



AN ANALYSIS ON ANTIOXIDANT DRINKS DURING THE PROPHET'S TIME IN *MAKKIYAH* CONTEXT

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Abstract

The purpose of this paper was to analyze antioxidant drinks during the prophet's Muhammad time in *makkiyah* context. Prophet Muhammad lived in Makkah for 13 years with its society and these years known as *makkiyah* context. In recent times, the Makkan society and other societies of the world were reported to have an unhealthy diet. This paper focuses on the diet in *makkiyah* context during the prophet's time to understand a well-balanced diet as an exemplary dietary model for societies worldwide. The method used in this qualitative study is content analysis. Data collected through content and document analysis are thematically analyzed using descriptive and analytical methods. Findings demonstrate that milk and honey were among Makkah's familiar drinks and the Quranic *ayāhs* on them represent specific themes. The implication of this study establishes that the drinks during the prophet's time in *makkiyah* context contain beneficial antioxidant compounds. The intake of milk and honey is recommended in the daily diet because they serve as the best types of drinks owing to their health benefits and palatability.

Keywords: Antioxidant, Makkah, Dietary Pattern, Milk, Honey.

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INTRODUCTION

Since ancient times, various populations' diets have drawn attention. An example of a well-known and healthy diet is the classic Mediterranean diet. It has its roots in the culinary traditions of the ancient civilizations that emerged around the Mediterranean Basin. It is based on

consuming olive oil (the main source of added fat) daily, plant foods (cereals, fruits, vegetables, legumes, tree nuts and seeds), moderate amounts of fish, poultry and dairy products, low to moderate alcohol consumption (primarily red wine) and a relatively low intake of red meat and other meat products (Lăcătușu et al., 2019). The extremely high health advantages of such dietary patterns are supported by extensive research (Nestle, 1995). This type of dietary pattern has lower cardiovascular disease rates (CVD) (Berry et al., 2011).

The United States and other Western nations are where the Western diet originated. It consumes a lot of refined sugar, refined vegetable oils, refined grains, processed meat, salt and fatty meat. These diet-related chronic diseases (cancer, coronary heart disease (CHD), hypertension and type 2 diabetes) are the main factor causing both morbidity and mortality (Loren Cordain et al. 2005). Recent years have seen a dramatic transformation in Saudi Arabia's diets as the traditional Arabic diet has been replaced by the Western diet (Washi & Ageib, 2010).

The weather of Makkah is famously arid and not suitable for vegetation and the growth of plants (al-A'zami n.d.). The geographical surrounding of Makkah demonstrates that mountains and small trees surround it. Sūrah al-Naḥl 16:68 speaks of the landscape of Makkah for the bees to build their hive. The *āyah* inspires the bees to build their hive on the mountains and trees and in the creepers over trellises (Maududi, n.d.).

Inside Arabia, there was some stockbreeding. It was a routine for its people to eat the meat of livestock, drink their milk and produce clothing from their fur to keep them warm. It was reported that the Prophet worked as a shepherd for Bani Sa'd in Makkah. Abu Hurairah narrated that Allah did not send any Prophet but shepherded sheep. His companions asked him, Did you do the same? The Prophet replied, Yes, I used to shepherd the sheep of the people of Makkah for some Qirats (al-Bukhari 2001, hadith no 2262). Prophet Muhammad dwelled in Makkah for 13 years after his prophecy before he migrated to Madinah (al-Buti, 2003). The society during those 13 years from 609 A.D. until 622 A.D. was identified as Makkan society and had their dietary habits.

Diet produces macronutrients (carbohydrates, proteins and fats), micronutrients (vitamins and minerals) and phytochemicals (non-nutrient bioactive compounds) (Shondelmyer et al., 2018). Antioxidants, which are substances that can scavenge free radicals from the body (Bharti & Ahuja, 2012) are found within carbohydrates, protein, vitamins, minerals, dietary fibers and phytochemicals (al-Mustafa & al-Thunibat, 2008). Antioxidants found in phytochemicals including polyphenols, flavonoids, carotenoids, tocopherols and ascorbic acid are essential in preventing a wide range of disorders including cancer, cardiovascular disease, inflammation, cataracts, diabetes and ageing. (El-Bakry et al., 2013).

