'ULŪM ISLĀMIYYAH THE MALAYSIAN JOURNAL OF ISLAMIC SCIENCES
Vol.36 No.1 (April) 2024 ISSN: 1675-5936 | eISSN: 2289-4799

Dates and Barley: Antioxidant Staple Foods in the Makkan Society Diet (609-622 A.D.)

Nurul Mukminah Zainan Nazri [1], Norhasnira Ibrahim [1]

[1] Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan, Malaysia

* Corresponding author: norhasnira@usim.edu.my

DOI: https://doi.org/10.33102/uij.vol36no01.549

Abstract

This study examines the dietary practices of Makkan society between 609 and 622 A.D. During this period, the Prophet Muhammad PBUH lived in Makkah and interacted with the local community. In recent times, the Makkan and global society underwent a transformation from a traditional wholesome healthy diet into a less healthy impoverished diet. The main objectives of this study are to investigate the consumption of dates and barley as antioxidant staple foods for Makkan society and to shed light on the significance of a balanced diet as an ideal dietary model for diverse cultures worldwide. Thematic analysis of data collected through content and document examination reveals that dates and barley held prominent positions among the staple foods in Makkah, with Quranic verses highlighting their multifaceted importance. The study's implications confirm the presence of valuable antioxidant compounds in the staple foods of Makkan society. Consequently, the regular inclusion of dates and barley in daily diets is recommended, not only for their exquisite taste but also for the numerous health benefits they offer. By revisiting the dietary choices of historical civilizations, we can glean valuable insights for promoting healthier eating habits in contemporary societies, fostering well-being and vitality for all.

Keywords: antioxidant, Makkah, diet, dates, barley

1.0 Introduction

Throughout history, the diets of various populations have been subject to study and interest. A well-known and nourishing diet is the traditional Mediterranean diet, which originates from the culinary traditions of ancient civilizations around the Mediterranean Basin. This diet emphasizes the consumption of plant-based foods such as cereals, fruits, vegetables, legumes, tree nuts, and seeds, with olive oil being the primary source of added fat. Additionally, moderate alcohol consumption, particularly red wine, is a part of this diet, along with moderate intake of fish, poultry, and dairy products, while red meat and other meat products are consumed in lesser quantities (Lăcătușu et al., 2019). Significant research validates the high health benefits of these dietary habits (Nestle, 1995). Lower incidences of cardiovascular disease (CVD) have been correlated with the Mediterranean diet (Berry et al., 2011).

The food staples of a region are influenced by the availability of local food resources, which can vary from place to place. Cereals like wheat and rice are widely considered vital crops and serve as staple foods for many people worldwide (BNF 2004). In addition to meat, poultry, fish, and dairy products, both fresh and dry fruits are also regarded as staple foods (Khan Marwa et al., 2009). For instance, individuals

Manuscript Received Date: 18/08/23 Manuscript Acceptance Date: 22/02/24 Manuscript Published Date: 31/03/24

residing in tropical climates often rely on starchy fruits like plantains and breadfruit as their primary meals, while in certain regions of Africa and Asia, particularly India, legumes such as beans, lentils, and chickpeas are commonly consumed as staple foods (Rutledge et al., 2011).

Following his prophethood, Prophet Muhammad PBUH resided in Makkah for 13 years before eventually migrating to Madinah (Al-Buti, 2003). Consequently, during those 13 years from 609 A.D. to 622 A.D., the society in Makkah was recognized as the Makkan society, and they adhered to their distinct dietary habits. Food staples are part of daily consumption and contribute significantly to an individual's energy and nutritional requirements (Rutledge et al., 2011). According to FAO (n.d.), while staple foods are nutritious, they may not provide all the essential nutrients that the body needs. To ensure proper nutrition and prevent malnutrition, it is crucial to have a diverse diet that includes a variety of foods and maintains a balance between different nutrients.

2.0 Problem Statements

In recent times, there has been a significant shift in Saudi Arabia's dietary patterns, with the traditional Arabic diet being replaced by the Western diet (Washi & Ageib, 2010). The Saudi Arabia nation is undergoing a nutritional transition in the last two decades, where high-fat, high-sugar, and high-salt fast foods are increasingly supplanting traditional fare (Al Moraie et al., 2012). This type of diet known as the Western diet, originated in the United States and other Western nations. It is characterized by high consumption of refined sweets, refined cereals, refined vegetable oils, salt, and fatty meat. This diet has been associated with an increased risk of chronic conditions like cancer, coronary heart disease (CHD), hypertension, and type two diabetes, which are leading causes of morbidity and mortality (Loren Cordain et al., 2005).

