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Nutritional and Biochemical Compounds of Quranic Plants

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ABSTRACT: Moslems believe that Islam is the most perfect religion and Quran the most perfect book that explains all human needs with the best style and there isn't any defect in Islam and Quran. The Holy Quran says; let man consider his food. Therefore we have decided to investigate the nutritional roles of those Quranic plants stated in Quran and their biochemical compounds. In this regard, Holy Quran, the book of healing and mercy, has dragged human attention toward certain plants such as *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 granatum, Salvadora persica, Tamarix aphylla, Vitis vinifera, Zingiber officinale* and *Ziziphus spina_christi*. Results in this research showed that most of the Quranic plants are rich in vitamins, minerals, and salts they often have significant effects on human health; hence, continuous consumption of Quranic plants, because of water, sugar, fat, protein, vitamins, and etc plays a significant role in prevention and treatment of many diseases. Plants are an essential component of the universe. Human beings have used those as medicine from the very beginning of time. According to holy Quran, plants are gifts and heavenly fruits of God. 19 plants name have been mentioned in the holy book of Moslem.

Keywords: Holy Quran, Plants, Compounds.

INTRODUCTION

The Quran is regarded as both the spiritual and behavioral guidance for all Muslims (Aboul-Enein *et al.*, 2014, Mahjoob *et al.*, 2014; Jamilian, 2012; Abdel Khalek, 2011). Food affects human life, culture, and economy. Food leads to three branches of evidence based science including food science (preparation, preservation, safety and quality), nutrition (efficacy of foods in promoting human health) and dietetics (optimum management of nutrition). Inappropriate food habit and unbalanced lifestyle are the main reasons of many common diseases all over the world. In the developing countries, shortage of foods causes hunger, whereas in the developed and rich world improper eating is the problem (Shafiur Rahman, 2011). 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 (Marwat *et al.*, 2009). Selection of foods naturally reflects the aspects of lifestyle, culture, religion, diet, and health (Nakyinsige *et al.*, 2012). Nutrition is not only a means of preventing diseases, but plays an important role in improving the health of individuals and communities (Marwat *et al.*, 2009). 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). Awareness of the nutritional rules is essential for dietitians in different cultures (Kocturk, 2002).

Although some aspects of Islam have been studied in researches in a limited way, and the surprising role of this divine religion in promoting mental health, health-promoting behaviors, longevity, etc. has been known, Muslims' knowledge and practice of these nutritional rules have not been investigated sufficiently (Poorheidar and Soleimani, 2012). On the other hand, bad nutritional habits and their consequences have increased in societies, particularly among young people.

In addition, in the present world, the share of scientific production by the Muslim elites in the international arena is very small, and in the Islamic sciences it is even smaller (Mosavi Moghaddam, 2008). With the WHO recommending that Islamic countries provide booklets that contain Quranicverses connected to mental health (Mottaghi *et al.,* 2011), opportunities of introducing similar booklets connected to healthy lifestyles, behaviors, and practices seem viable. A close attention to Quranic verses can have a significant influence on the correction and maintenance of healthy lifestyles and the prevention of chronic diseases. A reflection of these Quranic verses could serve as a health-promoting guide for culturally competent health educators and public health practitioners in diverse populations. Faith-based health promotion interventions and programs could serve as a strong influence in shaping health, behaviors, and well-being particularly in Muslim communities. Quranic verses that advocate healthy lifestyle habits could play in delivering effective health-promoting messages and recommendation for adopting a healthy lifestyle. It is for these reasons that the discoveries and revelations in the Quran that identify health-promoting behaviors and advocate a healthy lifestyle should not be ignored and should be given due consideration in the relationship between religion and health (Aboul-Enein *et al.,* 2014). According to Holy Quran, 19 plants like (Manna of hedysarum, Onion or Cepa, Garlic, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Lentil, Banana, Royal basil or Sweet basil, Olive, Data plam or Edible date, Pomegranate, 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 granatum, Salvadora persica, Tamarix aphylla, Vitis vinifera, Zingiber officinale and Ziziphus spina_christi.* A phytochemical screening of these fruits and plants belonging to 16 families (Alliaceae, Arecaceae, Brassicaceae, Cucurbitaceae, Fabaceae, Lamiaceae, Lauraceae, Moracee, Musaceae, Oleaceae, Punicaceae, Rhamnaceae, Salvadoraceae, Tamaricaceae, Vitaceae and Zingiberaceae) was carried out (Azarpour *et al.,* 2014a, Azarpour *et al.,* 2014b). Purpose of present research is review nutritional and biochemical compounds of Quranic plants.

