

THE USE OF POETRY IN THE DIAGNOSIS AND TREATMENT OF PATIENTS IN MEDICINE

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Abstract. This article explores a specialized field that was once widely practiced in traditional medicine but has nearly fallen into disuse today, despite its growing necessity in modern healthcare: "the use of poetry in the diagnosis and treatment of patients." The paper discusses the profound therapeutic potential of poetic language and its impact on the healing process. Readers will encounter insights into the spiritual miracles of Boborahim Mashrab, the timeless wisdom of Jaloliddin Rumi, and selected examples of folk proverbs. We hope this exploration of the intersection between medicine and literature provides an engaging and enlightening read.
Keywords: karamat; wisdom; medicine; verbal and nonverbal communication; poetry; messenger; "useful files"; virtual world; stress; depression; eternal songs; negative emotion; Sufism; Akbar Shah; skilled physician; faithful companion.

Introduction. The founder of medicine, our great ancestor Abu Ali ibn Sino (Avicenna), was profoundly well-versed in the art of poetry alongside numerous other sciences. He authored several poetic works detailing medicinal plants and their therapeutic properties, as well as methods for diagnosing and treating patients. Ibn Sino categorized health into two distinct forms: physical health and spiritual (mental) well-being.

He emphasized that spiritual health is primarily attained through the power of evocative discourse. Undoubtedly, the most profound impact was achieved by expressing such discourse through poetic verses. Although this ancient practice is less prevalent in modern clinical applications, it would be no exaggeration to state that the contemporary need for such an approach has increased manifold.

Main Body. It is well known that communication between individuals has historically manifested in both verbal and non-verbal forms. Engaging in communication specifically through language and words is a uniquely human asset. As humanity progressed, the lexicon expanded, and the sheer volume of meanings created challenges for memorization. At this juncture, poetry—a medium familiar to us all—emerged. The application of words within a consistent tempo, melody, rhythm, and rhyme facilitated their retention. History records that messages and letters were often memorized by messengers in poetic form before being dispatched. This practice ensured the preservation of the message and amplified its impact. The human brain does not engage deeply with monotonous information; however, when rhythm,

melody, and rhyme are present, the brain finds the data compelling and archives it alongside "useful files." The historical use of poetry for these purposes remains relevant today.

In our current era of information technology, the need for such a medium is greater than ever. Urban noise, various forms of radiation, and the relentless influx of information from social and virtual spheres impact our nervous system, leading to stress, depression, irritability, and numerous other negative emotions. In such circumstances, we must "return to our roots." This implies adopting the methods our ancestors utilized in similar situations—namely, poetry. Through poetry, they expressed their inner emotional states—sorrow, pain, regret, joy, and happiness—and listened to one another. A poem stemming from the heart is not merely a collection of words but a song. For instance, the timeless song "Birinci Muhabbatim" (My First Love), performed by the late master artist Sherali Jo'rayev, continues to provide listeners with delight and positive energy.

In the medical field, individuals frequently encounter psychological distress and negative emotions. With your permission, I shall first cite an example from Sufism regarding seeking healing for one's ailments through poetic verses:

"Upon seeing his mother, whose hair had turned white and eyes had gone blind from weeping over the separation from her child, Mashrab cried bitterly. His lamentations reached the heavens:

O Lord, for the sake of Thy Great Essence and Grandeur,
For the sake of Thy Beloved Mustafa and his four pure companions.
Specifically, for the souls of Abu Bakr, Umar, Usman, and Zunnurayn,
And for the sake of the King of the Conjunction, Ali al-Murtaza.
Upon this helpless and wandering soul in distress,
Grant Thy grace, for the sake of Hasan and Husayn of Karbala.
Shouldst Thou cast a glance of favor with the eye of providence,
For the sake of the prayer answered through the honor of Thy Messenger,
Gladden my grieving heart, and open my blinded eyes,
By the sake of Thy ninety-nine names and Thy Great Essence.

