



STUDY MEDICINAL PLANTS IN HOLY QURAN

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ABSTRACT: Islam is the most complete religion, which presents a complete way for living and has the flexibility to respond new technologies. In Islam, laws of biomedical ethics are linked to ethical teachings of Holy Quran and Prophet Muhammad (PBUH). The Holy Quran is one of the reference books describing the importance of plants used for different ailments in various Surahs. The Holy Quran is a unique literature for social and life science research. The Holy Quran (most important Islamic reference) has collection of medicinal plants that its characterizes is somewhat unclear in modern medicine, but valuable evidences can be obtained from Islamic texts and traditional or folk medicine. Results were systematically arranged by alphabetic order of botanical names followed by English name, Arabic name, family, part used, medicinal uses, Characteristics Surah and Ayah in Quran and references cited from Holy Quran, Ahadith and Islamic books. Aim of present study is review on medicinal plants in Holy Quran. Results showed that 19 medicinal plants have been identified in the Quran.

Keywords: Plants, medicine, Surah Quran, Ayah Quran.

INTRODUCTION

Quran, as a divine guidance message for humans, involves all material and spiritual aspects of life. Holy Quran involves all requirements to guide and educate human in social, individual, moral, legal, worldly and hereafter life. Besides, following the fast growth of experimental sciences in recent centuries, especially in western countries, most of the conflicts with holy books or religious contexts have been occurred under the name of science. From Copernicus Astronomy and Darwin Biology to Freud Psychology, it is claimed that some of scientific findings weakens or overrides some basic teachings of holy books. One of the questions regarding Quran, which has engaged the mind of wise humans from a long time ago, is the relationship between Quran, as the last and the most perfect present and loan from God, and science, as a result of scientists' mental effort in humanities and nature sciences. Some questions in this regard are as follows: What is the relationship between Quran and new sciences? How is Quran giving reasons about scientific statements? What extent is the domination of scientific statements derived from Quran? What is the domain of scientific statements of Quran? In another word, to what extent does Quran involve the scientific statements? Considering that the final aim of Quran is human guidance, what is the epistemological situation of scientific statements and hints? Which methods of Quran scientific interpretation are correct? What are the medical guidelines, recommendations and views of Quran in safety, health and care? Does it an argument? What is the type and method of understanding and interpretation of these verses? How can take an advantage from these verses? What is the purpose of Quran to say medical hints? Does Quran a medical book? Although the main purpose and aim of Holy Quran, as the only unmatched divine book which has been preserved from any distortion and modification, is to guide and direct him to the real knowledge and human and divine perfection and not just to say the scientific issues, it contains scientific statements and has expressed many scientific lessons as health and safety, nutrition, matrimony, body organs, fruits and herbs, healing and etc.

Along with improving the eschatology and understanding the origin of life, stimulate of curiosity, proof of monotheism, demonstrate the greatness of God, encourage to learn sciences and scientific discovers, use of nature and etc., Quran points to the scientific issues and given medical recommendations. However, it has to be considered that the Quran is not an astronomy and medical book which can derive all scientific details from it. To interpret the medical verses of Quran, it is necessary to employ “recruitment” method for better understanding of these verses and using incorrect methods such as extremist method of “deriving all sciences from Quran” and imposing scientific theories on Quran and “desired interpretation” should be avoided. It is obvious that Quran has introduced itself as a guide book. Achieving the human perfection needs to foster the spirit and physical health. Therefore Quran has expressed the guidelines [1].

