

## Psychology and Values of a Muslim Orthodox Woman

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### Abstract

The article proposes a study of Muslim culture, psychology and values of an orthodox Islamic woman. Baltanova connects the essence of Islamic culture with the early Islamic community; this is the ideal that, from her point of view, true Islam should strive for today. The author discusses the features of Islam indicated by the author of the study, as well as the nature of the discourse, with the help of which Baltanova tries to convince her opponents. In addition, on the basis of research materials, as well as his own works, the author of the article gives an explanation of Islamic terrorism.

**Keywords:** *Islam; Woman; Culture; Terrorism; Truth; Reality; History; Personality; Community*

### Introduction

For the reader, the study of Doctor of Philosophy, Professor, Islamic scholar G.R. Baltanova (Kazan), whom you can get acquainted with in the book «Muslim Woman» [1], looks, partly as a challenge, partly as a contradictory, strange work. Baltanova questions many values of European culture - personality, its independence from the social community, the priority of secular rights over religious ones, and others. The contradictory nature of Baltanova's research is that, on the one hand, she recognizes criticism of Islam and the negative trends of its modern development (the growth of fundamentalism, extremism, links with terrorism, violation of human rights), and on the other hand, partly justifies all this, since "This is the tradition and peculiarities of Islam"; on the one hand, we have before us a scientific study and completely scientific arguments, on the other, final judgments are made with reference to the Koran and the Sunnah as holy scripture, as the truth in the last divine instance. For example, after analyzing the rational arguments in favor of polygamy, Baltanova ends the discussion of this issue as follows. "We must understand that permission for a polygamous marriage is given to a man not by earthly, not human institutions, but by Allah himself. At least that's how Muslims perceive it. Therefore, polygamy does not require rational argumentation, it is sacred in nature, its conditions and limits are also established from above" [1. S. 201]. Nevertheless, Baltanova's research is not only interesting, but also useful, even necessary. And that's why.

Yes, the position of the author of the study is inconsistent, partly contradictory. But isn't our contemporary cultural and social life contradictory? Don't our authorities, and we ourselves, do things every day that literally surprise everyone? And does modern Islam represent a single monolithic worldview and way of life? No, as Baltanova shows, Islam is not homogeneous, diametrically opposite directions, tendencies and discourses coexist and interact in it, and they are all Islam and each claims to be true. According to the well-known figure of Islam of the XX century Muhammad Iqbal, "the Muslim world is generated by a multitude of incompatible, incompatible cultures, his head is in the XX and now the XXI century, his legs are in the era of the early Middle Ages, and his body is" burdened with the influences of all intermediate eras" [2]. Of course, it is not clear what Baltanova's discourse is: whether it is about science or the explanation and propaganda of the fundamental provisions of the Islamic religion. But is it not in Russia today that books are written, dissertations

are not defended, where science is closely intertwined with Orthodoxy or esoteric teachings? In addition, the author believes, and in this matter she is not alone, that «Islam has never opposed the science of religion» [1. P. 284].

The thinking and actions of many modern peoples, not only Muslims, seem to us at the present time unacceptable and strange, but it is better to understand them and try to enter into communication than endlessly defend their own beliefs and conflict. As Seila Benhabib, a professor of political science and philosophy, wrote recently, “conducting complex cultural dialogues in the context of a global civilization is now our destiny” [2. P. 222]. This is how Baltanova’s research can be looked at: it is a dialogue between a Muslim woman and a potential critic of Islam, which, from Baltanova’s point of view, makes it possible to better understand true Islam and its values.

The author of the study sets and solves one more problem: Baltanova manifests the ideas and values of Islamic feminism, distinguishing feminism as an objective trend of our time and Western feminism, many of which Baltanova rejects. Despite the prejudice, writes Baltanova, “with which modern Muslim women meet adherents (adepts!) Of feminism, they cannot fail to notice that the very process of feminization of social life is objective, irreversible... but,” Baltanova notes, “a Muslim woman cannot fight only for the rights of women, her status and position are inseparable from the position of other members of her personal family, as well as the ummah family (Islamic community. - VR). The symbol and meaning of her political activity can be the struggle for a return to the norms, values and laws of the early Islamic community” [1. S. 314].

