

ISSN : 1019 - 0775

No. 286 | October 2023

ECHO

of Islam

Operation Al-Aqsa Storm

**The Main Cause of
Hunger Ignored**

**H.E. President Raisi's Speech at
the 78th Session of the United
Nations General Assembly**

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طيفان الأقصى ALAQSA STORM





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Editorial

Operation

Al-Aqsa Storm

In response to the continuous attacks of the Zionists against the Palestinians in the Gaza Strip and the holy places of Muslims in the occupied territories, Palestinian resistance fighters launched an all-round and complex operation (Operation Al-Aqsa Storm) - early Saturday, October 7 - against the positions of the Zionist regime in the occupied territories from the air, land and sea and within 20 minutes, five thousand rockets and missiles were fired at Zionist positions in the occupied territories, and resistance drones also targeted several Zionist military positions. This operation, which had been an unprecedented one during the 75 years of occupation of Palestine, shocked the Israelis.

Following the missile and drone attacks, the Hamas resistance forces entered the occupied territories and began a hand-to-hand fight against the Zionist forces and according to the latest reports so far more than 1,000 Zionists have been killed and many more injured. The resistance forces have also taken more than 100 captives, including several senior Zionist officials and military commanders.





There is no doubt that this move by the Palestinian resistance forces against Israel was in defense of their undeniable rights that are being continuously violated. It is also a logical reaction to the repeated crimes of the Zionists in the past several weeks and that is the reason it is being supported by the freedom-loving people of the world, especially the Islamic world.

With the escalation of casualties of the Zionist regime and its inability to face the resistance forces on the battlefield, this desperate regime has increased its crimes by targeting defenseless people and civilian centers in Gaza. This is in spite of the fact that according to the Geneva Conventions approved in 1949 and their additional protocols approved in 1977, civilians and all those who do not participate in the war should not be attacked under any circumstances and should be supported by governments and international organizations, including the United Nations Security Council. In fact, according to international standards, war and bombardment of civilians and defenseless people are two different issues, because while the conflict in the field and the front is called "war", the attack on innocent people is considered "crime". Thus, the United Nations Security Council and international organizations are obliged to distinguish between war and crime and to prevent violations of international regulations by condemning the crime; something that has been and is being repeatedly ignored with regard to Israel's crimes against the innocent people of Palestine.

Referring to the current developments in occupied Palestine and the attack by the Palestinian resistance groups against the Zionist occupiers, Nasser Kanaani, the Spokesman of Iran's Ministry of For-

eign Affairs said that "Operation Al-Aqsa Storm" was a spontaneous move by the resistance groups and the oppressed Palestinian people in defense of their inalienable and undeniable rights.

While, as usual, American and Western European leaders have condemned Operation Al-Aqsa Storm and expressed their support of the Zionist regime, some Muslim leaders have responded differently to it. For instance, The Al-Azhar al-Sharif Mosque issued a statement saying that "it stands fast with full support to the free people of Palestine, who have come to revive our self-confidence, life-line, and a long-lost sense of aliveness". It also criticized the global approach to the Israeli-Palestinian conflict, saying the international community "adopts nothing but double standards when it comes to the Palestinian cause".

President Raisi of Iran described the proud Operation Al-Aqsa Flood as a great security, military, and intelligence scandal for the Zionist Regime and stated, "This victorious operation and the unity and cohesion observed among the resistance forces promises greater victories and proves that victory over the declining Zionist enemy is attainable.

A member of the Political Council of the Lebanese Hezbollah hailed the Palestinian forces' recent military operation against Israel as a monumental milestone and added that a new chapter, a qualitative leap, a military upheaval, and a change in the struggle against the oppressions of the Zionists is being witnessed.

Meanwhile, many Muslims around the world have celebrated the success of Operation Al-Aqsa Storm and prayed for the oppressed people of Palestine.

Finally, the incident proves that the oppressed people of the world are no longer going to tolerate the atrocities inflicted on them.



H.E. President Raisi's Speech at the 78th Session of the United Nations General Assembly

In the name of Allah, the Most Beneficent, the Most Merciful

Praise be to God, Lord of the Worlds, and may God's blessings and peace be upon our master and Prophet Muhammad and his pure family and chosen companions

"So give good news to My servants who listen to the word (of Allah) and follow the best thereof". (The Holy Qur'an, Surah Al-Zumar, Verses 17 and 18)



Mr. President, I congratulate you on your election as the President of the 78th session of the United Nations General Assembly. Since last year when I spoke to you from this podium, the world has undergone important bitter and sweet changes. Almost eight decades after the establishment of the United Nations, the new session of the General Assembly begins while the world is experiencing unprecedented and history-making changes.

Meanwhile, what guarantees a bright future for human society is paying attention to the high values that lead people to perfection and dignity; And what better than God's word can define humanity and exalt human values?

Dear Audience, Ladies and Gentlemen,

The Qur'an is the word of God and a book that invites man to rationality, spirituality, justice, morality, and truth. The three basic pillars in the Qur'an are monotheism, justice, and human dignity, which provide human happiness. What has the Qur'an said that has aroused the hatred of the arrogant and the lords of power and wealth? The Qur'an says, O mankind; Do not accept oppression and division. With this guidance, we can build a world of dignity and greatness. The Qur'an talks about the unity of mankind and that all the inhabitants of the earth are like brothers and sisters and from the same parents. The Qur'an regards man as God's representative, and men and women, despite their natural differences, complement each other and are equal in God's presence; The Quran defends the privacy of the family and considers the child as God's trust.

Faithfulness to covenants, truthfulness, and trustworthiness, honesty in dealings and transactions, serving the disadvantaged, and fighting against poverty, prostitution, and injustice... Yes, these are the contents of the Noble Qur'an; Is this the first time that they burn the words of God and think that they will cut off the voice of the world forever? Did Nimrod, Pharaoh, and Korah win over Abraham, Moses and Jesus?

The Qur'an forbids insulting ideas and beliefs and respects Abraham, Moses, and Jesus as respect for Muhammad (PBUH). These unifying concepts and sublime, inspiring, humanizing, community-building, and civilization-building prophets for human societies are eternal and will never burn. The fire of insult and distortion will never be an opponent of

truth.

Mr. President,

Anti-Islamism and cultural apartheid, in their various forms, including burning the Holy Qur'an and banning the hijab in schools and dozens of other shameful discriminations, do not fit the progress of modern man.

Behind the curtain of the hate speeches, there is a bigger plot, and reducing them to the category of freedom of speech is misleading.

The West, which is now faced with an identity and functional crisis, sees the world as a forest and itself as a beautiful garden. Some sinister but powerful currents see the solution in creating a crisis and making enemies. This cultural apartheid has targeted the Muslim community and especially the immigrants; Immigrants who themselves are victims of colonial policies.

Like all believers and freedom seekers, we believe that respect for divine religions should be included in the international agenda, and the United Nations will ensure respect for divine religions by designing a mechanism.

In addition to the war against Islam, we are also witnessing a war against the family. The family is the most authentic, lasting, fundamental, and natural human institution that is under threat today.

Today, the crime against humanity is not only the occupation of lands, the killing of innocents, and the colonization of nations, but the attack on the natural shelter of human beings, which is the family, is also a crime against humanity. Protecting the privacy of family and marriage, which is formed by the union of a woman and a man, is a global reality that should become a common global agenda. Education, development, and human

excellence cannot be achieved except in the framework of family values.

Fake narratives of marriage and gender are actually an attempt to eliminate transcendental concepts such as mother, father, and natural family. Actions that can be seen as examples of crimes against humanity and cause the end of the human race. It is our human duty to deal with such approaches. Today, we need a global movement of commitment to the family so that all family members can experience a warm life together.

We ask all the leaders of the world and the leaders of divine religions to fulfill their historical duty in supporting the original position of the concept of family and confronting fake narratives. We expect the United Nations to place respect for the noble position of the family at the top of its agenda.

Ladies and Gentlemen,

We are in a decisive historical period. The world is changing and transitioning to an emerging international order, and this path is irreversible.

The equation of Western domination for the world no longer works. The old liberal order, which served the interests of insatiable dominators and capitalists, has been pushed aside and, in a word, the project of Americanizing the world has failed.

The nation of Iran is proud that, with the help of its glorious Islamic revolution, it has provided the greatest enlightenment in removing the mask from the faces of the rulers of the East and West, and together with other nations of West Asia, has played a decisive role in the failure of the domination system.

Now that the resistance and awakening of the nations of the world has increased more than ever and emerg-

ing powers have emerged, it is hoped that a new and just order will rule the world.

What is key to the new international order is to abandon global domination and replace it with regional orders and cooperation.

The key to a new world order is to abandon global domination and replace it with regional orders and cooperation.

The Islamic Republic of Iran supports maximum economic and political convergence within and between regions and is interested in interacting with the whole world based on justice.

However, now that the independent countries of the world are taking steps towards greater cooperation and convergence, we are witnessing the efforts of some powers to ignite the fire of conflict in different regions. With a Cold War mentality, they seek to divide the world into blocs again. This movement is reactionary and detrimental to the security and well-being of nations.

The Islamic Republic of Iran firmly believes that a new East and West should not be allowed to form.

Securing trade corridors, downgrading countries from allies to dependents, hindering the economic growth of independent countries, and creating proxy wars in Asia and Europe are part of this sinister chain.

The irony of the story is that these measures are proposed in the name of defending democracy; But the whole world, including our nations in West Asia, has touched on the true meaning of Western democracy and knows that it is just a code name for coup, occupation, and war.

The task of the world with the project and school of liberal democracy is clear because they know that it is

nothing but a velvet glove with a cast iron hand under it. Now, the school that wanted to be a model for the world has become a lesson and is nearing the end of its journey.

Ladies and Gentlemen,

At a time when some powers are pushing the world towards more wars, the Islamic Republic of Iran has proposed the policy of "neighborhood and convergence".

The neighborhood policy is a benevolent policy for the region, and based on this, extensive economic cooperation and strengthening infrastructure links are at the top of the regional agenda. The Islamic Republic warmly shakes every hand that is extended for friendship. It is an independent and powerful neighbor for the region of opportunity.

Now that our region has passed two decades of imposed tension and crisis and the resistance of free nations in Iran, Iraq, Yemen, Lebanon, Syria, Palestine, and Afghanistan has borne fruit, the prospects for the region can only be guaranteed by deepening mutual political trust and extensive economic cooperation, and endogenous security.

Based on this, Iran has established a new chapter of beneficial relations with neighboring, aligned and like-minded countries, and by being a member of regional and international mechanisms, it has shared its capacities to form a fair order, and by prioritizing the completion of trade crossings, including the North-South corridor that connects the world of the north with the world of south, ensures sustainable economic benefits for all nations in the region.

Also, the Islamic Republic of Iran is ready to share its unique natural and technical capacities in the field

of clean energy production and transmission with other countries in order to reduce and manage the harmful effects of climate change.

At the security level, the neighborhood policy seeks to ensure stable security through intra-regional cooperation and preventing foreign interference. From the Caucasus to the Persian Gulf, any foreign presence is not only part of the solution but the problem itself. We consider the security of our neighbors as our security and any insecurity for them as insecurity for us.

We established initiatives in the region with seriousness and goodwill. However, the nexus of politics and security needs to be strengthened and will only be sustainable when combined with meaningful economic cooperation.

Due to the long experience of colonialism and repeated military aggression, the West Asian region has lost many opportunities for development and progress. Now that under the leadership of the Supreme Leader of the Islamic Revolution, Imam Khomeini, the doctrine of resistance has successfully pushed back the waves of occupation and terrorism, a new opportunity and era has been established for the region.

The power of the Islamic Republic is a security-building power, and by removing the options of war, occupation, and partition of countries from the table of the dominating powers, it has opened new horizons for the region. The Islamic Republic of Iran believes that the priority of the region is Islamic unity and collective development. Undoubtedly, the stabilization of security depends on collective development, and this is the only way to prosperity in West Asia.

The land of Iran has unique oppor-



tunities for investment, and prioritizing economic cooperation with the Islamic Republic is an opportunity for the countries of the region and the world.

Dear Mr. President,

Last year was the year of the victory of the Iranian nation. Some Western countries and their intelligence services made a miscalculation last year and once again underestimated the power of the Iranian nation.

Since the victory of the Islamic Revolution under the leadership of Imam Khomeini, the enemies of the Iranian nation have imposed all kinds of wars, sanctions, and maximum pressure on our people with "consecutive crises". It has been 45 years since these policies have failed and the Iranian nation has achieved "consecutive victories". Now they are facing an Islamic Republic that has both resisted and progressed on the basis of a deep bond with its nation.

Last year, the Iranian nation was the target of the biggest media attack and psychological war in history. Can America, which is the biggest prison for mothers in the world, honestly worry about women's rights?

During this period, the image that was transmitted from Iran to the world was the product of suppressing valid information and disseminating misinformation.

Despite producing and publishing tens of thousands of false news and reports about Iran, important facts about Iran are being censored all over the world:

- Have you ever heard anything about the chemical bombing of Iranian people? Those chemical weapons were given to Saddam by some Europeans.

- Have you seen the picture of the chemical victims who are still alive, but have been in the hospital for about 35 years and are in pain?

- Has the image of children suffering from butterfly disease due to the drug embargo by America and some Western countries been broadcast to the world from the mainstream media?

- Have you seen the pictures of S, resistance, sacrifice, and martyrdom in the resistant people of Islamic Iran?

- Have you heard anything about the irreplaceable movement of 22 million people from different countries in the huge Arba'een procession in Iraq?

- Today's security of the Kurdistan region owes to the efforts of martyred general Qassem Soleimani, the commander of the fight against terrorism, otherwise many regions of the world would be burning in the fire of ISIS. But have they or will any of his acts of bravery be shown in the media and/or Hollywood?

The 25-million-people funeral of the commander of the fight against

terrorism Haj Qassem Soleimani was censored. Sadness, anger, and a sense of revenge on the part of 85 million people of Iran and the Islamic Ummah were censored. The assassination of martyr Qassem Soleimani was a reward for ISIS, which, according to former US officials, was their own creation. Therefore, instead of honoring that brave commander, they assassinated him.