Life and diseases go together where there is life, diseases are bound to exist. Dependency and sustainability of man and animal life has been revolving around plants through their uses as food, fibers and shelter, but also plants have been used to control and ease diseases, therefore, the use of plants as medicines is an ancient and reliable practice [2, 3]. Ancient and religious literatures include natural medicinal notes that useful for mankind. In this regard, holey Quran is a unique literature for social and life science research [4, 5]. Islamic medicine initiated from Hazrat Adam (Alaihe Salaam.) and was completed at Hazrat Muhammad (Sallallaho Alaihe Wasallaam) but explore and compiling of these medicine is still continued after the death of Holy Prophet Muhammad (Sallallaho Alaihe Wasallaam) throughout the world [4, 6, 7]. Al-Quran is one of the best reference books describing the importance of plants in different Surahs as in Al-Momeenoon, Al-Rehman, Al-Bakra and Al-Inaam. Our Holy Prophet (Sallallaho Alaihe Wasilla) used and recommended medicinal plants for various diseases and food [8]. Cure of diseases through medicinal plants is always a salient feature of Islamic teaching and preaching. Al-Quran is one of the best reference books, describing the importance of plants, especially herbs in different Surahs for their diverse uses. Herbs had been priced for their medicinal, flavoring and aromatic qualities for centuries. Today herbal products symbolize safety in contrast to the synthetics that are regarded as unsafe to human and environment, and people are returning to the naturals with hope of safety and security. Herbs are staging a comeback and herbal 'renaissance' is happening all over the globe. So in this backdrop the present study throws light on the importance of some herbs with respect to medicinal properties, in modern times, mentioned in the Holy Quran and Ahidath more than 1400 years ago [9]. The history of Islamic medicine started form second century of Hijra, Abdul Malik Bin Habib Undlasi compiled his first book “Tib-e-Nabvi”. In third century of Hijra Muhammad Bin Abu Bakar Ibne Ulsani and Abu Naeem Ispahani compiled their books on this topic. In the same era other Muslim scholars like Ali bin Mossa Raza and Imam Kazim Bin Jaffar also worked on Islamic medicines. In the fourth century of Hijra Muslims Scholars like Abi Jaffar Almustaghfri, Zia uddin Al mukadasi, Shams uddin Albali, Kahal ibne Tarkhan, Muhammad bin Ahmed Zahabi, Muhammad Abu Baker Alkaim, Jalal uddin Alseuoti and Abdul Razzaq Bin Mustafa Altanki did a great work in this field. The books written in this era “Alnabvi fee Mannafal Makalat” by Abdul Razzaq Altanki is a good one. The other books which are best and still available are “Kanzulamal Fee Sanan Walakwal” also provide us much more information about medicines of Holy Prophet (Sallallaho Alaihe Wasallaam) [6, 10]. Aim of present study is review on medicinal plants in holey Quran. Keeping in view the importance of diverse medicinal plant and rich medicinal culture of Islam, research work was conducted to investigate ethno botanical uses and create awareness about the fruit plant species enlisted in Holy Quran, Ahadith for the welfare of human communities throughout the world.

MATERIALS ANDMETHODS

There are many plants with medicinal applications that have been mentioned in the Holy Book of Muslims, the “Quran”. This discussion may point to their pharmaceutical importance in different illnesses due to either their nutritional or phototherapeutic properties [10]. The objective of this research is the identification of medicinal plants enumerated in the Quran. A search of the Quran for any enumeration of medicinal plants was conducted. The current study is a review survey which was conducted to evaluate plants properties of foodstuffs by studying Quran and medical science texts. To evaluate the texts, the singular or combination forms of the following keywords were used: “Quran” and “Plants”.The research work was conducted by reviewing the most acceptable literature given in Holly Quran, Ahadith and Islamic books. Comprehensive and detailed information about medicinal plants were collected from these sources. To evaluate the electronic Persian databases the following websites were searched: Google, scientific information database (SID), ministry of healthcare, medical articles library of Iran (medlib.ir), Iranian research institute for information (IranDoc), publication database (Magiran, Iranmedex), and also search in other electronic databases such as Google Scholar, Scopus and PubMed.

Also, library search was performed by referring to the journal archives of libraries, and evaluating the available Persian references such as religious books and Quranic texts, and also articles of research-scientific and educational journals, and articles of the annual seminar of medicine and Quran.

A subsequent search for any documentation or publication of their therapeutically benefits was carried out using the scientific literature and internet websites for well referenced publications. The phototherapeutic benefits of some of the nineteen medicinal plants identified from the Quran were supported by numerous scientific publications, both traditional as well as evidence-based. Results were systematically arranged by alphabetic order of botanical names followed by English name, Arabic name, family, part used, medicinal uses, Characteristics Surah and Ayah in Quran and references cited from Holly Quran, Ahadith and Islamic books.

RESULTS AND DISCUSSION

Achieving the human perfection needs to foster the spirit and physical health. Therefore Quran has expressed the guidelines. Quran, the book of guidance which shows the right path to perfection, uses different methods; somewhere by telling the stories, somewhere by rational reasoning, sometimes by excite the mettle and conscience, and sometimes by expressing the medical, scientific, astronomical or other issues. For example, some goals of astronomical verses of Quran are as follows: theology, proof of monotheism and divinity of God, show the greatness of God, express the definite occurrence of resurrection, encourage using the nature, express the beginning of creation, explain the order and coherence of nature, apprise the world ends, remind God blessings and encourage thanksgiving, and telling some cosmic and astronomical realities like living organisms in heavens; medical verses also following the same rule. Scientific verses of Quran, which point to the nature and development of creation, address to the right persons and it means that scientists can understand it. In fact scientific verses of Quran address to the people who are scientist, thinker or prudent [1].

