

## **Pattern of Healing: Exploring the Link between Folk Healing and Cultural Practices of Persian Community in Quetta, Balochistan.**

**Farhan Ahmad Faiz<sup>1</sup>, Urooba Jaffar Baig<sup>2</sup>, Mehreen Faiza<sup>3</sup>**

<sup>1,2</sup>Department of Sociology, Quaid-i-Azam University, Islamabad, Pakistan

<sup>3</sup>University of Peshawar, Peshawar, Pakistan

**Abstract:** This study offers a thorough examination of the cultural elements and significance of the traditional healing processes used by the Persian community in Quetta, Balochistan. The study of the complex interactions between cultural beliefs, the usage of medicinal plants, and healthcare procedures in this particular setting is limited by the lack of scholarly attention. The main objectives are to look at popular traditional healing procedures, list commonly utilized medicinal plants and their purposes, and determine how cultural beliefs affect the choice and maintenance of particular healing practices. The research uses qualitative methods, specifically in-depth interviews. Moreover, takes an exploratory approach to reveal the complexity and breadth of the traditional healing practices of the Persian community. The main goal is to create a thorough understanding of these practices, which will add significant knowledge to academic lines and help in the development of indigenous healthcare programs in the area.

**Keywords:** Folk healing, Cultural practices, Persian Community, Quetta, Balochistan

**Email:** farhanfaiz@qau.edu.pk

### **1. Introduction**

The presence of the Persian population, whose unique customs and practices greatly contribute to the region's cultural mixture, is a defining feature of Quetta Rab, (1990). Among the many characteristics that make up this society, folk healing stands out as an interesting field that connects antiquated customs with modern reality Tahira, Mushtaq Ahmad & Niaz Mohammad Tareen, (2015). This study explores the interesting healing pattern within the Persian community, illuminating the interaction

between customary medical treatments and cultural traditions.

Quetta, which is located at the meeting point of Central and South Asia, has long been a cultural melting pot where the Persian population has established strong roots. Their rituals, shaped by a centuries-long history, embody a multitude of knowledge transmitted over successive generations Philip D. Gingerich, (1997). Folk healing practices are a unique pattern that deserves investigation and comprehension due to the convergence of indigenous healing

techniques with Persian traditions Saeed Dehnavi, (2016).

Understanding the complicated structure of folk healing practices presents a research challenge in the context of Quetta's Persian population. There aren't many thorough studies that explore the complexities of these customs and their cultural foundations, despite the significant positive effects these traditions have on the community's well-being. Comprehending the essence, effectiveness, and importance of traditional healing in this culture is essential for safeguarding cultural legacy and offering perspectives on possible directions for integrative medical approaches Vahid Tafazoli, (2021).

When exploring the complex web of traditional healing methods used by Quetta's Persian population, it is critical to acknowledge the dynamic interaction between traditional knowledge and contemporary reality. The melting pot of cultures that exists in Quetta is not limited to the cohabitation of disparate traditions; it also permeates centuries-old therapeutic methods Razzaq, (2014). This study's main goal is to gain a thorough understanding of the many traditional therapeutic techniques used by the Persian community in Quetta, Balochistan. The research aims to

investigate the cultural implications and importance of these traditional healing methods in the Persian community, going beyond simple reporting. By doing this, the hope is to further knowledge of the relationship between cultural traditions and healthcare, which could lead to the incorporation of ancient healing modalities into modern healthcare systems Levesque & Li, (2014).

The research will be conducted systematically, beginning with a thorough examination of the traditional therapeutic methods used by the Quetta-based Persian population. Afterward, the research will explore the cultural aspects related to these customs, examining the customs, convictions, and social positions linked to traditional medicine. To promote discussion between conventional and contemporary medical methods, this paper also examines how these techniques might be incorporated into mainstream healthcare. By taking an all-encompassing approach, the research aims to provide a holistic knowledge of the complex healing pattern within the of Persian community in Quetta. Future study aims to clarify the subtle characteristics of these therapeutic approaches and highlight how they influence the overall health of the community. Using a thorough analysis of

certain healing rituals and cures, the research actions to interpret the cultural connotations that are ingrained in these practices, clarifying the spiritual, social, and psychological aspects that augment their effectiveness.