The last phrase allows us to move on to the analysis of the author’s approach and methodology. The early Islamic community is the ideal that Baltanova is guided by and towards which, she believes, genuine Islam should strive today. “The current position of women,” she writes, “correlates with the way in which this issue was resolved in the early Muslim civilization. Moreover, from the point of view of a Muslim woman, the status of a woman in the initial history of Islam acts as an archetype, and the early Islamic ummah itself acts as a model of a rational social structure and social relations. The early Muslim society of the times of the Prophet Muhammad and the first four caliphs is the ideal to which the best minds of Islam have been striving in all the centuries of their existence” [1. S. 315].

Of course, Muslims themselves, who defend a different understanding of Islam, and a European scientist can object to this provision. Why, he may ask, the ideas and events of the early Middle Ages need to be turned into the ideal of Islam, because then there was a great history of this cultural phenomenon, during which Islam underwent repeated and significant transformations, and all this evolution is also Islam? But let’s not argue with the author, but understand what his approach is. Baltanova is convinced that true Islam was there, in the past, and then it was distorted by men striving for absolute power; they misinterpreted the teaching, distorted it. Later, the distortion of Islam also occurred under the influence of the West and as a result of misunderstanding (difficulties in translating from Arabic, etc.) [1. P. 124].

In general, Baltanova can be understood: if Allah is God, and Muhammad is his prophet on earth, then the truth was in the early Islamic ummah, and later it could be distorted. But even if you look at such an approach rationally, in a European way, it still makes sense: you can attribute anything to the past, the main thing is to interpret its events in a way that is necessary for the researcher; how can one fail to recall the genius Z. Freud, who carried all the main psychotraumas to distant childhood (it is easier for an adult to trust a psychoanalyst than to remember what actually happened there).

Another point that is characteristic of Baltanova’s approach is noteworthy. She writes: «Islamic world», «Islamic culture», opposing them to the Western world and Western civilization. Accordingly, Islam is an «Islamic civilization». Moreover, since Muslims do not doubt that Islam is a true teaching about the world and “there is no God but Allah,” Islam has a mission, Islam is total and universal. “Today Muslims live in all corners of the globe, and we have every right to speak about the world, universal ummah of Muslims as a spiritual unity... We propose to define Islam as a universal concept. The model of the socio-economic system, a special type of civilization” [1. S. 34, 36].

Can these statements be understood in the spirit that sooner or later all people will come to Islam? “The universalism of Islam,” Baltanova directly answers our rhetorical question, “lies in its originality as a new, highest degree of Revelation, and its synthetic character, which allows it to absorb the achievements of other peoples and civilizations. However, the powerful potential of Islam’s universality has failed to realize itself. Islam did not become a world religion, in the sense that it spread over vast territories and absorbed many peoples, but it did not become a religion of peace and humanity... it could not overcome the dichotomy: the world of Islam is an un-Islamic world, although by the very essence of its doctrine, Islam is a universal religion, a single universal system... Modern Muslim philosophers and theologians see their task in returning Islam to its universal character...” [1. S. 83-84].

In my opinion, everything is clear. Here again a question may arise. How is it why Baltanova, who obviously expresses the opinion of many Muslims, does not see that Christianity, Orthodoxy, Buddhism, Judaism and many other religious and esoteric teachings that have great influence and millions of followers exist side by side with Islam. If everyone, like Islam, insists on the universal character of their faith, declares that it should become the religion of all mankind, where will this lead?

To justify Baltanova, we note that she does not deny other religious confessions and teachings. Islam, she writes, “accepts all religions of divine revelation (with the exception of polytheism, paganism, which is not). Islam recognizes all prophets, and Muhammad is not the only prophet of Islam, but only the final link in the chain of prophecies... Islam encourages all types of spiritual activity and creativity - natural sciences, arts, philosophy, national cultures and traditions that do not violate the boundaries established by God» [ 1. P. 83]. And if “paganism” or “violate boundaries,” what then?

Another problem is more serious. Peaceful declarations and statements do not always correspond to practice. Getting acquainted with Baltanova’s research, one can feel what kind of energy comes from the author, how he, despite all his desire to explain Islam, persuade the reader to understand and accept it, nevertheless, demonstrates his faith in the uniqueness and universality of the truth of Islam. Thus, unfortunately, unwittingly denying the truths of other religious confessions. And again, in order to soften the confrontation, I propose to turn to ourselves: do we ourselves, deep down in our hearts, not think that the faith we profess (Orthodox, Catholic, Protestant, Jewish, etc.) is the only correct one?

