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THE CRIME OF OCTOBER 17, 2023 Israel strike on Gaza hospital



*Principles of Treatment
in Persian Medicine*



*Westerners' claims about
women's rights just a tool*

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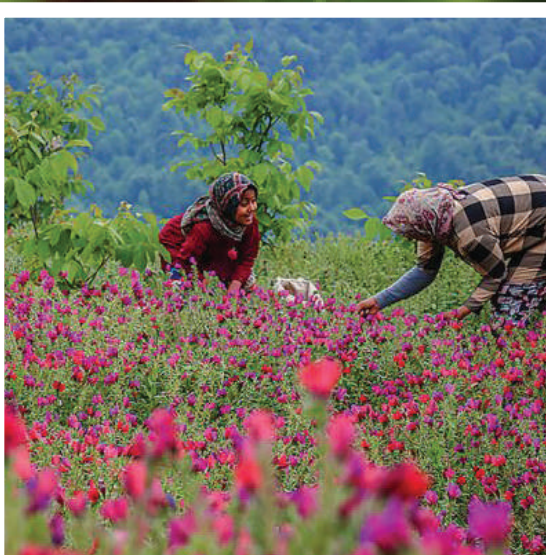
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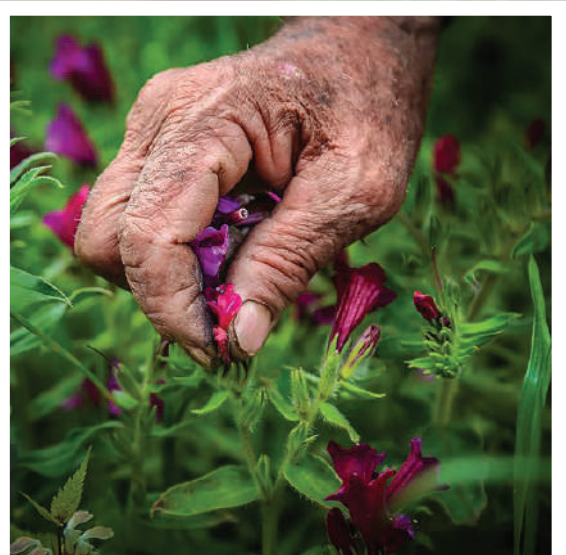
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A Global Movement of Commitment to the Family

One of the fundamental concepts related to human beings is the institution of family, which has been intertwined with humanity since the beginning of creation. This system holds a special place and value in all societies, with various religions, customs, and traditions, and is considered the primary institution of social integration in most communities. Norms, customs, and values are components within the institution of family that are taught to individuals, enabling them to gradually progress towards perfection and happiness.

The family is the cornerstone of human society, a society that, in order to survive, grow, flourish, and achieve its goals, requires a normative order. The foundation of this normative order is established through the formation of families, which will pave the way for a cohesive society. Social and legal issues, as well as other responsibilities that parents have towards their children and each other, all rest upon the formation of the family and must be observed in order for society to be truly human. It is within the family that the growth of human emotions, virtues, love, and selflessness can be nurtured, while simultaneously eradicating the grounds for corruption, decay, destruction, physical and mental illnesses, and a descent into an animalistic existence. However, today, this foundation is facing serious challenges and vulnerabilities.

With the collapse of all moral values inherited

from the era of Christianity and ethical philosophers of the West in the early half of this century, and also at its end, Western intellectuals, by providing justifications and normalization for various vices and deviations such as homosexuality, cohabitation, promiscuous sexual behavior, and so on, have caused the destruction of all moral foundations of society.

This moral collapse has specifically targeted the most important social institution, namely the family. The family, which is the first building block of human society and the primary center for educating and nurturing future generations, shapes the social actions and reactions of individuals. Therefore, the moral health and stability of this institution contribute to the development of a wise and peaceful generation. At the same time, the absence of these principles may lead society to face a generation that is contentious and divisive in the future.

The lack of inclination towards committed and formal marriage, the birth of illegitimate children resulting from extramarital relationships, abortion, identity confusion, and repeated sexual and gender labeling, distancing oneself from ethics, spirituality, and religion, the phenomenon of teenage motherhood without the presence of the child's father, the prevalence of virtual promiscuity, open relationships between individuals of the same sex under the name

of marriage, the preference for pet ownership over raising children, and the peculiar forms of sexual gratification are all challenges of today's Western world. Unfortunately, these issues are also noticeable in cultures, subcultures, and individuals influenced by Western culture and liberal and humanistic foundations in various parts of the world.

In contrast to the Western world, which is currently facing a crisis of family collapse, Islam, as a comprehensive human-oriented religion, holds a special view of this social institution. From an Islamic perspective, the family is one of the foundational institutions of human existence and one of the main structures of society. A desirable society takes shape in the shadow of a desirable family. Unlike the Western world, where the family is facing a crisis of collapse, from a religious perspective, there is no more sacred and beloved foundation than the family.

In the eyes of Islam, the formation of a family is so beloved that there is no organization or foundation more beloved in the sight of God.

The United Nations (UN) is recognized as one of the most prominent civilizational institutions in recent centuries, symbolizing humanity's efforts to uphold human rights across the globe. Its primary goal is to address human rights issues, acknowledging the highest status and position of human beings in the order of creation.

For this reason, the President of the Islamic Republic of Iran highlighted the importance of protecting the family and the global commitment to the family as one of the central themes of his speech at the United Nations General Assembly.

In this assembly, the President of Iran stated that « Meanwhile, what guarantees a bright future for human society is paying attention to the high values that lead humans to perfection and dignity. And what better than God's word can define humanity and exalting human values.»

One thought-provoking point in this statement is that in the book of God, respect for parents is listed as one of the highest human values, which encompasses God's satisfaction. This can be seen as a central indication of the Western approach to undermining the position of the heavenly book, the Holy Quran, as well as the valuable institution of the family.»

Continuing his remarks on the subject of protecting the sanctity of the family, he emphasized its central and influential role in the modern global system. «Alongside the war against Islam, we are witnessing a war against the family. The family is the most authentic, enduring, fundamental, and innate human institution that is now under threat.

Today, crimes against humanity are not limited to the occupation of lands, the killing of innocents, and the colonization of nations. It is also an attack on the natural and instinctive refuge of humanity, which is the family. Protecting the sanctity of the family and marriage, which takes the form of the union between a man and a woman, is a global reality that needs to be prioritized on the global agenda. Education, human development, and excellence cannot be achieved without the framework of family values.

Today, we need a global commitment to the family. Fabricated narratives about marriage and gender are, in fact, attempts to eliminate sublime concepts such as mother, father, and the natural family; actions that can be considered crimes against humanity and lead to the interruption of the human race. It is our human duty to confront such approaches. Today, we need a global commitment to the family so that all members of the family can experience a warm life alongside each other.»

Therefore, it is necessary for countries around the world, especially Muslim nations as the brothers of the Islamic Ummah, to take steps towards forming a global movement committed to the family and protecting its foundation. This will enable them to stand against the increasing attacks and destabilizing efforts of hegemonic systems in the world.

Dr Raisi in a meeting with the participants of the Khorsheed Media Festival:

Westerners' claims about women's rights just a tool



Dr Seyyed Ebrahim Raisi, in a meeting with the participants of the Khorsheed Media Festival said, «I know that during this festival there have been very good discussions for the promotion of the work of independent and free media in the participating countries in order to increase knowledge, raise awareness and create hope».

The President considered the holding of this meeting as an opportunity to achieve greater convergence, cooperation and consensus among the participating women in the future and added, «The formation of a secretariat and the periodic holding of this meeting can definitely lead to synergy, consensus and cooperation for all countries and independent, free, useful and effective media».

Dr Raisi stated that humans are always looking for the best role model for themselves and the best role model for us Muslims is the beloved Messenger of Islam as the manifestation of all the goodness of the world, and stated, «H.H. Muhammad Mustafa (PBUH) played an effective role in reviving the character and rights of women and honouring and respecting the dignity of women in his life and behaviour is very prominent and praiseworthy». Pointing out that paying attention to the tradition of the Prophet and the teachings of the Prophet in respecting the personality of women has been and still is the attention of the leaders of the Islamic Revolution, the President clarified, «Women in the Islamic Revolution played a very prominent role in standing against the oppressive regime, during the Sacred Defence period, in construction and in various scientific, cultural, social, political and sports fields».

Dr Raisi stated that today's Western claims about supporting women's rights are only for the purpose of using women as a tool, not paying attention to the real status and identity of women, and pointed out, «The Islamic Republic of Iran's view of women is not derived from the instrumental view of the Westerners, nor is it derived from the point of view of those who believe that women should stay at home. The Islamic Republic of Iran believes in the





third view and model, which believes that women together with men can be the source of important works in society and play a fundamental and central role in the family and be effective in the field of social issues».

The President added, «Today, Westerners use the issue of defending women's rights only as a tool to put pressure on independent countries, and in fact, they are not in Favor of women's rights and human rights, because there is a long list of violations of human and women's rights in Western societies».

Stating that today we are in the position of claiming human rights and the West is in the position of the defendant, Dr Raisi said, «Westerners must answer why they violate the rights of human beings and women. Westerners have ignored the rights of the Palestinian nation for 70 years and the result of their -20year presence in a country like Afghanistan has been nothing but killing and destruction and leaving more than 35 thousand disabled children».

