

The Significance of Chronological Order of *Sūrahs* on Antioxidants in *Madaniyyah* Context.

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Abstract. The purpose of this paper was to analyze the significance of chronological order of *sūrahs* on antioxidants in *madaniyyah* context. This paper primarily focuses on the *sūrahs* which were revealed in the *madaniyyah* context 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 were thematically analyzed through the descriptive and analytical methods. Findings demonstrate that the four *sūrahs* on antioxidants in *madaniyyah* context were revealed between the first and second phases. The implication of the study establishes that every *sūrahs* on antioxidants in the *madaniyyah* context denotes various circumstances and features. Hence, the antioxidants that are stated during that phase suit its situation. The foods that are stated in the *madaniyyah* context contain antioxidant compounds and life in Madinah taught lessons such as gratitude. Thus, the Muslim society or any individual may ponder upon this lesson and contemplate on the antioxidants as proof of the scientific miracles in the Quran (*Al-I'jāz Al-'Ilmī*).

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

Abstrak

Tujuan artikel ini adalah untuk menganalisis signifikansi susunan kronologi *sūrah-sūrah* berkenaan bahan-bahan antioksidan dalam konteks *madaniyyah*. Artikel ini memberikan fokus utama kepada *sūrah-sūrah* yang diturunkan dalam konteks *madaniyyah* untuk membantu pemahaman terhadap bahan-bahan antioksidan 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 empat *sūrah* berkenaan antioksidan dalam konteks *madaniyyah* telah diturunkan di antara fasa pertama dan kedua. Implikasi kajian menunjukkan bahawa setiap *sūrah* berkenaan antioksidan dalam konteks *madaniyyah* mempunyai kepelbagaian keadaan dan ciri-ciri. Maka, bahan-bahan antioksidan yang disebutkan pada fasa tersebut adalah sesuai dengan keadaannya. Makanan yang disebutkan dalam konteks *madaniyyah* mengandungi kompaun antioksidan dan kehidupan di Madinah mengajar pengajaran seperti kesyukuran. Oleh itu, masyarakat Islam atau individu lain boleh merenung pengajaran ini dan memikirkan tentang antioksidan sebagai bukti keajaiban saintifik dalam Al-Quran (*Al-I'jāz Al-'Ilmī*).

Kata kunci: Antioksidan; Al-Quran; Madinah; buah-buahan; sejarah

1. Introduction

Antioxidants play an essential role in protecting the body from damages caused by free radicals (Molan 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 (Qusti et al. 2010). 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 et al. 2014).

The written records of the Madinan period are abundant, including the Quran and the Sunnah. The Quran has introduced a wide range of antioxidants in different *āyahs* (Ranjbar et al. 2013). In Sunnah, a variety of antioxidants, for example, dates were recorded in various chapters of *ḥadīth* book; *kitāb al-Aṭ'imah, kitāb*

al-Maghāzī, kitāb al-Riqāq and *kitāb al-Itiṣām bi-al-Kitāb wa al-Sunnah* (Al-Bukhari 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 *aḥādīth* 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 Muḥd b. Zakaria al-Rāzī (313H/926M): *Al-Ṭibb al-Mulūkī* and *al-Ḥāwī fī al-Ṭibb*, Abu Bakr Ahmad b. Muḥd al-Dainuri Ibn Sunni (363H/973M): *Al-Ṭibb al-Nabawi*, Ibn Sina (428H/1037M): *Al-Qānun fī 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-Maqḍisi (646H/1248M): *Al-Ṭibb al-Nabawi*, Ibn Baitar (646H/1248M): *Tuḥfah Ibn al-Baitār fī al-ʿIlāj 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). 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 even though 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-Ṭibb al-Akḥḍar* (2006) and *Al-Mausū'ah al-Um li ʿIlāj bi al-Nabātāt wa al-A'shāb al-Ṭibbiyah* (2010). The others are Khafagi and others (2006), Marwat and others (2008), Adil Abdul Qadir Hamidah (2009), Khan Marwa and others (2009), Ahmad and others (2009), Kahrizi and others (2012), Rameshrad and others (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 and others (2013) and 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, cucumber, garlic, lentil and onion also have phenolic contents (Qusti et al. 2010). 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.