In a 2023 study conducted by Alsulami and others it was found that in the Makkah region of the Kingdom of Saudi Arabia (KSA), 32.8% and 23% of the adult population were grappling with overweight and obesity issues, respectively. The study further revealed that individuals with obesity had a higher intake of soft drinks, while those who were overweight showed a deficiency in their consumption of vegetables, whether fresh or cooked. Moreover, it was observed that individuals with obesity tended to consume fast food items such as burgers, sausages, pizzas, or Arabic shawarma more than three times a week.

AlShehri's (2014) also reported the high rates of overweight and obesity among primary school children in the Al-Iskan sector of Holly Makkah, Saudi Arabia. The study underscored the role of unhealthy eating habits, such as overconsumption of fried potatoes, chocolate, and regular fast-food meals, in exacerbating the issue of childhood obesity. The study revealed that children who frequently consumed fast food (at least three times a week) had a higher obesity rate of 30.4%, compared to a mere 8% among those who did not consume fast food.

The solution for this issue may lie in revisiting a time considered to be the best era, where the Prophet and his community thrived, as it could provide insights into the best dietary practices. Therefore, this article aims to examine the dietary practices of Makkan society between 609 and 622 A.D., focusing on the consumption of dates and barley as antioxidant staple foods.

3.0 Literature Review

Information about ancient diets is gathered from available evidence, such as written records and documented archaeological findings, which include food debris, food-related art, pottery, tools, and inscribed tablets (Nestle, 1995). In the case of the Makkan society's diet, written records are abundant, including the Quran and the Sunnah. The Quran introduces a wide array of foods in various verses (Ranjbar et al., 2013). The Sunnah also documents a diverse range of foods, with dates being mentioned in different chapters of hadith books such as kitab al-At'imah, kitab al-Maghazi, kitab al-Riqaq, and kitab al-I'tisam bi-al-Kitab wa al-Sunnah. Consequently, since ancient times, a significant body of literature has been written on fruits, vegetables, grains, and other dietary sources.

During the middle centuries, numerous scholars wrote extensively on prophetic medicine and hadith concerning plants. They relied on the two primary sources, the Quran, and the Sunnah, to document the variety of foods derived from plants and animals. Some of the examples of their writings are Al-Ṭib al-

Nabawi by Abd al-Malik bin Habib al-Andalusi (d.238H/853M), Al- Ṭibb al- Muluki and al-Ḥawi fi al-Ṭibb by Abu Bakr Muhd bin Zakariyya al-Razi (d.313H/926M), Al-Ṭib al-Nabawi by Abu Bakr Ahmad bin Muhammad al-Daynuri Ibn Sunni (d.363H/973M), Al-Qanun fi al-Ṭib by Ibn Sina (d.428H/1037M), Al-Ṭibb al-Nabawi by Abu Nu'aym al-Asbahani (d.430H/1038M), Al-Ṭibb al-Nabawi by Abu al-'Abbas Ja'far al-Mustaghfiri (d.432H/1041M), Al-Ṭib min al-Kitab wa al-Sunnah by 'Abd al-Latif al-Baghdadi (d.629H/1232M), Al-Ṭib al-Nabawi by Diya' al-Din Muhammad bin 'Abd al-Wahid al-Maqdisi (d.646H/1248M), Tuḥfah Ibn al-Baytar fi al-'Ilaj bi al-A'shab wa al-Nabatat by Ibn al-Baytar (d.646H/1248M), Al-Mujaz fi Al-Ṭib by Ibn Nafis (d.687H/1288M), Al-Mu'tamad fi al-Adwiyah al-Mufradah by al-Turkimani (d.694H/1295), Al-Ṭib al-Nabawi by Muhammad Shams al-Din al-Dhahabi (748H/1348M), Al-Ṭib al-Nabawi by Ibn Qayyim al- Jawziyyah (d.751H/1350M), Al-Manhaj al-Sawi wa al-Minhal al-Rawi fi al-Tib al-Nabawi by Jalal al-Din bin Abu Bakar al-Suyuti (d.911H/1505M) and many more (Al-Turki 2006). However, it is worth noting that despite their focus on collecting Quranic verses and hadiths related to plants and Prophetic medicine, scholars of that era did not specifically address antioxidants in the diet of society, even though these dietary sources contain antioxidants.

