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### Prayer phenomenon

This article from the perspective of psychology and phenomenology of religion analyzes an important element of global and national religion – prayer. Considering the prayer in the context of religious beliefs, and the cult, authors try to reveal its unique features. Along with this, the authors, focusing on prayer and its stages of development reveals the kinds of prayers, role in the formation of religious individuals and groups.

The authors analyze the views of scholars on the genesis and evolution of the prayer, authors come to the conclusion that the origins of this phenomenon is closely connected with the belief of human in supernatural force, in sacred. The relation of man to the sacred is the basis of prayer and composes its essential specificity.

The authors comparing prayer with widely ubiquitous phenomenon in the Kazakh tradition “bata”, come to the conclusion that the original meaning of the “bata” was identical to prayer. However, with the proliferation and adoption of Islam its original meaning has been postponed and the “bata” has gained character unrelated to religion, everyday phenomenon.

At the end of the article the authors analyze the most common kinds of prayers and thus tend to show the role and importance of prayer in the worship system.

**Key words:** prayer, phenomenon, religion, psychology, Islam.

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### Дұға феномені

Мақалада әлемдік және ұлттық діндердің маңызды элементі – дұға феноменіне дін психологиясы мен феноменологиясы тұрғысынан дінтанулық талдау жасалған. Мақалада авторлар дұғаның діни ілім мен ғибадат контекстінде қарастыра отырып, оның өзіндік ерекшеліктерін ашуға талпынады. Сонымен қатар дұға үдерісінің кезеңдері мен типтерін айқындай отырып, оның жеке тұлға мен діни топ діндарлығының қалыптасуындағы орны көрсетіледі.

Авторлар дұғаның пайда болып, дамуын талдаған ғалымдардың көзқарастарына тоқтала отырып, дұғаның қайнар көзін адамның қасиеттілікке деген қатынасымен байланыстырады. Адамның тылсым күшке, қасиеттілікке қатынасы дұғаның негізінде жатады және оның мәндік ерекшелігін құрайды. Сонымен қатар авторлар дұға феноменін қазақ халқының дәстүрінде кең көрініс тапқан батамен де салыстыра қарастырады. Батаның бастапқы мағынасы (көне түркілік дүниетаным мен наным-сенімдердегі мәні) дұғамен сәйкес келгенімен, кейін (исламның таралуы мен орнығуы кезеңінде) оның дұғалық сипаты кейінге ығыстырылып, бата дінмен тікелей байланысты емес күнделікті тұрмыстық өмірдің құбылысына айналады.

Мақалада авторлар дұғаның бірнеше түрлеріне тоқталып, олардың өзіндік сипаты мен ерекшеліктерін ашады және сол арқылы олардың құлшылық ғибадаттардағы орны мен маңызын көрсетуге талпынады.

**Түйін сөздер:** дұға, феномен, дін, психология, ислам.

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### Феномен молитвы

В статье с позиции психологии и феноменологии религии анализируется важный элемент мировых и национальных религий – молитва. Рассматривая молитву в контексте религиозного вероучения и культа, авторы пытаются выявить ее своеобразные особенности. Наряду с этим, акцентируя внимание на стадиях развития молитвы и ее видах, раскрывается роль молитвы в формировании религиозной личности и группы. Авторы, анализируя взгляды ученых относительно генезиса и эволюции молитвы, приходят к выводу, что истоки данного феномена тесно связаны с верой человека в сверхъестественную силу, в священное. Отношение человека к священному лежит в основе молитвы и составляет ее сущностную специфику.

Авторы статьи, сопоставляя молитву с широко распространенным в казахской традиции феноменом «бата», приходят к выводу, что изначальный смысл бата был тождественен молитве. Однако по мере распространения и утверждения ислама ее изначальный смысл был отодвинут и бата приобрел характер, не связанный с религией повседневного феномена.

В конце статьи авторы анализируют наиболее распространенные виды молитв и тем самым стремятся показать роль и значение молитв в системе религиозного поклонения.

**Ключевые слова:** молитва, феномен, религия, психология, ислам.

## PRAYER PHENOMENON

Prayer is one of the most important phenomena of religion. Prayer is used in the sense of the request. In Islam, a person asks the Creator - Allah to protect himself and his relatives from various dangers or asks for support in a risky business, and through prayer, there is boundless love and gratitude to God. [1].

