



Nutrition Culture in the Socio-Cultural Environment in which The Prophet Muhammad's Lived: The Example of Carbohydrate-Heavy Foods

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Abstract

Nutrition is one of the most important elements in sustaining human life. Proper food consumption is shaped by the interaction of many factors such as geography, religion, habits, culture and economy. Foods contain many nutrients, including carbohydrates, proteins, fats, vitamins and minerals. Different types of food contain different amounts of these elements; some may be high in carbohydrates, while others may be high in protein or fat. This study deals with the definition and classification of nutrients and emphasizes the importance of a healthy diet. A balanced intake of nutrients is important for a healthy diet. The aim of the study is to determine the foods that the Prophet Muhammad (pbuh) consumed mainly carbohydrates. It is aimed to determine the nutritional culture of that period in terms of carbohydrate-based foods produced and consumed in the period and region where he lived. In this research, problem identification, data collection, data analysis and evaluation methods were applied. The carbohydrate amounts of foods were listed based on the sources on nutrition and it was investigated whether these foods were included in the Prophet's diet. During the study, the main historical and hadith sources were identified specifically for these foods. The foods rich in carbohydrates in the Prophet's daily diet are bread, dates, grapes, figs, honey and some vegetables. It is hoped that this study, which looks at the Prophet's diet from a different perspective, will provide ideas for future research. The study can be seen as an example of how different disciplines such as siyar and general nutrition can work in harmony with each other.

Keywords: Islamic History, Prophet Muhammad, Nutrition, Diet, Carbohydrate

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Hz. Peygamber'in Yaşadığı Sosyo-Kültürel Çevrede Beslenme Kültürü: Karbonhidrat Ağırlıklı Besinler Örneği

Ayşe Şimşek¹

Öz

Beslenme insan hayatının sürdürülmesinde önemli unsurlarından biridir. Doğru besin tüketimi coğrafya, din, alışkanlıklar, kültür ve ekonomi gibi birçok unsurun etkileşimiyle şekillenmektedir. Gıdalar karbonhidrat, protein, yağ, vitamin ve mineraller dahil olmak üzere birçok besin ögesi içerir. Gıda türlerinde bu öğeler farklı miktarlarda bulunur; bazılarında karbonhidrat miktarı yüksekken, bazılarında protein veya yağ daha fazla olabilmektedir. Bu çalışma besinlerin tanımı ve sınıflandırılmasını ele almakla birlikte sağlıklı beslenmenin önemine dikkat çekmektedir. Sağlıklı beslenme için besin maddelerinin dengeli bir şekilde alınması önemlidir. Araştırmanın amacı Hz. Peygamber'in karbonhidrat ağırlıklı olarak tükettiği besinleri tespit etmektir. O'nun yaşadığı dönemde ve bölgede üretilen ve tüketilen karbonhidrat ağırlıklı gıdalar özelinde o dönemin beslenme kültürünün tespiti amaçlanmaktadır. Bu çalışmada sorun belirleme, veri toplama, verileri analiz etme ve değerlendirme yöntemleri uygulanmıştır. Besinlerin karbonhidrat miktarlarının tespiti beslenme konusunda hazırlanan kaynaklar temel alınarak listelenmiş ve Hz. Peygamber'in beslenmesinde bu gıdaların yer alıp almadığı araştırılmıştır. Çalışma esnasında temel tarih ve hadis kaynakları bu besinler özelinde tespit edilmiştir. Peygamberimizin günlük beslenmesinde karbonhidrat açısından zengin gıdalar ekmek, hurma, üzüm, incir, bal ve bazı sebzelerdir. Hz. Peygamber'in beslenmesine farklı bir perspektiften bakan bu çalışmanın bundan sonraki araştırmalara fikir vereceği umulmaktadır. Araştırma, siyer ve genel beslenme gibi farklı bilim dallarının birbiriyle uyumlu çalışabileceğinin bir örneği olarak görülebilir.

Anahtar Kelimeler: İslam Tarihi, Hz. Peygamber, Beslenme, Diyet, Karbonhidrat

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Introduction

Many socio-cultural issues were influential in the dietary preferences of Muhammad (pbuh). For example, the geography in which he lived during the Meccan period and the fact that the climate of this geography was not suitable for growing many types of food affected the variety of food available to the people. Although the climate of Mecca was not suitable for obtaining products through agriculture, this location was home to the Ka'ba, which brought a large number of people who came to the region for pilgrimage. This enabled access to all kinds of food through trade. In addition, it was said that this region did not experience food shortages due to the blessing of the Prophet Abraham's prayer. Considering the Medina period, it is possible to say that the Prophet's diet was also influenced by material accessibility. The fact that the Messenger of Allah (pbuh) could not eat bread made of thin phyllo dough can be explained by material accessibility³ and the fact that dates were among the foods that he and his companions could reach in times of famine can be explained by the climate and vegetation of the region.⁴ For this reason, it is important and necessary in terms of nutrition and health for people to seek ways to consume the unique foods of the region in which they live. The Prophet's declaration that a household with dried dates will not go hungry⁵ is an important explanation in this regard.

Ibn Khaldun mentions that the geography in which a person lives shapes his character as much as his diet. According to him, food is one of the environmental elements that contribute to temperament. According to Ibn Khaldun, the wide variety of foods consumed by human beings causes bad odor in the body, obesity, bad looks, pale appearance, a careless and distorted mental framework, and lack of understanding. He states that the mental and behavioral structures of those who have to eat less or who prefer this type of diet are healthier, more balanced, and their body structures are more fit and good looking, justifying this opinion with several historical examples.⁶ Although Ibn Khaldun's thoughts on this subject appear to contradict some modern data, what he is really saying is that wasteful and luxurious eating leads to health problems, including mental and spiritual decline.⁷

There are many definitions of the term "nutrition" throughout history and across different academic fields. Nutrition is the consumption of nutrients to grow, sustain life, and maintain health. Nutrition, which has developed as a branch of science, studies the types, quantities, and properties (physical and chemical) of nutrients, as well as the related functions in the body, and the effects of these processes, from production to consumption, all related to the quality of food. The academic field of nutrition studies the relationship between humans and nutrients. For this reason, nutrition is related to the physical, medical, and social sciences.⁸

³ Abū 'Abdallāh Ibn Sa'd, *al-Tabaqāt al-Kubrā*, ed. Muhammed 'Abdulkādir 'Atā (Beyrūt, 1410), 1/309.

⁴ *Hadislerle İslam: Hadislerin hadislerle yorumu*. ed. Mehmet Emin Özafşar et al. (Ankara: Diyanet İşleri Başkanlığı, 2013), 7/418.

⁵ Muslim, *al-Jāmi' al-sahih* (İstanbul: Çağrı Yayınları, 1413/1992), "al-Ashribah", 152.

⁶ İbn Haldūn, *Mukaddime*, çev. Halil Kendir (Ankara: Yeni Şafak Gazetesinin Kültür Armağanı, 2004), 1/123, 124.

⁷ Mustafa Bayar, "İbn Haldun'a Göre Bireyin Beslenme Alışkanlığının Kişilik Gelişimine ve Dini Hayata Etkisi", *Akra Kültür Sanat ve Edebiyat Dergisi* 6/15 (Mayıs 2018), 129.

