

الْمَنَّاءُ IN THE LIGHT OF QUR'AN AND SCIENCE

Dr. M.I.H. Farooqi

Abstract:

Abu Rayhan Muhammad Ibn Al-Biruni (1050-973 AD) probably for the first time expressed the opinion that the gum obtained from the plant called "Hajj" can be said to be synonymous with the real mind. Turnjbin is a corruption of the Persian word trangbin. Angbin is called honey in Persian as if Trangbin is the same thing which is called Honey Dew in English. In this way, the gum extracted from "Hajj" was also considered as sweet and useful as honey. For centuries after Al-Biruni's research, no scientific observations were made that would provide accurate information about the flora of Sinai and other parts of the Arabian Peninsula. In his book Travels in Syria and Holy Land, it is written that there are certain types of insects responsible for the production of manna, which make holes in the bark of some trees and give off a moisture during extreme heat. I freeze on trees. Barkhard's idea was reinforced in 1829 when Ahernberg and Ham Pareesh scientists published a report stating that an insect called Cocus manniparus was found on a plant called Tamarks in the Sinai Desert which produces manna. It seems that in the first half of the nineteenth century, it became clear that the mind grows on the trees of Sinai, which is very sweet. The gum (man) extracted from is eaten as a sweet.

Introduction:

Al-Aman is mentioned three times in the Holy Qur'an. The details are as follows:

- (1) Sura Al-Baqara II verse number 57 ... Translation: We cast a shadow over you. He provided you with the food of the people and said to you: Eat of the good things which We have given you, but what your forefathers did was not wrong to us, but they wronged themselves.
- (2) Surah Al-A'raf VII Verse No. 160 ... Translation: And We divided the people into twelve families and made them into permanent groups. Hit it Twelve springs suddenly burst forth from the rock, and each group determined its own source of water. We cast a cloud over them and sent down upon them manna. Eat of the good things that We have given you, but after that they did not wrong us, but they wronged themselves.
- (3) Sura Taha XX verse number 80 ... Translation: O Children of Israel, We delivered you from your enemy and set a time for your presence on the right side of the Torah, and sent down upon you the manna.

Alman literally means kindness and reward, but in the literal sense it is a kind of night glue which the Almighty used to send down as food for the Israelites wandering in the Sinai Desert. This glue was collected on the leaves of the trees and the Israelites collected it daily and ate it. This event took place in 1451 BC, when Prophet Moses (peace be upon him) rescued millions of his people from Egypt and brought them to the region of Sinai to be delivered to Canaan.

Most commentators on al-mann believe that it was not an unnatural thing but a plant-derived product that was very sweet and delicious.

In the opinion of Maulana Abdul Majeed Daryabadi, manna was a natural food which was given to the children of Israel during their journey to Sinai. He also states (Note No. 210) that: "Revelation does not necessarily mean that the thing came down in a miraculous way." Maulana further added that in the opinion of most people, "I" is synonymous with Trinjubin.

In the Mouza-ul-Quran, it is said about Man-ul-Waslawi that when the children of Israel escaped from Pharaoh and entered the forest of Sinai, they had nothing to eat. At that time, the Almighty provided them with "manna" which was a sweet thing like coriander and revealed salwa which is the name of a bird (quail) which they used to catch and eat by grilling.

According to Maulana Abul Kalam Azad, manna is the juice of a tree which used to freeze like gum. It has a pleasant taste and strong smell. happens.

In Tafseer Haqqani, Tafheem-ul-Quran, Tafseer-e-Uthmani, and Bayan-e-Quran, the mind is described as a sweet glue. But the plant from which this gum (manna) is obtained or on which it freezes has not been identified. Mr. Abdullah Yusuf Ali has definitely written in his English commentary that the source of "man" used to be a plant called Tamarax. (Note No. 71)

In the light of various interpretations, it is clear that the mind was a botanical thing, but from which plant it was derived and what was its chemical form, these details are not usually found in the commentaries.