Furthermore, the study will examine how these therapeutic practices are passed down through the generations, investigating how knowledge is transmitted and modified within Persian society. The focus will be on how these traditions have remained resilient and adaptable in the face of modernization and globalization, highlighting their applicability in the current environment. The study aims to offer a thorough understanding of the health traditions of the Persian community by dissecting the many layers of traditional healing. Additionally, it seeks to provide insights that can guide inclusive and culturally sensitive practices within larger healthcare systems. The ultimate goal of the research is to close the gap that exists between traditional and contemporary medicine by promoting a conversation that honors cultural history and looks at potential applications for integrative healthcare in Quetta.

### ***1.2 Rationale of Study***

The purpose of this study is to investigate the complex relationships that exist between

traditional folk healing techniques and Persian cultural practices within the particular setting of Quetta, Balochistan. With its numerous ethnic groups making up its lively tapestry, Balochistan has always been a melting pot of cultural customs and beliefs. The Persian population, which is well-represented in Quetta, is well-known for its unique healing customs that are entwined with its cultural history. This study aims to clarify the function that these healing practices play in the general well-being of the community by dissecting the intricate patterns and workings behind the scenes. The research attempts to further our understanding of the holistic health perspectives within the Quetta Persian community by investigating the relationship between folk healing and cultural norms. By combining culturally aware strategies that honor and incorporate conventional treatment modalities into a larger healthcare framework, the research also has potential consequences for healthcare policy and practices. This project aims to create a more inclusive and holistic approach to well-being in Quetta, Balochistan's Persian population by bridging the gap between traditional wisdom and modern treatment.

## **2. Literature Review**

The World Health Organization (WHO) defined traditional medicine as a broad term that encompasses traditional medical systems and indigenous medicine. Due to their many advantageous qualities, medicinal herbs were widely used in Iranian traditional medicine. Numerous indications suggest that the ancient Iranis were pioneers in the field of employing medicinal herbs for therapeutic purposes Amiri, (2012)

Balochistan is a Province in southwest Pakistan that is home to a variety of ethnic groups and wild landscapes. Quetta which is the capital of Balochistan is located in a mountainous valley, above sea level at the height of 1700m Gazdar, (2010). Another spelling of Quetta is Kuwatah, which is a variant of the Pashto word Kot, which means "fortress." The four towering hills that encircle the city and act as a natural fortification (Chiltan, Takatu, Zarghoon, and Murdaar) are thought to be the source of the city's name Nicolini, (1997).

Pakistan's only high-altitude metropolitan city is Quetta, which is located at an average elevation of 1,680 meters (5,500 feet) above sea level Mahar, (2019). It has trade routes with Iran, Afghanistan, and Europe, it furthermore has been host to large

cantonments since British times Ahmed, (2020). The population of the city was recorded as 845,000 in 1998 and was projected to rise to 1.8 million by 2010 IUCN and GoB (2000). Whereas, the current population of Quetta is 1,190,000 which was 1,160,000 in the year 2022 Elahi, (2006).

The use of folk healing is strongly embedded in both practical and cultural beliefs in the Persian community. Members of the community have always had a great deal of faith in the effectiveness of conventional therapeutic methods, which they derive from their rich Persian background Dizaji, (2019). It is possible to interpret the Persian community's inclination for folk healing as a deliberate decision to uphold cultural authenticity and ancestor connection Ghorbani, (2005). The belief in folk remedies is a reflection of a larger cultural mindset that emphasizes the interdependence of nature, spirituality, and community.

The usage of traditional plants is essential to the Persian community. Accepting the notion that these plants are more powerful healers than contemporary drugs and have no side effects Amiri, (2012). This reliance on herbal medicine emphasizes the knowledge that has been passed down through the generations as well as the

community's close relationship with nature Tahira Bibi, (2015).

