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THE LINGUOCOGNITIVE NATURE OF THE CONCEPTS «OBAL» AND «SAUAP» IN THE KAZAKH WORLDVIEW

Through the analysis of binary-oppositional concepts, it is possible to identify the unique religious worldview, lifestyle, linguistic richness, and spiritual-axiological image of the Kazakh nation. This article examines the concepts of «obal» (sinful act) and «sauap» (virtuous deed) in the Kazakh worldview, focusing on their linguo-pragmatic, linguo-cultural, cognitive, functional applications, as well as their religious dimensions. To determine the global image of these culturally specific concepts, the study employs both general scientific methods, such as collecting, systematizing, describing, and generalizing linguistic contexts, and specialized linguistic approaches, including corpus, conceptual, and semantic analysis.

Using evaluation techniques based on the National Corpus of the Kazakh Language and frame analysis, the study identifies the value system inherent in the concepts of «obal» and «sauap», describes their spiritual-axiological essence, and suggests their characteristics. Additionally, the frequency of usage and stylistic aspects of these words are analyzed based on corpus data. The worldview, culture, mentality, and religion of the Kazakh people, rooted in binary concepts, are explored from linguo-cognitive and linguo-axiological perspectives. The research has practical significance. The methods and approaches used in the article may be useful for linguists, religious scholars, psychologists, and students of language-related fields. This study can also be applied to explore the spiritual and value-based meanings of other concepts, evaluate the suggestive potential of language units, and clarify value-driven features of other spiritual notions.

Keywords: obal, sauap, suggestion, religious worldview, national worldview, style, etymology, cognitive scenario.

Introduction

On a personal level, the values are embedded profoundly in the historically established path of the nation, its long-standing systems of religion, heritage, culture, and the prevailing social norms of the people among whom it exists. For the Kazakhs, these notions gave birth to a distinct conceptual system that reflects their pattern of life, value system, and cultural identity. Nowadays, it is becoming more and more important to understand this conceptual schema born of and through centuries of human experience and entrenched in language, and this explains the ideas and attitudes of the Kazakh national consciousness. The meaning field of a concept distinguishes a nation from others, reflects the spirit and value image of the concept, and reveals the originality of the historical worldview. One such concept is the pair «*obal*» and «*sauap*», which, although introduced into the Kazakh language through religion, has acquired a unique national cognitive character, becoming integrated into the Turkic cultural context along with its original conceptual function. National values offer a tangible expression of a people's worldview, taking shape through language and transmitted across generations. They are the characteristic forms of behavior, social norms, and collective outlook characteristic of a cultural community. In the Kazakh setting, values such as faith, compassion, respect for elders, care for the younger, along with the moral principles of «*obal*» (a sense of moral loss or wrongdoing) and «*sauap*» (righteousness or spiritual merit), are established as the ethical basis of their national consciousness. These values go beyond personal moral development and are also instrumental in maintaining social integration while expressing the culture and distinctiveness of the Kazakh people. The semantic field of a concept preserves the markers of these national values. A concept is a complex cognitive structure situated at the intersection of language and culture. Kazakh researchers describe the concept as «a cognitive reflection of culturally fixed stereotypes and individual evaluations embedded in language» [1, p. 45], while the foreign scholar C. Levisen views the concept as a socio-cognitive evaluative construct rooted in collective memory [2, p. 26]. These definitions highlight that the nature of a concept is not limited to linguistic dimensions alone but is also closely connected to social and cultural factors. In this regard, the cognitive linguistic approach is particularly relevant in conceptual research, as it regards language as a mirror of human thought [3, p. 58]. Thus, the concept plays a significant role in linguistic studies as a reflection of national worldview and cultural consciousness [5, p. 96].

In the spiritual worldview of the Kazakh people, the concepts of «*obal*» and «*sauap*» are regarded as deeply rooted ethical and religious-cultural values. They carry significant national meaning and are strongly embedded in everyday life, functioning as powerful suggestive elements that influence behavior and moral judgment. These concepts shape an individual's moral character within society, define one's spiritual

relationship with the surrounding world, and reflect situational patterns of conduct, ethical standards, and the foundational principles of raising future generations in Kazakh culture. Scholar E. Madieva notes in her research: «*Sauap*, originally a religious term referring to actions that lead to God's approval, has in today's Kazakh mentality come to represent general acts of goodness and kindness», highlighting the national interpretation of what was once a purely religious notion [5, p. 96]. Regarding the place of the concept of «*obal*» in the Kazakh worldview, A. Qaidar states: «In the Kazakh mindset, *obal* is not merely a religious category; it is also a marker of social order, inner conscience, and a sense of shame» [6, p. 52]. With this definition, he emphasizes «*obal*» as a clear example of the mutual influence between language and religion.

