

## MANNA: A HOLISTIC FOOD SUBSTANCE AND A DRUG

**Abdul Wadud\*, P. K. J. P. Subhaktha\*\*,  
T. Saketh Ram\*\*\* & Ala Narayana\*\*\*\***

### ABSTRACT

Human beings survived through many natural and man made calamities from time to time. We find instances when mankind survived through great famines and lengthy spells of migration. Manna, frequently mentioned as divine food substance in the Bible, the Quran and the Hadith (Tradition of Prophet Muhammad (PBUH) stands as a testimony for such food substance which had helped two million people to survive through a difficult period. Manna and its identity are much debated by experts. A number of plants like *Alhagi maurorum* Medic, *Tamarix mannifera* (Erhenb) Bunge, *Fraxinus ornus* Linn, *Lecanora esculenta* Evers and *Agaricus campestris* Linn have been listed as its source. Manna has also been used as drug for centuries. A review of this substance is detailed in this article so as to evaluate the widely debated controversial source of Manna.

### Introduction

A number of medicinal plants have been mentioned in the Bible, the Quran, and the Hadith though not in strict medical sense, but in other perspectives. These plants have special significance on account of their relevance to events and happenings associated with them. Many plants mentioned in the Hadith are important from medical point of view, whereas others are momentous in different perspectives. Manna is an important divine product which has been mentioned in these scriptures. It has connection to Israelites while they were wandering in Sinai Desert after their exile from Egypt. Apart from the Biblical and the Quranic references, Manna has been used as a drug in different systems of medicine and discussed in classical medical and botanical literature, but with doubtful identity. Scholars of the Bible, authors of Commentary of the Quran,

---

\*Research Officer (Unani), \*\*Assistant Director (Ay.), \*\*\*Senior Research Fellow / Ph.D. Scholar (Ay.) & \*\*\*\*Director, National Institute of Indian Medical Heritage (CCRAS), 3rd Floor, Osmania Medical College Building, Putlibowli, Hyderabad-500095, India.

and experts of Botany have tried to solve the problem of its identity. The authors of Commentary of the Quran did their best in identifying it on the basis of information available to them, but none of them pointed out the exact plant source which the Manna belonged to, because of lack of proper botanical information. Even then most of them agree that the present day 'Turanjbeen' is the real Manna mentioned in the Quran. As for as, the Biblical Manna is concerned, scholars of the Bible are of the view that it was a miraculous food bestowed to the Jewish people. The authors of Quranic exegesis also mentioned it as miraculous, but they considered it an existing physical substance. According to Azad (1982) and Daryabadi (2006), Manna was physical substance, but they too did not identify the exact plant source. However, in one Hadith Manna has been referred to a mushroom (*Agaricus campestris* Linn). The experts of Botany are not in consensus regarding the exact botanical source of Manna also. It is interesting to note that experts of Unani System of Medicine are in favor of 'Turanjbeen' being the actual 'Manna' which is in conformity to the views of the experts of the Quranic exegesis.

Probably, Abu Rehan Albiruni (973-1050 AD) for the first time claimed, that the secretion of Turanjbeen was the real Quranic Manna. He also indicated that some insects were responsible for its secretion. After that it was claimed that some insects found on certain trees of Palestine and Syria were responsible for the production of a sweet gum. These insects puncture the bark of the host plant causing secretion of a liquid during sunny days and hardened during cool nights. In 1829 AD, two eminent botanists i.e. Ehrenberg and Hemprich published a report of the identification of these insects as *Coccus manniparus* found on Tamarix tree. Apart from Al-Haj, there was another Manna producing plant identified as *Tamarix mannifera* (Ehrenb) Bunge (Arabic, Gaz) in the same region producing secretion called Gazangabin.

