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BOOK CHAPTER REVIEW

**Leveraging Literature for Health Education:
The Ideal Teacher Concept in the Works of
Khāqānī Shervānī (c. 1120–c. 1199)**

**In Honor of Professor Mohammad Reza Rashed
Mohassel's Legacy**

Mohammad Reza Rashed Mohassel (1936 [1315 SH], Birjand – 2023 [1402 SH], Mashhad) was a distinguished Persian language and literature scholar, researcher, Shahnameh expert, and professor at Ferdowsi University of Mashhad.

He earned his Ph.D. in Persian Language and Literature in 1974 (1353 SH) and held multiple faculty positions, primarily at Ferdowsi University of Mashhad. He collaborated with the Academy of Persian Language and Literature, the Children's Book Council, the Khorasan Studies Center, and served on the Ferdowsi Studies Center and the Board of Directors of the Ferdowsi Cultural Center.

A prolific researcher, he authored numerous scholarly articles in epic studies, mysticism, and Islamic philosophy. His major works include:

- *The Enduring Thunderbolt of Suhrawardī, Reflections of the Quran and Hadith in Persian Literature, The Story of Goshtasp from Two Perspectives, Shahnameh Studies, Khayyam Studies, Attar Studies, From Nobility to Power, As I Am in This Land, Shahnameh: The Manifestation of National Spirit, A Descriptive Analysis of Persian Religious Epics, Wisdom Culture in Shahnameh, Selected Hadiqah of Sanai with Commentary, Literary Semiotics in the Use of Quran and Hadith, History of Culture and Modern Education in Birjand, The Story of Goshtasp from Two Perspectives: Character Analysis and Social Interpretations.*¹

The authors of this article had the honor of collaborating with Professor Rashed Mohassel on the book *Health Education Based on Persian Literature*, inspired by the works of the renowned Persian physician and poet Khāqānī Shervānī (c. 1120–c. 1199).

¹ Anjoman-e Adabiat-e Dastani Samar. Dr. Rashed Mohassel, Shahnameh Scholar and Distinguished Professor of Persian Literature, Passed Away [Internet]. Samar Literary Association; 2023 Oct 12 [cited 2025 Mar 14]. Available from: <https://samarsabz.ir/>

BOOK CHAPTER REVIEW

Leveraging Literature for Health Education: The Ideal Teacher Concept in the Works of Khāqānī Shervānī (c. 1120–c. 1199) In Honor of Professor Mohammad Reza Rashed Mohassel's Legacy

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Background: This article explores the integration of Persian poetry, particularly the works of 12th-century poet and physician Khāqānī Shervānī, into modern medical education to enhance communication strategies and patient care.

Method: We investigated the potential benefits of using poetry to promote cultural awareness, health literacy, and effective teaching. The research emphasizes the poet's depiction of ideal teaching qualities by analyzing Khaqani's poetry through thematic, linguistic, and educational lenses. Khaqani portrays wisdom, compassion, and authority as essential qualities for educators, drawing on metaphysical, emotional, and symbolic language to highlight the roles of educators and healers in society.

Results: The study's results show that Khaqani's metaphors and vivid imagery can inspire medical educators to incorporate humanistic and spiritual elements into their teaching practices. His poetry also reflects a strong awareness of health and medicine, making it a valuable resource for understanding the state of health literacy in 12th-century Persia (Iran). The article argues that incorporating Khaqani's poetry into medical curricula can help improve communication skills, enhance cultural competence, and foster critical thinking in medical students.

Conclusion: This approach encourages a more holistic view of education, blending scientific knowledge with cultural and historical perspectives. Ultimately, integrating classical Persian literature into medical education can improve future healthcare professionals' intellectual and emotional development.

Key words: History of Medicine, Education, Teacher

توظيف الأدب في التثقيف الصحي: مفهوم المعلم المثالي في أعمال الخاقاني الشرواني (حوالي 1120-1199) تكريمًا لإرث الأستاذ محمد رضا راشد محصل

الخلفية: يستكشف هذا المقال دمج الشعر الفارسي، وخاصة أعمال الشاعر والطبيب خاقاني شرفاني في القرن الثاني عشر، في التعليم الطبي الحديث لتعزيز استراتيجيات التواصل ورعاية المرضى.