2. Methods

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. The translation of the meaning for the Quranic *āyahs* is from Sahih International from the website (<http://quran.ksu.edu.sa/>).

Specific keywords were keyed-in in *Al-Maktabah al-Syāmilah* to collect Quranic *āyahs* and *aḥādīth* on foods in *madaniyyah* context. This study focuses only on *madaniyyah āyahs*. 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*).

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-Wasīl* by Tantawi. For validity and reliability, the exegesis was analyzed in two formats; electronic and hard copy. The electronic form of the Quranic exegesis is from www.englishtafsir.com and *Al-Maktabah al-Syāmilah*. Data for the significance of the antioxidants in *madaniyyah* context were collected from certain Prophetic historical books (*Sīrah Nabawīyah*), for instance, *Fiqh al-Sīrah al-Nabawīyah* 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.

3. Results and Discussion

Most *āyahs* of *madaniyyah sūrah*s have authentic narrations on the occasions of the revelation. The period of the revelation of the *sūrah*s is easily discernible through accurate analysis. The history of the Madani period had been meticulously compiled (Maududi n.d.). Al-Mubarakfuri (1996) divides the Prophet’s life in Madinah into three distinct phases. The first phase was marked by predicament and various internal obstacles as well as an aggressive wave that did not strive for the complete annihilation of the rising faith. In Zul Kaedah, 6 Hijrah, it came to an end with the al-Hudaibiyah Treaty. The pagan leadership agreed to a ceasefire in the second phase and in Ramadan 8 Hijrah, it ended with the conquest of Makkah. It also witnessed the Prophet welcoming kings beyond Arabia to embrace Islam. In the third phase, people began to accept Islam in hosts. Tribes and other people flocked to Madinah to express their respects to the Prophet. It ended at the demise of the Prophet in Rabiul Awwal 11 Hijrah.

During the first and second phases, the four *sūrah*s on the antioxidants in the *madaniyyah* context were revealed. The frame time of the revelation of Sūrah al-Baqarah is between the first and second year of Hijrah. The revelation began after Hijrah to Madinah (Tantawi 1997). General antioxidants such as cereals and fruits and specific antioxidants such as vegetables, cucumber, garlic, lentil and onion are stated in Sūrah al-Baqarah to reflect current blessings in Madinah for which Muslims should be grateful. Since the Muslims at that time had agricultural productions, laws related to *zakāh* were established. The *āyah* on the antioxidants in