But the Islamic Republic of Iran will not stop using all the tools and capacities to execute justice and prosecute the perpetrators and managers of this state terrorism until a definite result is achieved; The blood of the oppressed will not be trampled and it will hunt the oppressor.

Respected Heads of Governments and Delegations,

Occupation, terrorism, and extremism are among the most important serious threats in West Asia, which disrupt any order based on the interests of the nations of the region.

The eradication of terrorism depends on the comprehensive and targeted fight against its roots and manifestations and the indiscriminate punishment of terrorists all over the world.

The use of terrorism by some Western governments as a tool of foreign policy neutralizes the fight of the countries of the region against terrorism.

The management and exploitation of some Western security services from extremist groups and especially the targeted movement of foreign combatant forces in different geographical areas also fuel these concerns.

Some European countries should answer why, while claiming to fight

► **The nations of the region consider Iran to be a reliable partner for their security and the occupying Regime of Quds is the main cause of insecurity, instability, and promoting violence in the region.**

terrorism, they have become a safe haven for a terrorist group that has so far assassinated more than 17 thousand Iranian citizens in the street. Discrimination in the fight against terrorism means a green light to terrorists.

Iran, which is the biggest victim of terrorism, is the pioneer in the fight against terrorism in the region.

The nations of the region consider Iran to be a reliable partner for their security and the occupying Regime of Quds is the main cause of insecurity, instability, and promoting violence in the region.

Isn't it time to end the 75 years of occupation of the Palestinian land and the oppression of that oppressed nation and the killing of women and children and the rights of the Palestinian nation be recognized?

The continued occupation of Palestine and parts of Lebanon and Syria by the Zionist Regime and depriving the oppressed Palestinian people of their inalienable and inherent rights, especially in the formation of a Palestinian state with Bayt al-Maqdis as its capital, has led to the escalation of the crimes of this Regime and the expansion of the scope of aggression and threats to other countries in the region.

The only government based on apartheid and racial discrimination remaining in the world, which is founded on the basis of war, occupation, terrorism, and violation of the rights of nations and continues to live on this basis and method, cannot be a partner of peace.

Today's situation in Afghanistan is another manifestation of the effects of Western intervention in the region, which led to the killing of more than 170,000 men, women, and children. In Afghanistan, Iran emphasizes the inclusive government and the ne-

cessity of respecting the rights of all tribes, ethnicities, and religions of this country. At the same time, urgent international action is necessary to deal with the urgent crisis of refugees who have left this country, especially in Iran.

Regarding the war between Ukraine and Russia, I would like to emphasize once again the position of the Islamic Republic of Iran in rejecting war as a solution to any conflict. We do not consider the war in Europe to be in the interest of any European side. Rejecting any ceasefire plan in the Ukraine war by the Americans shows that America has a long-term plan to weaken Europe.

We support any initiative to end the war and start the political process and declare our readiness to play a constructive role in this field.

Mr. President,

America's withdrawal from the JCPOA was a violation of the Muslim principle of faithfulness to the covenant. The US government continues to avoid fulfilling its obligations under the JCPOA by clearly violating the provisions of Security Council Resolution 2231.

With this behavior, America has actually prescribed lawlessness and coercion instead of cooperation, contrary to all its claims. America needs to prove by building trust that it has good intentions and has a real will to fulfill its commitments and finalize the path. The Europeans, who after years of not adhering to their commitments, including the cancellation of sanctions, are now violating the JCPOA and UN Security Council Resolution 2231, must understand that they will lose if they speed up the costly path of

confrontation.

Nuclear weapons have no place in the defense doctrine of the Islamic Republic of Iran. Official reports of relevant international authorities and even Western intelligence communities have repeatedly emphasized the truth of this claim. As in the past two decades, the Islamic Republic of Iran will in no way abandon the inalienable rights of its nation to peacefully benefit from nuclear technology.

The world's only nuclear criminal does not fulfill its obligations under the NPT to disarm nuclear weapons, but by imposing illegal unilateral sanctions, it violates the indisputable principles of international law and the United Nations Charter and violates the rights of nations.

But these sanctions have had no effect on our nation's decisiveness in the country's progress. It is time for America to end its crisis of decision-making and choose the right path.

Ladies and Gentlemen,

Humanity is entering a new orbit. The old powers are declining. They are the "past" and we are the "future". I repeat that they are the "past" and we are the "future".

Our view of the future is hopeful. The world is waiting for the savior promised by the divine religions. This savior exists and is present. We firmly believe that based on God's providence and will, as promised by God's prophets, justice will become universal and the government of God's righteous servants will rule all over the earth and humanity will be saved with the growth of awareness and the destruction of ignorance. The world is waiting for the day when failure will end.

Thank You for Your Attention.



The Achievements of President Raisi's Participation in the 78th UN General Assembly

By: Dr. Foad Izadi; Associate Professor of Political Studies at the University of Tehran

The United Nations General Assembly is one of the most important assemblies of the world, which is participated by the heads of states. This assembly also provides an opportunity for heads of states to interact in the field of diplomacy; the interactions that can provide an opportunity for the presidents of the countries to improve their bilateral

and multilateral relations. As in the case of Iran, which was under the attack of Western media's lies for months, this assembly was an opportunity to present certain facts about the country that are generally and deliberately ignored by these media. The achievements of President Raisi's participation in this assembly for Iran and the Iranian na-

tion can be summarized as follows:

1. President Raisi's speech at the United Nations General Assembly was very important especially because it has been decided that Iran would soon be a member of BRICS the member countries of which are facing economic pressures from the West. This move has disturbed the world order in the sense that it is go-



ing to misbalance the position of the colonial countries. It was by keeping this issue view that the Iranian President said that awakening and resistance have substantially increased among the nations of the world with new powers emerging in the world and it is hoped that a 'Justice-based New Order will take over the world.

2. One of the most important points raised by President Raisi in his speech at the UN General Assembly was focused on the failure of the project of Americanizing the world; the issue, which is the most important objective of the so-called "New World Order". The objective that was formed following the downfall of the former Soviet Union, put an end to the process of bipolarization, and made the USA adopt certain policies by imagining that it would not face any challenges in the future and would become the only global superpower. However, this project failed and another world order is

gradually taking shape that will lead America towards decline.

3. During this trip, the Iranian President emphasized strengthening relations with neighbors and countries in the region and met with the prime ministers of Iraq, Pakistan, and the president of Tajikistan. This way of functioning, that is, interaction with neighboring countries and increasing communication with different countries, was a policy that Mr. Raisi put on the agenda from the beginning of his tenure and implemented in practice, which resulted in increasing political and economic relations with countries and reducing the influence of the USA in the region. Basically, unlike the previous governments, which focused only on the JCPOA and the lifting of sanctions, Iran's relations with the countries of the region and the world have improved as a result of thoughtful decisions made by President Raisi's government not al-

lowing the annulment of JCPOA by the US paralyze the country. Also, in the field of diplomacy, the activities have increased in a tangible way, and all this can affect and reduce the American influence in the region in the future.

4. This year marked the second visit of President Raisi to the UN General Assembly and returned to the country with good results. In fact, this round had significant achievements for the country, and it is possible to benefit from the existing opportunities and hope that the economic situation of the country will improve as a result of the new diplomacy adopted. This is because the international opportunities created can have a positive and pleasant impact on the living conditions of Iranians. Of course, these things will take time, and the first step was taken with the President's visit to New York.



H.E. President Raisi Upon Returning **from** **the New York Visit**

By Special Correspondent

Clarifying positions and securing the values and interests of the Islamic Republic of Iran were the two main objectives of traveling to New York and participating in the UN General Assembly.

The President stated, "In the meetings held during the trip to New York while explaining the positions and efforts to secure the values and interests of the country, we explained to the parties that the Islamic Republic, relying on its

achievements and emphasizing its values, seeks to develop cooperation with all countries in the world".

Speaking on Thursday evening upon his arrival in our country after returning from a busy 4-day trip to New York, President Seyyed Ebrahim Raisi explained the results and achievements of this trip, stating that participation in the United Nations General Assembly is an opportunity to expand communication and clarify the positions of the Is-

lamic Republic of Iran, and said, "In the meetings and programs we had during this trip, two important and central issues of clarifying the positions and securing the values and interests of Islamic Iran were taken into consideration".

Referring to the holding of 20 meetings with the media, elites, and politicians during this trip, Dr. Raisi said, "In the meetings we had with the heads of states, politicians, and elites, one of the important issues



of our concern is the development of Iran's commercial and economic relations with other countries and regional and extra-regional organizations".

The President stated, "In these meetings, considering the successes that the Islamic Republic of Iran has been able to achieve in the field of foreign policy in the recent period, such as developing relations with neighbors and membership in regional and extra-regional coalitions, releasing the country's blocked funds and other issues, the number of successes of the Islamic

Republic in the field of foreign policy is considered".

President Raisi continued, "In various meetings, we announced the readiness of the Islamic Republic of Iran to communicate and work with different countries of the world and international organizations".

The President noted, "Considering the great victories of the Iranian nation in various fields, especially in last year's issues and overcoming the conspiracies and neutralizing the combined war that the enemy had launched against the Iranian nation, the voice of the Iranian nation this time was more direct than ever".

Dr. Raisi continued, "This clear voice reached the ears of different countries and the world, that today the Islamic Republic is more determined than ever by insisting on its rightful positions in various fields such as the nuclear issue, such as the great works in science and technology that have taken place in Iran".


In another part of his speech, the President said, "The important issue that I must mention here is that in the meeting we had with the elites and media executives, we felt that the image they present of Iran is not the real image and this is a problem that the image shown of Iran should be the real image. Here, the duty of the media and officials is to present the true image of the Islamic Republic of Iran to others so that they do not fall into miscalculation".

Dr. Raisi added, "The root of wrong decisions in the West towards the country is these miscalculations and wrong images that they receive from the Islamic Republic of Iran".

The President stressed, "Today, it is our duty to be able to explain these developments and present the real image of the Islamic Republic to the world".

In response to a question about whether this trip has brought souvenirs for the Iranian nation, Dr. Raisi said, "In this trip, with good follow-up by our friends in the Ministry of Cultural Heritage and Tourism, the Iranian Representative Office in New York and the Ministry of Foreign Affairs, thank God, a part of the precious heritage of the Iranian nation, that is, a number of Achaemenid period tablets that had remained in the hands of the Americans for 84 years in the Oriental Studies Centre of the University of Chicago, returned to the country".

Stating that 84 years ago, it was agreed that these tablets should be provided to this center for three years, the President clarified, "The first question is why these tablets should be provided to them. Of course, the scientists who worked on these tablets were Iranian, who studied them for more than 10 years, but after the prescribed three years, these tablets did not return to Iran, and thanks to Allah, with the follow-up, these tablets, which number more than 3,500 tablets, will return to the country and be delivered to the museums of the Islamic Republic". Dr. Raisi pointed out, "The Americans should have fulfilled their commitment to return these tablets more than 80 years ago, which they refused, but during this trip, 3,500 tablets were returned, and I hope that the rest of these tablets will also return to the country as soon as possible with the follow-up of the country's officials".



Necessity of Separating War from Crime in Occupied Palestine

By: Mohsen Pakaein

Senior Diplomat and former Ambassador of the Islamic Republic of Iran to Zambia, Uzbekistan, Thailand, and the Republic of Azerbaijan

There is no doubt that the Palestinians' actions were a defense of their inherent and inalienable rights, a logical response to the repeated crimes of the Zionists, and therefore received support from people around the world, especially in the Islamic community.

As casualties in the occupied territories increase and the battlefield weaknesses of the Israeli regime become evident, the regime escalates

its crimes by targeting defenseless civilians and civilian centers in Gaza. According to the Geneva Conventions ratified in 1949 and their additional protocols approved in 1977, civilians and non-combatants should never be attacked under any circumstances and deserve protection from governments and international organizations, including the United Nations Security Council.

In international standards, it is vital to distinguish between war and crime. Engagement in conflict on the battlefield is termed "war" while attacking innocent civilians is

considered a "crime". The United Nations Security Council and international organizations have an obligation to make this distinction and prevent violations of international regulations by condemning the Israeli regime.

The concept of "separating war from crime" was also emphasized by Ayatollah Seyyed Ali Khamenei, then the president of Iran, during the imposed war of 1980-88, given Saddam's attacks on civilian areas and people.

He underscored differentiating "war" as a military conflict on the



field and viewing assaults on civilians and civilian areas as a “crime”.

In an interview, he stated: “War has its own rules, just like other common issues, and the two sides of the war, who are enemies of each other, have always considered themselves obliged to follow these rules, even in the old wars. That is when two armies were fighting each other, they considered themselves obliged to remove each other from the field and if necessary to kill the forces of the other side, but everywhere and always and in the eyes of most people, Cutting off the eyes or nose and ears of someone who has been killed, or killing women and children, as well as killing doctors and, for example, latecomers, is a prohibited and reprehensible act, and therefore the laws of war are not specific to our time and the people

of the world even when they reach this level. They did not achieve the current civilization, they had rules to fight with their own enemy.”

All evidence indicates that in the recent conflict between the Palestinian people and the occupying Israeli regime, the principle of not attacking defenseless people and residential areas was violated. The Zionist army targeted and violated civilians, including the residents of a Palestinian tower. Simultaneously, based on universally recognized international standards and fundamental principles of international law, the Palestinian people’s defense of their occupied land is a natural and legitimate right.

The concept of “separating war from crime” is grounded in rationality and humanity, aligning with

international standards and regulations. Presently, international institutions like the United Nations, the Organization of Islamic Cooperation, the Non-Aligned Movement, etc., must denounce the crimes perpetrated by the Zionist regime, condemn their attacks on civilian areas and defenseless people in Palestine, and demand an end to such offenses.

In this pursuit, responsible institutions in the Islamic Republic of Iran, including the Ministry of Foreign Affairs and the Human Rights Headquarters of the Judiciary, should take a leading role. Furthermore, countries worldwide, particularly members of the resistance axis, must actively intervene to halt the Zionist regime’s ongoing crimes by taking necessary measures.

