

SYMBOLIC NATURE AND PSYCHOLOGICAL FUNCTIONS OF THE PHENOMENON OF WORSHIP IN THE KAZAKH WORLDVIEW

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ABSTRACT

The article considers the psychological function, symbolic meaning and nature of the phenomenon of worship in the Kazakh worldview and the views of Kazakh thinkers on this issue. Worship is not only a religious duty performed in a certain form, but is characterized as an important phenomenon that ennobles the spiritual world of man, strengthens social ties and affects the process of personal development. In the first part, the psychological functions of worship, its contribution to achieving inner peace and harmony, increasing the ability to self-regulation, concentrating consciousness and getting rid of stress and depression, overcoming one's own lust are discussed. In addition, in the course of the study, the symbolic meaning of worship in the traditional religious practice of the Kazakh people and in the works of Kazakh thinkers is comprehensively studied, its role in the national culture and belief system is analyzed. The semiotic features of prayer, fasting, dhikr, pilgrimage, praying and other types of worship clearly demonstrate their symbolic meaning. As a result of the study, the cognitive, educational, emotional functions of worship in the Kazakh worldview are identified, its impact on the personality and on the development of his moral qualities is revealed.

Key words: Worship, Symbol, Psychology, Kazakh Worldview, Religious Experience.

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Қазақ дүниетанымындағы ғибадат феноменінің рәміздік сипаты және психологиялық функциялары

Аңдатпа. Мақалада ғибадат феноменінің психологиялық қызметі, рәміздік мәні және қазақ дүниетанымындағы сипаты мен қазақ ойшылдарының осыған қатысты көзқарастары қарастырылады. Ғибадат – тек белгілі бір формада орындалатын діни парыз ғана емес, адамның рухани әлемін көркейтетін, әлеуметтік байланыстарды нығайтатын және тұлғалық даму үдерісіне әсер ететін маңызды құбылыс ретінде сипатталады. Бірінші бөлімде ғибадаттың психологиялық функцияларына баса назар аударылады. Оның ішкі тыныштық пен үйлесімділікке жетуге, өзін-өзі реттеу қабілетін арттыруға, сана-сезімді шоғырландыруға және стресс пен депрессиядан арылуға, адамның өз нәпсісін жеңуге қосатын үлесі талқыланады. Сонымен қатар зерттеу барысында қазақ халқының дәстүрлі діни тәжірибесіндегі, қазақ ойшылдарының шығармаларындағы ғибадаттың рәміздік мәні терең зерделеніп, оның ұлттық мәдениет пен сенім жүйесіндегі орны талданады. Намаз, ораза, зікір, қажылық жасау, дұға жасау және басқа да құлшылық түрлерінің семиотикалық ерекшеліктері олардың символдық мәнін айқын танытады. Зерттеу нәтижесінде қазақ дүниетанымында ғибадаттың танымдық, тәлімдік, эмоционалдық қызметтері анықталып, оның жеке тұлғаға, оның моральдық қасиеттерінің дамуына ықпалы көрсетіледі. Сондай-ақ, осы зерттеу жұмысының нәтижесін елімізде жүргізіліп отырған ішкі және сыртқы туризм саласында да қолдануға болады.

Түйін сөздер: ғибадат, рәміз, психология, қазақ дүниетанымы, діни тәжірибе.

Символический характер и психологические функции феномена поклонения в казахском мировоззрении

Аннотация. В статье рассматриваются психологические функции, символическое значение феномена поклонения (ибадаты), а также его роль в казахском мировоззрении и взгляды казахских мыслителей на данный феномен. Ибадат рассматривается не только как религиозная обязанность, выполняемая в определенной форме, но и как важное явление, обогащающее духовный мир человека, укрепляющее социальные связи и оказывающее влияние на процесс личностного развития. В первой части особое внимание уделяется психологическим функциям поклонения. Анализируется его влияние на достижение внутреннего спокойствия и гармонии, развитие саморегуляции, концентрацию сознания, избавление от стресса и депрессии, а также помощь человеку в преодолении своих страстей и искушений. Кроме того, в ходе исследования глубоко изучается символическое значение поклонения в традиционном религиозном опыте казахского народа и в произведениях казахских мыслителей. Рассматривается его место в национальной культуре и системе верований. Семантические и символические аспекты намаза, поста, зикра, хаджа, молитвы и других видов поклонения раскрывают их глубокий смысл. В результате исследования выявлены познавательные, воспитательные и эмоциональные функции поклонения в казахском мировоззрении, а также его влияние на личность и развитие моральных качеств человека.