It is noteworthy that Manna in English literature, refers to several other plants producing sweet gum e.g. *Fraxinus ornus* Linn (Arabic, Jabal Mann), (Sicily, Gibelman); *Cotoneaster numularia* Frisch and Mey (Persian Mann) yielding Shir-e-Khishth; *Astragalus adscendens* Boiss and Haussk (Iranian Manna) and *Quircus incana* Roxb. Similarly, secretions of Bamboo (*Bambusa arundinacea* Retz), *Calotropis gigantea* Linn, and *Olea europea* Linn are also termed as Manna. According to New Encyclopedia Britannica,

Manna is the common name for several lichens of the genus *Lecanora* especially *Lecanora esculenta* Evers. The term Manna also refers to resin produced by *Alhagi maurorum* Medic and *Alhagi pseudalhagi* (Bieb) Desv (Camel's thorn). Secretion of *Tamarix mannifera* (Ehrenb) Bunge is also termed as Manna. Commercial Manna is obtained from *Fraxinus ornus* Linn. Collin's English Dictionary referred to Manna as the secretion of *Fraxinus ornus* Linn. According to some botanists, Manna is common name for several species of genus *Lecanora* especially *Lecanora esculenta* Evers.

Dealing with Manna, Moldenke states "It must have been lichen as it is unlikely that Israelites were provided with only sweet gum for forty years, and bread can't be prepared from this gum. Therefore Manna must have been some lichen which when fully dried, is very light and can be blown to long distance and can settle down. He cited the example of Great Famine in Iran in 1854 when tones of *Lecanora affinis* (lichen) rained over that area. People collected it and prepared bread. According some Ethno mycologists and experts of Ethnogeny, it was a mushroom".

It should also be noted that apart from its relevance to the event related to Israelites it has been used as a drug in different systems of medicine especially, that of Unani System of Medicine. The aforesaid description indicates that following plants may fall in the probable category of Manna.

1. *Alhagi maurorum* Medic
2. *Tamarix mannifera* (Ehrenb) Bunge
3. *Fraxinus ornus* Linn
4. *Lecanora esculenta* Evers
5. *Agaricus compestris* Linn

### **Manna in the Bible**

According to Bible, Manna was the bread which the God has given to Israelites during the time in the wilderness. Moses (14<sup>th</sup> or 13<sup>th</sup> cc B.C.), who was an Israelite leader, prophet, legislator and one of the greatest figures in the Old Testament. He led the Israelites out of slavery in Egypt, for 40 years through the desert towards Canaan. Israelites experienced a shortage of food and provisions after 45 days of their journey.

So, God said to Moses that He will rain food from heaven for Israelites and the people shall go out and gather a certain portion every day. That food was called Manna. When the Israelites saw it lying on the ground "they said to one another, `what is it'?. For they did not know what it was" (Exodus 16:15). The most important passages in the Old Testament on this topic are the following:-

1. Exodus 16; 14-36.
2. Numbers 11; 7-9.
3. Deuteronomy 8; 3 & 16.
4. Joshua 5:12.
5. Psalms 78; 24-25.

From these passages we learn that the manna came every morning, except the Sabbath (every seventh day of the Jewish week or a holy day of rest) in the form of a small round seed resembling frost lying on the ground. It had to be gathered early, before the sun melted it. Manna was prepared as food by grinding and baking, it tasted like fresh oil, like wafers made with honey equally agreeable to all palates. The whole nation subsisted upon it for forty years and it suddenly ceased when they first got the new grain of the land of Canaan. It was always regarded as gifted food directly from God and not as product of nature<sup>39, 40</sup>.

### **Manna in the Quran**

Manna has been mentioned thrice in the Quran and in all these times it is referred to with Salva (Quail) in relevance to Israelites as reward from Allah. Quranic reference on Manna are [2:57]; [7:160]; 20[80-81] :

1. Surah II ( Baqara).V:57

And we gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things we have provided for you:" (But they rebelled); to us they did not harm, but they harmed their own souls.

2. Surah VII (Araf). V:160

We divided them into twelve Tribes or Nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "strike the rock with the staff:" Out of

it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds and sent down to them Manna and quails (Saying): "Eat of the good things we have provided for you." (But they rebelled); to us they did not harm, but they harmed their own souls.

### 3. Surah XX (Ta-Ha). V. 80- 81

Oyo Children of Israel: We delivered you from your enemy, and We made Covenant with you on the right side of Mount (Sinai) and We sent down to you Manna and quails: (80) (Saying): "Eat of good things we have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends my wrath do perish indeed!" (81).

