

Le Salafisme Du Golfe Aux Banlieues

Religious Violence, Political Ends Marco Demichelis.2018-11-01 Politisch begründete religiöse Gewalt war und ist seit der Antike eine gängige Praxis: Die Gräueltaten des Römischen Reiches gegenüber frühchristlichen Gemeinschaften wurden schnell durch nicht minder aggressive Handlungen gegenüber nicht-christlichen Gläubigen ersetzt, denen abscheuliche und polytheistische Praktiken vorgeworfen wurden. Mit dem Aufkommen der Moderne hat die Homogenisierung der religiösen Sphäre für politisch-ökonomische Zwecke, die Vernichtung jeder Form von Häresie und die Ausbreitung des Protestantismus, des Calvinismus und des Anglikanismus eine Umstrukturierung und Konzeptualisierung der westeuropäischen Staaten bewirkt, ganz nach der Devise „ein Königreich, mit einer Religion und einer Nation“. Das Ende der Religionskriege (1648), die Westfälische Souveränität und der cuius regio, eius religio hatten Einfluss auf die Bildung des modernen Europa und anderer Regionen, der französisch-britische Kolonialismus zwang dabei dem gesamten Nahen Osten und der islamischen Welt das gleiche System auf. Der vorliegende Band widmet sich der Untersuchung von interreligiöser Gewalt, religiösem Sektierertum und Islamophobie auf theoretischer Basis, verbunden mit dem „Kampf der Kulturen“ und dem „Religiösen Nationalismus“, als Ausdrücken präziser politischer Ziele, mit denen die Erhaltung der Fragmentierung und der kriegerischen Auseinandersetzungen im Osten sowie das Schüren von Ängsten und Vorurteilen im Westen verfolgt werden. Religious violence due to political reasons has been a common practice since ancient times: The massacres of early Christian communities, carried out by the Roman Empire, were rapidly replaced by equally harsh measures against non-Christian believers, being accused of abominable and polytheistic practises. The advent of the modern age, the homogenization of the religious sphere for political-economic ends, the annihilation of any kind of heresy and the emergence of Protestantism, Calvinism and Anglicanism restructured the conceptualization of the Western European States emphasizing the adage “one kingdom, with one religion and one nation”. The end of the religious wars (1648), the Westphalian sovereignty and the cuius regio, eius religio had an impact on the formation of Europe and other regions, the Franco-British colonialism imposed the same system on the entire Middle Eastern and Islamic World. This volume thoroughly examines the usage of inter-religious violence, religious sectarianism and Islamophobia on a theoretical basis, linked with “Clashes of Civilizations” and “Religious Nationalism”, and describes them as manifestations of precise political ends, aiming to preserve fragmentation and warlike states in the East as well as fear and prejudices in the West.

Les islamistes et le monde Tewfik Aclimandos, Maryam Ben Salem, Aurélie Daher, Jean-Baptiste Le Moulec, Leila Seurat, Aude Signoles, Haoues Seniguer.2015-09-15 Comment les islamistes voient le monde ? Sur quelle conception des relations internationales repose leur engagement politique et religieux ? Lorsqu'ils ont pu présider aux destinées de leurs coreligionnaires dans certains Etats, comment ont-ils traduit, renforcé ou amendé leur discours d'opposition et de rupture par rapport aux règles du jeu diplomatique ? Cet ouvrage, réunissant des spécialistes de l'islam politique dans plusieurs pays, fait la lumière sur cette question centrale des relations internationales contemporaines à une époque où le monde arabe est en ébullition.

