

MIMESIS, SUBLIME, CATHARSIS AND SYMPATHY IN THE SACRIFICE RITUAL AND THE SACRIFICE OF ISMAEL PAINTING FROM THE QAJAR SCHOOL

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Key word: Mimesis, Sublime, Catharsis, Sympathy, sacrifice.

Abstract:

This research analyzed the paradoxical aspects of sacrifice from a philosophical and non-religious point of view, its roots and types, by presenting an intellectual model and using valid theories. The transcendence and refinement that resulted from the introduction of violence against sacrifice in primitive societies later led to the transformation of human-animal sacrifice into a turning point in the mitigation of violence and became known as the process of rationalization. In the interdisciplinary philosophical-artistic study of the story of Abraham (pbuh), the model is the command of God, which from a religious point of view, following the model is independent of the result of action, sublime and transcendental. Sacrifice, especially of the blood type, is contradictory, even in the model of human-animal substitution, and in contrast to the feeling of sympathy and spiritual purification due to violence; But since the importance of the intention of the matter restores the judgment of the action and obedience to the model is obligatory, this takes on a sacred aura and becomes a sublimation; Because mimesis is a religious ritual, and this paradox in sacrifice is philosophically and non-religious.

Introduction:

Problem: The philosophy and goals of sacrifice rituals are so numerous according to temporal and spatial conditions and from different religious, philosophical, and ethnographic perspectives

that it sometimes becomes a complex paradox and the way it is perceived and interpreted from a religious point of view. It falls into the category of sublime and transcendental, different from other views.

Research Background: Algooneh Junghani, (Summer 2019) in his article entitled, Critical Review of the Mythological Theory of Rene Gerard. Taheri (Autumn 2011) in his article entitled Rene Gerard's theory of imitative desire and its explanation in some stories of Shahnameh. Islam (autumn and winter 2015) in their article entitled, the evolution of sacrifice from human to animal as a turning point in the process of rationalization, directly address the rituals of sacrifice from various perspectives. In addition to referring to some of the mentioned cases, the present study introduces other aspects, layers and concepts of the matter of sacrifice that are hidden in this complex ritual from a conceptual and philosophical point of view, along with the analysis of the sacrifice of Ishmael (AS). In the Qajar school, this issue is explained conceptually and aesthetically. Mimesis, Sublime, Catharsis, Sympathy are among the concepts that have been viewed from this angle. In the interdisciplinary philosophical-artistic study of the story of Ibrahim (AS), painting is a case study and a visual example of theories which simplify the reader's perspective. Because these issues are the link between ideas and painting.

Research Method: Descriptive-analytical and data collection tools: Library.

From a religious point of view, the basis of the universe and nature has been created by the God in such a way that living beings, both human and animal, need to eat each other in different kinds in order to survive. The notion of oppression in the sense that some vital actions require the destruction of the life of another is meaningless here. The words injustice, violence and morality have no place in this interpretation. Therefore, this research is only a theoretical and academic discussion that has analyzed the psychological and philosophical concepts invented in this interdisciplinary study, the rituals of sacrifice and this image, and its intention is to question religion, the creation of the universe and the creation world which was created by the Creator and there is no objection to it. From a mythological point of view, it is assumed that man in general, in the beginning, chose his first offering as a sacrifice to his creator or creators of the human race, and later this ceremony, due to the difficulties of the reformers. The world endured for the excellence and intellectual growth of human beings, the advancement of human consciousness was achieved and this was modified and changed in other ways such as animal sacrifice, offering of earth products and so on. Castration of oneself like the Babylonians and Sumerians, shaving one's head and making a pact like the Arabs with the blood of a split arm, drowning oneself in the holy rivers, suicide and self-immolation like the Chinese and Hindus, and conquest by the Japanese, Cupping, beheading, and cutting fingers like the Australian people, throwing their sacrifices from a height and choosing them from among slaves and captives and sometimes ordinary people, beating their heads with sticks and sometimes burning to reach the smoke of the gods of symbolic religions Etc. (Mustafavi, 1990, pp. 6 , 8) are among the examples in which the many purposes of sacrifice as a result of his suffering and torture, due to lack of awareness, were achieved in primitive societies.

