

Original Paper

The Islamic Feminism Object-Oriented and The Postcolonial Frameshift Mutation in the Intercommunicating Postmodernism Frame of Reference In Nawal El Saadawi's *The Fall Of The*

Imam

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Abstract

*One of the most striking outcomes, one can see through the run of Nawal El Saadawi's *The Fall Of The Imam*, is that the feminine reflexive consciousness within the feminine self becomes at the same time, the subject and the object of her inner being, and her straight apperception. Therefore, by moving away from the phallogentric traditional nominalism, the notion of equity that sustains the feminine reflexive consciousness involves a new method of politico-theological discourse and defines a neo-politico-fiction and scientific perception. In this realm, the feminine focus on the essence of al-ta'aruf and al-tafakhur exhibits a feminine psycho-affective that involves itself in the long-male reserved Tawhidic sphere, in perspective to embody the performativity and the ethic of Khalifah. Correspondingly, throughout psychobiological and psychodynamic interoperability, the feminine reflexive consciousness opens the sphere of familiarizing the feminine-self progressive intellectualization of sensation and the reflexive production of values and rhythms with the meta-cultural and moral interpretation of the Islamic texts. In effect, by accentuating their phallogentric-designated avatar of fitna, the feminine reflexive consciousness disperses the Muslim conservative object-relation normativism.*

Keywords

Cross-domain interoperability, Frame of reference, Experimental psychobiology, Psycho-affective Functionalism, Neorealism, Action-oriented, Synchro-synergetic aestheticism

Introduction

The sociocultural metacentric remodeling and the intellectual difference threshold inside the Islamic feminism methodology of *Mutadayyinah*, involve the theory and practice of Muslim feminism in neoteric Islamic Studies. Correspondingly, the pre-conceived gender activism and the suffused gender-sensitive Islamic discourse inserted into the endocentric processing order of *The Fall Of The Imam*, embody an intraspecific model of intercommunication. Therefore, through an interoperability paradigm shift, its intercorrelation and interactants system transcend the frame of transactional analysis. Then, through an equivalence relation of object-oriented, the functional change of Islamic feminism, in El Saadawi's work determines a suprasegmental dynamic. Certainly, the objective correlative analysis, metacognitive dimensionality, and dimensional analysis design a neorealist frame of reference, which transgresses the traditionalistic approach to religion and social transformation. Therefore, inside an accommodated nationalist narrative, the Islamic feminism propelled by El Saadawi adopts an interrelation structural model references, which its interdenominational inferences constitute a structural contradiction and tension regarding the postcolonial approach of modern state, taxonomic object-relation formation and technological transformation.

By this means, the relational functionality and the objective function within the isotropic changing realities of Islamic feminism involve our understudied text in an inter-textual communicative reality. In this run, we observe an inter-subjective methodical performance wherein the meta-material and interactionism realm circumscribe a significant model of command and control communication. It is in this run, through the system of communication and language programming of this narrative, that Islamic feminism becomes a multidimensional space and a pre-processing contextualization. Therefore, its framework and frame of mind determine a deconstructive stereographic projection of gender-sensitive Islamic discourse and a new intellective and contending data, media, and discourse. It is in this stand, that we observe an intraspecific metamorphism from the imaginal structural arrangement of *Sharia*, through the postcolonial experimental dynamic of *Infitah* to the fundamental progressive feminism of *Musawa Mutlaqa*. Correspondingly, the intercorrelation, the multifunctional and the proactive inference inside the interoperability system of ideas, and the actual application of ideas in El Saadawi's text, impel a neorealism modeling experimental psychology. Then, the tachism-form within the Islamic feminism action-oriented efficiently, grounds its dynamic metamorphism and psychodynamics informing in an *Ijtihadic* transversal realm of communication.

It is in this perspective; that the main line of this paper emphasizes the disquisitional and processual imagination of an inter-chain Islamic modernism frame of reference. Within this respect, traditional Muslim prescriptivism and authoritarianism appear as a hermeneutic proprioceptive mechanism and a reductionist psycho-historical system opposing the correlation coefficient of the psychodynamics framework of Islam. Throughout syntactic interoperability, a consciousness metamorphosis, and a metalanguage dimensionality, this article seeks to underline the feminist construction of a liberal nationalism efficiently correlative with progressive psychobiological feminism and a psychosocial

exteroceptive Islamic modernism. In the first run, I deal with feminist deconstructionism and frameshift mutations technicality regarding the historical framework of conservative *Ulama*. In the second move, I put the focus on the feminine nominal political independence to a formal declaration of constitutional independence. In the third phase, I observe the psychological function and the apprehension characterization of culture, dependability, modernity, and legitimacy.