It is also worth considering how Baltanova convinces and proves the provisions of Islam or how fashionable it is to write today, what is the author’s discourse. This discourse is complex, combining scientific and non-scientific arguments and reasoning. On the one hand, Baltanova conducts a conscientious scientific research (analyzing the situation in the modern world and the history of the Muslim family and women); this analysis contains reliable sociological and cultural facts and theoretical propositions. On the other hand, she constantly refers to the Islamic tradition and samples, the Koran, Sunnah, hadith. Until recently, such a combination of science and religion could cause sharp condemnation as eclecticism and confusion in thinking. But today scientific-religious discourse, along with strictly scientific and religious ones, has become almost the norm. For example, for the majority of Russian philosophers, whom we today not only accept, but also honor, it was precisely the scientific and religious discourse that was characteristic. For example, Pavel Florensky, in his famous book «The Pillar and Statement of Truth» [6], equally constantly resorts to philosophy, logic, comparative linguistics, cultural studies, psychology, and to intuition, religious and personal experience, the testimony of the fathers of the Christian church and the Holy Scriptures....

It is clear that in this case, Baltanova’s research combines not Orthodoxy and science, but Islam with science. One of the consequences is the special nature of the interpretations that Baltanova demonstrates. As a rule, they are all built on the principle of reduction (information), when historical and textual material is interpreted (interpreted) within the framework of the Islamic picture of the world, in fact, in favor of Islam. This approach looks biased, but you can look at it all differently: in our time, the art of interpretation has reached such a height and perfection that we easily interpret black as white and white as black and we immediately forget that it is just ours. interpretation; we begin to think that white is black and black is white.

But let us repeat, in relation to the picture of the Islamic family and the characteristics of the Islamic woman, Baltanova is on top. She knows very well what she is writing about, since she has visited different Muslim countries, lived for a long time in Muslim families, and thought a lot (both as a scientist and as a believer) about what she saw. Reading a book, you begin to understand a lot. Here is one of these fragments, allowing you to see the Islamic world in a new way.

“The sacralization and idealization of the personality of the Prophet,” the author writes, “is inherent in the divine Revelation: “you have been given a great character” (Koran 68: 4). While working at the Islamic University of Jordan, visiting the women’s dormitory, I have often observed how female students discussed their personal problems in the most serious way, referring to the Sunnah of the Prophet, to those hadiths that described the behavior of his wives and companions. They were not embarrassed by the temporal and socio-economic difference, for them the authority of the Sunnah and Sira - the biography of the Prophet Muhammad is absolute.

It is difficult for a modern Russian or European to understand this phenomenon, but it is a feature of Muslim psychology, mentality, character. We can say that an appeal to the sacred text and the Sunnah serves as a way of internal, personal legitimization, justification and justification by a person of his actions. Therefore, in Muslim countries, the role of scientists, galims, sheikhs, imams is so great - in a word, people who know religious sources well. And I had to observe how people turn to these authorities on the most seemingly insignificant issues of a private nature, resort to their opinion even on everyday family issues” [1. S. 129-130]. The dignity of Baltanova’s research is also evidenced by the fact that she does not hide the phenomena that cast a shadow on Islam, discusses them, shows the contradictory nature of Islam and the way of life of Muslims. Baltanova analyzes the arguments of opponents of Islam against polygamy, enslavement of women in the family, forced marriages. She acknowledges the rise of female extremism, the links between radical Islamic movements and terrorism, and the plight of women in an Islamic family. At the same time, one cannot fail to see the author’s hesitation. On the one hand, Baltanova states negative phenomena in Islam and the Islamic family and assesses them as negative, on the other hand, she tries to explain these phenomena by religious beliefs, tradition or the reaction of Muslims to globalism and neo-colonialism, on the third hand, she justifies the main way of life of Muslims opposing it to the western one. For example, Baltanova does not tire of explaining that the purpose of an Islamic woman is family and raising children, and in this, mainly, she finds her happiness. At the same time, Baltanova is forced to state that such values and practices turn a woman into a “maternity machine”, closing in the circle of household chores and responsibilities [1. P. 151].