The semantic structure of a concept is not limited to language alone. It also reflects how a nation has adapted to various historical and cultural contexts and the values it has developed over time [7, p. 45]. In Kazakh culture, the notions of «*obal*» and «*sauap*» are not confined to religious consciousness. They are deeply embedded in the linguistic worldview and function as integral components of national customs and traditions. Their meanings and functions can be clearly observed in proverbs, folklore, religious teachings, and moral education. Although the notions of national values, cultural identity, the interrelation of language and culture, and the structure of spiritual worldview have been explored by domestic scholars such as S. Sagattaruly, A. Qaidar, N. Nurtazina, Zh. Mankeeva, and Zh. Satenova, a focused study of «*obal*» and «*sauap*» as concepts, specifically in relation to national worldview and values within cultural, linguistic, and psycholinguistic dimensions, still requires deeper investigation. This article aims to examine these concepts in depth, exploring their meanings, their role in the system of national values, and their linguistic and cultural aspects.

In the context of globalization, reassessing the importance of national spiritual values and decoding the semantics of culturally and historically embedded concepts highlights the relevance of this study. In particular, there is a growing need to explain the categories of «*obal*» and «*sauap*» more profoundly, especially for younger generations, in order to instill ethical standards and provide spiritual guidance. These notions serve not only as foundations of the traditional worldview but also as moral reference points in the modern era. This research aims to examine the linguocultural and theolinguistic features of these two concepts by exploring their origins, spheres of usage, unique place within the Kazakh worldview, and their representations in religious texts.

Materials and methods

In accordance with the research topic, gathering relevant materials, identifying necessary scholarly sources, and analyzing the methodological approaches of researchers in the field of conceptual studies constitute an essential phase of this work. This study examines the concepts of «*obal*» and «*sauap*» from linguocultural and theolinguistic perspectives, aiming to clarify their linguistic and cultural meanings by utilizing several key sources.

Firstly, literary texts in Kazakh bearing social and religious content formed major sources of data. Thus, classical and contemporary Kazakh literature in the study of the portrayal of these concepts in a literary context is crucial for their national conceptual representation. Secondly, to attain the valuation of spiritual and cultural values of the Kazakh people, literary-religious sources such as Qur'an verses, hadiths, and the related folk tales, chronicles, and proverbs derived therefrom are important references. Thirdly, Kazakh dictionaries and encyclopedias, alongside valuable materials from the National Corpus of the Kazakh language, were used in identifying linguistic meanings and contextual usages specific to the concepts of *obal* and *sauap*. The application of the National Corpus was instrumental in analyzing word frequency, patterns of co-occurrence across varying texts, and stylistic and functional usage within differing contextual situations.

When selecting materials for the research, the focus was on their reliability and scientific value. Each source was evaluated for its relevance to the specific research topic, its currency, and representativeness. In choosing religious texts, special attention was given to Qur'anic verses and hadiths where the concepts of *obal* and *sauap* are directly mentioned, while also considering their unique national aspects beyond religion. Priority was given to studying how the concepts of *obal* and *sauap* are used, as well as their role and significance in people's lives. Passages containing the words *obal* and *sauap* were carefully collected from literary works, and their usage differences within texts, along with their stylistic features based on the Kazakh National Corpus, were analyzed.

During the research, a range of linguistic and cultural-religious materials were collected to identify the linguocultural and theolinguistic features of the concepts *sauap* and *obal*. The selection process was carried out systematically, based on sources relevant to the article's topic and following methods used by both domestic and foreign scholars in concept analysis. To clarify the semantics and origins of the concepts and to define their unique semantic fields, reference works such as the *Explanatory Dictionary of the Kazakh Language* [8], the *Kazakh Phraseological Dictionary* [9], and *Kazakh Ethnolinguistics* [10] were utilized. Additionally, conclusions on the concepts made by linguists such as R. Syzdyk [11], A. Kaidar [12], and Zh. Mankeeva were taken into account. To describe the national identity of the Kazakh people within the scope of these concepts, proverbs and sayings, as well as legends and folktales involving the notions of *obal* and *sauap*, were selected. Folklore materials were gathered and analyzed based on the works of A.T. Kaidar («The Linguistic Nature of Folk Wisdom,» 2004) and Zh. Mankeeva («Kazakh Worldview and Its Linguistic Representation,» 2008). The words *sauap* and *obal*, considered core concepts in Islam, are widely used in Qur'anic verses and hadiths. To elucidate their meanings, explanations

from A. Nurgaliuly's *Kazakh Understanding and Islamic Values* [15], and Kh. Argynbayev's *Muslim Ethics* [16] were referenced.