The conversion of human-to-animal sacrifice was later considered a turning point in the moderation of violence, the process of rationalization by the German sociologist Max Weber. The evolution from mythical intellectual-ritual systems, sometimes accompanied by magic, to its conversion to the great religions, the transformation from simple and less rational cognitive

systems to its complex ones, and the more rational systems that result from this progress was great (Islam, 2015, pp. 72- 73 , 65).

The goals of sacrifice are many depending on the time and place. Nourishing God in primitive religions or tribes far from civilization, helping the poor and repelling calamities, fearing evil and evil-hearted spirits, satisfying and drawing the attention and empowerment of the gods to manage affairs and systematize it reinforces forgiveness and sacrifice (because the sacrificer deprives himself of something but, in the hope of receiving something in return, actually engages in a conventional and selfish act. The more the gods become human, the more (Radhakrishnan, 2008, pp. 105-108) As it is stated in Surah Hajj, verse 37 of the Qur'an, that flesh and blood will never be offered to the gods. Their piety does not reach God, but your piety reaches Him, so He subdued them for you, so that you may glorify God with His guidance, and the righteous. God's mercy] Gospel; therefore, the ritual of sacrifice is performed by mentioning the name and remembrance and for the Creator, but the sacrificed object is of no use to God.

There is a significant meaning of sacrifice in chess called the movement of sacrifice. A move to lose a piece with the goal of gaining a tactical position to compensate or creating other opportunities to overcome the opponent. Sacrifice can also be for hitting a seal with a higher value than the sacrificed seal.

The famous English anthropologist Sir James Fraser has made a historical analysis of the phenomenon of the wanderer (object, animal and human) in primitive societies as a universal phenomenon that was prevalent in all ancient African, Asian and South American peoples. The emergence of transgressors has served as problem solving, repelling, transmitting and destroying evil and getting rid of disease, sin, natural disasters and the like (Fraser, 2009, p. 593). But Gerard (1993) in his article "Violence, Difference, Sacrifice" does not see this phenomenon as limited to primitive societies, but seeks its impact on contemporary social interactions and its traces in most mass violence. The slowness and reflection of individual and ethnic violence and the sacrifice of the transgressors can be clearly seen in most of the literary and artistic works, ancient myths and masterpieces of old and new fiction. There are numerous other books and articles on this subject that have been cited in this article.

It is natural to take the life of a living being, whether a plant or an animal or a human being, by killing, burning or burying and eating in order to draw closer to the gods and to draw near to God / gods or supernatural powers, and this action takes on a sacred and divine aspect, but the purposes, subject matter, and qualities of sacrifice are so vast that not all of them can be interpreted in a single, common sense. Later, these rituals took the form of thanksgiving, vows, repelling calamities, atonement, or repentance and confession (Masahib, 2004, pp. 2033-2034). Through it, people made their lives and the world of life meaningful and guaranteed.

René Gerard's theory of mimesis: definition of model (original model or The person being imitated), imitator, mediator (main competitor or desire of mimesis)

In his analytical-critical article on René Gerard's theory of mimesis, Algooneh Junghani (2019) writes that based on the mythological theory of René Gerard (1923-2015), the French historian and thinker traces real, objective and historical violence in most myths. [Especially with regard to sacrifice] is evident (Girard, 1986, p. 25) who has either softened or changed his face over time. He eventually turns to a kind of mythological system that is considered to be the creator of the rituals and myths of the tribes.

In this way, by reading the texts, evidence and signs, he identifies models that confirm the imitator's desire in the existential and psychological construction of human beings, especially in the process of sacrifice and rebellion in the cultural structures of tribes, which, of course, he merely follows. The authority of the theory is not unequivocal, but loyalty to the text and re-reading it is the cornerstone of the theory, and believes that pure and abstract theorizing is by no means a guide to understanding the texts. Although sometimes objective and historical reality is distorted in the text; But it is only in this way that a model is constructed and addressed (Adams & Girard, 1993, p. 9) that can interpret and read all cultural phenomena such as literary works, religion, myth, literature, language and art, and, on the other hand, texts that are inconsistent with this model should not be removed in any way, but the model should be balanced by reflecting on the text to the extent that its applicability in reading the text increases. Thus, "Gerard's model has a morphogenetic feature; that is, this model in a dynamic process absorbs all external and transverse factors that were not considered at first glance, into this system" (Dumouchel, 2014, P 202).