The President went on to state that today the Westerners, especially the United States, with their media empire, are seeking to create perceptions in human societies for the benefit of their own desires and goals, and clarified, «By giving the media under their control the right twist the reality, they state the facts in a distorted form, suppress accurate and real news and seek to promote modern ignorance among the nations».

Dr Raisi continued by pointing out that today's war is a war of narratives and emphasised the effort to transmit true news and enlightenment in the human society against the fake and fabricated narratives of the western media empire.

The President continued to list censorship and accusations among the ways of the western media empire against independent and free thoughts and added, «Today and in a situation where the westerners do not want people to have the power to reason, think and analyse, the people who have pens play a very important role in explaining the facts to nations».

Dr Raisi said, «For many years, many so-called





peace agreements were written in the Palestinian land with the support of the Westerners, and all of them were violated before the eyes of the world without any results for the oppressed Palestinian people».

The President said, «We definitely support the oppressed Palestinian journalist Shirin Abu Aqla, who died in the blood to defend the oppressed. We support the Muslim woman who was unjustly martyred in a court in Germany for wearing a hijab, and we will definitely support all independent and free-thinking women who are concerned about human rights».

The President described expressing and narrating the crimes and anti-human acts of Westerners under the title of human rights as one of the other duties of free-thinking and independent media activists and stated, «Today, Westerners are insulting the most sacred holy book and calling the name of freedom of speech in this disgraceful act, while such actions are against the freedom of speech, thought and humanity». In the end, the President expressed hope that this meeting will be effective in the interaction and common thinking of independent media activists for correct and hopeful news in different societies.



Why Operation Al-Aqsa Storm

By: Mahdi Fayyazi, Senior Expert in International Affairs

Surah Al-Israa in the Holy Quran:

«وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا»

“We revealed to the Children of Israel in the Book: Twice you will cause corruption on the earth, and you will perpetrate great tyranny. (Verse 4)

«...فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا»

So when the occasion for the other [prophecy] comes, they will make your faces filled with sorrow, and enter the Temple just as they entered it the first time, and destroy utterly whatever they come upon. (Verse 7)

The long history of human suffering in Palestine is one of the evil consequences of colonization, and the unjust legacy of the victors of World War II that was arrogantly imposed on Muslim lands resulting in the emergence of the cancerous tumor and the child-killing regime of Israel in the heart of Muslim territories. And the Israeli oppressors have left no option for the oppressed Palestinian youth but to resort to legitimate armed resistance to liberate their land.

Through the Abraham Accords, the so-called Deal of the Century (Trump peace plan),

and the process of normalization of relations with the occupying regime in Jerusalem, Evangelical Americans, Talmudic and Armageddonists Israelis, and some secular liberal Arab governments have attempted to make the world forget about the cause of Al-Aqsa Mosque and even the weak “two-state” plan; resulting in the perpetual displacement of Palestinians.

It was due to such circumstances that the valiant soldiers of resistance, who had been under oppression in the besieged Gaza, launched the complex Operation “Al-Aqsa Storm”, which shattered the myth of the invincibility of Israel and the trend of compromise on the part of some Arab states.

Now, it is necessary for all free nations and governments of the world to take practical and swift measures to support the oppressed Gaza and fulfill the promises of the Quran. They should act as the supporters of God’s army and exert all their restraining pressures on Israel, the United States, and international organizations. This is because the arrogant powers are united in supporting Israel, which is a terrorist stronghold and filled with the occupiers of Palestine. Undoubtedly, history will remember Operation “Al-Aqsa Storm” as a turning point as a response to the repeated atrocities of this enemy of humanity.



طوفان الأقصى ALAQSA STORM

...إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ

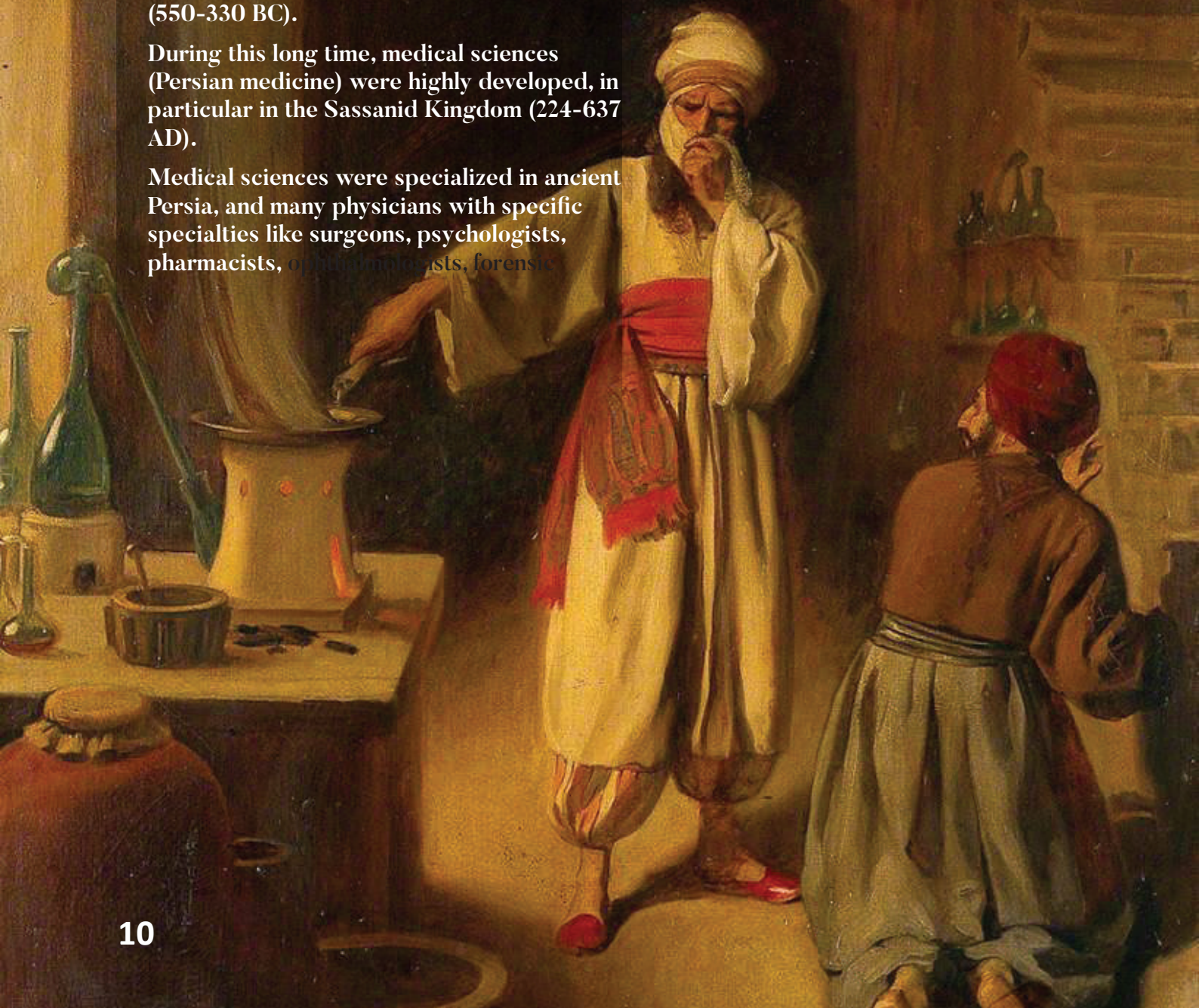
سوره سجده آیه ۲۲

History of Iran Medicine

The first evidence of civilization in Iran (Persia) date back to 10,000 years ago. Later on, local civilizations and cities were developed in the Iranian plateau. In the next step, great empires started to be formed by Iranians from 7th century BC. The greatest was the Achaemenid Empire that ruled Persia and most civilized parts of the earth (550-330 BC).

During this long time, medical sciences (Persian medicine) were highly developed, in particular in the Sassanid Kingdom (224-637 AD).

Medical sciences were specialized in ancient Persia, and many physicians with specific specialties like surgeons, psychologists, pharmacists, ophthalmologists, forensic



T

physicians, etc. had permission to work. Many medical advancements and findings, e.g. finding pulmonary circulation and uterus contractions during natural vaginal delivery, were reported for the first time in that period. There was an organized medical council in the Sassanid Empire Figure 2. The Sassanid Empire (224-627 AD) to regulate medical services and issue work permissions for physicians. Medical ethics, in particular for women's rights, was highly world, was built and organized by the Sassanids in southwest Persia. It was a huge university, attracting developed and regulated. Jondishapour University and Hospital is the first teaching hospital in the many scientists from all around the world to integrate their knowledge. There were many professors The time of great empires was ended by the elimination of the Sassanid Empire (224-637 AD) by and students with various nationalities and religions working and studying safely and freely.

The time of great empires was ended by the elimination of the Sassanid Empire (224-637 AD) by the Arab Muslims' attack on Persia in the 7th century AD. After this event, the religion of the Persian people started to change to Islam, and the Islamic era of the history of Iran started.