الطريقة: بحثنا في الفوائد المحتملة لاستخدام الشعر في تعزيز الوعي الثقافي، والوعي الصحي، والتدريس الفعال. يُركز البحث على تصوير الشاعر لصفات التدريس المثالية من خلال تحليل شعر خاقاني من منظور موضوعي ولغوي وتربوي. يُصور خاقاني الحكمة والرحمة والسلطة كصفات أساسية للمعلمين، مستعينًا بلغة ميتافيزيقية وعاطفية ورمزية لتبسيط الضوء على أدوار المعلمين والمعالجين في المجتمع.

النتائج: تُظهر نتائج الدراسة أن استعارات خاقاني وصوره الحية تُلمح مُعلمي الطب لدمج العناصر الإنسانية والروحية في ممارساتهم التعليمية. كما يعكس شعره وعيًا عميقًا بالصحة والطب، مما يجعله موردًا قيمًا لفهم حالة الثقافة الصحية في بلاد فارس (إيران) في القرن الثاني عشر. تُجادل المقالة بأن دمج شعر خاقاني في المناهج الطبية يُمكن أن يُساعد في تحسين مهارات التواصل، وتعزيز الكفاءة الثقافية، وتشجيع التفكير النقدي لدى طلاب الطب.

الخلاصة: يُشجع هذا النهج على تبني رؤية أكثر شمولية للتعليم، حيث يمزج المعرفة العلمية بالمنظورات الثقافية والتاريخية. وفي نهاية المطاف، يُمكن لدمج الأدب الفارسي الكلاسيكي في التعليم الطبي أن يُحسن التطور الفكري والعاطفي لمهنيي الرعاية الصحية المستقبلين.

الكلمات المفتاحية: تاريخ الطب، التعليم، المعلم

صحت کی تعلیم کے لیے ادب سے فائدہ اٹھانا: خاقانی شروانی کی تخلیقات میں مثالی استاد کا تصور (c. 1120-c. 1199) پروفیسر محمد رضا رشید محصل کی میراث کے اعزاز میں

بہرہ گیری از ادبیات برای آموزش سلامت: مفهوم معلم ایده آل در آثار خاقانی شروانی (حدود 1120-1199) به احترام میراث استاد محمدرضا راشد محصل

زمینہ و ہدف: این مقاله به بررسی ادغام شعر فارسی، به ویژه آثار شاعر و پزشک قرن دوازدهم، خاقانی شروانی، در آموزش پزشکی مدرن به منظور بهبود استراتژی‌های ارتباطی و مراقبت از بیماران می‌پردازد.

روش: ما مزایای بالقوه استفاده از شعر را برای ترویج آگاهی فرهنگی، سواد سلامت و تدریس مؤثر مورد بررسی قرار دادیم. این تحقیق بر ویژگی‌های ایده‌آل تدریس که در اشعار خاقانی به تصویر کشیده شده است، با تحلیل شعرهای او از منظرهای موضوعی، زبانی و آموزشی تأکید دارد. خاقانی حکمت، شفقت و اقتدار را به عنوان ویژگی‌های ضروری برای مربیان توصیف می‌کند و با استفاده از زبان متافیزیکی، احساسی و نمادین به برجسته‌سازی نقش مربیان و درمانگران در جامعه می‌پردازد.

یافته‌ها: نتایج این مطالعه نشان می‌دهد که استعاره‌ها و تصاویر زنده خاقانی می‌توانند الهام‌بخش مربیان پزشکی باشند تا عناصر انسانی و معنوی را در شیوه‌های تدریس خود بگنجانند. شعرهای او همچنین نشان‌دهنده آگاهی قوی از سلامت و پزشکی است، که آن را به منبعی ارزشمند برای درک وضعیت سواد سلامت در ایران قرن دوازدهم تبدیل می‌کند. این مقاله استدلال می‌کند که ادغام شعرهای خاقانی در برنامه‌های درسی پزشکی می‌تواند به بهبود مهارت‌های ارتباطی، ارتقای شایستگی فرهنگی و تقویت تفکر انتقادی در دانشجویان پزشکی کمک کند.