Based on the research done so far, it can be said with some certainty that the mind mentioned in the Qur'an al-Hakim is derived from two kinds of plants, one is the one which is called "Al-Hajj" in Arabic. It is called Alhagi maurorum. It is a thorny plant and is a good food for camels in the Arabian Peninsula. In Persian it is known as scabies. It is found in the form of small shrubs and usually does not reach more than three feet in height Although its roots go up to ten to fifteen feet into the ground. Apart from Arabia, it is found in abundance in Iran, Afghanistan and Turkey. Is supplied. In India, there is a coffee plant of the genus Alhaj which is called "Javasa" but it does not produce manna. Are responsible for the production of

Apart from Hajj, another plant which was found in large numbers in the Sinai Desert in the time of Prophet Moses (peace be upon him) and which is still growing there to some extent, is a plant called "Tarafa" which is used by botanical science. Named after *Tamarix mannifera*. Apart from "Tarafa" in Arabic, it is also known as "Gaz" and in Persian it is also known as "Gaz". In India, another plant of the genus *Tarfa*, also known as *Zhao*, has been found.

The trade of mind created from "Hajj" and "Tarafa" is still to some extent in this day and age. Due to the prevalence of sugar cane, both types of sweetmeats are not used in confectionery, but due to their medicinal value, they are still used in Greek medicine. They are very refreshing and strengthen the stomach and heart.

In the Holy Qur'an, the mind is mentioned three times with *Salwa* ie quail and in two verses it is also stated that "We have cast a shadow over you". It is as if the people of Prophet Moses were blessed with sweets and quail meat. It was a complete diet in every respect, and not only could millions of people live a healthy life for six years by eating sweets. " The Qur'anic reference to "shadow of the clouds" is also very meaningful. It is as if the millions of ashjars in the desert area were not shady. It should be noted that the plant of "Hajj" is like a small bush. Therefore, there is no question of giving shade to it. The "side" is also a small tree whose leaves are thin, and do not provide shade. So in the desert of the Sinai desert these plants will be plentiful, but useless in terms of shade, moreover. There will be suitable plants.

Mind is also mentioned several times in the Bible, which Moldenke has suggested is not only sweet glue, but also certain types of lichen and algae. In their eyes, the mind referred to in the Book of Bruj was certainly a sweet thing, but the mind mentioned in the book of Exodus and the Book of Counting that it was raining from the sky was not a sweet thing but a There was a special kind of moss, called lichen in scientific terms. It would dry up and separate from the ground, and with the help of strong winds it would fly in the air and rain on distant areas. The Israelites would collect this "moss" and grind it to bake its loaves or breadcrumbs and eat it to their heart's content. Moldenke defended his theory by referring to the Great Famine of 1854, when a great hurricane, named *Lecanora afinis*, flew several hundred miles away from the famine-stricken region, so that the earth was covered with rain. But the layers of it froze. The people who were well aware of the nutritional value of *Lai Qin*, thanked God for this heavenly mercy and blessing and by eating his bread they escaped from starvation. Moldenke also described a third type of mind called the *Algae*. It appeared on the ground at night with dew and was collected in the morning. What survived was lost to the heat of the sun.

According to Moldenke, it is not possible for manna to be the only sweet thing because two million people would need at least two thousand tons of manna and it would have been impossible to get such a quantity from one area. Moreover, it is incomprehensible for the mind to

be continuously provided with the help of strong winds in the form of Lai Qin for forty years. In the same way, it is not conceivable that the mind is born in the form of algae in every season. For these reasons, Moldenke suggested that there was a good chance that the Israelites would fry quail meat with manna, as the area was famous for quail. If Moldenke had also studied the Qur'anic verses, he would not have had any difficulty in establishing the doctrine of "Manna Waslawi". One thing that needs to be clarified here is that the instructions of the Holy Qur'an prove that these two foods (Manna Waslawi) were common to the Israelites but they do not require the negation of any other food (Tafsir Majidi). Therefore, it is possible that in addition to the sweet "man", ie, Taranjbeen, Lai Qin and Algi have also been their food or other things that are available to them during the journey. It is also conceivable that every visible object which they saw for the first time in the Sinai Desert, they named it "Manna" because in Semitic, Hebrew and Arabic, the meaning of "Manna" is "what". Or "who". It was as if when he saw something new, he said in surprise, "Mind."

