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DECONSTRUCTION OF 'DECONSTRUCTION'

Bismi'llâh

There are two constants in the current global debates on religion, which are both in a serious relation with what we can call the women's' issues. We will list them together with their sub-constants:

1. That under the term religion 'is implied what is mutually shared as such by Abraham's religions',

1a) and while doing so only one of the members, i.e. Islâm, is being constantly given the terroristic tokens;

2. That the 'deconstruction of religion', within a new science the 'Gender studies', is necessary in the process of contemporary liberation of woman,

2a) as that deconstruction is primarily focused on Islâm, i.e. its followers.

But alas! How unreliable constants! While articulating her outcry, the author of this essay (or authoress, if one prefers so!), expresses by it at the same time her regret for, due to limited time and space of this review*, having not a chance of their broader and comparative explanation. She will rather, instead of it, and with the same limitations constantly in mind, talk about the above 'constants' and 'sub-constants', which are both scientifically, politically, and media *in*, only from the standpoint of Islâm, with which they are, after all, particularly concerned.

Therefore, alas! Because, although generously admitted into Abraham's family of religions, both, Islâm, that is, the texts on It, are being still printed from the ancient stereotypes. Its own almost hysterical media and political actuality, It still owes, not to a better knowledge of Itself, which would necessarily reveal the historical role of Islâm, i.e. the Qur'ân, as a completion and synthesis of all previous Revelations, but to the resurrected crusades' *mantra*¹, imprinting it into the consciousness and subconscious of the contemporaries as a generator of fear and horror, before anything.

If things would not have been as such, then there would be heard, from within circle of Abraham family, today louder than ever, a whole chorus of voices, requiring that once and for all from political, media, and every other dictionaries be thrown out such unreasonable phrases as 'Islamic terrorism' and 'Islamic terrorists'. Because, if the above *mantra* is entirely logically derived, then it necessarily implies the Abraham genetic code as terroristic. Namely, there is a logical suspicion that in the DNA of all other members of that monotheistic family is possible to be found the same type of disorder, with which is being charged, ever since its appearance in the history, only its youngest member.

To this logical conclusion, there would first, no doubt, hysterically react the today's political geneticists (either from Bush's, either from Bin-Laden's clan) of the terroristic image of Islâm, before which picture even the author of these lines is often

¹ It is more than useful to recall here what it is the mantra, and I suggest to that end visiting, for example: <http://en.wikipedia.org/wiki/Mantra#Etymology>.

² Word is about this author/ess' extensive interdisciplinary work, at that time being still in progress, which was published later under the title: Sweet Smell Of Gnosis / 'Arfu`-L 'Irfan, Sarajevo, 2006.

chilled. Sharing her anxiety with millions of her co-believers around the world, because the geneticists, obviously, do not have a bit of good intentions.

However, the goal of our essay goes beyond politological and psychological proportions of the above slogans, although, for reasons that are more than obvious, cannot get away from them even for a moment. Let us go back, therefore, to the first of the above two *in* political, media, scientific... topics; from the 'sexist' angle, imposed on us by the theme and concept of this publication. Your author (or authoress!) will speak about it, however, wholly manly, while bringing a specific topic - Women and Religion - to the level of principle, to which is s/he so 'unwomanly' loyal.

Let us start from the very title of the first constant. Namely, knowing the fact that the Latin term *religio* is not synonymous with the Arabic term *dîn*, i.e. that semantic range of the latter is far above what the West is used to regarded by religion, would have to be the basis of any serious approach to Islâm. Therefore speak about Abraham's family exclusively from Christian, Judaic, and even atheistic angles (these latter being most vocal), and without the desire and effort to recognise what their religious, or simply human, cousin, Islâm, i.e. the Muslims, speaks for itself, is improvisation that necessarily bears the majority of misunderstandings in today's world. With consequences, more devastating than the very firearms, with the help of which they allegedly seek to remove them!