The book Al-Ṭib al-Nabawi written by Abd al-Malik bin Habib al-Andalusi, remains unknown as it has not been preserved through the ages (Al-Nasimi, 1996). The renowned physician Abu Bakar al-Razi advocated for the use of animal and plant sources, such as dates, jujube, onions, watermelons, and honey, for disease treatment. These sources are systematically organized under the hija'iyyah alphabet in specific sections of the book (Al-Razi, 2000). Another oldest text that has survived is Al-Tib al-Nabawi, authored by the hadith scholar known as Ibn Sunni. This book compiles hadiths pertaining to health, with certain sections highlighting antioxidant-rich plants under the title "Among the Best Fruits". These fruits include pomegranate (al-rumman), jujube (sidrah), and grape (al-'inab) (Ibn Sunni, n.d).

In his writings, Ibn Sina explored the topic of antioxidant-rich foods like figs, grapes, and dates and discussed their consumption or avoidance under specific circumstances (Ibn Sina, n.d). Abu Nu'aym al-Isfahani dedicated a distinct chapter to various antioxidant fruits, including pomegranates, citrus fruits, jujubes, grapes, raisins, fresh ripe dates, and dried dates. He also organized staple food such as rice under a separate chapter titled "Understanding Substances and Their Benefits". Al-Isfahani supported his views with related hadiths in each chapter and examined the characteristics of each substance (Al-Turki, 2006).

Al-Baghdadi systematically referenced Quranic verses or hadiths when elucidating the importance of antioxidant-rich foods derived from cereals, fruits, vegetables, herbs, and spices. These foods are organized alphabetically. Staple food like rice is discussed under the alphabet 'alif' with its properties and benefits (Al-Baghdadi, 1994). Al-Maqdisi cited hadiths pertaining to specific antioxidant foods, such as 'ajwah and talbinah (Al-Maqdisi, 1989). Ibn al-Baytar concentrated on describing the characteristics of selected food, along with guidelines for its consumption. For instance, he advised against consuming fresh ripe fruit after a meal due to its heat surpassing its cold nature (Ibn al-Baytar, 1992).

Al-Dhahabi organized the discussion of food in his work based on the hija'iyyah alphabet, beginning with the letter 'alif'. He included staple foods such as rice (aruz), wheat (hantah), and barley (sha'ir) in his discourse. He also discussed various sources of antioxidants, including dried dates, figs, onions, garlic, grapes, cucumbers, fresh ripe dates, pomegranates, ginger, olive oil, and more. For each food item, he described its properties and classified it as either hot, cold, or both. Additionally, he compiled related hadiths for each food and elucidated their benefits (Al-Dhahabi, 1990).

Ibn Qayyim dedicated a distinct chapter to the discussion of food, organizing it in alphabetical order. Staple foods such as rice and barley were among the items discussed in this chapter, along with their characteristics and related hadiths. The approach to the discussion mirrored that of Al-Dhahabi, who detailed the benefits of each food and included opinions from other scholars. This work also discussed a variety of antioxidant-rich plants including dried dates, figs, onions, ripe dates, pomegranates, olive oil, ginger, and grapes (Ibn Qayyim, n.d).

4.0 Methodology

This qualitative study employed content analysis as the method of investigation. Data was collected through content and document analysis. Specifically, the content of the Quran was examined to identify Quranic verses related to antioxidant foods within the Makkiyyah context. The researchers utilized both electronic and hard copy formats of the Quran to facilitate the process of gathering relevant verses and to

ensure accuracy by cross-referencing and comparing the findings. The electronic version of the Quran was sourced from the website (https://quranenc.com/) and al-Maktabah al-Syāmilah software.

In this study, specific keywords related to foods were entered into al-Maktabah al-Syamilah software to collect relevant Quranic verses. The focus of the research was exclusively on makkiyyah ayahs. The study used thematic analysis to analyze the data. Examples of significant keywords for Quranic verses included various terms for dates such as nakhl (نَخْل), al-nakhl (نَخْل), nakhīl (النَّخْل), al-nakhīl (النَّخِيْل) and al-nakhlah (النَّخْلَة), as well as keywords related to cereals like al-ḥab (الحَبّ), ḥabban (حَبًّا)and ḥabbah (حَبَّة). Arabic words were italicized and transliterated for clarity and consistency.