Djihadisme, radicalisation et islamophobie en débats Khadiyatoula Fall.2021-07-07T00:00:00-04:00 Les recherches sur les phénomènes de radicalisation islamique qui furent très actives entre 2015 et 2020 donnent l'impression de s'essouffler. La littérature sur la radicalisation islamique devient moins abondante. En effet, les revers militaires que l'État islamique (EI) a connus et, par ricochet, l'affaiblissement de sa capacité de nuisance et de mobilisation en Occident ont conduit un certain nombre de chercheurs à se détourner de cette question de recherche. Il demeure cependant que la menace jihadiste existe toujours, en dépit du déclin de l'État islamique et de son démantèlement. Pour preuves, les attentats qui ont eu lieu en France et en Suisse ces deux dernières années. C'est en considérant cette récente réalité que nous avons décidé de réunir dans cet ouvrage les communications présentées lors d'un colloque international et multidisciplinaire sous le titre « La radicalisation dans tous ses états », organisé en 2018 par la Chaire d'enseignement et de recherche interethniques et interculturels (CERII) de l'Université du Québec à Chicoutimi et le Centre de recherche Cultures-Arts-Sociétés (CELAT). Force est de constater que, trois ans après cette rencontre scientifique, le sujet est toujours d'actualité et mérite de continuer à faire l'objet d'une réflexion à la fois empirique et théorique. Bien que les articles aient été, en grande majorité, écrits avant le déclin de l'État islamique, ils conservent néanmoins leur pertinence. Loin d'être dépassés, ils sont toujours d'actualité et contribuent même à donner une « perspective heuristique » aux phénomènes de violence islamique, trop souvent tributaires d'analyses réalisées à chaud. La publication de ce livre a été rendue possible grâce aux soutiens financiers du Conseil de recherches en sciences humaines et sociales du Canada (CRSH), du CELAT, de la CERII et du Décanat de la recherche et de la création de l'Université du Québec à Chicoutimi. Ont collaboré à cet ouvrage Mouloud Haddad, Myriam Benraad, Khadiyatoula Fall, Mouhamed Abdallah Ly, Mohamed Cherif Ferjani, Mounia Ait Kabboura, Sami Zegnani, Mohamed Ali Adraoui, Haoues Seniguer, Elyamine Settoul, Moussa Khédimellah, Samir Amghar.

Zwischen Grundgesetz und Scharia Rudolf Steinberg.2018-11-08 In Deutschland sind viele klischeehafte Vorstellungen über die Scharia verbreitet. Das gilt auch für die angebliche Unvereinbarkeit von Demokratie und Islam oder die vorgebliche Neigung des Islam zur Gewalt. Rudolf Steinberg unterzieht diese Annahmen einer kritischen Betrachtung und fragt nach der institutionellen Verortung eines deutschen Islam. Er führt in einer tour d'horizon sachlich und differenziert durch die aktuellen juristischen und politischen Diskussionen. Denn die Scharia gibt es ebenso wenig wie den Islam.

L'islam et la cité Julien Talpin, Julien O'Miel, Franck Frégosi.2017 L'islam constitue aujourd'hui un objet conflictuel dans le champ politique français. Il serait vecteur de repli sur soi ou l'objet d'instrumentalisations politiques. Pourtant, à distance des discours globalisants présents dans l'espace public et médiatique, ce livre entend démontrer que cette religion peut constituer une ressource dans la mobilisation d'acteurs que tout prédisposait à l'apathie, dans un contexte où la laïcité contraint les formes d'engagement s'appuyant sur l'expérience religieuse. Il vise tout particulièrement à défaire les analyses qui feraient agir la communauté musulmane comme un seul et même groupe social homogène. En suivant les acteurs au plus près dans différents quartiers populaires, ce livre restitue les contraintes très fortes qui pèsent sur l'action collective des groupes minoritaires. À rebours d'une lecture qui n'y verrait que des revendications communautaristes, cet ouvrage démontre que les engagements inspirés de l'islam recherchent avant toute chose l'égalité.--Page 4 of cover.

Muslims in Europe Rauf Ceylan.

L'Islam en France pour les Nuls Actuel Leyla ARSLAN, Mohamed-Ali ADRAOUI.2013-06-13 Qui sont les Musulmans de France ? Méconnu ou réduit à sa portion la plus extrême, l'islam, victime de l'intense agitation médiatique qu'il suscite, fait régulièrement parler de lui. C'est que la deuxième religion de France reste une grande inconnue pour la majeure partie des habitants de ce pays... Dans un langage accessible à tous, ce livre vous donnera tous les éléments pour comprendre et connaître l'islam en France, loin des clichés qui alimentent au quotidien toutes les peurs et entretiennent les idées reçues. Parce que savoir c'est comprendre, et que comprendre c'est être un citoyen responsable et informé.

Egyptian Diaspora Activism During the Arab Uprisings Lea Müller-Funk.2018-11-02 Diaspora politics is often expressed as an emancipating experience and can therefore give agency to migrants. Yet, rather than interpreting transnational political practices as globally liberal or cosmopolitan, Müller-Funk's findings underline that diaspora politics is a highly diverse political field which can reinforce political fragmentation among migrant collectivities. This volume explores the controversial topic of diaspora politics: the political activities of migrants who aim to influence the domestic or foreign policy of their country of origin. The revolutions in 2010/11 represented a major political upheaval in the Middle East, which politicised Arabs across borders on a grand scale. Müller-Funk explores the links between recent political developments in Egypt between 2011 and 2013 and emigration. More specifically, she examines the question of how the revolution in and its aftermath influenced emigrants' political perceptions and actions regarding their homeland. The book takes an interdisciplinary macro and micro approach by investigating policies which influence migrants' political transnational behavior as well as by looking at individual activists' perspectives. This volume will be of great interest to scholars of international relations, security studies, political theory, politics and middle east studies.