نتیجه گیری: این رویکرد، چشم‌انداز جامع‌تری از آموزش را ترویج می‌دهد که دانش علمی را با دیدگاه‌های فرهنگی و تاریخی ترکیب می‌کند. در نهایت، ادغام ادبیات کلاسیک فارسی در آموزش پزشکی می‌تواند به بهبود رشد فکری و عاطفی متخصصان بهداشت و درمان در آینده کمک کند.

واژه های کلیدی: تاریخچه پزشکی، آموزش، معلم

پس منظر: به مضمون فارسی شاعری، خاص طور پر ۱۲ وین صدی کے شاعر اور طبیب خاقانی شروانی کے کاموں کو جدید طبی تعلیم میں شامل کرنے کی تلاش کرتا ہے تاکہ مواصلات کی حکمت عملیوں اور مریضوں کی دیکھ بھال کو بہتر بنایا جا سکے۔

طریقہ: ہم نے ثقافتی بیداری، صحت کی خواندگی، اور مؤثر تدریس کو فروغ دینے کے لیے شاعری کے استعمال کے ممکنہ فوائد کی چھان بین کی۔ اس تحقیق میں خاقانی کی شاعری کا موضوعاتی، لسانی اور تعلیمی لینز کے ذریعے تجزیہ کرتے ہوئے شاعر کی مثالی تدریسی خصوصیات کی عکاسی پر زور دیا گیا ہے۔ خاقانی نے دانشمندی، ہمدردی اور اختیار کو معلمین کے لیے ضروری خصوصیات کے طور پر پیش کیا ہے، جس میں مابعدالطبیعیاتی، جذباتی، اور علامتی زبان کی تصویر کشی کی گئی ہے تاکہ معاشرے میں معلمین اور شفا دینے والوں کے کردار کو اجاگر کیا جا سکے۔

نتائج: مطالعہ کے نتائج سے پتہ چلتا ہے کہ خاقانی کے استعارے اور واضح تصویریں طبی معلمین کو اپنے تدریسی طریقوں میں انسانی اور روحانی عناصر کو شامل کرنے کی ترغیب دے سکتی ہیں۔ ان کی شاعری صحت اور طب کے بارے میں بھی مضبوط بیداری کی عکاسی کرتی ہے، جو اسے ۱۲ وین صدی کے فارس (ایران) میں صحت کی خواندگی کی حالت کو سمجھنے کے لیے ایک قیمتی وسیلہ بناتی ہے۔ مضمون میں استدلال کیا گیا ہے کہ خاقانی کی شاعری کو میڈیکل نصاب میں شامل کرنے سے ابلاغی صلاحیتوں کو بہتر بنانے، ثقافتی قابلیت کو بڑھانے اور میڈیکل کے طلباء میں تنقیدی سوچ کو فروغ دینے میں مدد مل سکتی ہے۔

نتیجہ: یہ نقطہ نظر ثقافتی اور تاریخی نقطہ نظر کے ساتھ سائنسی علم کو ملاتے ہوئے تعلیم کے بارے میں زیادہ جامع نظریہ کی حوصلہ افزائی کرتا ہے۔ بالآخر، طبی تعلیم میں کلاسیکی فارسی ادب کو ضم کرنے سے مستقبل میں صحت کی دیکھ بھال کرنے والے پیشہ ور افراد کی فکری اور جذباتی نشوونما بہتر ہو سکتی ہے۔

کلیدی الفاظ: طب کی تاریخ، تعلیم، استاد

INTRODUCTION

Health and Medical Teaching Materials encompass a variety of educational resources, including textbooks, clinical guidelines, and patient education materials, that are essential for enhancing the teaching and understanding of health-related topics and medical practices. These resources, including informational brochures and digital content, support the development of advanced communication skills among medical students, equipping them with the tools necessary for effective patient education.

