

HEALING WITH WORDS (INCANTATIONS) AND MUSIC AS MANIFESTATIONS OF MYSTICAL MEDICINE IN FOLKTALES

Munisa Matkarimova,
Lecturer, Urgench State University

Abstract

This article analyzes the use of words and music as healing methods within the context of mystical medicine in folktales.

Kalit so‘zlar

ertak, mistik tabobat, so‘z bilan davolash, musiqa bilan davolash.

Annotatsiya

Maqolada ertaklarda mistik tabobatning so‘z bilan va musiqa bilan davolash usullari sifatida tahlilga tortilgan.

Keywords

fairy tale, the charm, the musical therapy, the non-medicinal type of therapy.

Аннотация

В статье анализируются в сказках заговоры и музыкатерапия как одно из средств исцеления мистической медицины.

Ключевые слова

сказка, заговоры, музыкатерапия, мистичекая медицина.

Folktales, which constitute an important part of Uzbek folk prose, serve not only as a means of upbringing but also as an encyclopedia embodying our cultural values. Within them, one can find a number of traditional healing methods that have a long history, have been passed down from generation to generation, and have reached us today, refined by the people's thousands of years of experience. Below, we aim to focus on some manifestations of mystical medicine in folktales.

Medicine is an important part of human culture, developing in tandem with society [Epifantseva A., Epifantsev A, 2011: 76]. The oral traditions of Turkic and Persian-speaking peoples, as well as evidence from the "Avesta," indicate that the Ancient East was also an ancient cradle of medical thought. The "Avesta," particularly in the "Vendidad" section, contains valuable information on the training of physicians, their duties and responsibilities, medical practice, the classification of diseases, their causes and contributing factors, methods of treating patients, and medicinal plants, including their classification and rare varieties. This attests to the fact that the roots of folk medicine extend deep into ancient times. This view is further supported by folk tales, legends, and epics that feature healers and their activities, as well as by the works "Devonu lug'otit-turk" and "Qutadg'u bilig," in which the concept of "folk medicine" is expressed by words such as "em," "emhane," and "emchi."

Various forms of folk medicine can be observed in Uzbek folk tales. They can be initially divided into two major groups:

1. Manifestations of mystical medicine.
2. Manifestations of empirical medicine.

It is known that in the "Avesta," healers were divided into types: those who healed with words (prayer), those who treated with medicinal herbs, and those who operated with a blade [Homidiy H., Duschanov B, 2011: 22]. Based on this, there were three methods of treatment: word therapy (psychotherapy), herbal therapy (pharmacotherapy), and treatment by blade (surgery). However, some literature also notes a fourth method:

"There are three types of treatment in medicine; which of them do you prefer?" the scholars and intellectuals of Baghdad asked al-Khwarizmi, who was visiting the city.



"The fourth," said the Khwarazmian scholar, looking at the assembly.

"But there are only three types of treatment, are there not?" the Baghdadi intellectuals asked in surprise.

Al-Khwarizmi was silent for a moment. Then he recited a couplet:

*One is the word, another is medicine, and one is the sharp knife,
Yet in the land of Khwarazm, the sound of the saz is also renowned.*

"I prefer the fourth method of treatment, which is widespread in Khwarazm, that is, healing with music," said the Khwarazmian scholar.

Indeed, throughout history, not only al-Khwarizmi but also our great thinkers such as Farabi, Ibn Sina, Navoi, and Makhtumquli have spoken in their works about the secrets of healing with music [Bekmuhammad U. <https://medo.uz/uz/news/musiqa-qanday-qilib-qonni-toxtata-oladi?>].

While treatment with words (prayers) and music are considered forms of mystical medicine, treatment with herbs (pharmacotherapy) and a blade (surgery) are considered methods of empirical medicine. Observations have shown that two healing methods of mystical medicine are evident in fairy tales:

1. Healing with words (prayers).
2. Healing with music.

"Healing words (prayers) arose from a belief in the magical power of the word, having followed a path of development from simple verbal formulas (sequences) to the emergence of complex artistic genres, and are closely linked with social life and the environment. The text of the prayer was traditional, but could also contain elements of improvisation. In terms of its rhythmic composition, the prayer is close to a poem" [B. Goryaeva, 2018: 165]. Indeed, some prayers used in mystical medicine, aimed at driving out illness, possess a rhythm like poetry:

Get out, wretch, get out.

If I don't drive you out, may I be cursed,

If you don't get out, may you be cursed.

If you crave blood, go to the butcher,

If you crave flour, go to the grain merchant.

Go to the pot-bellied rich,

Go to the open-handed herders...

What claim do you have on my child?

Get out, wretch, get out.

I will not stop until I drive you out [Mirzayev T., Safarov O., O'rayeva D., 2008: 38].

Even in fairy tales, there are instances where prayer is used to heal a sick hero. In the tale "Prince Asad," when the king places the prince, who had been in a dungeon for two months, on a cart and takes him through the street, he says to the people, "They say the prayer of many is accepted. Pray for him, that his illness might be cured." Seeing the prince lying on the cart, as yellow as saffron and like a corpse, the people, with tears in their eyes, pray, "May God heal his illness" [Uzbek Folk Tales, 2007: 262].

In healing with prayer, healers, soothsayers, and *parikhon* use various objects during the recitation of prayers, such as sharp items with blades or points.

In the fairy tale "Ibn Sina and the Madman," Alovuddin suffers from a nervous disorder and moos, "I am an ox, call the butcher to slaughter me." Then Ibn Sina arrives with a knife and a whetstone, examines the patient, and says, "I would slaughter you if you were fatter. Who needs a bony animal? Only if you gain some weight can I come and slaughter you. I will fatten you up myself. For this, you will have to eat and drink everything I give you." He then prescribes nutritious foods and gives him the necessary medicines and medicinal herbs [Uzbek Folk Tales, 2007: 324]. The patient, believing Ibn Sina's words, does as the physician prescribed to gain weight and recovers. Here, we see an example of healing through words.



In the fairy tale "The Skillful Lad," the mystical healing method of music therapy is used. "The lad took a gijjak from the wall and began to play. The giant had been sick and lying unconscious for seven years, but upon hearing the sound of the gijjak, he regained consciousness. After seven days, he had recovered and stood up" [Uzbek Folk Tales, 2007: 92].

In conclusion, it is observed that in fairy tales, methods of verbal and musical healing from mystical medicine are employed to restore the health of the heroes. Such fairy tale materials serve to enrich the landscape of Uzbek folk medicine to a certain extent.

References

1. Bekmuhammad U. How Can Music Stop Bleeding?! <https://medo.uz/uz/news/musiqa-qanday-qilib-qonni-toxtata-oladi?>
2. Goryaeva B. Traditions of Folk Medicine in the Motifs of the Kalmyk Magical Fairy Tale // New Research of Tuva. THE NEW RESEARCH of TUVA. 2018. No4. pp. 161-177.
3. Epifantseva A., Epifantsev A. Folk Medicine - A Cultural Layer of the History of Society // International Journal of Applied and Fundamental Research. - 2011. - No 5. - P. 76.
4. Mirzaev T., Safarov O., O'rayeva D. Chrestomathy of Uzbek Folk Oral Creativity. - T.: "Aloqachi," 2008. 560 p.
5. Uzbek Folk Tales. In 3 volumes. Vol.1. - T.: "O'qituvchi," 2007.
6. Uzbek Folk Tales. In 3 volumes. Vol.3. - T.: "O'qituvchi," 2007.
7. Homidiy H., Do'schanov B. "Avesto" and Medicine. - Tashkent: Abu Ali ibn Sino Medical Publishing House, 2001.