⁸ Ayşe Baysal, *Beslenme* (Ankara: Hacettepe Üniversitesi Yayınları, 1983), 9; Ergin Sencer, *Beslenme ve Diyet* (İstanbul: Beta Basım Yayım Dağıtım, 1987), 1.

What and how people eat affects their lives, culture, and economic status.⁹ Nutrition is more than eating and drinking the favorite foods of a particular culture. Eating is a conscious act which provides the body with the nutrients it needs, in the right amounts and at the right times, in order to protect health and improve quality of life.¹⁰ An adequate and balanced diet is important for a healthy and quality life.¹¹ In this respect, it is important to produce a conceptualization by considering both conscious and unconscious nutrition.¹²

According to current medical data, inadequate and unbalanced nutrition leads to many health problems.¹³ In this context, Ibn Sina's definition of nutrition is meaningful. According to his definition, nutrition can be considered "the change of nutrients to become similar in temperament to the body structure so that the daily wear and tear in the tissues becomes suitable for repair".¹⁴ The food that humans consume affects their health, behavior, thinking, work efficiency, and the continuation of their progeny.¹⁵ When foods are analyzed in the laboratory, they are analyzed for carbohydrates, protein, fat, vitamins, minerals, and water. These substances are present in food in varying proportions.¹⁶ What people consume depends more on the eating culture of the society where they live than on preferred dietary habits. Religious prohibitions on eating foods that are generally unhealthy, advances in food processing technology, and an increase in the variety of foods available have changed the eating cultures of societies.¹⁷ Factors that influence food culture can be counted as: identity, age, gender, social class, economic opportunities¹⁸, geography, climate, agriculture, livestock, industrialization, and the spread of mass media.¹⁹

Considering the research on nutrition, it is stated that people need to consume more than 50 nutrients to survive. These nutrient building blocks can be handled in six groups: carbohydrates, proteins, fats, minerals, vitamins, and water.²⁰ They can be further divided into the organic and macro level, as carbohydrates, lipids, and proteins, and the inorganic and micro, as water, minerals, and vitamins.²¹

⁹ Mohammad Shafiur Rahman, "Food and Nutrition: Links and Gaps between Tradition and Evidence Based Science", *Revelation and Science* 1/01 (2011), 22.

¹⁰ Elif Çakırca Avcu, "Sağlıklı Beslenme –Neleri Gözden Kaçıyoruz?", *Klinik Tıp Bilimleri* 5/5 (Mayıs 2017), 32.

¹¹ Nevin Şanlıer et al., "Gençlerin Beslenme Bilgi, Alışkanlık ve Davranışları ile Beden Kütle İndeksleri Arasındaki İlişki", *Gazi Üniversitesi Gazi Eğitim Fakültesi Dergisi* 29/2 (Haziran 2009), 346.

¹² Sencer, *Beslenme ve Diyet*, 1.

¹³ Ayşe Baysal, "Beslenme Sorunları", *Gıda Dergisi* 6/5 (Ekim 1981), 3.

¹⁴ İbn Sînâ, *el-Kanun fi't-tıbb*, çev. Esin Kahya (Ankara: Atatürk Kültür Merkezi, 2017), 115.

¹⁵ Abdullah Öksüz et al. "Yaşam Boyu Sağlıklı ve Dengeli Beslenme İçin Balık Tüketiminin Önemi", *Food and Health* 4/1 (2018), 44; Sevinç Yücecan, "Tüketici Sağlığı, Yaşam Kalitesi ve Optimal Beslenme," *Tüketici Yazıları* (1), ed. Müberra Babaoğlu - Arzu Şener (Ankara: Hacettepe Üniversitesi Hastaneleri Basımevi, 2007), 195.

¹⁶ Osman N. Koçtürk, *Beslenme Esasları Üzerine Temel Sorular ve Cevapları* (İstanbul: Milli Eğitim Basımevi, 1961), 10; İd, *Besin ve Beslenme* (İstanbul: Varlık Yayınevi, 1967), 35.

¹⁷ Ayşe Baysal, *Beslenme Kültürümüz* (Ankara: Kültür Bakanlığı yayımları, 1990), 3.

¹⁸ Nürşen Adak, "Tüketim Kültüründe Beslenme: Sağlıklı / Sağlıksız Yiyecekler", *İstanbul Üniversitesi Sosyoloji Dergisi* 40 (Haziran 2020) 215.

¹⁹ Baysal, *Beslenme Kültürümüz*, 4.

²⁰ Baysal, *Beslenme*, 17.

²¹ Ayla Ünsal, "Beslenmenin Önemi ve Temel Besin Öğeleri", *Kırşehir Ahi Evran Üniversitesi Sağlık Bilimleri Dergisi* 2/3 (Ocak 2019), 2.

Religious beliefs also influence human diet. It is necessary to examine and discuss the historical development of attitudes towards food in order to understand how faith guides human diet. As can be seen from the examples of kosher laws in Judaism, feast and fasting cycles in Christianity, and the Ramadan fasting in Islam, the level of religiosity is linked to the voluntary management of diet.²²

Islam guides, educates, and develops human beings towards goodness and truth, taking into account all needs and areas of life, including nutrition. It can be seen that Islam, in its basic sources, lays down some principles related to nutrition. According to Islamic teachings, the way to lead a good life and maintain physical and mental health is through proper and balanced nutrition.²³ The Prophet's life and words are worth examining in terms of his advice on nutrition. When looking at his daily habits, it is possible to see the routine, quantity, quality, and form of his diet, his recommendations on nutrition, his prayers related to nutrition, and some of his prohibitions. The Prophet advised his followers to prefer halal and clean foods, which can be related to nutrition, and emphasized the importance of halal food in terms of the acceptance of worship. The Prophet stated that the prayers of those who eat haram food are not accepted.²⁴ The Prophet emphasized the importance of proper and balanced nutrition by saying, "The son of Adam does not fill any cup worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one third for his food, one third for his drink, and one third for his breath. No one has ever filled a cup worse than his stomach."²⁵

One day Ali was ill. The Prophet (pbuh) did not allow him to eat fresh date bunches, but he allowed him to eat food made from barley and turnip leaves.²⁶ This event is important in terms of showing the necessity of individuals who are sick to act in accordance with a specific nutrition program.²⁷ The Messenger of Allah (pbuh), who attached importance to the wishes of sick people in terms of nutrition, recommended that the patient should not be insistent on eating something²⁸ and to ask if there is any food they want to eat and to provide it²⁹, in a way recommending that the sick person be taken care of.

This study examines the types of carbohydrate-containing foods consumed by the Prophet Muhammad (pbuh) and his dietary considerations.³⁰ When the Prophet's life is examined in terms of nutrition, two issues come to the fore: the types of food he ate and how he consumed or recommended consuming these foods. This article has been

²² Ken Albala, "Religious Customs, Influence on Diet", *Encyclopedia of Human Nutrition*, ed. Benjamin Caballero (Oxford: Academic Press, 2013), 336-340.

²³ Mahdavinejad - Eftekhari, "Nutrition in Islam", 58.

²⁴ Muslim, "al-Zakat", 65.

