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### Plants Miracle in Holy Quran and Islamic Civilization

<sup>1</sup>Ebrahim Azarpour, <sup>2</sup>Maral Moraditochae, <sup>1</sup>Hamid Reza Bozorgi

<sup>1</sup>Young Researchers and Elite Club, Rasht Branch, Islamic Azad University, Rasht, Iran

<sup>2</sup>Department of Agriculture, College of Agricultural Science, Takestan Branch, Islamic Azad University, Takestan, Iran

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#### ABSTRACT

Ever since the dawn of mankind, we have sought to understand nature and our place in it. In this quest for our purpose of life many people have turned to religion. Most religions are based on books claimed by their followers to be divinely inspired, without any proof. Islam is different because it is based upon reason and proof. There are clear signs that the book of Islam, the Quran, is the word of God. There are many reasons that support this claim: There are scientific and historical facts found in the Quran which were unknown to the people at the time, and have only been discovered recently. The Quran came in a unique style of language that cannot be replicated, this is known as the 'Inimitability of the Quran'. There are predictions made in the Quran. Aim of present study is review plants miracle in holy Quran and Islamic civilization. Results in this research showed that 19 plants and 16 families have been mentioned in the Quran.

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### INTRODUCTION

The entire Qur'an is believed to be the direct word of Allah according to Muslims, revealed to the Prophet Mohammad through the Angel Gabriel over a span of 23 years (610–632 AD) [10]. Everything in the world from water, earth, air, mountains, animals and plants Allah made them as much as coherence and consistency among them. If in this relationship has been disturbed even slightly, but its result is various disasters, and perhaps causes for the destruction of nature and humans [18]. According to the first principle, since plants and animals are living beings like humans, they have the right to live. Also, they possess spiritual and moral value, and thus must be respected. According to the Quran and Islamic traditions, not only do all beings have consciousness and understanding, but they also praise God. The second principle necessitates trustworthiness in humans. Since humans are beyond all other creations in terms of perfection and nobility, they also have the greatest responsibility in protecting the earth, sky, and everything in between. Internalizing this in the young generation can reduce the possibility of environmental harm. Respect and support of the natural world, including plants, animals, and even inanimate objects, is the heart of the third principle. It is a universal ethical principle for both people and governments. The final principle is a limiting factor. It requires moderate use of resources in daily life. Prodigality in use of nature is a type of wasting, which is not only a social problem according to Islamic teachings, but also a betrayal of public interests [14]. Disease and health was accompanied with human from the beginning of creation; therefore, human always has tried for treatment and care. Prophets pay attention to medicine and value it. Even Jesus acts for treatment was miraculous. In Ancient sacred texts, health was an important issue. Quran which remarks its mission as guiding human to perfection and health of mind via ethics and beliefs has fully considered body health which is necessary for mental health. Medical issues in Quran have miracles that human mind surprises by discovering them. What surprises human is that regulations and laws of Quran are homogenous with health of body and mind i.e. there is nothing in Quran which is in contrast with human health. Medicine in Persian language is the knowledge of curing patients (Hasan Amid, Amid Persian Dictionary; Dehkhoda Dictionary, Sokhan Great Dictionary). This definition shows that this word is used for curing physical and mental diseases. Treatment means cure and medicine and it is practiced to resolve physical and mental diseases (Dehkhoda Dictionary, under the cure entry). Today, cure is divided into two groups: one curing disease and the other is preventive cure which is called hygiene (Sane'I, Cleanness and Hygiene in Islam: 9). Hygiene lexically means maintaining, health and prevention (Mo'in, Persian dictionary, under entry hygiene). In Arabic it is interpreted by words Vaqaye-al-Jesm (al\_Ayin, under entry Vaqi; Salamat-al-Jesm,

**Corresponding Author:** Maral Moraditochae. Department of Agriculture, College of Agricultural Science, Takestan Branch, Islamic Azad University, Takestan, Iran.  
E-mail: Maral\_Moraditochae@yahoo.com

Sehat-al-Badan (Qotb-din-Racandi, *al\_da'avat*, 81) and al-Afya (ibn-Manzur, *lesan-al-Arab*, under the al-Afya entry) [2].

