

The Significance of Chronological Order of *Sūrahs* on Antioxidants in *Makkiyah* Context

Signifikansi Susunan Kronologi Surah Berkenaan Antioksidasi dalam Konteks Makkiyah

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ABSTRACT

The purpose of this paper was to analyze the significance of chronological order of sūrahs on antioxidants in makkiyah context. This paper answered the query on the chronological order of sūrahs on antioxidants in makkiyah context which possesses particular significance. This paper primarily focuses on the sūrahs which were revealed in the Makkan period to facilitate a better understanding of the antioxidants in this context. This is a qualitative study and the approach is content analysis. Data collected through the methods of content and document analysis will be thematically analyzed through the usage of descriptive and analytical methods. Findings demonstrate that the sūrahs on antioxidants in makkiyah context were revealed in three phases of the Makkan period which are: early years, middle years, and last years of Makkan period. The implication of the study establishes that every phase in the Makkan period denotes different circumstances. Hence, the antioxidants that are stated during that phase suit its situation. The foods that are stated in the three phases of Makkan period contain antioxidant compounds and the Makkan society has a variation of antioxidants in their diet as well as the situations in each phase taught lessons such as gratitude and patience. Thus, the Muslim society or any individual may ponder upon these lessons and contemplate on the antioxidants as a proof of the scientific miracles in the Quran (Al-I'jāz Al-'Ilmī) and as the best dietary guidance.

Keywords: Antioxidant; Al-Quran; Makkiyah; fruits; history

ABSTRAK

Tujuan artikel ini adalah untuk menganalisis signifikansi susunan kronologi surah-surah berkenaan bahan-bahan antioksidasi dalam konteks makkiyah. Artikel ini menjawab persoalan tentang susunan kronologi surah-surah berkenaan antioksidasi dalam konteks makkiyah yang mempunyai signifikansi yang tersendiri. Fokus artikel ini adalah terhadap surah-surah yang diturunkan semasa zaman Makkah untuk membantu pemahaman terhadap bahan-bahan antioksidasi dalam konteks ini. 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 surah-surah berkenaan antioksidasi semasa zaman Makkah diturunkan dalam tiga fasa iaitu; tahun-tahun awal, tahun-tahun pertengahan dan tahun-tahun akhir. Implikasi kajian menunjukkan bahawa setiap fasa pada zaman Makkah mempunyai situasi yang berbeza oleh itu, bahan-bahan antioksidasi yang disebutkan pada fasa tersebut adalah sesuai dengan keadaannya. Makanan yang disebutkan dalam tiga fasa pada zaman Makkah mengandungi kompaun antioksidasi dan masyarakat Makkah mempunyai variasi bahan antioksidasi dalam diet mereka serta situasi pada setiap fasa memberi pengajaran seperti kesyukuran dan kesabaran. Oleh itu, masyarakat Muslim atau mana-mana individu boleh merenung terhadap pengajaran tersebut dan berfikir tentang antioksidasi sebagai satu bukti keajaiban Al-Quran dari sudut saintifik dan sebagai contoh diet terbaik.

Kata kunci: Antioksidasi; Al-Quran; Makkiyah; buah-buahan; sejarah

INTRODUCTION

Antioxidants play an important role in protecting the body from damages caused by free radicals (Molan P 2012). Antioxidant substances possess the ability

to scavenge harmful free radicals (Al-Mustafa & Al-Thunibat 2008; Atrooz 2009; Bharti & Ahuja 2012). Various free radical scavenging antioxidants were identified in dietary sources, for example fruits, vegetables and grains (Lahwal 2009). Thus, in recent

years, antioxidants have been studied especially in fruits and vegetables by many researchers as a vast majority of antioxidants derive from them (Nahak, Suar & Sahu 2014).

The Quran has introduced this wide range of antioxidants in different *āyahs* (Ranjbar, Tavilani & Mohsenzadeh 2013). A variety of antioxidants; for example, dates were recorded in different chapters of *ḥadīth* book; *kitāb al-Aṭ'imah*, *kitāb al-Maghāzī*, *kitāb al-Riqāq* and *kitāb al-I'tiṣām bi-al-Kitāb wa al-Sunnah* (Al-Bukhari 2001). As a result, a considerable amount of Islamic literature has been written on fruits, vegetables, grains, and other dietary sources since the very beginning of the time.

During the middle centuries, vast amounts of literature were written by Muslim scholars on prophetic medicine and *aḥādīth* on plants. For example, Abdul Malik bin Habib Al-Andalusi (238H/853M): *Al-Ṭibb al-Nabawi*, Abu Bakr Muḥd b. Zakaria al-Razi (313H/926M): *Al-Ṭibb al-Mulūkī* and *al-Ḥawī fi al-Ṭibb*, Abu Bakr Ahmad b. Muḥd 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 Muḥd 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-Turki 2006). Scholars in this period only focused on collecting the Quranic *āyahs* and *aḥādīth* on plants or prophetic medicine, despite the fact that all these dietary sources contain antioxidants.

Recently, Muslim researchers have shown interest in the medicinal aspects of plants in the Quran and *aḥādīth*. Among the researchers is Al-Sayid Abdul Basit, one of the prominent scholars who researched and wrote many books on plants, for example, *Al-Mausū'ah al-Um li 'Ilāj bi al-Nabātāt wa al-A'shāb al-Ṭibbiyah* (2010) and *Al-Ṭibb al-*

Akhḍar (2006). The others are Khafagi and others (2006), Marwat, Khan M Aslam and Fazal-Ur-Rehman (2008), Adil Abdul Qadir Hamidah (2009), Khan Marwa and others (2009), Ahmad M Khan and others (2009), Kahrizi, Molsaghi and Faramarzi (2012), Rameshrad (2015), Sheikh and Dixit (2015) and Tariq and Ahmed (2015). However, these researchers have not treated antioxidants in much detail.