The Persian population finds comfort and healing in their strong ties to holy sites, which extends beyond the herbal apothecary Quraeshi, (2010). The sacred locations, deeply integrated into their customs are essential to the community's view of well-being Ziaei, (2002). These religious places are thought to be channels of heavenly healing energy, providing a holistic approach to health that goes beyond the merely physical, whether through prayer, rituals, or pilgrimages Spooner, (2023).

Persians applied their traditional healing methods from prehistoric to the present. Local inhabitants are extremely knowledgeable about the utilization of traditional healing methods (Pirbalouti, 2009). With strong roots in their cultural identity, the Persian community in Quetta has managed to hold onto a multitude of age-old healing techniques that exemplify the harmonious coexistence of spirituality, environment, and interpersonal relationships.

## ***2.2 Theoretical Framework***

This section, which carefully aligned with the research aims and addressed the primary research questions, explored the theoretical

basis of the study on the traditional healing practices of the Persian population in Quetta, Balochistan. The stated goals of the study are to investigate the cultural aspects and importance of folk healing practices in the Persian community, as well as to gain a thorough understanding of the diverse traditional healing techniques used by this society. Medicinal plants employed in traditional healing techniques, cultural attitudes, and values impact the choice and upkeep of certain therapeutic procedures, also traditional healing practices themselves are some of the prominent aspects being studied. Among the key terms found to be important for examining and reviewing the research are "traditional healing," "medicinal plants," and "cultural beliefs." By exploring research, several ideas that take into account these variables are found. The idea from ethnobotany offers valuable perspectives on the use of medicinal plants, whereas ideas from cultural anthropology illuminate the impact of beliefs and values on healing techniques. The persistence of these customs among the Persian population can be understood through theories of cultural transmission and preservation. It is crucial to examine the chosen theories in the context of the study's goals and important variables. To provide a thorough knowledge

of the interaction between cultural factors and conventional healing methods, the framework incorporates components from several perspectives.

The theoretical framework has been created in a way that ensures it is consistent with the qualitative approach used in this research, which includes conducting in-depth interviews with members of the Persian community. Data analysis will use thematic analysis, which will enable the identification of recurrent themes about the use of medicinal plants, traditional therapeutic methods, and the cultural impacts of these methods. The framework's creation is guided by the primary research questions, guaranteeing that it takes into account the intricacies of traditional healing in the Persian culture. The framework provides light on the complexities of the traditional healthcare system used by the Persian population by culminating in a thorough comprehension of the cultural and healing dynamics.

### ***2.3 Material and Methods***

This study attempts to clarify the complex dynamics involved in the relationship between folk healing and cultural practices within the Persian Community in Quetta, Balochistan, by using a qualitative research

approach based on constructivism. The qualitative approach was chosen due to its suitability for examining the intricate and subjective aspects of people's experiences, thought processes, and viewpoints on folk healing. Researchers can gain a greater knowledge of the cultural aspects surrounding traditional healing procedures by skillfully capturing the complex and adaptable narratives of participants through qualitative methodology, especially semi-structured interviews. Constructivist theory, which maintains that people actively create their perceptions of the world via their experiences, provides support for this methodological decision. The study's goal of recognizing the variety of perspectives and contextual factors impacting folk healing methods in the Persian Community is well aligned with this philosophical position. Finding trends and similarities is simply one goal; another is to understand how cultural traditions and healing practices interact dynamically in this unique group.

### ***2.4 Universe***

The study's universe is Quetta, Balochistan.

### ***2.5 Study Sample***

The study sample consisted of six people who represented the various aspects of the Persian community in Quetta, Balochistan.

A careful examination of the relationship between folk healing and community cultural practices is ensured by this methodical sampling strategy. To provide a thorough representation of viewpoints, the sample makeup takes age, gender, and socioeconomic background into account. These participants participated in a comprehensive and in-depth analysis of their experiences, perspectives, and roles within the framework of conventional healing techniques through semi-structured interviews. The small but good sample size is intended to yield deep insights and enable a comprehensive understanding of the complex processes influencing folk healing in the Persian community in the area.

