

## Medical terms used in the works by Khaghani and Falaki Shervani

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### ABSTRACT

*Difficulty and scarcity are adjectives proposed since long ago in the works of Azerbaijani style poets (Khaghani and Falaki Shervani) and they have occasionally linked the various sciences, medicine included, with their artistic power and the medical predicates and statements have been parts of their cultural background portrayed by them for the decoration of their speech in a notable manner. The present study aims at the investigation of the medical terms applied in the works by Khaghani and Falaki Shervani. The work method in this research has been data gathering using a documentary method and library research considering the information type. Following data and information gathering through note-taking according to the title as well as in an alphabetic order in the section on the traditional medicine terms, some explanations have been presented under each title. Amongst the results of the present research paper, the vast knowledge of Khaghani in medicine can be pointed out for he has used the medical terms in his poems more than Falaki Shervani and he has also applied these terms more masterfully in such a way that it has not been possible for him to achieve the eloquence delicateness and beauty in using these terms in his poems without the sophistication in medical knowledge as well as without his wise destructuralization. The thing shared by Khaghani and Falaki Shervani is the application of the medical terms in their poems; considering the poems remaining from Falaki Shervani, there are not notable verses with the traditional medicine's terms in his book of poems as compared to that of Khaghani or at least the evidence and documents indicating his use of the medical titles as evidenced in this research paper are not so much considerable.*

*Keywords: medical terms, Khaghani's works, Falaki Shervani*

### Introduction

It is not hidden from the sages and the experts that most of the poets and writers have had knowledge in some of their own time's sciences and occupations such as medicine, jurisprudence, astrology, instructorship and so forth and used it in their daily life and presented the expressions of these sciences in their works for creating innovative and novel themes. One of these important theme-making elements in the poems by Persian-speaking poets is the medical and medicine's terms and the concepts related to them. By studying the poems of poets like Naser Khosrow, Nezami, Mowlavi, Hafiz and other poets, this issue can be well understood. The application of the terms and expressions of the foresaid sciences, especially medicine, in Persian literature and innovative and novel themes' creation in the works of the past poets have caused difficulties in the perception of these works and it is necessary for the better perception and comprehension of these works to explicate and explain these expressions in separation for

the occupations and jobs in the works by each of the poets who used to take advantage of any spices in their poems for granting joy and/or achieving a specific goal so as to simultaneously create poems with subjects and terms like love, theosophy, medicine, astrology, description, public culture, religious expressions and so forth.

As for the medical terms (Javan, 1995, p.102), these terms have been preserved and presented to us with very slight changes in the heart of the centuries in the very initial form. Therefore, if words like excessive thirst, smallpox, fever, medicinal plants, epilepsy, enlivener and so forth are explored in Khaghani's poems, it is discerned that Khaghani's criterion and scale for the application of these terms is in the first place domination over the meaning and concept and the application setting of these terms and, secondly, he has accordingly used the same essence till today for composing poems with artistic and marvelous live images.

In our country, medicine and medical profession have been rising and falling in various epochs of history. Achaemenid era is one of the brilliant and fruitful periods of the medicine in Iran and this science has had a special position some 2500 years ago because many things have been stated in the religious Zoroastrian books especially about hygiene. During Sassanid era, the high-ranking scientists and physicians migrated from the eastern Rome's countries to Iran and started teaching this science and they, little-by-little, provided conditions that led to the establishment of Jondi Shapour School and Hospital. During the Islamic period, a new door was opened to the translators as a result of the encouragements by the society's high ranking individuals and many works in the form of the medical, scientific, philosophical, historical and other books were translated from Greek to Arabic.

On the other hand, Persian poetry is usually classified and investigated with the traditional terms and mostly subject to the considerations of the historical periods. This is also true about the poetical stylistics, as well, and the Persian poetry types have been called Khorasani Style, Azerbaijani Style, Iraqi Style and so forth in a non-specialized but well-known categorization. Considering the present study's goal about the investigation of the medical terms in the works by Khaghani and Falaki Shervani, the data are of qualitative type and library and documentary research is the method of choice for data and information gathering.

The Study's Theoretical Foundation:

In this study, the medical terms applied by poets have been presented in an order of Persian alphabets such as the seven heavens, excessive thirst, opium and so forth.

### **1. The seven heavens or stars [Ābā'a Alavi]:**

the intention is the seven stars, i.e. the moon, mercury, Venus, the sun, mars and Saturn, that, as believed by the forerunners, are intermixed with the lower mons (water, soil, air and fire) to produce the threefold offspring (solids, plants and animals)". This term is comprised of two Arabic words, namely Ābā'a and Alavi (noun and adjective), with the latter showing sublimity and excellence. All in all, it was believed that the seven stars that are called the seven fathers marry with the four mothers, i.e. the four elements, to produce the threefold offspring: the seven heavens, the seven skies and the seven stars or the seven planets (Dehkhoda, 2010). This term has been just used in the poetical book of Khaghani Shervani. The other poets have not mentioned it in their works and poetry books.

