it, for it comes from a blessed tree. (Ibn Majah, n.d., Book on Food, 3319)

Figs are an excellent source of phenolic compounds and present a high antioxidant activity. Dried fig is one of the food with the highest content of polyphenols and these compounds can enrich the lipoproteins of plasma and protect them from oxidation. (Bachir Bey, et al., 2014) Different nutrients, especially antioxidants in fig, made it a protective and preventive agent against oxidative stress. (Amjadi, et al., 2014) Leaves and fruits of fig are rich in phenolics, organic acids, coumarin, fatty acid, polyphenol and flavonoid. Most of the dark-fruited fig trees produce psoralen and bergapten more than the green ones. Extracts of dark varieties showed higher contents of phytochemicals (polyphenols, flavonoids and anthocyanin) compared to light coloured varieties. (Rameshrad, et al., 2015)

Only a few narrations highlight fig and none of them describe how the Prophet or the *ṣaḥābah* ate them. Nafi' narrated that Ibn Umar used to rent his farms in the time of Abu Bakar, Umar, Uthman and in the early days of Muawiyah. Then he was told the narration of Rafi` 'bin Khadij that the Prophet had forbidden the renting of farms. Ibn Umar went to Rafi` and Nafi' accompanied him. He asked Rafi' who replied that the Prophet had forbidden the renting of farms. Ibn Umar said that they used to rent their farms in the Prophet's lifetime for the yield of the banks of the water streams (rivers) and certain amount of figs. (Al-Bukhari, 2001, Book of Agriculture, 2344)

Pomegranate contains polyphenolic flavonoid and its juice has antioxidants and rich in punicalagin polyphenols. (De Nigris, et al., 2007) The major class of phytochemicals present in pomegranate is polyphenols, flavonoids, condensed tannins and hydrolysable tannins. Hydrolysable tannins are predominant polyphenols found in pomegranate juice and account for 92% of its antioxidant activity. Pomegranate seeds are rich in sugars, polyunsaturated (n-3) fatty acids, vitamins, polysaccharides, polyphenols and minerals and have high antioxidant activity. (Khan Marwa, et al., 2009)

Only a few narrations pronounce pomegranate and certain narrations present it as an analogy. For example, Amr in Shuib narrated from his father that his grandfather said that the Prophet came out to his companions when they were disputing about the Divine Decree. It was as if pomegranate seeds had burst on his face (i.e., turned red) because of anger. He said to them have they been commanded to do this, or were they created for this purpose? They are using one part of the Quran against another part which led to the doom of the nations who came before them. (Ibn Majah, n.d., Book of the Sunnah, 85)

Al-Nawwas b. Sam'an reported that the Prophet describes the Dajjal. He sometimes described him as insignificant and sometimes described (his turmoil) as very significant, as if he were in the cluster of the date-palm trees. When the companions went to the Prophet in the evening and he read (the signs of fear) in their faces, a part of the *ḥadīth* narrated that the Prophet said that the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that and seek shelter under its skin. (Muslim, n.d., Book of Tribulations and Portents of the Last Hour, 2937)

5. Vegetables

Pumpkin is rich in carotenoids which are categorized as either carotenes or xanthophylls (oxocarotenoids). (Nahak, et al., 2014) Gourd or pumpkin is another type of vegetable that the Prophet ate. The Prophet like gourd. (Ibn Majah, n.d., Book on Food, 3302) A *ḥadīth* from Anas ibn Malik reported that a

freed slave had served the Prophet *tharīd* with meat and gourd and he liked the gourd, so Anas started to collect the (pieces of) gourd and put them near him. (Ibn Majah, n.d., Book on Food, 3303) Another similar narration reported that the Prophet ate *al-tharīd,* which contains meat and gourd and he liked it. (Muslim, n.d., Book of Drinks, 2041)

Garlic contains many compounds such as saponins, tannins, sulfurous compounds, prostaglandins, alkaloids, volatile oils, allicin, (Nahak, et al., 2014) sulfides and thiols. (Heneman & Zidenberg-Cherr, 2008) Allicin has been shown to act as an antioxidant by scavenging R.O.S. and preventing lipid oxidation. (Wilson & Demmig Adams, 2007) Eating allicin-containing garlic and onions every day lowers cholesterol and blood pressure and increases the body's ability to fight infections. (Nebeling, 2002) Garlic and onion are both in the allium family and contain organosulphur compounds with antioxidants. However, onions possess antioxidant and antibacterial properties but their antioxidant activity is less than that of garlic. (Wilson & Demmig Adams, 2007)