The methodological foundations used in this study aim to provide a deep and comprehensive analysis of the multifaceted nature of the concepts *sauap* and *obal*. First, through contextual analysis, the study examines how these concepts are used in specific textual environments and explores their pragmatic effects. Additionally, etymological analysis investigates the historical and linguistic development paths and origins of the concepts, supported by comparative analysis. The similarities, unique features, and suggestive differences between these two concepts are studied from a psycholinguistic perspective, focusing on how they influence society. Using a cognitive approach, the mental representation of «*sauap*» and «*obal*» in the mind, along with their conceptual models and cognitive structures, is clarified. Finally, discourse analysis looks at these terms being applied in mass communication and media discourse within the information society and their usage within social structures, drawing from data gathered from the Kazakh National Corpus. Integration of these methods provides for a broad and deep description of the linguistic, cultural, historical, and psychosocial realities of the research subject.

Results and discussion

The linguistic image of the concept «*obal*». The origin of the concept «*obal*» is linked to the Arabic word *abal*. Its core semantic meaning relates to moral order and ethical behavior. While in Arabic it carries meanings such as «*sin*», «*fault*» or «*betrayal*» in modern Kazakh the term refers to an injustice done to an innocent party or a serious moral wrongdoing. Religious scholar Omar Zhaleluly suggests that the root of «*obal*» comes from the Arabic word *wabalun* [17, p. 54]. This concept also appears in Kh. Baranov's Arabic-Russian dictionary [18, p. 26]. The dictionary lists several meanings for *wabalun*: the first is «*damaged climate, disturbed condition, corrupted environment*», the second is «*calamity*» or «*evil*», and the third includes «*harm*», «*damage*», «*betrayal*», «*pain*» or «*severe consequence*».

Additionally, the «*Obal*» entry in the «*Explanatory dictionary of the Kazakh language*» defines it as «*a word used when someone commits an act against morality and justice; a sin*». The term «*sauap*», by contrast, is defined as «*God's reward given for a good deed*» (*Explanatory dictionary of the Kazakh language*, 2008). There is also some information connecting the word *obal* to Old Turkic, where it carries the semantic meanings of «*excess*», «*waste*» or «*doing harm or injustice*» to an object. In explanatory dictionaries, emphasis is placed on the emotional nuance of «*obal*», describing it as «*a feeling of regret resulting from causing harm*».

The lexeme «*obal*» holds significant practical importance in Kazakh society. Its purpose is to call for moral responsibility and compassion toward

others. Additionally, the concept of «*obal*» carries a deep linguo-philosophical understanding related to the moral consequences of one's actions and their social impact. In Kazakh culture, the notions of «*obal*» and «*sauap*» form an important part of ethical norms. For example, the saying «*Asty tokpe, obal bolady*» («Don't spill the food, it will bring obal») uses «*obal*» in the sense of wastefulness, reflecting the ecological ethics of a nomadic lifestyle. Another proverb, «*Atanannın konilin qaldırma, obal bolady*» («Don't upset your parents, it will bring obal»), emphasizes the educational value of respecting elders.

In the phraseological subcorpus of the Kazakh National Corpus, the following expressions involving the word «*obal*» are recorded: «*obalyn arqalay*» (to bear one's obal – meaning to be guilty or indebted to someone), «*obal bolu*» (to become obal – meaning to suffer harm, injustice, or difficulty), «*obaly bir Qudayga*» (may your obal be to God alone – implying that one should bear the consequences of their own actions, and only God can save you), «*obal joq*» (no obal – meaning without blame or without anything to pity), «*obaly jibermesin*» (may misfortune not befall you, may you not bear the obal of someone's suffering), «*obalyna qaly*» (to be left with obal – meaning to suffer unjustly or be betrayed, to be left in tears), «*obaly qansha/neshik*» (how much obal – meaning baseless blame, unnecessary reproach), «*mal torkinine obaldyq jasay*» (to do obal against the origin of livestock – meaning to neglect or harm sick livestock, betraying the animal's nature), «*obal joq*» (there is obal no – meaning it was a good deed, well deserved, may you receive the reward), «*obal jasaды/qyldy*» (did obal – meaning harmed, betrayed, showed cruelty), «*obaly moynyna*» (the obal is on your neck – meaning the sin or harm you caused someone is on your own head), «*obalynan qorqu*» (to fear obal – meaning refrained from wrongdoing out of fear of moral consequences), «*obaly ne kerek/ne, neshik*» (there is no need for blame or reproach), «*obaly/oz obaly ozine*» (the obal is on oneself – meaning let them face the consequences, they earned their punishment).