### ***2.6 Instrument***

Semi-structured interviews served as the primary data-gathering technique in this study. Semi-structured interviews were used since they allowed participants to talk freely and in-depth about their ideas, perceptions, and experiences with folk healing. This technique made it possible to thoroughly examine each person's story while guaranteeing that important elements, such as cultural customs and healing methods, were consistently included in every interview. The semi-structured format allowed for a compromise between the

necessity for structure to keep the key issues of folk healing within the Persian community in focus and the flexibility required to capture the diversity of participant experiences.

### ***2.7 Data Collection***

Semi-structured interviews were conducted with the individuals who were chosen for this research project. The main goal of these interviews was to delve into particular areas of the community's decision-making processes related to folk healing techniques. The answers that the participants gave in these interviews were carefully noted and documented in preparation for further examination. This systematic methodology ensured that important insights from the participants were gathered and could be carefully investigated in the context of the study's objectives. It also allowed for a focused analysis of the complex dynamics surrounding folk healing and cultural practices.

### ***2.8 Data Analysis***

Thematic analysis was selected as the primary method to examine the qualitative data gathered in this study. This method worked very well for methodically locating recurrent themes and patterns in the responses provided by the participants. A

thorough investigation of the underlying factors driving traditional healing practices within the Persian community was made possible by the application of thematic analysis, which provided insightful information about the cultural dynamics.

### 3. Results

#### *3.1 Preservation of Cultural Continuity and Heritage*

Maintaining cultural continuity and legacy is essential to preserving indigenous tribes' distinct identities Laleh Ramezani, (2019). This argument is also confirmed with the findings of Dastgerdi, (2020). Maintaining cultural continuity and legacy is closely related to managing and safeguarding intangible cultural heritage, which entails recognizing, assessing, promoting awareness, and transferring diverse cultural expressions Seyyed Mohammad Mirtaghian Rudsari, (2023).

A study respondent asserted that;

“The preservation of cultural continuity and tradition is a deeply established aspect of daily life in our Persian community. Through the years, we preserve customs and pass down ancient knowledge about herbs and beliefs. This promotes continuity and identity by guaranteeing a strong link to our heritage”.

Folk healing techniques were frequently emphasized by participants as being essential to preserving and passing on their cultural heritage. The Persian Community in Quetta, Balochistan, saw these customs as vital links between generations that provide a sense of continuity and identity. The stories highlighted how important it is to keep these cultural customs alive to transmit important knowledge and preserve the identity of the community.

#### *3.4 The Medicinal Herbs Healing Power*

Renowned for their all-encompassing methods, traditional medical systems are essential in giving curative therapies for a range of long-term illnesses, including wound healing Ayda Hosseinkhani, (2016). Herbal medicines have the potential to be very beneficial in treating chronic wounds, and traditional medical systems like Traditional Persian Medicine can provide important insights into this Toppo, (2012).

One of the study respondents; asserted that;

“The belief in the curative properties of medicinal herbs is strongly rooted in the culture of our Persian people”.

Similarly, another research participant described that;

“The herbs we use offer a holistic approach to well-being that is in line



with our cultural identity. Many in the community view them not just as medicinal tools but also as representations of a link to nature and ancestral wisdom”.

The individuals revealed comprehensive perspectives on the diverse herbs that are essential to their customary medicinal methods as shown in the table below. The

topics of discussion included the preparation of medicinal herbs, their various applications, and their contribution to health. The subjects addressed the intimate interaction between the Persian community and the rich flora that surrounds them, as well as the deep reliance on the natural environment and traditions related to herbal medicines.