Palestine Demonstrated Intelligence, Security, and Telecommunications Superiority Over the Zionist Regime

Interview with Dr. Sa'dollah Zarei, Professor of Political Science at Allameh Tabatabai University and an expert on international issues



Following Operation Al-Aqsa Storm by the Palestinian Resistance Front against the Zionist regime, an interview was conducted with Dr. Sa'dollah Zarei, a senior expert on West Asian issues, in which he discussed the latest developments in Palestine and the points raised by the Supreme Leader of the Islamic Revolution of Iran regarding the so-called "normalization of relations with the Zionist regime."

Q: In your opinion what would be the outcomes of "Operation Al-Aqsa Storm" launched by the Islamic Resistance Forces against the Zionist regime?

A: The operation that was launched on Saturday morning, October 7, was the most important of-

fensive operation by the Palestinian Resistance in the last 30 years, and it should even be said that it was the most important operation of the Palestinians in the last fifty or sixty years.

The most important issue about this operation, the Palestinians managed to keep the process of preparing their forces and equipment completely hidden from the eyes of Israeli intelligence services.

Secondly, the Palestinians were able to manage this heavy operation with precision, that is, this operation took place in such a way as if the Israelis were not present at all in this scene, and this was not just a surprise, but a terrible blow to the Israeli regime. The very fact that in spite of its six intelligence services and aerial spying equipment Israel was unable to detect the reconnaissance operation of 15 settlements by the Palestinian resistance and the resistance could obtain detailed information on these settlements proves a major weakness on the part of the Zionist Regime, which had been claiming that Mossad is the best intelligence service in the world.

Another point is that the Israelis

could not predict such a huge operation. The Israelis were always worried about the West Bank region; They were constantly and always talked about threats from the West Bank, but this sudden threat and attack from Gaza put Israel in a completely awful situation.

In fact, through this operation, the Palestinian Resistance was able to show off its multifaceted superiority over Israel; in the three areas of Intelligence, Security, and Telecommunications. These are the things that naturally set the scene in favor of the Resistance.

Q: Is there a possibility that these conflicts will expand and extend to the northern part of Israel, i.e. the conflict between Lebanon's Hezbollah and the Zionist Regime?

A: Actually, the blows inflicted on the Zionist Regime by the Lebanese Resistance in three areas of southern Lebanon have proved that if the Israelis intend to enter into any revenge scene, it is possible that the conflict would be extended to the northern front of Israel.

Q: In his recent statements, the Supreme Leader of the Revolution

said that the governments that are trying to enter the gamble of normalizing relations with the Zionist Regime have bet on a “losing horse”. What, in your opinion, is the effect of this operation on the process of normalization plan of some governments with the Zionist regime, and what would its future be?

A: The existing evidence shows that the Americans and some governments in the region are trying to somewhat revive this dead body. Therefore, the Supreme Leader of the Revolution warned that countries should not tamper with their dignity over an issue that cannot be revived.

If the purpose of normalization is to help Israel's security, this operation showed that Israel's security is not threatened by Saudi Arabia, Jordan, and the like. The security threat against the Israeli regime is primarily from within the borders that are not affected by the normalization plan. This operation also proved that the Palestinians are affected by the melody of normalization.

Q: In another part of his recent speech on the issue of the unity of the Islamic world, the Supreme Leader of the Revolution mentioned the names of some countries such as Saudi Arabia and Egypt. What is your opinion about it?

A: I believe it was a kind of invitation. The Supreme Leader invited some of the important countries that can experience a new trend in the Islamic world in the changes that are taking place globally. It was a clear invitation to Islamic countries.





The Main Cause of Hunger Ignored

World Food Day, which was initiated by the United Nations along with the founding of the UN's Food and Agriculture Organization in 1945, is commemorated annually on 16 October as a reminder that there is extensive food insecurity and malnourishment in many countries of the world. According to available reports provided by the Food and Agriculture Organization (FAO), almost one in ten people globally are undernourished, one in five children under the age of five are stunted as a result of inadequate nutrition, and more than 3 billion people cannot afford a healthy diet.

The FAO has been repeatedly saying over these years that governments should re-evaluate their support for agriculture to help improve the sustainable production of more nutritious foods. The FAO also says projections suggest that 670 million people will still be facing hunger in 2030. That's 8% of the world's population.

Since 1981, World Food Day has adopted a different theme each year in order to highlight areas needed for action and provide a common focus. However, what is totally being ignored is the main cause of poverty and hunger in most of the countries that suffer from these phenomena.

As a matter of fact, World Food Day was initiated to encourage governments, businesses, the public, and the media to join hands and contribute towards the eradication of hunger and malnutrition so that no one would suffer from phenomena any longer.

It is also said that one of the causes of hunger in the world is war and conflict but what is being ignored is that the United States of America and several European countries have been and are the root cause of the initiation and continuation of wars and civil wars around the world and their main objective is to economically loot other countries by selling them their outdated arms and ammunitions. The proof for this claim includes the Vietnam War, Saddam's Imposed War on Iran, civil wars in Afghanistan and Iraq, etc.

Let us also not forget that almost all the countries in which people suffer from the shortage of food, hunger, and malnutrition have, at one point of time in the past four centuries, been subjected to colonialism, and their national wealth was looted by such colonialist countries as France, England, Germany, Portugal, Spain, and...

Western Colonialism and Poverty in the Third World

In its political sense, colonialism means the political, military, economic, or cultural dominance of a powerful nation over a weak nation. By the same token, the word 'exploitation' refers to taking over mines, reservoirs, products, and property of the weak by the strong.

The trend of colonialism started in the 16th century and the empires of Spain, Portugal, Holland, England, France, and Germany were great colonialists who gradually conquered a number of Third World societies in Asia, Africa, and Southern America and ruled over

them for many years. The most important objectives of colonizers included exploiting the natural resources of the colonized countries and destroying their production capabilities with the aim of making them dependent on the colonial powers. In other words, colonialist countries used various methods to achieve their goals and subjugate other regions of the world as a result of which a large number of people in the previously colonized countries now suffer from poverty and hunger.

Following the Industrial Revolution in the 18th century, there was a change in the way the colonialists treated the Third World countries in the sense that besides continuing to exploit their natural resources they made them the target markets for industrial goods produced in the West. In other words, the poverty that most underdeveloped countries are currently facing is largely the result of years of exploitation by the West.

Thus, even though the Western developed countries that talk about humanitarian support introduce poverty and hunger in the world as a social phenomenon (and not an economic one?!) and attribute the cause to the wrong domestic policies of the least developed and developing countries the reality is that most of the less developed and developing countries were at some point in their history under the colonial rule of today's developed countries and are also currently suffering from unfair relations in the global economic order. Therefore, it would not be wrong

to say that the claims of developed countries regarding the alleviation of poverty in the less developed and developing world do not seem realistic and honest.

In other words, the intentions and hidden agenda of Western developed countries with regard to their claims made in the international organizations for being concerned about poverty and hunger in the world can be summarized as follows:

- 1- Exonerating themselves from the historical responsibility of being the cause of poverty and hunger in the world and, as a result, avoid or at least reduce development aid;
- 2- Making development aid conditional (removing non-aligned countries from the list of recipients of development aid);
- 3- Reducing the level of cooperation and development aid to that of charitable and humanitarian aid;
- 4- Transferring part of their historical responsibility to rich developing countries such as oil exporters;
- 5- Reducing the development activities of international organizations and directing the limited resources of these organizations towards the priorities of Western countries;
- 6- Creating obstacles for the activities of international organizations in fostering balance between development and security;
- 7- Ignoring the facts related to economic growth and social development;
- 8- Ignoring the requirements and demands of less developed and developing countries.

A dramatic illustration of a child with curly hair, seen from behind, standing on a pile of rubble in a destroyed city. In the background, a massive, fiery explosion or fireball rises into the sky, illuminating the scene. The child is looking up at the explosion. The overall tone is somber and powerful, symbolizing the impact of conflict and disaster on vulnerable populations.

The Causes of Hunger in Some Parts of the World

The world produces enough food to feed all 7.5 billion people, yet more than 10% of the population goes hungry each day.

Since 2020, after years of progress towards zero hunger, numbers once again are on the rise.

A lot of this was due to the knock-on effects of COVID-19, but that's not the whole story.

Conflict and the worsening climate crisis, together with the ongoing effects of a global pan-

demic, have worked together to undermine the fight against hunger.

These issues also underscore some of the other top causes of world hunger.

Here are ten of those causes, what Concern is doing to address them, and how you can help.

Hunger by the numbers

The world produces enough food to feed all 7.5 billion people

Despite this, 10% of the world

goes to bed hungry each night

According to the Global Hunger Index, 47 countries will fail even to reach Low hunger status by 2030

The COVID-19 pandemic is expected to increase global hunger by 30 million people

1. Poverty

Poverty and hunger go hand in hand. Parents and caregivers experiencing poverty usually can't

afford enough food to feed themselves and their children - and, if they can, they often aren't able to afford nutrient-rich foods.

In turn, undernourishment makes it difficult for children to focus in school, hindering their chances of breaking what is often an intergenerational cycle of poverty. Parents (especially mothers) who skip meals so that their children have enough to eat may also struggle with working to earn enough money to keep food on the table. It's a vicious cycle.

We can see the link between poverty and hunger play out in larger statistics: The Democratic Republic of Congo is one of the world's poorest countries. In 2022, nearly 62% of the country's 60 million residents lived below the poverty line. Earlier this year, the UN estimated that 43% of all Congolese are also living below the hunger line in a crisis that is only expected to grow.

2. Food shortages

Across regions like the Sahel and the Horn of Africa, farming families experience periods before harvests known as hunger seasons. These are the times of year when food supplies from the previous harvest are exhausted, but the next harvest is still a ways off. This leaves families forced to skip one (or more) meals each day in the period before the next harvest,

which could be months away.

We've also seen food shortages increase in the last few years as the results of COVID-19 and the crisis in Ukraine. Border closures intended to curb the pandemic and trade routes interrupted due to conflict have prevented critical supplies from getting where they're needed most. Read on to learn how the situation in Ukraine, for instance, has fed the hunger crisis in Somalia.

3. War and conflict

A history of conflict has played out in tandem with a history of hunger in South Sudan. More

than a decade of civil war has led to mass displacement and abandoned fields, meaning crops and harvests have failed. Conflict also has an economic impact: It often leads to soaring inflation rates that make imported (or even local) foods unaffordable for many residents.

International conflicts also carry a large impact. Pre-war, Ukraine and Russia exported 25% of the world's wheat supplies. Somalia, Sudan, and South Sudan rely on this region - more than 8,000 km away - for staples. Those supply chains have been interrupted due to the conflict, and have left millions of people, including those affected by the ongoing drought in Horn of Africa, without a key lifeline.

4. Climate change

Countries like Malawi enjoy relative peace and political stability. However, climate change is also a major cause of hunger, with each shock setting the most vulnerable people and communities further and further back.

Too little - or too much - rainfall can destroy harvests or reduce the amount of animal pasture available. These fluctuations are made worse by the El Niño weather system, and are likely to only get worse in the future. Extreme climate patterns also tend to affect the poorest regions of the world the most: The World



Bank estimates that climate change has the power to push more than 100 million people into poverty over the next decade.

5. Poor nutrition

In order to thrive, humans need a range of foods providing a variety of essential health benefits. We mentioned above that families living in poverty often get food lower in nutrients. That's because many of these families rely on just one or two staple foods, like corn or wheat, for the majority of their meals. As a result, they don't get enough critical macronutrients and vitamins. Even if they feel full, they may still be suffering the effects of hunger, particularly malnutrition.

Nutrition is especially important for pregnant and breastfeeding women, as well as young children. Mums-to-be who don't get enough vitamins and minerals during their pregnancy may "pass on" malnutrition to their children. If a child does not have the adequate nutritional support during their first 1,000 days between conception and their second birthday, they may also suffer lifetime health and developmental ramifications.

6. Poor public policy

Systemic problems, like poor infrastructure or low investment in agriculture, often prevent food and water from reaching the populations that need them the most. This is especially true in fragile contexts. Many of the world's hungriest countries also experience some form of political instability or conflict. Political

leaders often focus limited resources on these emergencies rather than the silent ones like hunger.

This can become further exacerbated if another disaster hits, creating a complex humanitarian crisis. With decades of crisis in Somalia, the latest drought to affect the region is one example of a complex emergency, one that - even with the long spring rain season delivering water to the area - could still lead to a famine.

7. Bad economy

After two civil wars and the 2014-16 Ebola outbreak, Liberia's economy was left weakened by back-to-back crises.

Seven years after the end of the Ebola epidemic, more than 50% of Liberians still live below the poverty line. It also ranks as the eighth hungriest country in the world, with a 2022 Global Hunger Index score of 32.4.

Inflation as the result of a bad economy means that, even if food is available and people have jobs, they may not be able to afford even the most basic staples. Last year, the cost of a food basket rose by 66% in Ethiopia, and 36% in Somalia.

8. Food waste

According to the World Food Programme, over 1 billion tonnes of food produced is never consumed. That's equivalent to us throwing out one-third of the global food supply every year.

What's more, producing this wasted food also uses other natural resources that, when threatened, have a ripple effect in the

countries that are already hit hardest by hunger, poverty, and climate change. Producing this wasted food requires an amount of water equal to the annual flow of Russia's Volga River, and nearly 3 billion tonnes of greenhouse gases to the atmosphere.

9. Gender inequality

The UN notes that if female farmers had the same access to resources as their male counterparts, the number of hungry people in the world could be reduced by up to 150 million. Female farmers are responsible for growing, harvesting, preparing, and selling the majority of food in poor countries, and they're just one example of the many ways that hunger is a women's issue.

Women are on the frontlines of the fight against hunger, yet they are frequently underrepresented at the forums where important decisions on policy and resources are made.

10. Forced migration

Hunger can be a cause of forced migration. Forced migration can also be a cause of hunger. Refugees and internally-displaced people living in displacement camps or informal communities are often legally or linguistically prevented from getting work to support their families while away from home (many refugees are also women and children, which means their options are even more limited).

Many refugees live in neighbouring countries, countries with limited resources to begin with. Some of the hungriest countries

in the world are also among the largest host communities or have high rates of internal displacement. Food aid helps, but the problem of hunger and migration can only be resolved with a political solution.