5.0 Result and Discussion

During the Makkan period, only specific narrations touch upon food, with a more comprehensive compilation found in the madaniyyah context. The detailed history of the Makkan period is not as extensively documented as the madani period. However, Quranic verses on antioxidants in the makkiyyah context demonstrate the presence of numerous antioxidants in Makkah, serving as essential evidence of the Creator's power and the Oneness of God (al-tauhid).

The presence of antioxidants in the Quran is primarily mentioned in the context of Makkah, making it essential to consider the geographical location of Makkah, its surroundings, and the contributing factors to the availability of food. The Quran offers insights into the dietary habits of the people of Makkah, showcasing their consumption of diverse foods, including cereals like barley and wheat, livestock products such as meat and milk, honey, and various fruits like dates, grapes, figs, olives, and pomegranates. Among these, dates were particularly prominent as they were abundant in the Arabian Peninsula due to the favorable climate, ultimately becoming a staple food for the people of Makkah.

5.1 Dates

Dates contain a wide variety of phenolic compounds, including P-coumaric, ferulic, flavonoids, and procyanidins (Rahmani et al., 2014). Dates are rich in phytochemicals like phenolic acids, sterols, procyanidins, flavonoids, carotenoids, and anthocyanidin (Laouini et al., 2012). Dates are a great source of antioxidants, phenolic elements, and various other essential compounds such as fiber, carbohydrates, fatty acids, minerals, and vitamins (Mousavi et al., 2014).

Dates are widely cultivated across various countries in the Arabian Peninsula, with significant production in regions like Hijr, Yamamah (Madinah), Khaibar, and Oman. Among these areas, Yamamah stands out as the leading producer of dates, surpassing Madinah, and other places in Hijaz. Yamamah is renowned for producing the finest varieties of dates (Ibn al-Faqih, 1996), such as al-bardi, al-zarqa', and al-jadamiyah (Ibn Hauqal, 1938). Hijr, on the other hand, is famous for its abundant date palm trees, and some of its best date varieties include al-ta'dud, al-mukra and al-azad (al-Maqdisi al-Basyari, 1991).

During the time of the Prophet PBUH, dates became the primary food for society, leading to their frequent mention as a source of antioxidants in the Quran. In Surah al-Isra' 17:91, the disbelievers of Makkah asked the Prophet to perform miracles, including the creation of a garden with date palms and grape plants (Maududi, n.d.). The captivating story in Surah al-Kahf 18:32 describes two individuals, one of whom was blessed with two vineyards enclosed by date palm trees. These gardens represented the allure of worldly possessions, and the disbelievers were enticed and misled by their material wealth (Maududi, n.d.).

In Surah al-Qamar 54:20, the destruction of the people of 'Aad is vividly depicted as a fierce wind that raged for days, likened to uprooted date-palm trees being torn and flung (Maududi, n.d.). This event serves as a powerful lesson for the disbelievers of Makkah, as conveyed in Surah al-Haqqah 69:7, where they are reminded that they could have witnessed individuals lying on the ground like uprooted palm tree trunks had they been present during that calamity. The affluence of the upper-class people of Tsamud is highlighted in Surah al-Shu'ara' 26:148 through the description of their date-palm trees bearing abundant crops of ripe, juicy, and soft dates. However, despite their wealth and prosperity, they chose to reject the call of Prophet Salleh, and consequently, they were met with divine punishment (Maududi, n.d.).

In Surah Taha 20:71, the story continues with Firaun becoming enraged at the magicians who

believed in Allah after witnessing Prophet Musa's miracles. Firaun's cruel intentions were to maim the magicians by cutting off their hands and feet and then crucifying them on the trunks of palm trees. Surah Maryam 19:23 and 19:25 narrate the miraculous birth of Prophet Isa (Jesus). During the intense pain of childbirth, Maryam sought solace by leaning against the trunk of a palm tree as stated in Maryam 19:23. Allah, in His mercy, instructed Maryam to shake the trunk of the palm tree, and as a result, ripe and fresh dates fell for her to eat as stated Maryam 19:25.