Quran knows the center of human being as heart and this statement isn't about the material heart but it refers to the spiritual dimension of humanity and the center of sensation and compaction an all of body organs are controlled by the heart. Human is like a sea and this sea is connecting with streams as: compassion, sensations, and thoughts. This sea is called the health .the spiritual states are appearing in the health. Fears and happiness has effect on this heart. Quran concern the positive and negative state to this heart. The man who his heart is clear and contains has an impression from a close link between body and soul. One of the way to get spiritual and psychotically health is having aim in the life which is concern to knowing creator of world and own as a part of this system. Goal in life is the things that we live for it. Living for an idea and opinion is the bees object and meaning that religion gives human so it is better we choose some Goals which can gain in our life time otherwise we involve tent ion. Nowadays because of scientific improvement a bout medical physician and psychotherapy is some of great scientist has emphasized on the affect of religious on the human spiritual. Quran a bout spiritual heath has a lot of comments humans are not the same and everyone has different contain and all of them involve spiritual problems in the different situations. In the recent word medical science for dealing with illness but it doesn't pay attention to the spiritual causes that is the main causes of illnesses [1].

The starting point for the flourishing of Islamic civilization is the holy Quran. The Muslims started to develop their sciences by searching and studying on the holy Quran and then Hadith. Thus the first city that started scientific movements was Medina and the first scientific centers were the mosques and the first subjects were about Quran and Islamic Traditions and the first teacher was the holy Prophet himself. The knowledge of reading, interpretation, theology, Hadith, Rijal, Philology, syntax, morphology, rhetoric and History which are all important Islamic sciences are emerged because of the Holy Quran and Sunnah. Edward Brown says: Professor Dakhwia the great scientist of Arabic language showed admirably in an article written about Tabari and other Arab historians for volume 23 of Encyclopedia of Islam that how the different Islamic sciences, especially history, made progress thanks to the holy Quran and how these sciences focused on the central concept of divine wisdom. The linguistic sciences and studies about language were naturally in the first rank. Once foreigners flocked to convert to Islam, the immediate need to Arabic grammar and vocabulary was felt, because the Holy Quran was revealed in Arabic. To describe rare and strange words in the Quran it was needed to collect the classical Arabic poetry as much as possible. To understand the meanings of these poems the knowledge of al-Ansab and Arab news and information from the holidays was generally felt. In order to complete the decrees of the holy Quran for daily life it was needed to ask the companions of the holy prophet some questions about his quotations and his actions in different positions and situations and consequently the science of Hadith came to existence. For admittance of the attributions, the knowledge of history and description of these people was necessary. Again, this led to study of the lives of famous people and sequence of events in different ages, and the knowledge of Taqwim and the knowledge of Azmane came to existence. Also, Arab history was not enough and it was partly required to know the history of Arab neighbors, particularly Persians and Greeks and Ethiopians and etc. to understand the meanings of some points in the holy Quran and classical poetry. Jurji Zaydan says that Muslims interest to different sciences started from the Quran. It was important for Muslims to recite the holy Quran correctly and the holy Quran was all their religion and world. They tried their best to understand the decrees of the Quran. The need of Muslims to understand the words and meanings of Quran created the different Islamic sciences. In short the important reason which was emerged and developed in Islamic society and led to the great Islamic civilization, was the endless love and interest of Muslims to the holy Quran. Jurji Zaydan says about the great interest of Muslims to the Holy Quran that is the source of the successfulness of Muslims in sciences that "Muslim people were so careful about writing and preserving the Quran which is unique among other people." Muslims used to write the Quran on gold sheets and silver sheets and ivory, or they used to select high quality silk clothes and write the verses of Quran on them through gold plating and silver plating and they used to decorate their houses, mosques, and libraries by Quranic verses and they used very beautiful writings for them. Different types of animal skins, leathers, and papers have been used for writing the Quran. Muslims recorded the numbers of Quranic Chapters, Quranic Verses and even Quranic Words one by one and they recorded the numbers of the letters, for example how many times a letter is repeated in the Quran. The style of the Quran is considered as a model for their speeches and books, and the teachings of Quran became the pattern of their behavior in their daily life. While many of Islamic nations had a language other than the language of the Quran, Muslims, in addition to legal sciences, used the verses and meanings of Quran for their discussions and argumentations in linguistic studies (like morphology and syntax). For instance, only in the book of Sibawayh, 300 verses of Quran are mentioned. Writers and authors who were trying to decorate their sayings and writings, used to include the verses of the Quran in their sayings and writings. With this introduction, it has become clear that the holy Quran was the basis for development and creation of many sciences and Technologies [12].

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 ample verses associated with plants and related issues which sketches the 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 [5]. Aim of present study is review plants and fruits miracle in holy Quran and Islamic civilization.

