

ANALYSIS OF SOCIO-PSYCHOLOGICAL ASPECTS OF THE PHENOMENON OF RELIGIOUS FANATICISM

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ABSTRACT

The article provides a brief overview of the emergence of the concept of fanaticism and the historical roots of the emergence of the concept of religious fanaticism. It also analyzes the definitions given by different scholars to the concept of fanaticism.

Keywords: Religious fanaticism, religious ideas, bigotry, ignorance, extremism, devotion.

INTRODUCTION

After gaining independence, special attention was paid to the field of religion and enlightenment, as well as many other areas. Work is underway of international importance to study the essence of Islam and eradicate ignorance through enlightenment. A practical manifestation of this can be seen in the following remarks of President Mirziyoyev at the 72nd session of the UN General Assembly: “We cherish our sacred religion as an expression of the incarnation of our eternal values. “Islam calls us to goodness and peace, to the preservation of true human qualities”[1].

Valuable sources have come down to us, classified by our great ancestors, combining religious and national values.

Also, the sources of Islamic science cover the essence of Islam, the preservation of peace in society, the spread of enlightenment, socio-ethical issues, and even today the comprehensive study of these sources is a very important task of scientific, spiritual and socio-political significance.

But, unfortunately, despite such reforms, today the protection of young people from foreign ideas, the formation of ideologically healthy immunity, the elimination of such spiritual threats as religious fanaticism, extremism, is becoming an urgent problem for our people. It is known that in order to prevent a defect, it is first necessary to understand the factors and causes that cause it. Below we will focus on the etymological analysis of the concept of religious fanaticism and the various socio-psychological factors that lead to such a situation.

The Main Findings and Results

It is known that religion is not only an important element of the spiritual life of society, but also has an impact on the development of the individual in society and even on the course of political processes in social life. The history of human development shows that the influence of religion on the life of society is manifested through various religious phenomena, among which religious fanaticism occupies a special place. Since the concept of religious fanaticism is defined by the nature of a radical change in religious consciousness, this phenomenon is classified as one of the radical religious phenomena. The essence of classifying the concept

of religious fanaticism as one of the radical religious phenomena is that such an approach leads the believer to experience the experiences of being within the limits of human capabilities and also has a serious negative impact on the value system in the individual.

Before talking about the **phenomenon of religious fanaticism**, let us briefly consider the term religiosity and the indicators that classify it.

It is important to note that the ability to measure the level of religiosity is limited due to the fact that the phenomenon is very individual, ie does not have direct dimensions. Therefore, in the analysis of the phenomenon there is a need to select adequate indicators. Modern theories arising from the analysis of religiosity in the individual develop ideas of the social functions of religion and are largely based on the theory of Charles Glock, the founder of a multidimensional approach to the study of religion and religiosity. Charles Charles Glock R. In collaboration with Stark, he described in detail the five “indicators” [2] of religiosity:

faith (acceptance of teachings);

practice (performing rituals and prayers);

experience (e.g., communion with God during prayer);

knowledge (primarily about religious culture);

result (lifestyle)

There are several concepts for defining the criteria of religiosity in an individual. The formation of religiosity in a person can occur under the influence of many factors, such as any socio-psychological phenomenon. Examples of these are: historical, social, political, psychological, as well as through specific influences. There are many criteria that reflect the essence of the phenomenon of religiosity: the indicator of religiosity, the degree of religiosity or its intensity and types of religiosity. Depending on the level of religiosity or the religious identity of the believer, there may be sparks of religious fanaticism. Excessive expression of religiosity or the emergence of fanatical consciousness in a person can have different consequences depending on the social type and mobility of the person. At the same time, it is important not to ignore the “mental state” that has given rise to strong religiosity in the shah.

Yu.Sinolina analyzed the existing sociological theories, analyzed and identified 5 methodological approaches to measuring religiosity by religious indicators: method of self-identification indicators; methods of indicators of religious consciousness, methods of indicators of religious behavior; methods of combining religious consciousness and behavioral indicators; methodology of expert evaluation indicators; [3. 89-96]

According to the analysis of the various theories presented, the classification of types of religiosity in an individual differs depending on the type of measurement used, the scale of the measurement method, and the specific features of religious study.