Surah al-Ra'd 13:4 provides examples of antioxidant-rich trees and fruits, showcasing the diversity that arises due to the varied structure of the earth (Maududi, n.d.). Surah al-Mukminun 23:19 mentions dates and grapes, which are abundant in Arab countries and form a significant part of their diet throughout the year, including both summer and winter (Jalal al-Din, M and Jalal al-Din, 2000). The mention of dates and grapes can also be found in Surah Yasin 36:34, while Surah al-Nahl 16:11 further adds olives (al-zaitun) to the list of antioxidant-rich foods, emphasizing the importance of these healthful fruits in the context of divine examples.

In Surah al-Nahl 16:67, two antioxidants highlighted are dates (al-nakhil) and grapes (al-a'nab). The verse mentions that these fruits, along with other items like wine, dates, dried grapes, vinegar, and syrup, were provided as enjoyable provisions for humans. It's worth noting that this verse was revealed before the prohibition of alcohol (Jalal al-Din, M and Jalal al-Din, 2000). Surah al-Rahman 55:11 speaks of the general blessings of fruits, including dates palm-trees with their sheathed fruit, which are considered precious gifts in the context of worldly blessings. In Surah Qaf 50:10, the tall date-palm trees with their thickly clustered spathes are listed as antioxidant trees, acknowledging their potential health benefits and significance (Maududi, n.d.).

Surah al-An'am 6:99 mentions various plants such as grains (ḥabban), palm trees (al-nakhl), grapes (a'nab), olives (al-zaitun), and pomegranates (al-rumman) emphasizing the significance of water as the source of life for all living beings (Ibn Kathir, 1998). In Surah al-An'am 6:141, Allah is the One who grants a diverse array of blessings, including gardens with trellised and untrellised plants, date palms, crops with different shapes and flavors, as well as olives and pomegranates (al-Sa'di, 2000). Surah 'Abasa 80:25-31 highlights several antioxidants after the instruction of pondering and reflecting upon various types of food. Dates are stated in Surah 'Abasa 80:29. Surah al-Rahman 55:68 describes dates fruit as a reward for those who fear standing before their Lord, implying that it is a blessing provided to the righteous. These Quranic verses highlight the significance of various plants and fruits, including dates, as blessings from Allah and a source of nourishment and reward for those who believe and reflect on His creations.

5.2 Barley

Barley is rich in polyphenols and possesses significant antioxidant properties (Fogarasi et al., 2015). It contains various phytochemicals, such as phenolic acids, flavonoids, lignans, tocols, phytosterols, and folate, which contribute to its health benefits. These compounds have shown promising antioxidant, antiproliferative, and cholesterol-lowering effects, making barley a potentially valuable dietary addition in combating prevalent nutrition-related ailments like obesity, diabetes, and cardiovascular diseases (Idehen et al., 2017).

Barley was a widely recognized cereal in Hijaz, where its flour was commonly used in making bread and a soup known as talbinah. Talbinah is created by mixing dried barley powder with milk and honey. Talbinah, which derives from the Arabic word laban, is the name given to it because it resembles yoghurt and is soft and white. It is called talbinah which comes from the Arabic word laban because it resembles yogurt, as it is soft and white. Other barley-based soups, like al-raghidah, al-raghifah, al-fahyah, al-hariqah and al-sakhinah, are prepared with variations and consumed on specific occasions. For instance, the Quraish tribe would consume al-sakhinah during periods of high commodity prices (al-Tha'alibi, 2002).

In Hijaz, wheat was not the prevailing cereal due to its inability to meet the people's demands. The primary reason for this reduced demand was the high price of wheat. As a more affordable alternative, barley became the preferred choice for making bread and other food items in place of wheat (Ali, 2001).

Surah Ya Sin 36:33 serves as evidence of Allah's power, as He has created essential food sources for humans, including grains like wheat and barley (Ibn 'Ashur, 1984). Surah al-Naba' 78:15 further emphasizes Allah's role in the abundant provision of rainwater, which fosters the growth of various

elements, including grains. Surah Abasa 80:27 mentions cereals or grains as a part of Allah's divine plan. In Surah al-An‘am 6:59, the term habbah encompasses any seed from a plant (Ibn ‘Ashur, 1984), including cereals, making it a broad reference to antioxidants. This verse highlights Allah's all-encompassing knowledge of every detail in the universe, even the minutest movements, such as a seed falling into the darkness of the earth (Jalal al-Din, M and Jalal al-Din, 2000).

