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Attributes of Antioxidants as Inferred from the *Makkī* and *Madanī* Verses of the Qur'ān

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Abstract: The purpose of this paper was to analyse the selected antioxidants that are stated in the Qur'ān. The focus of this research is on the pattern of selected antioxidants in the context of *Makkī* and *Madani āyahs* to facilitate a better understanding of the concept of antioxidant in the Qur'ān. This study is a qualitative study and the approach is content analysis. Data collected through the methods of content and document analysis are thematically analysed using descriptive and analytical methods. Findings demonstrate that the pattern of antioxidants is stated in certain groupings. Further, the antioxidants are mostly stated in the context of *Makkī āyahs*. The implication of this study establishes that the Qur'ān discusses different issues of the antioxidants in the two contexts and the Qur'ānic consistency in the use of terminology proves a miraculous aspect of the Qur'ān.

Keywords and phrases: Antioxidants, Qur'an and sciences, scientific miracle and scripture, *makkī* and *madanī*, food and fruits.

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Introduction

Antioxidants play an important role in protecting the body from damage 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 (Lahwal, 2009). Thus, in recent years, antioxidants have been studied in plants, especially fruits and vegetables, by many researchers since a vast majority of antioxidants are derived from them (Nahak et al., 2014).

The Qur'ān has introduced this wide range of antioxidants in different *āyahs* (Ranjbar et al., 2013). In Sunnah, 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'tisām bi-al-Kitāb wa al-Sunnah* (al-Bukhārī, 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.

During the middle centuries, a vast number of literatures 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-Nabawī*, Abu Bakr Muḥd b. Zakaria al-Rāzī (313H/926M): *al-Ṭibb al-Mulūkī* and *al-Ḥāwī fi al-Ṭibb*, Abu Bakr Ahmad b. Muḥd al-Dainuri Ibn Sunnī (363H/973M): *al-Ṭibb al-Nabawī*, Ibn Sina (428H/1037M): *al-Qānūn fi al-Ṭibb*, Abu Nuaim al-Asbahani (430H/1038M): *al-Ṭibb al-Nabawī*, Abu al-Abbas Jaa'far al-Mustaghfiri (432H/1041M): *al-Ṭibb al-Nabawī*, 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-Nabawī*, 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-Nabawī*, Ibn Qayyim al-Jauziyah (751H/1351M): *al-Ṭibb al-Nabawī*, Jalaluddin b. Abu Bakar al-Suyuti (911H/1505M): *al-Manhaj al-Sāwī wa al-Minhal al-Rāwī fi al-Ṭibb al-Nabawī* and many more (al-Turkī, 2006). Scholars in this period only focused on collecting the Qur'ānic *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 Qur'ān and *aḥādīth*. Among the researchers is al-Sayid, one of the prominent scholars who researched and wrote many books on plants, for example, *al-Mawsū'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 and others (2008), Adil (2009), Khan and others (2009), Ahmad and others (2009), Kahrizi and others (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 Qur'ān. Several studies such as Lahwal (2009), Ranjbar and others (2013), Ghavamizadeh and Mirzaie (2014) have reported that fruits pointed out in the Qur'ān, 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 et al., 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, all these studies have not discussed the antioxidants in *Makkī* and *Madani sūrahs*.

The issue of *Makkī* and *Madani* is very crucial to provide a clear understanding on the condition of the society during 23 years of the Prophet Muhammad's (PBUH) mission in Makkah and Madinah (Markaz Nun, 2009). The antioxidants in the Qur'ān are stated in these two contexts and they possess a certain pattern. The scholars differ in opinions on the meaning of *Makkiyah* and *Madaniyah*. In brief, the opinions are based on these three aspects; the time of revelation either before or after Hijrah, place of revelation either Makkah or Madinah or people who had been addressed either Makkah or Madinah people (al-Suyūṭhi, n.d). The selected opinion among most scholars on the meaning of *Makkī* and *Madani* is based on the time of revelation of the *sūrahs* and *āyahs* (Sofiah, 2006).