Several authors of the Commentary of the Quran have tried their best to establish nature of Manna mentioned in the Quran. Though, the literal meaning of Manna in Arabic is 'favor' or 'reward', yet in technical sense or in general use it means a 'saccharine food' which God provided to the Children of Israel while wandering in the Sinai Desert after their exile from Egypt. In the Semitic language, Manna means 'what' or 'who'. It is possible when they saw the white substance around trees they simply asked each other "Manna?" referring to "What is it?" In the opinions of authors of the Commentary of the Quran, it was a reward from Allah sent down to Israelites, in the form of a nature's gift. According to Abdul Majid Daryabadi, an eminent author of the Commentary of the Quran, Manna was a natural food that Allah provided to the Israelites while wandering in Sinai Desert after their exile from Egypt. He also states that 'Anzala' (sent down) doesn't necessarily mean that it was a miraculous food. Abul kalam Azad states, Manna is a plant secretion which hardens into the form of a gum. In the opinion of Mohammad Sanaullah Usmani, Manna is Turanjabeen. In "Lughat-e-Quran" Manna is described as something like the honey-dew found deposited on the leaves of certain trees, and collected early in the morning. Several others like Kathir, and Maudoodi, have described Manna as a natural plant product. Most of them think of Turanjbeen the real Manna. As for as the authors of the Commentary of the Quran are concerned, only Abdullah Yusuf, the famous English author of the Commentary of the Quran, has tried to identify the plant source of Manna. According to him Manna was a sweet gum obtained from Tamarix trees of Sinai. He states, "The actual Manna found to this day in

the Sinai region is a gummy saccharine secretion found on a species of Tamarix. It is produced by the puncture of species of insect like the cochineal; just as lac is produced by the puncture of the lac insect on certain trees in India.”

### **Manna in the Hadith**

Most of the authors of Quranic exegesis have expressed their views regarding the nature of Manna in favor of Turanjbeen, but as a matter of fact, in one Hadith Mann has been defined as Al-Kam-aa (Mushroom). “The mushroom is Manna and its juice heals the eye.” This Hadith has been interpreted in two ways

1. The Manna that descended on the people of Israel was only a sweat meat, but many other nutrients that Allah (Glory be to Him) granted them, such as the plants that grow naturally without being sowed; neither maintained nor the soil ploughed. What Allah (Glory be to Him) grants to his subjects without having to deploy efforts and work is a favor. In this way he included the mushroom in the category of Manna.
2. The Holy Prophet (PBUH) assimilated the mushroom to the Manna which is a miraculous nutrient from heaven as it is obtained without any effort or bothering for sowing or irrigation.

Some scholars of the Hadith expressed their views on Manna as mushroom. According to some of them, being grown without any effort it was produced in the area of Israelites, while others say that Allah provided them some vegetables with quails and one of these vegetables was Manna (mushroom). And this food was a balanced diet by all standards.

The Holy Prophet (pbh) said in context to the mushroom; its juice is a remedy for the eye. This has been interpreted in three ways:

1. The mushroom’s juice is included in the making of the medicament used to treat the eyes, and should not be used alone. Abu Obayda indicated this principle.
2. The mushroom is used alone by extracting the juice by boiling it, for boiling softens and matures it removes noxious humidity, keeps only its beneficial portion.

3. The mushroom juice designates the first rain that falls on the ground. This adds elements; this is indicated by Ibn-Qayyim Al-Jawzi. This is most improbable hypothesis.

Mushroom (*Agaricus* Spp.) is a popular and delicious food tabled in five-star hotels of various European countries. It belongs to the fungus from which most of the antibiotics have been obtained. Presence of antibacterial property has been proved. According to a report in year 1985-86, 100 patients of viral conjunctivitis were treated by its juice.<sup>14, 22, 29.</sup>