How Concern addresses the causes of world hunger

From Afghanistan to Ukraine, Concern's Health and Nutrition programmes are designed to address the specific, intersectional causes of world hunger in each unique context. We work with displaced communities to deliver food supplies, as well as to help migrants build skills (including home gardening) and find sources of income that empower them to keep food on the table.

Programmes like Lifesaving Education and Assistance to Farmers (LEAF) support farmers affected by climate change to improve their harvests using Climate Smart Agriculture techniques, while also addressing existing cases of malnutrition in the community via our standard-setting programme, Community Management of Acute Malnutrition (CMAM). Thanks to LEAF, food aid was not needed in one region of Kenya for the first time in 30 years.

You can help us in the fight against hunger. Last year alone, Concern was able to reach 8.3 million people with lifesaving and life-changing Health and Nutrition initiatives. With \$0.93 out of every dollar going directly into our programmes, your tax-deductible donation to Concern means that we can reach even more next year.





The Importance of Halal Food

With the growth of the Muslim consumer market, there is a need to understand better the terms used to describe the many services, needs, and practices related to this segment of consumers. Understanding these concepts, terms, and definitions will help stakeholders to navigate the segment better. One of the most important terms to grasp is “Halal,” an Arabic term that holds deep significance in Islamic culture.



What is the meaning of Halal (حلال)?

The term “Halal” is commonly used in the Arabic language to indicate permissibility or acceptability. Within the Islamic faith, Halal refers to actions and behaviors that are considered permissible according to Islamic teachings. Conversely, “Haram” denotes actions or behaviors that are forbidden within the context of Islam.

What is the meaning of Halal food?

Halal food is any food deemed permissible under Islamic law, as defined in the Quran. The Islamic dietary laws specify that all food and beverages are considered Halal unless they are explicitly stated as forbidden. These laws guide Muslims around the globe in identifying what foods are Halal, thus fulfilling their dietary requirements in accordance with Islamic teachings. Muslims worldwide accept the Quran as the book of perfect direction and bearing for humankind and believe the Quran to be the last disclosure of God.

God says in the Quran (a translation)

- “Eat of the good things which We have provided for you.” (Quran 2:172)

- “Eat of what is lawful (Halal) and wholesome (Tayyib) on the earth.” (Quran 2:168)

- “O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Quran 2:168)

Although some specific teachings vary, the consensus is that food/drinks must be free of pork, alcohol/intoxicants, poisons, harmful ingredients, or unhygienic elements. Any meat must be slaughtered in accordance with the methods prescribed under Islamic law known as Zabihah.

Islamic Dietary Laws

The method of slaughtering animals for meat in Islam is known as Zabihah. It is considered the most humane and purest way to slaughter animals for consumption. This process is integral to Islamic dietary laws, including prohibitions against consuming pork, alcohol, and other intoxicants.

What is Muslim-friendly food or Halal-friendly food?

In some cases, these terms are used by restaurants to indicate that the food is suitable for Muslims to consume. However, these terms do not convey the level of assurance Muslims require. The food has to be either Halal (permissible for consumption) or not Halal (not permissible for consumption). It cannot be ‘permissible-friendly’.

Health Benefits of Eating Halal Food

Increasingly, people are recognizing the health benefits of eating Halal food. Halal meat is often considered cleaner and healthier because of the strict Zabihah slaughtering process, which ensures that most blood is drained from the veins.

Halal and Tayyib: Beyond Just Permissible

The Quran not only instructs Muslims to eat Halal but also Tayyib. The literal translation of Tayyib is good/clean/wholesome. It is commonly used by Muslims to refer to food, but often that of a higher quality or purity, such as organic or even simply healthy food. It also encompasses universal concerns such as being natural, environment-friendly, eco-ethical, non-cruelty to animals, socially responsible, and reducing over-consumption. Thus, food can be Halal (made of permissible ingredients) but not Tayyib.

What is Halal Meat?

There are minor differences of opinion within the Islamic law on which animals are considered Halal, but the general consensus is that all seafood is Halal, and those herbivorous land animals are Halal provided they have been slaughtered according to Islamic rulings of Zabihah.

What foods are Haram or non-Halal in Islam?

All foods and beverages are considered Halal except for those that are explicitly forbidden in the Quran, as listed below:

- Alcohol and other intoxicants, such as narcotics
- Dead animals that were not slaughtered
- Blood
- Pork
- Meat that was slaughtered for idols
- All carnivores with teeth, such as lions and tigers
- All winged creatures that have claws, for example, birds of prey, hawks, vultures, falcons, and so on
- Domesticated donkeys, mice, scorpions, snakes, frogs
- Any animal that has died (except fish and sea creatures) before being slaughtered in the Islamic manner

What are the conditions for food and drinks to be Halal?

For the food or drink to be halal, it must also fulfill the following parameters:

- It does not contain anything that is haram in Shariah law (as outlined above)
- It was not prepared, processed, or contaminated with anything haram
- It was not prepared, processed, transported, or stored using any facility contaminated by anything haram.
- It does not contain najis (unclean) material according to Shariah law
- It must be safe for human consumption, non-poisonous, non-intoxicating, or non-hazardous to health.
- It must not be prepared, processed, or manufactured using equipment that was contaminated with najis or haram foods according to Shariah law
- The meat(s) must be slaughtered as per Islamic rites.



Seven Types of Foods Recommended by Iranian Traditional Medicine and Their Role in Health and Well-being

Introduction

Given the increasing trend of different diseases throughout the world and the insufficiency of health-related resources, particularly among underdeveloped countries, traditional medicines have been recommended by the World Health Organization (WHO) as complementary or alternative to current classic medicine. Inefficiencies of most therapeutic methods in the current medicine, particularly for some chronic refractory disorders, such as cancer, have been a main impellent for this advice.

Iranian traditional medicine (ITM) is an ancient, comprehensive school of medicine with several 1000 years of history that has its roots in the boundless land of knowledge and experiences of many great scientists over the centuries. Every one of these scientists has had a significant role in promoting human knowledge.

Islamic medicine was inspired by the Holy Qur'an and Ahl al-Bayt doctrine. It was integrated with ITM after the rise of Islam among Iranians. One of the most significant aspects of ITM school compared to other medical schools - as described by Avicenna, a great ancient Iranian scientist - is its essential role in preventing diseases.

ITM scholars believe that human health would be fulfilled when all four natural body fluids: blood, phlegm, yellow bile, and black bile are in a balanced state. This balance is prepared through three to four digestive organs of gastrointestinal tract, liver, blood,

and cells. Chronic mal-temperament (Soo-e-mizaj) could disrupt the natural physiological processes in the human body, leading to different physical and mental disorders. These are preventable by observing health-related rules in ITM, particularly eight essential foods, which are described in this article and in accordance with the ancient medical resources within ITM.

According to ITM, the most essential preventive elements include air, body movement and repose, sleep and wakefulness, food and drink, evacuation and retention, and mental movement and repose. These essential elements are comprehensive in covering all sides of human health. According to ITM, these essential foods are as follows.

Normal food

Oral food includes all edibles and drinks that are usually consumed. According to ITM, oral food must have some properties to ensure fitness. First, it should be Halal, i.e., it should be obtained through a lawful way and in accordance with the laws of religion. ITM scholars believe that the Lord has not put human health in unlawful and ill-gotten food. Second, oral food should be compatible with one's temper, otherwise, it can lead to mal-temperament, a condition that makes people susceptible to illness. According to ITM, every edible has a specific temper, and it is better to consume with its corrector. For example, fish and yogurt are of cold temper and should be used with hot spices

▶ According to ITM, the most essential preventive elements include air, body movement and repose, sleep and wakefulness, food and drink, evacuation and retention, and mental movement and repose.





such as pepper, cinnamon, ginger, and mint. Meanwhile, simultaneous consumption of two or more foods with a similar temper is discouraged in ITM, thus, for example, fish and yogurt should not be eaten with each other. The food's temper should be also compatible with the season. Because, according to ITM, every season has a specific temper. For example, winter has a cold-wet temper, so consumption of hot-dry foods in this season is more compatible with fitness. It should be noted that different geographic conditions of the habitat influence the human temper. For example, if cold-dry foods are consumed in regions with hot and wet weather, human health would be more secure. Third, the food should be gentle, lawful, balanced, and nutritious. This means that it is easy to digest and absorb, its digestion creates normal blood and it has sufficient nutrients to meet what the body needs.

Fourth, ITM scholars emphasize that the best program for the daily meals is twice a day; a full meal in the morning, and the second one in the evening. Fruits and other proper edibles can be eaten for lunch and other snack times. The general principle is this gold sentence by Imam Ali: "Never eat anything unless you feel absolutely hungry, and stop eating before you get absolutely full." Fifth, some healthy habits have also been recommended by ITM scholars to keep one healthy, which include well chewing and mastication, washing hands before and after the meal, starting one's in the name of God Al-

mighty, beginning the meal with a bit of salt, and finishing it with a little of sweets.

Imaginary food

According to ITM, positive and negative thoughts are considered imaginary food and can directly influences one's mental and physical fitness. Positive thoughts and feelings like self-confidence, reliance on God, trust in others, kindness and love, etc., all have a positive effect on human health and well-being. Reversely, negative thoughts and feelings such as frustration and disappointment, pessimism and distrusting others, diffidence, etc., are considered as a pest against health and reasons for mal-temperament. Today, many studies have proved the significant role of meditation in healing chronic diseases, either physical or psychological. Meditation is a practice to train the mind or to induce a consciousness state. It refers to a wide range of drills including techniques planned to promote relaxation, make internal energy or life force, etc. and develop compassion, love, patience, generosity, and forgiveness.

Auditory food

According to ITM, all sounds surrounding us are considered auditory food. Some of these sounds are sedative and lead to a balanced temperament, for example, natural sounds such as sounds of waterfalls, rain, and birds; spiritual and beautiful words such as recitation of the Holy Qur'an, names of God, and eastern music played by reed.



Contrarily, inharmonic industrial sounds, such as traffic sounds, train horns, and factory sirens; ugly words, and nearly all Western music, such as jazz lead to an imbalanced temperament. Lord says in the Holy Qur'an: "Verily in the remembrance of Allah do hearts find rest!". Accordingly, every word, sentence, sound, etc., which make us remember the Lord and calm us down are examples of auditory food.

In recent decades, a Japanese scientist, Masaru Emoto, explored the significant effect of sounds and words. Moreover, according to many studies, today the role of music therapy has been proved to reduce pain and other physical and psychological problems.

Visual food

According to ITM scholars, everything that is in the range of human vision can be considered as visual food. What a person sees affects his/her mind and thoughts. Natural beautiful scenes such as

mountain, forest, sea, river, etc., have almost a warm temper and help balance human temperament. Reversely, all ugly and nasty scenes such as the view of accumulated waste could disturb the human temperament and have negative effects on fitness.

One study on 72 undergraduate students showed that natural views improve attentiveness. Another study presented that a natural view through a window could accelerate recovery from surgery in patients. Natural view has also shown a positive effect on psychological well-being and reduction of stress in people. Seeing violent views, however, have negative effects on one's well-being.

Moreover, every color is actually a visible light, which affects the mind in different ways, so different persons show different reactions to each color. Color therapy or chromotherapy is an ancient branch of alternative medicine rooted in ancient Egyptian medi-

cine. Recent studies have proved that every color can affect human emotions to a different degree.

Olfactory food

Olfactory food includes all scents and odors around us, which could stimulate one's sense of smell. Natural fragrances such as the scent of fresh flowers have often a warm temper and help improve the temperament. For example, breathing the gentle fragrance of flowers in cold seasons which have cold temper could moderate the temper and help reinforce of central nervous system. On the other hand, unnatural chemical odors like cologne have almost a cold temper leading to brain coldness and disorders such as depression and dementia.

Aromatherapy is one of the ancient medical sciences according to which many human diseases are treated through essential oils obtained from natural herbs. Today, these natural oils are widely used in developed countries. Moreover, the WHO approved aromatherapy as a complementary medicine technique in 1992, and a large body of literature is emerging within research studies about it. For example, many studies have taken place since the year 2000, which have proved the significant effectiveness of the aromatherapy in treatment of sleep disorders. In addition, the effectiveness of aromatherapy for stress management has been shown in several clinical trials. Aromatherapy has also presented a significant efficacy in treating hypertensive patients, according to some recent studies.

Touch food

Touch food includes all objects and materials that are in direct contact with the body's skin, such as textiles and clothes. According to ITM sources, the material of clothes has a determinant role in human well-being. For example, wearing cotton or linen clothes has been recommended by ITM scholars, and conversely, it has been suggested to avoid wearing clothes made of hair and fabrics chemically obtained.

According to many studies, it has been proved that chemical textiles such as polyester have negative effects on human health. There are also some evidences of the negative effects of hairy clothes on human fitness.

Familiarity food

Familiarity food can be provided by companions, friends, relatives, and family members; so according to Islamic resources and psychological studies, it has a significant role in preventing diseases and increasing human lifetime. Based on Islamic doctrine, the human is naturally social and the path of his/her evolution passes through community. Mental fitness, relaxation, and friendship have been mentioned as the main goals of marriage in the Holy Qur'an. A well-structured family has an important role in keeping and promoting personal and social human fitness. Divorce and other familial disrupting events have significant deleterious effects on human health, according to many recent studies. Social isolation and staying away from the community and family could



lead to harmful effects on human fitness, particularly within mental health; the fact that many studies have approved it. Today, the role of friendship and social advocacy in health, particularly in later life, has been determined; so, friendship is considered an important health factor in health-related studies.

CONCLUSIONS

We are recommended by Iranian-Islamic traditional medicine to observe EEF for health promotion and well-being. These essentials are oral food, including all usual edibles and drinks; imaginary food, including individual thought content; auditory food, including all usual surrounding sounds; visual food, consisting of everything in the range of our vision; olfactory food, containing all odors which stimulate our smell; touch food, consisting of all materials with direct contact to our skin; sexual food to response our love needs; and familiarity food, friendship

relations with friends and family members. Our temperament would be balanced, ensuring our health and well-being, if we observe some considerations toward EEF. Our oral food must be Halal, nutritious, compatible with our temper, and proper to digest and absorb. Imaginary food must be free of any negative thoughts. Auditory food should include more natural sedative sounds and spiritual and beautiful words. Visual food should be full of more natural beautiful scenes. Olfactory food is better to be opulent of natural fragrant odors. Touch food should be natural such as cotton and linen to moderate our temper. Our sexual food should be fulfilled by proper lovely relations. Familiarity food must be prepared by companions, friends, and family members. Since these essential advices cover all health-related aspects of our lives, promoting them could lead to health promotion and well-being in our community.