MATERIALS AND METHODS

Islam considers the great value of excellence in health. The Quran is introduced as the Guidance and health book. In this way; in the health care it provides different guidelines. One of the guidelines of the Quran in numerous verses is plant nutritional advices. 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, 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. In this study, the qualitative research method of content analysis on plant nutritional with respect to plants mentioned in Holy Quran was performed. Then, the collected materials were analyzed.

RESULTS AND DISCUSSION

With 28 verifiable verses identified in the Quran, a significant emphasis places proper diet and nutrition as part of a healthy lifestyle. Many of these verses contained a focus on fruit consumption with a progressive focus on plant-based dietary patterns and the importance of limiting caloric intake by avoiding ''excess''. The current body of evidence supports diet rich in plant-based foods and their strong association with reduced risks of major chronic diseases (Martin *et al.,* 2013; Krzyzanowska *et al.,* 2010). The food guide pyramid has been introduced in order to health maintenance and prevention of atherosclerosis, cancer, pulmonary disease, mind and behavior disorder in 1992. In this pyramid all foodstuff had been divided into 5 main groups; cereals, vegetables, fruits, dairy products, meat and a free group including simple carbohydrates and fat.

In 2001 professor Willet made main modification in food guide pyramid, to improve its failure with emphasizing on reducing of obesity and chronic diseases, which have known most health problem now. The aim of this modified guide pyramid was showing the right way of individuals toward consuming healthy food to achieve health and prevention of chronic disorders. Food guide pyramid emphasized in equivalent on foodstuff consuming, exercise and keeping standard weight. To achieve this condition this pyramid recommend no lavish in eating and drinking. Moslems believe that Islam is the most perfect religion and Qur'an the most perfect book that explains all human needs with the best style and there isn't any defect in Islam and Qur'an. The Holy Qur'an says; let man consider his food. Therefore we have decided to investigate the nutritional roles of those foods stated in Qur'an and their biochemical compounds. Almost all diet that is known as complete food today, mentioned in Qur'an and their advantages explained occasionally. A number of verses justified some differences that there were about food consumption and a few explained advantages and disadvantages of certain nutrients and drinks such as wine. However according to our knowledge about nutritional roles of food in Qur'an it could be concluded their importance in health and prevention of disorders. Nevertheless, Islam has stressed on health and ordered to save it as a deposit, so the foods mentioned in Qur'an might have a lot of advantages. The word “science”, which implies knowledge and cognition, is a sacred and confirmable word and it can lead people to perfection. Therefore, we cannot confine this word to a very limited part of the branches of science. Each of these branches can lead people to sublimity and transcendence; the study of the Qur’an can be regarded as a religious science. Possessing a solid knowledge of science can be a part of religiosity and this is the reason why the religious people should necessarily have knowledge and