If in that prayer is a petition of religious scholars and theologians agree in opinion, then in matters of origin, formation and development they diverge. Some religious scholars and religious psychologists scholars associate the origins of prayer with magic. "As a special religious ritual in primitive society, prayer arose on the basis of verbal magic (the magic of words.) Initially, as a verbal component, it entered the ritual of sacrifice" [2]. In the opinion of D.M. Ugrirovich later prayer separated from the sacrifice and became part of many religions, including Christianity. A.A. Radugin supports this approach. "The evolution of religious rituals was on the path of their spiritualization. The peak of this path is prayer – the person's verbal attitude toward his object of prayer. Ethnographers believe that prayer is an element of the verbal magic of pagan religion [3]. Another part of the scholars of religion, while recognizing the connection between prayer and sacrifice, does not agree with the origin of religion from magic. "Evolutionary theories of the 19th century viewed prayer as an intermediate phenomenon in the development of religious magic, and such theories describes prayer as one of the stages of the development of magic ignoring the personal aspects of magic, even if one of the researchers proves that in a chronological sequence the magical words were the forerunners of prayer, It would not be right to regard prayer as a subsequent evolution of magic. It must be considered the origins of the origin of prayer in religious faith, in the awareness of the existence of the sacredness [4]. As a religious phenomenon, prayer is closely connected with religious faith. In prayer, the psychoemotional aspect of religion comes to the fore in comparison with the cognitive aspect. Feelings and emotions play a huge role in religion. To determine the place of feelings and emotions in religion, one must consider their peculiarities. Here we will focus on two aspects of emotional phenomena. First, the psychological content of emotional phenomena, the second belonging to a particular object. Psychological feelings are divided into positive and negative in terms of content. Compared to

cognitive processes, emotions (reflection) describes the objects of the environment, and also provide access to these funds. The peculiarity of the object of religious faith is associated with its transcendence. But transcendence, if it does not increase the value, does not reduce its content (in the minds of believers). In this regard, the content of religious feelings is determined by its orientation. In prayer, the feelings and consciousness of the believer is directed towards God, the Creator or something sacred and contains the following Psychoemotional feelings: love, worship, sinfulness, obedience, anxieties and desires. Some researchers view feelings as one of the most important and basic elements of religion. According to the Danish philosopher and psychologist G. Goffding, feelings are an important part of all religions and religious movements. All concepts are grounded in feelings and subject to them. W. James also spoke the same. In his opinion, "Feelings are the beginning of religion and that philosophical, theological justifications came from this" [5]. From these mentions we see that in the evolution of religion the religious feeling plays the role an "initial impulse". Through faith reflected in religious feeling, the believer tries to establish a deep connection with the object of faith and this is reflected in religious practice. Since the religious feeling is completely individual, subjective, the verbal description of this process is limited. Any religion is mystical, esoteric. But nevertheless, any religion sets a goal to open to many people. The massization of religion engenders the need for the verbalization of religion. Hence religions from the language of the senses are translated into the language of logic. After the appearance of religion in the language of logic, philosophical and theological concepts began to arise. As W. James said: the ratio of the original religious feeling and philosophical, theological concepts are similar to the relationship between the original and its translation. Because, in religion there is always a mystery. The further we are from the sacred source and the spiritual beginning, the more attraction to this mystery. Sacred books and tafsirs of any religion are evidence of this.

Acts of worship in religion as well as prayer consider the belonging of a person as one of the emotional beginnings. Prayer establishes a connection between the Creator and his creation. In prayer, a person feels his dependence on God. In the person in the process of prayer, fear and petition, fear and inspiration, sinfulness and deliverance from sin are reflected. Religious feeling is always directed towards the sacred and its content is manifested through the holy. Here we fully support the view of

W. James that the peculiarity of religious feelings is not in their content, but in their orientation, special religious objects.

Some of the western psychologists, in the process of studying the historical development of mankind, noticed that religious feelings undergo changes during the course of evolution. According to J. Leuba, the general trend of changing religious feelings is associated with a sense of fear in primitive society and those negative thoughts, most likely, gradually Admiration, satisfaction, which is associated with the displacement of negative emotions, such as the fear of love. This shift took place gradually in the course of historical progress and the evolution of religion [6]. However, this does not mean that religious feelings will dissipate negative emotions. Of course, the fear of God's wrath is also an important religious feeling of religion, the actions and intentions of man, thought and speech is an effective tool for internal control. Nevertheless, in the concept of a religious sense of the believer, God is associated with positive emotions. The praying person hopes that his mistakes and sins will be forgiven. P. Johnson believes that in any religion, compared with hopelessness, anger prevails faith, hope and love. When the interaction of positive and negative religious feelings is concerned, we must take into account the situation, the mood of the individual. Also we must not forget about what principles and teachings, emotions form a religious community in the consciousness of the individual. If in traditional religions at the present stage the main attention is paid to the formation of a positive emotional mood (here we rely on the mood during the Juma Namaz and did not take into account individual situations), then in negative organizations negative emotions predominate (based on recent research in this field).