Is not unjust to say that, out of the whole family, from the upper production of stereotypes are free only Muslims. For, although they are exactly those who are for centuries being deadened in political quietism always required by a new Caesar (whom they never to see in the foundations of their faith as God's co-owner of the world), these people "obedient" to God (what is actually the meaning of the term *Muslim*), continue to read their Revelation, the Qur'ân, as the final and perfect completion of all previous divine books, *Tawrât* and *Inġîl*, or the Torah and the Bible, primarily. While remaining indifferent to the ignorant, superficial, or malicious allegations against Islâm or Qur'ân, as a mere copping code.

May sound almost like an anecdote, but even as such, the story has serious connotations. Namely, upon the remark by a Serbian intellectual: "Do you know that Orthodoxy is older than Islâm," this author/ess responded with counter-question: 'Do you know that the elementary school is older than a doctorate?'

The dialogue, to our post-war luck, was completed in peace. Because my interlocutor understood that, a word is about temporal and structural rather than a qualitative evaluation of these two Abrahamic creeds. In fact, there is no a doctorate degree that can be achieved without primary school. Subsequently, learning the alphabet and the first findings, in a given age, are equal, in order of importance and weight, to those coming as crown, or synthesis, at the end of the entire schooling. To put it simpler: primary school and doctorate (Âdam i Muĥammad, with all other prophets among them, Moses and Jesus before The Last one) constitute a single entity in a logical process in the way of perfecting the knowledge. Similar to the one in the process of constructing a building alike a religion, that its Divine author gradually historically completes and refines, along with the physical and spiritual completion and perfecting the Universe and the Humanity.

My Bosniac-Muslim answer to my Serbian-Orthodox interlocutor had the above meaning, and he fortunately understood it wholly properly. Responding in a similar way to a German she-scholar, who, as a doctor of ethnology, deals with the 'phenomenon' of the Turkish diaspora in Germany, I had no such luck as I had with

my compatriot. Not only is from that moment and for good terminated any of our relationships, but the said 'she-scientist', her 'scientific' dissatisfaction with my Gnostic findings, which on the occasion I briefly presented² to her, projected to the entire organisation of which she has been one of the senior members. Word is about an international association whose members are promenading around the world, as explaining *Urbi ET Orbi* the unity of religions, especially from feminine point of view. What angry Peripatetics!

I had, of course, understood all the messages of the above anger, both personal and organisational, and these, as well as other similar experiences, are not even a bit optimistic on genuine dialogue, to which call the superbly designed posters about Other & Different (that I was seeing, several years ago, throughout Paris Métros). However, at least for my own comfort, I have the following conclusion. For those who are in the state of an authentic religiosity, the religious-team jerseys and players who expect from God a whistle for their victorious end are only salty joke of the "Cunning mind" of history. Because, Theophanies are not competing for primacy: they are simply successive Epiphanies of 'The One Who is Gracious (*Rahmân*) to the Whole Creation'.

As for those who are in truly scientific need to understand a system, as it is religious one, they are, ever since the discovery of the subatomic world, of quantum mechanics, and numerous experiments (be they of so extravagant type as the one called 'Schrodinger's cat'³), are constantly on the alert. Bearing in mind that each system is closed and immeasurable, namely, that scientific measuring of a system inevitably causes its destruction, or at least such a disorder, because of what even (scientific) test results are necessarily disturbed.

'Uncertainty principle'⁴ of Warren Heisenberg, which I invoke here, was based on primary researches in the field of physics. But it shook presuming belief of all the new age sciences –the truth to be residing precisely with them⁵. The above principle, of course, cannot, and should not be overlooked either as part of 'Gender Studies', especially when their neo/scientists undertake 'deconstruction of religion'⁶, whatever they mean by the term. The author/ess of this essay understands it as an atheistic and sexist disintegration of the Holy Scripture. That is, all the existing Holy Scriptures, around which, historically, have been formed religious communities, i.e. societies and civilizations, and which, according to their 'scientific' belief, generate unfreedom of the female population. The said destruction is particularly topical in the communities where these scriptures even today encode social life and morality, which is especially the case with traditional Muslim societies, and Muslim micro-communities in those traditionally non-Islamic.