This paper proposes integrating historical Persian poetry into medical teaching materials as a unique approach to enhance the communication skills of educators and future physicians. It draws specifically on the poetry of Khāqānī, with reference to the author's published work, *Education and Health Based on Distinguished Persian Poet; Khaqani [Khāqānī] (1120-1190 CE)* (BUMS, 2019, pp. 290), to underscore how poetic insights can contribute to teaching practices in the medical field.

Advancing Medical Education: Innovations and Strategies

In the fast-evolving landscape of healthcare, it is essential for health and medical educators to remain informed on current health information and emerging risks (1). To improve training efficiency, we have explored diverse educational methods (2-4), including action research (5, 6), social accountability in medical education (7,8), and socially responsive education (9). Our initiatives have focused on evolving teaching strategies (9), creating contemporary curricula (10, 11), expanding training frameworks (12), integrating e-learning systems (13), assessing knowledge gaps among health staff (14), and conducting workshops (15), yielding significant improvements in educational outcomes (16).

Further, our initiatives in West Asia include the establishment of the *Future of Medical Education Journal* (<http://fmej.mums.ac.ir/>), a peer-reviewed, open-access publication with abstracts in Arabic, English, Persian, and Urdu, broadening accessibility for both authors and readers.

Importance of Health Literacy in Medical Education

For educators and future physicians, effectively disseminating health and medical concepts at the population level is a crucial goal, necessitating the development of tools specifically targeting health literacy (HL). Health literacy has evolved from a focus on cognitive skills to a broader perspective encompassing social, environmental, and political influences on health (Ref). Studies show a strong correlation between health literacy and health behaviors (Fleary & Joseph, 2018), underscoring the importance of participatory strategies in skill development (17-19).

The Role of History in Medical Education

Building on experiences from the history of science, we have presented historical insights as adjunct teaching models in medical toxicology (20). This approach aims to enhance medical toxicologists' communication skills, enabling effective information dissemination among students and patients. Engaging narratives and compelling historical stories are used to maintain audience interest and foster retention over time (20-25) (Please refer to more examples provided in the reference 17).

Literature as a Tool for Health Education

Incorporating ancient Persian literature—spanning the 3,500-year-old Avesta prayers to celebrated post-Islamic classical works—into medical education provides profound insights into the historical interplay between physical health and spiritual well-being and highlights the enduring relevance of history as a teaching tool (1, 26).

In cultures where poetry is deeply valued, referencing historical medical perspectives through literature can make learning more engaging and effective. These texts enrich health educators' and future physicians' cultural and intellectual foundation by offering relatable and culturally significant material. This approach enhances communication skills, fosters health literacy, and promotes cultural awareness while equipping students with critical thinking and resilience to serve diverse populations effectively.

Khaqani (1, 27-29)

Khaqani (Khāqānī Shervani, c. 1120–c. 1199), a physician and celebrated Persian poet, skillfully integrated rich metaphors and medical references into his works, bridging literature and medicine. His poetry provides timeless insights into health and healing while connecting historical medical knowledge to contemporary education. Revisiting Khaqani's legacy enriches medical education by fostering cultural awareness and health consciousness and inspiring healthcare professionals to view medicine through the lens of literary expression.

With the support of Mashhad University of Medical Sciences, we initiated a series of projects under the "Chairs for Free Thinking" initiative from 2009 to 2017. These projects focused on extracting educational health content from classical Persian poetry dating from the 10th to 16th centuries CE. This work culminated in several impactful publications, including references (1, 26, 30).

This paper summarizes Chapter Three of a book² co-authored by Reza Afshari, Seyed Ahmad Emami (SAM) and the distinguished late Professor Mohammad Reza Rashed-Mohassel and Professor Seyed Ahmad Emami.