To explain human imitative behavior, Gerard borrowed the term imitation from Plato, which he used in his philosophy of art, to explain the imitative behavior of man, and in other fields of study, such as behaviorism and anthropology. He called Plato's use and imitation incomplete and criticized it for not including other comprehensive and important concepts such as hegemony and conflict "(Girard, 1987, p. 8). The actions of heroes and heroines in Greek rituals, imitation, representation, expression, imagination and transformation, and the creation of similarities were among the meanings used to translate the term (Gebauer, Gunter and Wulf, Christoph, 1995, P 25-29). The desire to imitate oneself as a higher person, the result of looking at another perspective with motivation and desire in the individual and the effect of the model (mimesis and the main vertex of the triangle) on imitator person (second vertex) and a desire (the third vertex) that forms this triangular or triangular model (Girard, 2000, pp. 36-37). As a predesigned framework or template through the eye valve, it imposes a model or mediator on imitator. Thus, the consciousness arising from the desire for mimesis [in the macro view] falls into the realm of false consciousness and experience-seeking of the world (Kearney, Richard, 1995, P 2; Codwell, 2013, p. 18). According to Plato, the art of imitation is two stages away from the truth and a passive and imitative ritual, which, by having a deceptive appearance and presenting superficial and imperfect content, questions the transcendent identity and personality of the artist. (Plato , 1974, p. 524).

Internal and external mediators in the analysis of sacrifice:

The Gerard triangle model involves layers and divisions such as internal and external intermediates. In the external mediator, which is placed in the first division, there is a distance between the mediator and the model from different aspects of social status or time and place, etc. Sometimes the main model is a transcendental or imaginary being, group or it is a social class and is more individual than the subject, not only in order but also in type; In this case, the formation of competition is eliminated; Because the imitator does not find itself in a position to turn to the domineering mimesis in order to destroy the model for any reason due to existential inequality; As a result, there is no competition between them for possession. It is natural that in such simulations, the outbreak of conflict and violence is ruled out. Therefore, external mediation can be considered as positive (Gebauer & Wulf, 1995, p. 234). Of course, the desire for mimesis from elders, namesakes, and the like for the material and spiritual excellence of mankind, which is also enshrined in religious and moral teachings, falls into the category of

positive mimesis, and is an exception to this rule; Because it is based on the power of reason and voluntary choice, and it is better to do it based on real consciousness. But in the second division, i.e. internal mediator, the cause of jealousy is competition, possession, conflict and violence in everyday social relations.

In this case, the imitator considers itself equal or even superior to the model in terms of hierarchical relations; As a result, two opposing feelings of submission and stubbornness towards the model arise in imitator and it is decided in various ways to remove the rival, the model, from its path. Imitator, which is imitator's competitor in this type of mediator, defends its right of precedence and stays in its position by reacting, and it is this interaction that engages and spreads disputes. Creates and continues to reinforce and even intensify this desire in imitator. Taheri (2011) writes in his article that Gerard describes a situation in which two people, the Model and Imitator, tend to a single goal, and the tendency of one of the two mimesis to it is internal kind, and since there is only one goal, inevitably begins a competition that results in violence; In other words, in his view, "violence is the process by which two or more individuals, physically or in any other way, prevent another person from achieving a common goal" (Girard, 1979, p. 9).

The emergence of a crisis in the matter of sacrifice with an internal mediator model:

Internal mediation causes violence, causes and reinforces the formation of jealousy, competition and conflict in everyday social relationships. This issue is condemned by all moral and religious schools and has no moral consequences and prevents refinement and sympathy. Mimesis-seeking superiority due to jealousy, sterilization, elimination of rival, suspicion and concealment of one's imitation, overthrowing the logical and temporal order of affairs and passing from order to chaos, discounting and humiliation, lower the value of showing the superiority of the model are the consequences of this model in the matter of sacrifice, which leads to a great and unfortunate crisis (Oughourlian, 2010, P 22). After killing the sacrifice and returning to the first social order, because the stability of the order resulting from the sacrifice is transient and not permanent, and to re-establish it, this must be repeated as a result of the formation of a distant system and sequence in the religion of sacrifice is inevitable (P169) (Kerr, 1992; therefore, the occurrence of social tension is intermittent and repetitive. Reaches the first pristine state] (Dawson, 2013, p. 70).