1. From an Orientalist and Fundamentalist Documentation to a Neo-realism and Narrative Constitution of Islam

From the dialectical materialism of *Fatwa*, through the anachronistic objectivism of *Al Ikwanal Muslim*, the realm of Islamic feminism becomes an *Ijtihadic* process, and a diachronistic meta-material documentation within emerges a psycho-historical and a psycho-dynamical narrative of Islam. Correspondingly, the objective function and the objective correlative of this progressional intellectual transdifferentiation transcend the substantial and subservient Islamic conservative and intellectual order of magnitude. Therefore, this gender-sensitive Islamic discourse embodies a substantialism psychoanalysis document-type definition and a documentable multi-cellular integration, in which its historical framework, psycholinguistics, and experimental psychology stand beyond the standard model of conservancy. In effect, the feminine new religious intellection defines a cognitive behavioral constructivism wherein we observe a multiprocessing and a multifactorial narrative within which different psychosocial, psychological moment, and psychographic relationality become an interactive parallaxic system with a continually re-composing frame of reality. It is in this perspective; that the prescriptivism norm and the fundamentalism form that characterize the structuring of the Muslim phallocratic *Umma* appears as a decomposing onomasiological relatability within an illusionistic reality, which subsumes the percipience of the Islamic culture under a documental paraphasia. It within this respect, El Saadawi writes:

Before I fell, before letters and words had time to fade, I asked them, ‘Why do you always let the criminal go free and punish the victim? I am young. My mother died a virgin and so will I.’ They said, “you are the child of sin and your ” “mother was stoned to death.’ But before the letters could fade from my mind, before my mind became a blank, I said, ‘I am not the child of sin, I am Bint Allah. That’s how they called me in the orphanage. Even if I lose my memory, I cannot forget. I cannot forget my mother’s face. After I was born, she went to fight the enemy. She is a martyr.’ They said, ‘Your mother never knew what loyalty meant, neither to our land, nor to the Imam Allah. She died an infidel, and is burning in hell.’ I said, ‘Before the life blood leaves my brain and memory ends, my mother was never a traitor. Before I was born my father abandoned her and ran away.’ They said, ‘And pray who might your father be?’ And I said, “My father is the Imam.” They screamed, “Not another word. May your tongue be cut out of your head (El Saadawi, 1988, p .12).

Therefore, the de-composition of the conservative Islamic discourse impels the re-composition of a feature-complete program that decenters the semantic interoperability, the cognitive metathesis, and

data processing of the Islamic culture from the *Islamiyuun* intermodal sublimation and corrosive intersubjectivity. In this stand, the framework of Islamic feminism, through its metalanguage, meta-material, and meta-fictional intercorrelation involves the Islamic culture in a multidimensional data type with a multifunctional epexegesis and a sylleptic processing *Minbar* that efficiently moves from a hermeneutic intellection conditionality to an evolutive and evaluative multifactorial cognitive behavior. Thus, the theory and practice and the structural contradiction of Muslim feminism design a new critical thinking concatenating then a psychobiological approach of religion, an epigrammatic nationalist narrative of cultural context and Islamic text, and a transact imagism of gender-activism. In this way, the psycholinguistics, the metalanguage, and the neoteric context of the transformation of this Islamic feminism embed the transfixing diegetic of the conservative Muslim documentation in a discursively synchro-synergetic aestheticism. In this view, Chusnul Chotimah and Arifah Millati Agustina argue:

In Shahrur's terms, the impropriety of a person with the historical data results in the stagnation of thought was termed *musallamatihi al-mawruthah*, the *kaffah* acceptance was against the data without considering the scientific validation. Similarly, Muhammad⁴ Abedal-Jabiri. He was famous as Islamic intellectual from Morocco with his criticism of the interpretation of the Quran. Al-Jabiri was argued that fanaticism in *mahzab* without any modern discoveries would only make the stagnancy of law, for example, interpreted the Quran based on the period only. Whereas the objectives interpretation according to al-Jabiri was the actual interpretation, both in his time or the period of the reader were termed by *mu'asiran linafsih wa mu'asiran lana (li-al qari')*. In diminishing the factor of Islamic era, al-Jabiri argued that it was due to the Muslim people's humiliation towards the romanticism of the past. According to him, the analogy combined the *furu'* and *usul* problems was being an urgent factor to result in declining someone in criticism (Chotimah & Agustina, 2019, pp. 264-65).