Another example concerns the hijab (a headscarf that covers the face) and other Muslim clothing, over which there is a heated debate, both in the West and in Islam itself. Baltanova explains that this is a tradition called to “equalize Muslims” (“Islamic egalitarianism”), “to protect both men and women from accidental attraction to each other”; “The Islamic clothing of the Prophet’s wives, his daughters and the wives of the faithful,” explains the author of “Muslim Women,” “different from the free attire of ordinary women, acts as a guarantor of their integrity, morality, protects them from male immodest looks and flirting” [1. P. 256]. At the same time, one can feel that Baltanova, in part, herself doubts the correctness of the extreme versions of the interpretation of a Muslim woman as a source of temptation for men. Sheikh ibn Utaymin, one of the most famous classics of fundamentalism, she writes, argues that “the main source of earthly temptation is the woman’s face. Could it be, he exclaims, that the Sharia law, which requires a woman’s cape to touch the ground, could ignore such an important factor of seduction as a woman’s face? Is it possible, he continues, that the Sharia law can allow such a contradiction” [1. P. 249].

Baltanova’s interpretation of Islamic feminism also looks contradictory. If the Prophet with his 12 wives and patriarchal traditions acts as an absolute model for a Muslim woman, then how can she strive for independence and equality? “Supporters of women’s equality in the world of Islam,” the author notes, “believe that the discriminatory distribution of roles and functions in the family is of a patriarchal nature not because of the Islamic doctrine, but because the world of Islam has moved away from the classical Islamic doctrine. In their opinion, the classical Islamic doctrine initially contained the concept of equality” [1. S. 317].

Even if we take this statement by Baltanova on faith, doubts still remain, since throughout the entire study Baltanov, probably against his own will, shows that the matter is more serious - the Muslim culture itself reduces a woman to the role of a «maternity machine», a

housewife, a wife, completely dependent on her husband. How could an Islamic feminist movement have developed? I think the point is that an Islamic educated woman lives simultaneously in two worlds - the Islamic and the modern world, which is engulfed in the processes of crisis, reform, modernization, and globalization. As a Muslim, she denies feminism, but as a participant in the events of the modern world, she fights for her rights, defends personal freedom, identifies herself not so much with the wives of Muhammad as with cultural, both Western and Eastern, female characters of world history and modernity. In the modern world, an Islamic educated woman cannot but be attracted by the ideas of feminism, and for several reasons.

Firstly, which, by the way, Baltanova always emphasizes, in the twentieth century, social, economic and cultural life changed significantly, as a result of which, even in Muslim countries, the functions and position of women in the family and at work are gradually changing. The husband can no longer fully provide for his family and completely rule his wife; parents are increasingly faced with the fact that their daughters have their own opinion. Secondly, Muslim women, like everyone else, were caught up in the general civilizational process of the crisis of traditional relationships and roles in the family and, more broadly, in the field of gender. Currently, a woman, significantly ahead of a man here, is reconsidering her status, position in the world and family, rethinking herself and her corporeality in a new way, not excluding her sexual status (in terms of population, a modern woman, as Lev Gumilyov could say, finds herself on order is more passionate than men). Thirdly, one of the objective tendencies in the formation of a new understanding of women and the female sex is the advancement of the concept of "female culture", supposedly opposing male culture. The extreme versions of the feminist movement view men as female antipodes, exploiters, sexual consumers, and the modern world as male-shaped and therefore wrong. The task of women, the ideologues of these tendencies of feminism argue, is to rewrite history, expropriate male power, and build a female culture independent of men. It seems that this ideology correlates well with fundamentalist Islamic movements, including women.

The merit of Baltanova's research lies in the fact that it provides material, facts and generalizations that allow the reader to draw conclusions and even small studies, the results of which may often differ from the statements of the author of the book. In particular, relying on the material of Baltanova's research, I have carried out one such research, which I want to talk about here.

To understand "the reasons for the activation of extremist and terrorist organizations in the Muslim world," Baltanova argues, "the situation should be viewed on a macro-political and macroeconomic scale. The main reason for Islamic radicalism is the policy of neo-colonialism and globalism, covered by the slogans of a new world order and the establishment of Western democratic values throughout the world" [1. P. 60]. But is it? Let's try to think over this issue, as well as specifically the problem of female shahid women, using materials from Baltanova herself.

Discussions of this phenomenon that have already taken place in the scientific literature have shown that extremism and terrorism are a multidimensional phenomenon. This is a new barbarism and poverty, and an attempt to redistribute power on the planet, and the reaction of those connecting to the benefits of civilization, as well as developing nations, to the prosperity and unwillingness to share the representatives of the golden billion, and much more. But there are several more aspects to the problem.