²⁵ Abū 'Isā al-Tirmidhī, *al-Jāmi' al-sahih*, "al-Zuhd", 47; Abū 'Abdallāh Ibn Mādja, *Kitāb al-Sunan*, "al-At'imah", 50.

²⁶ Abū Dā'ūd, *Kitāb al-Sunan*, "al-Tibb", 2; Tirmidhī, *al-Jāmi' al-sahih* (İstanbul: Çağrı yayınları, 1413/1992), "al-Tibb", 1.

²⁷ *Hadislerle İslam*, 7/419.

²⁸ Tirmidhī, "al-Tibb", 4.

²⁹ Ibn Mādja, "al-Tibb", 2.

³⁰ For a resource on the Prophet's protein-based diet, see: Ayşe Şimşek, "Some Protein-, Fat-, and Water-Based Foods in the Prophet Muhammad's ﷺ Diet", *Mevzu – Sosyal Bilimler Dergisi* 12 (2024), 77-100.

prepared by referring to the Prophet's sayings and the main sources in the field of Islamic History and Sirah.

1. Examples of Carbohydrate-Heavy Foods in The Prophet's Diet

There are three types of carbohydrates which are comprised of hydrogen and oxygen: monosaccharides, disaccharides, and polysaccharides.³¹ Carbohydrates are one of the building blocks of food that provide energy to the body. In people with normal nutrition, 55-60% of daily energy is obtained from carbohydrates.³² As the most abundant nutrient in food,³³ carbohydrates help to establish the body's water and electrolyte balance.³⁴ Monosaccharides are sweet and are found in grapes (including foods and beverages made from grapes), molasses, figs, mulberries, and honey. Disaccharides are found in sugar beets, cow milk, seeds, grains, and tubers of cereals (barley) and legumes.³⁵ All sugar, flour (and starchy foods), cereals, honey, and sweet fruits contain carbohydrates.³⁶

Carbohydrate-heavy foods are one of the most important tools for a balanced diet in every age. Below, we will examine the carbohydrate-heavy foods around the Prophet Muhammad during his lifetime, which he himself consumed.

1.1. Bread

The history of bread dates back to Neolithic times. Egyptians made bread by mixing crushed grain with water and baking it 10,000 years ago. It is stated that the grains used to make bread were first cultivated in Mesopotamia, which is called the Fertile Crescent, and sent to other regions.³⁷ Satisfying, economical, and relatively easy to obtain, cereals are a staple food of diets around the world. There are seven cereals grown in the world. The most common of these cereals are: wheat, barley, rice, and corn.³⁸ In the structure of cereals (such as wheat, barley, rye, corn, and rice), carbohydrates are abundant, but they also contain proteins, lipids, and minerals.³⁹

Bread is mentioned in the Qur'an with reference to the time of Prophet Yusuf. While in prison, Yusuf interpreted the dream of a young man who said, "I also dream that I carry bread (*khubz*) on my head and that birds peck and eat it."⁴⁰ Bread was one of the staple foods consumed during the *Jahiliyyah* Period in pre-Islamic Arabia. Amr, the Prophet's great-grandfather and the ancestor of the children of Hāshim, received the nickname Hāshim, which means *to break bread and make tharīd*, after the Quraysh sent him to Syria during a famine and he returned with bread, which he crumbled and distributed as *tharīd* with meat.⁴¹ During the Prophet's time, bread had an important place in the diet as a basic

³¹ Sevinç Türker, *Gıda Sözlüğü* (Ankara: Güneş Kitabevi, I, 1988), 82.

³² Baysal, *Beslenme*, 19.

³³ Ayşe Baysal, *Beslenme*, 19.

³⁴ Ünsal, "Beslenmenin Önemi ve Temel Besin Öğeleri", 2.

³⁵ Baysal, *Beslenme*, 20-25.

³⁶ Alparslan Özyazıcı, *Din ve Bilim Işığında Oruç ve Sağlık* (Ankara: Diyanet İşleri Başkanlığı, 2017), 16; Bahtiyar Ünver et al., *Besin Mikrobiyolojisi* (İstanbul: Milli Eğitim Basımevi, 1981), 1.

³⁷ Abdullah Badem, "Ekmek ve Unlu Mamüller", *Temel Mutfak Teknikleri ve Yönetimi*, ed. Erol Geçgin et al. (Ankara: Detay Yayıncılık, 2021), 265.

³⁸ Badem, "Ekmek ve Unlu Mamüller", 266.

³⁹ Baysal, *Beslenme*, 267.

⁴⁰ Yusuf 12/36.

⁴¹ Abū Muhammad Ibn Hishām, *al-Sirat al-Nabawiyya*, ed. Mustafâ es-Sakkâ et al., Egypt: Mektebetu Mustafâ el-

foodstuff.⁴² While barley bread (*hubz al-sha'îr*) was the most common type during this time, the other types of bread that were readily available include: white and brown wheat bread (*hubz al-bürr*), phyllo bread made from fine wheat (*hubz al-nakî', al-rikâk*), and bread made from roasted flour (*savîk*).⁴³

There are many narrations that show the Prophet (pbuh) and his Companions eating bread, a food rich in carbohydrates. The Messenger of Allah (pbuh) entered the house and asked, 'Is there anything to eat?' The answer was no. They brought him three pieces of bread and placed them on the table. The Prophet placed one piece in front of him and one piece in front of Jabir. The third piece he cut in half and placed half in front of him and half in front of Jabir. Then he asked, 'Is there anything to eat with (the bread)?'. They replied that there was only a little vinegar. 'Bring it!' He said 'It is a very good condiment.'⁴⁴

When the Prophet migrated to Medina, he was a guest in the house of Khālid ibn Zayd. Zayd ibn Sābit brought him the first meal as a gift. Zayd's mother prepared a plate of *tharīd* with bread, butter, and milk.⁴⁵ After the Battle of Badr, following the Prophet's advice to treat the captives well, the Muslims offered bread to the captive polytheists for lunch and dinner, while they themselves ate dates. The Muslims even picked up the crumbs that fell from the bread of the captives and gave them back to them, even though they were craving for it.⁴⁶

During the time of famine that took place around the Battle of the Trench, Jābir was digging the trench with the Prophet (pbuh) when he said that he had a weak little sheep in his house and he wanted to prepare and serve it to the Prophet. His wife kneaded dough from barley flour and made bread. He slaughtered and roasted the sheep. The Prophet and his Companions ate it.⁴⁷ It is narrated that in the year of the delegations, a delegation of ten people from Benī Hanīfa came to the Prophet and ate bread for lunch and dinner, sometimes with meat, sometimes with milk, sometimes with oil, and sometimes with dates.⁴⁸

Some narrations state that the Prophet (pbuh) did not eat white bread from the time of his prophethood until his death⁴⁹, while others state that he did not eat wheat bread for three days, that he did not eat for a month or four months, and that he never ate barley bread for three days in a row.⁵⁰ It is narrated that all the bread in the Prophet's house was barley bread.⁵¹ As understood from the narrations, the Prophet (pbuh) preferred barley bread because it was easily accessible. Barley, which is the raw material of the type of

Bāb al-Halabī, 1375), 1/136; Ibn Sa'd, *al-Tabaqāt*, 1/62, 64.

⁴² Sevim Demir Akgün, "Hz. Peygamber Döneminde Yemek Kültürü", (doktora tezi), 14.