2 Word is about this author/ess' extensive interdisciplinary work, at that time being still in progress, which was published later under the title: Sweet Smell Of Gnosis / 'Arfu`-L 'Irfan, Sarajevo, 2006. More on it:

<http://www.bosnawi.ba>

<http://www.bosnawi.ba/ENG/?ID=23&cat=2&subCat=10>

<http://www.bosnawi.ba/ENG/?ID=150&cat=2&subCat=10>

3 Suggestion: Search on Schrodinger's Cat Experiment

4 <http://www.aip.org/history/heisenberg/p01.htm>.

5 Aforementioned famous Austrian physicist W. Heisenberg regretfully noted Descartes 's insistence on Mind and Matter, in the world evermore in reclusion from (and out of) God, Who is, consequently, evermore Transcendental, and ever less Immanent within it.

6 Has not after all, its 'smith', a philosopher Jacques Derrida admitted that he had never been able to define it clearly? See: <http://prelectur.stanford.edu/lecturers/derrida/deconstruction.html>

While the second constant is obviously intrigued, the first is seemingly completely devoid of women's issues. Far from the truth! Because, while their cousins from the Christian-Jewish branch of the Abrahamic family are today mostly occupied with the 'cheerful' sides of life, their Muslim relatives are ever busier with dangerous struggle, not only for the liberation of their consciences and thoughts, but also for their own literal liberation. Not from the 'male' jaws of the Religion, how would want it the gender experts and promoters⁷, but the jaws of Imperialism, which is far from its historic termination (announced by the historical one in the mid-twentieth century). Namely, more and more Muslim women are behind bars, shoulder to shoulder with men⁸. Be it, so, either as 'prisoners of conscience' (with which opulent experience was communistically honoured this authoress as well), or as supporters, organisers, but more often, performers of so-called 'suicide terroristic attacks'.

No, this authoress certainly does not advertise the correctness of what is called 'terrorism'. However, she surely, by the upper lines, incriminates Western habit to:

- Brand every Muslim liberation struggle as terroristic.
- To, in contrast to the 'terrorist' actions from the hands of Christian and Jewish descendants of Abraham, only those performed by the Muslim, give a religious insignia.

The above subject, however, is too serious and too extensive to be here just inserted to the given one. Actually, I only point at the feminine aspect of the first constant and sub-constant, which justifies their inserting in this text. Another constant is by itself much more feminised, and we will talk about it as soon as we illustrate the first with the sacred text of Islâm - the Qur'ân, noticing, first, next:

Media and political elders of Christian (and ever more of Judaic) member of the Abrahamic family, with which is geo-politically matched what is named the West and Democracy, show two important syndromes:

- That they Occidentalise every positive sign possessed by the human history, in all areas of life;
- That they orientalise, or, more precisely, universalise, all those misconceptions, mistakes, crimes... with which the West has populate its own, and then, imperialistically, the world history.

This is especially important in our attempt to deconstruct 'the deconstruction of religion', which, together with the attempt deconstruction of the first constant and sub-constant, has for the aim to suspend the furious printing of the contemporary theses from the scruffy medieval stereotypes, which contamination do not escape neither gender studies. Actually, they specially, while pretending to be at the forefront of the struggle for human freedoms.

We focus consequently on the following conclusions, which are mine, and if you wish, Muslim contribution to the 'church of liberation' (which term is used here only metaphorically). In fact, every serious study of Islâm, which would have

7 Here is, a picture, and no matter how it may look somewhat caricatured. In the world of show-business, where it is bigger problem how to feed five dogs than billions of starving people, we watch: on one hand, a bleached Oprah who, although essentially racially defeated, triumphal promotes white Western values. Lamenting, among other things, about the fate of an African (Nigerian) Muslim woman, by its local African traditions, and certainly not by The Qur'ân deprived of her clitoris. That is, of an erogenous zone or the zone of the sexual pleasure, on the defence of which has there been reduced all not only Oprah's political engagement with regard to human rights and freedoms of billion and several hundreds of millions of Muslim men and women in the world. The same who are currently at the peak of genocide of Srebrenica's type.