In the Islamic era, this Persian tradition was transferred by Jondishapour physicians to Baghdad, the capital of the Abbasid Caliphate, and was developed in the Islamic world. Physicians of Islamic world (mostly Persians) continued collecting medical knowledge from other civilizations (like Greece and India) and translated their medical texts to Arabic (as the official language of the Abbasid Caliphate), and they then flourished medical sciences during later centuries. It was a revolution in developing medical sciences during 9th to 13th centuries, called the Islamic Golden Age. Many Persian physicians like

Akhawayni, Rhazes, Avicenna, Haly Abbas, Jorjani, etc. advanced all aspects of medical sciences.

Persian medicine is based on a holistic paradigm and based on four elements: Fire, water, earth, and air. Its principles are discussed briefly in this chapter.

The books of Persian medicine, like the Canon of Medicine by Avicenna, were translated to many languages, and this paradigm of medical sciences became the main medical system in the west of Asia and Europe until the 17 century. After the Mongolian attacks to Persia in 13th century, this golden age of Islamic era was ended, and, after that, there was a period of turmoil for Persian medicine. Sometimes, during powerful dynasties like the Safavid era (Fig. 3), a good foundation existed to advance of medical sciences, and scientists created valuable medical works. During wars and unstable and weak governments, there was not any chance to direct attention to this knowledge.

After the 18th century, by developing western medicine and due to the weakness of Persian governments during the Qajar Dynasty (1794-1925) to provide medical services and public health, Persian medicine began to be replaced by western medicine until contemporary era. However, it was preserved within the culture of the people and also by more than 17,000 individual surviving titles of Persian medical texts. After the Islamic revolution in Iran in 1979, attention to Persian medicine began, and, finally, the first schools and departments for traditional medicine (Persian medicine) were established, and PhD courses were founded in 2006. Nowadays, there are three related academic fields in Iran:

- PhD course of Persian Medicine, only for MD applicants
- PhD course of Traditional Pharmacy, only for PharmD (pharmacist) applicants
- Msc and PhD courses of History of Medicine

Persian Medicine Great Scientists

There were hundreds of Persian scientists who had great contribution to develop Persian medicine during history. Ten of most well knowns and influential ones are briefly introduced in this section as

below:

Threata (The symbol of medicine in Persian mythology)



Trearta is a mythical figure in Persian history who is believed that was the first physician in Iranian mythology. According to Zoroastrian beliefs, Ahura Mazda (God) dedicated a jewelry golden knife to him for surgery. Also, it is mentioned that he was familiar with medicinal effects of plants. In the history books he was introduced as a scientist who was expert in medicine, astronomy and philosophy. Mythically, he is known as inventor of medicine in Persian literature.

Borzouyeh (6 century)



Borzouyeh (Borzuya) who is called Perzoes in Latin was a famous physician who was coeval with Khosrow I, the Sassanid king of ancient Persia who ruled from 531 to 579 CE. Borzouyeh was encouraged to learn medicine when he was 7 years old, and he became a great scientist who was deeply involved with medical ethics. He worked at Jondishapour University as head of the royally sanctioned professional association for physicians for the entire Persian Empire (Iran dorostpad). Borzouyeh travelled to India for research, and brought back with him many Sanskrit books which he translated into Pahlavic. One of these books was the Panchatantra. This book was later translated from Pahlavic to Arabic by Ibn al-Muqaffa (724- 760 CE) under the title Kalila and Dimna in Islamic era. Regarding, it escaped the destruction and accessible nowadays. The description of uterus contractions during Natural vaginal delivery by Borzouyeh in the preface of this book is the earliest remained report of this medical fact in the history.



Rhazes (865-925 AD)

Abu Bakr Muhammad ibn Zakariya Razi (865-925 AD), who is known as Rhazes in the west, was born and died in Rey (near Tehran, the capital of current Iran). He was one of the outstanding Persian physicians, pharmacists, chemists and philosophers in the medieval many eras. There are many discoveries in pharmacy and chemistry, such as ethanol and sulfuric acid, attributed to Rhazes. Furthermore, he had many clinical achievements in medicine, such as ophthalmology, neurosurgery, pediatrics, as well as the treatment of diseases, infectious kidney diseases, hydrocephalus, facial palsy, measles and smallpox, etc. Rhazes also contributed to the surgical procedures performed in the airway including tracheostomy. Rhazes is acknowledged as a prominent scientific writer on various subjects of medicine and philosophy. He wrote over 200 books and treatises. His most well-known manuscripts were *Al-Hawi fi al-Tibb* (Liber Continens), as a comprehensive medical encyclopedia, and *Al-Mansuri fi al-Tibb* (Liber Al Mansoori), as a medical teaching text for medical students. Overall, he was known as an empiricist and emphasized clinical observations more than philosophical views. It appears that Rhazes was the pioneer of the experimental views in clinical practice. He had an interesting critical view on science and believed in animal and human studies to evaluate medicines and medical methods. Therefore, he accessed many new findings with the help of his unique scientific view. He broke Galenic taboos, challenged ancient beliefs and presented new advancements in medical sciences and practice. It was a great critical point in the medicine development in history. Also, the history of medical evaluations including preclinical evaluations, animal researches and clinical studies should be reconsidered, and Rhazes can be credited as the first person who included such views into medical practice.

Akhawayni (d. 983)

Akhawayni (who was called as Joveini in Latin) was born in Bokhara, a city in the northeast of Old Persia, in early 10th century AD and thus became known as Al-Bokhari. Bokhara was a great and important city, located on the Silk Road, Persia at that time was ruled by the Samanid dynasty, the first Persian kingdom that rose after the Muslims defeated, in 637 AD, the Sassanid Empire, the last ancient Persian dynasty. Akhawayni lived and worked in Bokhara and also in Tus (a city in eastern Iran). He studied medicine under Abu al-Qasem Maqanei Razi who was the student of Rhazes, the renowned Persian physician and chemist. He documented his 20 years' experiments of medicine in four manuscripts, *Kitab al-Nabz* (the book on the pulse), *Kitab al-Tashrih* (the book on anatomy), *Qarabadin* (pharmacopeia) and **Hidayat al-Muta'allimin fi al-Tibb** (The Students' Handbook of Medicine, the only book surviving today). *Hidayat* is the first medical textbook written in Persian in the Islamic era. In the Islamic Golden Age most of the scientific writings were in Arabic, the Franca Lingua of that period. But Akhawayni broke this tradition and wrote in his native Persian (Farsi). The book includes 184 chapters (Bab) covering wide aspects of medicine. It seems his main interest in medicine was psychiatry and especially melancholy, thus becoming known as **Pezeshk-e-Divanegan** (Physician to the Insane). He died around 983 AD and was buried in his hometown.

He has many innovations and findings in medical issues like early differentiation between seizure and hysteria, early differentiation between nerves and tendons, early descriptions of meningitis and first report of fever curve.





Haly Abbas(982-949)


Ali ibn Abbas Majusi Ahvazi, also known as Haly Abbas in the west, was a renowned Persian physician of his era. He is regarded as the first scientist who rejected ancient Galenic principles of medicine and who tried to present a new kind of medicine, based on observational data. Haly Abbas was born in Arejan, a city near Ahvaz, southwest of Persia (presently Iran), in 949 AD. Although he was a Muslim, his father (Abbas) and ancestors belonged to a famous family practicing Zoroastrianism (a Persian religion predating the Islam). Therefore, he was known as 'Majusi', a name referring to Zoroastrian followers. After primary schooling in his native town, he moved to Shiraz and was educated in medicine by the prominent Persian physician Abu Maher Shirazi. Later, he set off for Baghdad and became the court physician to Azod od-Dowleh Panah (Fana) Khusraw (936-983), an emir (King) of the Buyid dynasty in Persia. Haly Abbas was also one of the prominent physicians attending the Azodi Hospital in Baghdad. During his time in Baghdad, Haly Abbas wrote a large medical encyclopedia entitled Kamil al-Sinaa al Tibbiya (The Perfect Book of the Art of Medicine) or al-Maliki (The Royal Book), dedicated to the king. The main part of this book was translated into Latin by Constantinus Africanus (1015-1087), under the title of Pantegni, without any reference to Haly Abbas; apparently, this is one of the oldest documented cases of plagiarism in the history of medicine. Around 1127, Stephen of Pisa translated the entire book in Antioch (under the name of Liber Regius or Liber Regalis Dispositionis). This book was frequently reprinted in the west. The Royal Book became one



Avicenna(1032-980)

Ibn Sina, called Avicenna in West, was born in Afshaneh, a city in northeast of old Persia in 980 A.D. His father, Abdollah, was a local governor and Setareh was the name of his mother. Avicenna showed his intelligence when he was only a child. He finished learning Persian literatures as well as Quran when he was 10 years old. Then, he started learning philosophy and medicine and became a famous physician at 18 years old. In that age, he gained a special opportunity to use and access unique books in royal library as a gift when he could treat Nuh, the prince of the Samanid dynasty. Later, he went to Jorjan when Samanid dynasty was defeated by Mahmood Ghaznavi, the king of Ghaznavi dynasty. During next years, he traveled around Persia and stayed in Ray (near Tehran), Hamadan (west of Persia) and Isfahan (center of Persia). He had political positions and also related challenges. He became prime minister as well as political prisoner when he stayed in Hamadan when Shams al-Douleh was the king of that era. He wrote some of his books in prison. He stayed in Isfahan in the last years of his life and finally died because of a chronic disease >>>

of the main reference books for medical practice and teaching during that period. Although, some historians believe that the Royal Book is more comprehensive and also better classified than The Canon of Medicine by Avicenna (1025 AD), it has for Avicenna's work. On his death, in 982, Haly some reason always been eclipsed by Abbas was likely buried in Baghdad or else in Shiraz (the exact site is unknown). He lived during the period of great Islamic and Persian scholars. He was aware of many sources of ancient medical knowledge, including Persian, Indian and Graeco-Roman. He added his own observations and treatments to this previous knowledge and integrated all this in the comprehensive account of medicine he left to later generations, especially in his Liber Regius. This book had a marked influence on Avicenna (980-1037). Haly Abbas is therefore regarded as the bridge connecting ancient and medieval times, and also between western and eastern worlds.

 during his travel to Hamadan, where he was buried. Avicenna was one of the most influential scholars in the progress of medical sciences throughout the history. His great medical encyclopedia, the Canon of Medicine was known as a medical textbook in western and eastern universities until 17th century AD. Due to his crucial findings and great influence on science, he was famed and called as “Sheikh-alRa’eis” in Persia and “Prince of Physicians” in the West. Nowadays, his birthday (23 August) is celebrated as “the day of physicians” in Iran.