A Glance at the International Halal Food Industry

The halal food industry has been steadily growing around the world such that even non-Muslims are getting more and more interested in consuming halal foods and this industry has found its way into a number of non-Muslim countries. The term 'Halal', which is commonly used within Islamic communities has its root in the Holy Qur'an for nearly fifty times in different derivations and meanings and denotes the rules and regulations related to food and drinks

and other aspects of life considered permissible under Islamic Shariah law. One of the most important guidelines of Islam, which is mentioned in some verses of the Holy Qur'an like verse 168 of surah Al-Baqarah and verse 88 of surah of Al-Maida, is about the halal foods. The food items and ingredients that are not permitted are referred to as 'Haram' and are not, as a common practice, consumed by those who abide by the Muslim faith.

‘Halal’ is another word to express the lawfulness of the consumption of food products by Muslims. Most food products and ingredients are considered to be halal. However, there are certain items that are considered to be unlawful or ‘haram’. Some examples of non-halal food products include anything that has been prepared with alcohol, pork, or carrion (animal carcass). Food items that also contain blood or blood by-products are non-halal. In addition to the products themselves, the method of preparation of certain food items is also an important factor. Meat products, for instance, must be sourced from animals that have been slaughtered in the way instructed in the religious law.

Today, the word halal is very widely used in the world and it can be said that everyone is familiar with this word in any language, which is used in many areas such as food, beverages, cosmetics, medicine, fashion and clothing, media, architecture, hotel management, tourism, economy, insurance and banking and refers to everything that is in accordance with Islamic rules and regulations. Thus, ‘halal’ is another term to express the Islamic nature of the goods.

Interestingly, in other religions, too, the consumption of certain things is considered unlawful. For instance, Hindus do not eat any kind of meat, and intoxicating drinks are also prohibited and many Hindus avoid alcoholic beverages. Buddhists also do not use intoxicating drinks as drinking them has been forbidden in the teachings of Buddha. In Zoroastrianism, too, it is forbidden to eat the meat of non-hoofed animal animals, and they used the meat of sheep, cow, goat, camel, deer, and buffalo. Zoroastrian texts also forbid eating crows and vultures. Jewish jurisprudence encompasses all aspects of a Jew’s life and the teachings of Jewish law regarding food are called kosher. According to Kosher laws, it is not allowed to eat pigs, camels, carnivorous animals and birds, and drink the blood of living creatures. Only marine animals with scales and fins are kosher. The meat of non-ruminant animals is not considered clean. The practicing Jews also consider wine and intoxicating drinks unclean and avoid them.

The Halal Food Industry

Halal food market includes a very large market due

to the extent of Muslim countries from east to west. Keeping in view the annual increase of 2.2% in the Muslim population, they will form at least 30% of the world population by 2050, and, therefore, the halal food market is considered one of the most prosperous growing markets of the world.

Based on research conducted in the Muslim regions of Europe, more than 61% of schools do not use pork in any food, and 12% of schools only serve halal food to students. The growth of the halal food industry all over the world indicates the interest of non-Muslims in this type of meat. For example, the United States of America, with a Muslim population of about 9 million people, has a market of 98 billion dollars in halal products.

Halal Meat and Chicken Market

The import of halal meat by OIC member countries in 2014 amounted to 15.3 billion dollars, with Saudi Arabia, Egypt, the United Arab Emirates, Indonesia, Malaysia, Iraq, Kuwait, Jordan, Lebanon, and Oman having been at the top of the list of meat importers.

The largest exporters of chicken and poultry are Brazil with 7 billion dollars, the United States of America with 4.9 billion dollars, the Netherlands, Germany, France, Belgium, Hong Kong, Austria, and Turkey.

Halal Food in South Korea

In Korea, which has a Muslim population of about 130,000 to 140,000, it is not that easy to find a place where Muslims can safely eat halal food. A Pakistani Muslim by the name of Zahid Hussain who lives in South Korea says that one of the most common misunderstandings about Muslims among Koreans is that they are all vegetarians, which is understandable because Muslims here have, due to the shortage of non-vegetarian food with halal meat, follow a vegetarian diet. The first Korean phrase that Muslims learn is ‘restaurant without meat’. Makan Halal Korean Restaurant, Yang Good Korean BBQ Restaurant, Mr. Kebab Restaurant, Persian Palace Restaurant, Kervan Traditional Turkish Restaurant, Ilji Hanbang Samgyetang Restaurant, Chunja Daegutang Restaurant, and Hajj Restaurant is some of the halal food restaurants in South Korea.

Halal Food in Vietnam

In the halal restaurants of this country, a variety of Malaysian and Singaporean dishes are served. On the restaurant menu, one can find all kinds of noodles and vegetarian dishes. Of course, some models of Vietnamese food are also served in these restaurants, for example, a traditional food called Pho, which is a noodle soup with chicken or beef. In another restaurant in this city, the restaurant menu is full of Indian dishes. Juni's Kitchen Restaurant, Red House Hanoi Restaurant, Allante Restaurant, Dalcheeni Restaurant, Zaika Restaurant, P.K. Spice Restaurant, Little India Restaurant, Tandoor Hanoi Restaurant, and 1001 Nights Restaurant are among the restaurants that serve halal food in Vietnam.

Halal Food in Europe

The largest European country with a halal market is France. It is the first country in Europe in terms of growth rate for halal food (70 billion dollars annually). Crystal or Le Christa Restaurant, Butcher or Le Butcher Restaurant are among the best halal restaurants in Paris, Joe Burger Restaurant, and Cook Sage Restaurant are also among the restaurants in Paris. They serve halal food.

Halal Food in Germany

The situation is somewhat different in Germany. In this country, it is not easy to find a German supermarket with a halal section. There are very few halal supermarkets that are owned by Turkish and Arab entrepreneurs. Restaurants whose meat is prepared in a halal manner are especially popular with Muslims. Even halal food for babies has come to the market. According to the last report available on the number of Muslims in Germany, their number has increased by about 900,000. According to researchers, between 5.3 and 5.6 million Muslims lived in Germany in 2020, and their share in the total population is between 6.4%



and 6.7%. Accordingly, Muslims form the second-largest religious community in Germany. Although Muslims make up more than five million of Germany's eighty-three million population and this number is increasing, they face a shortage of halal supermarkets in this country. Tukwila Halal Supermarket in Dresden supplies a variety of halal and fresh foods. Tukwila also

supplies halal meat and a variety of halal kebabs, sausages, burgers and falafels, and frozen ready-to-eat vegetables to its Muslim customers.

Halal Food in Italy

The first big halal meat store has been recently opened for Muslims in Rome to make it possible for Muslims to buy meat that has been slaughtered according to the principles of Islamic Sharia. Muslim immigrants and newly converted Italians can buy halal meat from butchers, but now it is possible to buy halal meat products in supermarkets. The Muslim population of Italy is estimated to be around 1.2 million people, and according to unofficial statistics, 20,000 of them are Italian Muslims.

Halal Food in Kazan, Russia

The city of Kazan consists of dozens of different cultures and religions, but the religion of the majority of people living in this city is Islam. Medina Cafe, Togan Avlim Traditional Restaurant, Azo 7 Cafe - MEAT ROOM Burger House, Kistibai Café-Restaurant, KGB Burger Café, and Gourmet Coffee House are among other halal cafes and restaurants in Kazan.

Halal Food in America

The tendency of non-Muslims in America towards



halal foods has steered the growing number of halal supermarkets in this country. According to nutrition experts in the United States, non-Muslims of this country have also realized that halal foods are healthier, and as a result, many Americans are inclined toward this type of food, and this has, in turn, resulted in a considerable increase in the number of halal supermarkets in the United States. It should be mentioned that with a Muslim population of about eight million, it is estimated that halal supermarkets earn about 16 billion dollars a year. There are several Muslim networks of food importers in Muslim countries and currently the export of halal food materials from Australia to Muslim countries stands at 2 billion US dollars.

Halal Food in Canada

The followers of different religions live in Canada and it encompasses a wide range of beliefs and customs. Muslims constitute the second-largest religious community in Canada after Christianity. Most of the Canadian Muslim population are Sunnis. Due to immigration and high fertility rates, Islam is also the fastest-growing religion in this country.

The Halal Guys Restaurant, Paramount Fine Foods Restaurant, Gourmet Malaysia Restaurant, Crave Grill House, Sahan Restaurant, The Dirty Bird Chicken + Waffle Restaurant, Bamyam

Kebab Restaurant Bamiyan

Kabob, Sheherzade Persian Grill are among the restaurants that serve halal food in this city. Halal supermarkets in Canada supply the halal food ingredients and meat needed by Muslims, and Muslims have no problem with regard to halal food. Toronto, Ottawa, Winnipeg, and Hamilton are among the

Canadian cities that have several halal supermarkets.

Halal Food in Spain

Muslim tourists do not face any problems in finding halal food in Spain because there are several halal restaurants in Madrid and other destinations in this country that serve halal food for Muslims including dishes from the Middle East and South Asia. Spain also has several beautiful mosques, among which mention may be made of the Jame Mosque of Madrid.

Halal Food in the Philippines

Due to the increasing demand on the part of Muslim and even non-Muslim Filipinos for halal food, many producers are seeking halal certification for their products in the Philippines. Filipino producers of canned fish products say that most Filipino consumers are sensitive about their health and, therefore, prefer to use halal food and products. Having a halal label increases the sales of food products and many companies and factories have received halal certification from the largest halal certification center in this country.

Halal Food in China

With the arrival of Islam and Arab traders and travelers to China through the ancient Silk Road and settling in places like Xi'an, Kaifeng, Guangzhou, Yangzhou, and Hangzhou about a thousand years ago, halal food also found its way to this country and halal food industry began to expand.

Muslim restaurants and food stalls are also widely available in different cities of China due to the presence of Muslim immigrants from western China in these cities. These Islamic restaurants in China are usually run by Muslims and serve halal foods at reasonable prices. Hongbin Lou Restaurant, Nanlais-hun Restaurant, and Donglaishun Restaurant are some of these restaurants.

(Source: Mehr News Agency)





Eating Etiquettes in Islam

Eating etiquette is one of the issues that Islam gives importance to and there are many narrations about it. Among the issues that have been discussed in these narrations are what effect food has on the human psyche and behavior, how food should be eaten, what foods are suitable and what foods are not suitable, and what is the appropriate time to eat. There are also several dos and don'ts about food in the Holy Qur'an.

The Importance of Food

Food is the most important and critical daily need of human beings, from birth to death, and even the divine prophets and imams ^(PBUH) have not been of exception in this regard.

Growth, longevity, well-being, peace of mind, mood and behavior, ability and strength, and reproduction, etc., are all somehow indebted to healthy nutrition. Therefore, nearly two hundred and fifty Qur'anic verses and dozens of narrations from the Infallible personalities of Islam have made some points about this issue. Also, the naming of the fifth Surah of the Qur'an as Al-Ma'idah (food table) God's oath to some food items like fig and olive, the request for heavenly food by Jesus (AS), and the request for food by Moses (AS) each prove the importance of food and nutrition.

Also, God obliged the people of Mecca with two things, i.e., 'food' and 'security' in the Qur'anic verse "الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ" (who has fed them and saved them from hunger and secured them from fear).

Imam Reza (AS) is quoted as saying: "The health and stability of the body, as well as its illness, depend on the food and drink one consumes."

The Effect of Food and Nutrition on Ethics and Behavior

God has made a difference between what the unbelievers and believers eat. About the unbelievers, He says: "As for the faithless, they enjoy and eat like the cattle do" (Surah Muhammad, Verse 12)

It means, just like animals that eat without knowing where it comes from, whether it is halal or haram or whether it has been usurped or not, unbelievers also eat food without paying attention to such issues.

It has been narrated that a man went to the Prophet (PBUH) and said that he wished for his prayers to be answered in response to which the Prophet said: "Purify your food and avoid any kind of haram food."

Therefore, believers are ordered to use only clean and halal foods. In the words of the Holy Qur'an: "O you who have faith! Eat of the good things We have provided you, and thank Allah, if it is Him that you worship." (Surah Al-Baqarah, Verse 172)

In some verses, a close connection between clean food and righteous deeds can be observed. For instance, "O apostles! Eat of the good things and act righteously." (Surah Al-Mu'minin, Verse 51)

The Impact of Food on the Human Soul and Heart

Imam Ali (AS) has said: "The thoughts of he who eats little will be purified." This beautiful narration reminds us that human emotions are more diluted and his intelligence and senses are more awake in the state of hunger. In fact, one of the factors that stop intellectual growth is overeating.

Luqman has been quoted telling his son: "Overeating makes the mind fall asleep, one's wisdom becomes dumb, and the body feels lethargic to perform one's worship duties."

Starting and Ending One's Meal by Praying

It has been highly recommended to start one's meal by saying 'In the Name of God' and saying 'Praise be to God' after finishing one's meal

What Are the Best Times for Taking Food

There are some narrations that recommend eating food twice a day. Imam Sadiq (AS) said: "Eat breakfast and dinner and do not eat anything in between, because it causes the body to deteriorate. Have you not heard that God says: "And they (the people of Paradise) have their own special sustenance in the morning and in the evening?"

There are also other narrations that recommend eating dinner, especially for the elderly. The Messenger of God (PBUH) said: "Do not leave the eating of the evening meal... I fear that my nation will get old soon by leaving the evening meal because the evening meal gives strength to both old and the young." And some hadiths refer to the Prophets having dinner.

It can be deduced from these narrations that two meals, i.e. breakfast and dinner, are enough to suffice one's bodily requirements, and if one is hungry in the middle of the day, he/she should only take snacks or fruits. As regards food there are also some narrations that consider the issue of hunger and appetite as criteria and highly recommend that one should avoid eating if he/she is not actually hungry. Imam Ali (AS) is quoted telling his son Imam Hasan (AS): "Do not sit at the table (to eat), except when you are hungry... If you do this, you will never need a doctor."