Therefore, through the epistyle of Muslim contemporary feminism's shadowgraph method and political frame of reference, the realm of *Watan* involves an epistemological framework within which evolves a processional order-form that transposes the formalistic conservative relationality to a psychophysical, physiological, and ontological paradigm shift. Thenceforth, the Historical framework, the art form, the cognizance reality of the Muslim traditionalistic syllogism, and sub-generic schematism happen to be an aphasic material cause and a spheroidal object-oriented, which dive the conceivability dimensionality of the Islamic *Umma* in an intricate dichromatic interoperability. It is in this perspective the neoconservative intellectual Islamic feminism, develops a constitutive spasmodic and real-time documental materiality. Within this respect, the framework of psycho-historical effusive experience and psychographic affective experience become a constituent continuum and a functional shift regarding the re-composition of the time-frame and the space-frame of the feminine narrative of Islam. Subsequently, the psychodynamics perspectivism of this Islamic feminism involves a generative method-acting therein the frame of mind and frame of reference of *Al Nisa'iyat* embodies a symbolic logic of liberation, a symbiotic liberationist cognizance, and a syllogistic liberation theology. Therefore,

EL Saadawi inscribes:

“But there are millions of them’, they said, ‘like gnats floating around. You cannot see them with your eyes. They live deep in the earth, in subterranean caves, in houses like burial pits. They think that light is fire and are afraid of it. They think that the rays of the sun carry nuclear radiation, that “great evil will come to them from across the ocean, dispatched by the great powers in tins of children’s milk, that all this is the wrath of God descending upon them. But why should God be angry with them? They do not know. They do not know what crimes they have committed. They do not know God’s word, nor what it says. God’s word is written and they can neither read nor write. They do not know what words are. All they know is to murmur, or applaud, or acclaim, or vociferate, or cry out, or shriek at the top of their voices.’ I asked, ‘Is it not possible to talk to them a while?’ They said, ‘Yes, if you speak their language, wear men’s clothes, or hide your shameful parts behind a veil.’ ‘Hide what shameful parts, since I am wearing all my clothes?’ I exclaimed in great surprise. Then they pointed their sharp fingers at my face. A sudden fear took hold of me and my tongue was tied. But I said, ‘Who told you that?’” (El Saadawi, 1988, p. 22).

Therefore, through this Islamic modernism, liberal nationalism, and progressive feminism, the document type and the constitutional narrative of Islamic feminism befit a naturally established system of interface. This realm evolves from the Muslim conservative intellectual synchronization, through the synchronic phallogentric psycholinguistics to a diachronic psychobiological and psychodynamics composite experience. In this way, its normal form processing defines an object language through theoretical capacitation that alters the characteristics and properties of the normative axis of Islamic fundamentalism. In effect, concerning the psychological substantial realities of the feminine Be-ing and inside the ontological optimizing of the feminine Be-thinking, the interoperability and the practicability of the frameshift mutation of the *Umma* become a complex grasp of theory and practice of new Islamic studies. In this run, the involvement of the schema of perspectivism puts the compositional *Ijtihadic* paradigms on a substantiated matrix within which the nouveau-Islamic narrative exercises a new and constitutive form and function. Thus, the Muslim feminine psycho-affect and the functional shift approach of religion impel the traditional interpretation of the Islamic text, jurisprudential context, and structural intertextuality to a reformative intellectualism. Thus, its intellectualization adaptationism inputs then a combinatory space-time liberality and a liberalized composition of experiment. In this way, Adis Duderija explains that:

Another point of criticism I would like to level at the author is in relation to question of the nature of the value in the Qur’anic discourse/text and its ethico-legal philosophy. Do they subscribe to the notion of the ethical relativism or objectivism? Prof. Souaia, based on the discussion of the function of Qur’anic “iconic/paradigmatic tales and the related principles of God as a “Knower” and communicative justice considered above leave the reader under the impression that the Qur’an and its ethico-legal philosophy is postulated upon ethical relativism ... Classical Islamic theology and jurisprudence/ethics consider that indeed the Qur’an and its ethico-legal philosophy advocates ethical

relativism. However, *Mutazilite* thought and that of some contemporary scholars such as El-Fadl and A. Emon are leaning towards the other view which can pave way to the development of natural theology. El-Fadl, for example, argues that based upon the analysis of how words such as *al-munkar* (commonly known to be immoral/wicked and *al-ma'ruf* (commonly known to be good/wholesome) are employed in the Qur'an one could argue that the Qur'an advocates an objective nature of values... With the aid of "critical reason." As prof. Akhtar has convincingly argued those aspects of the Qur'an which are suggestive of ethical relativism should be seen in the broader context of God's emphasis on His utter sovereignty and agency as a response to its interlocutors who emphasised their own agency at the expense of that of God (Duderija, 2010, p. 9).

It appears, therefore, that the Muslim feminine agenda through the de-composition process of the fundamental Islamic narrative distrusts simply the Muslim phallocentric grand theories, the modern state-building ideologies, and the problematical interrelation between *Al Mar'a*, *Al Watan*, and *Al Umma*. Consequently, the post-structural dimensionality and the in-formation intercorrelation of the Islamic feminism discourse enthralls the absolute necessity to restructure a qualitative intellectual frame of reference and to reformulate a formative frame of mind of ethicality regarding the *Umma* and create an imaginative frame history of the *Watan*. In this way, the pretext and the apex psychoanalysis and the documental relativism of this Muslim feminism become a trans-differential established process within it is disarticulated the dichotomous nature regarding women's function as citizens of the nation "*Watan*" and adherents of the religious community "*Umma*". In this way, El Saadawi writes:

... "I do not know. Are you not afraid of God?" "I am Bint Allah, the Daughter of God, so why should I be afraid of Him? Why should I be afraid of my father?" She holds me tight, and I can hear her heart beat. Her bosom is round and smooth like a mother's and we sleep in each other's arms until dawn" (El Saadawi, 1988, p. 38).

It is in this standpoint the Islamic feminism constructionist methodology becomes a pragmatic and apodictic re-reading of the Islamic text, in which its formal and functional arrangement revalues the anachronism of the phallocentric Islam and efficiently installs a psychographic structuration, a psycho-historical re-composition and a psychobiological processing of a new constituent Islamic narrative.

2. The Post-probabilistic Theological Conservatism and the Neo-feminine Psycho-affective Functionalism

Through the imagination process, the isorhythmic cognitive functionality, the stereo-specific realism of Nawal El Sadawi's constitutive narrative, *The Fall Of The Imam*, embodies an aperiodic documental aestheticism that aphoristically contrasts with the *Ulama* introgressive socio-political and intellectual conservative frame of reference. Indeed, the formalistic syntagmatic modalities within evolve, the monophonic recording and monochromatic reproduction of *Ilm* differs from the Islamic feminism framework that revolves around formalistic paradigmatic interoperability, and in an isomorphic formal

logic of *Ijtihad*. In this run, through the performance of a deterministic analysis of Islamic texts, the psycho-structural reality of the *Umma* becomes a formalized conformism. However, through the competence of psychoanalytical differentiability, the realm of formalism inside the functional feminine psycho-affect stands as a magnetic induction that transcends the classical conditioning and intellectual idiosyncrasy to become then a *Mujtahid* cross-domain interoperability:

...I watched the face before me change slowly into another face, into a face I had never seen before. A strange face, neither human nor animal; a face that belonged not to a man, or to a father, or to an Imam. It was one of those terrible faces remembered from my childhood nightmares, or from the tales told to me by an old grandmother who suckled me with breast milk and stories about devils and djinns. Like all the other children in the home, I had never seen my real grandmother. We knew nothing about our fathers, or our mothers, or our grandmothers. We were called the children of God, and I was called Bint Allah, the Daughter of God. I had never seen God face to face, yet I "thought He was my father, and that my mother was His wife (El Saadawi, 1988, p. 34).