⁴³ Muhammad al-Wākidi, *al-Maghāzī*, ed. Marsden Jones (Beirut: Dāru'l-Alemī, 1409), 2/452, 3/1038; Ibn Hishām, *al-Sīrat al-Nabawīyya*, 1/645, 2/18; Ibn Mādja, "al-At'imah", 47; Ibn Sa'd, *al-Tabaqāt*, 1/309.

⁴⁴ Muslim, "al-Ashribah", 169.

⁴⁵ Ibn Sa'd, *al-Tabaqāt*, 1/183.

⁴⁶ Ibn Hishām, *al-Sīrat al-Nabawīyya*, 1/645, 2/209.

⁴⁷ Ibn Hishām, *al-Sīrat al-Nabawīyya*, 2/218.

⁴⁸ Ibn Sa'd, *al-Tabaqāt*, 1/240.

⁴⁹ Muhammad b. Ismā'il al-Bukhārī, *al-Jāmi' al-Sahīh* (Beirut: Dār Tawq al-Najāt, 1422/2001), "al-At'imah", 23.

⁵⁰ Ibn Sa'd, *al-Tabaqāt*, 1/310, 401.

⁵¹ Ibn Sa'd, *al-Tabaqāt*, 1/306.

bread most consumed by the Prophet, is a type of food with a hard structure and high nutritional value, containing protein, fat, and vitamins B1 and B2.⁵²

One day, Fatima al-Zahra brought a piece of bread to the Prophet. The Messenger of Allah (pbuh) said, "What is this piece of bread?" She said, "I had made a loaf of bread and I could not relax until I brought you a piece of it." The Prophet said, "This is the first morsel that has passed through your father's mouth for three days".⁵³ One day the Messenger of Allah (pbuh) said, "I wish there was some white bread made of brown wheat with butter so that we could eat it." One of the Ansar prepared this bread and brought it to him. The Prophet asked him in what kind of leather container he had stored the oil that he put on the bread. The Ansar replied that it was in a skin sack (*'ukkah*) made of *shagreen* (lizard), after which the Prophet did not eat it.⁵⁴ A tailor invited the Prophet for a meal. He offered him bread made of barley and a gourd with pieces of dried meat inside.⁵⁵

During the Prophet's time, bread was consumed with some condiments. Among them were meat, olive oil, and vinegar.⁵⁶ It has been reported that the Prophet sometimes added pieces of dates to dry bread crumbs⁵⁷ and sometimes vinegar.⁵⁸ When the Prophet passed away, there was no food in the house of 'Ā'isha except half a measure of barley.⁵⁹ It is narrated that when the Prophet married Zaynab, people were satiated with meat and bread at his wedding feast.⁶⁰

Savik is obtained by roasting flour or grain and then washing it several times with hot water and then with cold water to reduce its odor.⁶¹ It is also roasted with butter or honey. The Prophet served dates and *savik* at his wedding dinner (*walima*) with Umm Salamah.⁶² After the Battle of Badr, the polytheists under the command of Abū Sufyān came to attack Medina to avenge the deaths of their relatives. When the Prophet (pbuh) heard about the situation, he went out with an army of Muslims to pursue them. When the polytheists heard this, they threw away the sacks of *savik* they had brought with them as provisions and fled quickly. The army gathered them and brought them back to Medina, hence the name "Ghazwa of Savik".⁶³ Additionally, during the Battle of Khaybar, *savik* was brought to the Prophet and he and his companions chewed it, ate it, and drank it.⁶⁴ *Savik*, being a floury food, was also served as bread on long journeys.

According to historical records, it is narrated that the Prophet (pbuh) did not eat white bread made from sifted flour because there was no sieve in his time.⁶⁵ Barley bread was

⁵² Türker, *Gıda Sözlüğü*, 13.

⁵³ Ibn Sa'd, *al-Tabaqāt*, 1/306.

⁵⁴ Ibn Mādja, "al-At'imah", 47.

⁵⁵ Bukhārī, "al-At'imah", 3, 38.

⁵⁶ Ibn Sa'd, *al-Tabaqāt*, 1/64; 3/24; Muslim, "al-Ashribah", 169.

⁵⁷ Abū Dā'ūd, "al-At'imah", 41.

⁵⁸ Muslim, "al-Ashribah", 169.

⁵⁹ Bukhārī, "al-Rikāk", 16; Muslim, "al-Zuhd", 27.

⁶⁰ Ibn Sa'd, *al-Tabaqāt*, 8/84-85, 106.

⁶¹ Muhammad Firūzābādī, *el-Okyānūsul-basit fi tercemeti'l-kāmūsi'l-muhit: Kāmūsul-muhit tercümesi*, çev. Ahmet Asım - Eyyüp Tanrıverdi (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2013), 4/4037.

⁶² Abū 'Abdullāh Ibn Ishāk, *al-Sirah (Kitāb al-Sirah wa al-Meghāzī)*, 5/244.

⁶³ Wākidi, *al-Maghāzī*, 1/181-182; Ibn Hishām, *al-Sirat al-Nabawiyya*, 2/45.

⁶⁴ Bukhārī, "al-Jihād wa's-Siyer", 122.

⁶⁵ Bukhārī, "al-At'imah", 23; *Hadislerle İslam*, 7/313.

preferred among the people because it was more economical than wheat.⁶⁶ Barley was ground and blown with a hand mill in the houses, flour and later dough was made from it after separating the husks, and this was baked.⁶⁷ Umm Ayman sifted some flour and wanted to make bread for the Prophet (pbuh). Seeing this, the Messenger of Allah (pbuh) asked her to add the bran that she had sifted and set aside back into the flour and knead it.⁶⁸ This is significant because most of the mineral substances in bread are found in bran. In bread without bran, minerals are lost in the following ratios: 35% sodium, 60% calcium, 75% potassium, 80% iron, and 70% phosphorus and magnesium.⁶⁹ Considering our modern knowledge, the Prophet's advice from 1,500 years ago to not throw away bran is precious because it highlights the nutritional value of bran.

His sensitivity about not wasting a piece of bread shows the value given to bread. It is narrated that one day the Prophet (pbuh) entered the house and saw a piece of bread that had fallen on the floor. He picked it up, wiped it off, and then ate it. Addressing 'Ā'isha, he said: "Respect valuable things. For if precious things flee from a people, they will never return to them."⁷⁰ According to another narration, no leftover bread was thrown away from the Prophet's table until his death.⁷¹ It is understood from the narrations that during the time of the Prophet, bread was eaten by cutting it with a knife. It was narrated from Umm Salamah that the Prophet recommended that bread should be cut and eaten by mentioning the name of Allah.⁷²

It is mentioned that during his caliphate, Caliph Omar built a soup kitchen (*Dār al-Rakīk* or *Dār al-Dakīk*) for travelers and guests and stored flour, *savīk* (roasted flour), dates, and dried raisins in it.⁷³ In addition, Omar used bread to determine salaries when he was in charge. He had a boat full of flour brought in, kneaded the dough, and then made bread and *tharīd*. He invited 30 people to come and eat from it. They did the same for dinner. Then he said, "Two boats of food are enough for one person for a month." After that, he gave each person a monthly salary of two boats of food.⁷⁴

1.2. Date

The date palm tree, which has long, green leaves and sweet fruits, belongs to the palm family. The fruit contains such nutrients as carbohydrates, fats, and proteins.⁷⁵ Dates need water and sun to grow. This is why it is said, "The root must not be separated from the water and the top must not be separated from the sun."⁷⁶ Dates provide all the nutrients

⁶⁶ İsmail Pırlanta, "Hz. Peygamber Döneminde Tarım Faaliyetleri ve Ekonomiye Katkısı", *Siyer Araştırmaları Dergisi* 5 (2019), 26.