His mother pleaded to God, saying, 'O Lord, grant light to my eyes for the sake of my child's tears; if I see him but once before I die, I shall have no regrets,' and she rubbed the hem of Mashrab's robe over her eyes. Her eyes were opened; she circled her son three times, expressed her blessing, and returned her soul to God." [Zamira Iskhovova. Mashrab (Treatise), 2011, p. 13]

In the works of the Sufi scholar Jalaluddin Rumi, one also finds numerous poetic verses that positively impact the human psyche:

Let worries be dispersed with pleasant thoughts,
For a person thrives and gains strength through joyful reflection.
Since the patient's true condition is a secret to you,
Observe the clinical signs, for they shall speak the truth to you.
Even the lion is pierced by the power of the eye,
And under such a gaze, the mighty beast shall cry.
If a malady lies hidden deep within the soul,
It cannot be sweetened by physical honey alone.
Truly, for every ailment, there exists a remedy;
Just as a fur coat is the cure for the biting cold.
The physical stomach craves only barley and straw,

While the stomach of the heart desires the rose and basil.
In medicine, the wound is first lanced and opened,
Only thereafter is the healing ointment applied.
In times of health, all are friends and kin;
When illness strikes, your only true friend is God.
Neither does a physician visit the lonely stranger,
Nor does the stranger find his way to the physician's door.
As the intoxicated commits crimes in his stupor,
He later seeks pardon, claiming he was not himself.
Once a thing is forbidden, man becomes obsessed with it;
For the soul is drawn to that which is prohibited.
Would the cattle ever recognize the butcher's intent?
If they knew, would they ever walk toward the slaughter?"
[Jalaluddin Rumi. *Nay Nolasi (The Cry of the Reed): Wisdom and Aphorisms*. Tashkent, 2011.
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Regarding fruits and their medicinal properties, the following verses are cited in Saodat Temirova's work "Secrets of Longevity" (Secrets of Rejuvenation):

It so happens that at every moment, partake of raisins—a wondrous remedy!
They soothe phlegm, extinguish bile, and undoubtedly strengthen the nerves.
Listen to the continuation of my poem, O human,
Even anger subsides through the power of raisins.
Raisins fortify the heart,
And provide vital aid to its functions!

Watermelon, a solace for the soul in summer months,
Provides profound relief to the thirsty person.
With its moist and cold temperament (mizaj),
It cools the body and douses the rising heat.
Watermelon extinguishes bile at every moment,
Acting as a diuretic when consumed.
It generates fluid blood within the body,
And bestows moisture upon your entire being.

Regarding Melon Seeds

Melon seeds act as a diuretic,
Swiftly cleansing both the kidneys and the bladder.
They soften the bowels and awaken the senses;
As the books witness, even a warm cough shall vanish.

[Saodat Temirova. *Secrets of Longevity. Secrets of Rejuvenation*. 2014. pp. 7-11.]

The great physician and poet Hakim Davai al-Gilani, who lived and created in the 16th century and served at the court of Akbar Shah in India, expressed the healing properties of numerous medicinal plants, fruits, and herbs through poetic verses in his work "Favoyidul Inson" ("Benefits to Mankind"). Similarly, Sayyid Muhammad Hazrat, who lived and created in the 17th century, utilized poetic verses in his medical work "Tuhfai Husayniy" ("The Gift of Husayn").

To the question, “In what way are poetic verses superior to ordinary words?”—the answer is “their evocativeness.” Our people, having understood this wisdom since ancient times, have utilized poetic verses extensively to convey profound insights. These insights manifest to us in the form of folk proverbs. It would be no exaggeration to describe folk proverbs as the "cream" of poetry. Indeed, the following proverbs serve as prime examples:

Ailment is one thing, death is another.

It is easy to recover from an illness, but difficult to recover from a bad habit.