### Manna in Other Literature

Among the authors other than the commentators of religious texts, probably it was Abu Rehan Albiruni (973 - 1050 AD) who for the first time indicated that gummy secretion obtained from Al-Haj (*Alhagi maurorum* Medic) known as Turanjbeen was the real Manna mentioned in the Quran. After a long hiatus, in 1822 AD, J.L. Burckhard, reported that insects found on certain trees of Palestine and Syria were responsible for production of sweet gum called Manna. The insects punctured the bark of the host plant causing oozing of liquid in sunny days and hardened into the form of gum during cool nights. Burckhard's idea was supported when two botanists of that period i.e. Ehrenberg and Hemprich identified these insects as *Coccus manniparus* found on the Tamarix plant. I.H. Farooqui, the author of "Plants of the Quran", states, "the Quranic reference of shade of clouds in Sura Araf and Ta-Ha is very significant and meaningful. This indicates that millions of trees, which provide Manna in sizable amount for so many people, were not shady and the Almighty provided cloud shade to protect them from the scorching sun. It may be pointed out that *Alhagi maurorum* Medic (Al- Haj) is a small shrub and hence can't provide shade to human beings. Similarly *Tamarix mannifera* (Ehrenb) Bunge is also small tree with scaly leaves and hence not suitable for this purpose. Thus, these trees must have been occurring in large numbers in the areas of Sinai but were unfit to provide shade to Bani Israel during their wandering. However, these plants in general *Alhagi maurorum* Medic in particular should have been very suitable shelter for the breeding and rearing of the birds i.e. Salva (quails) which were available to them in large numbers. The Quranic references clearly show that a sweet carbohydrate (Manna) as well as quails, source of protein and fat, provided

to Israelites was wholesome and balanced diet by all standards. On the basis of scientific investigations it may be concluded that the Manna referred to in the Quran was obtained from two different types of plants, one was Al-Haj (*Alhagi maurorum Medic*) and the other one was Gaz (*Tamrix mannifra (Ehrenb) Bunge*) producing Turanjbeen and Gazanjbin respectively.”

Manna has also been described in encyclopedias and dictionaries. According to Encyclopedia Britannica, “bread from heaven miraculously supplied to the Jewish people during the 40 years that intervened between their exodus from Egypt and their arrival in Promised Land. The word possibly comes from the Hebrew, man hu. (“What is it?”) a question asked by Jews when they first tasted it” Collin’s English Dictionary states, “the miraculous food which sustained the Israelites in the wilderness, (Ex 16: 14- 36), any spiritual or divine nourishment. A sweet substance obtained from various plants especially from an ash tree, *Fraxinus ornus* Linn of south Europe used as mild laxative”.

In New Oxford Advanced Learners Dictionary it is written as “Manna the food that God provided for people of Israel during their 40 years in desert, to the refugees the food supplements? Were Manna from heven = an unexpected and ever welcome gift”

According Smith’s Bible Dictionary, “a month after leaving Egypt the people were in want of food and murmured against their leader when the quails were sent in the evening and the Manna appeared in the morning, after the dew was gone up”. It was a small round thing like hoar-frost or coriander seed, and the people said `what is this?’ (MANHU). Moses answered that it was the bread the Lord has given them to eat (Ex. III: 1-3, 11-15). Its flavor was like wafers of flour- bread and honey. The gummy drops which form on the leaves of Tamarix are of a similar sweetish substance as also the Tarafa gum and several other articles called `Manna’ in Arabia, but the true Manna was none of these and probably a distinct thing offers no explanation of its character. It came without notice and abruptly discontinued. Botanists have tried to explain the thing with reference to many articles as esculenta lichen which is eaten in North Africa. It is a species of Moss. Some have considered the miracle as multiplying the natural supplies of the desert as that of the loaves and fishes was at Bethsaida, increasing five loaves and two fishes.



A striking report reached the capitals of the world, only fifteen years ago (in 1921 of this present century), from the American consul at Jerusalem, Oscar Heizer, who declared that Manna was a fact. : It is now found in the regions of Upper Mesopotamia and Kurdistan and along the Persian frontier, he says, falling in the form of dew and lodging upon the leaves of oak trees, where it hardens and assumes the form of a grain. This Manna is sweet and highly prized for its aromatic flavor. It is gathered early in the morning, before the heat of the day, and is stored for winter to be used as a food or shipped to Bagdad for sale in the bazaars. It falls on other vegetation, including grass, but all of it is lost except what is gathered from the oak leaves". (N.Y.Times, March 25, 1921)