Muslim Community Organizations in the West Mario Peucker, Rauf Ceylan. 2017-04-07 The book focusses on the historical emergence and contemporary challenges of Muslim community organizations and their struggle for recognition as ordinary voices in multiethnic and multi-religious civil societies of Western democracies. It offers a range of different perspectives on how Muslim communities position themselves and navigate the social and political landscape shaped by, on the one hand, normalization of ethno-religious diversity and, on the other, ongoing misrecognition and essentialisation of Muslims in the West. The contributions from internationally acclaimed scholars as well as emerging researchers from Canada, the United Kingdom, France, Germany, Switzerland and Australia shine new light on both country-specific similarities and divergences.

The Presence of the Prophet in Early Modern and Contemporary Islam Nelly Amri, Rachida Chih, Stefan Reichmuth. 2023-07-03 This third collective volume of the series *The Presence of the Prophet* explores the expressions of piety and devotion to the person of the Prophet and their individual and collective significance in early modern and modern times. The authors provide a rich collection of regional case studies on how the Prophet's presence and aura are individually and collectively evoked in dreams, visions, and prayers, in the performance of poetry in his praise, in the devotion to relics related to him, and in the celebration of his birthday. They also highlight the role of the Prophetic figure in the identity formation of young Muslims and cover the controversies and compromises which nowadays shape the devotional practices centered on the Prophet. Contributors Nelly Amri, Emma Aubin-Boltanski, Sana Chavoshian, Rachida Chih, Vincent Geisser, Denis Gril, Mohamed Amine Hamidoune, David Jordan, Hanan Karam, Kai Kresse, Jamal Malik, Youssef Nouiouar, Luca Patrizi, Thomas Pierret, Stefan Reichmuth, Youssouf T. Sangaré, Besnik Sinani, Fabio Vicini and Ines Weinrich.

Salafism Goes Global Mohamed-Ali Adraoui. 2020 Salafism has emerged as one of the most visible and questioned faces to contemporary Islam. In many countries from the East to the West, this fundamentalist vision seeking to restore a vision of Islam that is supposed to be pure and unchanged is increasingly successful. This is the case in France where thousands of Muslims are now dedicated to living this puritanical and fundamentalist religiosity. In connection with some Islamic countries, starting with Saudi Arabia, they appeal to a transnational narrative through which they promote a new face of globalization today. Reacting both political Islam and Jihadism, they prefer becoming entrepreneurs in order to seek for economic success. Splitting from the rest of the society, they prefer building a counter-narrative on behalf of which they represent the purest form of the Islamic identity nowadays. Through a prolonged immersion in French Salafist communities for several years, this book sheds light on the lifestyle, representations, profiles, and trajectories of these communities. By focusing on quietist Salafism and its formative ties with several Gulf countries, especially with Saudi Arabia, this book is also an attempt to understand contemporary religious globalizations. Besides this political globalization of Salafism, this also sheds light on a dynamic that is less centred on formal political entities, and which primarily refers to a globalization taking place in the margins that have been little studied for too long--

Handbook of Islamic Sects and Movements .2021-07-15 The *Handbook of Islamic Sects and Movements* offers a multinational study of Islam, its variants, influences, and neighbouring movements, from a multidisciplinary range of scholars. These chapters highlight the diversity of Islam, especially in its contemporary manifestations, as a religion of many communities, theologies, and ideologies. Over five sections—on Sunni, Shia, Sufi, fundamentalist, and fringe Islamic movements—the authors provide historical overviews, analyses, and in-depth studies of large and small Islamic and related groups from all around the world. The contents of this volume will be of interest to both newcomers to the study of Islam and established scholars of religion who wish to engage with the dynamic label of Islam and the many impactful movements of the Islamic world.

Exploring Islam beyond Orientalism and Occidentalism Christel Gärtner, Heidemarie Winkel. 2021-06-29 Islamic religion has become an object of political discourse in ways that also affects academic reflection; against this background this volume aims to provide a theoretically and empirically founded assessment of where social sciences currently stand with regard to Islam. For this purpose, the volume continues to develop the sociological knowledge of Islam that began in the 1980s. Given the Orientalism inherent in sociology, the volume focuses on Muslim knowledge systems and institutions, as well as the practice of Muslim religiosity in various social contexts stretching from Algeria and Morocco to Turkey.