There has been an increasing interest in the study of antioxidants in the Quran. Several studies such as Lahwal (2009), Ranjbar, Tavilani and Mohsenzadeh (2013), Ghavamizadeh and Mirzaie (2014) have reported that fruits pointed out in the Quran, for example, olives, grapes, pomegranates, figs and dates, contain the antioxidant, phenolic compound. In the same vein; other antioxidants, for example, wheat, cucumber, garlic, lentil and onion also have phenolic contents (Qusti S Y, Abo Khatwa A N & Lahwa M A 2010). Pomegranate contains polyphenolic flavonoid and its juice has antioxidants and is rich in punicalagin polyphenols (De Nigris et al. 2007). Grapes contain a high amount of flavonoid, β carotene, tocopherols and dietary fibers. Besides, other forms of grape, for example, juice, also contains flavonoids, anthocyanidins and nucleic acids; while its skin and seed have quercetin, an LDL oxidation and platelet aggregation inhibitor, which assists in cardiovascular protection (Rho & Kim 2006). Other than that, lean red meat has a range of endogenous antioxidants and other bioactive substances (Williams 2007). However, such studies have not dealt with the discussion on the significance of the chronological order of the *sūrahs* on antioxidants.

The Quran was not revealed in a whole but in portions during the 23 years of the Prophet Muhammad mission, in which 13 years in Makkah and ten years in Madinah. The *sūrahs* in the Quranic *mushaf* are not arranged according to the chronological order of the revelation (Muḥd Asad n.d). However, it is very crucial to understand the *sūrahs* on antioxidants according to their chronological order to comprehend the historical background of the *sūrahs*. For example, *Sūrah Al-An'aām*, which is one of the *sūrahs* that speaks of several antioxidants is the sixth *sūrah* in the *mushaf*. However, according to the chronological order, it is the fifty-sixth *sūrah* which was revealed to the Prophet Muhammad (Tantawi 1997).

For the period of the revelation of Sūrah Al-An‘aām, Tantawi (1997) has the opinion that Sūrah Al-An‘aām probably was revealed in the fourth year of Prophethood. However, other scholars have the opinion that it was revealed during the last year of Prophet’s life in Makkah and this was the toughest situation before the *hijrah* of the Prophet to Madinah (Maududi n.d). The various opinions on the period of revelation need to be clarified as the period illuminates the historical background of the *sūrah* and reveals the real situation and issues occurred during that period thus, revealing the significance of the antioxidants that are stated in the *sūrah*.

RESEARCH METHODOLOGY

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 the antioxidants. To ensure the smooth process and transition of gathering the Quranic *āyahs*, the content of the Quran was studied in two formats; electronic and hard copy to compare and improve the exactness and accuracy of each finding. The English translation for the Quranic *āyahs* is from Interpretation of the Meanings of the Noble Quran by Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan (<http://www.noblequran.com/translation/>). Certain keywords were keyed in software, known as *Al-Maktabah al-Syāmilah* to collect the *āyahs*. Some examples of significant keywords are as follows: *ḥabbah*, *ḥabban*, *al-nakhl*, *al-nakhīl*, *nakhīl*, *a’nāb*, *al-a’nāb*, *al-zaitūn* and *al-rummān*. For this study, special attention is given to *makkiyah sūrahs*.

There are three opinions on the meaning of *makkiyah sūrahs* according to scholars. The first definition defines *al-Makki* as *āyahs* and *sūrahs*, which were revealed before Hijrah. This opinion is a selected, the most popular, accurate and precise opinion among many scholars and this paper agree with this opinion. The second definition defines *al-Makki* as *āyahs*, which were revealed at Makkah whether the revelation occurred before or after Hijrah. The third opinion defines *al-Makki* as *āyahs* which were addressed to the Makkan people whether the revelation took place in Makkah or Madinah, or places near to them, during the journey, before or after Hijrah.

Moreover, the Quran was revealed to fulfill the needs of the two societies either in *makkiyah* or *madaniyah* context; hence, the revelation suits every circumstance, atmosphere and event of the two contexts. Al-Sibagh (1990) clarifies that the Quran tackled the two societies in the two contexts by discussing different topics and using different Quranic *uslūb*. This reality can be realized through the characteristics of the two contexts.

Al-Sibagh (1990) observes that *al-Makki* always deals with the topic of building faith and calling people to Islam by applying conscience and reasoning methods. He elaborates that *makkiyah āyahs* presents arguments for the disbelievers to reveal their obvious faults in following their customary practices inherited from their forefathers. This characteristic can be seen in most *āyahs* on antioxidants in the Makkan period for instance, Surah Al-Anaam 6:141, 142, 143 and 144. Centre (2009) examines that *makkiyah āyahs* describes the story of a previous nation for instance, Surah Al-Haqah 69:7 deliver the story of the destruction Aad people. However, this characteristic is not a fixed characteristic for *makkiyah sūrah*, because *madaniyah sūrah*, such as Al-Baqarah, also has this characteristic in which it delivers the story of Prophet Musa and Bani Israel in detail. Tsabit (2016) points out that the *āyahs* in the *makkiyah* context are concise because Makkan people were eloquent, and it is appropriate to use concise style. Tsabit (2016) scrutinizes that the general discourse ‘O you people’ in the *makkiyah* context is following the nature of the Makkan society where the majority were the disbelievers; hence, the discourse calls each individual and not specific for a group of people. In sum, all these characteristics are prevalent in *makkiyah sūrah* and certain *madaniyah sūrahs* may have these characteristics as well.

For validity and reliability, data for the chronological order of the *sūrahs* were collected based on document analysis from several *tafsīrs* which discuss the period of the revelation of the *sūrahs* such as The Meaning of the Quran (*Tafsīr Tafhīm al-Qurān*) by Maududi and *Tafsīr Al-Wasīṭ* by Tantawi. The exegesis was analyzed in two formats; electronic and hard copy. The electronic form of the Quranic exegesis is from www.english tafsisir.com and *Al-Maktabah al-Syāmilah*. Data for the significance of the antioxidants in *makkiyah* context were collected from certain Prophetic historical

books (*Sīrah Nabawiyah*), for instance, *Fiqh al-Sīrah al-Nabawiyah* by Said Ramadan al-Buti and *Al-Rahīq al-Makhtūm* by Al-Mubarakfuri. Data were analyzed thematically using descriptive and analytical methods. The Arabic words in this article are italicized and transliterated.

RESULTS AND DISCUSSION

Several *sūrahs* on antioxidants in *makkiyah* context were revealed during the early years of Makkan period, for instance, *Sūrah ‘Abasa*, *Al-Tīn*, *Al-Nabā’*, *Qāf* and *Al-Insān* as featured in Table 1.