Ключевые слова: поклонение (ибадат), символ, психология, казахское мировоззрение, религиозный опыт.

Introduction

Worship, ibadat ("supplication", "worship" in Arabic) mean worship of God, a system of religious duties. In the Kazakh language, the word "qulshylyq" is used as an alternative to this term. Any religion has its own types of worship. Man can perform worship both in person and together with the crowd. In accordance with the beliefs and peculiarities of people's way of life, special places - temples - were built, places of sacrifice were erected. The types of worship changed depending on the conditions of time and customs of people. In Islam, ibadat is the worship of one Allah.

The dictionary meaning of the concept of worship is "Following the orders of God, feeling of respect for God, worship, servitude." The encyclopedia entitled "Islam" gives the following definition of the term "ibadat" "Ibadat is the worship of God and supernatural forces. According to the belief, each thing has a specific owner, they have a certain form like a person, they also have anger, intelligence, feelings, etc. It was understood that if they are pleased, they will be merciful, if they are angry, they will incur their wrath. From this, supplication and prayer to the owner of the forces of nature, supernatural forces were born. Cosmogonic concepts about the sun, moon, sky, stars were formed. It was believed that life existed not only on the surface of the earth, but also under it and in the sky. It was believed that by applauding, praising, praying, and supplicating to the owners of various natural phenomena, professions, livestock, and animals, and by reciting special prayers that were considered to have magical powers, one could appease them, make them kind, and turn away their anger. Such worship was gradually carried out in a large, organized manner. Special places for such rituals were temples (mosques, churches, cathedrals, synagogues, quthana, etc.) where sacrifices were made. In very ancient times, humans were also sacrificed. The tradition of human sacrifice gradually destroyed, and animals were used instead [1, p. 36].

The contribution of rituals to the adoption of religion and transformation of a person into his own way of life is very large. Regardless of which religion (world or local) a person adheres to; he consistently applies certain norms of behavior in his life in accordance with his religious beliefs. Scientists have expressed different views on the origin of the main psychological process that leads him to such actions. One of these theses is Erich Fromm's statement "the need to be attached to an omnipotent being." According to this, a person adheres to a religion in order to bring meaning to life, to realize dreams, desires and wishes. This is also the main reason why religion has become a common phenomenon for humanity. This feeling of need, which arises from the depths of the soul, leads to the worship of animals, trees, various idols, God, as well as nationality, money, party, success, etc. [2, p. 34-35]. As a result, a being to whom the person worships or a set of actions performed depending on the situation, which can be described as rituals or ceremonies, appear. From this, it is

clear that people perform religious rituals, adapt their behavior and lifestyle to a spiritual basis. Although there are scholars who oppose Fromm's definition of religion and worship, in general, it is not possible to refute his judgments [3, p. 181]. As he says, the basis of need is clearly the motifs of various psychological factors.

Scientific research methodology

Since the article is aimed at identifying the symbolic nature of worship in the worldview of the Kazakh people and its psychological functions, analyzing their place in spiritual, cultural and social life, we can mention the theoretical method as the research methodology of this scientific work. Through the theoretical method, scientific works related to the worship and symbolic system were reviewed and historical and comparative analyses were applied. To further develop the work, the observation method was used. It helped to observe traditional and modern worship rituals in their natural environment and study their symbolic meaning. As the theoretical and methodological basis of the study, a review of classical and modern philosophical and cultural works of E. Durkheim, K. Jung, M. Eliade, A. Margulan and research on the worldview and religious and cultural anthropology of the Kazakh people were carried out.