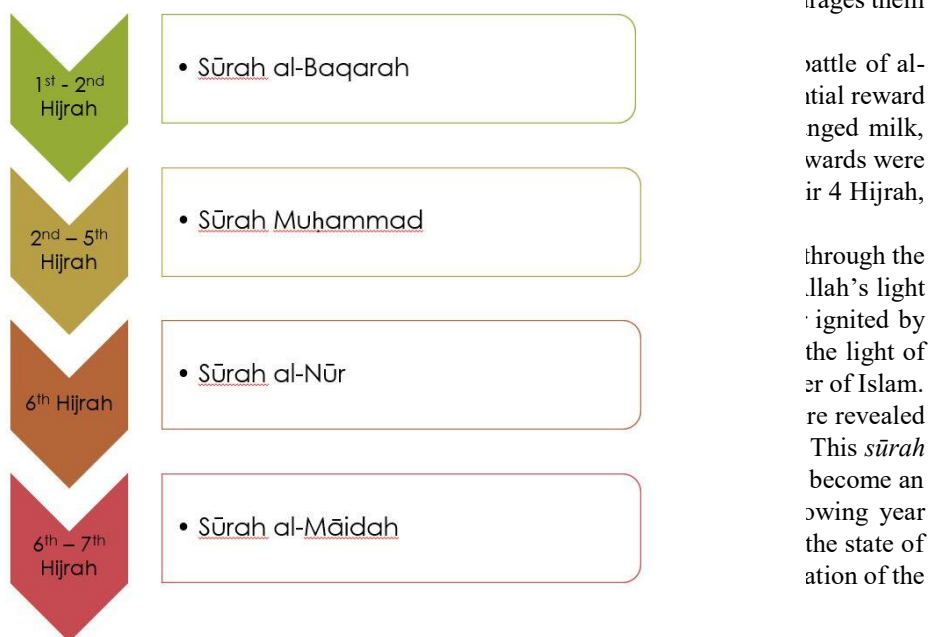


Figure 1 Chronological Order of *Sūrah*s on Antioxidants in *Madaniyyah* Context

i. Sūrah Al-Baqarah

The frame time of the revelation of this *sūrah* is between the first and second year of Hijrah. The revelation of this *sūrah* began after Hijrah to Madinah (Tantawi 1997). Sūrah al-Baqarah 2:22 represents fruits as sustenance in a worldly sense demonstrating Madinah’s current blessings. Sūrah al-Baqarah 2:61 reminds the *muhājirun* of the present blessings in Madinah by citing the previous nation as an example. They had an awful experience in Makkah but now they had all they need for which they should be thankful.

The most remarkable story of Bani Israel is told in Sūrah al-Baqarah 2:61 as a powerful lesson for the Muslims to prioritize Allah and the Prophet and not to demand more blessings. Previously, the *muhājirun* had many food blessings but they were unable to enjoy them due to persecution. Thus, now, they had to be grateful for all of the food that Allah had provided for them such as dates, barley, grapes, vegetables and so on. All the food was priceless to meet their needs.

Sūrah al-Baqarah 2:126 reminisces previous blessings in Makkah in terms of fruit varieties. Despite the fact that they had migrated to Madinah, they still had memories of Makkah as it was their homeland. The history of Prophet Ibrahim is recorded in the Quran, who prayed to Allah to make Makkah a land of peace and bestow with every kind of fruit for those who believe in Allah and the Last Day (Maududi n.d.). They left behind their homeland that had a variety of fruits but they still could enjoy the fruits in Madinah because certain *muhājirūn* joined their *anṣār* brother in agricultural activities. This phenomenon can be observed through a narration from Jabir bin Abdullah as he reported that the Prophet said: He who has land should cultivate it himself, but if he does not cultivate it himself, then he should let his brother cultivate it (Muslim n.d. Book of Transactions, 1536).

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. Madinah's climate made it ideal for agriculture and it was the people's primary source of income. Most of the people had small gardens and date palm trees grow in almost of them. Dates were Madinah's main production. As such, dates were their strength serving as their primary source of nutrition during battles and as the primary commodity for their trade with others (Badr 1993).

After dates, barley came in second. They grew barley in the middle of dates gardens or in different fields at times. Since wheat was scarce, they made bread from barley. Grapes were in the third rank after barley. Vineyards could be found in abundance in Wadi al-Aqiq and al-Aliyāh. Other agricultural products such as vegetables, pumpkin, onion, garlic and lentils were also present (Badr 1993). The Madinan people had all these productions so, the *zakāh* rules were created to suit the current situation.

Sūrah al-Baqarah 2:25 was revealed in this period, manifesting the rewards for those who believe and do good deeds in the form of fruits gardens and purified spouses in paradise (JAKIM 2011) since the Prophet was in the process of recruiting the Muslim to face the Battle of Badr. This battle took place on the 17th of Ramadan, 2 Hijrah (Ibn Kathir 1997). The Prophet received word that a large caravan led by Abu Sufyan passed through a route near Madinah. The Prophet attempted to stop the caravan but Abu Sufyan heard of it and changed his plans, sending a messenger to Makkah to request reinforcements (Al-A'zami n.d.).

Under Abu Jahal's orders, a 1000-man army with 700 camels and horses was prepared to march northwards in an impressive show of steel and strength in preparation for an attack on Madinah. The Prophet told the people of the situation after receiving information about the caravan's new route and Abu Jahal's army. All the *ṣahābah*, including Abu Bakar, Umar and Al-Miqdad bin Amr decided to fight tenaciously with the Prophet (Al-A'zami n.d.).