In this perspective, the psycho-historical dimensionality and the active invisibility relationality of the Islamic feminism functional affect demarcate itself from the traditional and phallocratic opacification of data processing. Indeed, from the doctrinaire conservative of intellection, through the synarchy sacralization of the Islamic texts to the sadomasochistic interpretation of the Islamic generative principles, the feminine Be-thinking differentiability absorbs a transcendentalizing composition with a neorealism doctrinal heterodox symbiosis. In this dynamic, the normal form and the nominalization procession of the framework of *Hafiz* becomes a sub-generic conditional probability within a feminine *Ijtihadic* perspective that mainly focuses on the aspects of re-acquisition of *Abd* and re-adaptation of *Insan'ya*. It is in this sense; that the functional shift and the formal cause inside the feminine new Islamic studies become a compositional intentionality, which beyond epideictic and analogical intellectual mimesis, impel a metacognitive immanentism and a postmodern material cause Islamism. It within this dynamic we understand Shaheen Sardar Ali statement:

By deconstructing the position of women in Islam as enunciated in diverse legal systems of Islamic countries, and rebuilding a core of human rights for women in Islam on the basis of the primary sources of Islamic law, one hopes to retrieve, to a certain extent, the egalitarian spirit of Islam with particular reference to the position of women. In an interesting development of the focus on the gap between law and practice in regard to women's rights, Professor Ali also draws out the functioning of what she terms an "operative Islamic law", which "is not entirely in keeping with traditional Islamic law principles nor completely irreconcilable with current international human rights instruments". This concept is a valuable articulation of developing forms and functions of "Islamic law" in the world today, and one can see it entering the discourse as a model for comparison. However, just as it is important to distance the reader from any remaining perception of the monolithic nature of "traditional Islamic law principles" (or "traditional Islamic law"), (Ali, 2000, p. 507).

In this way, through the syntactical analysis interoperability, the semantic analytical amplitude

modulation of memory, it happens that the superconductive imagism, the metamorphic inter-graduation and the phenotypical modeling of Muslim feminism induct the constitutive Islamic narrative into a formative evolutive diachronic system and an adaptive evaluative stereogram framework history. Thus, the new feminism embodies a diegetic isocratic methodology of thinking that progresses beyond the doctrinal isomorphic conception of knowledge that characterizes the Islamic *Umma*. In effect, the interoceptive form criticism and the exteroceptive function criticism within the feminine psycho-affect remain embedded and become a systematic theology perspective, therein structural transformation and constitutional systems analysis reflect a dynamic equilibrium synthesis and an interoperability period of the liberation experiment. Correspondingly, the contact and impact of the feminine psycho-affect in the run of religious intellectualization, text processing, and linguistic competence and performance involve a concatenation variability logical form and frequentative logical empiricism that deconstruct the confined space of intellectualism and the hermeneutical system of intellection in the Muslim traditional frame of reference. It is in this logic that Farzad Shariian declares that:

... Both the metadiscourse and the discourse levels are connected to the underlying cultural conceptualisations, the three stages in the analysis are intrinsically interrelated and interdependent... his interrelated and interdependent nature of the analysis may be briefly illustrated through the examination ... Cultural Linguistics can benefit from adding corpus-based analyses to its list of research methods. A major aim of such analyses is to identify association patterns such as collocations, colligations, and collostructions in large, but well-circumscribed, datasets. Jensen first provides an overview of culturally sensitive corpus-linguistic research to date and then moves on to present case studies of his own (Shariian, 2017, p. 45).

Therefore, the structural esotericism within the Muslim's frame history and frame of reference are grounded, progresses to be inside the functional in-form-ing affect of the neo-Muslim feminine interoperability, a conservatoire system, a labefaction realm of experience and an aphonic dimensionality of experiment. Consequently, the complex network production, the real and imaginary components of this Islamic feminism install a parabasis model of cognitivism and a paracentric re-constitutional process of a feminine psychosocial parallelization. In this perspective, within the object-oriented dimensionality, the Islamic feminism dynamic interoperability defines a neo-creative system with a formative and functional cognitive behavior. In this run, this dynamic characteristically seeks to optimize the Muslim feminine Be-thinking and Be-ing beyond the Muslim phallocentric genesis and intellectual diegesis. It is within this framework we appreciate Wade Pickren and Ana Luiza de França Sá argumentation:

The decolonial turn in contemporary scholarship and practice has brought new understanding and insights. Now, it is possible to meliorate the enduring impacts of colonality of being and knowledge on human thought and practice through our scholarly and activist practices... History, she argues, was made into a modernist project in the Western Enlightenment. The result has been that it is those who are modern, traditionally White, Male and of a certain social class, who deserve the right to name lands,

make official maps, set compass direction, determine what is history and what is tradition or myth... (Pickren & de França Sá, 2023, p. 5).