Main part

Psychological function and symbolic expression of worship

Why does a person worship? Why does he need it? In order to objectively give a scientific answer to this question, it is necessary to analyze the motifs underlying worship and the actions of a religious person from a psychological perspective. A person has a huge number of needs, which are usually divided into two categories: material and spiritual needs. Material needs are simple and obvious, while spiritual needs are much more complex, subjective and difficult to define precisely. From a religious point of view, worship is a means of satisfying a person's spiritual needs and wants. For this purpose, worship occupies an important place in all religions and belief systems. Worship mainly affects the consciousness, behavior, inner world of a person, opening the way for him to establish a connection with the supreme Almighty, that is, with God. Certainly, this is most often carried out through symbols, that is, in such a way that the essence of each action during worship is of a transcendent nature. This is because the absolute purpose of man transcends the world and is connected to the mystical world. Therefore, it cannot be interpreted within the limits of the world. Since the essence of God resides in a transcendental world, the path connecting to it is covered with various symbols [4, p. 28].

The worship of a believer, done whether in the form of the holy books, according to traditional understanding, beliefs or independently, requires the participation of body parts and feelings and

moods. In this regard, it is known that there are two different approaches to determining the essence of worship. The first is a description made based on the types of worship that have certain external forms. Worships performed paying attention to the manner and time of execution in everyday life are reflected in the form of prayer, fasting, pilgrimage, supplication, zakat, sacrifice, etc. in Islam, baptizing in Christianity and reading the Torah in front of the "Mourning Wall" in Judaism. The second approach relies on the definition that "Worship is words and actions that express servitude and dependence on Allah, religious rituals that performed to get closer to Him" and focuses on the impact of worship on feelings and thoughts, behavior [3, p. 183].

From a psychological point of view, any physical action can influence on the inner feelings and emotions of a person. This is evidenced by the body movements that take place during worship in various religions. For example, shaking the head during prayer in Judaism; movements carried out in church worship rituals in Christianity, various body poses during meditation in Buddhism, swinging the body in tasawwuf, turning or shaking the head during dhikr in Islam. The purpose of these movements is to deepen the spiritual world of a person and strengthen the influence of religious experience on him [5, p. 143]. Especially in order to fully understand the practical activities in tasawwuf, it is necessary to have sufficient knowledge regarding religious symbols and their functions [6, p. 29].

The religious experience that an individual believes in and subjectively experiences in the depths of his heart, within the framework of his thoughts and feelings, is expressed in the form of action. This phenomenon, which is reflected from the inner world of the soul to the outside, is considered a manifestation of worship. In a state of worship at every moment of his life, man is ready for the divine command. This becomes a religious way of life once it is repeated on a regular basis.

The main function of any act of worship in Islam is to establish a strong and permanent connection between a person and Allah. Every act of worship demonstrates a person's obedience, submission, respect and gratitude to Allah. Prayer and fasting, pilgrimage, giving zakat and sacrifice lead to a deep spiritual connection with Allah. According to Sufi teachings, when a person often remembers and dhikr Allah, the fire of love for Him ignites in his heart. Through prayer, supplication and seeking forgiveness, he struggles with his own lust and tries to get rid of his bad qualities. That is, in order to achieve the character of a "perfect person", it is very important to perform worship sincerely, completely and willingly. This allows one to achieve the state of "khuzur" and "khushu", that is, spiritual peace, which is often mentioned in religion. In addition, continuous worship also has a positive effect on the personal development of an individual. Religion encourages a person to acquire a certain level of behavior and to form an ideal personality