The Prophet buoyed by the *ṣahābah*'s support and encouragement marched on to Badr with a force of 313 men, two horses and 70 camels. They encountered the Quraishi forces, who were made up of 1000 men (600 of whom were wearing chain mail), 100 horses and 700 camels. In the end, Allah's grace had shined brightly upon the Muslims, the polytheists had suffered a crushing defeat and the Islamic state had matured into a powerful force in the Arabian Peninsula (Al-A'zami n.d.). Due to the battle, Sūrah al-Baqarah 2:261 urges Muslims to invest in the battle in the cause of Allah. Sūrah al-Baqarah 2:266 also reminds the Muslims who spend their wealth for the battle not to do so with pride.

ii. Sūrah Muḥammad

This *sūrah* was sent down after the battle of Badr in 2nd Hijrah and before the battle of al-Ahzab (battle of al-Khandaq) in 5th Hijrah (Tantawi 1997). Several battles took place between this period. For example, 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. Thus, Sūrah Muḥammad 47:15 encourages the Muslims to participate in these battles by promising substantial rewards including numerous types of drinks such as unaltered water, unchanged milk, delicious wine and purified honey.

Battle of Uhud occurred in 15 Shawwal 3 Hijrah at Uhud Mountain (Ibn Kathir 1997). Following the defeat in the Battle of Badr, Quraish agreed and began new plans to wage an all-out war against Muslims to reclaim their tarnished reputation and wounded pride. The most zealous polytheists eager to fight a new war were Ikrimah bin Abi Jahal, Safwan bin Umayyah, Abu Sufyan bin Harb and Abdullah bin Abi Rabi'ah (Al-Mubarakfuri 1996).

Emissaries were sent to all tribes to raise the usual objections to the growing religion. As a result, they were able to recruit the help of two well-known tribes, the Kinanah and Tihamah, as well as a few desert bedouins; *Aḥābish* (Al-Mubarakfuri 1996). A force of 3000 pitched warriors, 700 of whom were mailed soldiers and 200 were mounted cavalry. The general was Abu Sufyan bin Harb and the cavalry was led by Khalid bin al-Walid with Ikrimah bin Abu Jahl assisting him. The Muslim army consisted of 1000 fighters, 100 armoured

and two horsemen (Al-Sibaie 1985).

The invasion of Bani Nadir took place in Rabi' al-Awwal 4 Hijrah (Ibn Kathir 1997). It was because of the disgraceful Jews who despite all the covenants and promises they had given to the Prophet were still thirsty to shed the blood of Muslims and weaken the cause of Islam. When the Prophet and some of his companions went to see Banu Nadir to ask for their aid in raising the blood money, he had to pay Bani Kalb for the two men killed by mistake by Amr bin Umayyah al-Damari. All of this was done in accordance with the terms of the treaty that both parties had agreed. The Jews held a secret meeting and plotted to assassinate the Prophet. Jibrail did come down to reveal their evil criminal intent to the Prophet then, he and his companions rushed back to Madinah.(Al-Mubarakfuri 1996).

The Prophet sent Muhammad bin Maslamah to deliver an ultimatum to the Bani Nadir, telling them that they had ten days to leave Madinah or their heads would be cut off. Abdullah bin Ubai, the leader of hypocrites, urged the Jews not to listen to the Prophet's words and to remain in their homes, offering to run their support with 2000 of his followers and promising aid from the Quraizah tribe and former allies Banu Ghatfan (Al-Mubarakfuri 1996).

The Jews recovered their courage and determination to fight back. They retreated to their castles, mounted them and began firing arrows and pelting stones at the Muslims, taking advantage of the strategic advantage offered by their lush palm-tree fields. The siege was short-lived and they readily agreed to obey the Prophet's command and left Madinah. The Prophet granted their order allowing them to transport as much luggage as their camels could handle. Their caravan counted 600 loaded camels, including their chiefs Huyai bin Akhtab and Salam bin Abi al-Huqaiq who left for Khaibar while another faction moved to Syria (Al-Mubarakfuri 1996).