This paper explores using Khaqani's poetry in health education, drawing on his dual role as a physician and poet. It focuses on the qualities of an ideal teacher as depicted in his work, with Khaqani portraying God as the supreme Teacher and the Prophet of Islam (PBUH) as the ultimate mentor in the "school of existence." Khaqani emphasizes the Prophet's wisdom as a source of comfort, guidance, and illumination, offering timeless lessons for health and medical educators to inspire and shape their teaching and healing practices.

METHODS

This paper reviews and translates Chapter 3 of a book published by the authors, offering an analysis of the methodology used to develop the original work. The methodology employed in the book is explained within its context and briefly involves a systematic desktop review alongside thematic, linguistic, and educational analyses of Khaqani's poetry, focusing on themes related to health, medicine, and education in 13th-century Iran.

Initially, a multidisciplinary focus group of experts in literature, medicine, and health was assembled to identify key

² Afshari R, Rashed-Mohassel MR, Emami SA. Education and Health Based on Distinguished Persian Poet; Khaqani (1120 - 1190 C.E.). BUMS; 2019. ISBN 978-622-7023-03-9. p. 290. [Persian].

terms and themes from Khaqani's poems. Through collaborative discussions, the group identified terms based on their frequency, emotional impact, symbolic significance, and relevance to medical terminology, particularly concerning poisoning—a prominent theme in Khaqani's works. Finally, we generated a refined list of key contents and terms, which included metaphysical references, emotional expressions, and cultural and religious symbols central to the poet's vision.

First, the research team examined the poems using Ghanjor, a renowned digital collection of Persian poetry. Second, they re-checked the refined poems against the original versions of Khāqānī's work for accuracy and authenticity. Each poem was carefully analyzed to preserve its original context, with a special focus on how key terms influenced the overall message and tone.

We aimed to evaluate how Khāqānī used language to convey his understanding of health and medical practices, offering valuable insights into his awareness of contemporary medical knowledge and the political themes woven into his poetry.

Finally, we constructed a thematic matrix to map the distribution of key terms across the poems, enabling a comparative analysis of recurring motifs and their evolution throughout the collection. Following the linguistic and thematic analysis, the multidisciplinary research teams interpreted the poems through a health and medical lens. The findings were categorized into relevant topics such as education, health disorders, and treatments. Finally, the linguistic and medical interpretations were reconciled and validated through joint meetings of the focus group.

RESULTS

1. Khaqani on the Importance of Education and Teaching

Khaqani, like many rationalist and contemplative poets, emphasizes the significance of education and its associated challenges. Below a summary of his insights on education and instruction are provided.

2.1. Selecting the Ideal School and Educator

نه هرزانو، دبستان و هر دم، لوح تسلیمش

نه هر دریا، صدف دار است و هر نم، قطره نیش³

*Not every knee offers wisdom's embrace,
And not every breath provides a guiding shoulder.
Not every sea cradles pearls of insight,
And not every dew brings the richness of Nisan rains. **

* Nisan Rain refers to the abundant rains that fall in the month of Nisan (Nisan is the fourth month of the Gregorian calendar, based on the classical Arabic names found in Arabic dictionaries and the Syriac names used in the Arab East. Its equivalent in the Western calendar is April), celebrated for their intensity and vital role in nourishing the earth.

(Khaqani: 209)

2.2. Life as a school:

In the schools of the times,
days and nights, are the Desired teaching tablet (ibid.: 64).

در دبستان روزگار، مرا

روز و شب، لوح آرزو به بر است

*His breath ignites the gateway to the treasures of the soul,
His heart is the foremost disciple* of the Master of Names.
(Khaqani: 64)*

2.3. God as the Teacher, and Holy Prophet (PBUH) as His Disciple

دش، تریه کتشی مجاہز* ارواح

دش، خلیفه کتاب معلم آما

*His breath ignites the gateway to the treasures of the soul,
His heart is the foremost disciple* of the Master of Names.*

* The Caliph of Writers, representing the foremost disciple, is a distinguished student in the school of existence and serves as the substitute teacher in His absence. This imagery portrays God as the divine facilitator, nurturing souls and imparting the knowledge of names to humanity (Quran; Al-Baqarah, 31). In this context, the prophet (PBUH) acts as God's intermediary, conveying His profound knowledge and message.
(Khaqani: 9)

2.4. The Holy Prophet (PBUH), as the First Earthly Teacher and Chosen Guide

Khaqani emphasizes that the Prophet (PBUH) was an extraordinary educator, saying that his teachings bring comfort and relieve sadness, and are filled with wisdom beyond human understanding.