The Holy Quran is a great book of knowledge and wisdom that constitutes the main source of guidance for Muslims. Since the first revelation, the Holy Quran remains among the most influential books that exist. At least nineteen medicinal plants have been identified in the Quran. They include: Camphor, Date palm, Fig, Ginger, Grape, Garlic, Lentil, Olive, Onion, Pomegranate, Summer squash, Sweet basil, Athel tamarisk, Tooth-Brush Tree, Arak, Mustard, Acacia, Cucumber, leek, and Cedrus. Five of these plants were selected because of their numerous therapeutic properties revealed in the medical literature. Pomegranate showed hypotensive, antimicrobial, and cancer-preventive activities. Grapes and grape seeds showed abundant benefits in cardiovascular problems. Several studies proved the effectiveness of ginger for the relief of nausea and vomiting. Clinical and animal studies illustrated the medicinal benefits of olive oil and leaves as hypoglycemic, hypertensive, hypercholesterolemia, antiviral, antimicrobial and immunostimulant agents. The phototherapeutic benefits of some of the nineteen medicinal plants identified from the Quran were supported by numerous scientific publications, both traditional as well as evidence-based. In order to explore the therapeutical benefits of the other medicinal plants found in the Quran, further research is required [11, 12, 13]. It is concluded that herbal medicines are being used by about 80% of the world population, mainly developing countries for primary health care because of better cultural acceptability, better compatibility with human body and lesser side effects. It is recommended that plant based industries should be developed in the light of Islamic teaching and research [4].

In view of the importance of this study comprehensive detailed data was collected from Holy Quran, Ahadith's books and books written on the Islamic medicines. The present research work is a list of medicinal plant and their uses enlisted in Holly Quran, Ahadith and Islamic literature. The main aim of this study is to establish how the different parts or aspects of plant based Islamic medicines (Tibb) such as use of medicinal plants, health principle, hygiene, practice, thought and culture when taken together, demonstrate both wholeness as a system and systematic nature of plant based Islamic medicines. In recent years plants mentioned in Quran and Prophetic Traditions have assumed much importance because of interest shown by Gardeners in general and proposed Quranic Botanical Gardens by UNESCO in particular. Several Muslim countries propose to establish such Gardens. As a matter of fact some of them have already taken steps in that direction. Qatar Foundation is in rather advance stage of establishing Quranic Botanical Garden at Doha under the scheme of Green Project.

There has been a proposal in India by some State Forest Departments to cultivate and introduce Quranic/Prophetic Trees in and around Idgah Grounds (meant for prayers during Eidul Fitr & Eidul Azha) of big cities.

On such project has already taken shape at Eidgah Ground of Lucknow In view of the fact that exact nomenclature of many Quranic and Prophetic plants are not available in scientific or religious literature, effort is made to make the following list of such plants with their correct Botanical Identification. This may help all those who wish to introduce these plants in their existing Gardens or else proposed Gardens.

Alhagi maurorum

English Name: Manna of hedysarum.

Arabic Name: Men.

Family: Fabaceae.

Part used: Root, leaf, seed and flower.

Medicinal uses: Cough, colds, rheumatism, hemorrhoids, kidney stones and bladder stones.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 57; Surah 7. Al-A'raf, Ayah 160 and Surah 20. Ta-ha, Ayah 80.

Allium cepa

English Name: Onion and Cepa.

Arabic Name: Basal.

Family: Alliaceae.

Part used: Bulb, leaf and seed.

Medicinal uses: Blood pressure, gallstones, hemorrhoids, fat, blood pressure, diabetes, antidote, stomach diseases, cholera, diarrhoea, throat infection, common cold, cough, fever, influenza, ear pain, improve sperm production, clear face and skin spots, appetizer, headache, hepatitis, piles, eye diseases, baldness, constipation, menstruation and intestinal diseases.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 61.

Allium sativum

English Name: Garlik.

Arabic Name: Soom and foom.

Family: Alliaceae.

Part used: Bulb and oil.