It is to be borne in mind that the arrangement of the *sūrahs* in the Qur'ānic *mushaf* is not in chronological order of the revelation. The companions during the Prophet's (PBUH) time recognized the name of the *sūrah* and their related *āyahs* as there are many *aḥādīth* on this matter. In one of the *ḥadīth* narrated by Saḥl bin Saad, the Prophet (PBUH) said to a man: "How much of the Qur'ān do you know (by heart)?" The man replied I know such *Surah* and such *Surah* (by heart), naming the *Surah*. The Prophet (PBUH) said, "I have married her to you for what you know of the Qur'ān".¹

1.0 Methods

This study is a qualitative study and the approach is content analysis. Data is collected through content and document analysis. The content of the Qur'ān is studied to collect the Qur'ānic *āyahs* on antioxidants. To ensure the smooth process of gathering the Qur'ānic *āyahs*, the content of the Qur'ān is studied in two formats: electronic and hard copy to compare and improve the exactness of each finding. Certain keywords are used in a software known as *al-Maktabah al-Syamilah* to collect the *āyahs* in the selected *sūrahs*. Some examples of significant keywords are: *ḥabbah*, *ḥabban*, *al-nakhl*, *al-nakhīl*, *nakhīl*, *a'nab*, *al-a'nab*, *al-zaytūn* and *al-ruṣṣān*. In this study, special attention is given to only a few selected *Makkī sūrahs* which are: al-An'ām, al-Naḥl, 'Abasa and al-Tīn, while for the *Madani sūrahs*, only al-Baqarah and al-Nūr are discussed.

In order to ensure validity and reliability, data are collected from several Qur'ānic exegeses such as *Tafsīr al-Sa'dī*, *Tafsīr al-Wasīṭ* by Tanṭāwī, *Tafsīr Jalālayn*, *Tafsīr Mawdūdī* and *Tafsīr Ibn 'Ashūr* to understand the meaning of each Qur'ānic *āyah* in *Makkī* and *Madani*

¹ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, The Book of Virtues of the Quran, Chapter Reading the Quran in Heart, vol 6, *ḥadīth* no 5030, pg 192. al-Bukhārī also narrated this *ḥadīth* in different chapter and Muslim narrated in *Ṣaḥīḥ Muslim*, the Book of Marriage, vol 2, *ḥadīth* no 1245, pg 1040.

sūrahs. The exegeses are analyzed in two formats: electronic and hard copy. The electronic form of certain Qur'ānic exegeses is from ksu website (<http://quran.ksu.edu.sa>) or *al-Maktabah al-Syamilah*. Data are analysed thematically using descriptive and analytical methods. These two methods are applied depending on necessity. The Arabic words in this article are italicised and transliterated.

2.0 Results and Discussion

Findings from Qur'ānic contents reveal that general antioxidants, for example cereals, and certain specific antioxidants, such as dates, grapes, olives and pomegranates, are mostly stated in the *Makkī sūrahs*: al-An'ām, al-Naḥl, 'Abasa and al-Tīn. Only the *sūrahs* al-Baqarah and al-Nūr which are *Madani* point out certain antioxidants. The number of *āyahs* both in *Makkiyah* and *Madaniyah sūrahs* is depicted in Figure 1 and Figure 2.