BACKGROUND OF THE STUDY AND PREVIOUS STUDIES

It is necessary to extrapolate information about historic diets from the available data such as written records and other evidence such as documented archaeologic records of food debris and artefacts associated to food such as pottery, tools and inscribed tablets (Nestle, 1995). The Quran and the Sunnah provide the recorded accounts for the antioxidant drinks consumed during the prophet's lifetime in the *makkiyah* context. The Quran has introduced various 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-Iṭīṣām bi-al-Kitāb wa al-Sunnah* (al-Bukhari, 2001). Consequently, since the outset, a sizable body of literature has been written on fruits, vegetables, grains and other dietary sources.

Previous scholars produced a wealth of literature on prophetic medicine and *aḥādīth* on plants during the middle centuries. To record the variety of foods from plants and animals, scholars have primarily referred to the Quran and the Sunnah as their two basic sources. For example, Abdul Malik bin Habib al-Andalusi (238H/853M): *al-Ṭibb al-Nabawi*, Abu Bakr Muḥd b. Zakaria al-Rāzī (313H/926M): *al-Ṭibb al-Mulūkī* and *al-Ḥāwī fī al-Ṭibb*, 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*, Ibn Baitar (646H/1248M): *Tuḥfah Ibn al-Baitār fī al-'Ilāj bi al-A'shāb wa al-Nabātāt*, Ibn Nafis (687H/1288M): *al-Mūjaz fī al-Ṭibb*, al-Turkimani (694H/1295): *al-Mu'tamad fī 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 fī al-Ṭibb al-Nabawi* and many more (al-Turki, 2006). In spite of the fact that all of these dietary sources contain antioxidants, scholars in this era solely paid attention to gathering Quranic *āyahs* and *aḥādīth* on plants or prophetic medicine.

METHODS

The method used in this qualitative study is content analysis. Through content and document analysis, data were gathered. The content of the Quran was studied to collect the Quranic *āyahs* on antioxidant foods in *makkiyah* 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* and to compare and improve the exactness and accuracy of each finding. The electronic form of the Quran is from the website (<https://quranenc.com/>) and *al-Maktabah al-Syāmilah* software.

Specific keywords were keyed in *al-Maktabah al-Syāmilah* software to collect Quranic *āyahs* on foods. This study focuses only on *makkiyyah āyahs* and selected *aḥādīth* books such as al-Bukhārī, Muslim and al-Tirmizī. Some examples of essential keywords for Quranic *āyahs* are as follows: drinks (*mashārib*, *mimma fī buṭun*, *laban*, *sharāb*). Data were analyzed thematically. The Arabic words are italicized and transliterated.

RESULTS AND DISCUSSION

Only certain narrations in the *makkiyah* context describe food. Most narrations on food were narrated in the *madaniyyah* context. The history of the *makkiyah* context was not thoroughly documented as the *madaniyyah*. However, the Quranic *āyahs* on the antioxidants in the *makkiyyah* context demonstrate that numerous antioxidants existed in Makkah because they served as the most crucial proof of the power of the Creator and the Oneness of God (*al-tauḥīd*).

Understanding Makkah's geographic location, its surrounds and the elements that contribute to the presence of food in Makkah is essential because the antioxidants in the Quran are stated mostly in the *makkiyyah* context. The Quran reveals that the Makkan people enjoyed

a wide variety of foods including cereals such as barley, meat and milk of livestock, honey and various types of fruits such as dates, grapes, fig, olives and pomegranates.

Contributing factors to the existence of the food in Makkah

A strategic location of Makkah contributes to the existence of numerous foods. From a historical point of view, Makkah is a barren land without inhabitants, food and even water. This fact is illustrated by the narrative of Prophet Ibrahim, his wife, Hajar and their son. al-A'zami (n.d.) describes this story:

“Prophet Ibrahim brought Hajar and Prophet Ismail to the barren land of Makkah, to a harsh sun-beaten valley bereft of inhabitants, food and even water.”

Despite being on a dry land, Makkah is strategically located on the Arabian Peninsula, close to the meeting point of three continents and bordered by the Red Sea to the west, the Persian Gulf to the east, the Indian Ocean to the south and Syria and Mesopotamia to the north. Due to this factor, Makkah soon developed as a major crossroads for trade routes leading to other nations including Syam (present-day Syria, Jordan and Lebanon), Yaman, Taif and Najd (al-A'zami, n.d.).

Makkah served as a trade route between Yaman and Syam (Ali, 2001). The business caravans had close ties with the Arab tribes from al-Furat to Yaman (Hayad, 1985). Yamamah and Makkah have a close connection. Wheat and dates were shipped from Yamamah to Makkah and other Hijaz locations (Ibn Saad, 1990). Khaibar was abundant in dates and grains like wheat and barley and it exported these foods to the nearby regions (al-Waqidi, 1989).