These various uses of «*obal*» across multiple semantic fields demonstrate that the concept carries a deep moral and spiritual significance in Kazakh culture. Its suggestive power (i.e., the hidden meanings that influence a person's subconscious) is very strong and often motivates people to distinguish between good and evil, to uphold honor and dignity, values deeply embedded in the Kazakh worldview. Analyzing the materials collected from the Kazakh National Corpus reveals the suggestive dimension of the «*obal*» concept as follows:

Moral restraint – The sacred phrase «*obal bolady*» (there will be obal) often serves as a warning to avoid wrongdoing. Behind this expression lies the ancient notions of «*kiye*» and «*iye*» – spiritual protectors – that reflect pre-Islamic religious beliefs still vivid in the collective consciousness. In Muzaffar Alimbayev's moral tales, the concepts of «*obal*» and «*sauap*» frequently appear. For example, when

little Murat was about to hit the cat with a stick, his grandmother stopped him saying, «*Balam, obal bolady! Kieci urady!*» (My child, there will be obal! Its spirit will punish you!) [19, 87].

Sense of responsibility – When people hear the word «*obal*», they feel accountable for the consequences of their actions. In Ilyas Esenberlin’s trilogy «*Koshpendiler*» (The Nomads), the ideas of «*obal*» and «*sauap*» are often used to reveal the inner world of the characters. For instance, Qadir Khan says, «*Buların – obal goy, jazıqsız jandı qurban etu*» (What you are doing is obal – killing an innocent soul) [20, 36]. This awakens a sense of shame and conscience. The context shows a deep understanding that both good and bad deeds have consequences for which one must take responsibility.

A call for kindness and compassion – the idea of helping the weak and comforting orphans is emphasized. «*Zhetim balayın koz jasyn korip turyp qol ushin sozbau – obal, arsyzdyq dep esepteledi*» (Not helping when seeing an orphan child’s tears is considered «*obal*» – shamelessness), – this phrase encourages kindness at the level of moral conscience. [17, 56].

Fear or guilt feeling – the concept of «*obal*» awakens the feeling of guilt in a person, who then seeks ways to avoid feeling guilty. For this reason, the concept «*obal*» is often used in educating the younger generation by instilling fear and anxiety at the level of honor and shame. The upbringing of the Kazakh nation emphasizes avoiding evil, promoting goodness, caring for those less fortunate, and feeling responsible for every blessing. These values are realized within the framework of the «*obal*» and «*sauap*» concepts. In other words, by increasing responsibility for good deeds and instilling fear and guilt of wrongdoing, the Kazakh people have formed their values by influencing the younger generation on the level of honor and shame. The concept of «*obal*» is not just a verbal warning (verbal suggestion) but a moral pressure that directly enters cognitive awareness as «*Obal bolady*» («There will be obal» / «There will be consequences»). Depending on the situation, it shames a person and restrains anyone from committing evil by appealing to the level of shame. The semantic content of the concept «*obal*» includes seeing oneself through others’ eyes, an inner dialogue like «*Basqalar ne oylaydy?*» («What will others think?»). «*Obal*» is not just a religious or cultural concept; it is a deeply psychological influence, softly controlling consciousness and regulating behavior.

The linguistic representation of the concept «*sauap*». The word «*sauap*» (from Arabic – thawab) means «*a divine reward for a righteous deed done for the sake of Allah*». In the Kazakh language, «*sauap*» is used to denote the spiritual return or reward for good actions. Semantically, it carries meanings such as «*a good deed*», «*a reward*», and «*gratification*», and it is often associated with encouraging moral behavior in accordance with Islamic values.

Having entered the Kazakh language through religion, the term is commonly understood as the result of doing good, showing humanity, helping those in need, and engaging in virtuous actions within social interactions. In essence, «sauap» is a value-laden concept representing the reciprocation of good deeds, understood as a moral and spiritual reward.

The linguistic representation of the concept «sauap». In Kazakh society, the lexeme «sauap» is most often associated with morally positive actions, expressions of gratitude, or a form of reward, recognition, or assistance granted in response to a good deed. Its etymology and ontological background are rooted in deep cultural values and spiritual history.

The semantic field of the «sauap» concept is broad, encompassing both clearly positive meanings and, in some contexts, ironic or ambivalent connotations. Examples from the Phraseology Subcorpus of the National Corpus of the Kazakh Language illustrate the diverse usage of this concept: «*Sauap zhinau*» («To accumulate sauap») – striving to perform good deeds, worship, and righteous acts in the hope of becoming a beloved servant of Allah and earning divine favor; «*Sauap tabu*» («To earn sauap») – to do a virtuous act, gain merit; «*Qatym sauapty bolsyn*» – a phrase used to express well wishes to the host of a Qur'anic recitation ceremony, meaning «*May the reward be yours*»; «*Sauap bolu*» – a) in religious use: to receive divine reward for a good deed; b) in colloquial speech: to indicate that someone «*got what they deserved*», with a sarcastic or ironic tone.