Medicinal uses: Rheumatism, catarrh, excretion of intestinal worms, gout, syatym, headache, cholesterol reduction, reduce triglycerides, reduced phosphoinositide lipids, fever, Antidote, wound healer, dog bite, paralysis, digestive problems asthma, parkensis, intestinal pain worms, cough, hysteria, headache, tuberculosis.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 61.

Brassica nigra

English Name: Black mustard.

Arabic Name: Khardal.

Family: Brassicaceae.

Part used: Seed, leaf and seed oil.

Medicinal uses: Constipation, Joint pain, rheumatism, neurological disorders, blisters, colds, lung inflammation and respiratory disease.

Characteristics Surah and Ayah in Quran: Surah 21. Al-Anbiyaa, Ayah 47 and Surah 31. Luqman, Ayah 16.

Cinamoumon Camphor

English Name: Camphor.

Arabic Name: Caphor.

Family: Lauraceae.

Part used: Leaf and branch.

Medicinal uses: Tetanus, cooling, gout, blood pressure, diarrhea, fever, parkensis, hysteria, tuberculoses, headache, liver and kidney pains, oral and teeth swelling, cholera, breast pain, inner wounds, sexual stimulant. Tropical uses of camphor is stimulant and muscle relaxant.

Characteristics Surah and Ayah in Quran: Surah 76. Ad-Dahr, Ayah 5-6.

Cucumis sativus

English Name: Cucumber.

Arabic Name: Ghessa.

Family: Cucurbitaceae.

Part used: Fruit, seed and oil seed.

Medicinal uses: Cooling, headache, skin, eye, diuretic, tonic and vermifuge, diuretic, purgative.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 61.

Cucurbita pepo

English Name: Pumpkin, Gourd and Calabasse.

Arabic Name: Yakteen and Daba.

Family: Moraceae.

Part used: Fruit, seed, root, oil seed and leaf.

Medicinal uses: Amplifier, hematopoiesis, worm expulsion, gonorrhoea, arthritis, maleness, headache, fever, Madness, Piles, lungs infection, common cold, kidney and liver disorder and heart diseases

Characteristics Surah and Ayah in Quran: Surah 37. As-Saffat, Ayah 145-148.

Ficus carica

English Name: Fig.

Arabic Name: Teen.

Family: Moraceae.

Part used: fruit, bark, root, latex and leaf.

Medicinal uses: Amplifier, anemia, excretion of intestinal worms, constipation, blister, remove kidney and urinary bladder stone, release intestinal pain, pile, dyspepsia and anorexia.

Characteristics Surah and Ayah in Quran: Surah 95. At-Tin, Ayah 1-8.

Lens culinaris Medic

English Name: Lentil.

Arabic Name: Adas.

Family: Fabaceae.

Part used: Seed.

Medicinal uses: Maleness, heart, bronchitis, constipation, skin, hematopoiesis, gallbladder, tumor, diarrhea, measles, paralysis, common cold, parkensis, face clearness, eye infection, digestive diseases.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 61.

Musa sapientum

English Name: Banana.

Arabic Name: Talh.

Family: Musaceae.

Part used: Root, stem, leaf, flower and fruit.

Medicinal uses: Worm expulsion, diarrhea, ulcers in the large intestine, peptic ulcer, diabetes, blood disorders, abdominal pain, earache and sexual power.

Characteristics Surah and Ayah in Quran: Surah 56. Al-Waqi'a, Ayah 27-40.

Ocimum basilicum

English Name: Royal basil and Sweet basil.

Arabic Name: Rehan.

Family: Lamiaceae.

Part used: Root, leaf, flower and seed.

Medicinal uses: Diarrhea, constipation, bronchitis, gonorrhoea, fever, cough, common cold, eczema, baldness, vaginal swelling, pimples, arthritis, muscles pain, antidote, pain killer, tuber closes, asthma, piles, hepatitis, conception, malaria and heart diseases.

Characteristics Surah and Ayah in Quran: Surah 55. Ar-Rahman, Ayah 10-13 and Surah 56. Al-Waqi'a, Ayah 88-96.

Olea europaea

English Name: Olive.

Arabic Name: Zaiytoon.

Family: Oleaceae.

Part used: Leaf, fruit and oil.

Medicinal uses: rheumatism, toothache, sciatica, bladder stones, gallstones, diabetes, blood pressure, gout, neurological disorders, headaches, strengthen body muscles, slow down aging, clear the blood, remove the measlespot, piles, tuberculosis, eczema, baldness, kidney pain, pancreas pain, maleness, common cold, stomach and respiratory diseases.