Let's put ourselves in the shoes of terrorist extremists. They are absolutely sure that the existing world is arranged unjustly, but there is a genuine world, who has some - created by Allah, based on the teachings of Asahara, Baku, Catholic and little else. They are convinced that the United States is not just a state, but the embodiment of world evil, so to speak, Satan in the guise of sparkling skyscrapers, advertisements, giant monopolies, world communications and networks, like an octopus entangling the whole world; that Israel and Russia are the stronghold of the infidels, as the Prophet Muhammad pointed out. Being a kind of esotericists (that is, people who believe in the existence of another, genuine reality), they see the purpose of their lives in fighting evil and thereby bringing closer the arrival of the true world. By the way, such a perception of the world, in part, was prepared by fundamentalist interpretations of faith, for example, in Islam (after all, there is no smoke without fire). Here are two excerpts from the famous book «Islam» by the Muslim woman Rukaya Maksud, writer and teacher; in this book she writes a lot about the fact that Islam does not forcibly compel anyone to the Muslim faith

and is generally oriented towards peace and harmony between people; but, as they say, you can't throw out the lines from the song, in the same place we read: "In March 627, His (Prophet Muhammad - VR) enemy Abu Sufyan with an army of ten thousand people moved to Medina, inspired by the support of the Jewish tribe, who decided to betray the Prophet... After what happened to the apostates from the Jewish tribe very harsh... All the men of the tribe were immediately put to the sword. This was intended to emphasize the purpose of the Prophet, who proclaimed the supremacy of the laws of Islam..."

Islam cannot reconcile with evil, and in this case, military jihad is probably the only answer... The Quran is very clear about the definition of jihad. Jihad is declared only if:

- (\* it is required to act in defense of the faith of Allah (but it is clear that it is the Muslims themselves who will determine who attacks it. - V.R.);
- (\* there is a need for liberation from tyranny;
- (\* a spiritual leader appears (why not Osam bin Laden? - V.R.), called to restore trampled justice.

Jihad is conducted only as long as the enemy does not lay down arms" [3. S. 28-29, 120-121].

I wonder what and who needs to be destroyed in the Israeli state, Russia or America, so that Shaitan (Iblis is the head of the jinn) lay down arms? And yet we would like to emphasize that only fundamentalist doctrines, spun off from any world religion, and not only Islam, become ideological sources of terrorism.

Well, and people, no matter how many, tens or millions, are for esotericists just the material of evolution, the direction of which is precisely known - from this inauthentic and unjust world to the genuine world. As the famous Indian esotericist Sri Aurobindo Ghosh wrote in his *Divine Life*, "if we assume that such a completion of evolution is intended and a person should become a mediator, then it should be noted that this will apply to a few, especially developed people who will create a new race of people and begin to move towards a new life; as soon as this happens, the rest of humanity will move away from spiritual striving, since this will already be unnecessary for the design of Nature" [5. S. 70]. Helena Roerich spoke more definitely: only the chosen elite will be saved, professing the teachings of «Agni Yoga», all the rest will perish from the heavenly Fire.

The difference between extremists and ordinary esotericists is only in one thing: gripped by historical impatience, they find true peace, not just remaking themselves, extremists as demiurges prefer to remake this world and other people in order to become the chosen race as soon as possible. The fight against evil and millions of ordinary people tied up by evil is the moment of this titanic work to rearrange reality. Extremists, obviously, perceive themselves as new heroes accelerating evolution on earth.

What answer, apart from retaliation against terrorists, could be adequate to terrorism? The answer is not easy. In fact, the solution would be to change our type of civilization to another, more meaningful and secure one. But civilization is not an object of projection and demiurgic actions, and where can one get the necessary demiurge? Even simpler efforts, such as those aimed at transforming individual social institutions, are problematic. And in general, before using strong technical means, it is better to understand what phenomenon humanity has encountered. In my opinion, as a philosopher and culturologist, we are dealing with very complex processes of the crisis of modern civilization and the formation of centers of a new one. In the context of these processes, there is a transformation of both social institutions and the behavior of individuals.

As a rule, we call a modern person a person, talking about her rights, freedom and so on. At the same time, we forget that a person, even if he is supermodern, continues to be a social individual. The latter does not act independently, but according to the laws of society, in turn, the social organism acts through it and through it. Everything that has been said here is especially true of Muslim culture. "The

individual,” writes Baltanova, “is always secondary in relation to the ummah, society, collective... An autonomous person, independent of public opinion, of the environment in Muslim culture, if not a rarity, then not an ideal. A person is absolutely autonomous only in matters of faith, in the sense that he is responsible before the Almighty. In all other matters, he is guided by the norms of the Islamic ummah” [1. S. 309-310]. “That “ private space ” (“ private space ”), about which residents of Western countries are so concerned, having in mind the relative autonomy of being, hardly exists in the Islamic East” [1. S. 179, 312].