The idea of performing a «*sauapty is*» (a meritorious or virtuous act) is closely tied to suggestive power (*suggestia*) — that is, language that appeals to the subconscious and moral-emotional levels of understanding. Alongside its suggestive force, the word «sauap» carries religious associations, evokes inner emotional responses, and operates within implicit narrative structures.

Based on an analysis of corpus materials, the concept of «sauap» reveals the following suggestive characteristics:

– **Faith, religion, the creator** – The concept of «sauap» activates religious elements in the cognitive consciousness, such as «*Allah*», «*prayer*», «*fasting*» and «*goodness*». This functions as a form of suggestion (*suggestia*) rooted in spiritual axiology. For example, when someone helped an orphan, people said: «*Sauap qoy, bul – Allanyñ razylygyna bastar jol*» («It is a sauap, a path that leads to Allah's pleasure»). In this sentence, the ideas of «sauap», «*Allah*», «*goodness*», and «*pleasure*» come together as a unified concept, reviving spiritual values in a person's religious worldview through suggestive association.

– **The return of doing good** – The idea of accumulating «sauap» through good deeds — helping others, giving up one's seat for the elderly, donating to orphans, or showing compassion to animals — implies a kind of moral accumulation or «*saving up*» of merit. Whether consciously or unconsciously,

there exists a psychological element of personal interest or the expectation of reward: a motivational «*suggestia*» that reinforces the sense of «*my action is not in vain*». For example, in the story «*Ata umiti*» («A Grandfather's Hope»), gratitude is expressed to an old man who helps a child with the phrase «*sauap bolsyn*» («may it bring you divine reward»).

– **Patience and endurance as «sauap»** – Acts of patience (*sabyr*) and endurance (*tozy*) are also considered «*sauap*». The concept of «*sauap*» is closely linked with inner willpower and self-restraint, forming a basis for suggestive influence (*suggestia*). This suggestion, grounded in hope, has evolved within the framework of religious understanding. The suggestive perception of «*sauap*» is often intertwined with religious elements such as «*Allah*», «*paradise*», and «*obligation*» (*faryz*). A good deed allows for inner satisfaction after acting kindly or being merciful to another. Hence, the act of giving or «*sauap*» holds a spiritual meaning beyond the apparent temporal one, made stronger because of associative factors such as «*hereafter*», «*eternal life*», and «*paradise*».

Though the word «*sauap*» is not directly mentioned in the Qur'an, its semantic essence appears frequently. For instance: «*Kimde-kim bir jaqsylyq istese, oğan on ese sauap beriledi*» («Whoever does a good deed will receive tenfold reward for it») – Surah Al-An'am, 6:160 (Qur'an Karim, 2007 edition). In the Hadith, the Prophet Muhammad (peace be upon him) said: «*Kimde-kim bir adamdy kundan qatarsa, oğan obalyn toqtatqany ushin sauap jazylady*» («Whoever stops a person from committing a sin will be rewarded for preventing his wrongdoing»). Religious and Cultural Features of the Concepts «*Obal*» and «*Sauap*». Zh. Mankeyeva writes: «*Sauap, as a category of Islamic culture, has deeply permeated Kazakh worldview, often appearing in metaphorical usage in the language*» [15, p. 162]. In Islamic theology, «*obal*» is associated with «*sin*» (*kuna*), while «*sauap*» is linked with «*reward*». However, in the Kazakh traditional worldview, these two do not fully replace the broader religious concepts. The notions of «*obal*» and «*sauap*» are closely connected with religious understanding, particularly concepts such as «*faryz*» (obligation), «*sunnet*» (Prophetic practice), and «*haram*» (forbidden).

Every choice has not only an eschatological consequence but also a daily moral dimension. In Islam, «*sauap*» is considered one of the core values: «*Sadaqa bery – sauap*» («Giving charity is sauap») – emphasizing the significance of charity in terms of forgiveness of sins and purification of one's path in life.

In Kazakh culture, the word «*obal*» («*obal*» – moral blame, spiritual harm) sometimes corresponds to the concept of «*sin*» (Arabic: «*ism*») and, in other contexts, is used alongside ideas such as «*kiesi*» (sacred essence or protective spirit of an object) and «*iesi*» (owner or guardian spirit), conveying the belief that something may carry a curse («*qargys atady*» – «a curse will strike»). For example: «*Janwarga zabir korsety – obal, ari kuna*» («Harming an animal is obal (morally

wrong) and also a sin») – This reflects the idea that «*obal*» carries both moral and religious consequences, and suggests a belief that each creature possesses a sacred force that may «*strike back*» when violated. Scholar R. Syzdyq notes in «*The Nature of Concepts in the Kazakh Language*» that: «*Obal – qazaq ugymynda adamnyn ar-iatymen tygyz baylanysty moraldyq-etikalıq kategorıua*» («*Obal, in Kazakh understanding, is a moral-ethical category closely tied to personal conscience and honor*») [11, p. 56].