## MATERIALS AND METHODS

The study was conducted by studying the holy Quran, Prophetic traditions, Islamic civilization books have been detailed on plants and Islamic guidelines on nutrition health. In this research, we used from one English tarlatans of Quran (Dr. Ghali).

## RESULT AND DISCUSSION

According to holy Quran, 19 plants like (Manna of hedysarum, Onion or Cepa, Garlik, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Fig, Lentil, Banana, Royal basil or Sweet basil, Olive, Data plam or Edible date, Pomegranata, Toothbrush tree or Mustard tree, Manna Tree or French Tamarisk, Grap, Ginger and Nabak tree) are gifts and heavenly plants of God. Nineteen 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* [4]. Number of plants in holy Quran showed that in figure 1. The highest signals among plants in holy Quran related to *Phoenix dactylifera* (29 Numbers). Percentage of plants in holy Quran showed that in figure 2. The highest share of signals among plants in holy Quran related to *Phoenix dactylifera* (46.8%).

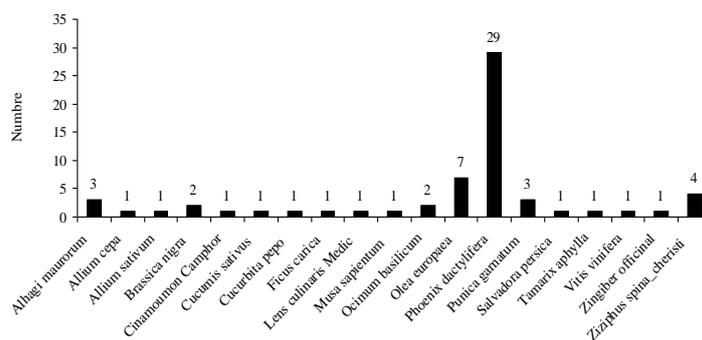


Fig. 1: Number of plants in holy Quran.

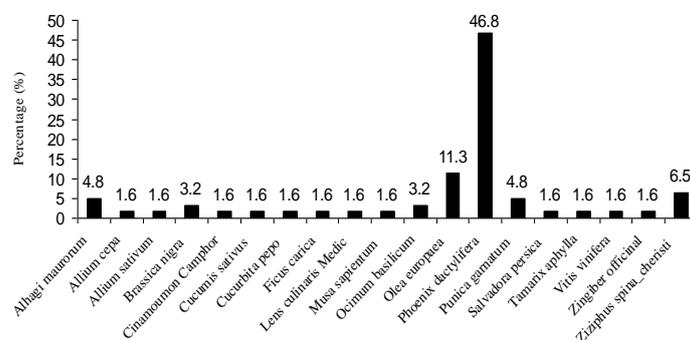
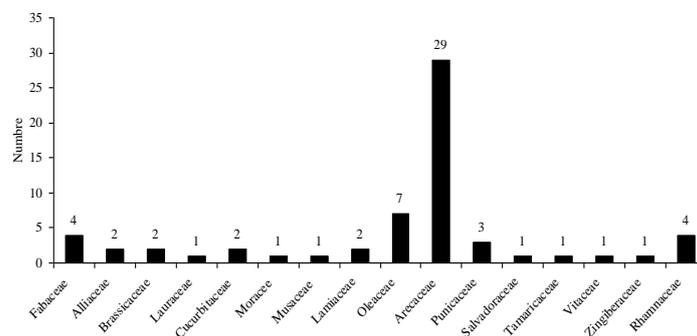


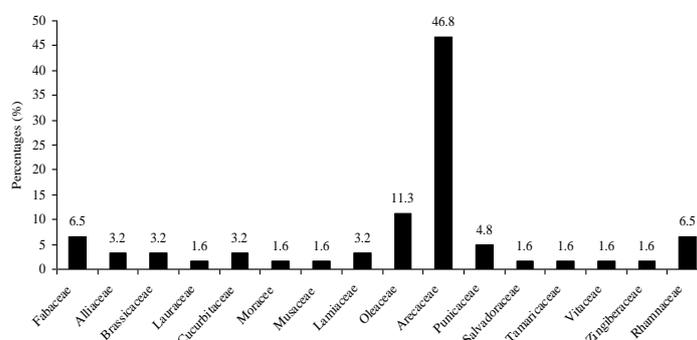
Fig. 2: Percentage of plants in holy Quran.