awareness. Science that does not lead to religiosity cannot be considered a real and true science and a religious person who does not have any knowledge of science cannot be considered a real and true believer. The Qur’an promotes knowledge and science, which can promote goodness and thus religiosity. Therefore, a book such as the Qur’an, which disseminates science and learning, should itself be scientific. The Qur’an’s content includes extensive scientific facts that are consistent with all scientific principles. Therefore, the fact that the Qur’an mentions these scientific principles, however briefly, when it was recorded fourteen centuries ago only serves to solidify believers’ faith in the Qur’an. It is very important for people today to know that Islam is a religion based on science, knowledge, cognition and a sound mind; it advocates reason and argument and fights unwise dogmatism and prejudice. Such a view of Islam will increase real knowledge and a true love for this divine religion and thus will be effective in inspiring people to act in accordance with its lofty doctrines and teachings (Asadi Karam *et al.*, 2009). Nutrients and phyto-chemicals Compounds (per 100 grams foodstuff) in plants and fruits selected in Holy Quran shown in tables 1 and 2. The highest amount energy of plants and fruits mentioned in Holy Quran was reported for lentil (1477 kJ: 353 kcal). The lowest amount energy of plants and fruits mentioned in Holy Quran was reported for cucumber (65 kJ: 16 kcal). The highest amount carbohydrates of plants and fruits mentioned in Holy Quran was reported for palm (75.03 g). The lowest amount carbohydrates of plants and fruits mentioned in Holy Quran was reported for basil (2.65 g). The highest amount sugars of plants and fruits mentioned in Holy Quran was reported for palm (63.35 g). The lowest amount sugars of plants and fruits mentioned in Holy Quran was reported for olive (0.54 g). The highest amount dietary fiber of plants and fruits mentioned in Holy Quran was reported for fig (9.8 g). The lowest amount dietary fiber of plants and fruits mentioned in Holy Quran were reported for pumpkin and cucumber (0.5 g). The highest amount fat of plants and fruits mentioned in Holy Quran was reported for olive (15.32g). The lowest amount fat of plants and fruits mentioned in Holy Quran were reported for onion and pumpkin (0.1 g). The highest amount protein of plants and fruits mentioned in Holy Quran was reported for lentil (26 g). The lowest amount protein of plants and fruits mentioned in Holy Quran was reported for cucumber (0.65 g). The highest amount thiamine (B1) of plants and fruits mentioned in Holy Quran was reported for lentil (0.87 mg). The lowest amount thiamine (B1) of plants and fruits mentioned in Holy Quran was reported for ginger (0.025 mg). The highest amount riboflavin (B2) of plants and fruits mentioned in Holy Quran was reported for lentil (0.211 mg). The lowest amount riboflavin (B2) of plants and fruits mentioned in Holy Quran was reported for olive (0.007 mg). The highest amount Niacin (B3) of plants and fruits mentioned in Holy Quran was reported for lentil (2.605 mg). The lowest amount Niacin (B3) of plants and fruits mentioned in Holy Quran was reported for onion (0.116 mg). The highest amount pantothenic acid (B5) of plants and fruits mentioned in Holy Quran was reported for lentil (2.120mg). The lowest amount pantothenic acid (B5) of plants and fruits mentioned in Holy Quran was reported for grape (0.05mg).

