



## Humour Plants Mentioned in Holy Quran and Iranian Traditional Medicine

**Ebrahim Azarpour\***, **Maral Moraditochae\*\*** and **Hamid Reza Bozorgi\***

*\*Young Researchers and Elite Club, Rasht Branch, Islamic Azad University, Rasht, Iran*

*\*\*Department of Agriculture, College of Agricultural Science, Takestan Branch, Islamic Azad University, Takestan, Iran*

*(Corresponding author: Maral Moraditochae)*

*(Received 08 August, 2014, Accepted 01 September, 2014)*

**ABSTRACT:** Since most of the plants are rich in vitamins, minerals, and salts they often have significant effects on human health; hence, continuous consumption of plants, because of water, sugar, fat, protein, vitamins, and etc. plays a significant role in prevention and treatment of many diseases. In this regard, Holy Quran, the book of healing and mercy, has dragged human attention toward certain plants such as Manna of hedysarum, Onion or Cepa, Garlic, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Fig, Lentil, Banana, Royal basil or Sweet basil, Olive, Date palm or Edible date, Pomegranata, Toothbrush tree or Mustard tree, Manna Tree or French Tamarisk, Grape, Ginger and Nabak tree. Certainly, there are physical and mental benefits to humans, in this notice of Knowing God. The current study aimed to evaluate therapeutic properties of Quranic plants and their effects on health promotion. After evaluating traditional medicine books and modern medical findings about the properties of Quranic plants and their effects, it was concluded that consumption of any one of these plants in daily diet, plays significant role in health promotion. The four humors are the basis of The Iranian Traditional Medicine and human health is achieved when there is a balance in the quality and quantity of humors while the imbalances of them will lead to diseases. Aim of present study is review humour plants mentioned in Holy Quran and Iranian traditional medicine.

**Keywords:** Holy Quran, Humour, Plants, Iranian Traditional Medicine.

### INTRODUCTION

Diseases and other related ailments are predictable in life and have led man to discover ways by which they could be treated. Plants have always been a successful source of remedy from nature. Such practice is as old as human existence and forms an integral part of traditional medicine. The term medicinal is applied to a plant indicates that it contains a substance or substances which modulate beneficially the physiology of sick mammals and that it has been used by man for that purpose (Andersen et al., 1991). According to world health organization (WHO) Much of the world's population (about 70-80%) still rely on plant-derived medicines for the health care. This is especially true in developing countries (Beverly et al., 2011; Rivera et al., 2013). Use of herbal remedies is also widespread in many industrialized nations and numerous pharmaceuticals are either based on or derived from plant sources (Mans, 2013).

Traditional Iranian Medicine (TIM) or Persian Medicine consists of the sum total of all the knowledge and practices used in diagnosis, prevention and

elimination of diseases in Persia from ancient times to present. It is based entirely on practical experience and observations passed down from generation to generation. Traditional medicine has the advantage of being considered as part of the culture therefore, bypassing cultural issues that may affect the practice of medicine. On the other hand, it can be used in conjunction with and as an aid to the conventional medicine. Development and promotion of traditional medicine could be considered as respect and honor to the culture and heritage of the people all around the world (Rezaeizadeh et al., 2009; Moradi et al., 2013). According to Traditional Iranian Medicine (TIM), health preservation and disease prevention are prior to disease treatment. To get this aim, there are recommendations in TIM such as appropriate physical activity (Siahpoosh et al., 2012) and appropriate nutrition which are introduced as two parts of six principles for healthiness (Rezaeizadeh et al., 2009). Today, these two factors are very important for health preservation and disease prevention too (Delavar et al., 2011).

Representing viewpoints of Ibn Sina (Avicenna), one of the greatest Iranian medical scientists about nutrition is the purpose of this study in order to find out the best quality of nutrition because nutrition is one of the most important things to survive man, which is effective in all aspects of his/her life. Therefore, health and disease of an individual, society, and generations depend on it. In addition, focusing on nutrition has been the main issue in medical sciences in ancient medicine references. Quality of nutrition and the type of food have played a substantial role in organizing medical science (Sholden, and Cohen, 1992). According to Avicenna's viewpoint, there are eight important and effective principles in relation with nutrition to be more useful in order to preserve health and prevent from disease include: 1- The quality of nutrition should be according to his/her temperament (Mizaj) and in general, he/she should eat some foods in balance with his/her temperament. 2. Since digestive system is strong in winter and weak in summer, individuals should eat nutritive foods in winter and foods which are easy to digestion in summer. 3. The type and quality of foods which are eaten should be in accordance with personal activities and efforts. For instance, athletes should eat more nutritive foods. 4. It is necessary to consider digestive system power, i.e. anyone whose digestive system is strong can eat foods which are difficult to digestion and conversely, anyone whose digestive system is weak can eat foods which are easy to digestion. 5. Middle-age people should eat less than before. 6. Healthy nutrition and habits should be observed in various regions and climates. 7. The sequence of eating foods should be based on its digestion time. Some foods are digested early and the others are digested lately. Thus, foods should be eaten in proper time both in order to preserve nutrients of foods and to prevent from food degradation within stomach. 8- Subsequent meal should be eaten after digesting previous meal because eating on undigested food has been known as the most harmful thing for healthiness (Avicenna, 2005).