Sūrah al-Baqarah 2:61 discloses certain antioxidants, for example, vegetables, cucumber, garlic, '*adas* and onion. This *āyah* discloses the ungratefulness and disobedience of Bani Israel towards Allah's blessing. They asked Prophet Musa to pray for them, demanding these types of food from the earth, because they could not withstand everyday eating the same food, which is *al-mann* (a kind of sweet food such as honey) and *al-salwa* (a type of bird). Prophet Musa got upset as they requested to exchange the superior food from the sky with inferior food from the earth, whereas Allah had honoured them with the food. (Jalal al-Din Mahalli & Jalal al-Din Suyuti, 2000) Their disobedience against Allah caused the Jews to incur divine wrath and they suffered humiliation and poverty in history. So much so, such a bitter experience had its impact on them even though they may be materially very much well-off. (JAKIM, 2011)

Al-Baqarah 2:61 serves as evidence that the foods (cucumber, garlic, '*adas* and onion) are well-known foods among the previous nation. They are stated in specific because they are recognized foods on earth. They exchanged the best type of food with a lower type of food found in any city. (Khafagi, et al., 2006)

Onion and garlic were well-known food for Madinan people. When the Prophet stayed with Abu Ayyub, the Prophet was served with food that contained garlic and he did not eat the food because of the odour. A narration reported that the Prophet was staying with Abu Ayyub. One day he sent him some food but the Prophet did not eat from it. So Abu Ayyub went to the Prophet and mentioned that to him. The Prophet said that it contained garlic. So Abu Ayyub asked whether it is unlawful. The Prophet replied that he dislikes it because of its odour. (Al-Tirmizi, 1975, Book on Food, 1807)

The Prophet prohibits his companions from approaching the mosque if they ate onion and garlic unless no odour is left. Jabir reported that the Prophet forbade eating of onions and leek. He said that when a desire overpowered them, they ate them. Upon this, the Prophet said that anyone who eats them must not approach the mosque, for the angels are harmed by the same things as men. (Muslim, n.d., Book of Mosque and Places of Prayer, 563) The Prophet forbade the garlic and onion as he said anyone who eats them should not come near the mosque. If it is necessary to eat them, make them dead by cooking. (Abu Daud, n.d., Book of Foods, 3827)

Cucumber contains alkaloids momordicine I, momordicine II, vitamin (A, C, E, Bl, B2, B3), carotene, malic acid, linoic acid, fiber, pectin, amino acids, minerals, thiamin, riboflavin, niacin, folate, ascorbic acid and proteins. (Nahak, et al., 2014)

The Prophet ate the cucumber during one of his journeys. Yahya narrated from Malik from Zayd ibn Aslam that Jabir ibn Abdullah al-Ansari said that they went out with the Prophet in the raid on the Banu Ammar tribe. Jabir was resting under a tree when the Prophet came and Jabir invited him to the shade. So the Prophet sat down and Jabir stood up and went to a sack to look for something and found a small cucumber and broke it. Then he brought it to the Prophet. The Prophet asked him where he got the cucumber and Jabir replied that they brought it from Madinah. (Malik, 1985, Book of Dress, 1)

6. Drinks

Milk contains almost every single nutrient that the human body needs. It is rich in high-quality proteins and contains fat, carbohydrates, water and an excellent source of vitamins and minerals such as vitamin B12, calcium, riboflavin and phosphorus. (Atli, 2019) Milk antioxidants, both lipophilic (conjugated linoleic acid, a-tocopherol, b-carotene, vitamins A and D, coenzyme Q, phospholipids) and hydrophilic antioxidants (proteins, peptides, vitamins, minerals and trace elements) play a key role in maintaining pro-oxidant and antioxidant homeostasis in the human body and her study confirmed that the consumption of milk and dairy products deliver health benefits. (Grażyna, et al., 2017)

Honey is a popular source of antioxidants since it is rich in phenolic acids and flavonoids. Other antioxidants are glucose oxidase, catalase, ascorbic acid, flavonoids, phenolic acids, carotenoid derivatives, organic acids, maillard reaction products, amino acids and proteins. (Bogdanov, et al., 2008; Khalil, et al., 2010) Other than the main constituents (the carbohydrates fructose and glucose), honey contains other compounds in small and trace amounts that can act as antioxidants and the compounds are; proteins, enzymes, organic acids,

amino acids, minerals, polyphenols, vitamins and aroma compounds. (Bogdanov, et al., 2008; Mohamed, et al., 2010)