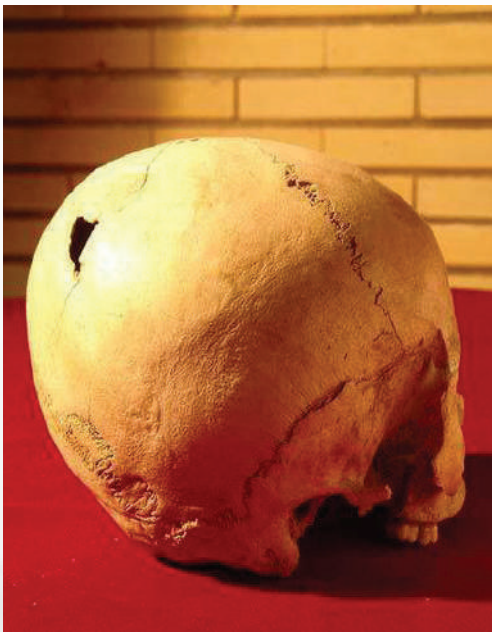
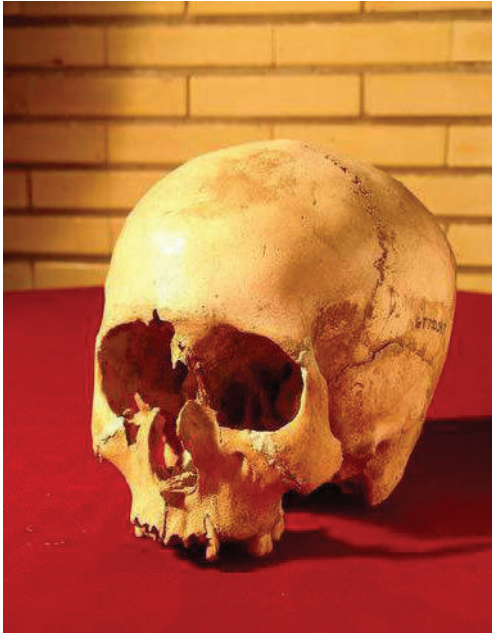


Jorjani(1137-1042)

Jorjani (Hussain ibn Muhammad ibn Mahmoud ibn Ahmad Hussaini Jorjani) was born in Jorjan, a city in the northeast of Iran, on April 19, 1024 AD. He completed his medical education under Abd al-Rahman ibn Ali ibn Abi Sadeh (995-1077 AD), who is often regarded as the second Hippocrates, together with Ahmad ibn Farrukh, author of the medical encyclopedia The Essentials. In addition to medicine, Jorjani was also interested in Islamic jurisprudence and Sufism. In 1110 AD, he moved to Khwarazm, the capital of the Kharazmshahi dynasty to become court physician of Qutb al Din Mohammad. There, he was later nominated director of the large municipal hospital and pharmacy. Finally, Jorjani settled in Merv, the capital city of the Seljuk dynasty, where he died in 1137 AD. Although, the lingua franca of the Islamic territories during the medieval time was Arabic, Jorjani changed this tradition and used Persian texts and terminology to describe medical subjects. Therefore, he is documented as the author of the first large medical encyclopedia in the Persian language during the Islamic era. He completed this comprehensive work at the age of 70, using his vast experience in medicine. This work, Zakhireye Kharazmshahi (Treasure of the Khwarazm Shah) is now regarded as the largest Persian medical encyclopedia, comprising more than 750,000 words and ten volumes; it can be compared with the Canon of Avicenna and the Continens of Rhazes. In addition to his own experience, Jorjani expanded on the experimental findings of Rhazes and rational descriptions of Avicenna, while he referred to various Persian, Greek, and Islamic scholars before him, with the intention to create standard medical terms in Zakhireye Kharazmshahi. His book covers nearly all aspects of medicine, including principles of medicine, human anatomy and physiology, etiology of diseases, health and hygiene, and nutrition; it also contains

descriptions of medical procedures such as blood sampling, cupping and venesection, disease symptoms and their management, surgical approaches and pharmacology. He made numerous discoveries and innovations in medical issues; for example, he accurately described two types of facial palsy; spastic and paralytic. While the paralytic type would originate in the facial nerve, the spastic variety was muscular and secondary to spasm or inflammation of the facial or cervical muscles. Also, the description by Jorjani of the association between trigeminal neuralgia and arterial movements close to the nerve is a novel theory for his time. He was also the first to describe the relationship between exophthalmia and goiter. In his description of the optic nerve, Jorjani believed that light reached the brain through this nerve and he comprehensively described the optic chiasm.





The operated skull that was obtained from the ancient site of Sokhte city is one of the most important discoveries of archaeologists in the field of medical history. The skull belonged to a young girl aged 12 to 13, and the doctors of Sokhte city operated on her; but this The patient survived for at least several months after the surgery and then died. Archaeologists still do not know the cause of his death and could not answer the question whether he died due to an infection after the surgery or there was another reason.



Qutb al-Din Shirazi (1236-1311)

Qutb al-Din was born in Shiraz, south of Persia in 1236AD, and died and was buried in Tabriz in 1311. He was a polymath and had many manuscripts in the fields of philosophy, mathematics, medicine, astronomy, music, literature, and Islamic studies. He was mainly famous for his contributions to astronomy and philosophy. He also had important works in the field of medical sciences like *Resaleh fi Bayan al-Haja ela al-Teb va Adab al-Atebba va Vasayehom* [a manuscript on medical ethics], and *Resala fi al-Baras* [treaties on Vitiligo]. His great medical text is *al -Tuhfa al-Sa'diya*, a commentary on the first volume of the Canon of Medicine (written by Avicenna in 1025AD). He is called Allama (polymath) for his extraordinary expertise in almost all fields of contemporary sciences. The peaceful and cultural environment of his hometown and family contributed to his development despite a time of horror from Mongolian repeated invasions of the Islamic countries. Qutb al-Din never ceased learning and researching and migrated widely in order to find scientists to learn from them. He worked in many centers as a teacher and researcher. He practiced medicine and educated students, and his books on other fields of science reflect his comprehensive mastery of most of the basic sciences and the humanities. Qutb al-Din's social and political roles make him one of the paramounds of Iranian elites who contributed to the re-establishment of the Persian-Islamic civilization after its destruction by the Mongolians in the thirteenth century.



The artificial eye of the burnt city, as mentioned earlier, is about 4800 years old. Known as the first man-made prosthetic eye, this eye is hemispherical in shape and just over 2.5 cm (1 inch) in diameter. Its ingredients are very light and probably made of bitumen paste.

Mansur (14th century)

Mansur ibn Mohammad ibn Ahmad ibn Yousef ibn Ilyas, Mansur, was an anatomist and physician in Shiraz in the middle of the 14th century AD. He was a descendent of a scholar and of a knowledgeable family. He, a late 14th century anatomist and physician from Shiraz, published his illustrated book on anatomy. Mansur's anatomy (Tashrih-i Badan-i Insan) was written following the Mansur's medical synopsis, Kefaye Mojahedieh. The book is dedicated to Prince Pir Mohammad Bahador who most likely was the grandson of Timur (Tamerlane) and the Ruler of the Fars Province from 1394 to 1409. The book of Mansur is believed to be the first comprehensive anatomical illustrated manuscript containing two-dimensional pictures of the human body. This 14th-century treatise is composed in Persian and is organized into five articles on the skeleton, nerves, muscles, veins and arteries, each illustrated with a full-page diagram and with a final chapter including an image of a pregnant woman delivering a breech baby. These chapters have description part and related figure involving brief explanation. Mansur's illustrations were often used in other Persian or Arabic medical manuscripts for at least two centuries in Persia.