TABLE 1. *Sūrahs & Āyahs* on Antioxidants during the Early Stage of Revelation in *Makkiyah* Context

<i>Sūrah & Āyah</i> Number	Quranic <i>Āyah</i>
<i>Sūrah ‘Abasa</i> 80:25	That We pour forth water (<i>al-mā’</i>) in abundance
<i>Sūrah ‘Abasa</i> 80:27	And We cause therein the grain (<i>ḥabban</i>) to grow
<i>Sūrah ‘Abasa</i> 80:28	And grapes (<i>‘inabā</i>) and clover plants such as green fodder for the cattle
<i>Sūrah ‘Abasa</i> 80:29	And olives (<i>zaitūnā</i>) and date-palms (<i>nakhlā</i>)
<i>Sūrah ‘Abasa</i> 80:31	And fruits (<i>fākihah</i>) and herbage
<i>Sūrah Al-Tīn</i> 95:1	By the fig (<i>al-tīn</i>), and the olive (<i>al-zaitūn</i>)
<i>Sūrah Al-Nabā’</i> 78:14	And have sent down from the rainy clouds abundant water (<i>mā’</i>)
<i>Sūrah Al-Nabā’</i> 78:15	That We may produce therewith grain (<i>ḥabbān</i>) and vegetations
<i>Sūrah Al-Nabā’</i> 78:32	Gardens and grapeyards (<i>a’nabā</i>)
<i>Sūrah Qāf</i> 50:9	And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (<i>ḥabba</i>) that are reaped
<i>Sūrah Qāf</i> 50:10	And tall date-palms (<i>al-nakhl</i>), with ranged clusters;
<i>Sūrah Al-Insān</i> 76:5	Verily, the <i>Abrār</i> (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called (<i>kāfirā</i>).
<i>Sūrah Al-Insān</i> 76:17	And they will be given to drink there a cup (of wine) mixed with ginger (<i>zanjabīlā</i>)

Sūrah Al-Wāqī‘ah, *Maryam*, *Tāha*, *Al-Syu‘arā’*, *Fāṭir*, *Al-Ṣāffāt*, *Al-Qamar* and *Al-Hāqah* are among the *sūrahs* on antioxidants which were revealed in

the middle stage of the Makkan period as described in Table 2.

TABLE 2. *Sūrahs & Āyahs* on Antioxidants during the Middle Stage of Revelation in *Makkiyah* Context

<i>Sūrah & Āyah</i> Number	Quranic <i>Āyah</i>
<i>Sūrah Al-Waqīah</i> 56:20	And fruit (<i>fākihah</i>); that they may choose
<i>Sūrah Al-Waqīah</i> 56:21	And the flesh of fowls (<i>tair</i>) that they desire
<i>Sūrah Al-Waqīah</i> 56:28	(They will be) among thornless lote-trees (<i>sidr</i>)
<i>Sūrah Al-Waqīah</i> 56:29	Among banana-trees (<i>talḥ</i>) with fruits piled one above another,
<i>Sūrah Al-Waqīah</i> 56:31	By water (<i>mā’</i>) flowing constantly
<i>Sūrah Al-Waqīah</i> 56:32	And fruit (<i>fākihah</i>) in plenty,
<i>Sūrah Al-Waqīah</i> 56:89	(There is for him) rest and provision or good smell plant (<i>raiḥān</i>), and a Garden of delights (Paradise)
<i>Sūrah Maryam</i> 19:23	And the pains of childbirth drove her to the trunk of a date-palm (<i>jiz al-nakhlah</i>). She said: "Would that I had died before this and had been forgotten and out of sight!"
<i>Sūrah Maryam</i> 19:25	"And shake the trunk of date-palm (<i>jiz al-nakhlah</i>) towards you, it will let fall fresh ripe-dates (<i>ruṭobā</i>) upon you."
<i>Sūrah Taha</i> 20:71	[Fir'aun (Pharaoh)] said: "Believe you in him [Musa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms (<i>juzū’ al-nakhl</i>), and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Musa (Moses) (Allah)] can give the severe and more lasting torment."
<i>Sūrah Al-Syuara</i> 26:148	And green crops (fields etc.) and date-palms (<i>nakhl</i>) with soft spadix

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Sūrah Fāṭir 35:12	And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish) (<i>lahm ṭariyyā</i>) and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.
Sūrah Fāṭir 35:27	See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits (<i>thamarāt</i>) of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
Sūrah Fāṭir 35:28	And of men and moving living creatures, beasts (<i>al-dawab</i>), and cattle (<i>al-an'aām</i>), in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving
Sūrah Al-Sāffāt 37:42	Fruits (<i>fawākih</i>); and they shall be honoured
Sūrah Al-Sāffāt 37:146	And We caused a plant of gourd (<i>yaqīn</i>) to grow over him
Sūrah Al-Qamar 54:20	Plucking out men as if they were uprooted stems of date-palms (<i>nakhl</i>)
Sūrah Al-Hāqqah 69:7	Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms (<i>nakhl</i>)!

Sūrah Yūsuf, Al-Isrā', Al-Kahf, Sabā', Al-Ṭūr, Al-Ra'd, Al-Raḥmān, Yāsin, Al-Naḥl, Al-Mukminūn and Al-An'aām are among the *sūrahs* on antioxidants which were revealed in the last stage of Makkan period as described in Table 3.

TABLE 3. *Sūrahs & Āyahs* on Antioxidants during the Last Stage of Revelation in Makkiyah Context