The concepts of «*obal*» and «*sauap*» represent two diverging paths – one may be seen as the «*weighting of honor and shame*», «*the meaning of life*», or «*the voice of the conscience*». In the expression: «*Jaqsılyq jasap sauap al*» («*Do good and earn sauap*») – the implication is that righteous deeds lead to spiritual elevation. This is understood in Islam as a divine reward from Allah: «*Kim bir jaqsy amal jasasa, ogan on ese sauap jazylady*» («*Whoever performs a good deed will be rewarded tenfold*») (Surah Al-An'am, 6:160).

In the value system of Kazakh traditional worldview, the notions «*obal bolady*» («*it will be obal*») and «*sauapty is*» («*a righteous act*») carry significant ethical weight. From young children to the elderly, the concepts of «*obal*» and «*sauap*» are reflected in everyday behavior. Examples include: «*Nan qyqymyn shashpa – obal bolady*» («*Don't scatter bread crumbs – it will be obal*»), «*Bireydin ala jibin attama – obal bolady*» («*Don't cross someone's rightful share – it will be obal*»), «*Ozgenin aqysyn jeme – obal bolady*» («*Don't take what belongs to others – it will be obal*»), «*Qariyaga qurmet korset, batasyn alasyn – sauapqa kenelesin*» («*Show respect to the elderly, receive their blessing – you will earn sauap*»), «*Jetimnin mandayynan sipa – sauap jinaysin*» («*Pat the orphan on the head – you will collect sauap*»). These examples show how moral-religious values are embedded in daily practices and language, forming an ethical code based on conscience, responsibility, and collective spirituality.

In the proverb «*Obal turgan jerde sauap bar*» («*Where there is obal, there is sauap*»), we can observe the interconnected semantic scenario of the concepts «*obal*» and «*sauap*». «*Obal*» («*obal*» – moral blame, spiritual consequence) is rooted in the idea of «*not violating the laws of compassion and goodness, not stepping beyond the bounds of conscience and moral order*». «*Sauap*» («*sauap*» – divine reward for good deeds), in contrast, arises from the expectation of a «*reward for goodness, hope for the future*», and the «*satisfaction of one's moral conscience*». These two concepts form a semantic and ethical continuum in Kazakh cultural consciousness: where there is a risk of moral harm (*obal*), there is also potential for spiritual benefit (*sauap*), provided one acts righteously.

The concepts of «*Obal*» and «*Sauap*» hold a special place in the spiritual and cultural worldview of the Kazakh people. These notions represent the intersection of moral and religious values and play an important role in raising generations and

maintaining social unity. Through linguistic-cultural and theolinguistic analysis of the concepts «*Obal*» and «*Sauap*», it is possible to clarify the conceptual structures of the Kazakh language within the national worldview, as well as the related religious and cultural perspectives.

Table 1 – Comparative Characteristics of the Concepts «*Obal*» and «*Sauap*».

Aspect	OBAL	SAUAP
Semantics	Obal is a spiritual responsibility that occurs when a person commits a forbidden action or harms someone.	Sauap is a spiritual reward that forms when a person performs a good deed benefiting people or animals.
Religious etymology	In the Qur'an and Hadith, injustice, cruelty, and betrayal by a person are considered sins (obal).	In the Qur'an and Hadith, showing mercy, doing good deeds, charity, prayer, fasting, patience are counted as sauap.
Responsibility / Reward	In religion: a person who commits obal is sinful and faces punishment in the afterlife or this life. (national: pressure at the level of honor and conscience)	Doing sauap leads to paradise, and there is a return of goodness.
Inner feeling	A person who admits obal feels guilt, regret, and fear.	From doing sauap, a person feels peace, warmth, and hope.
Social role	Makes one avoid evil and feel responsibility.	Encourages doing good deeds and regulates society.