Hakim Mohammad (17th century)

Hakim Mohammad was a surgeon. contemporary with Shah Abbas the Great (1571-1629 CE) and Shah Safi I (1611-1642 CE), the fifth and sixth kings of the Safavid dynasty. He is the author of the book of Dhakhira-yi-Kamilah (The Perfect Treasury or the Treasury of perfection). Dhakhira-yi- Jarrahi (the Treasury of surgery) is another name of his book according to the manuscript of the book in the library Paris. There is insufficient information about this great surgeon, but he introduced himself in the preface of his book. It is only clear that he was born in Persia. Then, according to the contents of his book, it seemed he migrated to the Ottoman Empire in youth and had served as a medical officer in the Ottoman army. He accompanied the Ottoman army at least in one of the failed battles for the capture of Baghdad. In one case, he wrote that at least 20,000 soldiers had been wounded in his army during 3 days of war. In another case, he reported that despite the efforts of 19 surgeons in the Hafiz Ahmad Pasha camp, 4000 people died from 18,000 injuries. Later, he came back to his homeland and dedicated his book to the king of Persia. Dhakhira-yi-Kamilah is a unique clinical book which was totally written about the surgery in the Safavid period. The language of the book is Persian and was dedicated to Shah Safi I, the Persian king. It is one of the earliest written independent books on surgery in the history.

Persian Medicine Theory



Persian Medicine (PM) is a school that views the world as a suitable context created by the wise and omniscient Almighty Lord. PM consists of the sum total of all the knowledge and practices used in diagnosis, prevention and elimination in Persia from ancient times to the present. It is based entirely on practical experience and observations passed down from one generation to another. The structure of PM has two main branches, namely a theoretical branch and a practical branch, each of which also branches into subcategories as follows: 1. The theoretical branch: This branch is a science that discusses the status and changes of the human body as well as the causes and signs of health and disease. 2. The practical branch: This branch is also a science, and although it may remind us of practical procedures, it is really the science of how to maintain health and how to regain it after the occurrence of diseases. Physiological functions of the human body are considered to be based on seven factors in the PM, known as “Umoor-e-Tabee-e-yeh”. These are as follows I. Four elements (Arkan), II. Temperament (Mizaj), III. Humors (Akhlāt), IV. Organs (A’za), V. Spirits (Arwah), VI. Faculties and Forces (Qova), and VII. Functions (Af’al).

There is also a terminology called Tabiat (Nature) in Persian medicine, which plays a key role in the paradigm as a wisdom force in the body to keep it healthy and usher the body back to health after a disease. “Umoor-e-Tabee-e-yeh” means the affairs assigned to Tabiat.

The meaning of Tabiat (Nature) in medicine:

Tabiat is a deep philosophical terminology in Persian and Greek philosophies. In medicine, however, it indicates an innate power in the body with tact that controls all aspects of the body. It is not under the control of the person. It was believed that it acts in the best interest of the body. In sudden events that may befall the body, reflexes are under the control of nature. In Persian medicine, it is called “Qovaie Modabereh Badan (The body’s tactful power).”

Some Principles of Tabiat (Nature):

- **Wisdom (Hikmat):** It means that nature does not work in vain.
- **Cosmos:** It was a theory originated by the Persians in ancient eras. In this theory, each part of the body is homological with a part in the universe. According to this theory, some events in the body (as the small world) like death, follow the universe (as the great world), considered as a good matter in terms of evolution.
- **Attorney:** It means that Tabiat (Nature) is the deputy of the soul in maintaining body interests and managing body issues.
- **Treatment:** This principle is the result of the three past principles. Tabiat had to keep the body healthy; and in disorders, it tries to restore health. Rhazes (865-925 AD) claimed that “Tabiat is the supreme physician.”

Physician and Tabiat (Nature):

Based on Persian medicine principles, the physician is the servant of Tabiat (Nature). He/she should try to help the nature of the patient to restore health. It is mentioned by Persian physicians that a physician can help the nature via the following:

1. Reinforce body powers in two ways: By lifestyle modifications: There were six principles for health in Persian medicine called “Sette Zaroorieh” (Figure 4) including air (cleanness, temperature, and geographical situation), nutrition (food and

drinks), exercise, sleeping and waking, excretion of unnecessary

a. Using spices and medicines

2. Helping nature to help the body avoid harmful agents on the inside or outside.

Therefore, in PM, it is believed that Tabiat (Nature) is the main controller of body health; and physicians should help it to keep the body healthy and also to restore health in case of diseases. There are too many books on Persian medicine and drugs, both simple drugs (herbs, minerals and animals) and formulations (compound drugs). They can be categorized as below:

-Books on simple drugs: They mostly present simple drugs (herbs, minerals and animals) as monographs. They are categorized as the ones that only describe simple drugs to identify and also the ones that describe their pharmacology and therapeutic issues.

-Books on formulations: These books are Persian pharmacopeias, called Qarabadins. In these books, all aspects related to formulations and dosage forms are described.

-Special pharmaceutical books: They are mostly treatises and books on a special subject in pharmacy, for example a book on opium or a book on cardiologic drugs.

-Chapters in comprehensive medical books: In the main Persian medicine reference books like the Canon of Medicine (al-Qanun fi al-Teb) or Liber Continens (al Havi), there are some chapters or parts on simple and compound medicines. Also, in most medical texts, drugs for the treatment of diseases are mentioned.

Affairs related to the nature "Umoor-e-Tabee-e-yeh"

As mentioned before, normal functioning and balance of the human body is based on the 7 factors of

"Umoor-e-Tabee-e-yeh."

1. Arkan

In Persian medicine, it is believed that all creatures consist of four main substances, called the four elements. They include fire, air, water and earth. Of course, the basis of these elements is based on philosophy and they are different from the actual fire, air, water, and earth available to us, but since the characteristics of each of them are similar to the actual one, they are named in this way. Our body consists of all these elements, but the amount of each is not equal to the other. For example, there may be more fire in your body than water, earth and air, and, in your friend's body, there may be more water than fire, earth and air. This point causes individual differences in people (personalized medicine). For example, some people are brave and some are cowards; some have a strong memory and some are forgetful; some people get skin rash by eating a small amount of dates and others easily eat plenty of dates and have no problems. In Persian medicine, the causes of such individual differences are clearly explained based on "Arkan" and "Mizif". Each of the Arkan (four elements) has certain functions and characteristics on which the "Mizaj" (temperament) is based.

- Fire: The nature of the fire is hot and dry. Fire generates agility, rapid penetration, and lightness, and it lowers the coldness. Objects with more fire element in their structure are more agile, faster and more intrusive than others. Having more of the fire element, the person also acts faster and more agile than others.

- **Air:** The nature of air is hot and moist. When water is heated, it turns into steam. The steamed water has a higher energy level than water itself, because we need to consume energy to convert water to steam, so the air is warmer than water. The air is plastic and flexible, and its role is to create lightness and softness. It also makes porosity and distance between the components of substances. Those who have more air element in their body, also have larger bones than others, because the air has created distance between their bone particles.

Note that in Persian medicine, moisture does not mean immersion in water, but it means flexibility and plasticity.

- **Water:** The nature of water is cold and moist. It creates plasticity and flexibility in objects. Objects with more water element are more fluid and flexible than others. Having more water, the person is more flexible in dealing with issues.
- **Earth:** The nature of Earth is cold and dry. Earth creates stability in objects. Having more earth element in the body, the person forgets memories later than others.

In general, if any of these elements exists appropriately in the body composition, the organs will be able to perform their proper function

2. Mizaj "Mizaj" (temperament) is a quality that is a consequence of mutual interactions of the four contradictory primary qualities (hotness, coldness, moisture, dryness) residing within the elements. These elements are so meticulously intermixed with each other that they lie in a very intimate relationship with one another. Their opposite powers intermittently

conquer and are conquered until a state of balance is reached that is uniform throughout the whole. This result is called the temperament "Mizaj". In other words, Mizaj means the dominant quality of the compound object.

Mizaj is one of the most important canons of the Persian medicine system. It has an important function in maintaining the ideal healthy state of an individual.

3. Akhlat "Akhlat" is the plural of "Khelt" (humor). In the PM viewpoint, the food we eat after digestion in the stomach and liver is divided into four major groups of fluids: yellow bile, blood, phlegm and black bile. Each of these is called humor. Humors also have their own temperament. Blood is hot and moist, phlegm is cold and moist, yellow bile is hot and dry, and black bile is cold and dry.

The tissues and organs of the body are formed from humors. In PM, it is believed that digestion of food and its transformation into body tissues occurs during the four digestive stages: The first digestion is in the stomach; the second is in the liver, the third digestion is in the vessels, and the fourth digestion happens in the tissue. The waste material from each of these four stages, in some way, is excreted from the body. The waste materials derived from the first digestion are excreted through the stool, those of the second digestion exit the body through urine, and the third and fourth digestion waste material is excreted through sweat, pus, hair, nails, discharge of the ears, nose, etc.

The effects and functions of humors are controlled by Tabiat (Nature). Tabiat perfectly knows that at a certain time, which of the humors and how much of that humor should exist in a certain part of the body, and how it should work.

Thus, in each individual, every part of the body has a unique natural combination of these humors, and, when they are in balance, the body is healthy. If they became imbalanced or unhealthy, illness is resulted. Because this balance is different for every person, it is necessary for the physician to determine the patient's normal humoral condition before he/she could assess the changes that caused the illness.