Surah al-An‘am 6:99 mentions specific antioxidants except for grains, which are referred to by the general term habban. The word habban is linked with the characteristic of being mutarakiba, indicating grains arranged in layers at their spikes (Ibn ‘Ashur, 1984). This characteristic includes wheat, barley, corn, rice, or any other plant exhibiting such arrangements. These abundant and diverse grains are intended for both consumption and preservation purposes (Al-Sa’di, 2000). In Surah Qaf 50:9, rainwater and harvested grain are also acknowledged as antioxidants. The creation of these antioxidants serves as evidence of the truth of the Day of Resurrection and the divine plan (Maududi, n.d.).

Surah al-An‘am 6:95 affirms that Allah is the one who causes the seed and fruit kernel to sprout and grow into plants. In this verse, the term al-habb is a general term encompassing all kinds of seeds (Al-Sa’di, 2000) or any seed that fructifies the plant (Ibn ‘Ashur, 1984). This includes various types of grains, such as wheat and barley, along with any other seed that facilitates the plant’s growth and fructification (Al-Razi Fakhruddin, 1999; Tantawi, 1997).

Scholars hold varying opinions on the interpretation of al-habb in Surah al-Rahman 55:12. Maududi (n.d.) explains it as a type of corn with both husk and grain, while Ibn ‘Ashur (1984) understands it to refer to grain with spikes, whose leaves are blown by the wind. Ibn ‘Ashur (1984) cites examples of such grains, including barley, wheat, rye, and paddy. Jalal al-Din and Jalal al-Din (2000) provide wheat as an example of this type of grain, where the seeds are present in its spike. These varying interpretations shed light on the diversity of opinions among scholars regarding the specific type of grain mentioned in the verse.

Surah Yusuf 12:43, 46, and 47 mention grain as the general antioxidant. The grain is depicted in both its green spikes and dry spikes during the story of Prophet Yusuf. Prophet Yusuf interpreted the dream of the Egyptian king, which foretold a cycle of fruitful and dry years (Jalal al-Din, M and Jalal al-Din, 2000). He advised the king to cultivate during the seven fruitful years and store the surplus grain in its spikes for use during the arid years (Maududi, n.d.).

6.0 Conclusion

Between 609 and 622 A.D., dates and barley were the main sources of carbohydrates in the diet of the Makkan society. These foods were highly valued for their beneficial antioxidant compounds, which promote health and disease prevention. As staple foods, they are considered excellent choices for daily dietary intake. The Makkan diet in 609-622 A.D. is more than what is recommended in the most recent food guide. To promote health and prevent diseases, it is crucial to preserve the healthy dietary traditions in the Saudi Arabia region, especially in Makkah, and advocate for a well-balanced diet rich in antioxidants, even among industrialized populations. Efforts should be made to encourage the consumption of nutrient-rich foods in line with modern dietary guidelines for optimal well-being.

References

Abu Mansur al-Tha’alibi, A. M. (2002). Fiqh al-Lughah wa Sirru al-’Arabyyiah. N.P: Ihya’ al-Turath al-Arabi.

Al-Bukhari, M. (2001). Sahih al-Bukhari. N.P: Dar Tauq al-Najah.

Al-Buti, M. S. R. (2003). Fiqh al-Sirah al-Nabawiyyah. Beirut: Dar al-Fikr al-Mu’asir.

Al-Maqdisi al-Basyari, M. (1991). Ahsan al-Taqasim fī Ma’rifah al-Aqalim. Beirut: Dar Sadir.

Al-Razi Fakhruddin. (1999). Mafatih al-Ghayb. Beirut: Dar Ihya’ al-Turath al-‘Arabi.

Al-Sa’di, A. R. (2000). Taysir al-Karim al-Rahman fi Tafsir Kalam al-Manan (Tafsīr al-Sa’dī). N.P: Muassah al-Risalah.

Al-Turki, M. K. (2006). Mausu’ah al-Tib al-Nabawi. Beirut: Dar Ibn Hazm.

Ali, J. (2001). Al-Mufassal fi Tarikh al-‘Arab Qabl al-Islam. N.P: Dar al-Saqi.

Berry, E. M., Arnoni, Y., & Aviram, M. (2011). The Middle Eastern and Biblical Origins of the

Mediterranean Diet. Public Health Nutrition, 14(12 A), 2288–2295.