⁶⁷ *Hadislerle İslam*, 7/313.

⁶⁸ Ibn Mâdjâ, "al-At'imah", 44.

⁶⁹ Badem, "Ekmek ve Unlu Mamüller", 267.

⁷⁰ Ibn Mâdjâ, "al-At'imah", 52.

⁷¹ Ibn Sa'd, *al-Tabaqât*, 1/307.

⁷² Muhammed Abdülhay el-Kettânî, *Hz. Peygamber'in Yönetimi et-terâfîbu'l-idâriyye*, çev. Ahmet Özel (İstanbul: İz Yayıncılık, 1993), 2/332; Ibn Sa'd, *al-Tabaqât*, 8/357.

⁷³ Ibn Sa'd, *al-Tabaqât*, 3/214.

⁷⁴ Ibn Sa'd, *al-Tabaqât*, 3/231.

⁷⁵ Serkan Aslan - Nevin Şanlıer, "Hurmanın (Phoenix dactylifera) Bileşimi ve Antioksidan Özellikleri", *Beslenme ve Diyet Dergisi* 46/2 (Ağustos 2018), 63; Hakan Temir - Tahsin Koçyiğit, "Araplarda Hurmanın Yeri, Önemi ve İbn Vahşiyye'nin Hurma Risalesinin Değerlendirilmesi", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 23/1 (June2023),169.

⁷⁶ Mehmet Altan, *Çölden Gelen Şifa Hurma* (İstanbul: Altın Burç Yayınları, 2008), 10.

that humans need. For this reason, a person can survive by consuming only dates.⁷⁷ Since there are many types of dates, the components in them may vary according to their varieties. Having a 70-80% carbohydrate component, dates are a source of high energy. They are also effective in preventing and treating some chronic diseases due to the high fiber and antioxidant content.⁷⁸

Dates are mentioned in 23 places in the Qur'an, with words such as "date palm tree," "date palm garden," "date palm," "date palm stump," "date palm branch," and "date palm fiber."⁷⁹ Dates were one of the most valuable foodstuffs in the *Jahiliyyah* period.⁸⁰ Both in Mecca and Medina, dates were not only produced and consumed as food, but were also used for other purposes. The following saying reveals the importance and use of dates in the region: "The fruit of the date palm is food, the branch is a structure, the trunk is fuel, the fiber is rope, the leaves are baskets and the stump is a container."⁸¹

Different kinds of dates were consumed during the Prophet's (pbuh) time. The Prophet asked Jabir to group each type of date with a different name. Examples of the named date palm species include: *sayhānī*, *ajwa*, *ummuhāt al-jarāhayn*, *nuhba/nuhfa*, *shukha*, and *karn*.⁸² The Arabs used to build some threshing floors (*mirbad*) to dry their dates. When the Prophet migrated to Medina, his camel stopped in front of a date threshing floor belonging to two orphans from the Banū Najjār. They bought it and used it to build a mosque.⁸³ At that time, everyone in Medina, rich and poor, consumed dates and sweets made from dates. For example, one day, the Prophet met Abū Hind, his cupper. He was carrying a skin sack full of *khays*, a mixture of dates, cheese, and oil.⁸⁴

During the Prophet's (pbuh) time, dates were one of the main foodstuffs of the soldiers in wars due to their high nutritional value, durability, not spoiling easily, growing in Medina, and favorable economic conditions. There are many narrations about this in biographical (*siyar*) sources. For example, when the Prophet and the Companions could not find anything to eat during the Battle of the Trench, they ate only dates.⁸⁵ On the way to the land of Banī Kurayza after the Battle of the Trench, they ate dates brought by Sa'd ibn 'Ubādah. Along with the Prophet, Abū Bakr and Omar also ate from these dates, with the Prophet saying, "Dates are a good food."⁸⁶

When the Prophet (pbuh) went on the expedition to Ghaba (Zūkared), he assigned Sa'd ibn 'Ubāda to protect Medina with a 300-man military unit. Sa'd sent a lot of dates for the Prophet and the soldiers at the Zūkared headquarters.⁸⁷ During the conquest of Khaybar, when the Prophet came to a place called Sahba, he prayed the afternoon prayer and asked

⁷⁷ Altan, *Çölden Gelen Şifa Hurma*, 10-11.

⁷⁸ Aslan - Şanlıer, "Hurmanın (Phoenix dactylifera) Bileşimi ve Antioksidan Özellikleri", 176-177.

⁷⁹ al-Bakara 2/265-266; al-Ra'd 13/4; al-Rahmān 55/11, 68; Meryem 19/23, 25; Nebi Bozkurt, "Hurma", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (İstanbul: TDV Yayınları, 1998), 18/391-393.

⁸⁰ Ibn Hishām, *al-Sīrat al-Nabawīyya*, 1/21.

⁸¹ Pırlanta, "Hz. Peygamber Döneminde Tarım", 25.

⁸² Wākidī, *al-Maghāzī*, 1/401.

⁸³ Ibn Hishām, *al-Sīrat al-Nabawīyya*, 1/495.

⁸⁴ Ibn Hishām, *al-Sīrat al-Nabawīyya*, 1/644.

⁸⁵ Wākidī, *al-Maghāzī*, 2/476; Ibn Hishām, *al-Sīrat al-Nabawīyya*, 2/218 .

⁸⁶ Wākidī, *al-Maghāzī*, 2/500.

⁸⁷ Wākidī, *al-Maghāzī*, 2/547.

for something to eat. Only *savik* and dates were brought, of which they ate.⁸⁸ During the conquest of Khaybar, the Muslims conquered the fortress of Zubayr and found there a large quantity of dates, barley, butter, honey, and tallow. The Prophet asked the soldiers to eat this food where they found them and to not carry them anywhere else.⁸⁹ During the battle of Mayfaah, 130 Muslims who had run out of food counted the dates they had with them and divided them.⁹⁰

During the Battle of Tabūk, the Prophet (pbuh) asked Bilal to bring food. Bilal brought the skin sack and poured it on the spread. There were about two handfuls of dates. The Prophet placed his hand on the dates and said, “Eat them with the *bismela*.” (in the name of God). With his blessing, everyone ate until they were full.⁹¹ In some expeditions, such as in the Ghazwa of Hamra al-Asad, the soldiers would take only dates with them as food.⁹² During the Prophet’s time, dates were one of the staple foods of the soldiers during the military expeditions and campaigns, as can be seen in the examples above. Sometimes dates were consumed as a single food, while other times, different types of food were consumed together with dates. The high nutritional value of dates increased the soldier’s endurance in difficult environments when they could not access different foods.