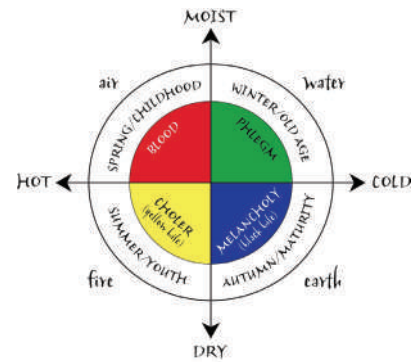
4. A'za
"Aza" is the plural of "Ozv" which means organ. Organs are composed of humors. They are divided into two groups of simple and compound organs.

Simple organ: The organ whose components are the same. These organs include bone, cartilage, chord, ligament, nerve, artery, vein, membrane, skin, fat, muscle, hair and nails.

Compound organ: The organs of the body that are composed of simple organs, such as the eye, ear, hand, etc.

In terms of application, the organs are categorized as follows:

- Chief organs (Raieseh): Damage to them is harmful for



human survival or reproduction, thus they are very important and vital.

- Chief organs are divided into two groups:
 - Important for survival: Heart, brain and liver
 - Important for reproduction: Testis and ovary
- Non-chief organs (Gheire-Raieseh): These organs are divided into two groups:
 - Servant of chief organs (khadem-al-Raieseh): Each of the chief organs has a servant who delivers.

its power to the rest of the organs. These servant organs are:

- Arteries: Servant of the heart
- Veins: Servant of the liver
- Nerves: Servant of the brain
- Seminiferous tubules: Servant of the testis
- Fallopian tube: Servant of the ovaries

- Non-servant of chief organs (Gheire-khadem-al-Raieseh):

Subordinate organs (Maruosch): Kidney, stomach, spleen, lung

- Non-Subordinate organs (Gheire- Marouseh): Bones and cartilages

Temperament of the organs:

Each organ of the body has its own temperament, which is appropriate to its function.

- Hot tempered organs (respectively from the warmest to the most temperate): Heart, liver, lung, muscle, spleen, kidney, arteries, veins, skin of the hand palm.
- Cold tempered organs (respectively from the coldest to the most temperate): Fat, hair, bone, cartilage, chord, ligament, membrane, nerve, spinal cord, brain, skin.
- Moist tempered organs (respectively from the wettest to the most temperate): Fat, brain, spinal cord, breast tissue, testis tissue, lung, liver, spleen, kidney, muscle, skin.
- Dry tempered organs (respectively from the driest to the most temperate): Hair and nail, bone, cartilage, ligament, chord, membrane, arteries, veins, motor nerve, heart, sensory nerve, skin.

5 . Arwah "Arwah" is the plural of "Rooh" (spirit) which is a very soft and ethereal physical body composed of steam aroused from the good and fine part of normal humors. The spirit is gentle, smooth, and moving. It is worth noting that "Rooh" in Persian medicine is the medical spirit that is in the body and discussed in the natural sciences and differs from the immaterial soul that is discussed in theology. There are three types of medical spirit:

- 1) Vital spirit (Rooh-e-Hayvani) that is in the heart and spreads by the blood in the arteries throughout the body.
- 2) Natural spirit (Rooh-e-Tabiee) that is in the liver and promotes the growth and development of the body.
- 3) Sensual spirit (Rooh-e-Nafsani) that is in the brain and involved in nervous system functions and mental-psychological phenomenon.

In a healthy person, Arwah are under the strict control of Tabiat. In other words, Tabiat manages Arwah in such a way that everything goes well for the health of the body.

6 . Qova "Qova" is the plural of "Qoveh" and means the forces and faculties that cause interactions in the body. There are three types of forces in the body:

- 1) Vital forces (Qovaye- Hayvani) that create movement, energy and vital functions of the body. They are also the source of feeling scared or angry. In other words, the vital force freshens the body to receive the natural and sensual spirits.
- 2) Natural forces (Qovaye-Tabiee) that perform the nourishment of the tissues and organs.
- 3) Sensual forces (Qovaye-Nafsani) that make sense, movement, and the ability to judge and decide. Natural and sensual forces are subdivided into specific categories as follows:



Natural forces (Qovaye-Tabiee):

- The forces that are served (Qova-ye- Makhdoomeh):
- The forces that are necessary for human survival: These forces make food changes to replace the body's depletion and develop the body at an early age. If the food does not reach the organs by such forces, the organs will be depleted and the person becomes ill. These forces are:
 - Feeder force (Qove-ye-Ghazieh): It nourishes the body.
 - Developer force (Qove-ye-Namieh): It develops the body.
- The forces that are necessary for human reproduction:
- Generator force (Qove-ye-Movalledeh): It produces the fertility factor in males and females, and separates and creates special faculties of each organ.
- Configurator force (Qove-ye-Mosavereh): It is responsible for configuration and formation of the organs.
- The servant forces (Qova-ye-Khademeh):
- Absorptive force (Qove-ye-Jazabeh): It is responsible for absorbing useful edibles for the organ.
- Retentive force (Qove-ye-Masekeh): It holds the absorbed substances for a certain time.
- Digestive force (Qove-ye-Hazemeh): It digests the absorbed food to make it usable for the organ.
- Propulsive force (Qove-ye-Daf'eh): It disposes the digestive wastes.

Sensual forces (Qovaye-Nafsani):

Perceptive forces (Qova-ye-Modrekeh): They create perception and conception. These forces

include:

- Exterior perceptive forces:
 - The five senses (vision, audition, olfaction, gustation and sematosensation)
- Interior perceptive forces:

Common sense (Hes-e-Moshtarak): It understands the messages sent by each of the five senses.

- Thought (Khival): It saves and stores the subjects perceived by the common sense.
- Realization (Vahm): It understands the details of the subjects perceived by the common sense.
- Memory (Hafezeh): It stores the details of the subjects understood by realization.

- Imagination (Motasarrefeh): It modifies the subjects saved in the thought and the ones understood by the realization.
- Provocative forces (Qova-ye-Moharrekeh):
 - Motive force (Qove-ye-Baeseh): It stimulates useful action and prevents harmful action.
- Active force (Qove-ye-Faeleh): It uses the muscles to execute the commands of the motive force Moderator force (Qove-ye-Modabbereh): It analyzes, processes, and manages livelihood affairs. The nature (Tabiat) is responsible for managing these forces.



7. Afal

Afal” means body functions as a result of the interaction of forces. Af'al are divided into two parts:

- Single functions (Afal-e-Mofrad): Functions that are performed with one force, such as absorption or repulsion.
- Compound functions (Af'al-e-Morakkab): Functions that are performed with two or more forces, such as appetite, which comes from absorptive force and perceptive force.

The purpose of all natural affairs (Umoor-e-Tabee-e-yeh) is to perform body functions completely and correctly. In other words, natural affairs are like an interconnected chain in which the integrity and balance of all its parts are necessary to achieve a proper function. The cause of an impairment of function or the occurrence of any disorder in human health can be explained by a review of this chain.

Persian Cuisine





Mahjubah Spice





Principles of in Persian Medicine

Treatment in Persian medicine is based on three parts:

1. Essential recommendations (Tadabir setteye zaroorieh)

They include: 1) Healthy air, 2) nutrition, 3) physical activity and repose, 4) control of stress, 5) control of retention and repose, and 6) managing awakening and sleep). Among these recommendations, nutrition plays a more important role in treatment, and, in this chapter, nutrition will be discussed more completely.

II. Medicinal plants

III. Manual intervention

■ Nutrition

It was believed in Persian Medicine that nutritional recommendations are the first step of treatment and, they begin with nutritional recommendations on foods and drinks. The second step is medicinal plants, and the third is manual intervention like massage, cupping, phlebotomy, etc. According to the «Theory of Humors» in Persian medicine, each kind of food or drink is composed of specific temperament. For example, beef has a hot and dry temperament and lettuce has a cold and moist temperament. Therefore, the quantity and quality of food and drink intake should be observed clearly in disease treatments.

Diseases are divided into 2 types, namely «acute» and «chronic»



f Treatment



according to their duration. «Acute» diseases refer to extreme and severe problems, which last for a short time. «Chronic» diseases refer to long-lasting and conditional situations. According to Persian medicine treatment rules, in acute diseases, physical strength (patient's energy) is quite enough for the patient, and the physician is allowed to reduce

the quantity and quality of food intake in order to help the natural power combat directly against the disease. However, in chronic diseases, physical strength is lacking because of the long duration of the disease. Hence, the physician is not allowed to reduce food quality and quantity same as in acute conditions. In chronic situations, the physician should observe both the patient's physical strength and the disease's severity. For example, in acute diseases like common cold or acute asthma, the quantity and quality of food is reduced, and the patient is prescribed to consume a small volume of light meals in the acute phase in order to let the natural power focus on combating against the disease and remove waste materials and pathogenic agents from the body. These light meals, such as soup or pottages, consist of vegetables, beans, legumes, without animal protein, but in chronic diseases such as osteoporosis or chronic asthma, which may last for decades and there is damage to the internal function, physical strength reduces considerably, and the natural power is not strong enough to focus on combating the disease. In this condition, the physician should prescribe food with high quality and low quantity such as egg yolk, baked lamb and well-cooked bread. According to Persian medicine treatment rules, when the human body is full of waste materials and undigested substances, food intake should be reduced completely in order to provide the natural power enough time to focus on the process of Nozj in body.