model. Therefore, religious people are likely to have similar character traits. Worship also contributes greatly to establishing the habit of using time effectively and correctly as it is carried out according to a time system related to daily or certain times of the year. The importance of worship in increasing a person's social responsibility is explained by the fact that in his heart he feels that he is always in the sight of God. This quality helps a person strive to do good deeds and avoid bad habits. Psychologists recognize that worship also plays a large role in the development of the qualities of honesty, firmness and perseverance in a person. But for this, the combination of true intention and action must be in the first place. Because where there is no true intention, actions performed become empty external actions. Such worship has no effect on a person's spiritual development, the enrichment of his inner world, the purification of his heart, the correction of behavior and the improvement of actions. On the contrary, it can lead to the development of negative habits such as arrogance, conceit, jealousy and envy. A person's expression of gratitude for the blessings bestowed by Allah, that is, his sincere gratitude, is also reflected in worship [7, p. 151]. The Quran and hadiths often state that as the gratitude of a Muslim person to Allah increases, so does his prosperity. The main essence of gratitude is closely intertwined with worship. In the works of the Islamic Scholar Imam Maturidi, "Gratitude includes the meaning of expressing a person's respect for the Creator, being content with joyful events and situations, and being grateful for goodness" [8, p. 166]. In his opinion, "True gratitude should be expressed with the tongue (kalāman), the body (figlān), and the heart (qalbān)" [9, p. 102]. Every act of worship in Islam has its own wisdom and essence. Based on the Quran and Sunnah, Islamic scholars have argued that a person should not just perform worship, but should know and understand its essence. If a person does not understand the essence and spiritual benefits of worship, then his prayers, fasting, pilgrimage and zakat, as well as his prayers and supplications, will have no effect on his heart and soul. The participation of all parts of a person's body in worship is a process that includes the actions and feelings of "obedience and praise" in a person's tongue, "witnessing and loving" in his heart, and "submission and bowing" in his head, chest, arms, waist and legs.

According to James-Lange theory of the American scientist, founder of the field of psychology of religion William James and the Danish physiologist Lange, the movements and physiological reactions of the body's organs play a major role in the formation of human emotions. That is, the idea that a person cries because he is sad, trembles because he is afraid. According to the main principle of this theory, we first perform a bodily action, and then we feel the emotion. That is, a person does not tremble because he is afraid of something, on the contrary, when he trembles, he feels fear. For example, if a person wants to

feel happy, he should first smile. If he wants to create a feeling of fear, he should behave accordingly [10, p. 159-160].

This theory has been used by some psychological scientists to clarify the essence of movement during religious worship. Movements during prayer (qiyam (standing upright), ruku (bowing), sajde (prostration)) evoke certain emotions in a person. For example, prostration increases a sense of humility and complete submission to Allah. Bowing increases person's inner peace and helps him to be calm. Standing upright strengthens person's will and helps him feel confident.

Scientific studies have shown that during worship, brain activity changes. During prayer, the prefrontal cortex of the brain (the anterior region that makes important decisions) is most active. Spiritual experiences excite parts of the brain that are involved in emotional processing (limbic system, hypothalamus) [11, p. 242]. During prostration, blood circulation in the brain increases, and it enters a calm, relaxed state.

According to Islamic scholars, every movement performed during prayer has a symbolic meaning and penetrates deeply into the inner world of a person. 1) Qiyam (standing upright). The beginning of prayer begins with standing upright. It means standing before Allah, submitting to Him and showing respect. The posture of the body when standing on the qiyam leads to person's self-confidence and maintaining the qualities of stability and firmness. 2) Ruku (bowing). This action means worship and obedience. Bending the body from the waist down helps person feel humble and free from arrogance and egoism. Psychologically, this reduces false pride and awakens a sense of patience and composure. 3) prostration (touching the forehead to the ground) implies that a person should keep himself in the lowest state of being in the presence of Allah, completely surrendering to the will of the Creator. During prostration, blood circulation in the body improves and more blood goes to the brain. And this opens the way for a person to calm down and bring spiritual pleasure. Psychologically, prostration realizes that a person entrusts the solution of all his worries to Allah, completely submits to Him, and reaches a state of inner peace. 4) Prayer, supplication, and salavat (salutations) constitute the final stage of establishing a connection with Allah. This awakens feelings such as goodness, mercy, kindness and love in a person [12, p. 377].