For the one in pain, there is no remedy (if hope is lost).

Let there be an ailment if need be, but let there be no debt.

Do not share your pain with those who have never felt it.

The one who lies down becomes bedridden; the one in the cold becomes hardened.

A snake does not die from its own venom.

A living soul is never without a fever.

Through sincere faith, you have found healing.

The task is grand, but the purse is thin.

That which is rare is of high value.

The sick soul struggles for life; the physician struggles for money.

The patient is not the only one ill; the one caring for the patient is also ill.

If you hide your illness, the fever will betray it.

Be blind if you must, but never be ungrateful.

My ego is a calamity, casting me into the burning fire.

Be gentle, be mild, and I shall be your servant.

Life is but a breath: it is there as it enters, and gone as it leaves.

Despair is the devil.

What a human eats would burst an ox; what a human endures would shame the devil.

When the legs tire, the walking stick avails.



Let it be little, but let it be right.

Even the moon has spots.

If the mother eats well, it becomes milk for the child.

There is no fault in dreaming.

A pure heart reflects a beautiful face.

A heavy stone is not carried away by the water.

Purity is health.

See the color (complexion), then ask about the condition.

A vigorous spirit leads to vigorous work.

The root of patience is yellow gold.

Travel is a solace for the soul.

The one who eats garlic remains healthy.

The life of a fat sheep is short.

The weight of a broken arm falls upon the neck.

The potter does not make what cannot break; God does not create what cannot die.

A healthy apple does not fall from the branch.

Where there is water, there is life.

There is no shame in asking.

The true physician is not the one with a degree, but the one who has endured the pain.

Do not drink poison trusting in your antidote.

Without claws, even the tiger is helpless.

Fresh air is the remedy for ailment.

Chew long, live long.

A fighting rooster does not grow fat.

There is no share for the one who sleeps.

Good news has wings.

The water of the forty days of winter is like liquid gold.

Dust does not settle on the one who is hardened (fit).

Hastiness is foolishness.

When a donkey reaches forty, it develops new antics.

Caution is a necessity!

Good intention is half of wealth.

What you do not find in yourself, you will not find in the world.

A blunt knife cuts the hand.

Sorrow ages you, grief kills you.

Old age is itself an illness.

One hand washes the other, and two hands wash the face.

To the one who is afraid, things appear doubled.

Pride leads to misery.

In every head, there is a different thought.

Not every fall is death.

Beauty is half of wealth, and half of calamity.

[Sh. Shomaqsudov, Sh. Shorahmedov. Hikmatnoma: Annotated Dictionary of Uzbek Folk Proverbs. Tashkent – 1990.]

Through these folk proverbs, numerous insights regarding an individual's physical and mental health are revealed. We can cite the following example of a poetic verse that enhances a patient's trust in their physician and facilitates the diagnostic process:

"Do not hide your secret from two close friends:

The skilled physician and your true companion."

[Hoji Mengnazar Rustam o'g'li. Where There is a Pain, There is a Remedy (Book Two). 2006. p. 4.]

Xoja Samandar Termiziy regarding the power of a good word has stated the following wisdom: "Within the 'Gulistan' filled with truth and purity, Sa'di has uttered the absolutely beautiful word.

'Do not speak words without thinking at every moment,
What sorrow is there if a good word is spoken late?'"

[GOLDEN ADVICE FROM TERMIZI SCHOLARS. Author: Bahridin Parpiyev. 2020. p. 36.]

Conclusion. In conclusion, my dear friends, it can be stated that today's medical professional must not only possess deep medical knowledge but also study literary works. This is because a physician whose words are influential and pleasant cheers a person like an "angel in white" and bestows spiritual vigor. In this regard, I encourage myself and all healthcare workers to make wise and appropriate use of poetic verses, folk proverbs, and personal creative works as mentioned above. This will lead to an increase in the quality of medical services and the prestige of medical professionals in the future.

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