Another indication that dates were one of the staple foods is the Prophet’s (pbuh) determination of a person’s annual diet based on barley and dates.⁹³ Drawing attention to the nutritional value of dates, the Messenger of Allah (pbuh) stated that a house with dried dates will not suffer from hunger.⁹⁴ It has even been reported that he sometimes spent long periods of time (three lunar months) with only water and dates.⁹⁵ One day, the Prophet was offered an extract of dates called *jummār*, which is a liquid that resembles milk and is obtained from the buds at the top of the date palm tree. After this offering, the Prophet compared the believer to a date palm tree to indicate the value of dates. The Prophet also consumed dates as an additive to other foods. He sometimes consumed dates with cucumber⁹⁶ and other times, dates with melon.⁹⁷ ‘Ā’isha used to eat dried dates and peppers together to strengthen her body and gain weight.⁹⁸ Dates were also served as wedding food (*walīme*). At the marriage of Safiyya, the Prophet offered dried dates and fatty date *halwa* (*hays*).⁹⁹

The Prophet (pbuh) also recommended consuming good dates for therapeutic purposes. Sa’d ibn Abū Wakkas was very ill. The Messenger of Allah came to him and said: “Go to Hākim Khāris ibn Kaladah. Tell him to take seven dates from the dates of Ajwa in Medina and pound them with their seeds, then put them in water and give them to you to

⁸⁸ Wākidī, *al-Maghāzī*, 2/639.

⁸⁹ Wākidī, *al-Maghāzī*, 2/664.

⁹⁰ Wākidī, *al-Maghāzī*, 2/726; Ibn Hishām, *al-Sirat al-Nabawiyya*, 2/632.

⁹¹ Wākidī, *al-Maghāzī*, 3/1018.

⁹² Wākidī, *al-Maghāzī*, 1/338.

⁹³ Wākidī, *al-Maghāzī*, 1/378.

⁹⁴ Muslim, “al-Ashribah”, 152; Bozkurt, “Hurma”, 18/391-393.

⁹⁵ Bukhārī, “al-Hibah”, 1.

⁹⁶ Ahmad ibn Hanbal, *al-Musnad*, 1/203; Bukhārī, “al-At’imah”, 39, 45, 47; Muslim, “al-Ashribah”, 23.

⁹⁷ Ibn Mādja, “al-At’imah”, 38; Tirmidhī, “al-At’imah”, 35.

⁹⁸ Ibn Ishāk, *al-Sīra*, 1/255.

⁹⁹ Ibn Ishāk, *al-Sīra*, 1/265.

drink.”¹⁰⁰ The dish called “*farīkah*,” which was made by mixing date paste, milk, and oil, was also fed to puerperant women.¹⁰¹ The Messenger of Allah (pbuh) described the dates of Ajwa as the fruit of Paradise, saying, “The dates of Ajwa are among the fruits of Paradise, and there is healing in them against poison.”¹⁰² He also said that seven Ajwa dates eaten in the morning on an empty stomach are a cure for poisoning and magic.¹⁰³

Dates are widely consumed all over the world as a nutrient, never losing their popularity over the centuries. Apart from its natural form, dates can be used as an additive to sweeten foods in place of sugar for those who prefer a healthy diet.¹⁰⁴

1.3. Grapes

The grapevine of which grapes are derived from has a history going back millions of years.¹⁰⁵ Grapes are among the most widely grown fruits in the world. Grapes contain carbohydrates, proteins, vitamins, and minerals, including calcium, potassium, sodium, iron, vitamins A, B1, B2, niacin, and vitamin C.¹⁰⁶ In terms of consumption, grapes are used not only as a fruit, but its seeds, juice, leaves, and dried fruits (raisins) are also used.

Grapes are mentioned in 11 places in the Qur’an. These verses generally draw attention to the value of grapes among the blessings of creation and invite people to think.¹⁰⁷ During the Prophet’s (pbuh) time, grapes were consumed, both fresh and dried. Most of the grapes, which were the raw material for foods such as grape jelly and vinegar, were grown in the city of Tāif.¹⁰⁸ Tāif was famous for its orchards and had noteworthy vineyards. The vineyards where the rare grapes of Tāif grew were known throughout Arabia. Grapes were grown there, processed into raisins, and then traded, especially by Jews.¹⁰⁹ When the Prophet (pbuh) went to Tāif to invite people to Islam, the people pelted him with stones and he took refuge in the vineyard of Shaybah and Utbah, the two sons of Rabīa. They ordered their servant Addas, to bring a plate of grapes to the Prophet.¹¹⁰ It is narrated that the Prophet (pbuh) gave the young companion Nu’mān ibn Bashīr a bunch of grapes that had come as a gift from Tāif to take to his mother.¹¹¹

Before the Prophet’s (pbuh) prophethood, there were many orchards and grain fields in Medina, which were called “*hā’it*.” During the Prophet’s time, grapes, figs, oranges, lemons, pomegranates, bananas, peaches, apricots, and primarily dates, were grown.¹¹²

¹⁰⁰ Abū Dā’ūd, “*al-Tibb*”, 12.

¹⁰¹ Bozkurt, “*Hurma*”, 18/391-393.

¹⁰² Tirmidhī, “*al-Tibb*”, 22.

¹⁰³ Bukhārī, “*al-At’imah*”, 43, “*al-Tibb*”, 52, 56; Muslim, “*al-Ashribah*”, 155.

¹⁰⁴ Altan, *Çölden Gelen Şifâ Hurma*, 13.

¹⁰⁵ Özlem Çalkan Sağlam - Hayri Sağlam, “İnsanlık Tarihinde Üzümün Önemi”, *Journal of Agriculture* 1/2 (2018), 2.

¹⁰⁶ Hüseyin Çelik, “Üzümün Besin Değeri”, 18.

¹⁰⁷ al-Bakara 2/265-266; ‘Abasa 80/24-32; al-An’ām 6/99; al-Mu’minūn 23/18-20; al-Nahl 16/10-11; al-Ra’d 13/4; al-Kahf 18/32-44; Yâ Sin 36/33-36; al-Naba’ 78/32; al-Nahl 16/67.

¹⁰⁸ Pırlanta, “Hz. Peygamber Döneminde Tarım”, 26.

¹⁰⁹ Mahmut Kelpetin, “İslâm’dan Önce Tâif”, *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 54/54 (2018), 87-88, 92-93.

¹¹⁰ Ibn Hishām, *al-Sirat al-Nabawiyya*, 1/421.

¹¹¹ Ibn Mâdjâ, “*al-At’imah*”, 61.

¹¹² Mahmut Kelpetin, “İslâm Öncesi Medine”, *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 52/52 (2017), 98.

In the *Batn-i-Nahle Seriiyyah*, raisins were among the booty captured in a caravan returning from Tâif.¹¹³

According to a story about the use of grapes in the Prophet's (pbuh) time, when al-Fayrouz al-Daylami came to the Prophet with a delegation, he asked them what they should do with the grapes they had, since they were grape growers and wine was forbidden. The Prophet replied that they could dry the grapes, extract the juice in the morning and drink it in the evening, or extract the juice in the evening and drink it in the morning. He also asked them to put the grape juice in leather overalls, not in big cubes. He said that it could turn into wine if placed in large cubes.¹¹⁴ The Prophet's (pbuh) statement that the *fitrah* (*sadakat al-fitr*), which is given as a gratitude for experiencing the month of Ramadan, can also be given as a right portion of raisins¹¹⁵ shows that raisins were one of the common food items in his society.

