

MANIFESTATION OF SOCIAL-PSYCHOLOGICAL CHARACTERISTICS OF RELIGIOUS CATHARSIS

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ANNOTATION

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 discussed by Aristotle. This concept was originally used to describe the emotional aesthetic dynamics of tragedies in Greece. In emotional aesthetic works, negative experiences are understood as a process of displacing them on the basis of creative experiences. Material concepts show that in the process of religious catharsis there are laws related to 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 Imam Ghazali, Ahmed Yassavi, and Najmidin Kubro. painful experiences somehow find a solution. This means that the ending of one experience based on a short conflict leads to the emergence of another. As a result, soft emotional negative experiences occur 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. The individual and collective experiences that arise during the performance of prayers differ from each other to a certain extent. But there are common features between them. American psychologist W. James says that the general psychological similarity between them is the same in all religions. The development of religious experiences is based on the following stages in the regular worship process;

1. Attention to emotional experience increases. It is strong in a religious believer.
2. Worshipers turn to God directly and repent.
3. Finally, its characteristic is that the prayer ends peacefully with positive emotions. After prayer, a person is spiritually purified and feels relieved. Performing religious acts as a group creates positive and negative experiences for worshipers. It creates spiritual closeness 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 discussed many times by psychologists. However, religious feeling is not the main part of religious belief, but myths related to imagination serve as the subject of the method. The uniqueness of religious feeling is discussed a lot by psychologists. There are also attempts to reveal its uniqueness and essence. However, psychologists follow the religious feeling classified by the German theologian Schleiermacher (1768-1834). This was called "the feeling of attachment". Another psychologist relied on the

direction of the religious feeling of the German theologian and philosopher R. Otto called "Holy and Joyful Fear". Third-party psychologists focused on an orientation called "security and passionate anticipation," which they believed was more relevant to religion.

Even in the middle of the 20th century, "the distinguishing feature of religious feeling is not fear, but reverence, love, sadness or disappointment." Psychologists think that religious feeling is much more. They say it happens depending on appearances and relationships. Believers of different faiths, especially those who believe in 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. "based on the direction. One can agree with this view of U. James, but instead of "religious object" it is necessary to add the idea of "subject of religious belief". At the same time, it should not be forgotten that these religious objects are in the human mind, not in existence, objectively. In order to properly understand the essence of religious consolation, this process, which is an important function of religion, can be known by observing the reflection in the mind and behavior of individuals and religious groups.

In order to properly understand the essence of religious consolation, it must be understood as the implementation of an important function of religion, as it is realistically applied to the behavior and consciousness of individuals or religious groups. It is understood to overcome. Taskin can be based on any time and imagination. It is possible to show consolations related to an objective approach to problems and contradictions, which activates daily humanism, enables self-confidence. But at the same time, there is another consolation, based on illusions, lie false perceptions about. Such consolation occurs by believing in the fiction, the "mercy of God" in the passive xpiat of man. Religious comfort is just that. What are the features of religious comfort? First of all, religion gives comfort, because it forms a belief. And in this belief lie illusions and false solutions to solve problems and conflicts in human life. In monotheistic religions, let's say, 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 will give a certain number of books after his death and will be in paradise. On the contrary, those who do not follow these religious laws will be burned in the fire of hell and will be punished in a unique way. It can be said that one of the manifestations of religious consolation is the ideas, images and imaginations that influence their minds.

Secondly, religious comfort is applied at the psychological-functional level. Religious belief is reflected not only in the images and imaginations that influence people's minds, but also satisfies people's psychological needs in an abstract sense. Forms an abstract psychological state or a unique "dynamic stereotype" in people, which forms a mind that alienates people from the real existence, the world. These "dynamic stereotypes" of the mental state of believers can 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 as a whole. Western religious psychologists explain religious experience by connecting it with God. This idea is close to K The same goes for Jung, who believes that religious experience is based on certain "archetypes" that exist in the "collective unconscious."

The experiences of religion are related to the ideas of W. James. James's opinion originates from this subjective-idealistic position. Many foreign psychologists associate religious experience with the formation of individual and subjective feelings that lie at the bottom of the human psyche. For example, the American psychologist W. Clark writes: religious experience is a subjective and internal phenomenon. In addition, it is highly individual". Religious experience is sometimes contrasted with religious belief. Religious belief depends on the environment surrounding it, especially the role of the religious community and the family in its formation. And in religious experience, its intensive form is especially important. American psychologists D. Betson and L. Ventis, despite the fact that they greatly appreciate the role of social considerations in the formation of religiosity, they connect the basis of religious experiences with internal psychological conditions. They emphasized that : "Religious experience can be said to use a certain cognitive system in solving one or another existential problem."

The above-mentioned and cited examples show that many unique ideas were expressed by psychologists in the religious call. Therefore, religious experience is one of the important concepts of the psychology of religion. A religious person has his own ideas about religious experience. Enriching a believer's thoughts specific to religious experience, his faith to the fullest, and religious books that enrich him play an important role in this process. 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 this term to understand the Greek tragedy and to explain its emotional experiences. Aesthetic catharsis can be used as an example to understand the concept of catharsis in this field. In this case, artistic creativity can be shown as an example of aesthetic catharsis, where negative qualities are displaced by positive qualities.

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