Prisons de France Farhad Khosrokhavar. 2016 D'après la 4e de couv. : Cette enquête exceptionnelle menée dans quatre grandes prisons françaises - Fleury-Mérogis, Fresnes, Lille-Sequedin et Saint-Maur - dresse un état des lieux inédit et alarmant du milieu carcéral de notre pays. De la fouille à la promenade, du mitard à la salle de sport, le quotidien pénitentiaire est raconté par ceux qui le vivent. Petits délinquants, dangereux criminels, voyous radicalisés, fous, surveillants, médecins, directeurs d'établissements : à tous, l'auteur donne pour la première fois la parole. Aux problèmes récurrents de surpopulation, violence, trafics en tout genre et conditions de vie dégradantes, est venu s'ajouter celui de la radicalisation. Le sociologue montre comment la prison constitue un terreau fertile pour les apprentis djihadistes et un vivier de recrutement pour les plus radicalisés. Analysant avec finesse et rigueur cet univers habituellement inaccessible, il livre une réflexion plus que jamais nécessaire sur l'enfermement et ses conséquences psychiques et sociales.

Verflochtene Identitäten Ricarda Stegmann. 2017-12-04 Ricarda Stegmann widmet sich der Großen Moschee von Paris, einer der symbolträchtigsten Moscheen in Frankreich. Die Moschee von Paris wurde 1926 im Gelehrtenviertel »Quartier Latin« eröffnet und war tief in kolonialpolitische Agenden verwoben. Heute, ein halbes Jahrhundert nach der Unabhängigkeit der französischen Kolonien und Protektorate, ist sie Kristallisationsfläche diverser Forderungen. So verwaltet der algerische Staat hier einen offiziellen algerischen »Staatsislam«, aber auch französisch-islampolitische Interessen werden auf die Moschee von Paris gerichtet. Stegmann analysiert genau diese teils widersprüchlichen Zuschreibungen, mit denen die Akteure an der Moschee konfrontiert werden. Insofern widmet sich Stegmann der Großen Moschee von Paris als Produkt postkolonialer Verflechtungsgeschichten. Sie führt die Entstehungszeit, neuere staatliche Funktionszuweisungen an die Moschee sowie Detailanalysen aktueller Identitätskonstruktionen am moscheeeigenen Imamausbildungsinstitut systematisch zusammen. Damit liegt hier die erste Studie über den an der Moschee gelehrten, »algerisch kontrollierten« Islam vor. Stegmann weist nach, dass die Lehrpersonen sich nicht zwischen algerischen und französischen Ansprüchen entscheiden, sondern in einem Geflecht aus transnational verflochtenen und doch abgrenzungsorientierten Konzepten eigene Identitätspositionen entwerfen. Auf diese Weise können sie unterschiedliche politische Forderungen bewältigen, indem sie diese bestätigen und zugleich auch kreativ unterlaufen.

Islam de France Mohammed Chirani. 2017-03-08 Après les attentats terroristes de 2015 et 2016, il a fallu comprendre pourquoi des jeunes, français surtout, s'étaient retournés contre leurs propres concitoyens. On a regardé du côté de l'islam. On a interrogé l'origine sociale et économique des djihadistes. On a essayé d'analyser l'impact des réseaux sociaux dans la propagation de leurs discours. Mais on a oublié un point crucial. Ou plutôt, on n'a pas voulu le regarder de trop près. Ce qui se joue dans l'organisation de l'islam de France, mieux vaut ne pas trop le dire. Et, pour cause : ingérence étrangère, formation des imams, querelles de chapelles, désintérêt pour la jeunesse ; l'irresponsabilité politique de ces institutions aurait éclaté au grand jour et, avec elle, l'incapacité de l'État à agir en raison de la sacro-sainte laïcité. Il était temps que l'on s'y arrête un peu, et Mohammed Chirani l'a fait. Pour la première fois, il éclaire l'angle mort des attentats, la face que l'on a trop longtemps essayé de cacher : celle de l'islam de France, de ses failles et de sa vacuité idéologique à cause de laquelle le salafisme djihadiste a prospéré. Mohammed Chirani est consultant en prévention de la radicalisation religieuse. Il a été délégué du préfet pour les quartiers sensibles de la Seine-Saint-Denis de 2009 à 2013. Il est l'auteur de *Réconciliation française. Notre défi du vivre ensemble* (François Bourin, 2014).