The Prophet set out to Badr with 1500 warriors and ten mounted horse riders in Shaaban 4 Hijrah with Ali bin Abi Talib as standard-bearer. The Muslims waited for their adversary for eight days. They made the most of their stay by selling products and profiting twice as much as they paid for them. Abu Sufyan's troops consisted of 2000 foot soldiers and 50 horse riders were hesitant, frustrated and frightened and they refused to fight. As a result, the balance of power changed in favour of the Muslims who restored their military prestige, legitimacy and were able to impose their awe-inspiring presence throughout the entire Arabian peninsula. This invasion is known as 'Badr the Appointment', 'Badr the Second', 'Badr the Latter' and 'Badr Minor' (Al-Mubarakfuri 1996).

With the Prophet's return from Badr, peace and stability reigned in the region and the Islamic capital, Madinah, was safe and secure. The Prophet then saw that it is fit to travel to the farthest reaches of Arabia to subdue all hostile forces and force undisputed recognition from both friend and foe (Al-Mubarakfuri 1996).

After a sixth month of military operations, it was stated to the Prophet that some tribes near Dumah al-Jandal on the Syrian border were engaged in highway robbery, plundering and were preparing to muster troops and raid Madinah itself. Dumah al-Jandal is about a 15-day march from Madinah and a five-day journey from Damascus. In late Rabi' al-Awwal 5 Hijrah, he appointed Siba' bin Arfatah al-Ghifari to manage the affairs of Madinah while he was away and he set out the head of 1000 Muslims (Al-Mubarakfuri 1996).

When the Muslims arrived at their destination, they found that the highwaymen had relocated so, they seized their cattle and shepherds. The residents of Dumah al-Jandal had also vacated their homes and fled in all directions for their lives. They did not find anyone. Thus, the Prophet established stability and harmony in the entire region before returning to Madinah (Al-Mubarakfuri 1996).

The Quran promises the Muslims involved in those battles the best types of drinks in the hereafter because these drinks were well-known to them as stated in various narration:

Anas said: I served drink to Allah's Messenger (S.A.W) in this cup of mine: Honey, *nabīz*, water and milk (Muslim n.d. Book of Drinks, 2008).

Umm Sulaim had a wooden cup and she said: I gave the Messenger of Allah (S.A.W) all kinds of things to drink in it: Water, honey, milk and *nabīz* (Al-Nasaie 1986, Book of Drinks, 5753).

Wine comes from vine and date palms (Muslim n.d. Book of Drinks, 1985).

iii. Sūrah Al-Nūr

This *sūrah* was revealed as the light of Islam shone outside of the Arabian Peninsula, specifically in Syam. This *sūrah* was revealed towards the beginning of the sixth Hijrah after the Battle of al-Ahzab (Muhd Asad 1980) that witnessed Islam as the enormous power in the Arabian Peninsula. The enemy in the Battle of al-Ahzab was frustrated because they were unable to achieve their target. Allah did indeed keep His word, sparing the Muslims from a formidable army, supporting His messenger and inflicting His enemy with natural forces

such as wind, rain and cold which exhausted them, causing tents to be blown down, cooking vessels to be overturned and other equipments to be overthrown. Despite the fact that there was no bloodshed, it was one of the most decisive battles in Islam's early history, proving beyond a shadow of a doubt that no force, no matter how strong, could ever exterminate the burgeoning Islamic power that was gradually rising in Madinah (Al-Mubarakfuri 1996).

After the Prophet returned from Badr (last), he decided that this was the best time to travel to the farthest reaches of Arabia since Madinah and its environs were now entirely safe. The Prophet's invasion of Dumah al-Jandal in late Rabi'al-Awwal 5 Hijrah was the first outside area where he was able to spread stability and bring peace to the entire region. The hypocrites were silenced, a Jewish tribe was evacuated while the other pretended to be friendly, the desert bedouins were subdued and the Quraish were no longer interested in fighting Muslims after this invasion. This safe strategic stance provided ideal conditions for Muslims to spread Islam and express its message to the rest of the world (Al-Mubarakfuri 1996).

In Sūrah al-Nūr 24:35, the word olive; '*zaitūnah*' refers to a blessed tree that provides numerous benefits and grows neither in the east nor in the west. Some scholars point out that the location is in old Syam while others believe that olives can grow anywhere. Al-Sa'di (2000) and al-Baghawi (1999) believe that this place is in the centre and refers to Syam.