Makkah imported wheat, grains, butter oil and honey from Surrah and Taif (al-Azraqi, 2003). Taif, which lies close to Makkah and was known for its fruits and vegetables, exported goods including raisins, grapes and vinegar to Makkah (Ibn Hauqal, 1938). Raisin products from Taif were highly renowned and of the highest calibre (Mahmud al-Qazwini, n.d.). Taif raisins were one of the Quraish's commercial products (al-Waqidi, 1989). The majority of Muslim geographers stated that Taif was the primary source of the majority of fruits and raisins (Mahmud al-Qazwini, n.d.). Most of the fruits in Makkah and the well-known Hijaz cities came from Taif (al-Maqdisi al-Basyari, 1991).

The position of Jeddah as a hub for maritime transit to link to other regions like Egypt, Yaman and Habsyah was another element that enabled Makkah to get many sorts of food from different locations (al-Waqidi, 1989). Yaman relied on sea terminals to reach other locations; Aden was the most well-known terminal (al-Maqdisi al-Basyari, 1991). The importation of goods to Yaman from nations like India, China, Habsyah, Persian and Iraq depended heavily on this seaport (Mahmud al-Qazwini, n.d.). Sohar, an Omani port city, benefited Yaman, some regions of the eastern Arabian Peninsula and Yamamah (al-Maqdisi al-Basyari, 1991).

The voyage during the winter and summer in *āyah* number 2 Sūrah Quraish serves as an example of the business interactions between Hijaz and other sub-territories in the Arabian Peninsula. This business trip was known to travel to Syam in the summer and to Yaman in the winter (al-Waqidi, 1989). al-Mubarakfuri (1996) states that the Makkan commerce caravans were at their busiest when they departed for Syria in the summer and Abyssinia in the winter (Ethiopia).

The tribe of Quraish had ties to and agreements with nearby nations like Habsyah, Yaman, Iraq, Persian and Syam (al-Tabari, 1967). This relationship allowed them to connect to other regions around those countries and improved their economic partnership among them. The majority of them travelled to Persian or Syam and returned with various items from Syam such as food and weapons, while Persian brought back sugar and honey (al-Waqidi, 1989).

Due to these contributing factors; the city state's strategic location, Baitul Haram's transformation into a hub for people, business trade with neighbouring nations made possible by Jeddah's seaport and agreements with those nations hence, Makkah welcomed travellers who came for fairs, pilgrimages, or simply to pass through with their caravans. As a result, Makkah prospered by receiving plenty of food from other regions.

Milk

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 crucial role in maintaining pro-oxidant and antioxidant homeostasis in the human body. Consuming milk and dairy products deliver health benefits (Grażyna et al., 2017).

Sūrah Yāsīn 36:73 speaks of the milk of livestock. Sūrah al-Naḥl 16:66 talks about pure and palatable milk derived from livestock's bellies between excretion and blood and is the most significant evidence of the Oneness of Allah, His powerful ability and His fantastic creation (al-Sa'di, 2000). The significant lessons that can be learned from the creation of the livestock and milk are sincerity in worshipping Allah and continuation of gratitude for His blessing (Tantawi, 1997).

Pure milk differs from the first two elements in the *āyah* (blood and filth) in its nature, colour and benefits. The Quran characterizes milk with two significant features, which are; pure and palatable. Pure means the milk does not have blood colour and smell of filth from the gut, while palatable means a smooth and easy flow in the throat (al-Baghawi, 1999).

The milk of the livestock is very significant in the diet of the Prophet. The Prophet chose milk over wine in the event of *Isrā'* and *Mi'rāj*. Abu Hurairah narrated that the Prophet said: When I was taken on the night of *Isrā'*..... I was brought two vessels, one of them containing milk and the other containing wine. I was told: Take whichever one of them you wish. So I took the milk to drink from it. It was said to me: You were guided to the *Fitrah* or: You chose the *Fitrah*, if you had taken the wine, your *Ummah* would have strayed (al-Tirmizi 1975, *ḥadith* no 3130, *ṣahih*).

Abu Bakar al-Siddiq reported: As we went along with Allah's Messenger (PBUH) from Makkah to Madinah, we passed by a shepherd and Allah's Messenger (PBUH) was feeling thirsty. He (Abu Bakar al-Siddiq) said: I milked for him a small quantity of milk (from his goat) and brought it to him (the Prophet) and he drank it and I was pleased (Muslim n.d., *ḥadith* no 2009).