The Chosen Guide

The Prophet's teachings are the guiding light and leader of all existence. Even before creation began, he stood as the guide for the entire universe.

بر نیامده سپیده صبح ازل، هنوز

کو بر سیه سپید ازل بوده پیشوا

*Before eternity's white dawn kissed the skies,
He was the guide through the dark as the light began to rise.
(Khaqani: 5)*

In accordance with Islamic tradition, Khaqani emphasizes that Adam (PBH) was chosen through the light of the Prophet (PBUH), and Moses (PBH) attained his revered status through the guidance of the Prophet.

³ Tagfa. Nastaliq Online. All rights reserved by Tagfa Company. Available from: <https://nastaliqonline.ir/>

He concludes that the teachings of the Prophet (PBUH) guide the intellect and propriety, acting as a healing balm for the soul, akin to a soothing medicine that nourishes and comforts.

In his continued praise of the Prophet, Khaqani highlights the Prophet's profound qualities of guidance and teaching. He asserts that Moses (PBH) became the most revered figure in the world through the Prophet's guidance.

هم موسی از دلالت او کشته مصطنع

هم آدم از شفاعت او کشته مجتبی

نطقش، معلمی که کند عقل را ادب

خلقش، مفرجی که دهد روح را شفا

*Moses (PBH) was chosen by his guiding light,
Adam (PBH) was selected through the Messenger's grace.
His words impart wisdom on how to act with poise,
His presence is a balm that soothes the weary soul.*
(Khaqani: 9)

کردون پیرگشت مرید کمال او

پوشید از ارادتش این نیلگون و طاق

*The ancient universe, a disciple of his grace,
Draped in blue to testify its devotion true.*

The universe and old age serve as disciples to his greatness, and as a testament to this, they drape themselves in a blue robe, symbolizing deep devotion.

2.5. The qualities of the chosen mentor

The qualities that Khaqani attributes to the chosen mentor includes:

2.5.1. Great authority and Majestic

Khaqani presents the teacher's personality with great authority and grace, which dominates the material environment.

از شیب تازیانه او عرش را هراس

وز شیهه تکاور او چرخ را صدا

*From the movement of his whip, the throne is filled with fear,
From the neighing of his swift horse, the world resounds.*

In this poem he uses a majestic allegory describing the imposing

presence of a teacher as that of a majestic horseman--The horseman's agile use of the whip imposes fear throughout the universe, and the neigh of his swift horse resonates throughout the world.

2.5.2. Above all qualities

Khaqani asserts that the position of the chosen teacher is unparalleled, transcending all others and beyond anyone's reach.

زو باز مانده غاشیه دارش میان راه

سلطان دهر گفته که ای خواجه تا کجا؟

*The servant paused, lost along the way,
When the King of the World asked him, "Up to where?"*

The servant failed to catch up with the Prophet (PBUH) and continue the journey when God said he could not go further with him. Here, the servant refers to Gabriel, who accompanied the Prophet during the Night Journey (Isra and Mi'raj).

2.5.3. The perfect one

Khaqani emphasizes that the "Perfected One" status is unparalleled—transcending all others, beyond the reach of any human or worldly measure.

نوشته هفت چرخ و رسیده به مستقیم

بگذشته از مسافت و رفته به انتها

*He has journeyed through the seven skies,
Surpassed every bound, transcended every distance,
Reaching the final horizon, the highest peak,*

He has traversed the seven heavens⁴ and passed beyond every distance, reaching the end and the highest point, [where all paths converge.]