<i>Sūrah & Āyah</i> Number	Quranic <i>Āyah</i>
Sūrah Yūsuf 12:43,46,47	And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of grain (<i>sunbulāt</i>), and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams (43). (He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of grain, and (seven) others dry, that I may return to the people, and that they may know (46). [(Yūsuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears (<i>sunbulihi</i>), (all) - except a little of it which you may eat (47).
Sūrah Al-Isrā' 17:91	Or you have a garden of date-palms (<i>nakhīl</i>) and grapes (<i>'inab</i>), and cause rivers to gush forth in their midst abundantly
Sūrah Al-Kahf 18:32	And put forward to them the example of two men; unto one of them We had given two gardens of grapes (<i>a'nāb</i>), and We had surrounded both with date-palms (<i>nakhl</i>); and had put between them green crops (cultivated fields etc.)
Sūrah Sabā' 34:16	But they turned away (from the obedience of Allah), so We sent against them <i>Sail Al-Arim</i> (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees (<i>sidr</i>)
Sūrah Al-Ṭūr 52:22	And We shall provide them with fruit (<i>fākihah</i>) and meat (<i>lahm</i>), such as they desire
Sūrah Al-Ra'd 13:3	And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits (<i>al-thamarāt</i>) He made two in pairs - may mean two kinds or it may mean: of two sorts (<i>zawjain ithnain</i>) He brings the night as a cover over the day. Verily, in these things, there are proofs, evidences, lessons, signs (<i>āyat</i>) for people who reflect
Sūrah Al-Ra'd 13:4	And in the earth are neighbouring tracts, and gardens of vines (<i>a'nāb</i>), and green crops (fields etc.), and date-palms (<i>nakhīl</i>), growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are <i>Āyat</i> (proofs, evidences, lessons, signs) for the people who understand
Sūrah Al-Ra'd 13:35	The description of the Paradise which the pious have been promised! -Underneath it rivers flow, its provision is eternal such as banana fruit (<i>ukuluhā dāim</i>) and so is its shade, this is the end (final destination) of the pious and the end (final destination) of the disbelievers is Fire.
Sūrah Al-Raḥmān 55:11	Therein are fruits (<i>fākihah</i>), date-palms (<i>al-nakhl</i>) producing sheathed fruit-stalks (enclosing dates)
Sūrah Al-Raḥmān 55:12	And also, grain (<i>al-ḥab</i>), with (its) leaves and stalk for fodder, and sweet-scented plants (<i>al-raiḥān</i>).
Sūrah Al-Raḥmān 55:52	In them (both) will be every kind of fruit (<i>fākihah</i>) in pairs

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Sūrah Al-Raḥmān 55:68	In them (both) will be fruits (<i>fākihah</i>), and date- palms (<i>nakhl</i>) and pomegranates (<i>rummān</i>)
Sūrah Yāsin 36:33	And a sign for them is the dead land. We gave it life, and We brought forth from it grains (<i>habban</i>), so that they eat thereof
Sūrah Yāsin 36:34	And We have made therein gardens of date-palms (<i>nakhīl</i>) and grapes (<i>a 'nāb</i>), and We have caused springs of water to gush forth therein
Sūrah Yāsin 36:35	So that they may eat of the fruit (<i>thamarihi</i>) thereof, and their hands made it not. Will they not, then, give thanks?
Sūrah Yāsin 36:57	They will have therein fruits (<i>fākihah</i>) (of all kinds) and all that they ask for
Sūrah Yāsin 36: 71-73	Do they not see that We have created for them of what Our Hands have created, the cattle (<i>an 'aāman</i>), so that they are their owners (71). And We have subdued them unto them so that some of them they have for riding and some they eat (72). And they have (other) benefits from them (besides), and they get milk (<i>masyārib</i>) to drink, will they not then be grateful? (73)
Sūrah Al-Naḥl 16:5	And the cattle (<i>al-an 'aām</i>), He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat
Sūrah Al-Naḥl 16:11	With it He causes to grow for you the crops, the olives (<i>al-zaitūn</i>), the date-palms (<i>al-nakhīl</i>), the grapes (<i>al-a 'nāb</i>), and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought
Sūrah Al-Naḥl 16:14	And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (<i>lahm tariyy</i>) (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful
Sūrah Al-Naḥl 16:65	And Allah sends down water (rain) (<i>mā'</i>) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allah)
Sūrah Al-Naḥl 16:66	And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk (<i>laban</i>); palatable to the drinkers
Sūrah Al-Naḥl 16:67	And from the fruits of date-palms (<i>al-nakhīl</i>) and grapes (<i>al-a 'nāb</i>), you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom
Sūrah Al-Naḥl 16:69	"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink (<i>syarāb</i>) of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think
Sūrah Al-Mukminūn 23:18	And We sent down from the sky water (rain) (<i>mā'</i>) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away
Sūrah Al-Mukminūn 23:19	Then We brought forth for you therewith gardens of date-palms (<i>nakhīl</i>) and grapes (<i>a 'nāb</i>), wherein is much fruit (<i>fawākih</i>) for you, and whereof you eat
Sūrah Al-Mukminūn 23:20	And a tree olive that springs forth from Mount Sinai, that grows oil (<i>al-duhun</i>), and (it is a) relish for the eaters
Sūrah Al-Mukminūn 23: 21	And Verily! In the cattle (<i>al-an 'aām</i>) there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies (<i>mimmā fī buṭūnihā</i>). And there are, in them, numerous (other) benefits for you, and of them you eat
Sūrah Al-An'aām 6:59	And with Him are the keys of the all that is hidden, none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain (<i>habbah</i>) in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record
Sūrah Al-An'aām 6:95	Verily! It is Allah Who causes the seed-grain (<i>al-ḥab</i>) and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?
Sūrah Al-An'aām 6:99	It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain (<i>ḥabbān</i>). And out of the date-palm (<i>al-nakhl</i>) and its spathe come forth clusters of dates hanging low and near, and gardens of grapes (<i>a 'nāb</i>), olives (<i>al-zaitūn</i>) and pomegranates (<i>al-rummān</i>), each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe

continue ...

continued ...

Sūrah Al-An'aām 6:141	And it is He Who produces gardens trellised and untrellised, and date-palms (<i>al-nakhl</i>), and crops of different shape and taste (its fruits and its seeds) and olives (<i>al-zaitūn</i>), and pomegranates (<i>al-rummān</i>), similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its zakāt, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not those who waste by extravagance
Sūrah Al-An'aām 6:142	And of the cattle (<i>al-an'aām</i>) (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allah has provided for you and follow not the footsteps of Shaitan. Surely, he is to you an open enemy
Sūrah Al-An'aām 6:143	Eight pairs; of the sheep (<i>al-ḍa'an</i>) two (male and female), and of the goats (<i>al-ma'iz</i>) two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful
Sūrah Al-An'aām 6:144	And of the camels (<i>al-ibil</i>) two (male and female), and of oxen (<i>al-baqar</i>) two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly, Allah guides not the people who are polytheists and wrong doers.
Sūrah Al-An'aām 6:146	And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox (<i>al-baqar</i>) and the sheep (<i>al-ghanam</i>) except what adheres to their backs or their entrails, or is mixed up with a bone. Thus, We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of usury (<i>ribā</i>), etc.]. And verily, We are Truthful

EARLY YEARS OF MAKKAN PERIOD

Early years in this study refers to the beginning of the public preaching before the persecution of the Muslims. After three years of preaching in secret, the Prophet was ordered by Allah to spread word openly and the message of Islam was targeted for all people of Makkah. The Prophet stood up on Mount Al-Safa one day and called out Septs of Quraish. Al-Bukhari (2001) reported part of this story on the authority of Ibn Abbas He said: When this *āyah* was revealed:

And warn,[O Muhammad], your closest-kindred (Sūrah Al-Syu'arā' 26:214).