A phytochemical screening of these plants belonging to 16 families (Alliaceae, Arecaceae, Brassicaceae, Cucurbitaceae, Fabaceae, Lamiaceae, Lauraceae, Moraceae, Musaceae, Oleaceae, Punicaceae, Rhamnaceae, Salvadoraceae, Tamaricaceae, Vitaceae and Zingiberaceae) was carried out [4]. Number of family plants in holy

Quran showed that in figure 3. The highest signals among family plants in holy Quran related to Arecaceae (29 Numbers). Percentage of family plants in holy Quran showed that in figure 4. The highest share of signals among family plants in holy Quran related to Arecaceae (46.8%).



**Fig. 3:** Number of family plants in holy Quran.



**Fig. 4:** Percentage of family plants in holy Quran.

#### *Alhagi maurorum:*

Surah 20. Ta-ha, Ayah 80

Dr. Ghali: "O Seeds (Or: sons) of Israel We have already delivered you from your enemy; and We fixed an appointment with you upon the right side of At-Tur, (The Mount) and We kept sending down on you manna and quails.

Surah 2. Al-Baqara, Ayah 57

Dr. Ghali: And We overshadowed you with mists and We sent down manna and quails upon you. "Eat of whatever good things We have provided you." And in no way did they do injustice to Us, but they were doing injustice to themselves.

Surah 7. Al-A'raf, Ayah 160

Dr. Ghali: And We Cut them up into twelve Grandsons, (Moses) nations. And We revealed to Musa, as his people asked him for water, (saying), "Strike with your staff the stone!" So there squirt forth from it twelve springs; every folk already knew their drinking-place. And We overshadowed them with mists, and We sent down manna and quails upon them: (i.e. the Tribes) "Eat of whatever good things with which We have provided you." And in no way did they do injustice to Us, but to themselves they were doing injustice.

#### *Allium cepa:*

Surah 2. Al-Baqara, Ayah 61

Dr. Ghali: And (remember) as you said, "O Musa, (Moses) we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions." He said, "Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township; (Some say that it is Egypt) then surely you will have (there) what you asked for." And they were stricken with humiliation and indigence, and they incurred the anger of Allah, That was for that they had disbelieved in the signs of Allah, and killed the Prophets (Literally: Prophesiers) untruthfully. That was for that they disobeyed and were (always) transgressing.

*Allium sativum:*

Surah 2. Al-Baqara, Ayah 61

Dr. Ghali: And (remember) as you said, "O Musa, (Moses) we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions." He said, "Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township; (Some say that it is Egypt) then surely you will have (there) what you asked for." And they were stricken with humiliation and indigence, and they incurred the anger of Allah, That was for that they had disbelieved in the signs of Allah, and killed the Prophets (Literally: Prophesiers) untruthfully. That was for that they disobeyed and were (always) transgressing.

*Brassica nigra:*

Surah 21. Al-Anbiyaa, Ayah 47

Dr. Ghali: And We will lay down the equitable scales for the Day of the Resurrection, so that not one self will be done an injustice in anything, and even in case it be the weight of one grain of mustard-seed, We will come up with it. And Sufficient are We for reckoners.

Surah 31. Luqman, Ayah 16

Dr. Ghali: "O my son, surely in case it be the weight of one grain of mustard-seed, and it be in a rock, or in the heavens, or in the earth, Allah will come up with it; (i.e., bring it) surely Allah is Ever-Kind, Ever-Cognizant.

*Cinamoumon Camphor:*

Surah 76. Ad-Dahr, Ayah 5

Dr. Ghali: Surely the benign will drink of a cup whose blend is camphor,

*Cucumis sativus:*

Surah 2. Al-Baqara, Ayah 61

Dr. Ghali: And (remember) as you said, "O Musa, (Moses) we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions." He said, "Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township; (Some say that it is Egypt) then surely you will have (there) what you asked for." And they were stricken with humiliation and indigence, and they incurred the anger of Allah, That was for that they had disbelieved in the signs of Allah, and killed the Prophets (Literally: Prophesiers) untruthfully. That was for that they disobeyed and were (always) transgressing.

*Cucurbita pepo:*

Surah 37. As-Saffat, Ayah 146

Dr. Ghali: And We caused to grow over him a tree of gourds.