"The seven sublime fathers are not kind with me; like Jesus, I avoid to say I have had a father" (Khaghani Shervani, 1954, 24)

"The seven sublime fathers are my enemies so, like Abraham, the God's friend, I shout out that I am related to no father" (Khaghani's book of poem, 1989, 244)

- The Alavi Fathers Ironically Pointing to the Seven Stars
- The father [Ābā'a] equivocally points to the story of his highness Abraham (PBUH) who refuses to consider the seven stars as his god.
- The terms "avoid and refusal" and "father" are indicative of his use of pun

## 2. Smallpox:

The pox virus takes position in the micro-veins underneath the skin, inside the mouth and throat. Avicenna has the following words about the cause of pox: “it occasionally happens that the blood starts boiling as a result of a sort of infection like the boiling that is also seen in some liquors of the fruits and the components begin distancing away from each other as a result of the boiling and they stand separated from each other. Smallpox and typhoid are amongst the results of such changes in blood the manifestations of which are seen in the body in the form of pox and itching” (Biruni, 1991, p.194).

The facial pox has been used in the following verse:

“During the disease, the patient was found in fever followed by the appearance of pox on his/her inflicted face” (Nezami Ganje’ei, 2011)

Khaghani has also dealt with the things that should be avoided when afflicted with small pox but Falaki Shervani has not used this term.

## 3. Persian Fire:

Herpes (dictionary), as well as the Fars fire-temple or Azar Faranbagh (margin of the decisive proof in which the following explanation has been presented: “if read with /e/ sound of the fourth letter, it is the disease other than gonorrhoea and it is well-known in Arabic as Persian fire and some call it the foreigners’ gonorrhoea and some others say it is a very scorching and painful boiling yellowish in color. The person with this disease is most of the time in fever hence s/he has to eat cold things.”) In this poem, Khaghani’s intention of herpes and boiling is this very disease. This term has not been used by Falaki Shervani in his poems.

“He saw it has captured my lips; the Persian fire has inflicted me; my speech has taken away the water of the Arabs into a Dari point” (Khaghani’s Diwan, 1989, p.422)

## 4. Physician:

“Whether philosopher or doctor or astrologist or poet; whether soothsayer or sage or news scholar or physician” (Falaki Shervani, 1966)

-Observance of homology between all the nouns

In Arabic, the following words are equivalently applied: Bejeshk, Pezeshk, Tabib [all meaning physician], Mo’ālej (curer), Pezeshk-e-Rish-hā and Qarhe’hā (the doctor of the sores and ulcers), Jarrah (surgeon), Āsi (physician) with its plural being Osā’a and Osāt.

The term “Āsi” implies physician and doctor and, considering the investigations in the poems by the poets (like Khaghani and Falaki Shervani), the foresaid two poets have both applied this term in their poems.

## 5. Ajal Giā (Aconite):

Ajal Giā and Bish are synonymous in Persian with the latter being the deadliest of the poisons” (Ansari Shirazi, 1992).

“In Indian, it is called Besh and it is a root growing in China and a mountain called Halāhel hence the compound Persian word “Zahr-e-Halāhel” [the deadliest poison] has been made of the root growing in the foresaid mountain; it is deadliest because it impacts the individual faster than the poison of a snake and a small amount of it can kill a person within less than two hours” (Tonekaboni, 2007).

“The issue of this or that drug is like Messiah because Ajal Giā is the medicinal plant of this or that” (Khaghani’s Diwan, 1989, p.309).

- This and that have been rhythmically used in the beginning and end of the verse
- Medicinal plant ironically refers to the requesting of aid and assistance from this or that person.
- Ajal Giā ironically points to a deadly poison.

This term that implies poison has been used by only Khaghani amongst the Azerbaijani style-using poets because, as it was mentioned, Khaghani is the only poet who has employed most of the medical terms in his poems for his domination and mastery over the medicine.

#### **6. Asla'a [a man bold in front of his head]:**

An Arabic adjective meaning a man with no hair in front part of his head (Montahā Al-Areb)l “it generally means a man with no hair in front of the head” (Ananderaj); in Jahangiri Dictionary, it has been written “Zaqsar, a man with no hair in front of the head and such a person is also called Adamsar which is equivalent in Arabic to Asla'a”.