The Prophet (ﷺ) ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani `Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet (ﷺ) then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu

Lahab (one of the Prophet's uncles) and perish he! His wealth and his children will not profit him.." (Sūrah Al-Masad 111:1-5).

Al-Mubarakfuri (1996) states that the Prophet's voice kept reverberating in Makkah until this was revealed:

Then declare what you are commanded and turn away from the polytheists (Sūrah Al-Hijr 15:94).

Most *āyahs* and *sūrahs* that were revealed during the stage of secret call were short ones with wonderful, strong pauses and fascinating rhythms in full harmony. The central topic running through them focused on sanctifying the soul, have a highly accurate account of paradise and hellfire, leading the believers down a new course diametrically opposed to the ill practices rampant amongst their compatriots (Al-Mubarakfuri 1996).

Some *sūrahs*, although they were revealed after the secretive preaching, they still fulfill the above characteristics. For example, the *sūrahs* on antioxidants such as Sūrah Al-Tīn and 'Abasa fulfill the above characteristics. The occasion in Sūrah 'Abasa illustrates that it was revealed in the period when the chiefs of Makkah were still on meeting terms with the Prophet (Maududi n.d). This refers to the phase of public preaching due to the call to Islam was not running on an individual and secret basis anymore.

Sūrah ‘Abasa was revealed in an occasion where one day, the chiefs of Makkah were sitting in the Prophet’s assembly and he was earnestly engaged in trying to persuade them to accept Islam (Ibn Kathir 1999). Numerous scholars narrated a story about the names of the chiefs of Makkah for instance, ‘Utbah bin Rabiah, Shaibah bin Rabiah, Abu Jahl bin Hisham, Al-Abbas bin Abdul Mutalib, Ubayy bin Khalaf, Umayyah bin Khalaf and Al-Walid bin Al-Mughirah (Al-Tabari 2000; Al-Baghawi 1997). They were the bitterest enemies of Islam. This demonstrates that the occasion happened in the period when these chiefs were still on meeting terms with the Prophet and their hatred towards Islam was not as strong because they still visited him and had conversations with the Prophet (Maududi n.d).

Sūrah ‘Abasa introduces most types of food that surround the people of Makkah. It clearly describes the variety of food from plant species, for example, cereal, grape, olive and date. Before pointing out the food, *āyah* 24 clearly pronounces “*then let mankind look at his food*”. The food was common to them; thus, the *āyah* urges them to ponder upon the way the food is created.

Sūrah Al-Tīn also was revealed during this stage as its content does not indicate any conflict had started between Islam and the disbelievers (Maududi n.d). Sūrah Al-Tīn reveals the lifestyle of the Makkan people. They were businessmen who travelled across Arab countries such as Syam and Baitulmaqdis. Therefore, this *sūrah* directly points out four places, for instance, Syam, Baitulmaqdis, Mount Sina and Makkah. *Al-tīn* and *al-zaitūn* in the *sūrah* were well-known fruits to the Makkan people as they witnessed the fruits grown abundantly in these places during their journey.

Sūrah Al-Quraish, which was revealed before Sūrah Al-Tīn illustrated the lifestyle of the Quraish tribes who traveled during the winter and summer as stated in *āyah* 2. After describing their lifestyle, the Quran explains the places where they travelled in Sūrah Al-Tīn. It is a well-known practice among the businessmen in Makkah that they headed to Syam during summer (Al-Waqidi 1989).

Significantly, the two fruits which are stated in Sūrah Al-Tīn refer to two places, Syam and Baitulmaqdis – both of which are very far from each another. *Ḥadīth* on fig and olive does not indicate the benefits of eating the two fruits during a long journey. However, according to Joycelyn M and others (2011), it can be beneficial for the travelers of the long journeys to include fig and olive oil in their

diet since this is a simple method to increase the energy level. The carbohydrates and sugar present in figs increase the energy and olive is among the best snacks to be taken when travelling, to relieve hunger (Julia Chatzky 2017).

Sūrah Al-Nabā’ and Qaf also list several plants which were known to the Makkan people such as cereals, grapes and dates. These two *sūrahs* have a similar objective, which is the creation of these plants is the greatest affirmation for resurrection after death. Both *sūrahs* point out cereals in general, which refers to grains like wheat and barley. The date palm tree is a common tree among the Arabs and *āyah* 10 Sūrah Qāf describes the lofty palm trees with fruits arranged in layers. *Āyah* 32 Sūrah Al-Nabā’ illustrates the reward for the people of paradise in terms of gardens of grapes. The Quran offers this reward in the hereafter as this is the symbol of wealth among the Arab, and to encourage the lower group of Muslims since most who converted to Islam were from this particular group. Both *sūrahs* provide apparent examples which the Makkan people can observe with their eyes.

Mixing ginger into the drink is among the tradition of Arabs to enhance the taste of the drink. *Āyah* 5 and 17 Sūrah Al-Insān describe that the dwellers of paradise will enjoy a drink which has the pungent taste of ginger and an aromatic scent of camphor. In this context, Al-Razi (1999) describes: “Arab peoples love to put ginger into their drink because it creates a pungent, tasty taste”. Thus, Allah has illustrated the drink of the dwellers of paradise such that the taste of the drink in paradise will be the best in every aspect. The people of paradise enjoy the drink mixed with camphor and ginger, which can revive and refresh the soul, spirit and heart because these two types of plants have a good smell and certain aspects of beauty.

Thus, these *sūrahs* which were revealed in the earliest Makkan period list all the food that was common to the Makkan people. The food that is stated in Sūrah ‘Abasa, Al-Nabā’ and Qāf were familiar in the daily diet of Makkan people, in which fig and olive oil were special food that would be taken during a long journey, while ginger and camphor were added to their drink to enhance the taste. Thus, all the foods were familiar to them and being consumed either in their diet or for a specific reason to gain specific objective, for example, staying fit and healthy during a long journey or enhancing the taste of the drink. They were aware of the benefits of consuming these foods. Thus, the

Quran gives them the nearest, most straightforward, and clearest example to prove the truth of the revelation by observing their food.