The highest amount vitamin B6 of plants and fruits mentioned in Holy Quran was reported for garlic (1.235 mg). The lowest amount vitamin B6 of plants and fruits mentioned in Holy Quran was reported for olive (0.031 mg). The highest amount folate (B9) of plants and fruits mentioned in Holy Quran was reported for lentil (479 µg). The lowest amount folate (B9) of plants and fruits mentioned in Holy Quran was reported for grape (2 µg). The highest amount vitamin C of plants and fruits mentioned in Holy Quran was reported for garlic (31.2 mg). The lowest amount vitamin C of plants and fruits mentioned in Holy Quran was reported for palm (0.4 mg). The highest amount vitamin A of plants and fruits mentioned in Holy Quran was reported for pumpkin (426 µg). The lowest amount vitamin A of plants and fruits mentioned in Holy Quran was reported for palm (10 µg). The highest amount vitamin K of plants and fruits mentioned in Holy Quran was reported for basil (414.8 µg). The lowest amount vitamin K of plants and fruits mentioned in Holy Quran was reported for pumpkin (1.1 µg). The highest amount vitamin E of plants and fruits mentioned in Holy Quran was reported for olive (3.81 mg). The lowest amount vitamin E of plants and fruits mentioned in Holy Quran was reported for palm (0.05 mg). The highest amount calcium of plants and fruits mentioned in Holy Quran was reported for garlic (181 mg). The lowest amount calcium of plants and fruits mentioned in Holy Quran was reported for banana (8 mg). The highest amount iron of plants and fruits mentioned in Holy Quran was reported for lentil (7.54 mg). The lowest amount iron of plants and fruits mentioned in Holy Quran was reported for onion (0.21 mg). The highest amount magnesium of plants and fruits mentioned in Holy Quran was reported for lentil (122 mg). The lowest amount magnesium of plants and fruits mentioned in Holy Quran was reported for grape (7 mg). The highest amount manganese of plants and fruits mentioned in Holy Quran was reported for garlic (1.672 mg). The lowest amount manganese of plants and fruits mentioned in Holy Quran was reported for grape (0.071 mg). The highest amount phosphorus of plants and fruits mentioned in Holy Quran was reported for lentil (451 mg). The lowest amount phosphorus of plants and fruits mentioned in Holy Quran was reported for olive (4 mg). The highest amount potassium of plants and fruits mentioned in Holy Quran was reported for lentil (955 mg). The lowest amount potassium of plants and fruits mentioned in Holy Quran was reported for olive (42 mg). The highest amount zinc of plants and fruits mentioned in Holy Quran was reported for lentil (4.78 mg). The lowest amount zinc of plants and fruits mentioned in Holy Quran was reported for grape (0.07 mg). The highest amount sodium of plants and fruits mentioned in Holy Quran was reported for olive (1556 mg). The lowest amount sodium of plants and fruits mentioned in Holy Quran were reported for pumpkin and banana (1 mg). The highest amount water of plants and fruits mentioned in Holy Quran was reported for cucumber (95.23 g). The lowest amount water of plants and fruits mentioned in Holy Quran was reported for lentil (10.4 g). The highest amount fluoride of plants and fruits mentioned in Holy Quran was reported for grape (7.8 µg). The lowest amount fluoride of plants and fruits mentioned in Holy Quran were reported for pumpkin and onion (1.1 µg). The highest amount selenium of plants and fruits mentioned in Holy Quran was reported for grape (14.2 µg). Higher plants produce hundreds to thousands of diverse chemical compounds with different biological activities. Thus, they have been used in the treatment of various human diseases for thousands of years all over the world (Sekar, 2010). According to Holy Quran, believers are the most competent people to use divine blessings, such as clean foods. Centuries ago, Quran has mentioned the beneficial and antioxidant properties of many foodstuffs, and today scientists have found a part of them through many studies, it helps to realize the greatness of God and values of Islam, and surrender to God, and bow down to him. Finally, more consumption of these foodstuffs with antioxidant properties for health care is recommended (Ranjbar *et al.*, 2013). 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 (Kabiri and Qasemizade, 2013). Food is the essential requirement for human life. Human population has spread over the earth and its nutrient needs have been provided by nature through plants and animal resources distributed over the globe. Food habits vary among regions, religions and tribes. Food is one of the biggest needs of human life and its selection and processing varies between different regions, religions and cultures. Religion is the most powerful factor influencing the dietary patterns and habits (Qureshi *et al.*, 2012). Shafaghat (2010) showed that all Quranic fruits and plants were found to be flavonoids bearing, 9 showed the presence of alkaloids, 10 tannins and 10 saponins.