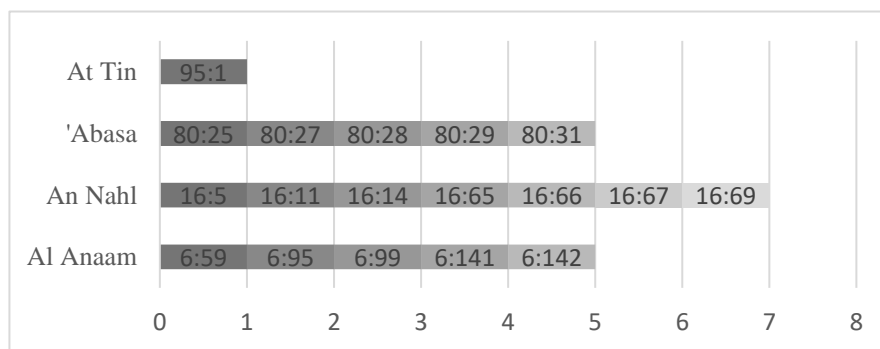


Figure 1. Number of *Āyahs* in *Makkiyah Sūrahs*

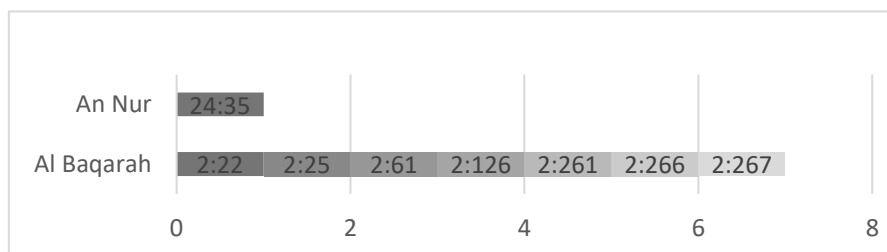


Figure 2. Number of *Āyahs* in *Madaniyah Sūrahs*

2.1 Sūrah al-An'ām

al-An'ām is the sixth *sūrahs* of the Qur'ān and, according to most scholars, it was revealed in one piece at night in Makkah (al-Baghāwī, 1997; Ibn Kathīr, 1999; Tanṭāwī, 1997). Only a few *āyahs* are *Madani*, according to certain scholars (Tanṭāwī, 1997). al-An'ām 6:59 illustrates that all Allah's creations in this universe belong to Him. He knows every single movement in the universe even a seed that falls in the darkness of the earth (Jalal al-Dīn, 2000). The word *ḥabbah* is a general term which refers to any seed from a plant (Ibn 'Āshūr, 1984) and includes cereal which is a type of seed.

al-An'ām 6:95 and 6:99 present proof and evidence of the power of Allah which refute the false arguments invented by the Arabs against the faith, hence, prove the truth of the

revelation (al-Sa'dī, 2000; Tanṭāwī, 1997). al-An'ām 6:95 asserts that Allah causes the grain and fruit kernel to sprout (Mawdūdī, n.d). *al-ḥabb* in Anaam 6:95 is a general term which refers to all types of seed (al-Sa'dī, 2000) or any seed that fructifies the plant (Ibn 'Āshūr, 1984). *al-ḥabb* also refers to wheat and barley grain and all types of grains (al-Rāzī, 1999).

al-An'ām 6:99 lists a few examples of plants with the manifestation of water in the beginning of the *āyah* as it is the origin and source of every living creature (Ibn Kathīr, 1999). Certain antioxidants or their plants are identified in the *āyah* such as grains (*ḥabban*), palm trees (*al-nakhl*), grapes (*a'nab*), olives (*al-zaitun*) and pomegranates (*al-rumman*). All the antioxidants are specifically stated, except grains. *Ḥabban* is a general term but the word is linked with a characteristic (*mutarākibā*) which means arranged in layers at their spikes (Ibn 'Āshūr, 1984). This refers to wheat, barley, corn, rice or any other plant that fulfils this characteristic. The characteristic symbolizes multiple and large quantity of grains that are meant for eating and saving purposes (al-Sa'dī, 2000).

al-An'ām 6:141 and 6:142 respond to superstitious beliefs and customary practices of the Arabs concerning what is permissible and prohibited. Regarding this matter, only Allah has the right to pronounce the permissibility and prohibition. al-An'ām 6:141 answers this matter by affirming that Allah is the One who brings forth gardens trellised and untrellised, date palms, crops of different shape and taste, olives and pomegranates as a blessing (al-Sa'dī, 2000). Certain items in the *āyah* are stated in general, for example, the words *ma'rūshat* and *ghair ma'rūshat* which refer to any trellised and untrellised plant. It is stated in general because there are many plants from this kind, and it is not limited to a specific plant.

The Qur'ān continues its response to the false belief of the Arabs by stating that the livestock (*al-anaām*) is the source of food. al-An'ām 6:142 gives permission to eat the meat of livestock. The phrase 'Eat' is not an order but a permissible action (Ibn 'Āshūr, 1984) and it is followed by a great reminder 'do not follow the footsteps of shayṭān'. The phrase 'Indeed, he is to you a clear enemy' means the Devil does not urge humans except for something that can harm them (al-Sa'dī, 2000). The reason behind this is that although red meat has beneficial compounds, high intake of red meat can be harmful as it consists of fats and cholesterol (Ankita, 2017). An interesting point is that this *sūrah* was revealed at night hence this permissible action was revealed at that time and the permission is followed by a reminder. From this, it can be understood that overeating this type of meat at night is more harmful.