Psychological research in the field of religion distinguishes two types of religious mood. The first is a stable religious mood, formed under the influence of a religious community or family. The second - situational religious mood is formed under the influence of events that took place in the life of a believer or a religious community (loss of loved ones, serious illness, family conflicts).

Religious mood is a manifestation of a religious person. The Marxist methodology came to the forefront, which viewed religion as a form of social consciousness (often false or distorted with a predominance of mirage and illusion). This methodological approach does not take into account the sufficient autonomy of the individual. Of course, it is not worthwhile to refute the influence of the social environment (family, religious group) in the

process of the formation of religiosity. Nevertheless, the formation of religiosity is due, first of all, to the psychotic peculiarity of the personality. The ability to analyze accumulated knowledge and experience, contribute to an independent evaluation of religious teachings and religious beliefs. Man himself is able to assimilate, accept or not accept the religious ideas offered to him in his worldview. In the history of religion, such phenomena occur frequently. Thus, analyzing the influence of social and psychological factors, we are not talking about which of them is the main one, and which is secondary, it is important to focus attention on their interconnection and the nature of the completeness. Because, in truth, these two factors have always been closely related between themselves.

We can not define prayer as an inalienable attribute of religion or as purely social or psychological reasons. The form of prayer can be agreed by social factors (it can vary depending on the religious tradition), but its content is always individual. In its content reflect the psychological characteristics of the individual, personal experiences, desires.

The researchers of the psychology of religion associate prayer with the compensatory function of religion. "In terms of the psychological function of prayer or worship is a unique way to get rid of accumulated negative thoughts. The believer pray in the hope that God will save them from suffering, misery and disease. Prayer and faith in the omnipotence of God bring them psychological relief and comfort. This is the mechanism of the socio-psychological catharsis of religion." [7]. The refutation of the influence of religion (positive or negative) on the human psyche is not logical. However, limiting prayer as a function of achieving relief or equating to that is not correct. Potmu that prayer is not a sytual, but a permanent component of religion. A compensatory or soothing function of religion can be situational. Prayer not only relieves unpleasant emotions, but also provides long-term internal psychological stability. A believing person hopes for God not only during difficult periods of his life, but also in everyday life. The phenomenon of prayer was formed on the basis of the theoretical and methodological orientation of Marxism and Freudianism on the basis of a centuries-old Western and Soviet view. Freudianism views religion as a manifestation of neurosis, and worship and ritual as a way of getting rid of this psychological state. Marxism viewed religion as a form of dependence and in the process of knowing the essence of this dependence mankind will get rid of religion and will get real freedom. These two directions, being formed in the West and becom-

ing the theoretical and methodological paradigm of scientific understanding of religion, have long been prevailing in the socio-humanitarian direction of science. Since the religious phenomena have embraced the deep and very subtle realms of human existence, a rational and logical description and interpretation of this phenomenon always faces some limitations. Not taking into account such facts can lead to a misunderstanding or assessment of such a complex phenomenon as religion. We must not deny the scientific study of religion, but we must not forget that any scientific conclusion or theory can have its limitations and be inferior.

Prayer and other religious rituals are aimed at providing internal psychological stability to the individual and society. As for the concept of homeostasis in biology used in religion, any living organism seeks internal stability and this stability is a necessary condition for existence. Similarly, if religion provides stability in society (one of the first to draw attention to this is Emile Durkheim), then prayer is aimed at ensuring the person's mental stability. If in the Middle Ages in the west this function was performed by priests, now psychotherapists and various psychics are engaged in this function.

The above-described compensatory or soothing functions of religion are characteristic of the Christian environment. Because, in Christianity, the concept of sin and redemption is present in the mind of the believer. The main idea of Christianity is the original sin and the atonement of this sin by Jesus. Therefore, in every Christian there is sinfulness and guilt. Every Christian feels sin before Jesus, who must atone for it. Christian confession and prayer help get rid of sin and provide inner harmony to the believer (perform the function of catharsis). But a strong emphasis on sin and sinfulness can lead to neurosis and obsessive states. (Now many destructive organizations instill in their adherents a sense of sinfulness and as an opportunity to get rid of this they impose various kinds of imitative psychotechnics. Thus they involve believers in their ranks).