MIDDLE YEARS OF MAKKAN PERIOD

Middle years in this discussion refers to the beginning of the persecution to the death of Abu Talib and Khadijah in the tenth year of Prophethood. The persecution started when the chieftains of Makkah assessed the situation and realizing the danger of the new faith. Hence, they brought pressure upon the newly born Muslim community. Some weaker people were made to revert to their old ways, while others stuck to their new beliefs and cruelty and harassment mounted daily (Maududi n.d).

The persecution of the Muslims became savage, resulting in many being forced to migrate to Habsyah (Maududi n.d). Among the companions who migrated to Habsyah were Uthman bin Affan and his wife, Ruqaiyah, Abu Huzaiifah and his wife, Al-Zubair bin Awwam, Musab bin Umair, Abdul Rahman bin Auf and the total was around eighty persons. The second migration to Habsyah commenced not long afterwards (Al-A'zami n.d).

Stinging from the failure to tempt Muhammad, the Quraish went to Abu Talib, a highly respected elder who was the Prophet's uncle and demanded that he put an end to Muhammad's behaviour whom they accused of cursing their gods, denouncing their forefathers, and insulting their religion. He was touched by his nephew words and assured him that he would not turn him away, and soon afterwards, the sub-clans of Hashim and al-Muttalib also decided against giving up on him (Al-A'zami n.d). Failing to subdue him once again, Quraish wrote a decree instating social and economic boycott against the Prophet, the members of Hashim and al-Muttalib sub-clans, and the Muslims which involves marriage and all forms of buying and selling (Al-A'zami n.d). The social and economic boycott was applied against the Prophet and the members of his family (Maududi n.d).

All Quraish hold to the agreement for three years started from Muharram in seventh year until the tenth year. A narration reported by Musa bin Uqbah demonstrates that the event took place before the Prophet instructed the companions to migrate to Habsyah. A narration reported by Ibn Ishaq demonstrates that the boycotting event took place after the instruction to migrate to Habsyah and after Umar reverted to Islam (Al-Buti 2003).

The Prophet and Muslims struggled in those three years and it was difficult for them. A *ḥadīth* narrated that they had to eat leaves and wood. If the business caravans arrived at Makkah and a companion wanted to purchase some food, Abu Lahab told the businessman to increase the food price until the companion could not afford it. Nevertheless, the Quraish lived lavishly with food and clothes, but Hashim and al-Muttalib sub-clans lived miserably because no one wanted to do business with them (Al-Buti 2003). Thus, in this critical circumstance, Sūrah Al-Wāqī'ah 56:20, 21, 28-32, 89 offer numerous rewards in paradise to the believers; fruit, bird meat, jujube fruit, banana, water, variety of fruits and bounty. Sūrah Al-Sāffāt 37:42 also offers them various kind of fruits in paradise as their provision. They will continue to enjoy the fruits forever with full satisfaction (Maududi n.d).

Sūrah Al-Wāqī'ah, Maryam, Ṭāha, Al-Syu'arā', Fāṭir, Al-Sāffāt, Al-Qamar and Al-Hāqah are among the group of *sūrah* which were revealed in the middle stage of the Makkan period. Most *āyahs* about the antioxidants in this period were revealed in the form of stories. In this critical situation, the stories in the Quran became a distraction, a reliever to the misery and sufferings of Prophet Muhammad, and to consolidate his heart. From the stories, he acknowledged that the previous Prophets faced the same situation and this gave him the necessary strength to face the arduous period.

Consequently, the stories educate the Muslims through the lessons and examples from the previous people (Al-Atrash 2007). Among the lesson is being patient while facing the test since previous individual as well as the Prophets had faced many trials and tribulations. Maryam had to undergo a severe time as she conceived a baby without being married. In times of loneliness, she gave birth to Prophet Isa, and the Quran records her situation in *āyah* 23 Sūrah Maryam "*the pain of childbirth drove her to the trunk of a palm tree*". To display that she was mentally stressed due to the criticism from the people, Maryam uttered this sentence "*Oh, I wish I had died before this and was in oblivion, forgotten*". In this context, Maududi (n.d) explains that the term "*ya laitani*" displays the extreme state of anxiety, which Maryam faced and she did not utter the word because of the labour pain but due to the pangs of sorrow and how she would conceal the child from her people.

Āyah 146 Sūrah Al-Sāffāt taught a lesson from the story of Prophet Yunus as he ran from his people

because they rejected his call. He felt very guilty while he was in the stomach of a big fish because he left his people. This story not only becomes a stress reliever for the Prophet but as a reminder to him not to leave the Makkan people although they rejected his call.

The wind had destroyed Aad people as if they were trunks of palm trees uprooted as stated in *āyah* 20 Sūrah Al-Qamar and as if they were hollow trunks of palm trees in *āyah* 7 Sūrah Al-Hāqah. This is a warning to the Makkan people who stubbornly rejected the call of the Prophet towards Islam. However, they did not take lessons from the destruction of Aad people as a result of their disobedience.

Another story is the story of Tsamud people who disobeyed Prophet Saleh. They were rich people because *āyah* 148 Sūrah Al-Syu'arā' illustrates their wealth with the ownership of lofty date tree but they also had been punished because of their disobedience. Thus, the Quran delivers these stories to teach lessons for the people of Makkah. Along with this, the Quran continues to deliver the signs of the Creator to the people of Makkah in which He sent down rainwater and brought forth fruits and cattle of diverse hues in Faṭir 35:27-28.

Most *āyahs* talk about the tree of the antioxidant, for instance, date palm tree in the story of Maryam, Prophet Musa and Saleh. These stories expose the existence of the date palm tree a long time ago in other places. Maryam took shelter under a date palm tree and this was the place where she delivered Prophet Isa. Then, she ate the ripe fresh date, as stated in *āyah* 25 Sūrah Maryam. Only this *āyah* refers to the antioxidant fruit in specific and not the tree.

Āyah 71 Sūrah Ṭāha reveals that the date palm tree is common in Egypt. The *āyah* describes the use of the palm tree, which is to punish the magicians who followed Prophet Musa and disobeyed Firaun. *Āyah* 148 Sūrah Al-Syu'arā' also describes the palm trees with softened fruits in the story of Prophet Saleh. Tsamud people were rich people and the Quran describes the date palm tree as a symbol of their wealth.