Wayne Blank, in his article, states `The word Manna is derived from Hebrew words meaning, `what is it?' Although some have speculated that Manna was some sort of naturally occurring substance that God miraculously multiplied and delivered to Israelites, there is no solid proof for those possibilities. If it were something natural to the desert region however, very near to where the Israelites had been living for forty year, would they have had to ask what it was'. Botanists though believe it a plant product, but among them there is also difference of opinion. According to Moldenke it is very unlikely that the Children of Israel were provided with only sweet Manna for forty years. According to him, the Manna mentioned in the Book of Baruch" was a sweet substance of plant origin but the Manna mentioned in the `Book of Numbers' was most likely a starchy or porteinous material, for bread can't be made of any sweet gum and, therefore this Manna of numbers must have been some lichen which when fully dried, is very light and can be blown to long distance and can settle down at a certain place. In the book of Exodus" when the sun waxed hot (Manna) melted" indicates Manna of some algal type. He further states that it is also very unlikely that lichen and algae were provided to them through forty years and two million people can't survive on sweet substance. Therefore, the Children of Israel were probably eating quails along with Manna. Some modern researchers believe this may have been natural plant product; the most acceptable explanations however, are either crystallized honey- dew of scale insect feeding on Tamarix tree or thali of Manna lichen *Lecanora esculenta* Evers. Some suggest psilocybin mushroom as the important

candidate in Manna's accurate identification. Some refer to a number of ethnogeny mushrooms. Exodus 16:4 and 16:4 both describe characteristic of Manna, which are similar to that of number of Mushroom "and when the dew that lay was gone up, behold upon the face of wilderness the lay a small round thing, as small as the hoar on the ground. (Exodus 16:4)". According to botanists other arid land plants might have been the Biblical Manna which includes legumes, willows, oaks, pears, cedars and member of the genus eucalyptus and the composite family (Asteraceae). Immanuel Velikovsky hypothesized that Manna consisted of a 'hydrocarbon rain' that resulted from a close encounter between Venus and Earth. This claim has been negated by Carl Sagan, Stephen J. Gould, and others.<sup>1, 2, 3, 5, 11, 16,17,18,19, 23, 25,32,39,40</sup>

### **Manna in Botany**

It has been mentioned earlier that there are other plants which yield sweet gum that are termed as Manna. But in particular, the Quaranic Manna is referred to two plants, *Alhagi maurorum* Medic. and *Tamarix mannifera* (Erhenb) Bunge, and Manna mentioned in Hadith is *Agaricus* spp. Manna mentioned in the Bible is also sometimes referred to these plants by some botanists. Therefore, botanical information on *Alhagi maurorum* Medic and *Agaricus compestris* Linn are being given.

### **Manna (*Alhagi maurorum* Medic)**

Botanical names:	<i>Alhagi maurorum</i> Medic (F: Leguminosae), <i>Tamarix mannifera</i> (Ehrenb) Bunge (F: Tamaricaceae)
Synonyms:	<i>Alhagi pseudalhagi</i> (Bieb) Desv. <i>Alhagi camelorum</i> Fisch. Ex DC.
Arabic names:	Turanjabeen, Asl-al-haj, Asl al-Nadi, Aqual, Nadi al-sama, Asl al-Hava, Asl al-sama. Haj, Suqqar al-Haj.
Persian names:	Turanjabeen, Tarangbin, Gazangbin, Sowk al- Jmal, shir-e-khisht Sahrai, Khar-e-Shutur, Khare-e-buz.
English names:	Manna, Manna of desert, Camel thorn, Persian Mann plant.
French:	Manne
Greek:	Manna

Italian:	Manna
Russian:	Manna, beli yasin
Hebrew:	Man.
Sanskrit:	<i>Yavāsa, Yāsa, Yavāsaka, Durālabhā</i>
Tamil:	Mena
Telugu:	Girukamica, Tellagini chettu.
Malayalam:	Manna
Bengali:	Dulalbha
Hindi:	<i>Javāsā, Bharbhara</i>
Gujarati:	Jawaso
Marathi:	Dhamasa

The plant *Alhagi maurorum* Medic is a low spreading spiny shrub, doesn't normally grow beyond 3 ft. in height, armed with copious sub patent hard spines ½ -13 long; leaves, alternate simple, drooping from the base of spine or branches, oblong, obtuse; flowers 1-6, form a spin or short pedicle; pod, 13 long seeds kidney shaped, very hard, greenish grey, root well developed, sometimes reaching 15-20 ft. deep in the ground. This plant is found mainly in Sinai, Syria, Egypt, Turkey, Mesopotamia, Iran, Afghanistan, Pakistan and India (Gujarat, Sindh, Punjab, Uttar Pradesh, Rajasthan), but there is no record of any Indian plants yielding this Manna.<sup>8,13,15,18,31</sup>