Sublime, Refining, Sympathy:

The matter of "sublime" or transcendence or sublimation is of great importance not only in Kant's aesthetics (critique of the power of judgment) but also in the field of ethics (critique of action reason) and the absolute superiority of Kant's moral sublime not only over aesthetic sublime but is tested on almost everything. In Stanford's philosophy of culture, to define Kant's Sublime, it is stated: A power over which we have no control. Awareness of our lack of understanding of what Sublime's nature creates dissatisfaction for us. Awareness of the inadequacy of our imaginations creates a sense of respect that is followed by dissatisfaction. Admiration and strain on what does not fit in our imagination brings satisfaction while dissatisfaction. Jalil is great and great who has subdued us and made us aware of his inability, and causes pain and sorrow and fear in the heart and a sense of danger and resistance in the mind. "Great is divided into two parts: one is the mathematical Great, which is characterized by its grandeur. It is like the sky, which has towers. The second is the dynamic Great, which includes movements such as the thunder.

In mimesis model, if the internal mediator in the matter of sacrifice has the ability to convert the mediator into an external one, in addition to the realization of Kant's sublimation, it is also reminiscent of his sublime defense mechanism or Freud's sublimation. Its sublime defense mechanism is one of the most mature and adaptive ways to lead a negative, destructive and unpleasant behavior to constructive, positive, popular behavior and change unpleasant emotions into pleasant emotions that fit the conditions of society and therefore are adaptable and socially acceptable and help to protect oneself against anxiety, unpleasant, threatening and unacceptable feelings. This mechanism is similar to the defense mechanism. Sigmund Freud first used the word "sublime" in psychology after studying Heinrich Heine's Harz travelogue. Heine's book was about a boy who later became a respected surgeon, but before that he cut the dogs' tails, and this negative desire shifted the atrocity into sublimation and service to the people. Catharsis, or refinement, in British culture is a kind of emotional cleansing and liberation, especially from grief, sorrow and pity, according to the Greek philosopher Aristotle in drama and tragedy, which sometimes leads to reactions such as crying or other emotional discharge reactions. It is like reacting to the loss of someone or something. Even laughter that arises from a feeling of anger or crying. A sense of forgiveness, forgetfulness and drinking, receiving a positive understanding of events, a sense of lightness, calmness, moral and spiritual drinking. Based on the theory of analytical psychology, alleviating the conflicts of the subconscious mind. German literary critic Gotthold Lessing sees Catharsis' aims as turning aimless emotions into moral virtue.

Sympathy:

Sympathy: The ability to respond emotionally to the emotional situations of others, not to the extent that he felt, but to the extent of expressing grief, regret, and shallow sympathy, and out of a human duty to grieve for the one who sacrifices. Something has happened or will happen in the face of a difficult problem, issue, or event, and it is the extent to which this suffering is felt and how it manifests that forms this definition of Sympathy. A general and external and not so deep understanding of the suffering and shared feelings of others, recognizing and sharing oneself for the situation. The bottom line is that with the rise of mimesis and the inner mediation of blood sacrifice, feelings of sympathy and spiritual refinement decline, and there is an inverse relationship between them. Unless it becomes a transcendental and sublime thing from a religious point of view, in which case, changing the angle of view changes the concepts in the reality of the thing (egtheory, 2014).

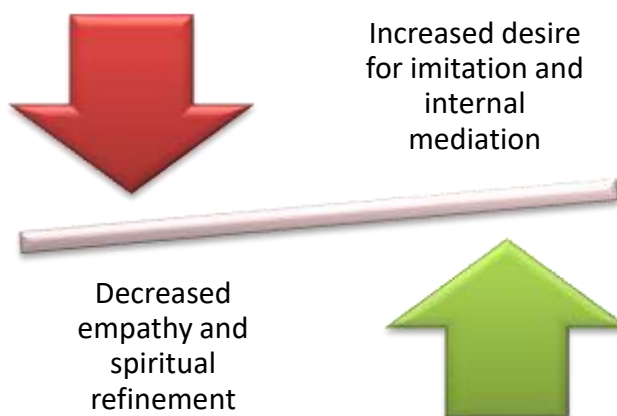


Figure 1: Inverse relationship between increased mimesis and internal mediation (Mimesis & Internal Mediation) in the matter of blood sacrifice with the decline of Sympathy or spiritual purification (Sympathy & Catharsis) Source: Author

