



Manifestation of Socio-Psychological Features of Religious Catharsis

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Abstract: *In this article, based on the concept known as catharsis, the concept of the exchange of emotional states, the manifestation of certain emotions and the dynamics of experiences is presented.*

Keywords: *catharsis, religious feelings, tolerance, perfect generation, humanity, value, personality, society, direction, moral qualities.*

Catharsis is a religious purification that occurs in a religious person through religious practices. The problem of catharsis was first raised by Aristotle. This concept was originally used to describe the emotional and aesthetic dynamics of tragedies in Greece. In emotional and aesthetic works, negative experiences are understood as a process of their displacement on the basis of creative experiences. Material concepts show that in the process of religious catharsis there are regularities associated with the exchange of emotional states. In order to gain knowledge about religious purification, it is necessary to get acquainted with the science of Sufism and the works of famous Sufi scholars Ghazali, Ahmed Yassawi, Najmidin Kubro, and their painful experiences will somehow find a solution. This means that the end of one experience on the basis of a short-term conflict leads to the emergence of another, resulting in mild emotional negative experiences at the end of the work. The laws of catharsis in emotional experiences are similar to religious catharsis. The dynamics of religious catharsis can be identified in the performance of religious practices. Industrial and collective experiences that arise during the performance of prayers differ to a certain extent from each other. But there are also common features between them. The American psychologist W. James says that the general psychological similarity between them is the same in all religions. The development of religious experience is based on the following stages of the regular process of worship;

1. Increased attention to emotional experiences. It is strong in the religious believer.
2. Believers turn directly to God and repent.
3. Finally, its characteristic is that the prayer ends peacefully, with positive emotions. After prayer, a person is spiritually cleansed and feels relieved. Performing religious activities in a group creates both positive and negative experiences for the worshipers. It creates spiritual intimacy in them and leads to emotional relaxation, it consists in serving religious prayers as a means of reducing psychological negative experiences.

The problem of religious feeling has been repeatedly discussed by psychologists. However, religious feeling is not the main part of religious faith, but the myths associated with the imagination are the subject of the method. Psychologists talk a lot about the originality of religious feeling. Attempts are also being made to reveal its originality and essence. However, psychologists adhere to the

classification (classification) of religious feelings of the German theologian Schleiermacher (1768-1834). This was called "feeling of affection." Another psychologist relied on the direction of the religious feeling of the German theologian and philosopher R. Otto called "Holy and joyful fear." Outside psychologists have focused on an orientation called "safety and eager anticipation," which they believe is more relevant to religion. As early as the mid-20th century, "the hallmark of religious feeling is not fear, but reverence, love, sadness, or disappointment." Psychologists believe that religious feeling is much more than that. Believers of different faiths, especially those of different religions, have different emotional states depending on the religion they believe in. Based on this, it is said that the basis of religious feeling should be sought not in its content, but in its specific direction. One can agree with this view of W. James, but instead of a "religious object", it is necessary to add the concept of "object of religious belief". At the same time, it should not be forgotten that these religious objects are in the mind of a person, and not in existence, objectively ... To correctly understand the essence of religious consolation, this process, which is an important function of religion, can be recognized by observing the reflection in the mind and behavior of individuals and religious groups.

To correctly understand the nature of religious consolation, it must be understood as the fulfillment of an important function of religion, since it is actually applied to the behavior and consciousness of individuals or religious groups, understood as overcoming. Taskin can be based on any time and imagination. Perhaps a manifestation of consolation associated with an objective approach to problems and contradictions associated with the activation of everyday humanism, the ability to be confident in one's own capabilities, the lies of false ideas about. Such consolation comes from faith in fiction, in the "mercy of God" in man's passive redemption. Religious consolation, that's what.

What are the characteristics of religious consolation?

First of all, religion gives consolation because it forms faith, and in this faith lie illusions and false solutions to solve problems and conflicts in a person's life. In monotheistic religions, for example, there are ideas related to the book of accounts in the world. It is present in both Christianity and Islam. A person who follows all the norms and written requirements of religion, after death, will give a certain number of books and go to heaven. On the contrary, those who do not follow these religious laws will be burned in the fires of hell and will be punished in a special way. It can be said that one of the manifestations of religious comfort is the ideas, images and ideas that affect their minds. Secondly, religious consolation is applied at the psychological-functional level. Religious faith is reflected not only in images and ideas that affect the minds of people, but also in the abstract sense satisfies the psychological needs of people. It forms an abstract psychological state in people or a kind of "dynamic stereotype", which forms a consciousness that alienates people from real existence, the world. Such "dynamic stereotypes" of the mental state of believers include religious catharsis, spiritual meditation, etc. Religious experience is one of the main concepts in this field. This concept is considered one of the main concepts in the Western psychology of religion. It is one of the widely used terms in theology in general. Western religious psychologists explain religious experience by relating it to God. This idea is close to K. The same applies to Jung, who believes that religious experience is based on certain "archetypes" that exist in the "collective unconscious".

Religious experiences are connected with the ideas of W. James; James's opinion proceeds from this subjective-idealistic position. Many foreign psychologists associate religious experience with the formation of individual and subjective feelings that underlie the human psyche. For example, the American psychologist W. Clark writes: religious experience is a subjective and internal phenomenon. Besides, it is purely individual. Religious experience is sometimes contrasted with religious belief. Religious experiences are connected with the ideas of W. James; James's opinion proceeds from this subjective-idealistic position. Many foreign psychologists associate religious experience with the formation of individual and subjective feelings that underlie the human psyche. For example, the American psychologist W. Clark writes: religious experience is a subjective and internal phenomenon. Besides, it is purely individual. Religious experience is sometimes contrasted with religious belief. The above and given examples show that many peculiar ideas were expressed

by psychologists in a religious call, so religious experience is one of the important concepts of the psychology of religion. A religious person has his own ideas about religious experience. An important role in this process is played by the enrichment of the believer's thoughts with a specific religious experience, his full faith and religious books that enrich him. The concept known as catharsis is based on the exchange of emotional states, the dynamics of certain emotions and experiences. Aristotle used the concept of catharsis. He used the term to understand Greek tragedy and explain its emotional experiences. Aesthetic catharsis can be used as an example to understand the concept of catharsis in this area. In this case, artistic creativity can be shown as an example of aesthetic catharsis, when negative qualities are replaced by positive ones.

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