Plant therapy in Persian poem

Mansore Moeni, Akbar Kolahdouzan*

Abstract
Human brings always look after nature and its feature to improve their life and it becomes first line of human knowledge. In this way, knowing different aspect of medical plant has old history surviving them cause catching historical knowledge. We can see, some aspect of plant therapy in different universal culture. This subject in Persian poem, widest area of Iranian culture, has important aspect. Iranian poets point to the medical plants and its applications and they use it in mysticism, lyric, … .Surviving this significant aspect in Persian poets shows importance of medical plant between Iranian. We see how poets connect some of their knowledge to the poems. By studing these works we can see using that knowledge today.

Keywords: Medical plants, Persian poems, orchis, alowera, Artemisia.

Introduction: from the beginning human beings were with universe and he used natural materials to increase his life. He tried to get new ways of knowledge. Thinking about death, life, health and weakness was with human beings from the beginning. We can find them in some old works, so they tried to know medicinal plants.

Sarton, one of the biggest historians, about knowing medicinal plants said: this knowledge comes from an old experience. We cannot understand how this experience continues and their results come from generation to generation. But we know the ancient such as now, examines plants and other things and divided them according to their advantages and disadvantages.

The first human could not divide plants scientifically, the y reported them as a magic.

Will Durant said the first human did not know anything about chemistry but he can divide toxic and nontoxic plants. They can find medicinal plants. In ancient Greece, people used medicinal plants. This work was their job. Sarton said some people collect plants and become specialist. There was usefulness of medical plants in their roots so they called Rhizotomist.

By this background, medical plants in different culture come to the literature. This subject was used in Persian literature too. After reading these poems we understand that people many years ago used plants for their medicinal purpose. They passed this knowledge generation by
generation. In this paper we explain some medicinal plants and their application in Persian poems then researcher get their results by themselves.

**Artemesia:** in Makhazen-ol-Advieh we see that they say, it is between tree and plant. In Persian we say Boboneyer Garcheshm. Its steam is long and its branches are full of leaf. Medicinal effect of this plant was important for poets. Artemesia is a bitter plant and Sahebe Ekhtiyarat Badiee said its bitter is near of liliaceae plant. Poets used this aspect in their poems.

**Vicia:** Vicia in Khaghani poems was as a treatment for dog biting. He used this as a medical treatment. Medicinal old books said about this aspect. If we use a new Vicia, its useful to stop blood shedding and it can absorb dog biting toxic.

**Anacardium Occidentale L.:** this plant is from Anacardiaceae and its flowers are end of stem. Author of Makhzan-O-Aladviye said if its branch goes on the ground so quickly produces root. Plant's skin use in medicine as a taker but memory supporting aspect of this plant was used in poem.

Molavi said silence and hearing to the nature is a perception supporter. So he compares it with Anacardium occidentale L.

In interpretation of verse of Quran we understand that here verses of Quran and it does not have any effect on them is like people eating Anacardium Occidentole L.. But it works vice versa.

Ekhtiyarat author said this plant is good for thought. Molavi was thought that love is so worthfull and is like anacardium plant.

**Terminalia bellerica Roxb.:** this plant has many medicinal effect and some poets said about them in their poems.

**Viola Tourn with sugar:** two effects of Viola Tourn with sugar we see in Persian poems. Effects of this plant were used in ancient medicine.

**Rheum Risbes L.:** Rheum Ribes L. is found in china, Tibet, Iran Mountains and some part of India. This plant is useful for heat and thirst.
Crocus: this plant makes people happy. Sometimes are made people mad.

Ruta.: Ruta has a strong smell. Three effects of this plant were said in the poem. 1. Antitoxin, 2. nerve disease 3. Abortifacient. Many poets such as Nima Yoshij, Mojor Bilaghani, Naziri Neyshabori said about this effect in their poems.

Scammmong Convolvulus Scammonia.: We can find this plant in Halab, Syria. Scammonia is so useful for purgative.

Malus Domestic a Borkh.: this plant is useful for bee biting. Some poets use this effect in their poems such as Nezami, Ghanai.

Aloe L.: In Persian this word means being patient. So poets use this with medicine, treatment, and sick people. Poet spoke about all effects of Aloe L. A. Aloe is useful for stomach B. Improve wound C. Improve eye sight. We can see many kinds of Aloe in ancient pharmacology such as Aloe L., Aloe Vera L. In poem Aloe plant came as recovery power.

Santalum L.: Santalum L. is used for medicinal and perfumery purposes. In poem, many poets speak about effect of this plant for headache.

Sedum Telephium L.: This plant according to the Ekhtiyarat Badiee has male and female. But their features are different. Sedum Telephium is used for sense, nerve and epilepsy.

Dianthus Thunb.: in Persian they say Mikhak. It has many medicinal effects such as improving backaches, stomachache, and headache. We can see in Moezzi and Vali poems.

Cichorum: Cichorum is useful for thirsty and harmful for coughing. We should use sugar to remove side effects. Sanaee and Anvari spoke about Cichorum in their poems.

Laurus Comphora.: Laurus Comphora came in Khaghani and Sidai Nesphi poems. Laurus Comphora is used for thirst and liver inflammation.

Tilia(Tourn) L.: Tilia effect is important for poet. Tilia is used for black leprosy, silly, typhoid fever.
Apium Graveolens L.: many authors such as Nezami, Khaghani, and Attar used Apium Graveolens L. as a treatment for scorpion biting treatment.

**Rose-Water:** in Persian poem, two effects of rose-water were exaggerated headache and stomachache.

**Plantago Major L.:** plantago major cooked with salt and vinegar is useful for blood Flux.

**Terminalia L.:** Terminalia is useful as a purgative substance. For losing bitter of Terminalia L. People mixed them with sugar. Molavi used this to say if people mixed themselves with sugar they will lose bitter of material.

**Results:** by searching ancient science, we can get culture. Iran had special place as a science center such as Marve, Jundi Shapour. Many scientists were in Abbasian period (fourth and fifth century). Medicine and pharmacology had special share in Islamic revolution.

So medicine and pharmacology were current knowledge in Iran. Even we can see their effects in poem and literature especially in sixth century. Using medicinal plant and their application in Persian poem shows that this knowledge is very important for Iranian. On the other hand medicinal plant application in poems is accepted by old pharmacology books and new knowledge. In the end we see that using science in poem cause them everlasting.
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