Nozj is a rheological change in matter for better consumption or excretion. In disease condition, the natural power causes the waste materials to be excreted and removed from body through the phenomenon of Nozj.

The other important fact in chronic diseases is appetite and the digestion process. It means that in chronic situation, appetite and the digestion process are weakening considerably, and patients cannot tolerate high amounts of food. Therefore, recommended diets should consist of food with low quantity and high quality features.

Medicinal plants

There are 3 rules for medicinal plants prescription (Quality, Quantity and Timing)

Quality:

According to the «Theory of Humors» in Persian medicine, any kind of medicinal plant is composed of temperaments. For example, *Piper nigrum* has hot and dry temperament, *Solanum nigrum* has cold and dry temperament, etc. Diseases are divided to 3 groups, and dystemperament is one of them. The basic rule of dystemperament treatment is based on «Treatment against» or «alaj bezed» that means in cold temperaments, physicians should prescribe medicinal plants with hot temperaments, and vice versa.

Quantity (Dosage)

Organ and disease severity are 2 factors that determine the dose of medicine. (Importance of an organ and disease severity) Importance of an organ: There are 4 factors that determine the importance of an organ:

1. Temperament
2. Nature (histology)
3. Location (anatomical situation)
4. Strength

Timing:

The time to take medications is the last rule for medicinal plants prescription. Many people, who are taking tablets or other medicines, are not sure about the best time to use them.



According to Persian medicine treatment rules, the best times for prescribed medications of liver disorders are in the morning before breakfast, and, for brain disorders, at night before sleep. Also, at the beginning of an abscess formation, topical medications like balms that inhibit inflammation, are recommended in order to avoid abscess formation.

Common recommendations in all disease treatments

Reinforcing the moral courage and heart function is essential to improve disease condition. Traveling, changing living environment and climate, and participating in parties that make the patient happy are very useful in the patient's recovery.

Dystemperament treatment

According to the viewpoint of Persian medicine, there are two types of dystemperament:

- a. Single dystemperament
- b. Compound dystemperament



In single dystemperament, treatment is based on changing the quality of humors. In compound dystemperament, removing waste substances (evacuation or Tangheeyeh) from body is the first step of treatment, and, afterward, changing the quality of humors should be considered as the second step. There are ten rules that should be considered by physicians before evacuation in patients:

1. When the body is full of waste products such as undigested material, evacuation should be done very slowly in order to avoid harmful complications.
2. Physical strength
3. Extreme warm or cold or anemia
4. Extreme obesity or thinness
5. Susceptibility to diarrhea or intestinal ulcers
6. Senility or childhood
7. Extremely cold climate (purgation is forbidden)
8. Geographical location (cities with very hot or cold weather) (evacuation is forbidden)
9. Occupation

10. A person who is not used to evacuation habitually

According to Persian medicine treatment rules, five rules are necessary for evacuation:

- 1) The aim of evacuation is reducing the quantity or quality of substances
- 2) The level of evacuation should match the patient's physical strength.
- 3) Evacuation should be in line with the natural route of waste material excretion. For example, the physician should help a patient to vomit when he has nausea, and, when a patient feels bloated, the physician should prescribe laxative in order to remove waste products via defecation.
- 4) Waste products should be removed from the body through its natural route. For example, in treatment of liver disease, phlebotomy of the basilic vein is recommended.
- 5) In acute diseases, there is no need for the process of Nozj. However, in chronic diseases, the process of Nozj is necessary.

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to Unleash Your Child's Talents



When most of us think about our talents, we often gravitate toward what we think of as our own natural abilities. Some of us are naturally more athletic, better in math, art, or maybe we're more musically inclined than others. What we don't often think about is the fact that talent is built, not born. What we can't see when we watch our favorite musicians perform on TV is the sheer number of hours of hard work and practice that was put in before that superstar became a household celebrity.

Likewise, when it comes to our own children, we tend to seek out their natural

abilities, and encourage them to embrace those skills, whether they want to or not. This can backfire, and even discourage our little ones before they can find their true passion.

If you're trying to learn **how to discover your child's talent**, the secret lies in allowing kids to discover their interests and finding those activities that excite them like no other. From there, kids learn the determination and perseverance needed to become precisely what they want to be. Let's take a deeper look at 10 no-nonsense ways to uncover your child's talents.

No rushing, no pressure

One mistake that some parents make is signing kids up for a host of different activities, from Girl Scouts to the travelling soccer league, merely hoping that something “sticks”. It’s often said and criticized in today’s media and parenting blogs that kids sometimes have too many activities on their plate, and end up feeling pressured into maintaining a busy schedule filled with competitions, meets, recitals, and more! This can affect your child’s grades in school, or even worse, their health.



Instead of competing with the other kids on the block, avoid pressuring your child into many different activities, and find out what it is your child is really passionate about. Once your child picks an activity, whether it’s playing piano, or joining the city swim team, don’t rush your child to learn the skill or become the best. Support your child, but remember that being pushy can be discouraging.

Appreciate your child’s generation

If you’re still struggling on how to find your child’s talent, look no further than today’s world. Your child might not like to paint or play an instrument. Perhaps she isn’t interested in ballet, tee ball, or even The Scouts. Today’s



kids are more immersed in technology than ever before, and if you find yourself frustrated that your child simply wants to sit around and stare at a screen, use that to full advantage by flipping a current interest into a passion that could be explored.

More kids today are learning how to code through programming classes designed specifically for kids. Why not embrace your child’s internet generation? While older generations may complain that kids today have never experienced life before technology, it can be harnessed to motivate children to find their passion. Instead of thinking about what you or your parents did as a child, think more like a kid today, and fully embrace the current culture.

3

It's okay to make mistakes

After choosing an activity or two to take on, it's easy for kids to become frustrated if they don't learn the skill fast enough. For instance, learning to play the drum set doesn't happen overnight. Many hours of lessons and practice over a period of years are needed for your child to sound more like a real drummer.



To teach your child about long-term goals and rewards, reinforce the idea that as people, we all learn from our mistakes. Failure is necessary for growth, and once your child internalizes this essential life lesson, he or she will realize that mistakes are an opportunity for making strides ahead. In turn, your child will develop resiliency and confidence in any endeavor.

4

Foster a healthy parent-child relationship

As parents, we all want to support our children in the best possible way, but it's easy to let rules, discipline, and the everyday grind get in the way of allowing kids to work toward fulfilling their dreams. That's why it's critical that parents build a healthy relationship with their kids that is based on loving support, rather than becoming annoyed at mistakes and setbacks.



Simply remaining calm during setbacks and conflicts reinforce your child's trust in you and bolsters a safe space for learning. By showing your child that you accept him and love him even when he makes mistakes, sets the stage for continued growth. Praise your child for ongoing efforts, even if it seems that your child is progressing slower than expected or hoped for.

5

Encourage the development of grit

Don't forget that talents are not those natural abilities we're born with. To bring out any kid's talent, it's important to reinforce the hard work, determination, and perseverance it takes to develop a skill.



Grit has been a buzzword in education for years now, and it is said that possessing it can be one of the biggest factors that determines lifelong success. Grit is all about showing resiliency, overcoming obstacles, and never giving up. Teach your child that their talents must be honed and strengthened through practice and perseverance. Check out **6 best apps to support your gifted and talented learner.**

6

Be open to your child's ideas and aspirations

Sometimes as parents, we hope that our children will follow in our footsteps, choosing some of the same activities and aspirations that we undertook when we were young. However, we can't expect that our children are carbon copies of ourselves. Not only is our world today different from the one we grew up in, but our children have their own unique interests and passions.



When determining how to discover your child's talent, step back and let your child lead the way. Be open to the ideas your child proposes, and if it's in reason, explore each possibility to uncover your child's true interests. Your child will be happier in the end, and even if your child's talent isn't something that would naturally interest you, take pride in his individuality.

Praise effort and successes without gloating over natural abilities

Since talents need to be worked at, sharpened, and honed, it's important to praise your child's efforts each step of the way. Sure, many kids are born with a natural aptitude for certain subjects or topics. Some kids really are naturally better at math than others.



However, it's important to avoid praising kids for those natural abilities they possess. Kids didn't ask to be born naturally better at anything. Just like someone's physical appearance, a natural talent is not something anyone could take credit for. Instead, praise your child's effort and hard work, and build your child's confidence and stamina for developing a skill. As a result, your child will unleash his or her talent, while also building a positive character trait.

Practice progress, not perfection

We all remember the old idiom, "practice makes perfect", but it isn't one we should take to heart. While practicing our skills and talents help to improve our abilities, sometimes practice yields progress at a slow pace.

Sometimes kids need to practice to identify mistakes to correct to improve whatever it is they're working on. Other times, kids practice and become frustrated if they feel they are not improving fast enough.

Encourage your child to keep going by reinforcing the idea that a lot of practice is needed to improve an ability or skill. Make sure to check your own expectations, and remember that your child is working at a long-term goal, and that perfection is never the goal.



9

Encourage mimicry to learn skills and respect others

When we think of a copycat, we usually hold a negative view of those who mimic or copy others. But when it comes to practicing a talent or learning a skill, mimicking experts or mentors might just be what your child needs the most.