Les minorités religieuses en France Anne-Laure Zwillling, Collectif. 2019-09-17 Cet ouvrage inédit, réunissant près de 80 sociologues, ethnologues, anthropologues, historien, veut permettre une meilleure connaissance des groupes religieux présents en France et leur évolution récente. Dans une approche inédite, il propose une série de chapitres présentant chacun en détail un groupe religieux. Ces mouvements religieux sont regroupés par grands ensembles confessionnels, ce qui permet de saisir la diversité interne de chacun de ces ensembles. Ce livre offre une couverture inégalée dans la présentation des groupes religieux, en évoquant certains déjà connus, mais en éclairant également d'autres qui restent largement à découvrir. Présenter, dans un ouvrage unique, l'ensemble des groupes religieux minoritaires de France fournira certainement un outil de travail extrêmement précieux à toute personne cherchant à connaître l'un ou l'autre d'entre eux. Cette vue d'ensemble fournit un élément précieux de connaissance du panorama religieux français. Elle permet également de saisir le positionnement des groupes dans l'espace public et les uns par rapport aux autres, contribuant ainsi à une meilleure intelligence du fait religieux dans la France contemporaine.

Ragioni comuni Alessandra Cislighi.2021-07-23 Se il XX secolo si era confrontato con ateismo e secolarizzazione, sulla base della tradizione giudeo-cristiana, questo primo scorcio del XXI secolo affronta la sfida inedita dell'intreccio tra appartenenze culturali e religiose differenti entro una sfera pubblica condivisa. Questa forma inedita d'interconnessione determina nuovi interrogativi su diversi piani (filosofico, politico, estetico, sociologico, politico) alla ricerca di interpretazioni inedite delle tradizioni di pensiero e dei conseguenti stili di vita. Tradizione vuole dire affermazione del già stato, ripetizione di costumi, oppure significa trasmissione vitale di ciò che è prezioso per vivere umanamente e che dunque implica continui cambiamenti? Il volume, che raccoglie i frutti di un lavoro di ricerca pluriennale, sostenuto dall'Università di Trieste e dalla Regione Friuli Venezia Giulia, scommette sulla seconda ipotesi e, per avvalorarla, propone i contributi di studiosi attenti a esperienze umane in via di trasformazione.

US Foreign Policy in the Middle East Geoffrey F. Gresh, Tugrul Keskin.2018-04-17 The dawn of the Cold War marked a new stage of complex U.S. foreign policy involvement in the Middle East. More recently, globalization and the region's ongoing conflicts and political violence have led to the U.S. being more politically, economically, and militarily enmeshed - for better or worse—throughout the region. This book examines the emergence and development of U.S. foreign policy toward the Middle East from the early 1900s to the present. With contributions from some of the world's leading scholars, it takes a fresh, interdisciplinary, and insightful look into the many antecedents that led to current U.S. foreign policy. Exploring the historical challenges, regional alliances, rapid political change, economic interests, domestic politics, and other sources of regional instability, this volume comprises critical analysis from Iranian, Turkish, Israeli, American, and Arab perspectives to provide a comprehensive examination of the evolution and transformation of U.S. foreign policy toward the Middle East. This volume is an important resource for scholars and students working in the fields of Political Science, Sociology, International Relations, Islamic, Turkish, Iranian, Arab, and Israeli Studies.

Ventesimo Rapporto sulle migrazioni 2015 Fondazione Ismu.2016-01-07T00:00:00+01:00 907.61

Salafism Goes Global Mohamed-Ali Adraoui.2020 Salafism has emerged as one of the most visible and questioned faces to contemporary Islam. In many countries from the East to the West, this fundamentalist vision seeking to restore a vision of Islam that is supposed to be pure and unchanged is increasingly successful. This is the case in France where thousands of Muslims are now dedicated to living this puritanical and fundamentalist religiosity. In connection with some Islamic countries, starting with Saudi Arabia, they appeal to a transnational narrative through which they promote a new face of globalization today. Reacting both political Islam and Jihadism, they prefer becoming entrepreneurs in order to seek for economic success. Splitting from the rest of the society, they prefer building a counter-narrative on behalf of which they represent the purest form of the Islamic identity nowadays. Through a prolonged immersion in French Salafist communities for several years, this book sheds light on the lifestyle, representations, profiles, and trajectories of these communities. By focusing on quietist Salafism and its formative ties with several Gulf countries, especially with Saudi Arabia, this book is also an attempt to understand contemporary religious globalizations. Besides this political globalization of Salafism, this also sheds light on a dynamic that is less centred on formal political entities, and which primarily refers to a globalization taking place in the margins that have been little studied for too long--