“Gout has inflicted his feet that has had wayfaring to the loftiest positions; his light brain has become bold in its front” (Khaghani's Diwan, 1989, p.829)

- Balance in the words of the two hemistiches
- Proportion between gout-feet and between the boldness in front of the head and brain

#### **7. Umm Sebyan epilepsy]:**

“It is a disease in children and, when inflicted, the individual gasps a lot and it is sometimes with fever and occasionally without it” (Ghamari Bokhari, 1974). “Epilepsy is a disease in which the individual loses consciousness and falls down and twists and becomes anxious and loses his or her consciousness and intellect and this disease is termed Umm Al-Sebyan because the children are most often inflicted with it and it is also called the disease of the priests for the individuals with epilepsy usually speak of the unseen world like the priests and priestesses” (Ibn Hadu, 1989).

“In circumambulation around Kaaba and like the delighted individuals with rapture and ecstasy; the intellect has been found inflicted with Umm Al-Sebyan by the old people” (Khaghani's Diwan, 1989, 95)

- The delighted persons ironically refers to the Hajis
- Personification for the intellect

#### **8. Badiān [Anise]:**

Fennel; “it is called Maltherone in Roman and Ananus, as well; it is termed Fiavernus in Greek and Feniki in Latin and Razianeh in Persian and Bād Tokhm in Sistani jargon and Soub or Souy in Indian and Samerran crop in Syriac” (Biruni, 1991). “It grows in the wild and in the gardens with the one growing in the gardens being called Marthone and the one growing in the wild being called Ghomathone. The best of it is the one growing in the gardens ... its seeds can be dried and used for bladder stone as well as for stomach gas relief” (Shirazi, 1965).

“The contents of every disease's bowl can be made pleasant by the use of coriander mixed with anise” (Khaghani's Diwan, 1989, 769)

- The proportion between the bowl and coriander and anise
- The paradox between drying and the disease

#### **9. Bazreqotūnā [fleawort]:**

“Its main feature is soothing the pain of gout and joint; when soaked in water and mixed with vinegar and flower oil and applied, it can relieve the itching and stinging and also erysipelas as well as the swelling. When eaten along with water, it can soothe all the warm fevers and palpitations as well as the excessive thirst” (Abbaszadeh, 2010). “Esbaqūl is Bazreqotūnā in Persian”.

“You have become the fleawort O the famous figure of the city; outside all opium and inside all poison” (Khaghani's Diwan, 1989, 720).

- Poet's comparison of his addressee with fleawort

#### **10. Baras (leprosy):**

Leprosy stems from the blood's decay and coldness because, when the digestive power becomes incapable of breaking down the food, the blood flowing in the body would decay and rot. Now, if the decay stems from coldness and phlegm, leprosy is created and, if it stems from melancholy, the black vitiligo appears; the diseases that can be taken from another person are six: tuberculosis, leprosy, leprous infection, pox, specific sore eye if a person looks at the eyes of a person inflicted with the sore eye and cholera fever” (Dashti, 2002).

“Yes, they are the candidates of the grief and pain, the panther in leprosy and the lion in vitiligo” (Khaghani’s Diwan, 1989, 303).

- The panther in leprosy and the lion in vitiligo are metaphors of one lost child or one of the relatives of Khaghani.

### 11. **Pari (Fairy):**

The jinn that was told to be capable of capturing the human being and causing his or her madness.

“I would become mad when you show up like a fairy and demonstrate a snake in the cascade of the fairy lock of hair” (Khaghani’s Diwan, 1989, 696)

- Comparing the poet’s addressee with a fairy that causes madness
- Implied comparison of the hairlock with snake

“The wine cask has been inflicted with epilepsy and is foaming in the mouth like a fairy-captured person; our glorifying line has become the rose’s leaf due to the saffron flower’s yellowness”

- Wine has been compared with a fairy-captured person by the use of a plain simile

### 12. **Toffah [apple]:**

In Persian, the Arabic term Toffah means Sib [apple] ... the sour apples are cold and condensed and astringent and the sweet apples are inclined towards warmth” (Ansari Shirazi, 1992). “Apple strengthens the heart and it gives power to the stomach even though it remains therein for a long time” (Jorjani, 1998).

“The apple is the heart and the nectar is the intellect of his poem; these two can be found in Saveh and I know them as armies” (Khaghani’s Diwan, 1989, 895).

- Simile, hyperbole, extensive paradox and arrangement of such phoneme as /s/ and /sh/ in Persian version
- Eloquent simile in the apple of the heart and nectar of the intellect and also an eloquent comparison between the poets and the apple of the heart and the nectar of the intellect

Considering the abovementioned materials, it can be stated that in the medical terms beginning with the Persian letter /t/, Khaghani and Falaki have paid more attention on the term “Tab” [fever] in such a way that they mention its causes and method of fighting with it and they have spoken about it, the methods of its treatment and its characteristics, as well, and they have presented valuable medical orders for staying immune of fever. As for the other words like Tabkhal [herpes], Tab’e’ Rob’e [the four humors] and Tarangabin [the wet Angbin], Khaghani has some poems but Falaki Shervani does not mention them. This is indicative of the high frequency of the medical poems in Khaghani’s book of poetry.