Even in the light of an instruction of the Prophet (peace and blessings of Allaah be upon him), it is proved that manna is more than one kind. One According to the hadith, you have called the mind "Alkamat" which means Kambhi in Urdu and Mushroom in English. Certain types of combo have always been used as food in many countries. Scientifically, kambhi, lycan, and algae are closely related. In short, the food that has been provided to the Israelites for many years, including sweet gum, kambhi, lycan (which is a source of carbohydrates), quail (vitamins). And a source of fat) which is scientifically a complete food and by eating it it is possible to survive for a long time.

In addition to Trinjiben and Gazanjabin, there are dozens of species and species of plants in different parts of the world from which sweet gum is obtained. All these are called Manna in English term. For example, the famous plant in southern Europe is Fraxinus ornus from which commercial manna is obtained. Its main center is the mountainous region of Sicily called Mount Gibelman. Some scientists have also written this mind as the mind of the Bible. Similarly, in Iran, a plant called Cotoneaster nummularia is found on rocks, from which very sweet gum comes out and drips on the rock and freezes, hence it is called "Shirkhisht" meaning milk of stone. Another type of manna is found in Iran (found on plants called Astragalus adscendens). Quercus incana is also a source of manna, which is found abundantly in Iraq. In India, orbital Calotropis gigantea once produced manna called Sukkur Tigel. Some people also call the sweet bamus luchan (Urdu, chalk) derived from the bamboo tree (Bambusa arudinacea) which is not correct. There is a coffee tree in Australia called Mayoporum playtycarpum. It is considered to be a very good source of oil. It has also been found on olive trees.

Ordinary gums, whether of acacia, catechu, or gum arabic, are not sweet and chemically fall into the category of polysaccharide, whereas manna (Tarnjabin, Gazanjabin, Sherkhasht, etc.) are a source of monosaccharide, ie fructose. Fructose Glucose contains sugars called melizitose, dulcitol and mannitol. Thus, both gum and manna are carbohydrates, but in terms of nutrition, gum is not very important, whereas manna vs tarnjaban is rich in nutrients.

The instructions of the Prophet (peace and blessings of Allaah be upon him)

1. The Prophet (peace and blessings of Allaah be upon him) said: (Narrator, Hazrat Jaber-Nisa'i, Narrator, Hazrat Abu Saeed Al-Khudri, Ibn Majah)
1. I heard the Prophet (peace and blessings of Allaah be upon him) say: "Kambhi (al-kamaaat) is also a kind of mind and its water is healing for the eye."
2. The Prophet (peace and blessings of Allaah be upon him) said: The mind is actually from heaven, its water is healing for the eyes. (Narrator, Hazrat Abi Saeed, Abu Naeem)
3. "Kumbhi (Al-Kamaat) is one of the minds that Allah revealed to the Children of Israel. Its water is a healing for the eyes. "(Narrated by Hazrat Muhammad bin Zayd, Muslim, Ibn Majah)
4. The Prophet (peace and blessings of Allaah be upon him) said: There is a kambhi for your benefit. It is from the mind and its water is healing for the eyes. (Narrated by Hazrat Sohaib, Ibn Al-Sunni, Abu Naeem)
5. The Prophet (peace and blessings of Allaah be upon him) said: (Narrated by Hazrat Abdullah Ibn Abbas, Ibn Al-Qayyim, The Prophetic Medicine)
6. The companions of the Prophet (peace and blessings of Allaah be upon him) addressed him one day and said that kambhi (alkama) is a smallpox of the earth. The Prophet (peace and blessings of Allaah be upon him) said: Its water is a cure for eye diseases. " (Narrated by Hazrat Abu Huraira, Tirmidhi). Abu Hurayrah says that after that I took three or five or seven combs and squeezed its water and put it in a bottle then I put it in the eye of one of my slave girl whose eyes were blind. She was healed by this water. (Tirmidhi)

Note: Ibn Qayyim al-Jawzi writes that in Arabic (al-kamaat) also means the umbrella of a snake and the Arabs often call it smallpox of the earth. He further writes that Christian and Bo Ali Sina have written in Al-Qanun that the water of Alkamat burns the eye. There are various sayings of scholars regarding al-kamaat. Someone writes that this water should be used in combination with other eye medicines. Some say that its water should be boiled and put in the eye and some say that its water should be applied with kohl. (Ibn al-Qayyim al-Jawzi, The Prophetic Medicine).