Research on religious phenomena shows that there are unresolved terminological problems with the term “fanaticism”. The main reason for this is that although there are currently more than fifty definitions of the concept of fanaticism, there is no definition that illuminates its absolutely proportionate content. When considering the etymology of the term fanaticism, in terms of the iconic nature of the concept, it can be concluded that in ancient society the concept of fanaticism was mainly used to illuminate the content of religious fanaticism. But over time, the religious nature of the concept of “fanaticism” disappears, and the term “fanaticism” begins to take on a universal meaning. This phenomenon, in turn, leads to the division of “fanaticism” into independent types of units: religious fanaticism, political

fanaticism, racial fanaticism and art, sports, health fanaticism, and others. It should be noted here that although religious fanaticism is an independent phenomenon, it does not have a separate terminological unit. Therefore, it is important to reconstruct the entire etymological sequence of the concept of “fanaticism” in order to determine the specific features of the social perception of this phenomenon. Therefore, below we will try to look in detail at the origins of the term “fanaticism” and the evolutionary stages of change in historical processes, and to identify individual features of religious fanaticism on the basis of etymological analysis of different meanings of this term.

The neutral root of the concept of “fanaticism” refers primarily to the phenomenon of fanaticism, which simultaneously limits communication with the outside world and concentrates the individual’s mind on performing sacred actions. Therefore, the first meaning of the word “fanat” is derived from the word “fanum”, which on the one hand is characterized by the quality of “self-sacrifice” and on the other hand is recognized as a sacred feature of religious fanatic activity. Over time, the term began to take on a relative meaning, in the primary sense – “holy man”, in the secondary sense – “aggressor”, “inspired”. It should be noted that the concept of “fanaticism” has gone through stages of evolution throughout history, from its neutral content to its evaluative content. According to the researcher of religious fanaticism, A.N. Foygel, the word fanatic is also derived from the Latin word “fanum” and means “Dedicated”. Until the seventeenth century, the word “fanaticism” was used only in a religious sense. The broad use of the term began during the Great French Revolution. Below we provide information on this.

The concept of fanaticism was first used by the French preacher and theologian Jacques-Benin Bossyue (1627-1704), who was one of the main ideologues of French absolutism in his time who saw Catholicism as a system of official views for a monarchical France. Bossyue applied the concept of fanaticism to the Protestants of that time who believed that their religious beliefs depended only on God, not on church relations and rules.

Bossyue believed that the basis of religion was morality and discipline. Christianity was an example of moral norms for him, but he accepted any divine emotions and mystical phenomena as a “spiritual plague” (*la peste spirituelle*). Representatives of this type of religious faith were considered by him to be religious fanatics and heretics. Bossyue was a propagandist of religious conciliation. He urged Louis XIV to repeal the Nantes Decree of 1598, adopted by Henry IV in 1685 to introduce equality for Protestants and Catholics.

In 1764, the *Philosophical Dictionary* was published in Geneva, in which the French philosopher, enlightener, historian, and poet Voltaire (1694-1778) commented on the word “fanaticism”. Voltaire described the fanatic as “those who defend their ignorance by force”. As long as they defend their idea, all those who oppose it are ready to use force and execute. As an example, Voltaire cites the historic night of Bartholomew. “The fanatics are the judges who impose the death penalty on dissidents,” Voltaire admitted. Speaking of the psychology of religious fanaticism, Voltaire argues that it is not so much a “fruit of ignorance” or, as Bale puts it, a “primitive soul,” but a state closely connected with the psychology of the world. Fanaticism is always cruel. Voltaire admits in particular that he is also the founder of vices such as superstition, anger and ignorance.

The first research on the nonlinear features of fanaticism was conducted by Germain de Stal, who began to focus on the political aspects of the phenomenon. He emphasized the psychological foundations of fanaticism in the process of analyzing the causes and

consequences of the origins of the Great French Revolution. In his view, pure fanaticism requires tension in all ideas. In other words, fanatics are prone to radicalism. In our opinion, considering the concept of fanaticism within certain limits (political or religious) does not allow to get a complete picture of the funomen, so it is necessary to analyze all other aspects of it.

The Russian religious and political philosopher Nikolai Alexandrovich Berdyaev (1874-1948) criticized religious fanaticism in his 1937 article “Russian Notes”, “On Ideology, Orthodoxy, and Truth”. He uses the word “fanaticism” as a synonym for “intolerance” in a relative sense. According to him, a fanatic sees betrayal and treachery everywhere like a jealous person.. Such individuals are so susceptible to suspicion and suspicion that it seems as if there is a conspiracy against his faith everywhere.