Due to the variation of botanical origin, honey differs in appearance, sensory perception, compositions, biological effects and antioxidant activity. (Bogdanov, et al., 2008) The colour of honey also varies according to the floral source, its mineral content, (Khalil, et al., 2010) pollen and phenolic compounds. (Mohamed, et al., 2010) The flavour of the honey depends upon the colour; generally, the darker the honey, the stronger the flavour and quality. (Khalil, et al., 2010)

Polyphenols are a significant group of compounds concerning the appearance and the functional properties of honey. 56 to 500 mg/kg total polyphenols were found in different honey types. (Al-Mamary, et al., 2002) Polyphenols in honey are mainly flavonoids (e.g., quercetin, luteolin, kaempferol, apigenin, chrysin and galangin), phenolic acids and phenolic acid derivatives. (Tomas Barberan, et al., 2001) These compounds have antioxidant properties. The primary polyphenols are flavonoids; their content can vary between 60 and 460 µg/100 g of honey and be higher in samples produced during a dry season with high temperatures. (Kenjeric, et al., 2007)

Different nutritional studies have confirmed several benefits of honey intake, for instance, enhanced gastroenterological and cardiovascular health. (Bogdanov, et al., 2008) Some polyphenols of honey such as caffeic acid, caffeic acid phenyl ester, chrysin, galangin, quercetin, acacetin, kaempferol, pinocembrin, pinobanksin and apigenin have evolved as promising pharmacological agents in the treatment of cancer. (Khalil, et al., 2010)

Sūrah Muḥammad 47:15 encourages the Muslims to involve in several battles such as Battle of Uhud in 3 Hijrah, Battle of Bani Nadhir 4 Hijrah, Battle of Badr (last) and Battle of Dumah al-Jandal in 5 Hijrah by offering a very significant reward; numerous types of drinks such as unaltered water, unchanged milk, delicious wine and purified honey. Sūrah Muḥammad 47:15 offers the best drinks to the Muslims involved in those battles because these drinks were familiar to them.

A few types of drinks such as water, honey, milk and *nabīz* were familiar to the people of Madinah. Several narrations reported these types of drinks. The Prophet was served with a few drinks such as honey, *nabīz*, water and milk. (Muslim, n.d., Book of Drinks, 2008) Umm Sulaim said that she gave the Prophet all kinds of drinks such as water, honey, milk and *nabīz*. (Al-Nasaie, 1986, Book of Drinks, 5753) The Prophet used to love sweet edible things and honey. (Al-Bukhari, 2001, Book of Food, 5431) Abidah narrated that the people have invented drinks and do not know what they are because he has not drunk anything for 20 years except water, milk and honey. (Al-Nasaie, 1986, Book of

Drinks, 5756) The Prophet used to stay with Zainab and drink honey. Zainab and Hafsah counseled each other that if the Prophet enters upon any of them, she must say that she finds the smell of gum (*maghāfīr*) from him. The Prophet entered upon one of them one day. Thereupon he said that he drank honey at Zainab's house and he will not do it again. Then the first *āyah* of Sūrah Al-Taḥrīm came down. (Abu Daud, n.d., Book of Drinks, 3714)

D. Conclusion

The diet of Madinan society in 622-632 A.D. was based on a balanced amount of plant and animal foods; dates and barley as the main source of carbohydrate, milk as the source of protein other than animal's meat, local vegetables as the source of vitamins and minerals, the use of olive oil in certain dishes and honey as an original sweetener. The beneficial antioxidant compounds in the diet contribute to health benefits and disease prevention. The Madinan diet in 622-632 A.D. more than meets the current food guide recommendation. Madinan dietary patterns in the use of olive oil is influenced by the Mediterranean diet. Thus, it meets recommendations for nutritionally adequate vegetarian diets. As a cultural model for dietary reform, it is well worth further investigation. Several areas related to the influence of traditional Mediterranean diets on the Madinan diet tend to be in dire need of more study. Tremendous efforts should be taken to preserve the healthful dietary traditions within the Saudi Arabia region, especially Madinah itself, and encourage a well-balanced antioxidant-rich diet in industrialized populations in accordance with the current dietary recommendations for health promotion disease prevention.

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