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 (Salarvand and Pournia, 2014). Selection of foods naturally reflects the aspects of lifestyle, culture, religion, diet, and health (Nakyinsige *et al.*, 2015). Nutrition is not only a means of preventing diseases, but plays an important role in improving the health of individuals and communities (Salarvand and Pournia, 2014). Diets have experienced considerable qualitative and quantitative changes with different rates all over the world (Shetty, 2013). Therefore, proper nutrition interventions should be applied to improve the human health (Ipchi

Sheshgelani *et al.*, 2001). 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 (Kamarulzaman and Saifuddeen, 2010). 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 (Khattak *et al.*, 2011). 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 (Avari *et al.*, 2007). 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 (Rahmani *et al.*, 2013). 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 (Espidkar and Hassani, 2013). Aim of present study is review humour plants mentioned in Holy Quran and Iranian traditional medicine.

## MATERIALS AND METHODS

In this study, the qualitative research method of content analysis on humors with respect to Plants Mentioned in Holy Quran was performed. In this regard, the content of books in Iranian Traditional Medicine has been studied and the Iranian Traditional Medicine comments have been reviewed and analyzed.

## RESULTS AND DISCUSSION

Humorism, or humoralism, is a system of medicine detailing the makeup and workings of the human body, adopted by Ancient Greek and Roman physicians and philosophers, positing that an excess or deficiency of any of four distinct bodily fluids in a person - known as humors or humours - directly influences their temperament and health. The humoralist system of medicine is highly individualistic, for each individual patient was said to have their own unique humoral composition. Moreover, it resembled a holistic approach to medicine as the links between mental and physical processes were emphasized by this framework.

From Hippocrates onward, the humoral theory was adopted by Greek, Roman and Persian physicians, and became the most commonly held view of the human body among European physicians until the advent of modern medical research in the nineteenth century. The four humors of Hippocratic medicine are black bile (Melancholic), yellow bile (Choleric), phlegm (Phlegmatic), and blood (Sanguine), and each corresponds to one of the traditional four temperaments. The four humors with their corresponding elements, body substances, seasons, organs, tastes, colors, qualities and characteristics of personality showed that in Fig. 1.

According to holy Quran, 19 plants like (Manna of hedsarum, Onion or Ceba, Garlic, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Lentil, Banana, Royal basil or Sweet basil, Olive, Data plam 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 (Azarpour *et al.*, 2014a; Azarpour *et al.*,

2014b) (Table 1).

Essentially, this theory holds that the human body is filled with four basic substances, called humors, which are in balance when a person is healthy. All diseases and disabilities supposedly resulted from an excess or deficit of one of these four humors. These deficits were thought to be caused by vapors inhaled or absorbed by the body. The four humors are black bile, yellow bile, phlegm, and blood. Greeks and Romans, and the later Muslim and Western European medical establishments that adopted and adapted classical medical philosophy, believed that each of these humors would wax and wane in the body, depending on diet and activity. When a patient was suffering from a surplus or imbalance of one of these four fluids, then said patients' personality and or physical health could be negatively affected. This theory was closely related to the theory of the four elements: earth, fire, water and air; earth predominantly present in the black bile, fire in the yellow bile, water in the phlegm, and all four elements present in the blood. Humour plants mentioned in Holy Quran in Table 1.