### 13. **Jarrad [grasshopper]:**

In Persian, Jarrad is called Malakh [grasshopper] and it is warm and dry and it can heal the sting of a scorpion if it is eaten in dried form and, if it is burnt and eaten, it can cure hemorrhoid and constipation” (Abbaszadeh, 2010).

“Grasshopper can better cure the navel drum of the individuals with excessive thirst; the feces of the flies can better cure the intestine trachea of the individuals with colitis” (Abbaszadeh, 1989)

- Use of such a figurative speech as balance in the words of the verse
- Navel drum is a comparative prepositional phrase
- Navel ironically refers to the stomach

### 14. **Jowareh [digestion]:**

“Jowareh is an Arabic equivalent for Gowareh in Persian which means digester; this word has been coined by the sages of Persia and it includes saps that strengthen the stomach and dissolve the odors and correct the food; after washing the condiments for a second time, they are spread along with sugar and others of the like on a platform and torn apart and left there for a while for they are unpleasant to the taste” (Tonekaboni, 2007).

“For my heartache and my unpleasant life, he prescribed a sap made of hail and an enlivener made of praise” (Khaghani’s Diwan, 1989, p.30)

- Eloquent comparison of hail with digester and praise with enlivener

“The beautiful faces seek for the quotations of the heart and the soul seeks for the lines and lips”

The above medical terms, to wit the grasshopper and the digester, were found in some poems so it can be stated that only Khaghani has used these medical words and terms in his poems and they were not found in the others’ poems.

#### **15. Chashm Jostan [nystagmus or eye motion]:**

When a lot of jerking and twitching occurs in the eye and face, it is feared that nystagmus may take place” (Jorjani, 1998)

“Now, my precious-cargo carrying eye is jerking; what would I see in the name of God next” (Nezami Ganjavi, 2004)

- Precious-cargo carrying eye means tear-stained eyes
- The above verse points to this belief that a person would see one of his or her relatives when one of his eyes starts jerking.

#### **16. Hāshā [pennyroyal]:**

“Hāshā is a type of spearmint and it has been said that it is the very roman putrid” (Biruni, 817). “It is as warm and dry as gold. It can heal the eye weakness. Because it is moist in nature, its eating can heal the long sighs and expel the worms from the stomach and digest the food ... it also cleanses the liver and the stomach as well as all the bodies from all the waste materials” (Abbaszadeh, 2010).

“He does not know anything about the nature of this pennyroyal out of denial; he does not understand the difference between Bahman and Avalanche” (Khaghani’s Diwan, 1989, 319)

- Perfect pun in Hāshā’s use with two meanings
- Perfect pun in Bahman’s use with two meanings
- Not being able to distinguish Bahman from avalanche ironically means ignorance and illiteracy

#### **17. Khall [Vinegar]:**

Khall means vinegar.

“Upon being presented with the odorous breeze by the hands of Jam; send date vinegar to the dining table of Jam” (Sajjadi, 2003)

- The odorous breeze is a derived simile-pun
- Phoneme arrangement by the use of the sound /kh/ in the second hemistich
- Date vinegar is a specific prepositional phrase

As for the medical terms beginning with the letter “kh”, it can be stated that two of them, namely Khāresh [itching] and Khall [vinegar], are seen in the works by the Azerbaijani style-exercising poets with the former being a sort of medical condition introduced by Nezami in Khosrow and Shirin and the latter, a sort of vinegar, can be used for curing some of the diseases and it has been applied by both Falaki Shervani and Khaghani.

#### **18. Dastkār [surgeon]:**

Dastkār is the surgeon who performs operations by hand or by iron. “In this class, there are soft fluffs for three things: ... The third is used on eye. At the time of its pouring, the surgeon hides the water underneath that fluff” (Jorjani).

“Like a surgeon doctor, the flower is well-ornamented on the side of the ditch; and, it comes to pick up the fluff from the eyelashes of the narcissus” (Falaki Shervani, 1966)

- Comparing flower with a physician
- Surgeon doctor is an adjective phrase
- Personification for flower
- Proportion between flower, ditch and narcissus as well as between the fluff eyes and the physician

Although the medical terms are more frequent in Khaghani's works than other poets', he has also dealt with the methods of the diseases' treatment but for a lower frequency and these are missing generally from Shervani's works.

### 19. Ragzan [phlebotomist]:

A person exercising phlebotomy.

"Dig the well where water can come out; cut the vein where blood can come out" (Falaki Shervani, 1966, 313)

- Equation between two hemistiches
- Balance between the words of the verse

### 20. Zar [gold]

"Zahab and zar both mean gold and it can strengthen the heart and the body and it can also suppress suffocation and reinforce the eyes; it also counteracts moisture without acuity and it is warm and dry and soft" (Abbaszadeh, 2010, p.160).