Recent investigations into the manna - manna is widely collected in the Kurdish region of Iraq at the moment - the desert truffles are named after them in Morocco and Egypt, a species called

zubida in Saudi Arabia and Oman when That the name Naba is given in Nabibiya is probably the thing mentioned in the hadith of the Prophet and whose water is said to be useful for the eye.

(Source: Botany of the Qur'an. A Scientific Review. By Dr. Iqtdar Farooqi. Sidra Publishers. Shahid Apartments. Gola Ganj. Lucknow. 226018 Email: mihfarooqi@yahoo.com; Tel; 0522-2610683)

Impressions - Hazrat Maulana Syed Abul Hassan Ali Nadvi. In the identification of some plants, he has introduced some new things which open some knots and remove some confusions. Especially in the explanation and identification of Sidra and Kafur, they are new and meaningful These things are written

Impressions - Maulana Muhammad Rabi Hasni Nadvi, President All India Muslim Personal Law Board

Dr. Muhammad Iqtdar Hussain Farooqi Sahib has done very scholarly research on various things mentioned in the Quran and has presented such research which completely removes the various confusions of the interpreters of the Quran and some deep things that the Quran has revealed. The facts are revealed and the veil of blur is lifted from them. The researches of Sidra, Camphor and Zaqoom are especially cited as examples in this regard

Impressions Maulana Dr. Club Sadiq Vice President All India Muslim Personal Law Board

I am very impressed with the reading of this book. I do not think that any book on this subject has been written on this subject yet or at least I have not read it. The style of the book is purely research and the author There is hard work and hard work which is difficult without "love"

Reference:

Al-Ahmadi, Abdullah Atiyat Allah. (2019). Citizenship Values in Education Policy in the Kingdom of Saudi Arabia, Journal of the Faculty of Education, Tanta University, First Issue, Volume (73), 306-350

Alameer, Iman Hussein (2016). The School's Role in Developing Citizenship Values for High School Students from the Viewpoint of Female Teachers in the Kingdom of Saudi Arabia, Specialized International Educational Review, Dar Semat for Studies and Research, Second Issue, Volume Five, 18-31.

Al-Attar, Muhammad Mahmoud. (2020). The role of educational and cultural institutions in developing citizenship values for pre-school children in the Kingdom of Saudi Arabia. The Arab Journal of Information and Child Culture, The Arab Foundation for Education, Science and Arts, No. (12), 65-100.

Al-Awamra, Nihad Muhammad. (2015). Intellectual security in light of the Sunnah: an analytical study. The Scientific Journal of the Faculty of Arts, Assiut University, Issue 56, 245-276.

Abu Khousa, Musab Ibrahim. (2010). The Role Of Secondary School Teachers in Promoting Islamic Morals from The Viewpoint of Their Students and Ways to Activate Them. Master Thesis, College of Education, Islamic University of Gaza.

Al-Hadhili, Majid Muhammad. (2012). The Concept of Intellectual Security: A Foundational Study in the Light of Islam, Master Thesis, Imam Muhammad Ibn Saud Islamic University, Saudi Arabia.

Al-Ghazali, Abu Hamid Muhammad (2004). The revival of the Sciences of Religion. Beirut: House of Knowledge.

Ali, Abeer Abdo. (2017). The Role of the Head of the Family and his Relationship with the Intellectual Security of the Adolescent and Ways to Enhance it in him. Journal of Specific

Education and Technology, Faculty of Specific Education, Kafr El Sheikh University, First Issue, 210-252.