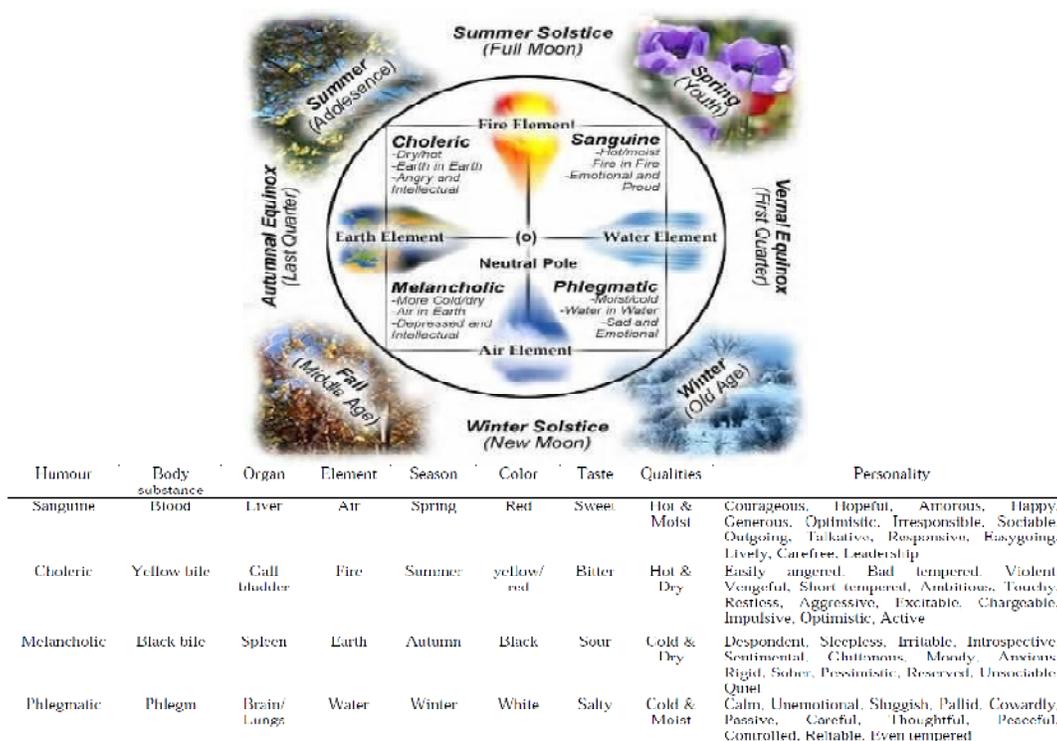


Fig 1. The four humors theory and related components.

**Table 1. Humour plants mentioned in Holy Quran.**

<b>Plant</b>	<b>Humour</b>	<b>Characteristics Surah and Ayah in Quran</b>
Manna of hedyсарum	Sanguine (Hot & Moist)	Surah 2. Al-Baqara, Ayah 57; Surah 7. Al-A'raf, Ayah 160 and Surah 20. Ta-ha, Ayah 80.
Onion or Cepa	Choleric (Hot & Dry)	Surah 2. Al-Baqara, Ayah 61.
Garlic	Choleric (Hot & Dry)	Surah 2. Al-Baqara, Ayah 61.
Black mustard	Choleric (Hot & Dry)	Surah 21. Al-Anbiyaa, Ayah 47 and Surah 31. Luqman, Ayah 16.
Camphor	Melancholic (Cold & Dry)	Surah 76. Ad-Dahr, Ayah 5-6.
Cucumber	Phlegmatic (Cold & Moist)	Surah 2. Al-Baqara, Ayah 61.
Pumpkin or Gourd or Calabasse	Phlegmatic (Cold & Moist)	Surah 37. As-Saffat, Ayah 145-148.
Fig	Sanguine (Hot & Moist)	Surah 95. At-Tin, Ayah 1-8.
Lentil	Melancholic (Cold & Dry)	Surah 2. Al-Baqara, Ayah 61.
Banana	Sanguine (Hot & Moist)	Surah 56. Al-Waqi'a, Ayah 27-40.
Royal basil or Sweet basil	Choleric (Hot & Dry)	Surah 55. Ar-Rahman, Ayah 10-13 and Surah 56. Al-Waqi'a, Ayah 88-96.
Olive	Choleric (Hot & Dry)	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.
Data plam or Edible date	Sanguine (Hot & Moist)	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.
Pomegranata	Phlegmatic (Cold & Moist)	Surah 6. Al-An'am, Ayah 99; Surah 6. Al-An'am, Ayah 141 and Surah 55. Ar-Rahman, Ayah 68.
Toothbrush tree or Mustard tree	Choleric (Hot & Dry)	Surah 37. As-Saffat, Ayah 16.
Manna Tree or French Tamarisk	Choleric (Hot & Dry)	Surah 34. Saba, Ayah 16.
Grape	Sanguine (Hot & Moist)	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.
Ginger	Sanguine (Hot & Moist)	Surah 76. Ad-Dahr, Ayah 11-18.
Nabak tree	Melancholic (Cold & Dry)	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.

## CONCLUSIONS

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. The manner temperaments manifested with the semantic domain of eating and food in a certain culture can be understood through a discussion of dietetic and culinary concepts of a particular culture. What people in a society and culture eat or like to eat may become an evaluation of their emotional temperaments and therefore an implication for portrayal of their specific cultural models. Aim of present study is review humour plants mentioned in Holy Quran and Iranian traditional medicine.