"The yellowness of the gold brings happiness to the hearts and I am happy because I have presented the coin of visage with the happy-making gold" (Khaghani's Diwan, 1989, 255)

- Appended pun between yellow and gold
- Proportional equivocalness between the face and yellow and gold
- Eloquent simile in the compound noun "the coin of visage"

### 21. Zomorrod [emerald]:

"Aristotle states: emerald and topaz are both made of the same materials and they appear in the western gold mines and they are cold and dry in nature; if they are drunk for the weight of eight barley grains, the individual will be kept immune of the stings of the poisonous animals and they can be used for counteracting the effects of the lethal poisons" (Ansari Shirazi, 1992). "Aristotle said: 'if a snake looks at a rod or a bezel thereof, it will become loose and its movement will become slow'" (Abbaszadeh, 2010, 178).

"The emerald can repel the viper-bodied people; what can I do to repel this swirling serpent?" (Khaghani's Diwan, 1989, 251)

The medical terms beginning with the letter "z" in Persian alphabet are Zakhm [injury], Zar [gold], Zomorrod [emerald] and Zahr-e-Aqrab [scorpion's poison] as seen in the works by Khaghani but missing from Shervani's works.

### 22. Sepestan [cordia myxa]:

"It is a tree giving fruits to the size of a small plum" (Khalaf Tabrizi, 1983). "It is also called Mokhāteh and Mokhitā and Sepestan as mentioned in Atbā'a Al-Koliyeh; in Arabic, it is termed Dabagh. The best of it is the fruit grown on wild trees for it is fresh and fleshy and producing sap with temperate nature ... it is useful for the chest and softens the throat and causes the stomach to work more intensively" (Ansari Shirazi, 192).

"The lion-stricken fellows of hope and the love-agonized chests have seen both the mammals and cordia myxa in this tribe" (Khaghani's Diwan, 1989, 92).

- The lion-stricken fellows of hope ironically means the frustrated persons
- The agonized chests ironically points to the love patients
- Mammals and Sepestan (literally meaning three breasts) are equivocally proportional

### 23. Sarsami [Confused]:

It is an adjective indicating a confused person.

"Without the discipline of his government, the world is in confusion and it sees a new crisis out of the mutiny of its every time"

- The comparison between the world and a confused individual

- The ambition of the elites and the public hearts
- Delighted by that light like the confused individuals (Nezami, 2011)
- Comparing the efforts of the elites and the public hearts with the confused persons which ironically indicates the shakiness of their endeavors and their hearts. The eyes of the confused persons is sensitive to the light.

**24. Safūf (medicinal powder):**

“It is a powder made of several medicinal plants ... it should not be used by the individuals with stomach weakness and acute diseases unless it is made in a soft and fast-absorption and pleasant taste form and it loses its strength as soon as it is used”.

“O the physician, stop giving me medicinal powder; where is the herbal tea that I can drink in between” (Khaghani Shervani, 1954)

**25. Cel (tuberculosis):**

It is the injury of the lung (Jorjani, 1998, 607). Some physicians have mentioned tuberculosis as being amongst the fevers.

“They do not look at the fever and colitis and tuberculosis; they do not allow these diseases enter their hearts” (Masnavi Ma’anavi, 2007)

- Proportion between fever, colitis and tuberculosis with heart

**26. Sarmāzadeh (frostbit):**

“the frostbitten person should be given a small amount of pleasant sap made of wine or honey; the individual recovering from the cold should not sit in front of the fire; s/he has to rub spurge oil or Birzad gum on legs either mixed with garlic or juniperus sabina’s sap” (Jorjani, 1998, 242).

“Upon showing its face to the garden, the frostbit nightingale found fire on every grass out of the plentifulness of the tulips and roses” (Falaki Shirvani, 1966).

- The implied comparison of the tulip and roses with fire due to their red and fire-like color
- The frostbit nightingale is an adjective phrase

there are some medical expressions beginning with the letter “s” such as Sāq [calf], Sām-e-Abras [cunning person], Separ-e-Gham [shield of sorrow], Sepestan [cordia myxa], Sepand [wild rue], Sarsam-e-Day [the confused January], Sarsami [confusion], Sargashtan [becoming confused], Sarmāzadeh [frostbit], Safūf [medicinal powder] and Sag Gazideh [dog-bitten] and all of these expressions, except frostbit, have been used by Khaghani in his poems and the only medical term applied by Shervani is the medical term frostbitten. The medical terms applied in the poems by Falaki Shervani are less than the ones used by Khaghani.

**27. Shaftālū [a peach variety]:**

Khukh or Shaftālū is cold seminally and moist secondarily but its moist is diminished very fast so it has to be eaten before food otherwise it loses its effect and also wastes the food. The extract of its leaf can be dripped into the ears for killing the worms” (Jorjani, 267).