The New Arabs Juan Cole.2015-10-20 The renowned blogger and Middle East expert Juan Cole illuminates the role of today's Arab youth--who they are, what they want, and how they will affect world politics. Beginning in January 2011, the revolutionary wave of demonstrations and protests, riots, and civil wars that comprised what many call the Arab Spring shook the world. These upheavals were spearheaded by youth movements, and yet the crucial role they played is relatively unknown. Middle East expert Juan Cole is here to share their stories. For three decades, Cole has sought to put the relationship of the West and the Muslim world in historical context. In *The New Arabs* he outlines the history that led to the dramatic changes in the region, and explores how a new generation of men and women are using innovative notions of personal rights to challenge the authoritarianism, corruption, and stagnation that had afflicted their societies. Not all big cohorts of teenagers and twenty-somethings necessarily produce movements centered on their identity as youth, with a generational set of organizations, symbols, and demands rooted at least partially in the distinctive problems besetting people of their age. The Arab Millennials did. And, in a provocative and optimistic argument about the future of the Arab world, *The New Arabs* shows just how they did it--Provided by publisher.

Les militants du djihad Hakim El Karoui, Benjamin Hodayé.2021-01-27 Alors que s'achève une décennie scandée par de nombreux départs pour la Syrie et de multiples attentats, le djihadisme continue d'ensanglanter la France et de menacer l'avenir. Mais qui sont vraiment ceux qui ont consacré leur vie, et parfois leur mort, à cette cause ? Quel itinéraire les a conduits à cet engagement extrême ? À partir d'une enquête inédite par son ampleur rassemblant plus de 1 400 profils issus de quatre pays (France, Royaume-Uni, Belgique et Allemagne), ce livre brosse le portrait d'une génération de militants : ces femmes et ces hommes européens, ces musulmans parfois convertis qui, de 2010 à 2019, ont choisi le djihadisme. Grâce à la profondeur de leurs données, Hakim El Karoui et Benjamin Hodayé dépassent les débats passionnés, souvent fondés sur des cas isolés. Ils étudient les parcours des djihadistes suivant trois axes : sociologique, puisque ces individus viennent presque tous des mêmes milieux sociaux, et que leurs failles personnelles peuvent les rendre vulnérables aux discours radicaux ; religieux et idéologique, pour décrypter les chemins spirituels qui peuvent mener au djihadisme, notamment via l'influence du salafisme ; militant, en reconstituant les réseaux à l'échelle locale, ce qui révèle la mécanique exacte du recrutement. Ainsi sont réunis les fils des parcours individuels, qui forment une toile inquiétante. Car le djihadisme n'a pas été vaincu. Ses racines sont toujours là, chaque attentat nous le rappelle douloureusement. Et l'analyse prospective présentée est alarmante, même si beaucoup de progrès ont déjà été faits. Reste désormais à prévenir ce phénomène et à désengager ses militants. Normalien, agrégé de géographie, ancien conseiller du Premier ministre (2002-2005), Hakim El Karoui est Senior Fellow de l'Institut Montaigne et est notamment l'auteur de *Réinventer l'Occident* (Flammarion, 2010), de *L'Islam, une religion française* (Gallimard, 2018) et des rapports « Un islam français est possible » (2016), « La Fabrique de l'islamisme » (2018) et « Les quartiers pauvres ont un avenir » (2020). Benjamin Hodayé est normalien et agrégé d'histoire. Ses recherches portent sur l'histoire du Maghreb contemporain et sur l'islam en France et en Europe. Il collabore avec l'Institut Montaigne depuis 2017. Ce travail a été rendu possible par l'Institut Montaigne.

Salafism in Jordan Joas Wagemakers.2016-09-15 Salafism in Jordan debunks stereotypes and presents the diversity of Salafism on a range of political and ideological issues.

Entre ici et là-bas Bruno Laffort.2014-10-20 Cet ouvrage rend compte de récits croisés de trente Maghrébins, de part et d'autre de la Méditerranée, mis en perspective par des présentations de l'auteur. L'idée de ce projet, démarré en 2008 avec la collecte de plus d'une centaine de « récits de vie » dans six pays de la Méditerranée (Tunisie, Algérie, Maroc, Espagne, France et Italie) était double. D'une part, le désir de rendre compte de la multiplicité des formes de départ vers l'Europe - et vers la France en particulier - telles qu'elles se présentent aujourd'hui au Maghreb, mais aussi montrer les éléments qui poussent ces Maghrébins à quitter leur pays. La deuxième idée consistait à comprendre la façon dont ces Maghrébins récemment arrivés en France (mais aussi pour partie, en Italie et en Espagne) ont vécu leurs toutes premières années sur le territoire. Comment montrer une réalité - tant au niveau de ces parcours d'installation que des conditions qui poussent ces personnes à partir de leur pays - nuancée et très éloignée des raccourcis politico-médiatiques ? En choisissant de donner la parole à toutes ces femmes et ces hommes, en les écoutant nous raconter « leur histoire », parfois avec amertume, parfois avec enthousiasme, mais toujours avec émotion. À travers ces trente entretiens de longue durée sélectionnés pour leur qualité, leur richesse et leur représentativité, le lecteur découvrira une mosaïque de portraits lui permettant de comprendre « de l'intérieur », cette grande histoire des migrations, passionnante et toujours renouvelée.

