

Sourate Pour Reussir Examen

Françoise van Kol

Croire en Dieu - Amine Mehanna, 2011-11 Dieu a décidé de créer plusieurs religions, qui ont le même objectif mais des législations différentes, privilégiant cette diversité pour examiner les acquis de chacun. Il n'a jamais préconisé de lutte ou aux différentes religions et à leurs partisans de s'affronter. Assoiffé de pouvoir, l'homme déforme les paroles divines... Quelles sont les relations entre sunnites et chiites ? Quid de la question israélo-palestinienne ? Du conflit libano-syrien ? Qu'en est-il du monde caché, des anges et des djinns ? Du mystique au politique, Maurice Mehanna aborde les différentes facettes et implications de la religion, et du coran en particulier, dans le monde d'hier et d'aujourd'hui.

Les marabouts africains à Paris Liliane Kuczynski, 2002

Al-Sayyid Aḥmad al-Badawī Catherine Mayeur-Jaouen, 1994

Le monde arabe face à ses démons Jean-Pierre Lledo, 2013-06-19 Révolution démocratique dans le monde arabe. Ah ! si c'était vrai, précédent livre de l'auteur était écrit fin 2011, au moment même où les résultats des élections confirmaient son pronostic : le printemps arabe allait vite perdre son jasmin, l'islamisme était la seule force capable de prendre le pouvoir, et ce processus ne pouvait donc être qualifié de « révolution démocratique ». À moins, bien sûr, de réduire la démocratie au seul suffrage universel, et de se refuser de prendre en compte que pour l'islamisme, « dimoukratya kafrā », la démocratie est mécréance. Mais la réalité du monde arabe et musulman est encore plus tragique. Le déficit démocratique n'est pas que quantitatif, il est aussi, et surtout, qualitatif : les forces favorables à la démocratie, d'origines politiques très diverses, sont non seulement numériquement extrêmement faibles, elles ont elles-mêmes longtemps été nourries et formatées par des courants de pensée non démocratiques : nationalisme, islamisme, communisme. Or sans pensée démocratique, il n'y aura jamais de « révolution démocratique ». Après avoir cru nécessaire, dans son précédent opus, de faire un état des lieux, du côté du corps, il a donc poursuivi le même travail mais du côté de la pensée. Quels sont les démons, dans le monde arabe et musulman, qui bloquent la pensée autant des simples citoyens que des intellectuels ? Si la pensée se nourrit du dissensus, quelles sont donc les figures de l'unanimité qui tuent la pensée, au sens figuré comme au sens propre, même de l'intelligentsia qui se veut « progressiste » ? Prolégomène à une nouvelle pensée démocratique la déconstruction n'en est-elle pas un préalable... ?

Vendredi, on lève les voiles! Françoise van Kol, 1999

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