“Due to the countenance of its branches, the color of this peach variety is like the deeply red and yellow ruby” (Nezami, 2012, 255)

- Proportion between the color and the red and yellow ruby as well as between this peach variety and branch
- The countenance of branch is a sort of eloquent simile
- Comparing the color of this peach variety with the red and yellow ruby

**28. Shabb [alum]:**

“Shabb is a stone made of alum and vitriol and its new powders are used to produce sulphate and other things of the like” (Biruni, 414).



“The night on which the spread smoke of alum in the world; the made the eye of the world fall asleep” (Nezami Ganjavi, 2004)

- The eye of the world is a metaphorical prepositional phrase and containing personification
- Shabb [alum] and Shab [night] are in equivocal proportion; the latter is thrown into fire and it produces smoke.

Due to his domination over science of medicine, Khaghani has applied the most difficult and even the rarest medical terms and expressions in his poems Shabb [alum] and wine, turbid, and peach varieties have been utilized by Nezami and wine has been realized by him as a drug for pox.

### **29. Sar’edar [persons with epilepsy]:**

The person who has epilepsy; also Masrū’e and Sar’e in Arabic and Persian. It is a disease of nervous type and it is a state causing disruption in the brain’s functioning and preventing the sensitive organs from sensing and movement.

“I find sun in the person inflicted with fever and epilepsy; I find fog in the persons afflicted with disability and percussion” (Khaghani’s Diwan, 1989, 266)

- Balance in the words between the two hemistiches
- Considering sun as an individual with epilepsy signifies a sort of personification
- “The wine container is inflicted with epilepsy and distress for it has brought up foam on its lips; and, look that thirsty churn; it has bile in its chest” (Sajjadi, 2003)
- Rhythmic verses
- Personification by comparing the wine container with a person with epilepsy

### **30. Zafda’a [cyst]:**

“Zafda’a is a hard cyst formed underneath the tongue; this disease has been called so for the cyst’s color is a mixture of the tongue’s color and the greenness like the color of Zafda’a; the things with Zafda’a color are called Waq and Qūk in Khorasan” (Jorjani, 524).

“The poets have developed Zafda’a [cyst] at the base of their tongue out of their envy for my poems” (Khaghani’s Diwan, 1989, 498)

- Developing cyst at the bottom of the tongue ironically points to their stammering

### **31. Tin Makhtūm [red flower]:**

It is a red flower extremely delicate and it only grows in Bahireh [closed lakes] that nothing, no plant or grass, grows and there is also no stone and morgue; it is also called the Maqareh Malniyeh and Maqareh Yamani and Tin Al-Kahenin ... It has a weird attribute and that is the strengthening and pleasing the heart and it is absolute antidote and it can resist against all the poisons” (Ansari Shirazi, 1992).

“The red flower of the closed sea and the seed of sweet basil are sufficient; I am the snake and the bird that have eaten soil and seed” (Khaghani’s Diwan, 1989, 794)

- Proportion between Tin-e-Makhtūm and seed of basil as well as between the soil and the seed
- The compound and ordered arrangement of Tin-e-Makhtūm and snake and basil seed and the bird as well as again the soil and snake and the seed and the bird

### **32. Atseh (sneeze):**

“When the fragrant musk is burnt at night; the morning will start repeatedly sneezing” (Khaghani’s Diwan, 1989, 505)

- Personification for morning
- The fragrant musk of the night is a metaphorical prepositional phrase and the night has been resembled to a deer
- Paradox between the night and the morning

**33. Aqāqir [a sort of condiment]:**

“The issue of this or that drug is like Messiah because Ajal Giā is the medicinal plant of this or that” (Khaghani’s Diwan, 1989, p.309).

- This and that have been left-dislocated here to show emphasis.
- Medicinal plant ironically refers to the requesting of aid and assistance from this or that person.
- Proportion between the drug and Messiah and Ajal Giā and Aqāqir
- Paradox between Ajal Giā and Aqāqir

**34. Foqqā’a [beer]:**

“In Persian language, it is called the extract of wheat. Arjani states that Foqqā’a causes leprosy and produces gas in the stomach and adds to the likelihood of vomiting and, upon being consumed more frequently, it wastes the stamina of the body and the foodstuff eaten and broken down in the body would be expelled if the individual persists on drinking it” (Biruni, 523).

“But the house is built on ice if I open a beer shop by selling the wild rue on a wheel ” (Khaghani’s Diwan, 1989, 439)

- The wild rue wheel is a prepositional phrase compared herein for its color
- Open a beer shop ironically means being proud and boastful
- Founding a house on ice ironically means being baseless

**35. Qorseh Kafour [camphor pellet]:**

Camphor pellet

“For the mercenaries who are the bad free persons out of having no choice; he turned the camphor pellet into the brilliant sun’s pellet” (Khaghani’s Diwan, 1989, 21).