*Ficus carica:*

Surah 95. At-Tin, Ayah 1

Dr. Ghali: And (by) the fig and the olive,

*Lens culinaris Medic:*

Surah 2. Al-Baqara, Ayah 61

Dr. Ghali: And (remember) as you said, "O Musa, (Moses) we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions." He said, "Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township; (Some say that it is Egypt) then surely you will have (there) what you asked for." And they were stricken with humiliation and indigence, and they incurred the anger of Allah, That was for that they had disbelieved in the signs of Allah, and killed the Prophets (Literally: Prophesiers) untruthfully. That was for that they disobeyed and were (always) transgressing.

*Musa sapientum:*

Surah 56. Al-Waqi'a, Ayah 29

Dr. Ghali: And Talh, (It may mean banana or acacia, which are compacted) tiered (one on another),

*Ocimum basilicum:*

Surah 55. Ar-Rahman, Ayah 12

Dr. Ghali: And grains owning the blades, (Or: husks) and all-fragrant herbs. (Or: soothing comfort)  
Surah 56. Al-Waqi'a, Ayah 89.

Dr. Ghali: Then (there will be) relief, and soothing comfort, and a Garden of Bliss;

*Olea europaea:*

Surah 23. Al-Muminun, Ayah 19

Dr. Ghali: So We have brought into being for you therewith gardens of palms and vineyards; in them you have many fruits for you, and of them you eat.

Surah 6. Al-An'am, Ayah 99

Dr. Ghali: And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not (Literally: other than being cosimilar) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that (Literally: in those) are indeed signs for a people who believe.

Surah 6. Al-An'am, Ayah 141

Dr. Ghali: And He is The (One) Who has brought into being gardens trellised and untrellised, and the palm-trees, and plantation of different crops, and the olives, and the pomegranates, cosimilar and not cosimilar (Literally: other than being cosimilar). Eat of their produce when they have produced, and bring the true (right) thereof on the day of its harvest, and do not be extravagant; surely He does not love the extravagant.

Surah 16. An-Nahl, Ayah 11

Dr. Ghali: Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate.

Surah 24. An-Nur, Ayah 35

Dr. Ghali: Allah is The Light of the heavens and the earth; the similitude of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering planet-kindled from a Blessed Tree, an olive that is neither eastern nor western, whose oil would almost illuminate, even if no fire touched it, Light upon Light; Allah guides to His Light whomever He decides, and Allah strikes similitudes for mankind, and Allah is Ever-Knowing of everything.

Surah 80. Abasa, Ayah 29

Dr. Ghali: And olives and palm trees,

Surah 95. At-Tin, Ayah 1

Dr. Ghali: And (by) the fig and the olive,

*Phoenix dactylifera:*

Surah 6. Al-An'am, Ayah 99

Dr. Ghali: And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not (Literally: other than being cosimilar) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that (Literally: in those) are indeed signs for a people who believe.

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Surah 2. Al-Baqara, Ayah 266

Dr. Ghali: Would any of you like to have a garden of palms and vineyards with rivers running from beneath it, (and) he has all (kinds) of products therein, and greatness (with years) afflicts him, and he has a weak offspring, then a whirlwind with fire therein afflicts it, so it is burned away? Thus Allah makes evident the signs to you, that possibly you would meditate.

Surah 4. An-Nisaa, Ayah 49

Dr. Ghali: Have you not regarded (the ones) who consider themselves cleansed? No indeed, Allah cleanses whomever He decides, and they will not be done an injustice even as (much as) a (single) date-plaiting (i.e., not even a small amount).

Surah 13. Ar-Ra'd, Ayah 4

Dr. Ghali: And in the earth are tracts neighboring each other, and gardens of vineyards and plantation, and palms in pairs and other than in pairs, (Or: having the same root or different ones) watered with one water; and We have graced some of them over others (Literally: some "others") in crop. Surely in that are signs for a people who consider.

Surah 16. An-Nahl, Ayah 11

Dr. Ghali: Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate.

Surah 16. An-Nahl, Ayah 67

Dr. Ghali: And of the products of the palms and the vineyards you take to yourselves there from an intoxicant and a fair provision. Surely in that is indeed a sign for a people who consider.

Surah 17. Al-Israa, Ayah 91

Dr. Ghali: Or (till) you have a garden of palms and vine (s); then you make rivers to erupt forth amidst it abundantly (Literally: with "all manner of" eruption).

Surah 20. Ta-ha, Ayah 71

Dr. Ghali: He (Firaawn) (pharaoh) said, "Have you believed him before I gave permission (to do so)? Surely he is indeed your great (master) who has taught you sorcery; so indeed I will definitely cut off (The from of the verb implies an action done repeatedly or to great extent or high degree. Of Surat Yusuf 31) your hands and legs, alternately; and indeed I will definitely crucify you upon the trunks of palm-trees; and indeed you will definitely know whichever of us is more strict in torment and more enduring."