Sūrah al-Nūr 24:35 was revealed timely because the Prophet was able to spread security in the vicinity of Dumah al-Jandal and the light of Islam has emanated to Syam at this period. 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 abundant in this region (Egal 2016).

The Quran depicts Allah's light as a lamp in a niche with a glass shade and the glass shade resembling a glittering star illuminated from the oil of a blessed olive tree. Allah's light is the best as the best type of oil would almost glow even if untouched by fire. Allah guides to His light whom He wills by spreading the light of Islam (Maududi n.d.) to this area. This was the first location outside Madinah that was secured under the power of Islam.

Battle of Mu'tah in 8 Hijrah marked the most significant battle, a preliminary and a prelude to the great conquests of the land of the Christians. Mu'tah is a village that lies on the borders of geographical Syria. It foreshadowed a new epoch in the Islamic conquest of the Byzantine empire and other distant lands which would come at a later date (Al-Mubarakfuri 1996). This battle took place in Jamadil al-Awwal 8 Hijrah (Ibn Kathir 1997). Now, as Muslims had secured this location where olive trees can be found in abundance, this is the most significant proof about the truth of the Quran and it was a miracle proving that Prophet Muhammad was Allah's messenger.

Sūrah al-Tīn which was revealed in the earliest time of the Makkan period also describes that fig and olive grow in abundance in Syam. These places are neither east nor the west and they have a Mediterranean climate. Jalal al-Din Mahalli and Jalal al-Din Suyuti (2000) explain that the temperature or weather (heat and cold) can affect the quality of the oil. Olive trees need a certain temperature and climate to thrive; thus, olives are grown in Mediterranean countries or locations where the temperature is balanced between hot and cold.

The Jews have known about the last Prophet since the beginning and announced the Prophet's arrival in Madinah to the people of Aus and Khazraj. They promised to believe and follow this Prophet. Even though they were aware of all of these, they failed to keep their word (Al-A'zami n.d.) even until they witnessed the proof that the light of Islam has emanated to Syam.

iv. Sūrah Al-Māidah

This *sūrah* was not revealed as a single discourse in a specific time, but some *āyahs* were known to the *saḥābah* before their participation in the battle of Badr, certain *āyahs* were revealed in the farewell pilgrimage, other *āyahs* after the battle of al-Muraisi' and certain *āyahs* were revealed before the treaty of Hudaibiyah. Most *āyahs* were revealed after the treaty at the end of the sixth Hijrah or the beginning of the seventh Hijrah (Maududi n.d.) and some of them during the conquest of Makkah.

This *sūrah* was revealed to meet the criteria of the new conditions, which were now different from the previous period of the revelation of Sūrah Āli 'Imrān and al-Nisā'. During that time, the tremor of the Uhud setback had made Madinah a dangerous place for Muslims but Islam had grown stronger and the Islamic State had spread to Najd on the east, the Red Sea on the west, Syria on the north and Makkah on the south. Their determination had not been broken by the loss at Uhud but rather had been bolstered by it (Maududi n.d.).

They had dominated the surrounding areas within 200 miles or more due to their constant efforts and

unprecedented sacrifices. The Jews who had constantly been threatening Madinah had been defeated and Jews in other areas of Hijaz had become Madinah's tributaries. The Quraish's last attempt to suppress Islam was foiled in the Battle of al-Ahzab. Now, the Arabs grasped that no force could stop the Islamic revolution and that Islam had evolved from a creed that ruled over people's minds and hearts to a state that controlled every aspect of people's lives who lived within its borders and that Muslims had the advantage of living their lives without interference (Maududi n.d.).

During this time, another change had occurred. The Muslim civilization had developed under the principles of Islam and the Islamic viewpoint. This culture was distinct from all other civilizations in every detail and the Muslims were differentiated from non-Muslims in terms of moral, social and cultural conduct (Maududi n.d.).