N.A. Berdyaev, referring to the contradictory features of religious fanaticism, makes the following points: “A fanatic always feels that he is under some kind of persecution, that he is surrounded by various devil’s tricks. A person who constantly feels persecuted by various enemies is a very dangerous creature, and a person who lives in danger becomes a persecutor himself” [4]. According to N.A. Berdyaev, fanatics believe in the devil more than the existence of a god. Fanatic people use violence to overcome their inner fear, which is a clear example of their weakness, because their beliefs are negative, because the essence of bigotry is also a clear proof of the weakness of faith.

In *The Ethics of Nihilism*, S.L. Frank discusses fanaticism, focusing on some aspects of it in the life of society, and gives a unique description of this phenomenon. In his view, fanaticism should be understood as a “passionate devotion to a favorite idea,” which, on the one hand, leads a person to sacrifice his life and thereby achieve great things, and on the other hand to misinterpret the essence of his whole life. He also defines it as having the characteristic of being harsh towards those who do not accompany his opinion.

The definition of the concept of fanaticism by S.L. Frank is more comprehensive, because it emphasizes not only the emotional, ideological and negative aspects of the concept of fanaticism, but also the positive aspects. That is, devotion to a particular type of idea or activity leads to a higher development of practical skills in relation to that activity. It is the “passionate devotion to a favorite idea” that serves as a guarantee to achieve the set goal. At this point, when some kind of strong emotional passion from a psychological point of view begins to acquire a “stable” quality in the person, the person begins to show inappropriate behavior towards others, and there may be a process of distorting the ideas of others.

N.A. Kalyuzhnaya gives the quality of “extremism” to fanaticism. He described fanaticism as “a devotion that leads to the rejection of the beliefs, customs, and values of others by giving too much to one’s own beliefs and ideas” [5. 79]. That is, the radicalism of a person who is faithful to a particular belief or idea is characterized by the fact that he or she usually has a negative attitude toward ideas that contradict his or her ideology.

V.V.Kim, who studied the effect of belief on the mind on the individual, evaluates fanaticism as a specific psychosocial phenomenon, evaluating it as a manifestation of a specific belief focused on a particular object in the individual's mind. At the same time, the scientist admits that the belief of the individual is the main reason for his fanaticism.

Another peculiar description of the phenomenon of fanaticism belongs to S.N. Bulgakov. In his article “Heroism and Devotion” he compared the similarities between the concepts of “heroism” and “fanaticism”. According to him, heroism is a public event that has its own negative aspects, despite the fact that it causes public admiration. This idea is revealed through the concept of “maximalism”, which is an integral feature of heroism, as the protagonist strives to achieve the maximum in his work. In maximalism, ideological deviation is a feature of self-belief in illusions, and by giving in to various fantasies, the person moves away from real reality, which slowly leads to fanaticism in him. It is precisely because of the maximalism of heroism in young people that state or religious institutions begin to use them as engines of ideas. A person develops a false sense of heroism, in which he develops a strong passion for a particular idea and begins to identify himself as a defender of that idea.

At the same time, there is a gradual process of mastering certain dogmas of religion or the quasi-scientific “program” of any party. It finally forms a fanatical person who is ready for anything gamma for the idea. Inexperience, lack of knowledge, and maximalism in youth, S.N. According to Bulgakov, it is a good ground for fanaticism.

CONCLUSION

In short, the above-mentioned works discuss various aspects of fanaticism and highlight separate sections of the problematic part of the phenomenon, but it can be understood that there is very little research that fully reveals the essence of the concept of fanaticism. Examining the research of the main conceptual currents that have emerged in the study of fanaticism, it can be concluded that the integration of different humanities sets a key point in the disclosure of the subject. Also, if we analyze the research work of scientists and the various theories put forward, the essence of the concept of religious fanaticism acquires not only religious, social, but also socio-psychological content. That is, in the context of the concept of fanaticism, personality psychology, his worldview, spiritual and moral qualities of social orientation are also expressed. It is easy to understand how subtle and complex the phenomenon of religious fanaticism is. This requires an integrated approach to the problem in the process of research, as well as the need to ignore the ethnopsychological, sociological and purely psychological significance of the problem.

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