Characteristics Surah and Ayah in Quran: Surah 6. Al-An'am, Ayah 99; Surah 6. Al-An'am, Ayah 141; Surah 16. An-Nahl, Ayah 11; Surah 23. Al-Muminun, Ayah 19-20; Surah 24. An-Nur, Ayah 35; Surah 80. Abasa, Ayah 24-32 and Surah 95. At-Tin, Ayah 1-8.

Phoenix dactylifera

English Name: Date plam and Edible date.

Arabic Name: Nahal, Balah, Tammar, Rutab and etc.

Family: Areaceae.

Part used: Root, flower and fruit.

Medicinal uses: Amplifier, sexual power, asthma, chest pain, cough, fever, gonorrhea, diarrhea, constipation, heart diseases, bark diseases, antidote, swelling of kidney, intestinal pain, heart attack, wound healer, diarrhea, labour pain, sexual weakness, stomach pain, piles, physical strengthening, shrill the voice and liver disorders.

Characteristics Surah and Ayah in Quran: Surah 6. Al-An'am, Ayah 99; Surah 6.

Al-An'am, Ayah 141; Surah 2. Al-Baqara, Ayah 266; Surah 4. An-Nisaa, Ayah 49; Surah 4. An-Nisaa, Ayah 53; Surah 4. An-Nisaa, Ayah 77; Surah 4. An-Nisaa, Ayah 124; Surah 13. Ar-Ra'd, Ayah 4; Surah 16. An-Nahl, Ayah 11; Surah 16. An-Nahl, Ayah 67; Surah 17. Al-Israa, Ayah 71; Surah 17. Al-Israa, Ayah 90-91; Surah 18. Al-Kahf, Ayah 32-33; Surah 19. Maryam, Ayah 21-23; Surah 19. Maryam, Ayah 24-25; Surah 20. Ta-ha, Ayah 71; Surah 23. Al-Muminun, Ayah 19-20; Surah 26. Ash-Shu'araa, Ayah 146-152; Surah 36. Ya-Sin, Ayah 34-35; Surah 36. Ya-Sin, Ayah 37-40; Surah 35. Fatir, Ayah 13; Surah 50. Qaf, Ayah 9-11; Surah 54. Al-Qamar, Ayah 18-22; Surah 55. Ar-Rahman, Ayah 10-13; Surah 55. Ar-Rahman, Ayah 68-78; Surah 59. Al-Hashr, Ayah 5; Surah 69. Al-Haqqa, Ayah 6-8; Surah 80. Abasa, Ayah 24-32 and Surah 111. Al-Lahab, Ayah 1-5.

Punica garnatum

English Name: Pomegranata.

Arabic Name: Rumman.

Family: Punicaceae.

Part used: Flower, fruit, dried fruit bark, root bark and leaf.

Medicinal uses: Excretion of intestinal worms, urea reduction, cholesterol reduction, cardiology, liver, jaundice, anemia, neurasthenia, diabetes, high blood pressure, Stomach cough, hepatitis, muscle pain, heart and liver diseases, piles, eye diseases, dental problems, oral diseases, diarrhea and dysentery.

Characteristics Surah and Ayah in Quran: Surah 6. Al-An'am, Ayah 99; Surah 6. Al-An'am, Ayah 141 and Surah 55. Ar-Rahman, Ayah 68.

Salvadora persica

English Name: Toothbrush tree, Mustard tree.

Arabic Name: Khamt.

Family: Salvadoraceae.

Part used: Leaf, seed, branches and roots

Medicinal uses: Dental diseases, fever, rheumatism, constipation, tumor, shortness of breath, gonorrhea, leprosy, bladder stones, gallbladder, arthritis, piles eczema, oral diseases, headache, antidote, diabetes, digestive problems.

Characteristics Surah and Ayah in Quran: Surah 37. As-Saffat, Ayah 16.

Tamarix aphylla

English Name: Manna Tree and French Tamarisk.

Arabic Name: Asl.

Family: Tamaricaceae.

Part used: Plant bark.

Medicinal uses: Stomach pain, cough, toothache, hemorrhoids, diarrhea, Jaundice. bloody sputum.

Characteristics Surah and Ayah in Quran: Surah 34. Saba, Ayah 16.

Vitis vinifera

English Name: Grap.

Arabic Name: Inab.

Family: Vitaceae.