La Radicalisation Farhad Khosrokhavar.2014-12-12 Qui se radicalise et pour quelle raison ? Quelle est la place de l'idéologie, mais aussi de la situation sociale et politique des individus dans cette attitude faite d'inflexibilité, de violence et de guerre totale contre la société ?

Violent Radical Movements in the Arab World Peter Sluglett, Victor Kattan.2019-07-11 Violent non-state actors have become almost endemic to political movements in the Middle East and the Horn of Africa. This book examines why they play such a key role and the different ways in which they have developed. Placing them in the context of the region, separate chapters cover the organizations that are currently active, including: The Muslim Brotherhood, The Islamic State in Iraq and Syria, Jabhat al-Nusra, Hamas, Hizbullah, the PKK, al-Shabab and the Huthis. The book shows that while these groups are a new phenomenon, they also relate to other key factors including the 'unfinished business' of the colonial and postcolonial eras and

tacit encouragement of the Wahhabi/Salafi/jihadi da'wa by some regional powers. Their diversity means violent non-state actors elude simple classification, ranging from 'national' and 'transnational' to religious and political movements. However, by examining their origins, their supporters and their motivations, this book helps explain their ubiquity in the region.

Routledge International Handbook of Religion in Global Society Jayeel Cornelio, François Gauthier, Tuomas Martikainen, Linda Woodhead. 2020-11-29

Like any other subject, the study of religion is a child of its time. Shaped and forged over the course of the twentieth century, it has reflected the interests and political situation of the world at the time. As the twenty-first century unfolds, it is undergoing a major transition along with religion itself. This volume showcases new work and new approaches to religion which work across boundaries of religious tradition, academic discipline and region. The influence of globalizing processes has been evident in social and cultural networking by way of new media like the internet, in the extensive power of global capitalism and in the increasing influence of international bodies and legal instruments. Religion has been changing and adapting too. This handbook offers fresh insights on the dynamic reality of religion in global societies today by underscoring transformations in eight key areas: Market and Branding; Contemporary Ethics and Virtues; Intimate Identities; Transnational Movements; Diasporic Communities; Responses to Diversity; National Tensions; and Reflections on 'Religion'. These themes demonstrate the handbook's new topics and approaches that move beyond existing agendas. Bringing together scholars of all ages and stages of career from around the world, the handbook showcases the dynamism of religion in global societies. It is an accessible introduction to new ways of approaching the study of religion practically, theoretically and geographically.

Le linceul du féminisme Naëm Bestdani. 2022-11-25 Héritage d'un patriarcat antique, accessoire vestimentaire le plus sexiste et discriminant que l'homme ait inventé, quintessence de l'inégalité femme -homme, le voile dit « islamique » fait débat en France depuis trente ans. Par une obsession sexuelle exacerbée dont la religion n'est que le prétexte régulateur, les islamistes en ont fait leur cheval de Troie politique. Pourtant, son histoire, sa raison d'être et ses prescripteurs restent méconnus. Que dit réellement le Coran ? Quelles sont ses justifications profanes ? Comment expliquer son expansion ? Comment les islamistes ont-ils réussi à rallier une partie de la gauche et des féministes pour défendre cet accessoire politico-sexiste ? L'auteur part de situations concrètes, de son vécu et de ses rencontres, pour les rattacher à une histoire mondialisée à travers des analyses historiques, théologiques, féministes et politiques. Son approche originale, pédagogique, enrichie de nombreuses sources inédites, permet de tout comprendre sur le voile et ses enjeux. Des textes coraniques aux discours des islamistes en passant par le relativisme de leurs soutiens, Naëm Bestandji dresse une analyse ciselée et sans concession. Le voile, linceul du féminisme, se révèle dans son essence sexiste, patriarcale et politique. L'auteur démontre que camper sur le champ de la laïcité hisse le voile en meilleur atout de l'islamisme. En le ramenant sur son véritable terrain, celui de l'inégalité des sexes, il devient son talon d'Achille - pour autant que l'on soit capable de décrypter les contre-vérités et les éléments de langage de ses plus ardents promoteurs.