2.2 Surah al-Naḥl

al-Naḥl is the sixteenth *sūrah* of the Qur'ān. According to almost all the authorities, this *sūrah* was revealed in Makkah a few months before the Prophet's (PBUH) Hijrah to Madinah (al-Qurṭubī, 1964; Ibn Kathīr, 1999; Tanṭāwī, 1997). Some commentators maintain that the last three *āyahs* belong to Madinah period as there is a narration from Ibn Abbas and Ibn Zubair about this matter (al-Alūsī 1994). However, this is a weak narration (Ibn Kathīr, 1999).

al-Naḥl 16:5, 16:11, 16:14 presents the sign of monotheism (*al-tawḥīd*) that can be seen in Allah's creations. One of the creations is livestock that serves as the source of food as mentioned in al-Naḥl 16:5. This *āyah* displays the ability of Allah (al-Syanqīṭī, 1995), His knowledge, Wisdom, Mercy, His Oneness and His Power (Tanṭāwī, 1997). Other than that,

Allah has created fruits of different kinds with the presence of rain. Certain antioxidants are listed in al-Naḥl 16:11: olives (*al-zaytūn*), dates (*al-nakhīl*) and grapes (*al-a'nāb*).

Allah has created the ocean so that human can eat the fresh and tender flesh as mentioned in al-Naḥl 16:14. The word *laḥm tariyy* in the *āyah* refers to fish (al-Baghāwī 1997; Jalal al-Dīn, 2000). The word *laḥm* is characterized with *tariyy* which means freshness (Ibn 'Āshūr, 1984) to draw attention to eating fish as soon as possible to avoid the change in taste and smell (Tanṭāwī, 1997).

al-Naḥl 16:65-69 provides some lessons from the universe. al-Naḥl 16:65 emphasizes the revitalization of the earth after its death by rainwater (Nazri et al., 2017). al-Naḥl 16:66 delivers a type of antioxidant which is milk. The pure and palatable milk that derives from livestock's bellies between excretion and blood is the greatest evidence of the Oneness of Allah, His Powerful Ability and His amazing creation (al-Sa'dī, 2000).

The Qur'ān characterizes the milk with two significant features which are: pure and palatable. Pure milk is totally different from the first two elements (blood and filth) in its nature, colour and benefits because it does not have the colour of blood and smell of filth from the gut while palatable means a smooth easy flow in the throat (al-Baghāwī 1997). The significant lessons that can be learned from the creation of livestock and milk are sincerity in worshipping Allah and constant gratitude for His Blessings (Tanṭāwī, 1997).

The two antioxidants in al-Naḥl 16:67 are dates (*al-nakhīl*) and grapes (*al-a'nāb*), from which are derived intoxicants and pure food for human, such as dates, dried grapes, vinegar and syrup. This *āyah* was revealed before the prohibition of alcohol (Jalal al-Dīn, 2000). Subsequently, al-Naḥl 16:69 describes the production of honey derived from the bellies of bees. The Qur'ān uses the term '*sharāb*' which literally means drink (Ibn Manzūr, 1994). The reason behind the use of a general term '*sharāb*' instead of a specific term '*asā'*'. This is because Allah leaves the matter to humans to study what is in the bellies of the bees (Adil, 2009).

The *āyah* also expresses that honey has varying hues and colours such as white, yellow, red and other good and charming colours (Ibn Kathīr, 1999; al-Tabari 2000). The different colours of the honey is due to the habitat of the bee, its food and age (Tanṭāwī, 1997). The *āyah* states that honey has healing properties, "there is healing for people". Due to this, scholars have discussed this issue. The point agreed by all scholars is that honey has medicinal aspects in healing. However, scholars differed in opinion on the healing whether it is general to all diseases or only for specific diseases. Honey is a medicine to cure several diseases because it contains juice and glucose of flowers and fruits in the best form (Mawdūdī, n.d). Honey is used for certain diseases because the *āyah* states that "there is healing for people" and not healing for every people (Adil, 2009).

2.3 Sūrah ‘Abasa

According to most scholars this eightieth *sūrah* was revealed in Makkah at a very early stage of the Prophet’s (PBUH) mission (al-Qurṭubī, 1964). ‘Abasa 80:25-31 highlights a number of antioxidants after the instruction of pondering and reflecting upon various types of food. These *āyahs* point out different species of fruits and plants which grow with rainwater. Thus, rainwater is portrayed first in ‘Abasa 80:25 before pointing out the fruits and plants. Afterwards, other antioxidants are mentioned such as cereals in ‘Abasa 80:27, grapes and herbage in ‘Abasa 80:28, olives and dates in ‘Abasa 80:29 and fruits in ‘Abasa 80:31.