8 The case of Palestinian women is most striking in that regard. See Israeli documentary 'Hot House' (while disregarding what was possible hidden intention of the author of the film).

renounced absolutisation of its monitoring's role, that is, every study that would respect the sacred text of The Qur'ân (in an ideal case, as a Homologue of the Universe, and the Human history as the one of It's, that is as the interpretation of all previous Theophanies, embraced and completed by It), would notice two things:

1. That the historical mission of Islâm is to generate a free human being, both man and woman, as its follower;
2. That generator of this earthly, read historical, evil, that is, a cause of the 'original sin' and 'the fall', according to the Qur'ân, is certainly not a woman. (Or, not only woman, but also the human couple instead. Father and Mother of Mankind, who, in Heavenly Pleroma, chose together their earthly fortune - of the free choice between Good and Evil. This means, said in religious eschatological terms, Jannah/Paradise, and Gahanna/Hell, both being crafted, and realised, already in what is called Here and Now).

The above two statements support, among others, the following two key Quranic 'âya, respectively:

1. *"There is no compulsion in religion"*⁹. (Qur'ân, 2:256).
2. *"And We said: 'O Âdam, live peacefully in Jannah"¹⁰, you and your wife, and eat from it abundantly wherever from and whatever you want, but do not go near this tree that you would not be among the oppressors' (35). Than Shaytân"¹¹ made them to ear because of him"¹², and took them out from where they dwelled..."* (Qur'ân, 2:35-36).

While quoting second 'âyah it is important to emphasize that, contrary to conventional, simplified interpretations, these are not The Creator/God/Alllâh and Creature/Satan/Shaytân who are equal rivals, or opponents¹³, among who Man (male & female), as the most perfect Creature, has to choose his/her Leader. These are two Human natures instead: rational, angelically luminous, creative, and irrational, satanically fierce, destructive/terroristic. Human being, in fact, in both Celestial and Terrestrial drama, alone decides between his/her two alter-ego, as being equipped for the proper choice by the very Creator, with a perfect organ differencing him/her from all other creatures: namely, with Reason/ing.

And lo, here I am, caught in the net of my gnostic pictures, which makes no sense to present them here. Instead, I propose a summary.

Who seriously reads the Qur'ân as a Holy text, i.e. Islâm embodied by the Qur'ân and Hadîh, that is to say the Sayings of Prophet Muḥammad (*s.a.w.a.*) and Imâms (*a.s.*) from His household, he will see next:

- That It by Itself eliminates every reason to be charged with being a genetic evil, terror, and horror.

- That It Itself frees a woman from every possible accusation of being a genetic culprit of Man's 'fall' in the world of oppositions and wars.

Since we are limited by both time and space, we will illustrate the first conclusion with only one more quote from The Qur'ân. Namely, contrary to the constant condemnations of Islâm and Muslims, who are more than fourteen centuries forced to permanent justifying themselves for something, we will see that they vis-à-

9 Please have in mind here a semantic breadth of the term *dîn*, which is usually simply translated as religion, about what is discussed at the very beginning of this essay.

10 *Gannah*, Garden, Paradise.

11 *Satan*, the Devil.

12 I.e. they have eaten from the tree.

13 ... because The Absolute Necessity, that is Allah S.W.T. as being One & Unique God has no partner.

vis those of another faith (not their civilizations, cultures, and colours of the war!) foster the same fundamental feelings with which oblige them Quranic believing¹⁴ matrix, perhaps best illustrated by the following 'ayah¹⁵:

"Say: We believe in Allâh, and what has been sent down to us, and what has been sent down to Ibrâhîm, and Ismâ'îl, and Ishaq, and Ya'qûb and the Tribes, and that what was given to Mûsâ, and 'Îsâ and the Prophets by their Lord. We do not recommend any of them, and we are obedient to Him." (Qur'ân, 3:83).

We do not doubt that every reader will recognise in the above names Arabic, i.e. Quranic version of Prophets' names, from Abraham to Moses and Jesus. Thereafter that Qur'ân speaks, in next two 'ayah about Islâm as the only religion accepted by God, and Muḥammad as the last of His Messengers and Prophets. We cannot equally expect every reader to accept them all, but we can invite each of them, while acquitted of the historic layers and stereotypes, to at least try to understand in the above quote the etymological, in fact universal, meaning of the term Islâm as an utmost *submission* to One God. And while equipped with the same freedom from prejudices, to find in them a valid reason for rejecting every insinuation - that youngest Abraham's son labours, as ostensibly immanent to him, the very evil, what is implied by the political & media slogans about 'Islamic terrorism' and 'Islamic terrorists' as the biggest threats to the contemporary world.