British Nutrition Foundation (BNF). (2004). Nutritional Aspects of Cereals. Retrieved from https://www.nutrition.org.uk/

FAO. (n.d.). Major Chemical Components of Cereal Grain. http://www.fao.org/3/x2184e/x2184e04.htm.

Fogarasi, A. L., Kun, S., Tankó, G., Stefanovits-Bányai, É., & Hegyesné-Vecseri, B. (2015). A Comparative Assessment of Antioxidant Properties, Total Phenolic Content of Einkorn, Wheat, Barley and Their Malts. Food Chemistry, 167, 1–6.

Ibn al-Baytar, A. (1992). Tuhfah Ibn al-Baytar fi al-'Ilaj bi al-A'shab wa al-Nabatat. N.P: Dar al-Fadhilah.

Ibn al-Faqih, A. (1996). Al-Buldan. Beirut: 'Alim al-Kutub.

Ibn 'Ashur, M. A.T. (1984). Al-Taḥrir wa al-Tanwir. Tunis: al-Dar al-Tunisiyyah.

Ibn Hauqal, M. (1938). Ṣurat al-Arḍ. Beirut: Dar Sadir.

Ibn Kathir, I. (1998). Tafsir al-Quran al-'Azim (Tafsir Ibn Kathir). Beirut: Dar al-Kutub al-'Ilmiyyah.

Idehen, E., Tang, Y., & Sang, S. (2017). Bioactive Phytochemicals in Barley. Journal of Food and Drug Analysis, 25(1), 148–161.

Jalal al-Din, M and Jalal al-Din, A. (2000). Tafsir al-Jalalayn. Al-Qahirah: Dar al-Hadith.

Khan Marwa, S., Aslam Khan, M., Ur-Rehman, F.-, & Ullah Bhat, I. (2009). Fruit Plant Species Mentioned in the Holy Qura'n and Ahadith and Their Ethnomedicinal Importance. American-Eurasian J Agric & Environ Sci, 5(2), 284–295.

Lăcătușu, C. M., Grigorescu, E. D., Floria, M., Onofriescu, A., & Mihai, B. M. (2019). The Mediterranean Diet: From an Environment-Driven Food Culture to an Emerging Medical Prescription. International Journal of Environmental Research and Public Health, 16(6), 942.

Laouini, S., Segni, L., & Ouahrani, M. (2012). Phytochemical Analysis, Antioxidant and Antimicrobial Activities of Leaves Extract of Date Palm Grown in Algeria. Journal of Fundamental and Applied Sciences, 4(2), 142–154.

Loren Cordain et.al. (2005). Origins and evolution of the Western diet: Implications of Iodine and Seafood Intakes for the Human Brain [1]. American Journal of Clinical Nutrition, 81(2), 341–354.

Maududi. (n.d.). The Meaning of the Qurān (Tafhīm Al-Qurān). Retrieved January 27, 2020, from http://www.englishtafsir.com/

Mousavi, T., Rafiei, A., & Yoosefpour, M. (2014). Nutritional Value and Health Benefits of Dates According to Islamic Recourses and Traditional Medicine. Journal of Mazandaran University of Medical Sciences, 24(117), 247–265.

Nestle, M. (1995). Mediterranean Diets: Historical and Research Overview. J Clin Nutr, 61(suppl), 1313S-20S.

Rahmani, A. H., Albutti, A. S., & Aly, S. M. (2014). Therapeutics Role of Olive Fruits/Oil in the Prevention of Diseases via Modulation of Anti-oxidant, Anti-tumour and Genetic Activity. International Journal of Clinical and Experimental Medicine, Vol. 7, pp. 799–808.

Ranjbar, A., Tavilani, H., & Mohsenzadeh, F. (2013). Quran and Pharmaceutical Plants: Antioxidants. Quran and Medicine, 2(1), 5–9.

Rutledge, K., Ramroop, T., Diane, B., & McDaniel, M. (2011). Food Staple. Retrieved January 28, 2020, from https://www.nationalgeographic.org/encyclopedia/food-staple/

Tantawi. (1997). Tafsir Al-Wasit li al-Quran Al-Karim. Al-Qahirah: Dar al-Nahdah.

Washi, S. A., & Ageib, M. B. (2010). Poor Diet Quality and Food Habits are Related to Impaired Nutritional Status in 13- To 18-Year-Old Adolescents in Jeddah. Nutrition Research, 30(8), 527–534.