All these movements together cause psychological and physiological changes in the person. These changes contribute to the strengthening of religious experience and the achievement of inner balance. The positive impact of religious practice on health has been proven by scientific research [13, p. 125]. These effects can be described as follows:

1) Stress reduction. People who regularly worship have lower levels of cortisol (stress hormone). Repetitive movements and actions during worship (sajda, ruku) have the effect of meditation, contemplation and concentration.

2) Improvement of brain function. During worship, the prefrontal cortex (decision-making, self-control) becomes more active. It also increases attention and memory and strengthens memory function.

3) It has a positive effect on the cardiovascular system. The actions of kneeling, bowing, prostration, fasting and pilgrimage during prayer relax the body's muscles, improve blood circulation and cause toxins to be released from the body. These help prevent cardiovascular diseases.

4) It provides emotional stability. Worship helps a person to be patient and overcome difficulties. Studies have shown that people who worship with sincerity have lower levels of depression and anxiety [14, p. 33].

Various scientific studies conducted by world-renowned psychologists and theologians have shown that prayer has many physiological and psychological benefits for humans. Mental health, freedom from stress, depression, and neurosis, and freedom from any material and spiritual problems are more evident in people who understand the essence of prayer and truly fulfil it.

Spiritual and psychological essence of worship from the perspective of Kazakh thinkers

In the Kazakh worldview, worship consists of acts of religious significance performed exclusively for one God to achieve His satisfaction, establishing qualities of gratitude, loyalty, contentment, etc. in a person and aiming to convey person's inner intention, thoughts and feelings. Since the Kazakh Muslim consciousness was formed through the teachings of Hanafi, Maturidi and Yasawi, the main focus of Kazakh religious culture is to delve into the essence of worship, assess its potential for eliminating negative traits in a person, and glorify its role in achieving perfection. Traditions, customs, religious rituals and the heritage of thinking scholars that form the basis of the Kazakh worldview are a measure and indicator of common consciousness and knowledge, worldview and mentality. Currently, the essence of customs and traditions, and rituals widely used among the Kazakhs is only the concepts of tawheed, uluhiyyat and sincere intention. People, who firmly hold on to customs and rituals, who have been able to delicately combine them with the foundations of worship, adhere to religion as a source of conscience and morality. "Any tradition with a divine origin had a single origin at the beginning, and later, as people's demands and desires increased, it was divided into many different branches in its external nature, without departing from its original meaning" [15, p. 129]. If the purpose of customs, rituals, and forms of worship is to instill in people such qualities as wisdom, justice, contentment, gratitude, courage, and strength, then the content of the Kazakh worldview is a complete reflection of these requirements. Starting from the thinkers common to the Turkic peoples such as Zhusup Balasagun, Akhmet Yugineki, and Khoja Akhmet Yassawi, the issue of worship is also widely discussed in the works of Kazakh poets and zhyraus

such as Asan Kaigy, Bukhar Zhyrau, Abyl Tileuly, Nuryrm Shyrshygulyuly, Abai Kunanbayuly, Shakarim Kudaiberdiyuly, Mailykozha Sultankozhauly and Mashhur Zhusup Kopeyuly. In the heritage of these thinkers, along with the didactic content, the reasoning about worship is intertwined in an axiological, hermeneutic nature, trying to understand its essence and meaning. "According to Islamic philosophy, man is created as a being with his own purpose, duties, responsibility and freedom. Therefore, there is a purpose in the creation of man. Yassawi explains this problem by saying, "You and we were created by the Truth to tagat (ibadat)." The concept of "tagat" means "true servitude". That is, the purpose of human creation is servitude. Servitude only makes sense when it is done with love and attention. Tagat and love lead a person to the path of knowing God (magrifat)" [16, p. 145].