The Amount of Food to Take

Going to extremes with regard to eating food is harmful to one's health. By likening the human body

to an agricultural land Imam Reza (AS) said: "The human body is like a piece of pure land ready for cultivation. If it is taken care of in such a way that the water does not reach it more than it needs so that it becomes swampy or gets less than enough to cause it to suffer from thirst, its prosperity will continue. However, if it is neglected, it will be bound to get ruined. The same (rule) applies to the human body. Overeating deteriorates the body and results in hardheartedness and dumbness."

Imam Ali (AS) said: "The habit of overeating results in all kinds of diseases". He also said: "Avoid overeating, because it is a cause of destruction of the body."

Another point with regard to food is to stop eating when one is not totally full.

Imam Ali (AS) has said: "If you want to stay healthy and not need a doctor, observe four things:

1. Do not eat when you are not hungry.
2. Stop eating before you are completely full.
3. Chewing the food in the mouth properly before swallowing it.
4. Do a bowel movement before going to bed.

These same recommendations have also been narrated from the Noble Prophet of Islam (PBUH).

The concept of the Qur'anic verse "eat and drink and be not extravagant..." which seems very simple at first glance, is today ranked among the most important health instructions because according to research conducted, the source of many diseases is excess food (inside the stomach), which remains unabsorbed in the body.

The late Tabarsi has quoted an interesting point in his book *Majma' Al Bayan*, which is an exegesis of the Holy Qur'an:

Harun al-Rashid had a Christian physician whose skill in medicine was famous. One day, this physician told an Islamic scholar: "I do not find anything about medicine in your book (the Qur'an), while useful knowledge is of two types: the science of religions and the science of bodies.

The Islamic scholar responded by saying: "God Almighty has given all the medical instructions in half a verse of his book. "eat and drink and be not extravagant" and our Prophet has also summarized the science of medicine in this instruction: "The stomach is the home of diseases and fasting is the best of all medicines, and do not deprive your body of the right habits. When the Christian physician heard this, he said: Your Qur'an

and your Prophet have not left any medical words for Galen (a famous physician).

Things to Be Observed with Regard to Eating

Certain things have been recommended by the Holy Prophet of Islam and his infallible progeny with regard to eating and drinking habits, which are summarized hereunder:

1. Washing hands before eating and not drying them with a towel; The Prophet (PBUH) said: "Washing hands before eating heals the body."
2. Starting by taking the name of God. Imam Ali (AS) said: "For the one who takes the name of God for eating his food, I guarantee that he will not suffer from any pain from that food."
3. Not waiting for anything else after bread has been put on the table.
4. Start the meal with prayer and thanking God.
5. Start the meal with salt.
6. Taking a long time to eat one's meal.
7. Avoid blowing on hot foods and drinks.
8. Taking small bites and chewing them completely.
9. Giving up food before being full.
10. Praying after meal.
11. Lying on one's back after eating and placing the right foot on the left foot.
12. Not sleeping immediately after eating.
13. Toothpicking or brushing after meals.
14. Eating fruits in their seasons.

Things to Be Observed with Regard to Eating and Drinking

1. Saying Bismillah before drinking and Alhamdulillah after it.
2. Drinking water in three sips and not gulping it at once.
3. Standing to drink water during the day and drinking while sitting at night.
4. Not drinking cold water.
2. Not drinking water in between meal.
3. Not drinking water after fat and fatty food.
4. Remembering Imam Husain (AS) and his family and cursing his killers.
5. Not drinking cold water after eating something hot or sweet
6. Not drinking a lot of water.

(Source: *Encyclopaedia Islamica*)

The Position of Iranian Traditional Medicine in the World

By: The Research Team of Dr. Alireza Yargholi's Website

What Is Iranian Medicine

Iranian medicine is one of the world's schools of medicine with a ten-thousand-year history, and many of its foundations can be found in today's medical sources.

Generally speaking, Iranian medicine is a holistic school that considers all parts of one's being (body and soul), age conditions, geography, etc. in the diagnosis and treatment of diseases. In this school, to treat the disease, first, the lifestyle and nutrition of the person are modified, and then medicinal treatments are applied.

Iranian medicine in ancient times

Traditional Iranian medicine has a long history that can be divided into 3 periods (before Islam).

1. Achaemenid period
2. Parthian period
3. Sasanian period

One of the most important and greatest actions of the Sassanid Dynasty was the establishment of Gondishapur Medical University, where many important medical events took place, such as:

- Collecting Iranian philosophical and medical works from other nations and returning them to Iran,
- Revival of Avestan medicine despite the influence of Greek medicine on it,
- Establishing the world's first scientific conference and organizing scientific and medical debate sessions under the supervision of Jibraeil Darstbad (special physician of the king), and
- Inviting great Greek, Indian, etc. physicians to teach and participate in the discussion sessions of Gondishapur University.

It is to be noted that the two dynasties of the Parthians and the Sasanians played a valuable role in preserving and expanding Iranian medicine, which was destroyed during the rule of the Seleucids. They revived Avestan and Iranian medicine, and in this era, Iranian medicine regained its strength.

Ancient Iran was famous both in terms of knowledge and in terms of having adept physicians such that many laws about physicians and medicine were written in Avesta (Zoroastrian holy book) and there were detailed instructions for health, doctors' rights, and even veterinarians in Iran. Two other prominent features of medicine in ancient times were attention to environmental health and disease prevention.

Medicine during the time of the Samanids (after Islam) and with the emergence of scholars such as Zakariyya Razi and Ibn Sina (Avicenna), undoubtedly forms the basis of the greatest ancient medicine of the East and the West.

Reviving the science of medicine and establishing hospitals in the cities of Balkh, Ray, Isfahan, Merv, and Neyshabur, setting up pharmacies, and training physicians with the works of their predecessors were among the measures and the achievements of the Samanid period in the science of medicine.

Among the most important pioneers of Iranian medicine in the Islamic era, mention may be made of Tabari, Zakariyya Razi, Akhawini Bokhari, Majusi Ahvazi, Ibn Sina (Avicenna), and Seyyed Ismail Gorgani, who with their genius, talent, intelligence, and tact made a significant contribution to the development of Iranian medicine.

Although modern medicine has grown and developed widely today, traditional medicine, despite being rooted in tradition, culture, and customs of nations, still maintains its place in many countries.

Iranian people are also traditionally interested in the use of medicinal plants and natural treatment methods, and this has become a



reason for the development of Iranian medicine in this country.

Due to being dissatisfied with modern medical treatments (especially in the field of chronic diseases and side effects of chemical drugs) and also the entry of Iranian medical knowledge into academic and international societies, the tendency towards Iranian traditional medicine is increasing among a large number of people.

Based on the conducted research, in countries such as Germany, France, Britain, Canada, America, Australia, etc., a significant percentage of people are using traditional medicine and complementary medicine services. Therefore, in the last three decades, the World Health Organization has taken up new policies with regard to the expansion of traditional medicine (specific to each country).

Iranian medicine has been used in a wide area of the world (West Asia and parts of Europe) for thousands of years, and many people in these areas continue to benefit from it even today.

These days, this traditional medicine has become completely academic, and currently, 17 universities of medical sciences in the

country have a faculty of Iranian medicine. After completing their MBBS, physicians can get admitted to complete a 5-year specialized course in the fields of Iranian traditional medicine, pharmacology, and pharmaceuticals.

Currently, Iran is one of the most developed countries in the West Asian region in the field of complementary and traditional medicine and has a good position and an old and rich history in these areas.

In recent years, considerable efforts have been made in the direction of recognizing the scientific authority of Iranian medicine in international arenas. Scimago, which is an international site that ranks the countries of the world in various fields of science every year, ranks Iran fourth in the world after China, India, and the United States with regard to complementary and alternative medicine. This is while before traditional Iranian medicine entered the academic field, this position was 13th.

Also, according to the analytical report of Ethno Pharmacology magazine, which is the product of international cooperation among researchers from China, England, Portugal, Bulgaria, Germany, Po-

land, and Austria, Iran ranked fifth in the field of Scientology, the state of knowledge production and the publication of articles in the field of indigenous pharmacology, traditional medicine, and medicinal plants, by contributing 2439 articles (6.3% of the articles) published between the years 2011 and 2018.

It goes without saying that the presence of Iranian traditional medicine in the academic community, has, over a short period of time (less than 2 decades), been able to achieve such valuable achievements for this indigenous and ancient knowledge of the country, and publication of important scientific articles in prestigious international (ISI) journals as well as training physicians and specialists in this field is a matter of honor for this country.

Concluding Remarks

It can, therefore, be said that Iranian traditional medicine has always had a special place among complementary medicine in the world, and even today, due to the important and valuable scientific achievements in academic fields, it has a bright future ahead.





Traditional Iranian Medicine

By: Dr. Hassan Akbari, Associate Professor of Shahid Beheshti University of Iran

Traditional Iranian medicine, also known as ancient Iranian medicine, is a historical treatment system that is used in Iran and its surrounding areas. This treatment system uses the knowledge and experiences of past generations to diagnose and treat diseases and maintain human health.

The history of Iranian medicine dates back to ancient times, when, as per available evidence spices and medicinal plants were used for treating patients in ancient Iranian civilizations. Iran's traditional medicine has to some extent been influenced by different civilizations and cultures including Assyrians, Babylonians, Greeks, Romans, Arabs, and other Muslim cultures. Also, certain influences from Indian and Chinese medicine can be seen in traditional Iranian medicine.

Prior to the advent of Islam, Iran's traditional medicine was known as one of the main treatment systems in the region. Iranian Muslim physicians, such as Abu Ali Sina (Avicenna, 980-1037 AD) and Mohammad Zakaria Razi (865-925 AD) became world-renowned in the field of medicine. The works of these Iranian physicians as well as other Iranian doctors in this era, including Ibn Sina's book "Al-Qanun fi al-Tibb" and Razi's book "Al-Hawi" continue to be studied and used until today.

With the passage of time and the influence of Western cultures and sciences, Iran's traditional medicine was also challenged and its role in the public health system decreased. However, this traditional medicine is still used in many Iranian societies as an alternative to modern medicine and has preserved its popularity.

Great Personalities of Traditional Iranian Medicine

The history of Iran's traditional medicine is full of great personalities who played an important role in the development and progress of this treatment system. Some of these personalities include:

Abu Ali Sina (commonly known in the West as Avicenna, 980-1037 AD): He is one of the greatest ancient Iranian physicians and philosophers and wrote the book "Al-Qanun Fi-Tibb", which is known as one of the most important medical references in history.

Mohammad Zakaria Razi (865-925 AD): He is one of the greatest ancient Iranian physicians and scientists who, in addition to traditional medicine, was also active in other fields such as chemistry and philosophy and discovered alcohol. He has written many books in the field of medicine and has discussed various methods of diagnosis and treatment of diseases. The book "Al-Hawi" is one of his famous works in which he has discussed the principles and methods of traditional Iranian medicine.

Hakim Aqil Khan: He was one of the great personalities of Iran's traditional medicine during the Safavid era. He has certain theories about the nervous system and traditional medicine and has written the book "Al-Kanouni", which is known as one of the important sources of tra-

ditional Iranian medicine.

Molavi Majlisi: He was also one of the renowned personalities of Iran's traditional medicine during the Safavid era and was also actively engaged in discovering and describing the medicinal values of certain plants. His book 'Kafi', is known as one of the most reliable sources of traditional Iranian medicine.

The Differences between Traditional Iranian Medicine and Modern Medicine?

Traditional medicine and modern medicine are two different treatment systems that work with different approaches, principles, and methods to diagnose and treat diseases. The main differences between the two are:

Historical Approach: Traditional medicine is based on experience and knowledge that has been passed down from generation to generation and has flourished in a special way

► **Abu Ali Sina (commonly known in the West as Avicenna, 980-1037 AD):** He is one of the greatest ancient Iranian physicians and philosophers and wrote the book "Al-Qanun Fi-Tibb", which is known as one of the most important medical references in history.

throughout history. On the other hand, modern medicine is organized on the basis of modern science and technology, scientific research, and knowledge.

Source of Knowledge: In traditional medicine, knowledge is obtained through the use of medicinal plants, natural substances, nutrition, massage, and non-interventional methods. In modern medicine, instead of using natural resources, knowledge is obtained through laboratory research, clinical studies, medical technology, and chemical drugs.

Diagnosis Methods: In traditional medicine, the diagnosis of diseases is usually based on the general outlook toward the disease, signs and symptoms, analysis of body language, having a look at the tongue, heart-beat, differences in the heart and blood vessels, and analysis of organs. In modern medicine, however, diagnosis is done using advanced medical tools and equipment, diagnostic tests, and scans and/or MRIs.

Treatment Methods: In traditional medicine, treatment is done by using medicinal plants, nutrition education, lifestyle changes, natural methods such as massage, acupuncture, and complementary treatments. In modern medicine, treatment is usually done by chemical drugs, surgery, etc.

Outlook towards the Disease: In traditional medicine, the dis-



ease is considered a systemic complication and efforts are made to restore balance and health in the body system. In modern medicine, the disease is considered a complication in a specific part of the body, and the focus is on the treatment of this specific part.

In traditional Iranian medicine, proper nutrition is emphasized as the key and primary principle for maintaining health and treating diseases.

The Impact of Nutrition on Health: correct and proper nutrition maintains and improves the general health of the body. Properly selected and balanced foods consist of important nutrients, including vitamins, minerals, antioxidants, fiber, etc. that strengthen the immune system, increase energy, and improve digestion and the way organs and

cells function.

Nutrition and Balance: In traditional Iranian medicine, it is believed that the internal balance of the body, including the balance between hot and cold, dry and wet elements, humid-

► **Proper nutrition and the use of natural and healthy foods in treating diseases have less side effects than chemical drugs and treatment methods. This can be considered for those patients who are allergic to the side effects of drugs or who want to choose more natural and suitable methods for their recovery.**

ity and dryness, etc., plays an important role in maintaining health. Proper nutrition helps maintain this balance in the body by providing a proper balance between different foods, and as a result, has a positive effect on the biological processes and body systems.