(Indigenous names of the herbs)

No.	Local Names Of Herbs	Uses
1.	<i>Ispanj</i>	Throat Pain
2.	<i>Khakshir</i>	Flu
3.	<i>Boibaro</i>	Upset Stomach
4.	<i>Gulegawzaban</i>	Neurological Disease
5.	<i>Bildargho</i>	Fever, Body Pain
6.	<i>Oka</i>	High Blood Pressure
7.	<i>Guleroba</i>	Gallbladder Disorders, Kidney Stone
8.	<i>Korbakhurak</i>	Digestion
9.	<i>Malanagan</i>	Chest Infection, Cold
10.	<i>Shibet</i>	Blood Pressure
11.	<i>Badkhori</i>	Body Pain, Chest Pain, And Flu
12.	<i>Ghostadam</i>	To Treat The Surgical Wounds
13.	<i>Ghandabaghal</i>	Menstrual Pain
14.	<i>Gulekatira</i>	Back Pain
15.	<i>There</i>	Antidiarrheal, Indigestion, Carminative, Anthelmintic, And Respiratory Disorders
16.	<i>Narchuchar</i>	Blood Pressure, Headache
17.	<i>Kapha</i>	Stomach Ache, Heart Pain
18.	<i>Jarkina</i>	Cough, Fever
19.	<i>Kasni</i>	Flu
20.	<i>Ghazyaghi</i>	Stomach Discomfort, Loss Of Appetite
21.	<i>Khar-E-Mariam</i>	Digestion
22.	<i>Gulbaro</i>	Sore Throat, Throat Pain
23.	<i>Bangdewna</i>	Toothache, Anti-Parasite
24.	<i>Tarkak</i>	Diabetes, Abdominal Pain, Blood Pressure
25.	<i>Haryana</i>	Cough
26.	<i>Gulebhadan</i>	Vomiting, Stomach Pain
27.	<i>Aspiring</i>	Kidney Pain
28.	<i>Damask</i>	Sugar, Fever

### ***3.5 Spiritual Values and Faith-Based Beliefs***

This study shows that the Iranian Muslim adult's journey towards spiritual health promotion is significantly influenced by their faith-based beliefs and spiritual values. That is strongly in line with the community's goal of transcendence, which is based on Islamic spirituality and morals Azita Jaber, (2021). These values of wisdom-thinking and spiritual seeking, reflect the teachings that stress the use of reason and comprehension in trying for spiritual elevation Scales, (2014). Tiliouine, Cummins, & Davern (2009) also narrated in the same fashion.

One study participant said that:

"Our faith-based beliefs and spiritual values provide our community strength and healing. A sense of peace, guidance, and general well-being in our lives are perceived as being guided by these guiding principles, which are comfortable".

The participant highlighted the spiritual aspects of their healing practices, which are frequently based on religious convictions. The subject emphasized the close relationship between the religious beliefs and traditional therapeutic methods of the Persian Community, whether through the

use of particular prayers, ceremonies, or requests for heavenly help. This blending of spirituality and therapeutic practices highlighted a comprehensive strategy for well-being in the community's cultural setting.

## **4. Discussion**

Investigating the relationship between traditional healing and Quetta, Balochistan's Persian community's customs was the central focus of this study. Thematic analysis and semi-structured interviews produced several important assumptions. The core idea of "Cultural Continuity and Heritage Preservation" highlighted how important folk healing techniques are to preserving cultural identity and promoting a feeling of community. Furthermore, "Healing Potency of Medicinal Herbs," focused on the Persian community's strong dependence on ancestor wisdom. Also, "Spiritual Significance and Religious Beliefs," emphasized how deeply ingrained the community's spiritual and religious beliefs are, and how this influences traditional healing practices.

The results point to the importance of folk healing methods in both treating physical illnesses and acting as a means of preserving cultural traditions. The focus on medicinal

herbs highlights an indigenous and ecological approach to healthcare and illustrates the Persian community's peaceful relationship with the environment. In addition, a holistic view of community well-being is suggested by the blending of spiritual and religious beliefs with healing techniques, where physical health is closely related to spiritual and cultural aspects. The interpretation of these results reveals that traditional medical practices are fundamental to the identity of the Persian community. These customs persistence helps to transmit cultural knowledge and promote a feeling of community among participants. A strong bond with the local environment and familiarity with herbal medicines are indicated by the reliance on medicinal herbs, which supports the community's flexibility and healthcare self-sufficiency.