Analysis of Ishmael (PBUH) sacrifice:

There was a common custom among the Jews of ancient times and the people of Israel that "the firstborn or the first child was sacrificed for the pleasure of the Creator, and nowhere in the Torah is there any mention of the secret ceremony of human sacrifice and no sin or there has been no shame in expressing and remembering it [because it has been the result of a traditional tradition and an undeniable and historical fact] and those who want to ignore this model are ignorant and bigoted" (Ashtiani, 1989, p. 292). In Leviticus, chapter 27, verses 29-28, it is stated that in Judaism, whenever you dedicate a human being to Jehovah, you are not allowed to redeem it ... (Glenn & Merten, 2000). After the fall of the cult of Mehr in Iran and the religious people of Ashura, the rituals of sacrifice were abolished and the one god Ahuramazda was worshiped. Ahuramazda is introduced as the god of life and wisdom who has learned the thought of the soul, and in the Ghats he is introduced with good faith and thought, and not with the praise of the ancient gods, and the false gods and sacrifices to attract their attention are harmful. In the Gathas, the stinging irony stamped on the worshipers of the god that the carpens (sacrificers) donate the oxen and the ox to the demon of wrath and kill them with joy. Therefore, the God of Zarathustra does not need sacrifice because he emphasizes that they know the one and only creator by reason, and therefore bloody sacrifices to non-blood sacrifices, i.e. mizdah (milk and plant milk), wine and water on earth and soil (Mir Mustafavi, 1990, p. 242 -241) and Homme or the Indian third became pure water, fruits, butter and vegetables (Adli, 2008, pp. 102 and 103). So in the religion of Zoroaster, we see the transformation of animal sacrifice and blood into non-blood.

Prophet Ibrahim (AS) prepares an altar by the command of Yahweh for the sacrifice of Ishmael (AS), the first child, and at the last moment, God sends a sheep and in some narrations a ram, and it is sacrificed instead of the child of man and Ishmael (AS). Here, the human blood sacrifice is redeemed by another modified blood sacrifice, the animal sacrifice, and the process of succession and the third reversal takes place. Sympathy is exercised towards man and nine animals, and the hierarchy of power and the sense of human superiority is manifested, and also an incomplete refinement was made on the basis of the superiority of man over the animal and turned into mimesis; Thus, halos of holiness gradually form around the transgressors. His death unties and solves problems and creates peace, and after a while, a negative perception of it is forgotten and its sacred form remains in the minds. The ram is a symbol of oppression and innocence. But, the rivalry between the child of man and the animal, which are both objects of sacrifice, inadvertently gives rise to the hegemonic mimesis of human-to-animal domination. Another issue to be examined is the liberation from greed as the main cause of resentment and bloodshed in the existence of Ibrahim (AS). The birth of violence is made possible by the rituals of sacrifice, and, in the next stage of accepting, this violence in the strongest possible way, the sacrifice of the child as the dearest asset of the individual and what is the hardest method of giving and forgiving and self-sacrifice, is replaced by the making and transition from animal sacrifice to human is softened and leads to a better ending in which there is also a sign of violence, and the reward of this submission was the ascension of Abraham (AS). The result,

then, is that when something becomes a ritual of religion and faith, it becomes normal. So the kind of look and attitude is effective in judging rituals.

There are different opinions about the rituals of Ibrahim Khalil (AS). Beyond the religious view that has expressed these rituals as the culmination of servitude and purity, other philosophical views have been expressed. Sacrificing blood is an irrational ritual from the point of view of some philosophers that has provoked their reaction. Especially if a prophet performs these rituals. Secondly, every thinker in the West is either Jewish or Christian and has somehow been forced to interpret this important event and the story of Abraham (pbuh) from a religious point of view. From a religious point of view, Friedrich Hegel and St. Augustine believe that the faith of Abraham (pbuh) and not his intellect led him to sacrifice his son. Thomas Aquinas considers the rites of Abraham (pbuh) to be fully justifiable and in perfect harmony with faith and reason. In Ibrahim (pbuh), Soren Kierkegaard considers the cause of his faith rites to be transcendence of morality and preference inward and outward, and the application of the small thing that has its place in religion to the general thing that has its place in morality. Emmanuel Levinas considers his rites to be justified and moral, not religious. Because God gave him such a command as the absolute "other". Derrida offers a deconstructive and, of course, rational rather than a faithful interpretation of the story of Abraham (pbuh) and considers the rites of Abraham (pbuh) to be both moral and anti-moral. That is, Ibrahim (AS) both decides to slaughter and this slaughter is prevented by divine command. Thus, there is a paradox in these rituals from non-religious perspectives (see K. Asghari, 2002).