## REFERENCES

- Andersen, F.L.E. (1991). Pharmaceuticals from traditional medicinal plants and others: future prospects. A paper presented at the symposium "New Drugs from Natural Resources" sponsored by I.B.C. technical Services Ltd., Royal Botanic Gardens, Kew, London, June 13th-14th 1991.
- Avari, M., Azizi, M., Ghanee Ezabadi B. & Rigazadeh M. (2007). (Knowledge Attitude and Practice of People Aged 25 and Older in Yazd Regarding Foods Mentioned in Quran and Hadiths. *Res quarterly J Public Health School Yazd University Med Sci.* **6**(1): 26-35.
- Avicenna, H. (2005). Canon of medicine. 1st ed. Alamy Le- Al-Matboat Institute: Lebanon. **1**: 236-243.
- Azarpour, E., Moraditochae M. & Bozorgia, H.R. (2014a). Study Medicinal Plants in Holy Quran. *International Journal of Plant, Animal and Environmental Sciences.* **4**(2): 529-536.
- Azarpour, E., Moraditochae M. & Bozorgia, H.R. (2014b). Plants miracle in holy Quran and Islamic civilization. *Advances in Environmental Biology.* 8 in press.
- Beverly, C.D., & Sudarsanam G. (2011). Ethnomedicinal plant knowledge and practice of people of Javadhu hills in Tamilnadu. *Asian Pac J Trop Biomed.* S79-S81.
- Delavar, M.A., Lye, M.S., Hassan, S.T.B.S., Khor G.I. & Hanach P. (2011). Physical Activity, Nutrition, and Dyslipidemia in Middle-Aged Women. *Iranian J Publ Health.* **40**(4):89-98.
- Espidkar, Z., & Hassani Z. (2013). Plant genetic analysis of the Quran. *Journal of Applied Science and Agriculture.* **8**(6): 1047-1052.
- Ipchi Sheshgelani, P., Mahboub S. & Ipchi Sheshgelani, M. (2001). Assessment of nutritional status, food intake, serum's iron and lipid profile of old people living in Khooban elderly institute of Tabriz at 1378. Urmia University of Medical Sciences.
- Kamarulzaman, A., & Saifuddeen S.M. (2010). Islam and harm reduction. *International Journal of Drug Policy.* **21**(2):115-118.
- Khattak, J.Z.K., Mir, A., Anwar, Z., Wahedi, H.M., Abbas G. & Khattak, H.Z.K. (2011). Concept of Halal Food and Biotechnology. *Advance Journal of Food Science & Technology.* **3**(5): 385 p.
- Mans, D.R.A. (2013). From forest to pharmacy: Plantbased traditional medicines as sources for novel therapeutic compounds. *Acad. J. Med. Plants.* **1**: 101-110.
- Moradi, H., Minaii, B., Nikbakht Nasrabadi A.R. & Siahpoosh, M. (2013). Avicenna Viewpoint about Health Preservation through Healthy Nutrition Principles. *Iranian J Publ Health.* **42**(2): 220-221.
- Nakyinsige, K., Man Y.B. & Sazili, A.Q. (2012). Halal authenticity issues in meat and meat products. *Meat Science.* **91**(3): 207-214.
- Rahmani, Z., Hoseini, M.H., Karimi O. & Hosseini-Amiri, S.M. (2013). "Modeling the effectiveness of Ad effectiveness message through focusing on Islamic beliefs in an Islamic market". *Advances in Environmental Biology.* **7**(7): 1282-1287.
- Rezaeizadeh, H., Alizadeh, M., Naseri M. & Shams Ardakani, M.R. (2009). The Traditional Iranian Medicine Point of View on Health and Disease. *Iranian J Publ Health.* **38**(1): 169-172.
- Rivera, J.O., Loya, A.M. & Ceballos, R. (2013). Use of herbal medicines and implications for conventional drug therapy medical sciences. *Altern. Integ. Med.* **2**, 130.
- Salarvand, S., & Pournia, Y. (2014). Perception of Medical University Members From Nutritional Health in the Quran. *Iranian Red Crescent Medical Journal.* **16**(4): 1-8.
- Shetty, P. (2013). Nutrition transition and its health outcomes. *Indian Journal of Pediatrics,* **80**(1): 21-27.
- Sholden, G., & Cohen, M.D. (1992). Avicenna on Food Aversions and Dietary Prescriptions. *Allergy Proc.* **13**(4): 199-203.
- Siahpoosh, M.B., Ebadiani, M., Shah Hosseini G.H.R. & Nejatbakhsh, F. (2012). Ancient Theory about Public Health through Physi-cal Activity against Hyperlipidemia and Ischemic Heart Disease. *Iranian J Publ Health.* **41**(10):103-104.