Food as Medicine: In traditional medicine, food is known as an authentic medicine. Different foods have various medicinal and therapeutic properties and can be effective in curing diseases and maintaining body health. For example, some medicinal plants and foods are usually known as “medicinal foods” in traditional medicine, which are effective in treating certain diseases.

Less Side Effects: Proper nutrition and the use of natural and healthy foods in treating diseases have less side effects than chemical drugs and treatment methods. This can be considered for those patients who are allergic to the side effects of drugs or who want to choose more natural and suitable methods for their recovery.

Therefore, in traditional Iranian medicine, proper nutrition is emphasized as a fundamental principle and has a very important role in maintaining health and treating diseases.

To conclude, it is important to know that both treatment systems have their advantages and limitations, and in some cases, they may be combined to bring the best results for the patients.



Iranian Traditional Medicine and the Development of Theorizing in Today's Medical World

Eisenberg's studies in America surprised American health policymakers and they showed for the first time in the world that people without the help of the government and insurance companies pay huge expenses for visits and treatment from their own pockets, even for non-common treatment methods, i.e. Complementary and

alternative methods have been paid. According to the study, from 1990 to 1997, the number of referrals to complementary and alternative medicine in the United States increased from 427 to 629 million people, while the number of referrals to new medicine doctors in 1997 was 386 million.

This movement was known in

the West as (the democratization of medicine). The foundation of this movement was that people are free to choose their own health and treatment system according to their culture and environment, and governments play the role of guidance and information. In this way of thinking, people should have a strong voice and role in

decisions and systems that affect their health, and they need tools that help them to be more actively involved. And those involved in the health system should value social justice and the individual in the context of society.

People make decisions every day that have far greater impacts on their health than decisions controlled by the health-care system. Patients and their family caregivers are perhaps the most underutilized resource in improving health status and health care outcomes.

Based on the national attention to unconventional medical methods, the American government established the National Center for Complementary and Alternative Medicine (NCCAM) in the National Institute of Health (NIH) in 1990.

In 2000, during a two-year study, the final report of the White House Commission on Complementary and Alternative Medicine Policy was presented and the strategies of how to improve the efficiency of complementary and alternative medicine services were published in the American healthcare system.

Today, this thinking has spread under the title of Pediatric Integrative Medicine and Integrative Oncology and in other branches of medicine.

The World Health Organization also writes in the World Health Organization Traditional Medicine Strategy Book 2014 to 2023: Traditional and complementary medicine is still widely

used in many countries, and its use in other countries is also increasing rapidly, and the interest has spread among the medical community.

170 member countries of this organization have approved the use of traditional and complementary medicine in their country, and 50% of all member countries out of 194 have national policies for this issue.

Also, 124 member countries have specific laws and regulations for the use of medicinal plants.

This growing process and the manifestation of many hidden opportunities in it has led to a scientific upsurge and policymaking at the national and international levels to make the most of this important opportunity to improve the health of societies globally. At the international level, the World Health Organization has launched a unit called the Traditional, Com-

plementary, and Integrative Medicine (TC) Unit.

The World Health Organization explains the reasons for the development of traditional medicine in three points.

The following summarizes:

Intrinsic characteristics of traditional medicine: Traditional medicine has already been the health and treatment system of the people and is well accepted by them. Traditional medicine has certain advantages compared to all imported medical systems because it is considered part of the culture of the people and plays a significant role in solving some cultural health issues, traditional medicine can easily be a helper of scientific and global medicine. Introducing the development and promotion of traditional medicine respects the culture and heritage of people around the world.

The holistic nature of traditional medicine: traditional medicine has a holistic method that looks at humans in a wide range of environments from above and emphasizes that health and illness are the result of the imbalance and balance of humans in the entire system that surrounds them. From this point of view, the invading factors and pathogenic changes play a secondary role.

Applicability of traditional medicine:

There are major and various reasons for the development and promotion of traditional medicine. Perhaps the most

▶ **170 member countries of this organization have approved the use of traditional and complementary medicine in their country, and 50% of all member countries out of 194 have national policies for this issue.**

convincing reason for the fundamental development and promotion of traditional medicine is the fact that acceptable, safe, and economical methods should be used.

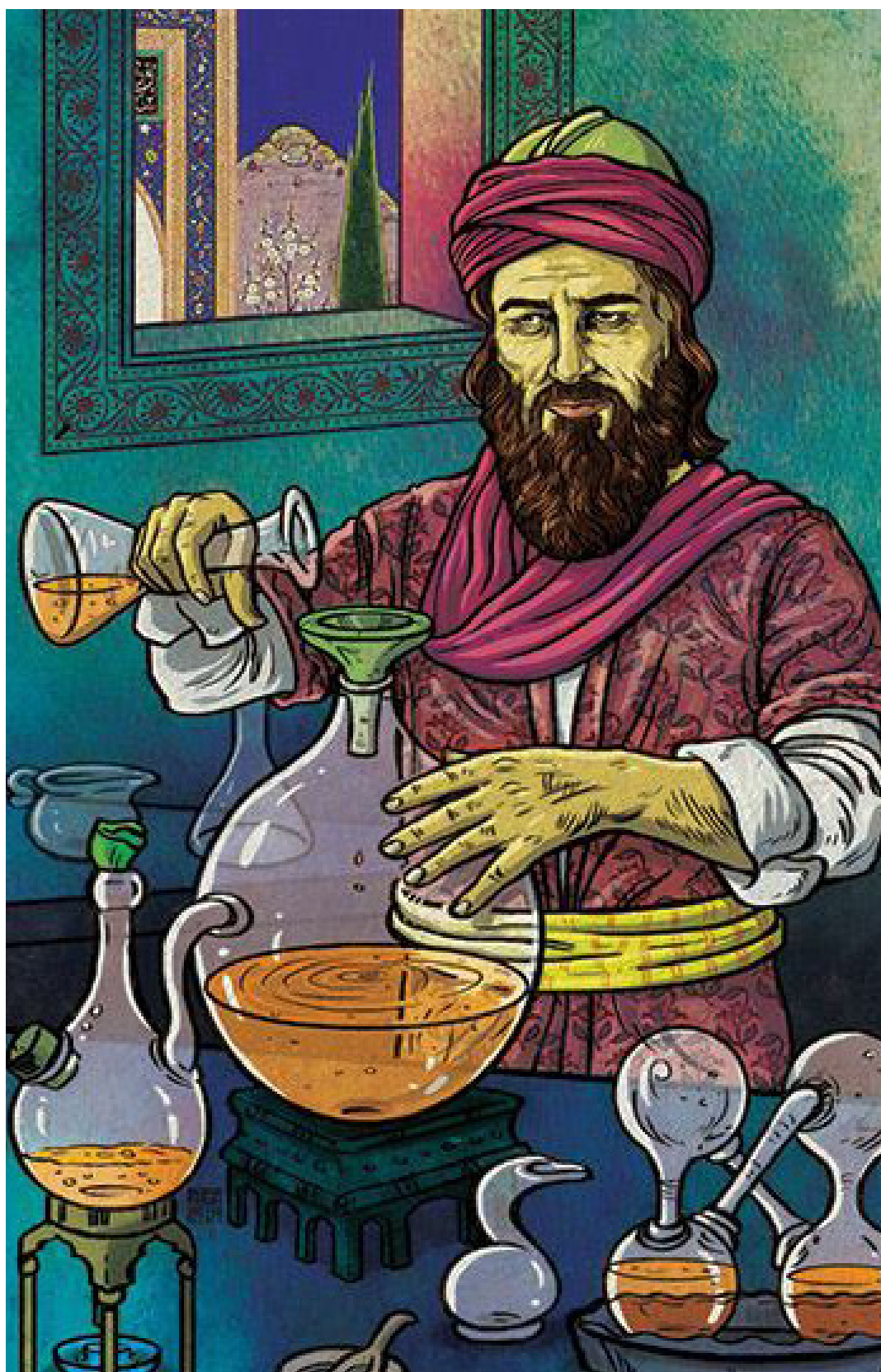
Traditional medicine is one of the most reliable ways to reach health coverage for everyone.

In university education, the field of traditional and complementary medicine has been the focus of countries to better integrate traditional medicine services into the health system.

The importance of it can be seen in many countries of the world, from Australia to Asia, Africa, Europe, and America, despite the fact that in some countries, which are the main owners of traditional medicine, this role is much more prominent and one of the main pillars of providing medical services in it.

In Iran, following this global movement, although very late, and considering that Iranian civilization is one of the most important and long-standing schools of traditional medicine in the world, which has recently been recognized by the World Health Organization under the name of Persian Medicine.

The process of entering Iranian medicine into the university started with the establishment of the traditional medicine course (Ph.D.) in 2006 and continued with the formation of traditional pharmacy courses, this is an important starting point for the use of Iranian medical services and its integration into the health system.





In addition to that, the formation of executive governmental bodies such as the Deputy of Traditional Medicine (which descended to the Office of Iranian Medicine) in the Ministry of Health, Treatment, and Medical Education, the management of traditional natural products and supplements in the Food and Drug Organization, and the headquarters of medicinal plants and medicine and the Presidential office for Research and Technology have been in line with the aims of the Islamic Republic of Iran in using the maximum capacity of Iranian medicine in the country.

These goals and policies are well documented in the country's upstream documents.

The announcement of the Supreme Leader Ayatollah Khomeini in April 2013 is as follows:

Recognizing, explaining, and

promoting the development and institutionalization of traditional Iranian medicine.

1- Cultivation of medicinal plants under the supervision of the Ministry of Agricultural Jihad and supporting the development of scientific and technical innovations in the production and supply of traditional medicinal products under the supervision of the Ministry of Health and Medical Education.

2- Standardizing and updating diagnostic and treatment methods of traditional medicine and related products.

3-Exchanging experiences with other countries in the field of traditional medicine

4-Supervision of the Ministry of Health, Treatment, and Medical Education on the provision of traditional medicine and herbal medicine services.

5- Establishment of logical

interaction and exchange between traditional medicine and modern medicine to synergize experiences and treatment methods.

6-Improving lifestyle in the field of nutrition.

Two-dimensional physician sage (hakim):

In the past, the sum of intellectual knowledge was called wisdom and the person who is surrounded by all those sciences was called Hakim.

Wisdom is also divided into two general categories: theoretical wisdom and practical wisdom. In theoretical wisdom, the topic of existence with (matter and without matter) is discussed, and in practical wisdom, it deals with the relationships between beings.

The great scholar Razi writes in his book "Essentials of Medical Ethics" that doctors have to entrust themselves to the Great God in their treatment and receive healing from him.

Sir William Esler, the father of modern medicine, writes: "There is nothing in life more wonderful than faith. It is a great driving force that we can neither weigh in the scale nor experience in the test crucible." Faith has always been an essential factor in the practice of medicine.

Paying attention to spiritual medical ethics:

Addressing medical ethics based on spirituality is another important issue that plays an essential role in the prevention and treatment of diseases.

Health-oriented:

Maintaining health is a major part of Iran's traditional medicine, as we read in the definition of medicine from the words of Ibn Sina (Avicenna), medicine is the knowledge by which the condition of the human body is known in terms of health and disease in order to maintain health and restore it as it has been lost.

The instructions for healthy living and maintaining health in traditional Iranian medicine are based on six essential principles for life.

These six principles are healthy weather, sufficient movement and stillness, proper sleep and wakefulness, use of food and drinks appropriate for each person, cleansing the body and maintaining essential body substances, and proper control of mental and emotional states.

These six principles are necessary both for living a healthy life and for the recovery of patients. Also, it is necessary to pay attention to these principles so that the disease does not recur after recovery.

Today, in America, politicians have realized that the costs of common treatment methods lead the nation to bankruptcy, and it is necessary to introduce the principles of disease prevention, which include major changes in the way of life, especially education, and changing the pattern of physical activity and nutrition, and control of mental states. Mental health should be at the top of the programs of



the American health system.

Spiritual medicine and spiritual health:

All the efforts of the materialistic schools, which recognize human existence and identity only in three physical, psychological, and social dimensions, although recently they have also mentioned the spiritual dimension.

In providing health, the achievement of physical, mental, and social well-being is summed up these three, and an important part of it, that is, the spiritual life that is neglected by humans knowingly or unknowingly.

But if we look at the identity of man with a broader view in the shadow of the teachings of divine religions, we will find a man with spiritual, physical, psychological, and social spiritu-

biopsychosocial characteristics, a being superior to all creations.

Dealing with spirituality is one of the other important issues that play a fundamental role in staying healthy and preventing diseases.

Today, after years of regression in modern medical science, it has been noticed again. At the annual World Health Assembly in 1983, the representative of Norway announced that despite the very good economic and social conditions in his country, unfortunately, addiction, despair of life, and other mental disorders are problematic for Norwegian people and following this discussion at the 36th World Health Assembly, the issue of the spiritual dimension Health was brought up.

And a decade ago, European governments signed the Copenhagen Declaration, which com-



mitted them to address the spiritual needs of their people.

Rational treatment methods

According to Ibn Sina, the most important part of the treatment is completed with three things: 1. Management of lifestyle, especially nutrition. 2. Use of medicines. 3. Use of manual work.

As it can be seen, in the treatment of diseases, the cause of which is usually a disturbance in the way of life, such as immobility, sleep and nutrition disorders, and lack of control over mental and emotional states, he puts the correction of the way of life, especially the above-related matters, at the top of the treatments, and he considers nutritional therapy to be the most important.

Conclusion:

Five categories of theories and ideas have been presented in the Persian medicine sources:

I. Hakim, a two-dimensional physician: In the past, Hakim

was someone who encompassed all intellectual and argumentative sciences and paid attention to human beings and medicine from a material and spiritual point of view.

II. Paying attention to spiritual medical ethics: Addressing medical ethics based on spirituality is another important issue that plays an essential role in the prevention and treatment of diseases.

► In providing health, the achievement of physical, mental, and social well-being is summed up these three, and an important part of it, that is, the spiritual life that is neglected by humans knowingly or unknowingly.

III. Health-oriented: Maintaining health is a major part of traditional Persian medicine, the main purpose of Persian medicine is to prevent people from getting sick.