Part used: Fruit, leafs and youth branch

Medicinal uses: Fever, amplifier, jaundice, constipation, bronchitis, colds, blood pressure, anemia, diabetes, rheumatism, tuberculosis, diarrhea, common cold, relax body and brain muscles, stomach diseases, cooling effects on body, cough, kidney and urinary bladder pain, liver and lung disorders, dog bite, remove weary, clear the face and cancer.

Characteristics Surah and Ayah in Quran: Surah 2. Al-Baqara, Ayah 266; Surah 6. Al-An'am, Ayah 99; Surah 12. Yusuf, Ayah 36; Surah 13. Ar-Ra'd, Ayah 4; Surah 16. An-Nahl, Ayah 11; Surah 16. An-Nahl, Ayah 67; Surah 17. Al-Israa, Ayah 90-91; Surah 18. Al-Kahf, Ayah 32; Surah 23. Al-Muminun, Ayah 19-20; Surah 36. Ya-Sin, Ayah 34-35; Surah 80. Abasa, Ayah 24-32 and Surah 78. An-Nabaa, Ayah 31-36.

Zingiber officinal

English Name: Ginger.

Arabic Name: Zanjabil.

Family: Zingiberaceae.

Part used: Rhizome.

Medicinal uses: Intestinal pain, cooling, anorexia, dyspepsia, headache, diarrhea, constipation, intestinal swelling, dog bite, stomach disorders, sexual weakness, digestive stimulant, cooling effect on body, increase urine production.

Characteristics Surah and Ayah in Quran: Surah 76. Ad-Dahr, Ayah 11-18.

Ziziphus spina_cheristi

English Name: Nabak tree.

Arabic Name: Sidar.

Family: Rhamnaceae.

Part used: Fruit, leaf and wood.

Medicinal uses: Tuberculosis, cooling, toothache, bronchitis, cough, blood pressure, treatment of abscesses and wounds, anodyne and tonic, styptic and purifying blood.

Characteristics Surah and Ayah in Quran: Surah 34. Saba, Ayah 16; Surah 53. An-Najm, Ayah 12-15; Surah 53. An-Najm, Ayah 16-18 and Surah 56. Al-Waqi'a, Ayah 27-40.

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Quran, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Quran, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines. Plants and fruits are an essential component of the universe. Human beings have used those as medicine from the very beginning of time. According to holy Quran, 19 plants like (Manna of hedysarum, Onion or Ceba, Garlic, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Fig, Lentil, Banana, Royal basil or Sweet basil, Olive, Date plum or Edible date, Pomegranata, Toothbrush tree or Mustard tree, Manna Tree or French Tamarisk, Grape, Ginger and Nabak tree) are gifts and heavenly plants of God. Nineteen fruits and plants name have been mentioned in the holy book of Moslem. The plant species in the Quran are: Alhagi maurorum, Allium cepa, Allium sativum, Brassica nigra, Cinamoumon Camphor, Cucumis sativus, Cucurbita pepo, Ficus carica, Lens culinaris Medic, Musa sapientum, Ocimum basilicum, Olea europaea, Phoenix dactylifera, Punica garnatum, Salvadora persica, Tamarix aphylla, Vitis vinifera, Zingiber officinal and Ziziphus spina_cheristi.

A phytochemical screening of these fruits and plants belonging to sixteen families (Alliaceae, Arecaceae, Brassicaceae, Cucurbitaceae, Fabaceae, Lamiaceae, Lauraceae, Moraceae, Musaceae, Oleaceae, Punicaceae, Rhamnaceae, Salvadoraceae, Tamaricaceae, Vitaceae and Zingiberaceae) was carried out.

CONCLUSION

Over fourteen century has been passed from Quran descending. It should be claimed that most Quran contents are perceived in the light of scientific development and human knowledge due to passing time. The holy Quran is the guide book to lead human beings toward God the most high which made use of various reasoning methods, the word of advice (sermon) and debates in a good manner and also scientific signs in the line with its leadership purposes. It has been pointed out more than a thousand verses to scientific subjects in the book among which some has been considered Quran's scientific miracle.

Hence, there exists an ample verse associated with medicinal plants and related issues importance of the mentioned subject. The plants which have been named in Quran attached a lot of importance to their usages and properties and also regarding to featuring every event and occurrence accompanied with the name of the plant. Since the name of the plant mixed with the words of Allah, it manifests precious and importance to some sort. Results in this research showed that 19 medicinal plants have been identified in the Quran.

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