2.5.4. The Source of Enlightening Speech and Calming Presence

The text highlights the dual virtues of the "Perfected One"—his **speech** and **behaviour**. His words are wise and have the power to guide and purify others, even those with lesser understanding.

His conduct is similarly soothing and healing, bringing peace and restoration to the soul. The emphasis is on a balanced blend of wisdom and compassion, where intellect is nurtured and the spirit is uplifted.

نطقش، معلمی که کند عقل را ادب

خلقش، مفرجی که دهد روح را شفا

⁴ * This verse alludes to the Prophet's (PBUH) Journey (Isra) and Ascension (Mi'raj), during which he travelled from the Sacred Mosque in Mecca to the Farthest Mosque, Al-Aqsa Mosque. During this journey, the Prophet ascended through the seven heavens, as described in **Surah Al-Mu'minun (23:86)**.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say, 'Who is the Lord of the seven heavens and the Lord of the Great Throne?'

*His words, like a teacher, refine the slowest mind,
His presence, like a dressing, heals the soul and lifts the spirit.*

2.5.5. The Dignity of Man and the Exorcist of Satan

The poet alludes the perfect man as the teacher, for whom the divine honour bestowed upon the perfect man, contrasting it with the despair and disgrace that have befallen Satan, whose neck was darkened by the slap of rejection.

آدم از او به برقعِ حرمت، سزید روی

شیطان از او به سیلیِ حرمان، سیه قفا

*Man, worthy of the veil of His honor⁵,
While Satan is struck by the slap of rejection⁶,
His neck darkened with disgrace.*

2.5.6. Generous and Praiseworthy

ذاتش، مراد عالم و او عالم کرم

شرعش، مدارِ قبله و او قبله شام

*His essence, endlessly gracious and revered,
The world's deepest longing, the realm of boundless generosity.*

*His law, the axis of the sacred direction (qibla),
And he, the destination of all praise,*

Khaqani emphasizes the divine qualities of the perfect teacher, including his generosity and grace, which serve as the guiding principles of the world. Further he refers to divine law as the pivot of spiritual devotion, with the teacher as the ultimate source of all praise.

2.5.7. Self-controlled

آن شب که سوی کعبه خلت نهاد روی

این غول دارِ بادیه را کرد زیر پا

*The night he faced the Kaaba's friend,
He left the world and its ties to end.*

Khaqani refers to the night when the Prophet (PBUH) stood in the presence of the Kaaba's friendship, a moment when the chosen teacher left behind the world and all its material attachments. The term also symbolizes the chosen teacher who is in complete self-control, free from worldly connections. Such a teacher embodies the qualities ordained by the Lord, living in complete alignment with the highest spiritual principles.

2.5.8. Attractive

آمد پی متابعتش کوه در روش

رفت از پی متابعتش سنگ در هوا

*The mountains came, seeking to follow his path,
The stones rose, accompanying him through the sky.*

Khaqani refers to the idea that the mountains have found a method for disciplining and following the chosen teacher, and that the stones and rocks have followed him to the sky. The poet suggests both the spiritual appeal and the divine gravity of his presence.

Based on such beliefs, Khaqani presents the image that, out of reverence for the Prophet's (PBUH) status, the stones and rocks accompanied him during his ascension (Miraj). (Malik Mulk-e-Sokhan⁷, p. 96).

2.5.9. Victorious and successful

آورده روزنامه دولت در آستین

مهرش نهاده سوره و انجم اذاهوی

*The herald of truth brought fortune's decree,
The Prophet's legacy of prosperity, as proclaimed in the An-Najm*

Khaqani refers to the idea that the chosen teacher is successful and brings success with them. He points out that the legacy of the Prophet Muhammad (PBUH) from the school of truth is the newspaper of Bakhteyari (Fortune) and prosperity, which is the main goal of education.⁸

DISCUSSION

This study showed that Khaqani emphasizes the importance of education and also describes the educational process as a divine quest. His vivid metaphors also emphasize the need for discernment in choosing the appropriate educational path and the most qualified mentor. He asserts that not all environments or individuals are suitable for educational settings. Khaqani envisions life as a school in which each passing day offers opportunities for learning and reflection. Central to Khaqani's philosophy is the role of God as the ultimate teacher, with the Prophet Muhammad (PBUH) as His chosen disciple and intermediary.