The narrations about the benefits of raisins are not included here because they are not considered authentic. Abū Nu'aym narrated some hadiths on this subject,¹¹⁶ but Ibn al-Kayyim stated that there is no authentic narration from the Prophet (pbuh) about the benefits of raisins.¹¹⁷ During the *Jahiliyyah* period, grapes were generally consumed as wine. Wine made from fresh grapes was common in Mecca and wine made from dried grapes was common in Medina.¹¹⁸ After wine was made forbidden,¹¹⁹ grapes were consumed fresh (*'inab*) as well as dried (*zabīb*). They were also consumed in the form of juice and vinegar.¹²⁰

1.4. Figs

It is stated that the homeland of figs is Syria and Palestine in the Semitic countries of Asia Minor.¹²¹ In terms of the nutritional content of dried figs, 100 grams of contain 63 to 87 grams of carbohydrates 30.05 grams of water, 3.3 grams of protein, 0.93 grams of fat, 9.8 grams of Fiber, and many more vitamins and minerals.¹²²

In the Qur'an, Surat al-Tīn begins with an oath to figs in the first verse.¹²³ According to Wākidi, during the *Jahiliyyah* and Islamic periods, trade caravans from Damascenes used to bring wheat, barley, olive oil, cloth, and figs to Medina.¹²⁴ During the conquest of the city of Kinnasrīn in Sham, the army under Abū Ubaydah encountered a caravan carrying 400 camel loads of figs, sugar, and nuts.¹²⁵ After laying siege to the city, Abū Ubaydah made a peace treaty in exchange for gold, silver, and clothing, as well as 500 scale (*wask*)

¹¹³ Wākidi, *al-Maghāzī*, 1/16; Ibn Hishām, *al-Sirat al-Nabawiyya*, 1/602.

¹¹⁴ Ahmad ibn Hanbal, *al-Musnad*, 4/232; Abū Dā'ūd, "al-Ashribah", 19; Abū 'Abd al-Rahmān al-Nasā'ī, *Sunan an-Nasā'ī*, "al-Ashribah", 56.

¹¹⁵ Bukhārī, "Abwāb al-Sadaka al-Fitr", 6.

¹¹⁶ Ahmad al-Isfahānī, *al-Tibb al-Nabawī* (Beirut: Dāru Ibn Hazm, 1427/2006), 1/379.

¹¹⁷ Ibn Kayyim al-Djawziyya, *Zādu al-Me'ād fi Hedyi Hayri al-'Ibād* (Beirut: Muassasatu al-Risāle, 1415), 4/292.

¹¹⁸ Bukhārī, "al-Ashribah", 1, 2.

¹¹⁹ al-Mā'ida 5/90.

¹²⁰ Abū Dā'ūd, "al-Ashribah", 19; Nasā'ī, "al-Ashribah", 56.

¹²¹ Victor Hehn, *Zeytin, Üzüm ve İncir: Kültür Tarihi Eskizleri*, çev. Necati Aça (Ankara: Dost Kitabevi, 1998), 66.

¹²² Zekeriyā Aktürk - M. Sadi Çögenli, *Tıbbi Litaratür Açıklamalı Kur'an'da Adı Geçen Besinler ve Sosyal Sağlık* (Erzurum: Zafer Yayınevi, 2021), 75, 76.

¹²³ al-Tīn 95/1.

¹²⁴ Muhammad al-Wākidi, *Futūh al-Shām* (Beirut: Dāru al-Kutubi al-Ilmiyya, 1417), 1/15, 56.

¹²⁵ Wākidi, *Futūh al-Shām*, 1/117.

figs and olive oil.¹²⁶ It is clear from these narrations that figs were mostly grown in the Damascus region and brought from there to the Hijaz. It appears that figs were a popular and traded crop.

There is no direct narration about figs from the Prophet (pbuh) in the authoritative books of *siyar* (biography) and hadith from the early periods. However, the following narration from Abū Zarr is mentioned in some sources. It is narrated that one day, while sitting with his companions, the Prophet (pbuh) was offered a plate of figs. He ate it himself and said to his Companions: “Eat. If I were to say that a fruit has come down from heaven, I would say that it is figs, because the fruits of heaven are seedless. Eat figs because it cures hemorrhoids and is good for joint pain.” Ibn al-Sunnī and Abū Nu’aym reported this narration in *al-Tibb al-Nabawī* and al-Daylamī in *al-Firdaws* with its *isnad* (chain of narration).¹²⁷ Ibn al-Kayyim states that the similar narration from Abū al-Darḍā is controversial in terms of authenticity.¹²⁸ It has been stated that the narrations about figs other than the above hadith are not authentic.

1.5. Some Other Vegetables and Fruits

The Prophet of Allah (pbuh), who included some vegetables and fruits from carbohydrate-rich foods in his nutrition, preferred to avoid some of them because of their bad smell. Many types of vegetables and fruits were cultivated in the Hijaz region. Medina had many orchards (*khayt*), while Tâif was considered one of the most important agricultural centers of the region. Again, the people of Khaybar grew a lot of vegetables, such as onions, garlic, and leeks, which they considered beneficial for health.¹²⁹

Throughout his life, the Prophet (pbuh) ate many fruits and vegetables that were found in or brought to the Hijaz region. For example, one day in Medina, a tailor invited the Prophet for a meal. Anas went with him to eat. He served them bread made of barley and a gourd with pieces of dried meat in it. Anas said that he noticed the Prophet looking for the zucchini in the soup bowl and eating it.¹³⁰ With this statement, Anas wanted to point out that the Prophet liked cucurbita. Cucurbits are divided into varieties due to their different shapes and contain high amounts of carbohydrates.¹³¹

It is narrated that the Prophet (pbuh) ate melon with dates¹³² and watermelon with dates and said, “We break the heat of this with the cold of that and the cold of that with the heat of that.”¹³³ Abdullah, the son of Ja’far ibn Abī Tâlib, reported that he saw the Prophet eating ripe fresh dates with cucumbers.¹³⁴ As mentioned above, ‘Ā’isha used to eat dried dates and cucumbers together to strengthen her body and gain weight.¹³⁵ It is narrated

¹²⁶ Wākidi, *Futūh al-Shām*, 1/237.

¹²⁷ Isfahāni, *al-Tibb al-Nabawī*, 2/485; Abū Shudjā’ al-Daylamī, *al-Firdaws bi’ma’sūr al-hitāb*, 3/243; Ebū Bekr Ibn al-Sunnī, *Kitābū’t-Tibbi’n-Nebevi* (Kahire: Dārū’r-Risāle, 1423), 105.

¹²⁸ Ibn Kayyim al-Djawziyya, *al-Tibb al-Nabawī* (Beirut: Dār al-Hilāl, n.d.), 219.

¹²⁹ Jawad Ali, *al-Mufasssal fī Tārīkh al-‘Arab Qabl al-Islam* (Beirut: Dār al-Sakī. 1422/2001), 8/27-28; Welfinson, *Tārīh al-Yahūd fī bilād al-‘Arab* (Kahire: Matba’a al-Ītimād, 1927), 18; Kelpetin, “İslām’dan Önce Tâif”, 92.