Therefore, through the *Al Almaniyya* intellectual methodology and the frame of reference of the *Ijtihadic* realm, the feminine affective functionalism throughout the run of *The Fall Of The Imam* determinates a structural compendium. It also stands as heuristic technique with a structuralism perspective that put into effect a neoconservative conception, perception and performance of an Islamic knowledge-based technicality. Thereby, the ostensive evaluation and review technique aestheticism inside the feminine formal logic of re-composing the Islamic narrative and the feminine psycho-affective functional shift throughout the *Muslimiyun* realm of data-processing and frame of reference re-production, involve an interpenetrative absolute value. Here, the feminine Be-thinking re-productive system defines a neo-abstract expressionism. Correspondingly, the synesthetic appareling, the apparent magnitude of the psychobiological appositive dimensionality inside the cognitive feminine approach of *Din* and *Dawla* detaches itself from the approximative conditioned reflexes, the anthroposophical diachronic and the synchronic anthropomorphism of the conservative probabilism of the Muslim constitutive intellection and constitutional cultural dynamic.

1. The Intensive Intellectualization of Culture and The Extensive Transfiguration of the Islamic Dimensionality

Throughout the periodic function nature of nation-state revolution, modern state building, and sociopolitical theoretical framework, it appears that the generative syntax and the semantic field inside the Islamic feminism interoperability and frame of reference become a synchronic intellectual asceticism and a diachronic cultural monographing process. In effect, the metalanguage instilled into the functional shift and functionalism of the Muslim feminist nouveau discourse develops beyond the incorporated basic analysis and synthesis of the conservative *Ulama* and moves afar from the *Umma* intellectual propaganda and exotic cultural fantasies and reproductions. Therein, the intellectualization of culture throughout the psycho-affect of Muslim feminism embodies a neo-cultural intellectualism wherein the realm and the *Ijtihadic* frame of reference enhance a transformative psychic income. Within this respect, the transformational pyroclastic compendium inside this feminist Islamic narrativity and standard assessment normativity impels a structural adaptive cultural dimensionality. Consequently, the framework of adaptationism becomes the threshold of a *Nasawiy'ah* avant-gardism intellectual contra-distinction and a *Mujtahid* contra-proferentem inference regarding conservative Islamic intellectualization:

My mother used to pray at dawn before she went to the field and then again at night when she came back. But I never saw my father kneel in prayer even once. During the fasting months of Ramadan he would eat and drink and smoke his water tobacco-pipe and divide his nights between his four wives unequally, spending three nights with his most recent wife to every night he spent with my mother. He

would say, 'God forgives all sins no matter how great, except the sin of believing in another God besides Him. For there is only one ruler on the earth and that is the Imam.' Before he died my father paid a visit to the tomb of the Prophet in Mecca. When he came back he began to wear a cloak instead of the usual peasant attire, and I used to hear him say that the pilgrimage to the Prophet's tomb washed all sins away, leaving no trace behind, no matter how oft they had been repeated. Thus it was that my father was able to die in peace without a sin on his conscience (El Saadawi, 1988, p. 76).

In this run, the all-encompassing conception of the reality of Islam, and the discursive perception and interpretation of cultural dependability involve a disruptive and a transfiguration of the *Ulama* phallogocentric theorization of Islamic intellection. Therefore, the secular humanism dose-response curve through the psychoanalysis approach of El Sadawi's work, determines the framework of constitutional culture as an interoperability model within the adaptability of the Islamic conservative culture conflates itself into the differential and the contextualism dimensionality of nation-state action-potential and the Islamic modernist humanitarian action-oriented. Within this respect, the biorhythm intellection and the centerline intellectualization involved in the psychobiological method of culture and the psycho-dynamics conception of Islamic culture bring a neo-feminist form of criticism. This method efficiently redefines the frame of cognitional dynamic and Islamic conservative discourse and text by immensely focusing on the extendibility system and extensibility architecture of ideological culture. It is within this perspective, that the internal content and the anthropometry relatability inside the formative element and through the normative intercorrelation of Islamic feminism become a methodology of an ideo-development and an epistemological configuration of a sociometric engagement. It is in this same, Fatima Mernissi's words find all essence, she argues that:

Muslims suffer from a *mal du present* just as the youth of Romantic Europe suffered from a *mal du siecle*. The only difference is that the Romantic youth of Europe experienced their difficulty in living in the present as a disgust with living, while we Muslims experience it as a desire for death, a desire to be elsewhere, to be absent, and to flee to the past as a way of being absent. A suicidal absence... "Memory is a developing thing," explains Khatibi, "it accumulates the progress that world civilization gives it to think about. In exploring new thoughts and new practices, it learns how to better manage space, time, and its life force. The best attitude, the most humble and effective, is apprenticeship." But to advise humility to a humiliated Arab world, where the politicians rely on the grandiose dreams and myths of past glories, is very disturbing to people (Mernissi, 1991, p. 15).

