

1. Introduction

Since many elements of popular culture, such as customs and traditions, beliefs and beliefs, games and entertainment, clothing and food, traditional and folk medicine, and other matters, are reflected in Persian literature, this article attempts to examine traditional medicine in Saadi's book Bustan, which has had an undeniable impact on Persian speakers and reflects national religion and tradition.

Due to the shifting of power centers and the expansion of sciences in the fields of scientific and cultural education in different cities of Iran, scientific and philosophical, philosophical and religious, astronomical and medical terms have been introduced into the works of Iraqi style poets. The representatives of this style have mainly been people who are knowledgeable and proficient in the sciences and technologies of their time, hence their poems and works have become like encyclopedias of terms and concepts of the sciences, technologies and industries of their time. It is certain that Saadi and Hafez can be ranked at the top of the poets of this period, because their words are full of these types of new and innovative themes, such that signs of each of the types of sciences and arts existing in their time can be found in their works.

2. Purpose

One of the aspects of studying popular culture is studying and examining the types of beliefs and opinions of people in dealing with diseases. Among these, there are many cases where poets talk about the medicinal properties of various plants and flowers and reflect their therapeutic uses in their era in their poetry. This article attempts to reflect traditional medicine, healers, and medicinal plants in the works of Saadi Shirazi, especially Bustan.

3. Methodology

To conduct this research, in a documentary and library manner, while repeatedly studying and extracting the verses in question in Saadi's works, especially Bustan, articles and books such as Golestan, Ghazaliyat, and Kulliyat Sheikh were cited.

4. Findings

The field of medicine in ancient Iran has a long history. The University of Jundishapur, founded during the Sasanian period by the order of Shapur I in the 3rd century AD, welcomed many scholars from other civilizations and cultures, such as the Romans, Greeks, and Hindus. Traditional medicine was derived from the scientific learning and experiences of the ancient traditions of Greek, Iranian, and Indian medical schools. This medical tradition includes a

codified collection of medical culture that was prepared by a group of scholars and scientists of medical sciences in Iran and the Islamic world, such as Abu Bakr Zakaria al-Razi, Ali al-Ahwazi, Ibn Sina, and many others, and has been used in Iranian and Islamic societies since ancient times until today.

Sages, physicians, barbers and drug dealers, perfumers, and healers played a role in traditional medicine, and groups associated with healers and prayer writers, as well as women and old women, were influential in folk medicine. The sources of information for these healers were often derived from the knowledge of their predecessors in the form of traditional and folk medicine. These people paid more attention to the patient's mental and psychological factors than anything else and tried to treat the patient by diagnosing his mental problems. The story of the Maid and the Goldsmith in the first book of Rumi's spiritual *Masnavi* is a clear example of this.

Iranians have long had advanced knowledge of medicinal plants and their therapeutic uses, even before others. A prime example is the ancient *Avesta*. In one of the five parts of the *Avesta*, major sections are devoted to herbal medicine, introducing medicinal plants and their uses. But unfortunately, it was destroyed in a fire during the campaign of Alexander the Great. And unfortunately, later, due to the destruction of the castles of the Ismaili sect and the burning of its libraries by the Mongol Hulagu Khan, the rest of the written works on medicinal plants collected by this sect were destroyed, until in the 8th and 9th centuries AD, Iranian physicians gave a special boost to Iranian and world medicine. So that scientists and geniuses such as Abu Ali Sina and Muhammad Zakaria Razi, by publishing their famous books (*Qanun* and *Al-Hawi*), brought great progress to the Iranian nation and the world.

Medicinal plants have attracted the attention of Iranians since ancient times. Great Iranian doctors believed that there is no pain without herbal medicine. Traditional medicine combinations have been one of the best natural treatments from the past to the present, and each one has its own unique properties. However, in folk medicine, in addition to traditional and home-made medicinal herbs, minerals and even magic were sometimes used to treat diseases.

5. Resources

1. Akhiani, Jamileh. (2009). *Celebration in Fictional Poems*, First Edition, Tehran: Sokhan.
2. Choghmini, Mahmoud bin Mohammad. (1977). *Qanuncheh*, translated by Mohammad Taghi Mir, Shiraz: Pahlavi University.
3. Khorramshahi, Baha'uddin. (1994). *Hafez Nameh*, 2 parts, 6th edition, Tehran: Scientific and Cultural Publishing Company.

4. Dehkhoda, Ali Akbar. (2006). Dictionary, 2 vols., edited by Gholamreza Sotoudeh, Iraj Mehraki, and Akram Soltani, under the supervision of Seyyed Jafar Shahidi, first edition, Tehran: University of Tehran.
5. Rawandi, Morteza. (1993). Social History of Iran, vol. 5 and 7, third edition, Tehran: Roozbahan.
6. Saadi, Mosleh bin Abdullah. (1961). Divan, edited by Mohammad Ali Foroughi, first edition, Tehran: Kanon Marafat.
7. Saadi, Musleh bin Abdullah. (1989). Saadi's Golestan, edited by Gholam Hossein Yousefi, first edition, Tehran: Kharazmi.
8. Saadi, Musleh bin Abdullah. (2006). Saadi's Ghazals, edited by Gholam Hossein Yousefi, first edition, Tehran: Sokhan.
9. Saadi, Musleh bin Abdullah. (2008). Saadi's Garden, edited by Gholam Hossein Yousefi, 9th edition, Tehran: Kharazmi.
10. Shahri, Jafar. (1988). Social History of Tehran in the Thirteenth Century, 6 vols., first edition, Tehran: Ismailian.
11. Attar, Mohammad bin Ibrahim. (2007). The Secrets of the Letter, edited by Mohammad Reza Shafi'i Kadkani, third edition, Tehran: Sokhan.
12. Fattahi Ghazi, Fawzia. Bibak, Saman. (2014). "Medicinal Plants and Traditional Medicine in Persian Literature", National Conference on Medicinal Plants and Sustainable Agriculture, 2, pp. 142 to 163.
13. Karlar Serna, Madame. (1983). People and Rituals in Iran, translated by Ali Asghar Saeedi, first edition, Tehran: Naqsh-e Jahan.
14. Rumi, Jalaluddin Muhammad. (2005). Spiritual Mathnawi, by Mohammad Hassan Forozanfar, 11th edition, Tehran: Zovaar.
15. Najmabadi, Mahmoud. (1996). History of Medicine in Iran after Islam (from the Rise of Islam to the Mongol Era), Third Edition, Tehran: University of Tehran.