Surah 23. Al-Muminun, Ayah 19

Dr. Ghali: So We have brought into being for you therewith gardens of palms and vineyards; in them you have many fruits for you, and of them you eat.

Surah 111. Al-Lahab (AL-MASADD), Ayah 1

Dr. Ghali: Would the hands of ÉAbu Lahab be cut up, (i.e., perish) and would he be cut up (too)!

Surah 59. Al-Hashr, Ayah 5

Dr. Ghali: Whatever tender (crops) you have cut (down) or left upright on their roots, then that was by the permission of Allah, and that He may disgrace the immoral ones.

Surah 55. Ar-Rahman, Ayah 68

Dr. Ghali: In both of them are fruits, and palm-trees and pomegranates.

Surah 55. Ar-Rahman, Ayah 11

Dr. Ghali: Therein are fruits, and palm-trees comprising sheaths,

Surah 50. Qaf, Ayah 10

Dr. Ghali: And palm-trees aloft with spathes tiered.

Surah 36. Ya-Sin, Ayah 34

Dr. Ghali: And We made therein gardens of palms and vineyards, and therein We caused (some) springs to erupt forth.

Surah 36. Ya-Sin, Ayah 39

Dr. Ghali: And the moon, We have determined it by phases, till it becomes again (Literally: goes back) like the old date-stalk.

Surah 18. Al-Kahf, Ayah 32

Dr. Ghali: And strike for them a similitude: two men. To one of them We made two gardens of vineyards and encircled (both of) them with palm-trees, and between them We made a plantation.

Surah 19. Maryam, Ayah 25

Dr. Ghali: And shake to you the trunk of the palm-tree (and) it will let fall ripe dates down on you, readily reaped.

Surah 80. Abasa, Ayah 29

Dr. Ghali: And olives and palm trees,

Surah 69. Al-Haqqa, Ayah 7

Dr. Ghali: He subjected it against them seven nights and eight days in gruesome succession, so that you might have seen the people laid overthrown in it as if they were the hollow stumps of devastated palm-trees.

Surah 54. Al-Qamar, Ayah 20

Dr. Ghali: Plucking up mankind as if they were the stumps of uprooted palm-trees.

Surah 26. Ash-Shu'araa, Ayah 148

Dr. Ghali: And plantations, and palm trees with spathes slender (and) digestible? (Or: heavy spthes)

Surah 19. Maryam, Ayah 23

Dr. Ghali: Then the birthpangs made her come to the trunk of the palm-tree. She said, "Oh, would I had died before this and become a thing forgotten, completely forgotten!"

Surah 35. Fatir, Ayah 13

Dr. Ghali: He inserts the night into the daytime and inserts the daytime into the night, and He has subjected the sun and the moon, each of them running to a stated term. That is Allah your Lord; to Him belongs The Kingdom; and the ones you invoke apart from Him, in no way do they possess as much as the skin of a date-stone.

Surah 4. An-Nisaa, Ayah 53

Dr. Ghali: Or even do they have an assignment in the Kingdom? Then, lo, they do not bring mankind even a groove in a datestone.

## Surah 4. An-Nisaa, Ayah 77

Dr. Ghali: Have you not regarded the ones to whom it was said, "Restrain your hands and keep up prayer and bring the Zakat?" (i.e., pay the poor-dues) Then, as soon as fighting was prescribed for them, behold, a group of them are apprehensive of the multitude (Literally: mankind) as they would have apprehension of Allah, or with stronger apprehension; and they said, "Our Lord, why have You prescribed fighting for us? Had You (only) deferred us to a near term!" Say, "The enjoyment of the present (life) (Literally: the lowly "life"; i.e., the life of this world) is little, and the Hereafter is most charitable for him who is pious, and you will not be done an injustice even as (much as) a single date-plaiting (i.e., not even a little).

## Surah 4. An-Nisaa, Ayah 124

Dr. Ghali: And whoever does (enough) deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden and will not be done an injustice even as a groove in a datestone (i.e., not even a small amount).

## Surah 17. Al-Israa, Ayah 71

Dr. Ghali: On the Day (when) We will call all folks with their Imam; (Their leader; or: their record, their register) so whoever is brought his book with his right (hand), then those will read their book and they will not be done any injustice, even (to) a single date-plaiting (i.e., not even to a small degree).