That all previously mentioned has indeed a lot to do with women is confirmed by the fact (let us emphasise it once again!) that so-called suicide 'terrorist' attacks are ever more frequently carried out by members of 'the fairer sex' or 'the more gentler' or 'the weaker' sex. These attributes are forged in the same smithy where are manufactured those from above, generating by themselves hatred and evil as almost natural reaction to them.

As for the second conclusion, here is the 'ayah, deconstructing every gender-study's need for deconstruction of religion, at least when it comes to Islâm. That is, here is an illustration of the female role in its original matrix:

"Indeed Allâh, for Muslim men and Muslim women, believing men and believing women, obedient (men) and obedient (women), and sincere (men) and honest (women), and patient (men) and patient (women), and humble (men) and humble (women), and men who share alms and women who share alms, and men who fast and women who fast, and men who guard their genitals, and women who guard their genitals, and men who often invoke Allâh, and women who often invoke Allâh, prepared forgiveness and great reward." (Qur'ân, 33:35).

From the corpus of the Prophetic and Imamiyah Ḥadîṭ i.e. Tradition, which is the second source of the conduct for Muslims, we learn that the reason for revelation the above 'ayah was remark (long before modern feminism and schooling on the 'Gender studies'), one of the first Muslim women, who along with her husband was in the first exile of Muslims - in Ethiopia. Upon their return to Makah, it was just she

14 It is necessary here point out the difference existing between term *muslim* connoting one 'obedient' to Allâh, and the term *mu'min* meaning a believer. Without comprehension of this difference, not a single study of The Qur'ân & Islâm can pretend seriousness in their understanding, although there have been deprived of it many a one from among Its formal followers.

It seem necessary here to say that even in today's ex-Yugoslavia regions, is for the singular in use *Musliman*, the term denoting in Arabic an inflection that refers to exactly two people or things as distinct from singular and plural.

15 Âyah is an Arabic term meaning a sign (always indicating the presence or occurrence of something), and it is wholly wrong translate it with line, or verse etc., as it is usually done. Due to semantic complexity of the term, which is not here our theme, I suggest using it in its original form.

who complained to the Prophet that - women are outcaste and disadvantaged because of being not mentioned for the goodness as the male.¹⁶

Therefore who reads Islâm based on its own sources, must see that it is a religion, cosmogony, aesthetics, medicine, politics... of free men; both men and women equally. And the fact that the history of Islâm, that is to say the history of Muslim communities are often in opposition to It, the way It was designed by the Creator Himself, are to be blamed the creatures themselves, both male and female sex alike. Because, as a synthesizing thought and practice, faith and philosophy, morals and politics... it is not nailed on *tabula rasa*, but was being sent down, successively, to the people, that is, to the members of different races, ethnicities, cultures, languages... who, in global context, lived at certain civilisational, cultural, religious... degrees, and with certain habits and customs, through which then are being filtered new Divine revelations; often soaked with the given state, up to the measure of their ultimate twisting, or even complete loss¹⁷.

It happened at the same time that women in particular were at a loss. Instead of de-construction of religion, the today world is, in this author/ess opinion, in a far greater need of its re-construction. That is, to say of giving back to religion its original and authentic mission. This because modern 'liberation' of woman is happening again in the name of some new Pantheons, built by the industry of sex, cosmetics, fashion, show business, pornography, prostitution..., or simply by contemporary machos. That behind each of these industries stand certain political interests, it is entirely clear, although the very centres of political power usually remain under hijab¹⁸.