Table 1: Nutrients and phytochemicals Compounds of plants and fruits mentioned in Holy Quran.

	Onion	Garlic	Cucumber	Pumpkin	Fig	Lentil	Banana
Energy	166 kJ (40 kcal)	623 kJ (149 kcal)	65 kJ (16 kcal)	109 kJ (26 kcal)	1,041 kJ (249 kcal)	1,477 kJ (353 kcal)	371 kJ (89 kcal)
Carbohydrates	9.34 g	33.06 g	3.63 g	6.5 g	63.87 g	60 g	22.84 g
Sugars	4.24 g	1 g	1.67 g	2.76 g	47.92 g	2 g	12.23 g
Dietary fiber	1.7 g	2.1 g	0.5 g	0.5 g	9.8 g	31 g	2.6 g
Fat	0.1 g	0.5 g	0.11 g	0.1 g	0.93 g	1 g	0.33 g
Protein	1.1 g	6.36 g	0.65 g	1 g	3.3 g	26 g	1.09 g
Thiamine (B1)	(4%) 0.046 mg	(17%) 0.2 mg	(2%) 0.027 mg	(4%) 0.05 mg	(7%) 0.085 mg	(76%) 0.87 mg	(3%) 0.31 mg
Riboflavin (B2)	(2%) 0.027 mg	(9%) 0.11 mg	(3%) 0.033 mg	(9%) 0.11 mg	(7%) 0.082 mg	(18%) 0.211 mg	(6%) 0.073 mg
Niacin (B3)	(1%) 0.116 mg	(5%) 0.7 mg	(1%) 0.098 mg	(4%) 0.6 mg	(4%) 0.619 mg	(17%) 2.605 mg	(4%) 0.665 mg
Pantothenic acid (B5)	(2%) 0.123 mg	(12%) 0.596 mg	(5%) 0.259 mg	(6%) 0.298 mg	(9%) 0.434 mg	(42%) 2.120 mg	(7%) 0.334 mg
Vitamin B6	(9%) 0.12 mg	(95%) 1.235 mg	(3%) 0.04 mg	(5%) 0.061 mg	(8%) 0.106 mg	(42%) 0.54 mg	(31%) 0.4 mg
Folate (B9)	(5%) 19 µg	(1%) 3 µg	(2%) 7 µg	(4%) 16 µg	(2%) 9 µg	(120%) 479 µg	(5%) 20 µg
Vitamin C	(9%) 7.4 mg	(38%) 31.2 mg	(3%) 2.8 mg	(11%) 9 mg	(1%) 1.2 mg	(5%) 4.4 mg	(10%) 8.7 mg
Vitamin A	-	-	-	(53%) 426 µg	-	-	-
Vitamin K	-	-	(16%) 16.4 µg	(1%) 1.1 µg	(15%) 15.6 µg	-	-
Vitamin E	-	-	-	(3%) 0.44 mg	-	-	-
Calcium	(2%) 23 mg	(18%) 181 mg	(2%) 16 mg	(2%) 21 mg	(16%) 162 mg	(6%) 56 mg	8 mg
Iron	(2%) 0.21 mg	(13%) 1.7 mg	(2%) 0.28 mg	(6%) 0.8 mg	(16%) 2.03 mg	(58%) 7.54 mg	(2%) 0.26 mg
Magnesium	(3%) 10 mg	(7%) 25 mg	(4%) 13 mg	(3%) 12 mg	(19%) 68 mg	(34%) 122 mg	(8%) 27 mg
Manganese	(6%) 0.129 mg	(80%) 1.672 mg	(4%) 0.079 mg	(6%) 0.125 mg	(24%) 0.51 mg	-	(13%) 0.27 mg
Phosphorus	(4%) 29 mg	(22%) 153 mg	(3%) 24 mg	(6%) 44 mg	(10%) 67 mg	(64%) 451 mg	(3%) 22 mg
Potassium	(3%) 146 mg	(9%) 401 mg	(3%) 147 mg	(7%) 340 mg	(14%) 680 mg	(20%) 955 mg	(8%) 358 mg
Zinc	(2%) 0.17 mg	-	(2%) 0.2 mg	(3%) 0.32 mg	(6%) 0.55 mg	(50%) 4.78 mg	(2%) 0.15 mg
Sodium	-	(1%) 17 mg	(0%) 2 mg	(0%) 1 mg	(1%) 10 mg	(0%) 6 mg	(0%) 1 mg
Water	89.11 g	61 g	95.23 g	94 g	75 g	10.4 g	70 g
Fluoride	1.1 µg		1.3 µg	-			2.2 µg
Selenium	-	14.2 µg	-	-	-	-	-

Units
µg = micrograms • mg = milligrams IU = International units
Source: USDA Nutrient Database

Table 2: Nutrients and phytochemicals Compounds of plants and fruits mentioned in Holy Quran.