### **Manna (*Agaricus campestris* Linn)**

Botanical name:	<i>Agaricus campestris</i> Linn
Arabic name:	Alkama (Hadith) Nabat al-Rad.
English name:	Mushroom
French name:	Champignon
German name:	Pilz
Persian name:	Qarich
Hindi, Urdu, Panjabi names:	<i>Kumbhī</i>

Sanskrit name:	<i>Kucurmuttā, Bhūchatrā</i>
Common name	<i>Kuttē kī Chatrī</i>
Malayalam name:	Kun
Tamil name:	Naikkutai
Telugu	Kukkagodugu
Bengali name:	Banger chhatte

Botanical description ascribes this plant fungi species. It comprises of more than 100 types, of them commonly used is *Agaricus* species. According to color it is of three types white, black and red, white is used as food while others like *Psilliota compestris* is poisonous. It is concealed in the ground, has no leaves and no stem, nurtured by vernal rains, therefore it is called variola of the earth, appears in spring multiplies in presence of thunder. Arabs call it Nabat al-rad (thunder plant), full of nutrients like protein, carbohydrate, plump minerals, and vitamin B-complex, K, C & D. It grows throughout India on dead organic matter, appears as button on the surface of ground when young. When matures, has underground rhizomorphs, as cylindrical aerial stipe bearing an annulus and umbrella-shaped flashy pileus throwing up a smooth solid stalk in young stage; cap is rounded at middle, latter convex and finally flat or top.<sup>7,9,20, 29, 30, 34, 35</sup>

### **Manna in Medical Literature**

It is noteworthy that most of the physicians especially, Unani physicians are of the opinion that Manna is Turanjabin that has long been used as therapeutic agent and described in classical Unani books. It is a dew or honey like secretion found on the thorn of Haj (*Alhagi maurorum* Medic), white in color, and sweet in taste. The host plant is found in Khorasan mavara al-Nahr, karjistan, Hamdan. Ayurvedic description of this plant is the same as in Unani texts. Most of Ayurvedic books refer Manna as secretion of *Jāvāsā* (*Alhagi maurorum* Medic).

### **Actions and Uses in Unani Medicine**

**Actions-** Laxative, cholegogue, anti-inflammatory, relieves excessive thirst, brain tonic, nutrient and aphrodisiac.

**Uses-** Cough, chest pain, acute fever, nausea, vomiting, excessive thirst.<sup>12, 21, 30, 36</sup>

#### **Action and uses in *Āyurvēda***

**Actions-** Analgesic, anti-inflammatory, anti-anxiety, anti-emetic, prokinetic, blood purifier, diuretic, aphrodisiac and antipyretic.

**Uses-** Cough, hemorrhagic diseases, erysipelas, fever, gout, epistaxis, edema and thirst.<sup>4, 6, 32, 38</sup>

### **CONCLUSION**

On the basis of review of literature, it may be stated that many plants fall in the probable category of Manna in general whereas two plants i.e. *Alhagi maurorum* Medic and *Tamarix mannifera* (Ehrenb) Bunge may be considered as Manna mentioned in the Quran in particular. Manna mentioned in Hadith (tradition) refers to mushroom; *Agaricus compestris* Linn. Manna mentioned in the Bible refers to miraculous food. According to some botanists, plants like famous *Lecanora esculenta* Evers and others like legumes, willows, oaks, pears, cedars, member of the genus eucalyptus and the compositae family (Asteraceae) may also be considered as Biblical Manna. Manna described in medical literature is none other than Turanjabeen obtained from *Alhagi maurorum* Medic and *Tamarix mannifera* (Ehrenb) Bunge. One point should be remembered that Manna and Salva do not exclude other food substances eaten by Israelites, like lichen and algae or others which the wandering people could find around them. In Semitic language, the root of Hebrew, and Arabic, Manna means 'what' or 'who'. Therefore, it is likely that all the new edible substance that were found naturally, were called 'Manna' by them. It is therefore possible that Manna may be a sweet gum obtained from *Alhagi maurorum* Medic and *Tamarix mannifera* (Ehrenb) Bunge; lichen, *Lecanora esculenta* Evers, algae; mushroom, *Agaricus compestris* Linn.