These findings have consequences that go beyond the domains of culture and community. Acknowledging the function of traditional medicinal methods in conserving cultural legacy highlights the significance of incorporating these methods into more comprehensive healthcare conversations. These conventional methods should be recognized and respected by policymakers and healthcare providers, who should view

them as essential to the community's overall health. The focus on therapeutic herbs suggests possible areas for cooperation between contemporary medical professionals and traditional healers. Examining these herbs' medicinal qualities could help find new therapeutic agents or create healthcare strategies that are responsive to cultural differences. Furthermore, knowledge of the spiritual and religious aspects of traditional medicine has consequences for psychosocial and mental health. Including these elements in healthcare, interventions can holistically improve patient care by recognizing the connection between spiritual, cultural, and physical dimensions.

## **5. Conclusion**

This study investigates the complex interactions that exist within the community between spirituality, natural treatments, and cultural identity. The persistence of traditional therapeutic methods creates a strong cultural identity by acting as a critical link between generations. It is important to acknowledge the wider consequences of these discoveries going ahead. Identifying the role folk healing plays in maintaining cultural traditions necessitates a more inclusive approach to medicine that honors

and incorporates traditional knowledge. The study promotes cooperative efforts between contemporary healthcare professionals and traditional healers to develop a comprehensive understanding of well-being that takes into account aspects related to the body, the spirit, and culture. Healthcare systems may better serve various communities and add to the larger narrative of inclusive and patient-centered care by distinguishing the richness of cultural traditions. Overall, this study not only reveals the complex dynamics of folk healing in the Persian community but also makes the case for a more comprehensive and culturally aware approach to healthcare in general.

## 6. Recommendations

The study on the relationship between folk healing and cultural practices within the Persian community in Quetta, Balochistan, provided insightful information; however, there are several noteworthy areas where additional study and action can enhance the overall comprehension and implementation of these findings. Initially, as medicinal plants play a big part in traditional therapeutic methods, ethnobotanical research is necessary to thoroughly record and examine the characteristics of these herbs. A thorough database that not only

maintains traditional knowledge but also informs future cooperation between traditional healers and contemporary healthcare practitioners might be developed with the help of such research. Also, community-based educational programs can be implemented to guarantee that younger generations receive this important knowledge, promoting a long-lasting relationship with medicinal plants. Healthcare practitioners must be sensitive and knowledgeable enough to handle these situations and provide inclusive and courteous patient care. To provide the Persian community in Quetta with more comprehensive care alternatives, traditional healers and healthcare institutions can work together to establish integrative healthcare models that combine traditional and modern approaches.

## 7. Limitations

It is important to recognize several limitations even if this study provides insightful information about the cultural dynamics of folk healing practices within the Persian Community. First off, the findings might not be as broadly applicable to the larger community due to the limited sample size of only six people. Future studies ought to strive for a larger and more varied sample size to guarantee a more

representative examination of viewpoints within Quetta's Persian community. Moreover, the study's qualitative design, which depends on thematic analysis and semi-structured interviews, incorporates subjectivity by default. Researchers' opinions impact their interpretations of themes and patterns and different approaches may yield distinct conclusions. To address this restriction, future studies could make use of complementary quantitative techniques to measure and confirm qualitative findings, leading to a stronger understanding of the connection between community cultural practices and folk healing. Notwithstanding these drawbacks, this research establishes the framework for further studies into the intricate relationships between cultural identity, conventional healing methods, and the incorporation of these methods into contemporary healthcare systems within the Persian community.