2.4 Surah al-Tīn

Most scholars regard this *surāh* is a *Makkī* revelation (al-Baghāwī 1997; al-Zamakhsharī, 1986; al-Rāzī, 1999; Ibn Kathīr, 1999). This is the opinion of al-Hassan, Ikrimah, ‘Aṭā’ and Jabir. According to Ibn Abbas and Qatadah, this *sūrah* is a *madaniyah sūrah* (al-Mawardi n.d). This opinion is not supported by any evidence (Tanṭāwī, 1997). The accurate opinion is that this is a *makkiyah sūrah* because the term (*al-balad al-amīn*) in *āyah* 3 refers to Makkah (Tanṭāwī, 1997; Mawdūdī, n.d). Ibn Kathīr, (1999) and al-Qurṭubī, (1964) also interprets the word as Makkah.

Besides, the content of this *sūrah* displays that it belongs to the earliest period of Makkah. The content does not demonstrate any sign to indicate that during the period of its revelation, any conflict had started between Islam and the disbelievers. The style of this *sūrah* resembles the style of the earliest revelations of the Makkan period (Mawdūdī, n.d).

Two specific antioxidant fruits, which are fig (*al-tīn*) and olive (*al-zaytūn*), are stated in Surah al-Tīn. Scholars have two main views on the meaning of *al-tīn* and *al-zaytūn* in al-Tīn 95:1. The first opinion is that *al-tīn* and *al-zaytūn* refer to the fruit itself. *al-tīn* implies the fig that people eat and *al-zaytūn* denotes the olives that produce oil (Jalal al-Dīn, n.d; al-Sa’dī, 2000). This is the opinion of Ibn Abbas, al-Hassan, Mujahid, Ibrahim, ‘Aṭā’ bin Abi Rabah, Muqatil and al-Kalbi (al-Baghāwī 1997).

The second opinion views *al-tīn* and *al-zaytūn* as places. *al-tīn* implies mountain in Damsyiq, according to the opinion of Qatadah and *al-zaytūn* denotes mountain in Baitul Maqdis because the two fruits grow in the two mountains. The two fruits refer to two mosques in Syam, according to the opinion of al-Dahak. Ibn Zaid views *al-tīn* as a mosque in Damsyiq and *al-zaytūn* as a mosque in Baitul Maqdis (al-Baghāwī 1997). All these opinions point out several places such as Damsyiq, Syam and Baitul Maqdis.

In a nutshell, this article holds the view that *al-tīn* and *al-zaytūn* in the *āyah* refer to the fig and olives as well as their habitat or places where they grow abundantly (Shām, which includes Palestine). Scholars have elucidated the uses and benefits of the two fruits and numerous studies have revealed their virtues and qualities. Thus, the first opinion that views the two terms (*al-tīn* and *al-zaytūn*) as fruit cannot be overlooked.

The second opinion also cannot be ignored because there was a common practice among the Arabs that they named a land after the name of the fruit, which grows abundantly in that place. Thus, the meaning of *al-tīn* and *al-zaytūn* can be the land where these two fruits

grow, and they are the land of Shām which includes Palestine. These two places were well-known places to the Arabs during the Prophet's time for the growth of fig and olive. al-Zamakhsharī (1986) and al-Alūsī (1994) have adopted this explanation.

al-Tabari (2000) prefers the first opinion, but he acknowledges that the two terms may also imply the land where these two fruits grow. Ibn Kathīr, (1999) also considers this explanation as valuable. Khan Marwa and others (2009) also describe that the olive tree is found in present Syria and its bordering countries. In brief, this study suggests that *al-tīn* and *al-zaytūn* in Surah al-Tīn represent the fig and olives as well as their location where they grow in abundant which is Shām (Palestine, Syria in present-day).

2.5 Surah al-Baqarah

This second *sūrah* of the Qur'ān is *Madaniyah* by consensus of all opinions. It was revealed after the Hijrah to Madinah and most of the *āyahs* were revealed during the first two years of Hijrah (Tanṭāwī, 1997). Some *āyahs* of this *sūrah* list the fruits either in general or in specific.

al-Baqarah 2:22 indicates the word fruits (*al-thamarāt*) in general. This *āyah* pinpoints various types of crops and fruits as sustenance which benefits human beings (Ibn Kathīr, 1999). The fruits are gifts from the Creator which are granted to human beings for the purpose of preservation and protection of the faith (Tanṭāwī, 1997). The fruits with various colours and types are not only as sustenance and source of food to humans but also to feed horses and cattle (al-Baghāwī 1997). As the *āyah* denotes the fruits in general, *al-thamarāt* in the *āyah* may refer to plants, for example cereals, and fruits such as dates (al-Sa'dī, 2000). The *āyah* reminds humans about the power and supremacy of the Creator and He is the One who creates them and gives them sustenance. Thus, they should worship Allah alone (al-Tabari 2000).