**REFERENCES**

1. Ali, A.Y. - The meaning of Glorious Quran, Vol.-I, Dar Al-kitab Al-misri, Cairo, Egypt.
2. Anonymous 1981 The New Encyclopedia Britanica (Micropedia), Vol.-VI., 15<sup>th</sup> Edition, U.S.A.
3. Anonymous 2005 New Oxford Advanced Learner's Dictionary, 7<sup>th</sup> Edition, Oxford university Press.
4. Anonymous 1999 The Ayurvedic Pharmacopoeia part-I, Vol. II, Edition-I, Department of AYUSH, Ministry of Health and Family welfare, Govt. of India, National Institute of science communication CSIR, New Delhi, India.
5. Anonymous 1986 Collin's English Dictionary (2<sup>nd</sup> Edition), London, U.K.
6. Anonymous 2004 Revision on Indian Medicinal Plant, Vol.-I, Indian Council of Medical Research (ICMR), Mehata offset, Pvt. Ltd. New Delhi.
7. Anonymous 1996 Indian Medicinal Plant, Vol.-I, reprint, Orient Longman Ltd., Madras, India.
8. Anonymous 1948 The Wealth of India, (A Dictionary of Indian raw material and Industrial product), Vol.-I, CSIR, New Delhi, India.
9. Anonymous 1980 The Wealth of India (Raw Material) Vol.-IV, (2<sup>nd</sup> reprint), publication and information directorate CSIR, New Delhi, India.
10. Attar, A.I. 1875 Ikhtiyarate-e-Badiaee, Munshi Naval Kishore Press, Lucknow, India.

11. Azad, A. 1982 Tarjuman-ul-Quran, edited and rendered into English by Syd. Abdul Latif, Vol.-II, Golden Press, Hyderabad, India.
12. Baitar, I. 1985 Al Jami-li-mutradat al Adviya wal Aghzia, Urdu translation CCRUM, (1<sup>st</sup> Edition), New Public Press, Delhi, India.
13. Bentley, R. 1981 Medicinal Plants, Vol.-III, 1<sup>st</sup> Indian reprint, H,Trimen Periodical expert book agency, Taj Offset Press, Delhi, India.
14. Chughtae, 2000 Nabatat-e-Qurani aur Jadid Science, Farid T.M. Enterprises, Pvt. Ltd.; New Delhi, India.
15. Chopra, R.N, 1996 Glossary of Indian Medicinal Plants, 5<sup>th</sup> Nayar, S.L, reprint, National Institute of Science and Chopra, I.C. Communication, New Delhi, India.
16. Charles, J. B. 1936 Medicine in the Bible, Forben Press, J.J. Little and Ives Company, New York, U.S.A.
17. Daryabadi, 2006 Tafseer-e-Majidi (Commentary of the Quran) A.M. 3<sup>rd</sup> Edition, Academy of Islamic research and publication, Lucknow, India.
18. Dymock, W. 1890 Pharmacographia India, Vol.-I, Kegan paul Trench, Trubnertco, London, U.K.
19. Farooqi, M.I.H. 1996 Ahadith Mein Mazkooor Nabatat, Adwiya Aur Ghizaen, Sidra Publishers, Lucknow, India
20. Farooqi, M.I.H. 2003 Plants of the Quran, 6<sup>th</sup> revised Edition. Sidra Publisher, Lucknow, India.