In his words of edification and poems, Abai comprehensively touches on the principles, order and wisdom of worship, and sharply criticizes those who perform worship because God commands them. In his poem "To Abyraly", he gives a strict sentence to a person who does not observe its recitation order and does not understand the meaning of the ayat (verse). The twelfth, thirteenth, sixteenth, twenty-seventh, thirty-fourth, thirty-fifth, thirty-eighth and forty-fifth words in the "words of edification" analyze the subject of belief and worship from different aspects. In the twenty-seventh edification, in the context of Socrates and Aristodimus' interview with the Creator, he expresses the following idea "It is clear that God created humanity with love. So, is it not your duty to respond to love with love and worship Him?" "Here, two issues need to be emphasized. One is that the light of the soul is not the same in an animal and humans, and the other is that the mind corresponds to the physical form of the human body. No words can be said about such an incompatible mind. But for this harmony, man is indebted to God. He can repay the debt by worshipping his God" [17, p. 343]. The idea of Socrates is not to test Aristodimus, to argue with him, but to explain the truth about worship, to explain the essence. Abai pays special attention to the essence of worship and attempts to analyze its manifestation in the life of every Muslim. In the 38th word of edification, he encourages us to understand the wisdom of worship with our minds and to deeply understand our duty before God, and emphasizes that this is a duty for every person with a mind. "Your inner purity is first of all belief, and this outward worship became a duty only after you became a believer, your outward worship is a shadow of your inner belief, and it was ordered for the sake of the illumination of that belief. Therefore, scholars say that belief is not two, but one, but it is illuminated by good devotion, and if there is no devotion, it becomes dim and is more likely to fade away. If the ignorant ignore the innermost secrets of worship, his belief will fade away regardless of his full execution of it" [18, p. 480]. According to Abai's vision,

worship serves as a guard to keep person's belief bright, and prevent it from being stolen by enemies such as Satan and lust.

However, if a person does not pay attention to this duty during worship, focusing only on perfect execution in appearance, then it is said that the survival of the guarded thing is doubtful. Further, Abai tries to explain the symbolic meaning of each action performed during prayer. "First of all, if you first knock ears or do takbir in prayer without describing the place of Allah above, it is not proper to prolong it and this may lead to drowning in the river of sin; that is, knocking ears or doing takbir implies the sign of the help of salvation that does not let one drown in the desires of the world. Then, standing in the Qiyam and joining hands - standing before Master - is a sign of the firmness of one's belief in the dignity and power of Allah; it is more than standing before a king. Facing the Qiblah - of course, even though no place is possible for Allah Almighty, it is a sign of turning one's face to the place where the grave is obligatory, and asking whether it will be close to being accepted like the prayer there. Then, you recite the Qira'at, that is, Surah Fatiha, but here the words are long. There are many secrets in the meaning of the Surah Fatiha. Bowing the head in Ruku' is a sign similar to being in front of Allah. There are two prostrations; the first prostration is a gratitude for being created from the earth, the second is a gratitude for not returning to the earth; a sign to express gratitude for being resurrected and asking for forgiveness. Qaghadat ul-Ahir is the last part of prayer, which ends with the final greeting of tahiyyat to Allah, then tashahhud, salawat, where you ask peace and blessings of Allah upon our Prophet. At last, you pray to Allah for your wishes. In this prayer, you ask Allah to join all Muslims, wishing them peace and mercy and you finish by thanking Him" [18, p. 481]. The book "Qissa Sul-Anbiya" also discusses the origin of each act during worship and explains that performing sajdah twice originated from the action of the angels. When Allah created Adam, He ordered all the angels to prostrate to him. However, Iblis disobeyed Allah's command and was angered by Him, becoming "Malgun (beast)." Seeing this, the angels got very frightened and put their foreheads on the ground for the second time. From then on, performing sajdah twice became a tradition [19, p. 66].