In this way, the metadata interoperability within the Muslim feminine Be-thinking develops, stands as a psycholinguistics interface. Therefore, through an epigrammatic intellectual integrability, we observe a cultural epistemological de-linking process, and then, the sustainment of an anthroposophy dynamic and a Thinking-differently relationality. Correspondingly, through a new engagement with reality, the run of Islamic feminism implies the framework of cultural intellectualism, Islamic texts intelligibility, and cultural reformatory dimensionality in a cosmological argument. This perspective efficiently deconstructs the Muslim conservative methodology and the phallogocentric contextual teleological

argument of Islam. It is within this respect, we understand Khadidiatou Diallo argumentations. She writes :

As the proverb-epigraph much reveals it, the Somali traditional society is the enunciator of a powerful discourse meant to shape the woman's psyche into taking as natural and even divine, a certain commodification of the female figure. Indeed, Farah has understood, as Foucault, that discourse, pre-conceived truths are the instruments of patriarchal domination that turns women into the wretched of the land... Therefore, the epigraph, stating that woman was created from the rib of man, inspired by a biased interpretation of the Koranic text, constitutes a discursive statement sustaining patriarchal discourse, of which men are the empowered enunciators. In this, armed with such an advantageous position of voicing, enunciating, they maintain, through a set of socio-cultural structures and practices like forced marriages, circumcision, gendered violence, the freedom to have hold on the body and life of women. (Diallo, 2020, pp. 197-98).

In this run, the constative technologizing of the feminine There-being and the performative objective function of the feminine There-ness embody an intellectual psychosocial neorealism, which characteristically embeds the phallogocentric Muslim contextual cultural practice and intellection in an inanimate segmentalization and compartmentalized inanition. Therefore, the cultural intellection imagism and the imperium re-adaptationism dimensionality, which remain based on the feminine *Ijtihadic* perspective and the nouveau anthropocentric understanding of the Muslim *Umma*, become a meta-cultural heterogeneity. Thus, this schema specifically observes the noumenal psychodynamic and the fundamental contextualism of the Muslim phallogocentric cultural and intellectual dimensionality as an entropic and sybaritic system.

In fact Hizb al-Shaitan would never have existed if I had not decreed that the creation of such a party was necessary. I said to myself: if Satan does not come and go freely among my people, how are they going to know fear? And without fear, no ruler, no Imam, can remain on the throne... Besides, now he had visited the tomb of the Prophet in Mecca and acquired the respected title of Haj, he was even better prepared to play this role. I of course know that his heart is empty of faith and that his wife does not believe in one God but in three, that she makes the sign of the cross and kneels to the Trinity, to the Father, the Son and the Holy Ghost... I hide my wife behind a veil and make her walk behind me in the streets. She does not know how to write her name, and she cannot read the word of God. Her mind has little substance but her body is full of flesh, her buttocks are heavy and her brain lightweight. God created her out of a gnarled and twisted rib. She was destined to be poor, to be without lineage or family, a woman of low descent (El Saadawi, 1988, pp. 78-80).

In the same point, the on-topic metamorphism, the metacognitive de-centering, and the metalinguistic frame of reference throughout the Islamic feminism re-construction of intellectualization becomes an experiment expatriation. With its directional sensitivity depiction, it characterizes the structural differences, the isomorphic dissimilarities and the paracentric evolution and inversion of intellectuality inside the Muslim world. Within this respect, the cultural transformation, intellectual acquisition and

intentionalism propelled throughout the Muslim feminine psycho-affect intellectualism become an interoperability dimensionality construction and understanding of a contact metamorphism. Therein, Ahmed E. Souaiaia declares:

In Islamic law, intent plays a double role. On the one hand, the intention of the actor (or subject; that is, the person subjected to the law) determines the applicability of the law and establishes the consequence of violating it. On the other hand, the Lawgiver is seen as giving significance to acts (*af'al*) by the way a case is addressed. In other words, Muslim scholars believe that the style of speech indicates God's position on any given human act. Subsequently, it is not only how a particular event impacts the subjects; rather, how much disapproval, approval, or pleasure with events initiated by the subjects is shown by the Lawgiver. Therefore, Muslim scholars meticulously gleaned God's position vis-à-vis any given act or event from His "speech." Arguably, the Qur'an is not a monotone narrative. Rather, it is a complex document that rarely finishes telling a single story before jumping to a different topic (Souaiaia, 2008, p. 29).