In conclusion let us say following: Studies of Abrahamic family's religions and 'Gender Studies', as constants of contemporary (not only) intellectual interests, should, according to the conviction of this author/ess, be more seriously occupied with:

1. The research of the sources of religions, i.e. every Sacred text separately;
2. The research of significant differences existing between treatment of woman in Judaism, Christianity, and Islâm¹⁹;
3. That is, in societies which stemmed from them, regardless they are called in contemporary world secular, or even atheistic, as is the case with socialist, and, until recently, communist, regimes;
4. Especially a careful research of micro-religious communities living in secular societies that arose from different religious tradition;
5. And study of religious communities of indigenous people within atheised and aggressively secularised societies, within the same tradition;
6. Comparative study of the position of micro-religious communities within multi-religious, secular societies, into what are converting most of the

16 Tradition from the compilation by Muhammad Ray Shahrî, *Mizânu 'l-hikmah* (see: *Nuuruth-thaqalayn*).

17 In this phenomenon is possible to find among other things reasons for Jewish rejection of Jesus, and Christian refusal of Muhammad, as the Prophets of the same, Divine, Sender.

18 *Hiğâb* (or simpler, hijab) is an Arabic term for by the Qur'ân prescribed women covering. Veil and clothes that hide head, neck, and body, but not necessarily face, in a word hijab, is turned into most obscure item on the lists that are criminalising this Abrahamic religion. Its abandonment by Jewish and Christian female followers, except for those of them who must observe it institutionally, ex. nuns, is allegedly proving their freedom and modernity.

19 As regard to Christian societies, it is important to distinguish between the Catholic and the Orthodox, while regarding to the Muslim, it should be borne in mind significant, and completely unknown to the West, differences in treatment of women in regions that traditionally follow Shia, from those that follow Sunni school of thought.

states in the world, as an impact of contemporary migrations of the World populace.

The list could be significantly expanded if there opens up a truly international dialogue on the topic. I know, for example, that there have been widely discussed cases of terrorising women on the basis of their local religious tradition (again predominantly Muslim), but I do not know about any researching into terror against women (again mostly Muslim) who they themselves choose their religious behaviour within societies whose regimes are in opposition to it.

We mentioned above what kind of danger lurks scientists when dealing with a closed system, such as a religious, i.e. religious community. This because it is not possible to evaluate from outside their present state of things and disrupt not at the same time their spontaneous and normal movement. However, these warnings seriously warn only those indeed concerned with True: starting from the physicists to the ethnologists. Unfortunately, majority still remain prone to the absolutisation their observing truth rather than absolutisation Absolute Himself, with the nature of Whose theophanic creation they previously let to deal only theologians. While science of these, in turn, until recently, was in modern world forced out of the holy circle of fundamentalistically laicised epistemology.

However, the world has been even in this respect post-modernised. New-born so-called 'Gender Studies' appropriate even that 'a little bit' of Truth that was left in possession of religion: both as theory, and practice. Theology is ever less left to the religious individuals, and evermore often becomes, as theology of atheists, the prime subject of politology. This, like a queen bee, gathers around itself a growing number of sciences, taking what is the best of their honey – a royal jelly.

That behind every politological project stands wholly pragmatic political interest is no longer any secret. Among them is the 'Gender Study' pumping from the same matrix, but because in its intention scientifically more unfounded, it protrudes into the religious in a rougher and more unscrupulous way than it would allow itself any science in any time, without betraying so its own scientific qualificative.

This work, necessarily limited by the intention to be a paper in a magazine that deals with, as I was said, a 'practical religion' (whatever that means for those who contemplate!), has no such an scope as requires it the seriousness of the subject. For that reason the author/ess of this essay had necessarily limited her herself to a goal - to try briefly amnesty Islâm:

1. Of what its historical practice made from its origins in different parts of the world, and on different civilization, ethnic, social mores'... historical background;
 2. Of 'scientific' interpretation of Islâm lacking its basic knowledge;
- and by doing so to deconstruct, respectively:
1. A narrowed meaning of the term religion, at least when it comes to Islâm, within the first constant, which has for a sub-constant insinuation of its terrorist token;
 2. The need for the 'deconstruction of religion' (Islâm), in the framework of the gender studies, the irritation by witch title (and which this author/ess doubtlessly shares with all religious people of the world) provokes more the daring unfoundedness of the 'scientific conclusions', than the arrogance with which the simplest political pragma is being promoted to the science. Moreover, to the economy. To the economy in particular!

* Written in Sarajevo 2007, the essay was published in Slovenian Polygraph & New Review, in 2008.