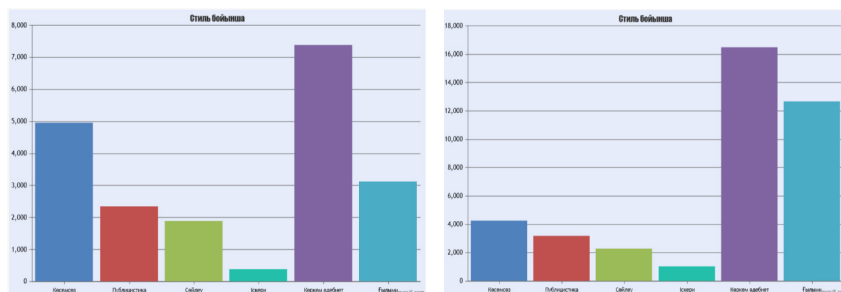
Outside of religious contexts, expressions like «*Ozine obal joq*» («You have no blame») and «*Sauap boldy!*» («Well done!» or «It's a blessing!») reflect the artistic uniqueness and distinctive nuances of the Kazakh language. These are polysemous phrases that combine irony with genuine gratitude. On one hand, when said warmly and humorously, the phrase means: «*You did everything yourself – no blame on you! Blessings to you!*» On the other hand, it expresses thanks and admiration: «*Even though you were tired, you helped – blessings to you*». The intersection of these two contrasting meanings appears in the phrase «*Ozine obal joq. Sauap boldy!*» – where «*Obal joq*» carries a negative, slightly regretful semantic tone, while «*Sauap boldy*» holds a positive meaning worthy of praise. This sentence is not literary; it is widely used in everyday speech, especially as a set phrase in the speech of elder people.

Statistical indicators in the National Corpus of the Kazakh language.

Based on the National Corpus of the Kazakh language, the statistical indicators of the concepts «*Obal*» and «*Sauap*» in various styles such as oratory, journalism, colloquial speech, business, fiction, and scientific texts are presented in the following diagram.

There are both commonalities and differences in the frequency of usage of these two binary concepts. For example, the concepts are most frequently used in fiction, where they appear approximately 7,300–7,400 times in the national corpus's

fiction section. The lowest frequency is observed in business-related materials, where their usage ranges from 300 to 390 times, as can be seen from the diagram.



Figures 1–2 – Usage indicators of the concepts «*Obal*» and «*Sauap*»

The usage patterns of these two concepts demonstrate both their distinctive features and their complementary relationship, as they often co-occur to fully convey contextual meanings. Analysis of textual data revealed that where the concept of «*Obal*» appears, «*Sauap*» is frequently mentioned alongside it, indicating a comparative and interrelated usage.

The diagram shows slight differences in usage frequency: the concept «*Sauap*» is more prevalent in scientific texts, whereas «*Obal*» appears more often in oratory or public speech. The homonymic nature of the word «*Sauap*» makes its use more flexible in scientific discourse. In contrast, «*Obal*» is deeply embedded in national values and is predominantly found in folk wisdom expressions passed down orally.

Conclusion

In Kazakh culture, the concepts of «*obal*» and «*sauap*» constitute the core of the national worldview, carrying profound spiritual and moral meanings. Although these two notions originate from religious beliefs, they are closely intertwined with moral values such as honor, kindness, humanity, and responsibility in the everyday life of the Kazakh people. Their semantic fields intersect not only with religious understanding but also with the national worldview.

In the national consciousness, the concepts of «*obal*» and «*sauap*» – which encompass various semantic fields such as feeling responsibility, discerning good and evil, distinguishing black from white, recognizing the reciprocity of good and bad deeds, fearing supernatural forces, and preparing for the afterlife – hold significant value as factors influencing the upbringing of younger generations. For instance, in the proverb «*If you grow up knowing obal, you will be enriched with sauap*», the expression «*knowing obal*» implies understanding good and evil, while «*being enriched with sauap*» reflects the Kazakh worldview’s conception of being a true human. The concept of «*obal*» awakens an internal restraint and fear

that restrains from wrongdoing, whereas «*sauap*», conversely, evokes hope and spiritual reward, encouraging kindness and benevolence, stirring heartfelt feelings through suggestive cognition. Thus, «*obal*» and «*sauap*» are not merely religious terms but are recognized as indicators of national identity, spiritual education, social relations, and even linguistic culture, serving as sociological-cognitive mechanisms that regulate responsibility and compassion between the individual and society.

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ҚАЗАҚ ДҮНИЕТАНЫМЫНДАҒЫ «ОБАЛ» МЕН «САУАП» КОНЦЕПТІСІНІҢ ЛИНГВОКОГНИТИВТІК СИПАТЫ