IV. Spiritual medicine and spiritual health: According to Persian medicine, dealing with spirituality is another important issue that plays a key role in staying healthy and preventing diseases by strengthening administrator power.

V. Rational treatment methods: Persian medicine prioritizes treatment with the management of lifestyle, especially nutrition. Medication and manual procedures are the next steps.

Categories of theories and ideas that have been presented in the Persian medicine sources will effectively guide the way of thinking and medical knowledge both in Iran and the world.

(Source: Journal of Culture and Health Promotion; Academy of Medical Sciences of Islamic Republic of Iran)



The Mustafa^(PBUH) Prize

Focusing on identifying and introducing scientists of eminence in the realm of science and technology, the Mustafa (PBUH) Science and Technology Foundation (MSTF), was founded in 2012. It was subsequently recognized by the Organization of Islamic Cooperation's Standing Committee on Scientific and Technological Cooperation (COMSTEC) in 2015. The basic idea of establishing this Foundation emerged in the scientific community of the Islamic Republic of Iran where the lack of a prestigious academic award in the Islamic countries (which constitute a major part of the South) was keenly felt. Initially, the MSTF's activities were pri-

marily focused on bestowing this particular award, however, in subsequent years the Foundation's objectives have been expanded to target those actively involved in developmental activities utilizing scientific knowledge and expertise. The Foundation has organized and implemented its subsequent activities with the active participation of relevant institutions of many Islamic countries.

Laying emphasis on the development of science and technology throughout the world by adopting a non-profit approach and maintaining full independence, the Mustafa (PBUH) Science and Technology Foundation (MSTF) has sought to celebrate the scien-

tists of the Islamic world and appreciate their endeavors and, at the same time, train future scientists. Through concerted efforts, the Foundation develops cooperation, synergy, and convergence in the realm of modern science and new technologies among Islamic nations and others, and also puts effort into portraying distinguished figures in science and technology as role models.

The Foundation is committed to improving general welfare worldwide by helping people to benefit from values such as human dignity and stewardship, supporting the development of science and technology, education, uncovering the truth, and shouldering social re-



sponsibilities. The MSTF identifies the fulfillment of this momentous task with the development of interconnected circles of society. It is committed to the improvement of the welfare, security, and health of society in “the breathing cycle of science and technology” taking the form of “the path of life in science and technology”. Hence, as it seeks to raise the scientific and technological status of the world’s scientists, and build a common scientific consensus on technological dynamism, benefiting human society through scientific accomplishments, and increasing the influence of scientists in international scientific interactions; the Foundation will

endeavor to extend its promotional and supportive activities in 6 different areas:

1. Promoting public awareness in science and technology
2. Improving the educational and research atmosphere for students
3. Encouraging the scientific community to utilize scientific findings to solve social issues
4. Supporting the establishment of scientific networks throughout the world
5. Identifying distinguished scientists and benefiting from their potential to enhance the well-being of humanity
6. Developing scientific and technological cooperation with

scientific centers at the international level

The Mustafa (PBUH) Prize was created in the year 2015 to address some of these challenges. The MSTF biennially awards the prize to the top researchers and scientists in the Islamic world and its diaspora in areas of science and technology such as Life and Medical Science and Technology, Nanoscience and Nanotechnology, Information and Communication Science and Technology, and all other areas of science and technology. Nominees for the Mustafa (PBUH) Prize are scholars of the Islamic world who are either citizens of member States of the Organization of Islamic Cooperation



(OIC) or their diaspora all over the world. Key projects are assessed in specialized scientific groups under the Mustafa (PBUH) Prize scientific committee, and shortlisted projects are finally examined by high-profile international juries. The Foundation tries to help scientists overcome obstacles in the path of scientific and technological progress by supporting scientific events, forming scientific cooperation, and awarding grants to researchers and scholars.

2023 witnessed the fifth round of MSTF Prize; the prize that is awarded to scholars who have produced useful knowledge in various fields. Being on the edge of knowledge, good reputation,

innovativeness, mastery of skills, etc. are among the indicators that are considered in choosing the winners.

The Winners of the Fifth Round of Mustafa (PBUH) Prize

Ahmed E. Hassan, an Egyptian scientist from Queen's University in Canada, was selected in the field of information and communication technology in the Mustafa (PBUH) Prize competition with the research topic "Exploring Software Repositories (MSR)". Omid C. Farokhzad, an Iranian professor at Harvard University, was able to receive the Mostafa (PBUH) Award in the field of biological and medical science and technology with his research on "design, development and clinical evaluation of new drugs based on polymer nanoparticles". And medicine, Samia K. Khoury, who is a professor at the University of Beirut, was another winner of this award with her research on "New Approaches in MS". Ahmad Fauzi Ismail, a professor at the Malaysian University of Science and Technology, won the Mustafa (PBUH) award in the field of basic sciences and engineering for his work on "Development of Membrane Technology Applications" and Murat Uysal from New York University in Abu Dhabi for his work on "Optical Wireless Communications" » Won an award in the field of information technology.

How to Participate in the Mustafa Prize?

Mustafa Prize is awarded to Muslim scientists all around the

world in the following categories:

- Information and Communication Science and Technology
- Life and Medical Science and Technology
- Nanoscience and Nanotechnology
- Basic and Engineering Sciences

The nominees can only be nominated by one of the following scientific institutions and renowned scientists. - Accredited scientific centers and universities - Science and technology associations and centers of excellence - Academies of the science of Islamic countries - Science and technology Parks. There are two primary criteria for nomination; the scientific institutions that nominate researchers for the Mustafa (PBUH) Prize are responsible for evaluating the works and the candidate's personal and scientific biography, and after ensuring the eligibility of the person, the information is sent to the secretariat.

For more information, visit <https://mustafaprize.org>

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Al-Aqsa Storm; The Power of Resistance Strategic Deterrence

By: Ahmad Dastmalchian, Former Ambassador of the Islamic Republic of Iran to Lebanon and Jordan

Having repeatedly ignored the various warnings of Muslim countries and the Palestinian resistance forces that the repeated desecration of the Al-Aqsa Mosque would not remain unanswered, the child-killing Zionist regime eventually faced a broad and overwhelming response, and in the course of a fierce and surprising security-intelligence battle, it faced a decisive defeat in the early hours of Operation Al-Aqsa Storm the big waves of which will continue to shake the Zionists for quite some time and will most likely cause the

fall of the extremist cabinet of the Zionist regime headed by Netanyahu.

The world has witnessed how the resistance forces entered the occupied lands and the Zionist settlements from the air and the ground and conquered them and how the Zionist soldiers and settlers fled these areas.

We have repeatedly emphasized that the theory of the invincibility of the security system of the Zionist regime has collapsed since the 2006 Lebanon War and this regime is no longer able to withstand any opera-

tion by the resistance fighters inside and outside the occupied Palestinian territories.

By launching Operation "Al-Aqsa Storm", the resistance groups took historic and great revenge against the crimes of the anti-human and child-killing Zionist regime, the news of which has occupied all the news and analytical circles of the world and hundreds of interpretations and analyses have been presented about this great event.

Operation "Al-Aqsa Storm" was unique and unprecedented - in



the past 60 years - in different respects, i.e., using the principle of surprise, using different weapons, making land advances, capturing certain areas, inflicting heavy casualties on the occupiers, and taking hundreds of Zionists captives, including high-ranking generals of the Zionist regime. One of the very important features of this operation was the principle of concealment, which will be recorded in the history of wars.

Since the formation of the new government of Netanyahu, political circles inside the occupied territories and Western experts and officials had warned against the increase of extremist approaches and the expansion of violence, but the leaders of the extremist trend within the cabinet adopted unprecedented intensified measures against the Palestinians.

Thus, this Operation was a completely legitimate, calculated, and

powerful response to a structure that has been weakened politically and socially more than ever and although Operation Al-Aqsa Storm took the Zionist Regime by surprise, its occurrence could be predictable.

Lessons to Be Learned from Operation Al-Aqsa Storm

The international community should categorically condemn the occupation of Palestine and the infanticide nature of the Zionist regime.

The people of the world should be introduced to this legal concept that no international law gives the right to occupiers to defend itself by killing innocent and oppressed people.

The public opinion of the West should be made aware that the main cause of the misery and suffering of the people of this region is the Zionist lobby in the United States under the pressure of which the American leaders have vetoed the resolutions of the Security Council

during the past seventy years.

The world must be made to realize that the oppressed Palestinian people have the right to live and determine their own destiny, free their homeland from the occupation of the Zionist invaders, and have sovereignty over their ancestral lands.

The best and most reasonable solution is to accept the reality-based suggestion made by the Islamic Republic of Iran, the main essence of which is to grant the right to self-determination to the original residents of the Palestinian land, including Muslims, Jews, and Christians. Of course, the right of full return of Palestinian refugees to their motherland should also be considered as the preamble to the implementation of this suggestion. It is quite evident that in that case the Zionists will be left with no option but to leave this land.

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 وُجُوهَهُمْ...
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا
مَا عُلَّوا تَنْبِيرًا»

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

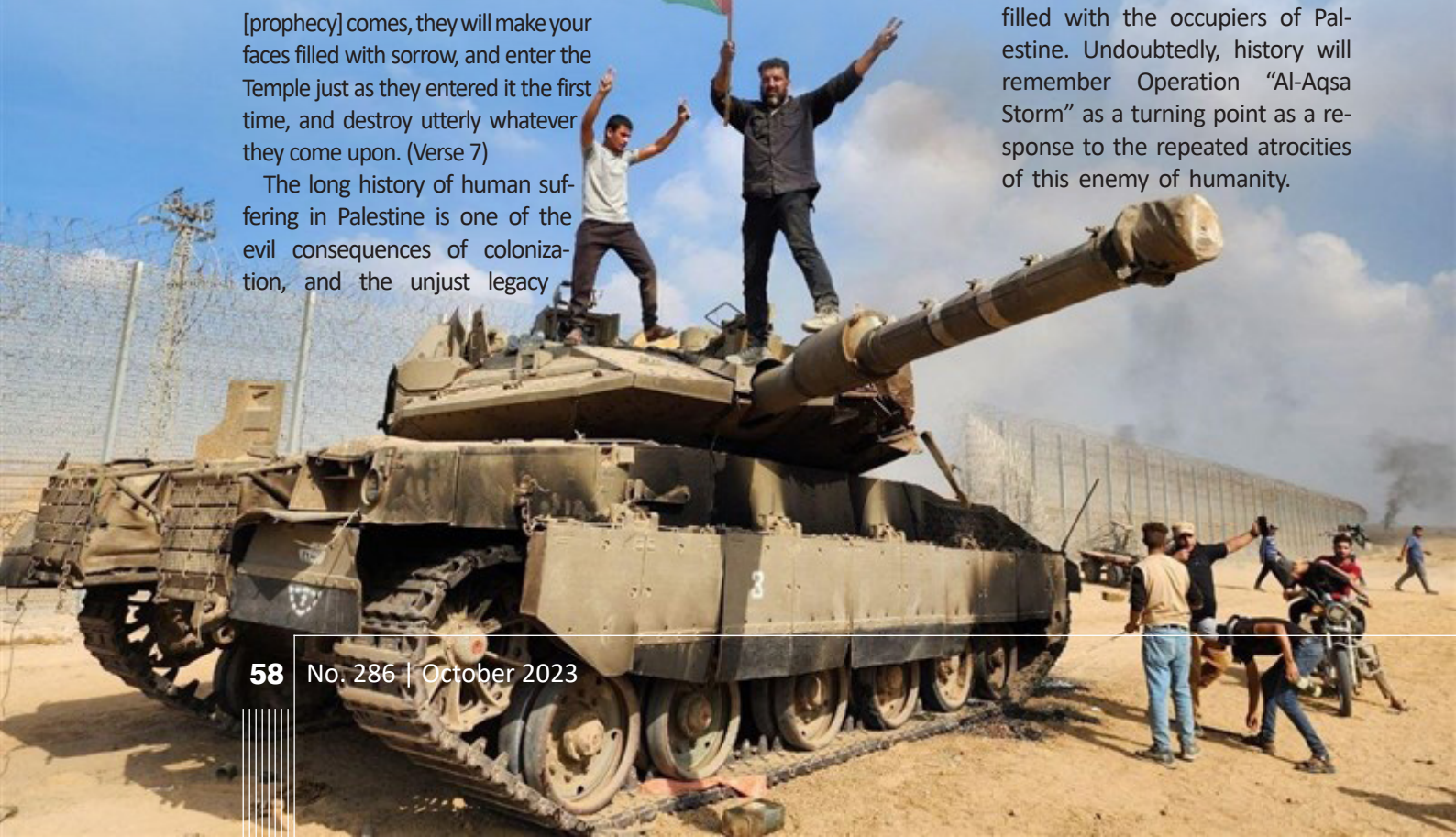
of the victors of World War II that was arrogantly imposed on Muslim lands resulting in the emergence of the cancerous tumor and the child-killing regime of Israel in the heart of Muslim territories. And the Israeli oppressors have left no option for the oppressed Palestinian youth but to resort to legitimate 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 displace-

ment 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.



Noor 3 Satellite

“Noor 3” Satellite is a multipurpose CubeSat constructed by the Islamic Revolutionary Guard Corps of the Islamic Republic of Iran and launched aboard the Qased space launch vehicle on September 27, 2023. Flying at a speed of 7.6 kilometers per second Noor 3 Satellite was stationed at a 450-kilometer orbit 500 seconds after it was launched into space.

It is to be noted the first Iranian satellite, Noor 1, was launched aboard the three-stage Qased launch vehicle aboard three-stage Qased on 22 April 2020 into low Earth orbit and was stationed at 425-kilometer orbit at a speed of 7650 meters per second.

Similarly, Noor 2 Satellite of the IRGC was launched aboard the Qased space launch vehicle on March 8, 2022, and was successfully stationed at a 500-kilometer orbit, making it possible for the Islamic Republic of Iran to have two satellites working simultaneously in orbit.





Noor 3 Satellite

Through the efforts of the Aerospace Force of the IRGC, the "Noor 3" Satellite was successfully launched aboard the Qased space-launch vehicle and to a 450-kilometer orbit, marking another success for Iran's Aerospace Industry.