For the social individual, his own life is inseparable from the cultural one. When in the ancient world, for example, Assyria or the Aztec empire, the kings demonstrated terrifying cruelty, sacrificing thousands of captives to the gods, they did not act on their own behalf, but realized the will of their gods. At that time, this was completely justified, since the kings of the ancient world reasoned like this: if my gods cannot destroy foreign gods, my people will face a sad fate, they will be enslaved by the surrounding kingdoms.

Considering that culture as a social organism realizes itself in people, it is no longer surprising that during periods when it comes to the formation of society or issues of its survival, many social individuals begin to act only out of the interests of the whole, no matter how strange and cruel from the ethical position they did not seem. In this respect, the current situation is not unique either - we live in the formation of a new civilization, where “metacultures” and other global social formations are replacing the usual cultures and national states.

Today, among the metacultures, for a number of historical reasons, the Muslim is especially passionate and active. Historically, the Jews are its antipode, as the prophet Muhammad spoke about. Next to him is the second antipode - the USA. The European market and China, as emerging metacultures, prefer not to interfere. Let us now see how social individuals operate within the framework of the Muslim metaculture. Some, like Osam bin Laden, some sheikhs of Palestine and the princes of Saudi Arabia, are creating the ideology of a new metaculture and providing funds for organizations to start acting out of its interests. Others practically create new social structures and organize social actions that ensure the formation of a new social superorganism. Still others are obedient instruments of a new form of social life. We call the latter terrorists. But subjectively, and quite sincerely, they are esotericists and extremists at the same time. In short, they can be called «ezo-extremists».

An ezo-extremist does not act on his own behalf, but on the idea and feeling of metaculture. As a person, he understands his mission in contributing to its formation. As a social individual, he is fully identified with metaculture, and therefore is not afraid of death. Even if he personally dies, his spirit will continue to exist in the bosom of the metaculture. For an ezo-extremist, other peoples, people, especially enemies, are not people in the proper sense of the word, but the embodiment of evil, anti-life. Therefore, pity and other human feelings are not applicable to them.

Of course, in order to become a terrorist or suicide bomber, special personal prerequisites are required, which are abundantly supplied by our troubled times. A terrorist is, as a rule, a marginal, who, of course, not without the influence of fundamentalist preachers, has built his own picture of the world, where basic civilized institutions and values are denied and esoteric attitudes are raised in the spirit of hatred towards everyone else, except “our own”. The terrorist is aware of himself as a superpersonality, who administers the judgment on behalf of Allah, the people of the name, or some other transcendental authority. And at the same time, most terrorists hope to avoid death («we are not suicides,» they say), just as in war every soldier expects a bullet to pass him personally.

Followers of Islamic fundamentalism may object, saying that I exaggerate, generalize a variety of phenomena, putting a completely peaceful civilization under an abstract scheme. Perhaps this is so, but it is still worth noting that there are prerequisites in Islamic culture that, under some circumstances, may well push events in a direction unfavorable for humanity. For example, what kind of hierarchy of Islamic values Baltanova is building. “The social roles of women,” she writes, “are structured as follows:

- Woman as a follower of Islam;

- A woman as a member of a religious community;
- A family member, which includes her position as a daughter, sister, member of a tribal group and entails a number of responsibilities and rights;
- Spouse...;
- Head of the family, mother;
- A woman as a person, which means her responsibilities in relation to her social status, her rights and striving for education, improving her financial situation (note that from a European point of view, this is not a person. - VR);
- A as a living being, which means her responsibilities in relation to her body, health, nutrition, etc.

As a follower of Islam, «Muslim», a woman is responsible for strengthening her faith, fulfilling the precepts of Islam, the requirements of Sharia. However, an essential feature of Islam, noted by all its researchers, is the predominance of collectivism over individualism. Ummah, community, family always have a predominant character over individual requests and rights. Based on this, the idea of individual religiosity is closely related to responsibility to the environment. That is why the concept of «dawa» is of such great importance in Islam, which means a call, familiarizing one's neighbors to the true faith» [1. S. 127-128]. "The most important thing that unites Muslim women of different eras and cultures is their self-identification, perception of themselves as representatives of Islam, followers of the prophetic mission of Muhammad" [1. S. 315].