¹³⁰ Bukhārī, “al-At’imah”, 3, 38.

¹³¹ Eda Kılıç Kanak et al., “Kabak Türlerinin (Cucurbita maxima, C. moschata, C. pepo) Probiyotik Yoğurt Çeşitlerinde Prebiyotik Amaçlı Kullanımı”, 438-439.

¹³² Tirmidhī, “al-At’imah”, 35; Ibn Mādja, “al-At’imah”, 38.

¹³³ Abū Dā’ūd, “al-At’imah”, 44.

¹³⁴ Bukhārī, “al-At’imah”, 39, 45, 47; Muslim, “al-Ashribah”, 147.

¹³⁵ Ibn Ishāk, *al-Sira*, 1/255.

that Safwān ibn Umayya sent some milk, some gazelle cub meat, and some small cucumbers to the Prophet with a person in Mecca.¹³⁶ One hundred grams of cucumber contains 5 grams of carbohydrates. It also contains sugar, fiber, protein, vitamins A, E, and C, calcium, and iron.¹³⁷ In some of the weaker narrations, it is mentioned that the Prophet ate quince.¹³⁸

The Prophet did not eat vegetables that emit bad odors, such as onions and garlic. When he was a guest in the house of Abū Ayyūb al-Ansārī after the Hijrah, Umm Ayyūb prepared a dinner for the Prophet with onion or garlic. When they took it back, they saw that the Prophet had not touched it. She ran to him and asked him why he had not eaten. The Prophet said, "I do not eat such foul-smelling plants because I am in a state of supplication to my Lord. But you may eat it."¹³⁹

1.6. Honey

Honey is mentioned in a verse describing Paradise in the Qur'an under the name of "asal" and it is stated that there are rivers of strained honey there.¹⁴⁰ The process of the bees making honey is described in Surah Nahl (The Bee).¹⁴¹ Edible honey contains 17.2% water, 41% glucose, 41% fructose (82% carbohydrate), a very small amount of protein, and other elements.¹⁴²

‘Ā’isha said that the Prophet (pbuh) loved sweets and honey.¹⁴³ The Prophet (pbuh) used to recommend eating honey for healing purposes. For example, he once sent a skin sack of honey to Abū Barā, who was old and sick. He ate it until he recovered.¹⁴⁴ It is narrated that the Prophet (pbuh) recommended drinking honey sherbet for abdominal pain caused by diarrhea.¹⁴⁵

Table: Carbohydrate-Heavy Foods in The Prophet Muhammad’s (pbuh) Nutrition

Basic Nutrients	Types of Nutrients and Description
Bread	Barley bread White and brown wheat bread (<i>hubz al-būrr</i>) Phyllo bread made from fine wheat (<i>hubz al-nakī’, al-rikāk</i>) Bread made from roasted flour (<i>savīk</i>)
Dates	Sayhānī Ajwa Ummuhāt al-jarāhayn Nuhba/nuhfa Shukha Karn
Grapes	Fresh grapes

¹³⁶ Abū Dā’ūd, "al-Adab", 126-127.

¹³⁷ Aktürk - Çögenli, *Tıbbi Litaratür Açıklamalı Kur'an'da Adı Geçen Besinler ve Sosyal Sağlık*, 8.

¹³⁸ Ibn Mādja, "al-A'ımah", 61.

¹³⁹ Ibn Hishām, *al-Sirat al-Nabawiyya*, 1/499.

¹⁴⁰ Muhammad 47/15.

¹⁴¹ al-Nahl 16/68, 69.

¹⁴² İrfan Yılmaz, "Tıbb-ı Nebevî'de Önemli Bir Şifa Kaynağı: Bal", *Uluslararası Tıbb-ı Nebevî Kongresi İnternational Congress On Prophetic Medicine*, ed. İlhan Yıldız (Ankara: MUHDER, 2016), 126-127.

¹⁴³ Ibn Sa'd, *al-Tabaqāt*, 1/298.

¹⁴⁴ Wākīdī, *al-Maghāzī*, 1/351.

¹⁴⁵ Bukhārī, "al-Tıbb", 4, 24.

	Raisins Grape jelly Vinegar.
Figs	Figs
Some Other Vegetables and Fruits	Squash Cucumber Oranges Lemons Pomegranates Bananas Peaches Apricots Melon Onions and garlic (The Prophet did not eat it)
Honey	Honey Sherbet

Conclusion

Many factors such as geography, religion, culture and economy are effective in people's eating habits. Foods with high carbohydrate content are among the foods preferred by the Prophet Muhammad (pbuh) in his diet. In people with a normal diet, 55-60% of daily energy comes from carbohydrates. Most foods contain varying amounts of carbohydrates. Examples of carbohydrate-rich foods consumed by the Prophet (pbuh) include: bread, dates, grapes, figs, honey, and some other vegetables.

The history of eating bread is nearly as ancient as the history of human civilization. Bread was one of the foods consumed in Mecca during both the *Jahiliyya* period and after Islam. The Prophet (pbuh) and his Companions ate bread both as a supplement and as a meal. The Prophet mostly ate bread made from barley flour. After the Prophet's passing, bread became the main criterion for determining the salaries given to the people of the Islamic community.

Dates contain 70-80% carbohydrates and are high in fiber. It is an effective food in the prevention and treatment of some chronic diseases. Dates were one of the staple foods of Arabia during both the *Jahiliyyah* period and after the Prophet's (pbuh) message. At the request of the Messenger of Allah, Jabir categorized dates into such names as: *sayhānī*, *ajwa*, *ummuhāt al-jarāheyn*, *nuhba/nuhfā*, *shukha*, and *karn*. Dates were one of the most widely consumed foods by Muslims during times of famine and war because of their durability and availability.

Grapes grow in many parts of the world in different varieties and date back to ancient times. Grapes are high in carbohydrates and contain small amounts of other nutrients. During the Prophet's (pbuh) time, grapes were eaten both fresh and dried. Most grapes were grown in the Tâif region and traded to other regions. Figs, which are rich in carbohydrates, were traded and transported to these regions by caravans during the *Jahiliyya* period and after the message of the Prophet Muhammad (pbuh).

The Messenger of Allah (pbuh) included some carbohydrate vegetables and fruits in his diet. It can be said that the majority of the foods consumed in the Prophet's diet show great similarities despite the period and geographical differences. This study, which includes narratives about carbohydrate-heavy nutrients in the diet of the Messenger of Allah (pbuh), is expected to raise awareness about healthy and balanced nutrition using examples from the Prophet's life.

Nutrition is the conscious consumption of nutrients to maintain a healthy life. His recommendations on nutrition give an idea about his approach to conscious nutrition. The Prophet's (pbuh) words about the proper use of the stomach, his telling Ali that he could not eat the dates left to dry on the wall during his illness and that he could eat the other food he had brought with him, and his advice on the diet of the sick, all point to the importance of diet in terms of living a healthy life, maintaining health, and recovering from illness. Today, it can be said that the fact that nutritionists and health professionals organize appropriate diet programs for patients and constantly express the wrongness of filling the stomach with improper foods are policies that support the Prophet's recommendations and practices.

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