*Punica garnatum:*

## Surah 6. Al-An'am, Ayah 99

Dr. Ghali: And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not (Literally: other than being cosimilar) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that (Literally: in those) are indeed signs for a people who believe.

## Surah 6. Al-An'am, Ayah 141

Dr. Ghali: And He is The (One) Who has brought into being gardens trellised and untrellised, and the palm-trees, and plantation of different crops, and the olives, and the pomegranates, cosimilar and not cosimilar (Literally: other than being cosimilar). Eat of their produce when they have produced, and bring the true (right) thereof on the day of its harvest, and do not be extravagant; surely He does not love the extravagant.

## Surah 55. Ar-Rahman, Ayah 68

Dr. Ghali: In both of them are fruits, and palm-trees and pomegranates.

*Salvadora persica:*

## Surah 37. As-Saffat, Ayah 16

Dr. Ghali: When we die and are dust and bones, will we surely be made to rise again indeed?

*Tamarix aphylla:*

## Surah 34. Saba, Ayah 16

Dr. Ghali: Yet, they veered away; so We sent on them the Flood of Arim, and We gave them in exchange for their two gardens, two gardens (comprising) meager crops and tamarisk-bushes, and (some) little (fruit) of the lote-trees.

*Vitis vinifera:*

## Surah 13. Ar-Ra'd, Ayah 4

Dr. Ghali: And in the earth are tracts neighboring each other, and gardens of vineyards and plantation, and palms in pairs and other than in pairs, (Or: having the same root or different ones) watered with one water; and We have graced some of them over others (Literally: some "others") in crop. Surely in that are signs for a people who consider.

## Surah 16. An-Nahl, Ayah 11

Dr. Ghali: Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate.

## Surah 16. An-Nahl, Ayah 67

Dr. Ghali: And of the products of the palms and the vineyards you take to yourselves there from an intoxicant and a fair provision. Surely in that is indeed a sign for a people who consider.

## Surah 17. Al-Israa, Ayah 91

Dr. Ghali: Or (till) you have a garden of palms and vine (s); then you make rivers to erupt forth amidst it abundantly (Literally: with "all manner of" eruption).

## Surah 23. Al-Muminun, Ayah 19

Dr. Ghali: So We have brought into being for you therewith gardens of palms and vineyards; in them you have many fruits for you, and of them you eat.

Surah 6. Al-An'am, Ayah 99

Dr. Ghali: And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not (Literally: other than being cosimilar) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that (Literally: in those) are indeed signs for a people who believe.

Surah 18. Al-Kahf, Ayah 32

Dr. Ghali: And strike for them a similitude: two men. To one of them We made two gardens of vineyards and encircled (both of) them with palm-trees, and between them We made a plantation.

Surah 80. Abasa, Ayah 28

Dr. Ghali: And vines, and clover, (Or: reeds).

Surah 2. Al-Baqara, Ayah 266

Dr. Ghali: Would any of you like to have a garden of palms and vineyards with rivers running from beneath it, (and) he has all (kinds) of products therein, and greatness (with years) afflicts him, and he has a weak offspring, then a whirlwind with fire therein afflicts it, so it is burned away? Thus Allah makes evident the signs to you, that possibly you would meditate.

Surah 12. Yusuf, Ayah 36

Dr. Ghali: And two pages entered the prison with him. One of them said, "Surely I (do) see myself (in a dream) that I was pressing wine." And the other said, "Surely I (do) see myself (in a dream) that I was carrying above my head bread that birds were eating of. Fully inform us of its interpretation; surely we see you (are) (one) of the fair-doers."

Surah 36. Ya-Sin, Ayah 34

Dr. Ghali: And We made therein gardens of palms and vineyards, and therein We caused (some) springs to erupt forth.

Surah 78. An-Nabaa, Ayah 32

Dr. Ghali: Enclosed orchards, and vineyards,

#### *Zingiber officinal:*

Surah 76. Ad-Dahr, Ayah 17

Dr. Ghali: And they are given to drink therein a cup whose blend is ginger.

#### *Ziziphus spina\_cheristi:*

Surah 53. An-Najm, Ayah 16

Dr. Ghali: As that which envelops did envelop the Lote-Tree.

Surah 53. An-Najm, Ayah 14

Dr. Ghali: At the Lote-Tree of the Utmost Boundary.