Let us now recall this moment: Islam is realized and unfolds on two levels - sacred texts and specific samples (the Prophet and his entourage). The main feature of the Koran and Sunnah, notes Baltanova, "is that they are personified in a specific, earthly person - Muhammad, his way of life" [1. P. 250]. "As a member of a religious community, a woman is called by all her way of life, behavior, deeds and words to confirm her faith and belonging to Islam. In Islam, perhaps more than in any other religion, the concept of an example, an ideal model, is of great importance. The peculiarity of Islam as a way of life lies in the fact that, in addition to the instructions of an abstract nature, a specific role model is given - the life of the Prophet and his family and his closest circle, companions. This idealization of the early Islamic society and its members is of an emotionally substantive nature, forming an impact on all Muslims. This is called Sunna - the Way, tradition, an example to follow for other people» [1. P. 128].

And Muhammad and the martyrs around him, among whom there were many women, as we remember, often demonstrated very cruel, even terrible forms of resolving problems, for example, they destroyed all Jewish men, in order, as R. Maqsood writes, "to emphasize the plan of the Prophet who proclaimed the supremacy of the laws of Islam ". Can we then be surprised by the suicide bombers who blow themselves up together with people? They are not only ezo-extremists, but also consistently operate within the framework of Islamic fundamentalism.

What can be opposed to this, in addition to anti-terrorist activities? Probably, the policy and actions of states, society and individuals, which will be aimed at limiting the expansion of individual metacultures, at developing general rules for the life of metacultures. Undoubtedly, this is a long and non-guaranteed process, during which terrorism and extremism will be reproduced again and again. Vladimir Nikitaev therefore proposes to learn to live in conditions of risk, "without panic because no one and nothing can guarantee you your life" [4. S. 135-140]. Apparently, this development of events cannot be avoided, but at the same time it is necessary to understand that ezoextremists will never achieve their ultimate goals. They are just unconscious tools of the emerging metacultures, which sooner or later will form within certain boundaries (not necessarily territorial), limit their expansion, and will act based on the general conditions of life on the planet.

Another, less optimistic scenario is the rollback of civilization as a result of the struggle between metacultures. It turns out, writes Nikitaev, "that in order to protect itself," all civilized mankind "must reduce," curtail "its civilization" [4. P. 137]. We think, finally, and has a certain, however, not very high probability, and such a scenario: separate metacultures and cultures will become the substrate of a single planetary metaculture. In this case, the dream of many philosophers and thinkers will come true, however, the resulting social superorganism is unlikely to be similar to the intelligent Solaris, this cannot be expected from a social life form and organism. But even in these two cases, mankind will have to live for a long time and fight against ezo-extremism. This is the harsh reality of modern life, and Baltanova's book helps to understand it.

I think there is no need to equate our reconstruction of terrorism with the views of Baltanova. In this case, I just wanted to show that Baltanova's research helps to understand the problems that the author does not discuss directly. Of course, many of the positions she makes are difficult to accept. But again, this is the reality of Islam and the Muslim way of life. It is better to understand them and enter into a dialogue with them than to live with the myths that the media and politicians generate every day. In any case, as a psychologist and culturologist, having read Baltanova's book, I better, and in some cases for the first time, understood the peculiarities of Islamic culture, family and women. We are doomed to live with Muslims, we can get a lot from them, we have to resolve serious conflicts, Islam is indeed one of the world's religions, which is very passionate today, an Islamic woman, like a Western one, is increasingly involved in reformist, feminist movements. Therefore, a lot depends on an adequate understanding of Islam and the processes taking place in it.

### Conclusion

Baltanova writes with regret that so far discussions between Muslims and opponents of Islam are fruitless and give little. But we have no other choice but to try again and again to understand each other and participate in common affairs. As Salea Benhabib rightly points out, the contradictions between different cultures are exaggerated by postmodernists and opponents of rapprochement. In addition, it is often not the momentary result of intercultural dialogue that is more important, but the processes of rapprochement, understanding and social learning. Living on one planet, contacting and interacting historically, we, in fact, have many common values and contents. Another thing is that you need a desire to understand each other and special work on the analysis of both common and non-coinciding values and contents. Baltan's study of Muslim culture and women certainly helps to do both.

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