Бинарлы-оппозициялық концептілер лингвистикалық зерттеу нысаны ретінде қазақ халқының дүниетанымдық құрылымын, діни түсініктері мен мәдени-тілдік ерекшеліктерін кешинді түрде сипаттауға мүмкіндік береді. Мақалада тілдік қолданыстағы «обал» мен «сауап» концептілерінің қазақ дүниетанымындағы ерекшелігі, оның лингвопрагматикалық, лингвомәдени, когнитивтік, функционалдық қолданысын, діни аспектілері қарастырылады. Нақты бір ұлтқа тән «обал» мен «сауап» концептілерінің ғаламдық бейнесін анықтауда тілдік контексттерді жинақтау, жүйелеу, сипаттау, және жалпылау тәрізді жалпы ғылыми әдістермен қатар корпуслық, концептілік, семантикалық талдау сияқты лингвистиканың өзіндік әдістері мен тәсілдері қолданылды. Бұл ретте қазақ тілінің ұлттық корпусы арқылы бағалау, фреймдік талдау әдісінің көмегімен «обал» мен «сауап» концептілеріне тән құндылықтар жүйесі анықталып, оның рухани аксиологиялық бейнесі, суггестиялық ерекшелігі сипатталады. Сонымен қатар, қазақ тілінің ұлттық корпусының материалдары негізінде «обал» мен «сауап» сөздерінің жиілік қолданысы мен стильдік аспектілері де негізге алынған. Бинарлық концептіге негізделген қазақ халқының дүниетанымы, мәдениеті, ділі мен діни туралы бірқатар ақпарат лингвокогнитивтік және лингвоаксиологиялық аспектіде зерттеледі. «Обал» – моральдық-қоғамдық тәртіпті сақтауға бағытталған, әділетсіздік пен зиянды әрекеттерге ішкі кінә мен қысымды оятатын концепт болса, «сауап» – жақсылық жасау арқылы рухани табысқа, сол арқылы ішкі тыныштық пен қоғам тарапынан құрмет жинауға ынталандыратын позитивті моральдық стимул болып табылады. Қазақ мәдениеті мен тіліндегі осы бинарлық ұғымдар – адамгершілік-этникалық тәрбие жүйесінің негізі, олардың айырым әрекеттердің салдарларын қоғамдық және діни тұрғыдан өлшейтін маңызды бағытты қалыптастырады. Зерттеудің қолданбалы маңыздылығы бар. Мақалада пайдаланылған зерттеу тәсілдері мен әдістері лингвист-ғалымдар, дінтанушылар, психологтар мен тіл мамандығында оқитын студенттер үшін пайдалы болмақ. Басқа да әртүрлі концептілердің рухани және құндылықтық мәнін тереңірек зерделеуде, тілдік бірліктердің суггестиялық мүмкіндіктерін бағалауда, сондай-ақ басқа да рухани ұғымдардың құндылыққа негізделген ерекшеліктерін нақтылауда бұл еңбекті қолдануға болады.

Кілтті сөздер: обал, сауап, суггестия, діни таным, ұлттық таным, стиль, этимология, когнитивті сценарий.

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ЛИНГВОКОГНИТИВНАЯ ПРИРОДА КОНЦЕПТОВ «ОБАЛ» И «САУАП» В КАЗАХСКОМ МИРОВОЗЗРЕНИИ

Посредством бинарно-оппозиционных концептов можно выявить особенности религиозного мировоззрения казахского народа, его образа жизни, языкового богатства и духовно-аксиологического облика через лингвистический анализ. В статье рассматриваются особенности концептов «обал» и «сауап» в казахской картине мира, их лингвопрагматическое, лингвокультурное, когнитивное и функциональное применение, а также религиозные аспекты. Для определения глобального образа концептов, характерных исключительно для казахской культуры, использованы как общенаучные методы (сбор, систематизация, описание и обобщение языковых контекстов), так и специализированные лингвистические подходы, включая корпусный, концептуальный и семантический анализ.

С помощью методов оценки через Национальный корпус казахского языка и фрейм-анализа выявлена система ценностей, присущая концептам «обал» и «сауап», раскрыта их духовная аксиологическая сущность и суггестивные особенности. Также на основе материалов корпуса рассмотрены частотность употребления и стилистические аспекты этих слов. Мировоззрение, культура, менталитет и религия казахского народа, основанные на бинарных концептах, исследуются в лингвокогнитивном и лингвоаксиологическом аспектах. Концепт «обал» в казахской культуре представляет собой не просто запрет, а глубоко укоренившееся нравственно-этическое чувство вины за недопустимый, несправедливый или вредоносный поступок, даже если он не зафиксирован внешне. Это своего рода внутренний моральный регулятор поведения, сдерживающий человека от аморальных действий. Концепт «сауап» выражает идею поощрения за добрые,

искренние и бескорыстные поступки, направленные на благо других. Эти понятия формируют своеобразную систему духовных координат, регулирующих социальное и личностное поведение, отражая неотъемлемую связь человека с социумом и высшими нравственными ценностями. Исследование имеет прикладное значение. Представленные в статье методы и подходы могут быть полезны лингвистам, религиоведам, психологам и студентам языковых специальностей. Настоящая работа может быть использована для более глубокого осмысления духовного и ценностного содержания других концептов, оценки суггестивного потенциала языковых единиц, а также для уточнения особенностей духовных понятий, основанных на ценностных ориентирах.

Ключевые слова: обал, сауап, суггестия, религиозное восприятие, национальное мировоззрение, стиль, этимология, когнитивный сценарий.

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