Figure 2: The Sacrifice of Ishmael, Qajar School, Location: Brooklyn Museum of Art, New York

Sublime in the story of the Prophet Ibrahim can be analyzed in two ways: 1- God himself is Sublime and the submission of Ibrahim (AS) to the Absolute, who is incapable in the face of a sublime being. 2. in sacrifice, if the model is an out-of-reach and extraordinary person, external mediation and imitation lead to mimesis of progress and excellence. In the story of Ibrahim (AS), the model is the command of God, which from a religious point of view, following the model, regardless of the result of the action, is sublime and transcendent and must be acted upon exactly. Even sacrificing, especially of the blood type, in many respects, is contrary to the feeling of sympathy and spiritual refinement; But he takes on a sacred aura and promotes himself to Sublime; Because mimesis is a religious ritual. Therefore, changing the angle of view and intention is effective in judging action.

From the point of view of aesthetic analysis of visual components, this work belongs to the Qajar school, and from the point of view of periodic division, it can be acknowledged that the Qajar period painting consists of three periods, because, at the beginning of the Qajar period, painting was more close to the Iranian theme. In the middle of the Qajar period, European classical painting and Iranian painting are equally affected, and at the end of the Qajar period, the increasing influence of the European style, in painting, is clearly evident.

To the extent that many painters copy the masters of Renaissance painting. From the appearance of this painting, it is clear that it is related to the first period and close to the second period. Because it is not yet strongly influenced by copying Renaissance paintings. The composition is linear and static. The way statues and even angels sit and stand is relatively straightforward. Although the subject matter of the story is very challenging, there is not much dynamism in the whole picture. The statues are so dignified with "slender waist, three-faced faces, interlocking eyebrows, long clothes and with motionless and indifferent faces that are characteristic of Qajar art" (Sharifzadeh, 2014, p. 56), are depicted. It is as if they perform this action symbolically without the effect of this feeling being manifested in the faces and postures of the figures. The only guide line and spiral that directs the eye to different parts of the frame, starts from the head of Ishmael (AS) and is guided by the hand of Ibrahim (AS) to the top of the image. Along with the movement of the dagger, it reaches the angel who prevents this ritual, and finally ends at the angel on the right side of the image, which is lower than the other angels, and from there again to the bottom of the image and on the left side, i.e. Ishmael's seat arrives. The whole image can be divided into two rectangles with a horizon line. Sir Ismail (AS) and Ibrahim (AS) are in the golden points of the frame due to the importance of the characters. The underwear of Moses's robe is blue as a divine act of holiness and is filled with flowers in a Western style. The scarf around the waist of Ibrahim (AS) is red in the color of the syringe and the main robe of Ishmael (AS) is blood in the color of blood and the red of the syringe and its underwear are also filled with flowers in the style of Persian culture.

This red color of the syringe can also be seen on the costumes of the angels, which are somehow related to the matter of sacrifice. A black dichotomy from the Manichaean tradition can be seen in this image.

The angel holding the knife of Ibrahim (AS) is the only angel who has a necklace of flowers on his neck in addition to flowers on his head and arms. In the color of his feathers and clothes, like other angels, the red color of the syringe is associated with the color of blood and the act of

sacrifice, as well as the redemption of human sins and forgiveness. The rest of the angels seem to have flowers in their hands, on their heads and on their heads and armbands as a sign of good news to Abraham (pbuh). There is an oval halo around the head of Ibrahim (AS) and Ishmael (AS) and most of the characters in the story who have Qajar eyebrows look towards the front and the faces are almost similar and three faces are drawn. In the lower left corner, below the mansion, a fat ram enters the picture. Perspective has not yet been introduced, but there are traces of raw shadows and brightness in highlighting the ram muscles and the volume of the arms and the crease of the garments. The challenging triangle of the heads of Moses and the angels and Ishmael (AS) as the main characters of the story, Ishmael (AS) submits to the divine command and an oppressed handcuffed with an innocent ram as an alternative and eliminates the transgressors of Abraham (AS) as the equality of the two situations of sacrifice, the replacement of human sacrifice with an animal is depicted as a lower order than man, and religious teachings have recommended such imitations for the spiritual excellence of man. In the external mediation, there's apparently no competition between man and animal for freedom.