Abai's idea suggests that every movement during worship is based on great wisdom, and in order to recognize it, person must have a "bright mind", "hot strength" and a "warm heart". The thinker continues this idea in his poem "Prayer". Here, he creates an image and psychological portrait of a religious person praying in solitude, alone in the "lyrical self". A person's personal subjective state, sadness and grief, agony and sorrow, secrets and worries are connected in a single chain at the moment of prayer, touching his inner world, heart, affecting his feelings and even bringing tears to his eyes. A sad, miserable person is "a soul that has suffered much in life and is not satisfied with anything." The only way to find a cure for the dis-

ease in his heart is to recite the prayer again and again. Only then the "stopped", "dead" heart will come to life, its fire will light up again. Prayer has the power to make a person happy, to comfort his sad heart, because it is as if a divine voice is heard from the unseen, mysterious world, and a decree of "uan" comes out. At that time, person's mood rises again, he breathes with relief as if he has been freed from a heavy burden inside. The resentment that has been frozen in his heart towards those who have abused, betrayed and caused him sorrow is released, and anger, resentment and hurt are forgotten. He feels sorry for all human beings and strives for goodness, mercy and love. These are the aspects of Abai's religious experience that he himself felt and went through. This psychological effect of prayer is closely connected with the "three loves" that Abai called "imanigul (faith-flower)." Abai wrote his poem as follows "Mahabbatpen jaratqan adamzatty (Allah created the humanity with love), Sen de súi ol Allany jannan tátti (Love Allah sweeter than your soul). Adamzattyń b́arin súi baýyrym dep, jáne haq joly osy dep ádilet (Love all humanity as your brother, and justice as the right path)," [18, p. 296].

Shakarim Kudaiberdiuly, a disciple who continued the tradition of wisdom of Abai and raised the tradition of thinking to a new level, also often addressed the issue of religion and believers in his works and poems. In his work "The Muslim Treaty", he presents his thoughts on worship in the form of propaganda. "In the end, do you have any other goals besides deceiving someone, raping someone, stealing from someone, and adding wealth to wealth, boast to boast, and trick to trick, instead of wasting wealth on the sincere worship of Allah?"

In the poem "Táńirini izdep bir muńgyl (A mungyl in Search of God)", he states that a mungyl ("majusi- a man who worships fire") will enter heaven "Ataq, paida izdemei (if he does not seek fame or profit), Oıynda maqtan joq bolsa (does not have pride in his thoughts), Qıanatty kózdemei (Does not seek evil), Satisfied with contentment (Qanaǵatqa toq bolsa)", and saying that, "Qudaiyń men dúniege Kezekpe-kezek shoqynsań (If you take turns to worship God and the wealth, Inedeı paida tie me Meshitte myń jyl otırsań (Do you get an advantage if you sit in a mosque for a thousand years?" [20, p. 263], he also severely criticizes religious people who focus only on external worship and do not think about purifying their inner intentions. In another poem, Shakarim emphasizes that all creatures in the world worship God in their own language. The way a rooster crows every hour, a dog howls in a plaintive voice, a nightingale sings a sad song when it sees a flower, and a sparrow chirps in the sky at dawn - all this is their worship, prayer and belief in God. "Demedi: "Bosqa ulyp, tek saraiyn (They do not say, "I may howl or cry in vain)," "Dep tur ol: "Zor Táńirisin sıpattayn (They say, "Let me describe the Mighty God)", Nápsı kóz-in bailaǵan adamzattan, Aıyan artıq sezedi ómir jaiyn (Animals feel the realities of life better than humans, blinded by lust)" [20, p. 261].

Being intoxicated by external beauty and living with its difficulties, the inconsistency of actions and words, and "dreaming in vein" without delving into the essence of one's worship are criticized in (Abai) Shakarim's poems, and a person seeking truth is especially warned against this trait. This is also one of the obstacles to achieving love on the path of God. The concepts of "supplication" and "rejection" arose from the fact that the seeker should distance himself from the trait characteristic of false religious people. The idea that he was against "sufism" in general should not be derived from the fact that he criticized "supplication". The perception of tasawwuf as an incomprehensible, blind belief, and a worldly abandonment form by many was also connected with the actions of these false sufis.