	Basil	Olive	Palm	Pomegranate	Grape	Ginger
Energy	94 kJ (22 kcal)	609 kJ (146 kcal)	1,178 kJ (282 kcal)	346 kJ (83 kcal)	288 kJ (69 kcal)	333 kJ (80 kcal)
Carbohydrates	2.65 g	3.84 g	75.03 g	18.7 g	18.1 g	17.77 g
Sugars	-	0.54 g	63.35 g	13.67 g	15.48 g	21.7 g
Dietary fiber	1.6 g	3.3 g	8 g	4 g	0.9 g	2 g
Fat	0.64 g	15.32 g	0.39 g	1.17 g	0.16 g	0.75 g
Protein	3.15 g	1.03 g	2.45 g	1.67 g	0.72 g	1.82 g
Thiamine (B1)	(3%) 0.034 mg	(2%) 0.21 mg	(5%) 0.052 mg	(6%) 0.067 mg	(6%) 0.069 mg	(2%) 0.025 mg
Riboflavin (B2)	(6%) 0.076 mg	(1%) 0.007 mg	(6%) 0.066 mg	(4%) 0.053 mg	(6%) 0.07 mg	(3%) 0.034 mg
Niacin (B3)	(6%) 0.902 mg	(2%) 0.237 mg	(8%) 1.274 mg	(2%) 0.293 mg	(1%) 0.188 mg	(5%) 0.75 mg
Pantothenic acid (B5)	(4%) 0.209 mg	-	(12%) 0.589 mg	(9%) 0.377 mg	(1%) 0.05 mg	(4%) 0.203 mg
Vitamin B6	(12%) 0.155 mg	(2%) 0.031 mg	(13%) 0.165 mg	(6%) 0.075 mg	(7%) 0.086 mg	(12%) 0.16 mg
Folate (B9)	(17%) 68 µg	(1%) 3 µg	(5%) 19 µg	(10%) 38 µg	(1%) 2 µg	(3%) 11 µg
Vitamin C	(22%) 18 mg	-	(0%) 0.4 mg	(12%) 10.2 mg	(4%) 3.2 mg	(6%) 5 mg
Vitamin A	(33%) 264 µg	(3%) 20 µg	10 µg		-	-
Vitamin K	414.8 µg	(1%) 1.4 µg	(3%) 2.7 µg	(16%) 16.4 µg	(14%) 14.6 µg	-
Vitamin E	(5%) 0.8 mg	(25%) 3.81 mg	(0%) 0.05 mg	(4%) 0.6 mg	(1%) 0.19 mg	(2%) 0.26 mg
Calcium	(18%) 177 mg	(5%) 52 mg	(4%) 39 mg	(1%) 10 mg	(1%) 10 mg	(2%) 16 mg
Iron	(24%) 3.17 mg	(4%) 0.49 mg	(8%) 1.02 mg	(2%) 0.3 mg	(3%) 0.36 mg	(5%) 0.6 mg
Magnesium	(18%) 64 mg	(3%) 11 mg	(12%) 43 mg	(3%) 12 mg	(2%) 7 mg	(12%) 43 mg
Manganese	(55%) 1.148 mg	-	(12%) 0.262 mg	(6%) 0.119 mg	(3%) 0.071 mg	(11%) 0.229 mg
Phosphorus	(8%) 56 mg	(1%) 4 mg	(9%) 62 mg	(5%) 36 mg	(3%) 20 mg	(5%) 34 mg
Potassium	(6%) 295 mg	(1%) 42 mg	(14%) 656 mg	(5%) 236 mg	(4%) 191 mg	(9%) 415 mg
Zinc	(9%) 0.81 mg	-	(3%) 0.29 mg	(4%) 0.35 mg	(1%) 0.07 mg	(4%) 0.34 mg
Sodium	(0%) 4 mg	(104%) 1556 mg	(0%) 2 mg	(0%) 3 mg	(0%) 2 mg	(1%) 13 mg
Water	92.06 g	70 g	20.53 g	82 g	79 g	-
Fluoride	-	-	-	-	7.8 µg	-
Selenium	-	-	-	-	-	-

Units
µg = micrograms • mg = milligrams IU = International units
Source: USDA Nutrient Database

CONCLUSIONS

Since the teachings of revelation consider the indicators of physical, spiritual, mental and social health in nutrition. It is essential to World Policymakers of fed to attend Islamic approach of Nutrition to be achieved true health. Nature has blessed human being with plenty of resources to meet their needs. He has been given options to utilize those resources rightly or wrongly. Food is one of the biggest needs of human life and its selection and processing varies between different regions, religions and cultures. Religion is the most powerful factor influencing the dietary patterns and habits.

Results in this research showed that most of the Quranic plants are rich in vitamins, minerals, and salts they often have significant effects on human health; hence, continuous consumption of Quranic plants, because of water, sugar, fat, protein, vitamins, and etc plays a significant role in prevention and treatment of many diseases. Plants are an essential component of the universe. Human beings have used those as medicine from the very beginning of time. According to holy Quran, plants are gifts and heavenly fruits of God. 19 plants name have been mentioned in the holy book of Moslem.

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