Because both are doomed, especially the animal, which has no authority to liberate and fight human beings. "It is natural that in such positive mediations, with the mediation of the outside, the outbreak of conflict and violence is ruled out" (Gebauer and Wulf, 1995). At the three vertices of the triangle is the command of God, Abraham (PBUH) and Ishmael (PBUH). The possibility of reconciliation and liberation of Ishmael (pbuh) (human sacrifice) and at the same time disobedience to the divine commands is possible with the advent of the ram (animal sacrifice and being considered a creature lower than human rank) which is the mediator between the three ends of the triangle. The most important characteristic of blood sacrifice is weakness and lack of support. A peace solution arises when the parties find the continuation of the conflict excessive; "In other words, it is not in anyone's interest to achieve the desire or to continue to dominate the desire and the model. This is where Gerard introduces his famous and special term," bloggers "" (Girard, 1986, P 21). The revolver is a human or animal and a third person that the parties choose as a victim for a temporary ceasefire and to hide their rivalry. It is on the fringes of conflict and has a weakness that makes it a candidate for victimhood (Golsan, 2002, pp. 35-37).

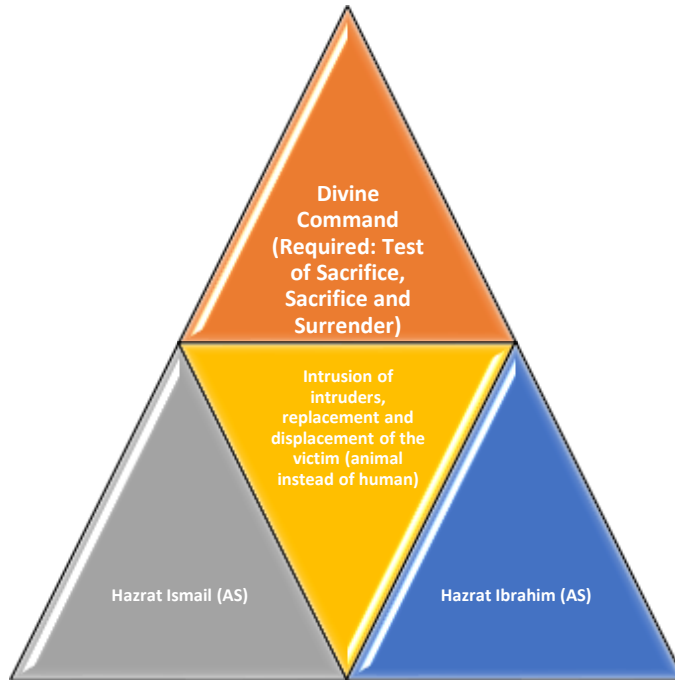


Figure 3: The arrival of the interventionist rebel and the occurrence of succession and displacement in the triangle of Ishmael sacrifice story (AS), Source: Author

The transgressor is essentially a victim of injustice or violence, according to which sacrifice is punished unreasonably, not necessarily for guilt, but essentially to relieve existing tensions, confrontations, and suffering (Burkert et al. 1987, p. 19) "The transgressor turns the arrow of suffering from striking the social organization to another sign. In this regard, Gerard, relying on the desire of such mimesis, argues that this fundamental feature in human nature of leads to competition, elimination of distinctions, disruption of hierarchical relations and leads to the occurrence of crisis "(Algooneh Junghani, 2019, pp. 41-40).