Surah 56. Al-Waqi'a, Ayah 28

Dr. Ghali: They will be among thornless lote-trees,

Surah 34. Saba, Ayah 16

Dr. Ghali: Yet, they veered away; so We sent on them the Flood of Arim, and We gave them in exchange for their two gardens, two gardens (comprising) meager crops and tamarisk-bushes, and (some) little (fruit) of the lote- trees.

Desirable health is impossible without good nutrition, and Allah has addressed us on eating foods in 118 verses [Salarvand and Pournia, 2014]. Desirable health is impossible without good nutrition [11]. Selection of foods naturally reflects the aspects of lifestyle, culture, religion, diet, and health [14]. Nutrition is not only a means of preventing diseases, but plays an important role in improving the health of individuals and communities [11]. Diets have experienced considerable qualitative and quantitative changes with different rates all over the world [17]. Therefore, proper nutrition interventions should be applied to improve the human health [6]. On the other hand, in Islam, the Quran and the Sunnah are the main sources of the rules and principles that guide the lives of Muslims and offer policies and recommendations as responses to the concurrent health and social problems [8]. Muslims consider the divine rules in every aspect of life. For the followers of Islam, there is a complete code of nutritional rules in the Holy Quran [9]. The recommendations on nutrition presented by Islam not only lead to physical health, but guarantee the mental health. One of the most important determinants of health is following the health teachings of Islam on eating and drinking [3]. According to the increasing capacity of religion in families residing in Islamic societies, some Ad experts can see ads from new angle and this new angle is completely more different than current ad approach. Commercial ads in new perspective based

on religious and human beliefs may attract the religious and believed consumers' attention to advertised products [15].

*Islamic guidelines on nutrition health:*

Islam as the most complete heavenly religion pays special attention to the issue of realizing full rights in all commands that sets for the guidance and salvation of all human beings and has put its observance an emphatic duty and preconditions for the acceptance of righteous deeds. In other words, as someone became a Muslim, some rights and obligations are put on him relied upon this Muslim character and should attempt to do them [7]. Islamic guidelines on nutrition health are extremely important and worthwhile taking the time to express their religious leaders is a scientific miracle. Eating and drinking in the sight of God, religion, the enjoyment of the blessings of God on the path of bondage, from the religious to the treatment recommendations are:

Customs of eating food of Islam:

1. Halal Eating and Drinking
2. Hand washing
3. Saying In the name of God and thank God
4. Not walking
5. Not standing
6. Not insufflate
7. Not hot
8. Cleanliness
9. Simply sitting
10. Slowly eating
11. Vegetables taking
12. Not guzzle food container
13. Not guzzle water
14. After another drink
15. Not belch
16. Food and water container is not gold
17. Not drinking from the container handles
18. Not broken drinking places
19. Eating breakfast in the morning
20. Eating dinner in the evening
21. Small bites food, chew food well and not look at others
22. Respecting to bread
23. Not clearing bone
24. Eating with the servants
25. Eating with three fingers and licking fingers
26. Moderation in eating
27. Stop eating before garlic
28. Sitting on the left foot when eat
29. Eating food with the right hand
30. Eating on the ground
31. Eating salt in the first and last of food
32. Not eating at rest and lie down
33. Not eating with shoes
34. Not Talking too much when eat
35. Resting after eat
36. Picking and eating waste food
37. Sharing of food with persons looker
38. Considering the poor and giving alms
39. Start eating with the lightest of food
40. Not getting up when eat
41. Not drinking water in between eat
42. Not drinking water with fatty food
43. Not drinking cold water and hot food
44. Not eating in the street
45. Eating collective
46. Eating of wings container
47. Not lavishing
48. Brushing

49. Not bathing after eat
50. Knocking on face after eat and wash hands
51. Not sleeping immediately after eat

Customs of eating fruit of Islam:

1. Washing fruit with water
2. Saying In the name of God and thank God
3. Praying when see new fruit
4. Eating fruit at the start of the season
5. Avoid eating fruit at the end of the season
6. Not removing fruit peel
7. Avoid eating too several fruit

#### Conclusion:

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 regarded as both the spiritual and behavioral guidance for all Muslims. The Holy Quran is one of the reference books describing the importance of plants used for different aliments in various Surahs. The holly Quran is a unique literature for social and life science research. The holly Quran (most important Islamic reference) has collection of plants that it's characterizes is somewhat unclear in modern medicine, but valuable evidences can be obtained from Islamic texts and traditional or folk medicine. Results in this research showed that 19 plants and 16 families have been mentioned in the Quran.

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