Al-Lawah, Abd al-Salam Hamdan; And Anber, Mahmoud Hashem. (2006). Security education in the light of the Holy Quran. Journal of the Islamic University, Volume (14), Issue 1, 233-235.

Almihdhar, Rajaa bint Syed. (2018). Intellectual security in the book and the Sunnah and its educational implications. The Journal of Education, Faculty of Education, Sohag University, Part (55), November issue, 123-152.

Almadkhali, Abdul Rahman bin Omar. (2019). The Prophet's Sunnah and its Role in Achieving Intellectual Security and Peaceful Coexistence among Society Members: An Inductive Study of the Four Sunnah Hadiths. Journal of the Faculty of Science House, Cairo University, Issue 124, 743-776.

Al-Maghamsi, Saad bin Faleh. (1425 AH). Moderation in Islam and its impact on achieving security. The Arab Journal for Security Studies and Training, Riyadh: Naif Arab University for Security Sciences, Volume 19, Issue 38, 5-80.

Al-Nwaihi, Siham Mahmoud. (2012). Intellectual Security in the Light of the Noble Prophet's Sunnah, Journal of Fikr and Creativity, Modern Literature Association, Part 67, May Issue, 35-70.

Alshariri, Nather Nabeel; And Abdul Rahim, Saeed Mohammed. (2014). Intellectual security in the light of the Holy Quran. Security Research Journal. Studies Research Center, Volume 23, Number 57, 301-323.

Alsudais, Abdul Rahman. (2005). Islamic law and its impact on enhancing intellectual security. Forum of Intellectual Security at Naif Arab University for Security Sciences, First Edition, Riyadh.

Alturki, Abdullah bin Abdul Mohsen. (2002). Intellectual security and the care of the Kingdom of Saudi Arabia for it. Makkah Al-Mukarramah: Islamic World League Press.

Al-Quralah, Khaldoun Saud. (2010). Intellectual security from the perspective of the Noble Qur'an: An objective study. Master Thesis, Mutah University.

Awad, Hanim Mohamed. (2011). The Holy Qur'an Means of Achieving Intellectual Security, Journal of Islamic Research, General Presidency of Scholarly Research and Issuing Fatwas, Issue 94, 79-166.

Bakkar, Abdul Karim. (1422 AH). Globalization: its nature - its methods - its challenges - dealing with it. Amman: Media House for Publishing and Distribution.

Beauregard, A.; Ozbilgin, M.; Bell, M. (2009). Revisiting the Social Construction of Family in the Context of Work. Journal of Psychology., Vol.24, 46-65.

Dino, Alaa Anwar. (2017). The role of private school principals in enhancing the intellectual security of high school students from the teachers' point of view in the capital, Amman. Master Thesis, Middle East University.

Dewa, Makky Baiker. (2019). The role of religious courses in achieving emotional balance and promoting social responsibility among female students of Islamic studies departments in Sudanese universities: Female students of the Department of Arabic Language and Islamic Studies at the College of Education - Hantoub, Aljazeera University, as a model. The Arab Journal of Islamic and Legal Studies, Issue 7, 267-292.

Edalati, A.; Redzuan, M. (2019). Perception of Women towards Family Values and Their Marital Satisfaction. Journal of Educational Psychology, Vol. 6, 132-137.

Fodor, E.; Glass, C.; Kawachi, J.; Popescu, L. (2012). Family Policies and Gender in Hungary, Poland, and Romania. Journal of Communist Post-Communist Studies., Vol.35, 475-490.

Idris, Abdel Fattah; And Alqarala, Gjldoun Saud. (2017). Intellectual Security and the Methodology of the Noble Qur'an in its Construction: An indicative study Islamic Research Journal, Third Year, Issue 17, 59-88.

Jenkins,P.(2019): School Delinquency and School Commitment, Sociology of Education Journal, Vol. 12(2), 119- 131.

Othman, Hamid Muhammad. (2009). Features of Moderation and its Impact on Achieving Intellectual Security in the Light of the Holy Qur'an, Taif University Journal, Volume One, and Issue 1, 83-118.