21. Ghani, M.N. 1926 Khazain-ul-Adviya, Vol-III, Khadim al-Talim Barqi, Press, Lahore.
22. Ghaznavi, K. 2005 Tibb-e-Nabvi aur jaded science, Vol.-I, Adabi Duniya, Delhi, India.
23. <http://en.wikipedia.org/wiki/manna>
24. <http://www.ummah.net/islam/taqwapalace>
25. <http://www.keyway.ca/htm.2002/manna.htm>.
26. Hamarneh, S.K. 1973 Al-Biruni's book on Pharmacy and materia medica, Hamdard National foundation, Karachi, Pakistan
27. Husain, M.M. 1944 Makhzan al-Adviya (Persian)
28. Imaduddin, I.K. Tafsir Ibn Kathir (Urdu)-I, Noor Mohd. Ashul-Matqabe, Karachi, Pakistan.
29. Jawziyya, I.Q. 2006 The Prophetic medicine (Al-Tibbunnabvi), English translation by Abi Azar Isalmic, Book service, Globe Offset Press, New Delhi, India.
30. Kabir, H., Razwan, A. 2004 Mann wa Salva, Shamsheer Publisher and Distributor, Aligarh, India.
31. Kirtikar, K.R, Basu, B.D. Indian Medicinal Plant, Vol.-I 2<sup>nd</sup> Edition, Published by Lalit Mohan Basu, Allahabad, India.
32. Maudoodi, A. A. 1973 Tafhim-ul-Quran (Commentry of Quran) Vol-I, 17<sup>th</sup> Edition, Markazi Maktabah Islami, J.K. offset Press, Delhi, India.
33. Misra, B. P. 1990 *Bhāvaprakāśa*, 1<sup>st</sup> Part, 7<sup>th</sup> Edition, Chaukhamba Sanskriti Sansthan, Varanasi, India.



34. Nadkarni, K.M. 1996 Indian Materia Medica Vol.-I, reprint 3<sup>rd</sup> Edition.; Bombay Popular Parakashan Pvt. Ltd. Mumbai, India.
35. Quadri, Q. 1996 Rasool-e-Akram (SAS) ki Dawaein aur Modern Pharmacology, Fazil Academy, Hyderabad, India.
36. Razi, A.M.B.Z. - Kitab-al-Hawi fit tib Vol.-XX, Majlis Dairat-al-Ma'arif, Usmania Hyderabad, India.
37. Shafi, M. 1982 Aksi Ma'arifal Quran Kalan (Commentry of Quran) Vol.-I, Bait al- Hikmat, Deoband, Rubi Printing Press, Delhi, India.
38. Sharma, P.V. 1956 *Dravyaguna vijnāna*, Vol.-II, Chaukhamba Vidya Bhawan, Varanasi, India.
39. Smith, W. Smith's Bible Dictionary, A.J. Holman, Company, Philadelphia, U.S.A.
40. Spiros, Z. 1984 The Hebrew-Greek Key Study Bible, AMG Publishers, U.S.A.

## सारांश

# मन्ना - एक पवित्र आहार द्रव्य एवं औषध

अब्दुल वदूद, पी. के. जे. पी. सुभक्ता, टी. साकेत राम एवं अला नारायण

मानव समय-समय पर अनेक प्राकृतिक एवं मानव निर्मित विपत्तियों के बीच जीवित रहा है। हम ऐसे उदाहरण प्राप्त कर लेते हैं जब मनुष्य महान अकाल एवं स्थानान्तरण के लम्बे दौरों से गुजर चुका है। मन्ना प्रायः एक दिव्य आहार द्रव्य के रूप में बाईबल, कुरान एवं हदिथ (पैगम्बर मोहम्मद की परम्परा) में वर्णित है, यह ऐसे आहार द्रव्य के एक साक्ष्य के रूप में है जिसने एक कठिन समय में दो लाख लोगों को जीवित रखने में सहायता की है। विशेषज्ञों द्वारा मन्ना एवं इसकी पहचान पर बहुत विचार-विमर्श किया गया है। बहुत से पौधे जैसे एल्हेगी मौरोरम मेडिक, टेमेरिक्स मेन्निफेरा (एर्हेन्ब) बुन्ने, फ्रेक्सिनस ओर्नस लिन्न, लेकानोरा एस्कुलेण्टा एवर्स एवं एगेरिकस केम्पेस्ट्रिस लिन्न इसके उद्गम के रूप में सूचीबद्ध किये गये हैं। सदियों से मन्ना औषध के रूप में प्रयुक्त किया गया है। इस लेख में मन्ना के बहुचर्चित विवादास्पद उद्गम का मूल्यांकन करने के लिए इस द्रव्य की एक समीक्षा का विस्तृत वर्णन किया गया है।