Mosques had been built throughout the country, prayer had been instituted and an Imam (leader) for each village and clan had been named. The Islamic civil and criminal laws had been thoroughly developed and were being implemented by Islamic courts. New and improved ones had replaced the old forms of trade and business. The Islamic laws of marriage and divorce, gender segregation, the punishment for adultery and calumny had uniquely shaped Muslim's social lives. Their social behavior, conversation, dress, way of life and culture had taken on a distinct form of its own. Non-Muslims do not expect Muslims to return to their former fold due to any of these reforms. (Maududi n.d.).

Prior to the Hudaibiyah Treaty, Muslims were so preoccupied with fighting the non-Muslim Quraish that they had little time to spread their word. The Hudaibiyah Treaty was signed when the Prophet traveled to Makkah with 1400 Muslims in Zul-Qaedah 6 Hijrah to perform 'umrah. However, the Quraish forbade him from performing 'umrah because of their hatred, even though it was entirely against Arabia's ancient religious practices. After a tense negotiation, a treaty was signed at Hudaibiyah, allowing him to perform 'umrah the following year (Maududi n.d.).

At this time, the Quran points out the permissible and prohibited actions in the state of *ihram* as stated in Sūrah al- Māidah 5:1 stating that they could not go hunting on land in *ihram*. However, as stated in Sūrah al-Māidah 5:96, they are permitted to catch fish and seafood from the sea in *ihram*.

The Hudaibiyah Treaty provided the Muslims with peace in their own territory and time to spread their message to the surrounding areas. As a result, the Prophet wrote letters to Iran's, Egypt's and the Roman Empire's rulers and Arabia's chiefs welcoming them to Islam. Simultaneously, Islamic missionaries spread among the clans and tribes, inviting them to follow Allah's Divine Way. These were the conditions at the time of the revelation of Sūrah al-Māidah (Maududi n.d.).

4. Conclusion

All the antioxidants in the *madaniyyah* context were the greatest blessings from Allah and by tasting them can strengthen their faith. Since Muslims could not enjoy these antioxidants in Makkah due to persecution, they would not know their worth until they tasted them. Life in Madinah taught lessons such as gratitude because they enjoyed various antioxidant foods previously mentioned in the *makkiyyah* context. Thus, the Muslim society or any person can reflect on the lesson and recognize antioxidants as proof of the Quran's scientific miracles (*Al-I'jāz Al- 'Ilmī*).

Sūrah al-Baqarah

<i>Sūrah & Āyah Number</i>	<i>Quranic Āyahs</i>
Al-Baqarah 2:22	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
	[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].
Al-Baqarah 2:25	وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ

ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتَا بِه مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of **fruit** therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

Al-Baqarah 2:61

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاجِدِ قَادِحًا لَنَا رَبِّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its **green herbs** and its **cucumbers** and its **garlic** and its **lentils** and its **onions**." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

Al-Baqarah 2:126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with **fruits** - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

Al-Baqarah 2:261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in the way of Allah is like a seed [of **grain**] which grows seven **spikes**; in each **spike** is a hundred **grains**. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Al-Baqarah 2:266

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would one of you like to have a garden of **palm trees** and **grapevines** underneath which rivers flow in which he has from every **fruit**? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

Al-Baqarah 2:267

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ

تَتَّقُونَ وَلَسْتُمْ بِأَجْزِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have believed, spend from the good things which you have earned and from that which **We have produced for you from the earth**. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

Sūrah Muḥammad

<i>Sūrah & Āyah Number</i>	<i>Quranic Āyahs</i>
Muḥammad 47:15	مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

Is the description of Paradise, which the righteous are promised, wherein are rivers of **water** unaltered, rivers of **milk** the taste of which never changes, rivers of **wine** delicious to those who drink, and rivers of purified **honey**, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

Sūrah al-Nūr

<i>Sūrah & Āyah Number</i>	<i>Quranic Āyahs</i>
Al-Nūr 24:35	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] **a blessed olive tree**, neither of the east nor of the west, whose **oil** would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

Sūrah al-Mā'idah

<i>Sūrah & Āyah Number</i>	<i>Quranic Āyahs</i>
Al-Mā'idah 5:1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحْلِي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing **livestock** except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

Al-Mā'idah 5:96

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

Lawful to you is **game from the sea** and **its food** as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.

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