Narrated al-Bara: When the Prophet (PBUH) migrated to Madinah, Suraqa bin Malik bin Ju'sham pursued him. The Prophet (PBUH) invoked evil on him, therefore, the forelegs of his

horse sank to the ground. Suraqa said (to the Prophet), Invoke Allah to rescue me and I will not harm you. The Prophet (PBUH) invoked Allah for him. Then Allah's Messenger (PBUH) felt thirsty and he passed by a shepherd. Abu Bakar said, I took a bowl, milked a little milk in it and brought it to the Prophet (PBUH) and he drank till I was pleased (al-Bukhari 2001, *ḥadīth* no 3908).

Honey and Other Drinks

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). 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 (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 honey's appearance and functional properties. 56 to 500 mg/kg of 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).

Honey is a familiar drink to the Prophet because honey was a type of drink that was presented to the Prophet by Jibrail in the event of *Isrā' al-Mi'rāj*. The Prophet (PBUH) said: I was raised to the Lote Tree and saw four rivers, two coming out and two going in. Those coming out were the Nile and the Euphrates and those going in were two rivers in paradise. Then I was given three bowls, one containing milk, another containing honey and a third containing wine. I took the bowl containing milk and drank it. It was said that you and your followers will be on the right path (of Islam) (al-Bukhari 2001, *ḥadīth* no 5610).

Sūrah al-Naḥl 16:69 describes the production of honey which derives from the bellies of the bees. The Quran uses the term '*sharāb*', which means drink (Ibn Manzur, 1993). Adil Abdul Qadir Hamidah (2009) clarifies the reason behind the general term '*sharāb*' instead of

the specific term '*asal*'. Allah leaves the matter to humans to study what is in the bellies of the bees.

The *āyah* also expresses that honey has varying hues and colours such as white, yellow, red and other attractive colours (Ibn Kathir 1998). The different colour of honey is due to the habitat of the bee, its food and age (Tantawi, 1997). The *āyah* states that honey has a healing element: 'there is healing for people'. Hence, scholars have discussed this issue. The point that all scholars agree on is that honey has medicinal aspects in healing.

Sūrah al-Insān 76:5, 17 highlight two types of antioxidants: camphor and ginger. The dwellers of paradise will enjoy a drink with an aromatic scent or a cup of wine with a mixture of camphor. This drink is cold, white and has an aromatic scent (al-Zuhaili, 1997). The *āyah* remarks on the drink's characteristic as a pleasure for the people of paradise (al-Razi 1999).

The word (*kāfūra*) in Sūrah al-Insān 76:5 has two meanings; first: the name of springwater in paradise, this is the opinion of al-Kalbi; second: in terms of good flavour, taste and scent and this is the meaning of the term in the *āyah*. The term (*mizājuha*) in the *āyah* is related to the three meanings, which are; first: the coldness and this is the opinion of al-Hasan; second: the smell and this is the opinion of Qatadah; third: the taste and this is the opinion of al-Sadi (al-Mawardi n.d.).

(*Kāfūra*) in the *āyah* has a pleasant smell, a familiar scent which has a beautiful aroma (al-Zuhaili, 1997), coldness, pleasantness, aromatized sweet fragrance (al-Baidawi, 1997), cooling sensation, pleasant smell (Ibn Kathir, 1998) and white which attracts the soul (Tantawi, 1997). According to al-Sabuni (1997), (*al-kāfūr*) is a familiar scent originating from trees in India and China and it is the most lovely scent or perfume for the Arabs.

Sūrah al-Insān 76:17 describes the drink in paradise with the taste of ginger. The people of paradise enjoy the drink with the mixture of camphor and ginger as it revives and refreshes soul, spirit and heart because it has a pleasant smell. The description of certain items; (*al-kāfūr*) and (*al-zanjabīl*) in this *sūrah* is to motivate rational people, to be the winner in acquiring this reward in the hereafter. This motivation is for the course of attraction because the pleasure in the hereafter cannot be compared to the pleasure in perishable worldly life (Tantawi, 1997).

CONCLUSION

The familiar drinks during the prophet's time in *makkiyah* context were milk, as the source of protein and honey, as an original sweetener. The beneficial antioxidant compounds in them contribute to health benefits and disease prevention. They rank among the best types of drinks for daily dietary intake. Tremendous efforts should be taken to preserve the healthful dietary traditions within the Saudi Arabia region, especially Makkah itself and encourage a well-balanced antioxidant-rich diet in industrialized populations following the current dietary recommendations for health promotion and disease prevention.

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