If one of the main functions of worship is to correct person's behavior and soul, to shape them with perfect qualities, then this aspect has been often raised in the works of Kazakh thinkers. It is not for nothing that one of the chapters of Shakarim's "The Muslim Treaty" is called "If person knows himself, he will also know God." Here, the thinker shows that by regularly performing worship with devotion and love, person can recognize the noble qualities within himself and get rid of the negative nature of his lust. "Have you noticed that person knows himself only when he knows that he is a slave of his Creator and was created for worship, controls himself, and tries to avoid harmful deeds and do good deeds?" [21, p. 59].

The Quran provides various definitions of the true nature and behavior of man. It also covers the stages of human spiritual development and human types. Although man is created at the highest level, if he cannot escape the clutches of his tempting lusts, he will fall below the level of a beast and be subject to moral depravity. Therefore, those who cannot escape the dictates of their desires are characterized by the following qualities as weak, bloodthirsty, destructive, cruel, abusive, greedy, gluttonous, stingy, ignorant, and envious. It calls for getting rid of these negative qualities and for healing and reformation. The Quran, Sunnah and the works of Islamic scholar's advocate achieving beautiful behavior, performing worship with love and devotion and benefiting all humanity. In order to become a true slave of God, man must first of all be in harmony with his nature, and only then find harmony with the world around him.

Any person's arming with such gems as goodness, reason, intelligence, wisdom, and the accompaniment of beautiful words and thoughts is directly related to the strength of his belief. The Quran also explains belief as the main quality of man, the foundation and source of morality. If the values that arise from true belief are listed as honor, justice, honesty, courage, strength, tolerance, patience, generosity, kindness, goodness, respect for parents, patriotism, loyalty, love, and humanity, then hypocrisy, falsehood, treachery, arrogance, cowardice, etc. resulting from unbelief are condemned and person is called to stay away from them. These requirements given in the Quran are also propagated in the poems and songs of Mai-

lykhoja Sultankojauy. The poet says that the respect shown to one person is much greater than a thousand rak'ahs of prayer performed with hypocrisy. "Egerde namaz palyan pasyq shyqsa (If person doing prayer is nasty), Olardan ybyrat alyp jurt ne bilmek" (What will people learn from him?), "Myñ reket namazdan artyq – degen – Kisige istegen bir izet – úrmet!" (A thousand rak'ahs of prayer are better than one honor and respect shown to a person!) [22, p. 515]. He also states that one righteous deed done to the people is better than a thousand pilgrimages done for the sake of pride. "Alymdardyñ yaǵyz kitabynnda, Taǵdyrga jazylǵan is bolady-mys (In the sermon book of the scholars, it is said that a deed written in fate will happen.) Dep aitqan myñ rettik ájilikten, Artyq dep halyqqa qylǵan bir ádil is (A righteous deed done to the people is better than a thousand times a pilgrimage)" [22, p. 515]. From these lines, it can be seen that worship is divided into conditional and unconditional; while conditional worship is subject to conditions such as time and place, unconditional worship is connected to care, justice and goodness done with true compassion for the people. In this context, the goodness, care, charity and kindness that a person does without expecting anything in return is considered an act that earns Allah's mercy and is also valued as true worship. This is because the ultimate goal of worship is to establish these qualities in person's heart and inner world, and to perform every action honestly and selflessly.

Conclusion

In general, as a result of the scientific work, the symbolic nature of worship in the Kazakh worldview was systematically considered from a psychological perspective, the impact of traditional worship on the psychological development of the individual was determined. These results can be used to improve, further modernize and develop domestic and foreign religious tourism currently underway in our country. They can also be studied further in more detail. In particular, the role of Kazakh worship in modern society in a cultural and psychological analysis becomes more complicated in the study in case the empirical method is applied.

The article is also of great practical importance. It can be used in the fields of religious studies, psychology, and cultural studies, and can provide a methodological basis for studying the spiritual and cultural heritage of the Kazakh people. The role of worship in spiritual and moral education in modern society is very significant, and we must always promote its interpretation by scientists.

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