<p>Receiving forgiveness, remission of guilt and purification from sins, sanctification and purification, avoidance of disease and natural disasters Satisfaction and praise of God / gods, purification (Catharsis) according to the presumption of thinking is a ritual and divine thing and a sacred necessity</p> <p>Fear of the wrath of the gods and fear of evil spirits and inaccessible and controllable forces</p> <p>The variability of human tendencies, depending on time and place, diversity of thoughts and beliefs and diversity of environment</p> <p>Social order, transition from order to chaos and return to the first order</p> <p>Competition, mimesis conflict, especially in mediation</p> <p>Limitation of knowledge and awareness, especially in the old ways of this ritual and blood and human sacrifice</p> <p>Covering up failures and weaknesses</p> <p>Alienation, moving away from the perception of truth</p>	<p>The roots of sacrifice</p>
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<p>Empowering a god or gods to manage and systematize affairs Mediation and compromise Returning blood as a sign of life to God</p>	
<p>Violent, domineering, monopolistic, competitive atmosphere, especially in intermediaries Lack of purification (Catharsis) and Sympathy from the point of view of the ungodly and ordinary The tendency of the model to demand, causes the tendency of imitator to imitate the model or mimesis Underestimating the superiority of the model and rejecting it Substitution process to reduce violence caused by human weakness, sometimes jealousy, greed, self-righteousness, especially in mediation and internal mediation Imitation of the original model (God / gods / class / group or social class) and in the words of Gerard mimesis internal and external and competition with the original model Falling into a vicious circle and a series of continuous sacrifices Internal and external mediators Mimicry and mimesis (Mimesis) Transformation and creation of similarity (Plato, 1974, p. 25) Depriving yourself of something in exchange for something better and higher Dominating the competitor or model and eliminating it as the main goal of the imitator conflict Growing a sense of superiority</p>	<p>Characteristics, goals and characteristics and philosophy of sacrifice in different religions</p>
<p>Blood sacrifice and slaughter: humans, domestic animals, cattle, sheep, pigeons and the like Anemic sacrifice: Seasons, wine, vegetable oil, legumes and the like</p>	<p>Types of sacrifice</p>
<p>The interventionist and the process of replacement and relocation Agents and instruments of peace as a solution to avoid mimesis conflict and ceasefire Emergence solely for the sake of profit to prevent expensive Baha'is from incurring or continuing to dominate the demand</p>	<p>safeguard</p>
<p>Lack of purification (Catharsis) and Sympathy (Sympathy) both human, animal from the point of view of non-divine and non-religious Occurrence of catharsis only in the non-killing model of sacrifice types</p>	<p>Catharsis and identification</p>
<p>Achieving purification (Catharsis) in case of adjusting and changing the direction of sacrifice in human behavior and actions and perception in its type and gender to non-killing types Change the perception of violence in the transcendental and react positively to something conventional Reminiscent of Freud's sublime mechanism of transference (from bad to positive and constructive) and Kant's Sublime Absence of Sympathy in the type of blood sacrifice, both human and animal</p>	<p>Result</p>

Table1: Analysis of infrastructure, structure, roots, types, characteristics, goals, characteristics and philosophy of sacrifice in different religions, Source: Author

Discussion and Conclusion:

The incidental factors and the study of the contradictory layers and aspects of the sacrifice were philosophically and non-religiously somewhat complex and required a great deal of scrutiny. The three ends of the sacrifice triangle are the command of God, Abraham (I) and Ishmael (AS). The possibility of reconciliation and liberation of Ishmael (AS) (human sacrifice) became possible while not disobeying the divine commands with the advent of the ram (animal sacrifice and the mediator between these three ends of the triangle). Sublime is God Himself, and Abraham (pbuh)'s submission to the Absolute is an external mediation from which contemplation leads to mimesis transcendence. In the story of Ibrahim (AS), the model is the command of God, which from a religious point of view, following the model, regardless of the result of the action, is a transcendental and necessary thing, and the angle of view changes due to the importance and superiority of intention over action. Blood sacrifice, even in the model of human-animal substitution, is contrary to the feeling of sympathy and spiritual refinement, as opposed to violence; But for reasons of mimesis, he takes on a sacred aura from religious rites and is promoted to Sublime. In this purely theoretical and academic study of psychological and philosophical concepts, innovative in this interdisciplinary study, the rituals of sacrifice and the image of the sacrifice of Ishmael (AS) were analyzed.

One-dimensional concepts, such as the concept of Mimesis, were considered in the works of René Gerard et al., But the use of several interdisciplinary concepts for example Psychology, philosophy and extraction from other fields was one of the principles of this research and it is suggested that this be extracted from other fields in the analysis of concepts in interdisciplinary studies to address the subject in more depth, and more attention should be paid to it.

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