He describes the Prophet (PBUH) as the ultimate earthly teacher whose guidance illuminated existence, comforted souls and led humanity toward divine wisdom. He stresses the Prophet's unparalleled status as the "Perfected One" that transcends worldly measures and symbolizes spiritual and material mastery.

According to Khaqani, the Prophet nurtures intellect, restores the spirit, and exemplifies self-mastery, attracting

⁵ Veil of His honor (برقع حرمت): A metaphor suggesting that divine dignity protects and adorns the perfect man, much like a veil preserves modesty and sanctity.

⁶ Slap of rejection (سیلی حرمان): Referring to the spiritual rejection of Satan, who is struck with despair and exclusion from divine mercy.

⁷ Mahyar A. Malik Mulk-e-Sokhan [Mālik Malik-i Sukhan]: Commentary on the Odes of Khaqani. Tehran: Iranology Foundation Library and Documentation Center; 1388 [2009].

⁸ The Messenger of God brought the book of fortune and good luck, which was recorded in Surah An-Najm (The Star). (Malik Mulk-e-Sokhan, p. 106).

spiritual and worldly followers Through his actions and words.

Khaqani's work, blending the realms of medicine and literature, offers a unique perspective for medical educators. His poetry highlights health and healing and the qualities of an ideal teacher, particularly emphasizing the divine attributes of God and the Prophet Muhammad (PBUH). These reflections can inspire modern healthcare professionals to adopt a holistic approach to patient care that nurtures intellect and spirit (1, 27-29).

Khaqani emphasizes choosing the right mentor and advocates for wise educational guidance.

Ancient literatures like Khaqani's encourage critical thinking and cultural awareness, offering practical tools for health education. Integrating historical Persian poetry, such as Khaqani's, into medical teaching materials enhances communication skills, promotes health literacy and enriches medical students' and educators' cultural and intellectual foundation. Health literacy equips medical students and practitioners with the skills to understand complex health information and communicate effectively with patients. In medical education, health literacy is vital for developing the communication skills essential for patient education and improving health outcomes (1, 17-19).

Khaqani's reflections on the transformative power of education also align with contemporary innovations in medical curricula. Educators should enrich their educational materials by incorporating historical and cultural perspectives, such as Khāqānī's poetry, to develop curricula combining academic knowledge and cultural wisdom. This approach transcends traditional methods. It requires supporting relevant initiatives like expanded training frameworks, e-learning systems, and knowledge gap assessments, all of which contribute to improved educational

outcomes (2-4, 9-11). Khāqānī's work underscores the importance of discernment in selecting mentors and paths.

Further, incorporating literary works like Khāqānī's inspires students to approach medicine through scientific and humanistic lenses (1, 26), fostering critical thinking, cultural awareness, and communication skills.

Khāqānī's work also offers a snapshot of health literacy in 13th-century Iran.

Finally, integrating classical Persian literature, as an adjunct history of medicine course into medical curricula, will promote a holistic approach to education and enriches future health professionals' intellectual and cultural development.

Ethical Considerations

Ethical issues including plagiarism, informed consent, misconduct, data fabrication and/or falsification, double publication and/or submission, redundancy, etc. have been completely observed by the authors.

ACKNOWLEDGEMENT

The authors would like to acknowledge the support provided by Mashhad University of Medical Sciences (MUMS) and Birjand University of Medical Sciences, particularly the Vice Chancellor of Education, Prof. Farshid Abedi. Special thanks are extended to Mrs. Z. Esmaelzadeh from the Education Development Centre (EDC), MUMS and the student team for their valuable collaboration.

Financial Support: Authors did not receive an honorarium, grant, or other form of payment to produce the manuscript. This work has not been submitted to any other journal.

Conflict of Interest: The authors have coauthored the book summarized in this article. They declare no conflict of interest.

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