While al-Baqarah 2:22 represents fruits in the worldly context as sustenance, al-Baqarah 2:25 manifests the rewards in Paradise for those who believe and do good deeds. They will be provided with fruits and they will say, 'such fruits were provided to us before on the earth' (Mawdūdī, n.d). al-Baqarah 2:22 and 2:25 are interrelated because fruits are gifts from the Creator in this worldly life and the hereafter.

al-Baqarah 2:61 discloses certain antioxidants, for example, vegetables, cucumber, garlic, lentil and onion. This *āyah* discloses the ungratefulness and disobedience of Bani Israil towards Allah's blessing. They asked Prophet Musa (AS) to pray for them these types of food from the earth because they cannot withstand eating the same food everyday which were *al-mann* (a kind of sweet food, for example, honey) and *al-salwa* (a kind of bird). Prophet Musa (AS) became furious as they requested to exchange the best food from the sky with lower types of food from the earth whereas Allah had honoured them with the best foods (Jalal al-Dīn, 2000). Due to their disobedience to Allah, the Jews incurred divine wrath and they suffered humiliation and poverty in history, so much so their bitter experience had its impact on them even though they may be materially very much well-off (JAKIM, 2000). This *āyah* serves as an evidence that these foods (cucumber, garlic, lentil and onion) were familiar types of food among previous nations.

The general antioxidant such as fruits (*al-thamarāt*) is stated once again in al-Baqarah 2:126. Prophet Ibrahim AS prayed to Allah to make Makkah a land of peace and security and bestow it with every kind of fruit for its people, who believe in Allah and the Last Day (Mawdūdī, n.d). Allah had answered his prayer, Makkah is unquestionably a noble and holy land and the people of Makkah had the opportunity to taste a variety of fruits although it was a barren land without water and plants. This became a reality because the fruits were brought from Syam by the people who wanted to perform *tawaf* in Makkah (Jalal al-Dīn, 2000).

al-Baqarah 2:261 illustrates an analogy of spending wealth in the way of Allah. The increase in spending is symbolized with a grain (*ḥabbah*) which brings forth seven ears and each ear bears a hundred grains. Allah will increase manifold more than that to whom He wills (Jalal al-Dīn, 2000). After that, the Qur'ān describes another analogy of people who spend their wealth with a sense of pride. It is a meaningless action and they will absolutely regret it when they need them desperately in the hereafter (Jalal al-Dīn, 2000). Allah gives the best analogy in al-Baqarah 2:266 about a person who owned a garden of palm trees and grapevines but he could not enjoy them because he is afflicted with old age and has weak offspring and the garden is hit by a whirlwind containing fire and it is burned.

al-Baqarah 2:267 also describes the spending in the cause of Allah. It is a command to the believers to spend their wealth in the form of *zakat* and to donate the best form of grains and fruits which are derived from the earth and not to give anything that is worthless which they themselves would not accept (Jalal al-Dīn, 2000).

2.6 Surah al-Nūr

This twenty-fourth *sūrah* of the Qur'ān is a *Madani sūrah* (Tanṭāwī, 1997). The Qur'ān presents an analogy of Allah's guidance for those He wills in al-Nūr 24:35 (Jalal al-Dīn, 2000). In the analogy, the olive tree grows in a specific place and it is portrayed as a blessed tree because it has myriad benefits (Mawdūdī, n.d). The *āyah* highlights one of the benefits in which its oil can light up a lamp and it shines even though the fire has not touched it due to its purity and luminosity (al-Tabari 2000).

Conclusion

In conclusion, the Qur'ān has categorized antioxidants into certain groups which are: cereals, meats, fruits and vegetables. Cereals, meat of livestock and fish, fruits and vegetables are stated in general. The Qur'ān uses specific terms to clarify several examples of fruits such as dates, grapes, olives, fig and pomegranates. The pattern of the antioxidants in the two contexts confirms that the antioxidants are mostly stated in *Makkī* rather than *Madani āyahs*. The Qur'ān discusses different issues of the antioxidants throughout the two contexts and they are pointed out not only for the purpose of eating but for other purposes as well. This study proves the Qur'ānic consistency in the use of certain terms such as cereals throughout the context of *Makkī* and *Madani āyahs*. Further studies on how the society can benefit from the *Makkī* and *Madani āyahs* on antioxidants need to be undertaken to explore another miraculous aspect of the Qur'ān.

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