- The brilliant sun’s pellet implies the sun’s movement from the morning to the noon at which time it reaches the peak of its heat and it is in paradox with the camphor pellet which is cold
- Exaggeration in the shah’s making of a cold camphor out of the sun
- Perfect pun between the camphor pellet and the sun’s pellet

The medical terms applied with letters “f and gh” are Fasād [phlebotomist], Fasad [phlebotomy], Qoffā’a [beer], camphor pellet, Ghanineh [glass], Qulanj [colic spasm] and Qifāl [arm vein] all of which have been used by Khaghani in his poems. It can be stated based on the investigations that Falaki Shervani has not used the aforementioned expressions in his poems.

**36. Kakhāl [optometrist]:**

Optometrist; ““In this class, there are soft fluffs for three things: ... The third is used on eye. At the time of its pouring, the surgeon hides the water underneath that fluff” (Jorjani).

“The two worlds have currently become the shop of the optometrist of the canon and its assistants and followers have found Kahl Al-Jawaher [eyeliner mixed with pearl particles]”.

- Comparing the two worlds with shop
- The optometrist of the canon is a comparative prepositional phrase
- Kahl Al-Jawaher is a metaphor indicating the two worlds
- Kakhāl [optometrist] and Kahl [eyeliner] are vocational puns

**37. Geshniz [coriander]:**

It is a plant; “it is useful for the sore mouth and the swelling of the gums; the food is digested later in the stomach if it is used with coriander and it causes glaring of the eyes; coriander is dry and cold” (Biruni, 976).

“I have sore eyes and there is no coriander; they give you eyeliner gratuitously” (Khaghani’s Diwan, 1989, 769)

- Proportion between sore eye, coriander and vitriol

**38. Golangabin [sap made of sugar and fruit juices and nectars]:**

“Golangabin is useful for the weak stomach: the red or white flowers’ leaves are picked up ... the sugar is cleaned and pounded and sieved” (Jorjani, 1998).

“Angabin [nectar] is made of Gol [flower] so Golangabin [the nectar of flower]; the Nahl [bee] feeds on flowers; do you not eat the Angabin produced by the bees” (Khaghani’s Diwan, 1989, 934)

- Increase in the internal melody of the poem by repeating angabin and Golangabin [both meaning a sort of nectar] and flower
- Nahl is a trope metaphorically meaning the Nahl flies hence the honeybees
- The proportion between Angabin and flower and Golangabin and Nahl [honeybee]

**39. Golshegar:**

It is a mixture made of sugar and flower leaves and its best type is the one dried underneath the sun; sometimes, nectar of flowers is used instead of sugar and it is called Golangabin (Padeshah, 1956)

“If I am given Golshegar due to my maldigesting pleasure; his poem can be a digester better than that” (Khaghani’s Diwan, 1989, 895)

- Maldigesting pleasure ironically points to the world’s unstable happiness
- Golshegar metaphorically points to the sweet words

**40. Lisān Al-Hamal [a medicinal plant named plantain]:**

“It is a sort of plant” (Biruni, 628). “Plantain is cold and dry after it was digested. It can soothe the earache stemming from warmth of the body” (Abbaszadeh, 2010)

“His throwing of toffy is the medicine for the diarrhea for the plantain is the shape of his toffy” (Khaghani’s Diwan, 1989, 365)

- Use of such a figurative speech as epanalepsis by the insertion of toffy in the beginning and end of the Persian verse
- Comparing the shape of toffy with the plantain as well as the equivocal proportion in the use of plantain and toffy as well as Aries and spring
- Proportion between the throwing of toffy and drug and Lisān [tongue] and Sūrat [face] with plantain

Considering the investigations of the aforesaid poets’ literature, it can be stated that the terms camphor, optometrist, Gāvārs [panic grass], coriander and Golāb [rosewater] have been only used by Khaghani in his poems; in this part of the research, as well, Khaghani has presented the medical terms with the highest frequency in contrast to the other poets.

**41. Majzūm [person with leprosy]:**

It is an adjective describing the persons with leprosy. “The color of the individual with leprosy firstly becomes red and then turns black and the color of his or her eyes becomes red and dark and s/he has difficulty breathing and his or her voice becomes hoarse” (Jorjani, 1998).

“Leprosy is like citron, freckle is like a counteracting apple; the elastic band of Hesāmat’s essence caused the infliction of the gem” (Khaghani’s Diwan, 1989, 194).

- Comparing the leprosy with citron and freckle with apple
- Hesāmat’s essence is a prepositional expression
- Perfect pun in the use of the term Jawhar [essence and gem] in the Persian version of the verse

**42. Matbūkh (heated drug):**

“The drugs that should be heated and used for softening the bowl and easy expel” (Qamari Bokhari, 1974).