Makkan people lived far from the sea but the Quran provides a sign of the power of Allah, which is fish and seafood from the ocean, as stated in *āyah* 12 Sūrah Faṭir. The Muslims who migrated to Habsyah may be exposed by such food because they crossed the Red Sea to reach Habsyah. The delegation from Habsyah, which composed of

the Nasrani, had crossed the Red Sea to meet the Prophet to pledge allegiance to the Prophet (Al-Buti 2003). These foods strengthen their faith as they saw the sign of the power of Allah.

The ruthless period carried on for three years. The Prophet and his clans suffered immeasurably since the rest of Quraish boycotted them economically until they had to eat tough leaves of the sparse desert vegetation (Al-A'zami n.d). Thus, the Quran motivates Muslims by listing numerous foods in Sūrah Al-Wāqi'ah. The best food is stated in *āyah* 20 and 21, which are fruit and bird meat. The Quran describes bird meat only once and this special reward awaits the early people who received the call of the Prophet. Then, the Quran offers numerous types of foods which await them in a paradise such as jujube, banana, water, and various types of fruits to whoever believes Allah and His messenger. *Āyah* 42 Sūrah Al-Sāffāt also promises various types of fruits for the dwellers of paradise.

LAST YEARS OF MAKKAN PERIOD

This period lasted for about three years from the tenth to the thirteenth year of Prophethood before *hijrah* to Madinah. The Prophet lost his wife, Khadijah, in the tenth year of his Prophethood and Ibn Saad (1990) narrated that after five months later, he lost his uncle, Abu Talib (Al-Buti 2003). He lost his two great supporters. Thus, he was deprived of all the worldly and practical support. The Prophet named that year as the sad year, and this was a period of hard trials and grievous sufferings for the Prophet and his followers. The persecution by the Quraish had become most savage than in previous years (Maududi n.d).

Ibn Hisyam (1955) reported that: The death of Abu Talib caused the Quraish to intensify their persecution and oppression towards the Prophet and his followers more than previous time till the common people of Quraish were so brave to put mud on the Prophet. When the Prophet came back to his home with this condition, his daughter washed off the mud from his body and she subsequently cried as she felt sympathy on him. The Prophet then said, "Do not cry, my daughter. Indeed Allah will help your father".

Prophet's call to Islam also was unsuccessful compared to the years before the death of Khadijah and Abu Talib, and he received prodigious taunts and the people of Makkah were holding counsels to get rid of him. A few hundred steadfast followers

in Makkah had to endure every conceivable form of persecution, including taunts, derision, physical violence and social boycott (Maududi n.d).

Life had become unendurable at Makkah and the Prophet went to Taif which is situated about 60km from Makkah, to seek protection and support from Thaqif tribe. However, it offered no shelter or protection. The chief of Bani Thaqif not only rejected his call to Islam, but they responded with violence and derision. The Prophet backed out from Taif and requested them not to leak this secret to Quraish that he had gone to Taif, but they ignored him. The people hooted him through the alleyways and pelted him with stones. Blood flowed down from both of his legs, and as for Zaid bin Harithah, who tried to shield him, was also wounded in the head. It appeared that no one listened and accepted his invitation to Islam either inside or outside of Makkah. As such, the Prophet was very sad (Al-Buti 2003).

To heal the sadness and to strengthen Prophet's heart and renew his spirit, Allah delighted him with the event of *al-isrā'*, a journey from Masjid al-Ḥaram to Masjidil Al-Aqsa and *al-mi'rāj* in which he went up to the highest sky to meet Allah during one night. The Prophet was brought to the first, second, third and then to *Sidrat al-muntaha*. There is an opinion that these two events happened in the tenth year (Al-Mubarakfuri 1996). Ibn Saad (1990) in *al-Tabaqat al-Kubra* argues that the event occurred eighteen months before the migration to Madinah.

Allah revealed the *āyahs* to remind His Prophet that he was sent to call out people to Islam and to deliver the message and he did not have to be sad if they rejected him. *Sūrah Al-An'aām* is an example of *sūrah*s which was revealed at this time, in last year at Makkah in the most critical time when the Makkan people rejected the Prophet's call. Thus, most *āyahs* of the *sūrah* depict the situation, the Makkan people banned the Prophet's call in numerous ways.

Despite all challenges, the Prophet continued to carry on his mission. In the eleventh year, he introduced Islam to outside tribes, and at this period, he met a few individuals from Khazraj and called them to Islam and they began to accept Islam. Since that, the new faith had touched the ears and hearts of the surrounding clans in Yathrib. These Muslims would visit him during pilgrimage season and their numbers steadily grew until they finally met with the Prophet in secret at Aqabah (Maududi n.d).

A larger delegation met the Prophet during the pilgrimage season and invited him to migrate to

Madinah, and on that night, they proclaimed the second pledge of Aqabah. With this invitation, the persecuted Muslim community finally found a land where they would be welcomed. It was in these dark circumstances, a ray of hope gleamed from Yathrib, where Islam began to spread freely by the efforts of some influential people of Aus and Khazraj, who had embraced Islam at Makkah. This was a humble beginning in the march of Islam towards success (Al-Buti 2003).

After the torment of the three-year boycott, much of the Muslim community took heed of this invitation and began migrating. At this time, the Quraish finally reached a consensus on how to kill the Prophet. Allah informed him of their plot and ordered him to hasten his preparations and migrate to Madinah. No one was aware of this except Ali and Abu Bakar and the latter's family. The Prophet asked Ali to sleep in the same bed, and the same manner as the Prophet with the bedcovers pulled over him to trick those who were lying in wait with the draggers (Al-A'zami.n. d).