There's nothing wrong with looking up to a mentor or a figure that your child respects. In fact, we all have something to learn from those who have accomplished our goals before us. Help your child to understand that mimicry does not necessarily mean cheating. For instance, if your child is learning to play tennis, watching a tennis coach or professional can teach her important moves that would be impossible to learn if not for careful observation.

10

Stand back and watch your child blossom

Lastly, and most importantly, once your child discovers their talents, step aside and watch your child flourish! Stand back and let your child practice and grow at his or her own rate. Listen to your child, and be the “guide on the side” they need to stay determined and motivated. Avoid criticism, and offer comfort and support as needed.

Learning how to discover your child's talent can take some time to reveal potential ideas, abilities, and interests. Never forget that building a talent allows kids to learn from their mistakes and find a path to success while following their dreams. Throughout this process, kids build resiliency, confidence, and the tools they need to find lifelong success and happiness!



'CHILDREN'

VICTIMS OF FAMILY CHANGES IN WEST

Sara Atta

There has been considerable public concern about the changing shape of the family in developed countries, particularly the effects that changes in family structure may have on parenting and children's behavior.

In the last 25 years, significant changes in family structure have been experienced in countries around the world, particularly in developed nations. Official statistics show that Australia, the United States, and most European countries have experienced higher rates of divorce, falling marriage rates, and an increase in the number

of couples living together outside of marriage (Edgar 1988, Clulow 1993).

The US has been a leader in family change with an early (rising in the late 1960s) and a high increase in divorce, followed by an explosion in non-marital birth with or without cohabitation. Divorce increased in most other Western nations a decade or two later; industrializing Asia appears to be in the midst of change. Today, only about %60 of US children live with their married, biological parents, a low second only to Latvia.

In Norway, 25,000 children experience their parents' divorce and separation

each year, and one in four children live in a family constellation other than with both of their parents (Statistics Norway, 2018).

Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei in this regard said, “Western culture made the family collapse. Today one of the great problems of the Western world is the breakup of the family and the increase in the number of abandoned children. The West will suffer from the consequences. Social developments build up over time. The West will be harmed most by this problem and the flashy materialistic civilization of the West will collapse along the fault lines of this problem.” (July 2012 ,11)

The transformation of the family in the West affected by secularism, industrialization, urbanization, feminism and individualism in line with modernism and postmodernism caused the reduction of social power and the loss of family functions, especially, with the current trend of the capitalist system, the existence of children is considered as an obstacle to the parents’ material success.

Unfortunately, in the modern era, parents are increasingly absent from their children’s formative years. Sweden is one of the countries where the meaning of parents has been diminished to a great extent.

Parents voluntarily and easily separate, and children spend most of their childhood with one of their parents and are deprived of the warm and intimate atmosphere of a healthy family. As a result, the social environment for raising children in Sweden is deteriorating.

“Social or economic changes that cause people to become indifferent and uncaring with regard to each other is not something to be praised. It is a change deserving of blame. If you hear that a child and a father live in the same city in some Western countries, but the child does not ask how his father is doing year after year, or that families do not get together, or that children do not receive affection from their father and mother, these are signs of a decline,” Ayatollah Khamenei said. (November 2006 ,9)

Various studies in Europe and the US show that children’s depression or the desire to commit suicide and delinquency, which is very common nowadays, originates from the weakness of the family environment.

Research evaluating the impact of family structure on the health and well-being of children demonstrates that children living with their married, biological parents consistently have better physical, emotional, and academic well-being.

“The family is a warm, blessed center in which the strongest foundations of a person’s upbringing are laid. It is in the heart of the family that the first, most important foundations of a person’s spiritual and intellectual upbringing are established. The home is the best place for the comfort of the body and the soul. It is the best center for relieving the fatigue of one’s body and soul. It is the truest environment of intimacy. No intimacy can be imagined or exists in any environment as much as it does in the family between the mother, the children, the father, and the spouses,” the Leader of the Islamic revolution underlined.

THERE IS NOTHING SURPRISING ABOUT HAMAS' OPERATION



*By: Somdeep Sen: Associate Professor
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Operation Al-Aqsa Flood was provoked by Israeli aggression and occupation. It is an act of resistance.

The Israeli authorities seem to have been caught off-guard by Hamas's Operation Al-Aqsa Flood on Saturday. Besides launching rocket fire, the Palestinian faction also sent its fighters from the Gaza Strip into southern Israel, where they attacked military targets, briefly took control of some Israeli settlements and took dozens of civilians and soldiers hostage.

Some have called Hamas's attack a "colossal failure" of the Israeli military and intelligence apparatus. Others, mostly diplomats and political leaders from the West and beyond, have labeled it an "unprovoked" "terrorist" act while insisting that Israel has the "right to defend itself".

But nothing about this operation is surprising or unprovoked. Neither is it just the result of gaps in Israeli security measures. It is a response that is to be expected from the Palestinian people, who have faced Israeli settler colonial rule and occupation for decades.

International law prohibits states from "any military occupation, however temporary". United Nations General Assembly Resolution 37/43 also reaffirms that people struggling for independence and liberation from colonial rule have the right to do so using "all available means, including armed struggle". In other words, Operation Al-Aqsa Flood is part of the armed Palestinian struggle provoked by the Israeli occupation and colonialism.

It is also not surprising that the Palestinian armed factions rely on asymmetric tactics and stealth. That is because they are up against one of the most sophisticated and well-funded armed forces in the world.

That the operation was launched from Gaza is also not surprising. The late Palestinian-American scholar Edward Said once called Gaza the "essential core" of the Palestinian struggle. It is an impoverished, congested place inhabited largely by Palestinian refugees expelled from their homes during the Nakba of 1948. It previously gave birth to the first Intifada and has been hosting the bulk of the Palestinian armed resistance over the past few decades.

Gaza has also been under debilitating siege for 16 years, which has taken a heavy toll on its people but has failed to destroy their will to resist. The blockade was imposed after Hamas won the Palestinian Legislative Council elections in 2006, but its Palestinian rival, Fatah, along with Israel and its backers conspired to prevent it from taking power.

After several months of fighting, Hamas was able to take full control of Gaza in June 2007, for which Israel and its partners decided to collectively punish the Palestinians living there.

For more than 16 years, the residents of Gaza have had no freedom of movement. They can leave through the Israeli-controlled checkpoints if they have an Israeli work permit



or in rare cases if they have been given special permissions by Israel to receive medical treatment in the occupied West Bank for life-threatening conditions. To leave for any other part of the world, they must have a valid visa, which is difficult to obtain by stateless people, and then navigate the Egyptian authorities' arbitrary decisions to close the Rafah border crossing and deny entry to Palestinians.

The blockade has brought the economy of Gaza nearly to a standstill. Today close to half the population is unemployed. Among the young, the unemployment rate is more than 60 percent. The food supply is also limited by the siege. From 2007 to 2010, Israeli authorities kept a calorie count of Palestinians' nutritional needs to narrowly avoid malnutrition while restricting access to food for the people in Gaza.

Today, according to the World Food Programme, a significant portion of the population is food insecure. In 2022, 1.84 million people across Palestine – one-third of the population – did not have enough food to eat. Among these people, 1.1 million were considered “severely food insecure”, 90 percent of whom lived in Gaza.

The strip also suffers from an energy crisis. The Israeli ban on the entry of fuel into Gaza means that electricity production is severely limited. In 2023, Gaza has had only 13 hours of electricity a day. In 2017 and 2018, this was down to seven hours a day.

This has in turned caused severe problems with water provision and sanitation. The constant blackouts have prevented water treatment plants from functioning properly. As a result, untreated sewage simply flows into the Mediterranean Sea.

Gaza's aquifers, the main source of its water, are also nearly depleted and contaminated by sea- and wastewater. A significant portion of all reported diseases in Gaza is caused by poor access to safe water.

The blockade has also taken a toll on

the strip's medical facilities. Hospitals lack basic supplies, equipment and infrastructure and are unable to handle severe cases or provide proper care for the chronically ill.

Then there are the routine Israeli military campaigns. Israel justifies its onslaughts on the enclave by claiming they are in pursuit of Palestinian fighters. Yet it systematically targets civilians and non-military civilian infrastructure like residential buildings, hospitals, schools, water treatment plants, etc., making life in Gaza all the more unbearable.

The psychological impact of all of this cannot be understated, especially among the young, who feel a heightened sense of hopelessness and mental distress. As a Palestinian youth in Gaza told me during an interview in 2013: “Every day here is a struggle to stop yourself from losing your mind. You will notice that the youth in Gaza often go to university and then on the side they do internships, volunteer or set up organizations. All this is done to remain occupied mentally and delay the inevitable point when you lose it.”

But all these years of tragedy and suffering have not killed the Palestinian spirit of resistance.

The formal justification for the operation Hamas gave was the desecration by Israelis of Al-Aqsa Mosque, Islam's third holiest site, and increased settler violence against the Palestinians. But considering how well-planned it looks, it is likely that Operation Al-Aqsa Flood has been in the works from before the recent events in Jerusalem and the West Bank.

In fact, what appears to be the largest military response by Palestinians in decades was an inevitable development, an act of resistance and a reaction to the suffering of the people of Gaza under a brutal blockade and occupation. It is part of the Palestinian struggle for freedom, and it solidifies Gaza's place at the heart of it.



AL_Aqsa storm against this crimes



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