## References

- Ahmed, A., Mohammad, N., & Wadood, A. (2020). Balochistan: Overview of its Geo-economic and Socio-economic Perspectives. *Review of Applied Management and Social Sciences*.
- Bibi, T., Ahmad, M., Tareen, N. M., Jabeen, R., Sultana, S., Zafar, M., & Zain-ul-Abidin, S. (2015). The endemic medicinal plants of Northern Balochistan, Pakistan, and their uses in traditional medicine. *Journal of Ethnopharmacology*.
- Dastgerdi, A. S. & De Luca, G. (2020). Improving cultural heritage policy for the preservation of historic minority quarters. *international journal on minority and group rights*, 27(3).
- Elahi, A. (2006). *Population: Pakistan statistical pocketbook*.
- Gazdar, H., Kaker, S. A., & Khan, I. (2010). Buffer Zone, Colonial Enclave, or Urban Hub? Quetta: between four regions and two wars.
- Ghorbani. (2005). Studies on pharmaceutical ethnobotany in the region of Turkmen Sahra, north of Iran.
- Hosseinkhani, A., Falahatzadeh, M., Raoofi, E., & Zarshenas, M. M. (2017). An evidence-based review on wound healing herbal remedies from reports of traditional Persian medicine. *Journal of evidence-based complementary & alternative medicine*, 22(2).
- Jaberi, A., & Momennasab, M. (2021). The process of promoting spiritual health in Iranian Muslim adults: A grounded theory. *Iranian Journal of Nursing and Midwifery Research*.
- Laleh Ramezani, M. N. (2019). Cultural Identity in Conservation of the Cultural Landscape Values in Uraman Takht Village- Iran.
- Li, L. A. (2014). Levesque, A., & Li, H. Z. (2014). The relationship between culture, health conceptions, and health practices: A qualitative–quantitative approach. *Journal of cross-cultural psychology*, 45(4), 628-645.
- Mirtaghian Rudsari, S. M., Khorasani, M.

- & Khalaj, B. (2023). Analysis of the Spatial Distribution of Intangible Cultural Heritage to Preserve and Develop Heritage in Iran. *Geographical Planning of Space*, 12(4).
- Mohammad Sadegh Amiri, P. J. (2012). An ethnobotanical survey of medicinal plants used by indigenous people in Zangelanlo district, Northeast Iran.
- Mohammad Sadegh Amiri, P. J. (2011). An ethnobotanical survey of medicinal plants used by indigenous people in Zangelanlo district, Northeast Iran.
- Mahar, W. A., Verbeeck, G., Singh, M. K., & Attia, S. (2019). An investigation of thermal comfort of houses in dry and semi-arid climates of Quetta, Pakistan. *Sustainability*, 11(19), 5203.
- Nicolini, B., & Redaelli, R. (1997). Quetta: History and Archives: Note of a Survey of the Archives of Quetta. Dante Alighieri.
- Pawar, R. S., & Toppo, F. A. (2012). Plants that heal wounds. A review. *Herba polonica*, 58(1)
- Pirbalouti, G. (2009). Medicinal plants used in Chaharmahal and Bakhtyari districts, Iran.
- Philip D. Gingerich, S. G. (1997). Early Eocene Quettacyon parachai (Condylarthra) from the Ghazij Formation of Baluchistan (Pakistan): Oldest Cenozoic Land Mammal from South Asia.
- Qureshi. (2010). Sacred Spaces: A journey with the Sufis of the Indus.
- Reza Esmaealzadeh Dizaji, A. R. (2019). Iranian traditional medicine and Medicinal plants
- Razzaq, A. M. (2014). Epidemiology, zero-diagnosis and therapeutic studies on nematode infection in Balochi range-sheep at district Quetta, Balochistan, Pakistan.
- Rab, S. (1990). Ethnicity and habitat: a comparison of indigenous and Afghan migrant settlements in Quetta, Pakistan.
- Spooner, B. J. (2023). The Function of Religion in Persian Society.
- Saeed Dehnavi, M. H. (2016). Comparative Study of Persian Indigenous Therapeutic Ritual of “Yaar Araat Gerem” with Psychodrama.
- Scales, P. C., Syvertsen, A. K., Benson, P. L., Roehlkepartain, E. C., & Sesma Jr, A. (2014). Relation of spiritual development to youth health and well-being: Evidence from a global study. *Handbook of child well-being*.
- Tiliouine, H., Cummins, R. A., & Davern, M. (2009). Islamic religiosity, subjective well-being, and health. *Mental health, religion & culture*, 12(1), 55-74.
- Vahid Tafazoli, A. T.J. (2021). Approach of Persian medicine to health and disease.
- Ziaei. (2002). History of Herbal Medicine: Topical herbal remedies for treatment of joint pain according to Iranian Traditional Medicine.