Preservation of psychoemotional stability and harmony is a natural need inherent in human nature. For many years, religion was the main mechanism for ensuring this stability and harmony. No secular ethic and morality could replace religion as well as modern psychotechnics can not replace prayer. In the solution of human psychological problems, one must combine knowledge of religion and psychology. At the present pace of the development of the world, the synergy of faith and knowledge can meet the spiritual and psychological requirements of man.

Researchers linking prayer with feelings highlight several of its stages. In terms of the intensity of emotional processes in the first stage of prayer is characterized by a gradual increase in emotionality. During this period negative emotions predominate in the mind of the worshiper. A priest or preacher invites you to repent of your sins and calm down. In such a situation, after a psychological impact on a believer, he can feel and repent of his sin, pray for forgiveness and often even cry.

The second stage is characterized by reaching the end of prayer and emotional uplift. For many Orthodox and Catholics, this manifests itself in tears, inner feelings go away and peace comes, the guilt is replaced by joy and gratitude. In ecstatic sects and cults, the culmination of prayer is in the form of ecstasy, separation from the environment, mystical scenes.

The third and last stage is characterized by stable, positive feelings. If you believe the words of believers, then at this stage, as a result of prayer, the spirituality, specialization and calmness of the human soul take place [8].

Prayer affects the emotional state of a person and can cause different feelings. But prayer does not go into the altered state of human consciousness and in this is its difference from meditation. A person praying, passing through deep feelings during prayer, remains fully conscious. A uniting and meditative states translate a person into an altered state of consciousness and alienation from the environment. In the process of meditation, one's own self merges with the Absolute (or is aimed at merging). Also, meditation, unlike prayer, is characterized by the use of various psychotechnics (repetition of mantras, dances, etc.) Meditation is peculiar to mystical religions. In the process of prayer, the distance between man and God is maintained. A person feels the power of God and his helplessness. During prayer, a person asks only for good. The collection of prayers of Javshan al-Kabirde is widely spread in Islam: Oh, Lord of all Gods,

Oh, opening all the doors of the world,  
 Oh, the Creator, the cause of all causes,  
 Oh, who gives all the benefits and prosperity  
 Oh, guiding truth and justice  
 Oh, creating clouds from nothing  
 O, the sight of the unseeing compassion  
 O, who makes fair decisions,  
 Oh, the end point of everything and everything  
 Oh, forgiving sins and soothing

O Allah, the Lord you are perfect!

There is no other God but you!

We pray mercy, save us from the fire of hell! [9]. The purpose of these prayers is to ask God for the happiness of two worlds. The text of the prayer shows the focus of the author's consciousness on God. Here in prayer the main feature is preserved - a petition from God. Also in prayer are attributes of God.

In the Kazakh world view, a phenomenon similar to prayer is called "Bata". In the Cultural and Philosophical Encyclopedia the following is said: "Bata is an expression of a sincere wish for a person, formed in the traditional culture of the Kazakh people. Bata - protects against misfortunes, opens roads, empowers you with strength. Also, Bata can be sent to ancestors." [10]. Bata is a phenomenon closely connected with the religious beliefs of ancient Turks before the appearance of Islam. The original meaning of Bath is similar to that of prayer. In the modern Kazakh worldview, Bata was formed as an integral part of the traditions of the Kazakh people. If prayer is an attribute of religion, but Bata is not endowed with such a feature. Bath is not associated with religion and takes place in everyday life.

Religious scholars distinguish the following types of prayers:

Prayers of supplication. In them, a man asks God for good wishes. Such prayers are related to a person's needs. In such prayers, people usually ask for health, prosperity, justice for themselves and their loved ones.

Prayer of comfort. In such prayers a person recognizes his sin and asks for forgiveness from God. In Islam, attention is drawn to the fact that one should not commit sins, but some of them he does from ignorance. The believer asks to forgive himself and other people.

Prayers aimed at the greatness of God. In this prayer of the faithful praises God, describes his justice, greatness, generosity.

Prayer of gracefulness for what you have. In this prayer, a man thanks God for all that he gave him.

Types of prayer are closely related to religious rituals. Prayers allowed in some religions can be reserved in others. In Christianity, prayer to spirits is widespread. In Islam, it is strictly forbidden to pray to anyone other than Allah. Also, prayers are group and individual. Group prayers are performed at meetings of religious communities, and individual prayers are performed depending on the needs of the believer.

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