In this stand, the syllogism and the intellectual transaxle and psychoanalytic dynamic throughout the run of this Muslim formative and performative literature define a deconditioning frame of reference. Indeed, by deconstructing the phallogocentric de-humanizing process of intellection, and the cynical use of intellectual intimidation, the meta-cultural adaptationism methodology inside the circlip system of Islamic feminism becomes a reformative and determinative challenge to social conservatism and secular and fundamentalist dynamism. Therefore, beyond the phallicism normative frame and hermeneutic and phantasmagoric methodology of text, the Be-thinking throughout the psychodynamic of the Islamic feminist approach of the self defines a neo-realm of re-acquisition and an anti-colonial imagination of the Islamic culture.

Conclusion

This Nawal El Saadawi's literature stands as a mechanism for experimenting with successive socio-politico organic transformation. Then, it upholds a critical apparatus, within psychological consciousness and positional consciousness becomes positive content. Within this respect, the progressive intellectualization of sensitivity, perception, and production determines the installment of a many-folded intellectual associative contend, in the perspective to unveil the real affective conflict. By this means, the Secular and Islamic feminism realm of observation displays their commitment in a multi-articulated scholarly frame. Correspondingly, in the run of *The Fall Of The Imam*, the schema of phonetic structuring, pictographic, and ideographical formability have always been means of gradual transformational evolution. This psycholinguistics methodology repeals the constant effects and the composing total quantity of colonization, and inadequacies of moral principles, which infect the socio-political moral structuration of Muslim societies. It is within this dynamic; that through active imagination and pure intellection, the feminine Be-ing enacts an artistic and rational discernment featured by an affective value transmutation. This voluntary feminine determination deconstructs the

customary instinctive response and impulses, and then, signals transformational actions regarding the phallocentric socio-political symbolic order.

Throughout phenomenological perception and variable, generative structural representation of thought, the feminine being's involvement in the realm of cognitive interoperability, and psychobiological frame of reference, introduces a relational shift par rapport the phallocentric-formalized logic of norms and attitudes. In effect, that hypothetical-deductive reasoning exhibits the patriarchal discriminatory environments within which woman bears a passive invisibility status. Therefore, the purpose of this feminine intellection remains the complete and punctual transformation of the feminine being as an active agent. Thus, through imaginary characters and within an appropriated style, the uttered Muslim feminine voice familiarizes the realm of art and particularly the sphere of literature in a superior state concerning the frame of nature, in the run to ensure an effective feminine transformation and a concrete ontological revolution. In this stand, the present extrovert opinions and the refusal to limit to certain categories of objects or tendencies install a new feminine intellectual avant-gardism, which rejects the phallus exclusive principles of determinism.

Subsequently, by reproving the phallocentric order of nature and established social contract, Nawal El Saadawi throughout the diegesis of her *The Fall Of The Imam* and particularly with her Islamic feminism approach, organizes the feminine Be-thinking and There-being around a human-centric and psychodynamic frame of reference. Thus, the intellectual scientism and the frame of exhibitionism through the psycho-income of this work characterize the hierarchical gender structuration of society as a disjunctive organic order. In the same way, through the feminine intellectual tendency of exhibitionism, a neo-feminine discourse arises concerning the interpretation of the Islamic texts, and then, this focus becomes the new woman *Gender Ijtihadic Jihaad*. Correspondingly, the art of the feminine *Ijtihadic Jihaad* stands as a rational intellectual reaction concerning the patriarchal illusory perceptive interpretation of the nature of the feminine being. Thereby, through an objective psychology and within a quantitative experimental psychology, the *Talab al Ilm* frame that constitutes the forefront of the feminine Be-ing and Be-thinking, establishes a psychology of art that gives impetus to a process of deconditioning the feminine fundamental function, and its material and symbolic principles of discernment.

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