“Look at the green depositions in the bottom of the heated drug with boiling water on top; consider the glass as a plaything with bubbles on top of the water” (Khaghani’s Diwan, 1989, 42).

- Heated drug here ironically points to wine and alcoholic drug

- The heated drug's green deposition is a specific prepositional phrase metaphorically meaning sludge which has caused the flooding of the green depositions.
- The glass toy ironically points to the glass pellets played with by the kinds

**43. Moqel [a sort of tree or its gum]:**

"Moqel is the gum in the form of frankincense but red in color and with a good odor. Its tree is called Libanus and the gum is used amongst the condiments" (Biruni, 633). "It is warm in nature and soft as believed by some physicians and its attribute is causing phlegmatic diarrhea".

"The time is laughing at the foe for he has wished the position of the king; his tree of palm gives frankincense but he expects date" (Khaghani's Diwan, 1989, 368)

- Rhythmic arrangement
- Personification for time
- The palm tree's giving of frankincense ironically indicates failure in reaching the goals

**44. Maydeh [double-sieved wheat flour]:**

"It is the wheat flour that has been sieved twice" (Borhan). "The bread made of this flour remains for a longer time in the stomach than the bread made of bran-containing flour; it also causes more flatulence and bladder stone and kidney stone; it is harmful for the individuals with joint pain and others who cannot digest solids as well as the people with colitis" (Jorjani, 1998).

"A barley grain with pleasant saltiness made of the eye's tears is better than dining on the sieved flour of the wealthy persons" (Khaghani's Diwan, 1989, 245)

- Equivocal proportion between the eye and the similarity of the barley grain to the eye
- Dry salt ironically points to the saltiness of the eyes' tear
- The double-sieved flour of the wealthy persons ironically points to eating of food with others along with their constant reminding of it

**45. Nāreng [Citron]:**

Nāreng is the Arabic equivalent of Persian Nāreng. It is the fruit of a huge tree. The smelling of its skin and leaf is refreshing" (Nezami, 2011, 861).

"The citron wheel has made the golden orange appear in the morning; the owner of the necks and slaves is searching for the hands of the king" (Khaghani's Diwan, 1989, 46).

- The personification of the citron wheel
- Appended pun between the neck and the slaves
- Golden citron metaphorically points to the sun

**46. Nay [reed]:**

"Reed is cold and its ash is warm; its roots and leaves are antiseptic; its roots with wild onion can be used when bringing out thorn and arrow from a body part" (Jorjani, 1998, 318).

"If the old man who gets up early in the morning can cure fever by reed; then, all of you should look for reed and be inclined towards the old man"

- Use of old in the beginning and end of the verse
- The early rising old man ironically refers to any God-worshipping person whose prayers and petitions are granted
- Mebza'a [lancet], Majzūm [leprous person], Marjān [coral], Moshk [musk], Ma'ajūn-e-Saratāni [cancer constellation concoction], Ma'ajūn-e-Mofarraḥ [pleasing concoction], Mohreh [bead] and Nazah [spraying water in front of the house] are amongst the medical terms beginning with the letters "m and n" in the poems by Khaghani and Shervani. It can be stated according to the investigations that Mabza'a, Majzūm, Marjān, Moshk and Ma'ajūn-e-Saratāni can be only traced in Khaghani's poems.

## Conclusion

The present study aimed at the exploring of the medical terms applied in the works by Khaghani and Falaki Shervani. Khaghani has used medical terms in his works more than Falaki Shervani in such a way that it can be stated that there are 51 types of the diseases and their states and properties, 26 titles of family hygiene and sexual terms, 37 titles of medicinal plants, 14 titles of animals in relation to medicine, 11 titles of the medical stones, 26 titles of the compound drugs, 6 titles of the medical tools, 16 titles of perfumes, 16 titles of the beliefs related to the repelling of the evil-eye, 4 titles of the fever treatment, 47 titles of the other medical beliefs by the general public and 21 titles of the general medical terms have been manifested within about 360 verses that have been presented inside his odes. The common point of Khaghani and Falaki Shervani is in that they have offered medical terms in their poems though with different frequencies. Khaghani has extensively dealt with the mans of medicine and a separate chapter can be opened on Khaghani's poems that speak of the medical instruments. Considering the investigations of the poems by Falaki Shervani, there are not notable verses introducing the traditional medical terms in his poetry book [Diwan] as compared to those of Khaghani and/or at least the evidence and proofs matching with the medical titles of this research are not considerable. Eight cases of medical and medicinal terms were only found in his poems and most of them were found commonly stated in the verses by the other poets, particularly Khaghani, as evidenced herein. Therefore and based on the frequency of use and, especially, the application form of the traditional medical terms in the poems by these two poets, Khaghani can be realized as the sole pioneer of this area and Falaki Shervani consequently takes the next rank but with a large distance in this research paper.

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