Sūrah Yūsuf, *Al-Isrā'*, *Al-Kahf*, *Sabā'*, *Al-Tūr*, *Al-Ra'd*, *Al-Raḥmān*, *Yāsin*, *Al-Naḥl*, *Al-Mukminūn* and *Al-An'aām* are among the group of *sūrah*s which were revealed in the last stage of Makkan period. Most *āyahs* on the antioxidants in these *sūrah*s reflect them as worldly blessings or signs of the Creator. The types of antioxidants and their *āyahs* and *sūrah* are as follows: Firstly, fruit, date palm trees, grain were mentioned in *āyah* 11 and 12 *Sūrah Al-Raḥmān*. Secondly, grain, date palm, and grapevines were mentioned in *āyah* 33 and 34 *Sūrah Yāsin*. Thirdly, olive, dates, grapes, fish, milk, and honey in were mentioned in *āyah* 11, 14, 65, 66, 67 and 69 *Sūrah Al-Naḥl*. Whereas, dates, grapes, olive oil, milk were mentioned in *āyah* 19, 20 and 21 *Sūrah Al-Mukminūn*. Later on, grains, date palm trees, grapes, olive and pomegranate were mentioned in *āyah* 59,95 and 99 *Sūrah Al-An'aām*. Last but not least, every kind of fruits were mentioned in *āyahs* 3 and grapes and dates in *āyahs* 4 *Al-Ra'd*.

The Quran reminded Muslims about the blessings in terms of food during the last years in Makkah before migrating to Madinah. These antioxidants were the most precious blessings since Makkah was a barren land that was not able to produce these antioxidants, nevertheless, they still can enjoy numerous types of fruits because they were businessmen who travel outside Makkah and they brought back these fruits to Makkah. Most of them travelled to Persian or Syam and they brought

back various goods from Syam, for instance, weapons and food (Al-Waqidi 1989). The visitors from outside Makkah also brought the fruits to Makkah during their visit since Makkah is the city-state. Thus, it welcomed people who either sought to attend fairs, or perform pilgrimage or pass through with their caravans (Al-A'zami n.d). They had received these blessings from Allah's will and they should be grateful for the blessings (Al-Sa'di 2000; Maududi n.d).

In Madinah, the *muslimūn* have peace, and they did not encounter any physical and/or mental torment, as well as social boycotts. Thus, for a short period before the migration, they must bear patience with the trials to enjoy the peace and more blessings in Madinah. Thus, the Quran gave an imaginary image of Madinah before they migrated as it was a prosperous land for dates. Al-Waqidi (1989) describes that Madinah had many supplies of dates. Abu Musa narrated:

The Prophet (ﷺ) said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Madinah).

In this period, the Quran also offers fruits as the reward for the God-fearing people as this is the most critical time that forced them to migrate. They must endure this time to enjoy all the rewards that await them in the hereafter. Fruit, dates and pomegranate are the rewards for those people as stated in *āyah* 52 and 68 Sūrah Al-Raḥmān. Fruit in *āyah* 57 Sūrah Yāsin and *āyah* 55 describes the enjoyment of the reward by using the word '*fākihūn*'. *Āyah* 22 Sūrah Al-Ṭūr describes the reward in paradise which are fruit and meat and *āyah* 35 Sūrah Al-Ra'd pronounced a specific fruit which is banana as the reward for the people of paradise.

Moreover, the Quran points out the antioxidants that can strengthen their physical fitness in order to prepare themselves before their migration to Madinah. It is because the antioxidants in the *āyahs* have many health benefits. For example, the regular diet for them is milk which contains almost every single nutrient that the human body needs. It is not only rich with high-quality proteins but also contains fat, carbohydrates, water, and an excellent source of vitamins and minerals such as vitamin B12, calcium, riboflavin and phosphorus (Atli Arnarson 2019). The consumption of milk and dairy products deliver health benefits to an individual as it comprised of 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) (Grażyna et al. 2017).

The story of Prophet Yūsuf during the famine years are told in *āyah* 43, 46 and 47 Sūrah Yūsuf. Maududi (n.d) during the interpretation of *āyah* 43 explains that the story of Prophet Yūsuf has been resumed from the time when he began to rise in worldly rank, and the story prompted the events of the intervening years of imprisonment. Thus, this story is a reminder of the current blessings to be grateful for as he was succeeded in facing the most critical situation in life. This story came at a right time since it marks the end of the famine year in Makkah. Hence, the Makkan people also faced the most critical time of famine year, and as it ended, they must not be ungrateful.

During these last years of Prophet in Makkah, disbelievers actively challenged the Prophet to demonstrate the miracle to prove the truth of the revelation. They still not believe the Quran even they witnessed the miracle such as the rivers gush forth within the garden of palm trees and grapes as stated in *āyah* 91 Sūrah Al-Isrā'. The Quran illustrates their stubbornness until the last years of the Prophet's preaching in Makkah.

The Quran symbolizes worldly life was nothing even they have two gardens of grapevines and palm trees as stated in *āyah* 32 Sūrah Al-Kahf. Al-Quran gives the nearest analogy in their lives as the strong enemies of Islam were rich people, and they owned gardens of grapevines and dates. If Allah wills, Allah will take all their wealth, and at that particular period, they will lose their wealth in the twinkling of an eye.

Āyah 16 Sūrah Sabā' is a reminder for what happened to the Saba people who had been punished because of their disobedience. They also had plenty of fruits from their gardens, but Allah destroyed their gardens and replaced with unbeneficial trees. And so, this story comes as a reminder for Makkan people of the blessings that they must be grateful for. The aim of the stories told in the Quran is to educate Muslims through the lessons and examples from the previous experience of people who once lived in Earth (Al-Atrash 2007).

CONCLUSION

Numerous types of antioxidants from plant sources are stated in the *sūrahs* which were revealed in the

earliest Makkan period. For example, Sūrah ‘Abasa describes a variety of antioxidants from plants that were taken in the daily diet of Makkan people such as cereals, grape, herbage, olives, dates and fruit. The antioxidants that are stated in the *sūrahs* are among the food that contains antioxidant compounds with numerous health benefits. However, they could not taste all these antioxidants during the middle and last years of Makkan period because they suffered immeasurably as a result of persecution by the Quraish. Therefore, most *āyahs* on antioxidants were revealed in the form of stories or rewards in paradise to heal the sufferings. The *sūrahs* in the last years reflect the antioxidants as the worldly blessings because the Quran illustrates the imaginary image of Madinah and to prepare themselves for the *hijrah*. It is very crucial to understand the condition of time, place, situation and society because the understanding leads the Muslims to ponder upon the antioxidants. Therefore, they can use it as a method to do *tadabbur* (reflection) about *Al-I’jāz Al-‘Ilmī* (the scientific miracles). The reflection on the scientific miracles transforms them into a humble, thankful, grateful and patient servant of Allah. Future research may analyze the significance of chronological order of *sūrahs* on antioxidants in *madaniyah* context as the Quran was revealed in the two contexts and understanding the two contexts is vital.

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