Radikalisierung Farhad Khosrokhavar. 2016-06-17 Die Brüder Kouachi, die in der Redaktion von Charlie Hebdo zwölf Menschen töteten, waren keine von weither eingeflogenen Glaubenskrieger, sondern kamen aus dem 10. Arrondissement. Was trieb sie, die einer säkular geprägten Familie entstammten, zum Äußersten? Anders als jene islamophoben Verschwörungstheorien, die uns in der trügerischen Gewißheit wiegen wollen, der Feind komme von außen, hält Farhad Khosrokhavar auf diese komplexen Fragen keine einfache Antworten bereit: Wie entstehen gewaltbereite Gruppierungen? Worin besteht die Anziehungskraft radikaler Ideologien? Wie sieht das Persönlichkeitsprofil derer aus, die dem neuen Terrorismus in die Arme laufen? Wie kann man die Rückkehr des Religiösen in einer gewalttätigen Form, in der das letzte Ziel der Tod ist - sei es der dem Feind zugefügte, sei es der, durch den der Märtyrerstatus erlangt wird - erklären? Was ist Bedeutung und Tragweite dieser Art von Radikalisierung, ein zumindest aus westlicher Sicht seltsam anmutendes Phänomen? Ist das ein Kampf um Werte, die seit der Aufklärung längst überwunden schienen? Farhad Khosrokhavar analysiert die djihadistische Radikalisierung in Europa und in der arabischen Welt mit Bezugnahme auf die jüngsten Attentate.

The Impact of Religion Michael Welker, John Witte, Stephen Pickard. 2022-07-29 Pluralism has become the defining characteristic of modern societies. Individuals with differing values clamor for equality. Organizations and groups assert particular interests. Social movements flourish and fade. Some see in this clash of principles and aims the potential for a more just human community, while others fear the erosion of enduring culture. Yet beneath this welter stand powerful and pervasive institutions, whose distinctive norms profoundly shape our moral commitments and character—notably the family, the market, the media, and systems of law, religion, politics, research, education, health care, and defense. Drawing on scholarship from five continents, many disciplines, and diverse religious perspectives, this series examines the impact of these various institutions on moral education, character, and values. As globalization carries the shifting dynamic between individuals and institutions into every part of the globe, the contributors hope that this conversation will help address the increasing challenges confronting our pluralist societies and our world. The overwhelming majority of the contributions in this volume deal with the Christian religion, as pluralistic societies today thrive substantially in Christian environments. Contributions by Peter Carnley, Gregor Etzelmüller, Johannes Eurich, Jennifer Herdt, Admiel Kosman, Piet Naudé, Waihan Ng, Friederike Nüssel, Bernd Oberdorfer, Martin Percy, Stephen Pickard, Raja Sakrani, William Schweiker, Philipp Stoellger, Milton Wan, Renee Ip, Michael Welker and John Witte, Jr.

Penser le politique à l'heure de l'éclatement des repères et de la menace de nouvelles servitudes Louis-André

Richard. 2017-11-15 T00:00:00-05:00 Après les attentats à Charlie Hebdo et au Bataclan, après la tuerie perpétrée dans une mosquée de Québec, ajoutant un acte barbare de plus à la liste macabre affectant nos démocraties libérales, comment ne pas s'inquiéter de notre avenir ? Nos territoires européens ou américains, français comme québécois, n'échappent pas à la reconfiguration d'espaces publics et privés semblant obéir à des logiques inédites. Comment envisager les conditions favorables à une vie bonne pour tous comme pour chacun dans un monde où éclatent nos repères et nos ancrages ? Ce livre met à contribution des auteurs aux horizons multiples. Il y a autant de Français que de Québécois investis à l'écriture. Du vieux continent, nous établissons la conversation avec Régis Aubry, Jean-Robert Armogathe, Catherine Dopchie, Pierre Manent, Christophe Pacific, Aurélie Pourrez, Jacques Ricot. De l'autre côté de l'Atlantique, nous partageons les réflexions avec Sami Aoun, Mathieu Bock-Côté, Marcel Côté, Thomas De Koninck, Louis-André Richard et de Patrick Vinay. Nous cherchons à comprendre notre situation politique. Nous voulons discerner et prévenir les servitudes dont le visage se métamorphose sans cesse.

Daech, la dernière utopie meurtrière Saida Douki Dedieu, Hager Karray. 2016-09-15 L'Etat dit Islamique a créé une situation inédite en s'implantant dans un territoire qu'il prétend étendre au moins jusqu'aux frontières de l'ancien empire ottoman dont il s'arroge l'héritage. Il est fort peu probable que cette ambition se réalise, compte tenu du rapport des forces en présence. Mais la victoire sur Daech devra être aussi idéologique. Comprendre l'attrait qu'exerce cette organisation, sur les jeunes notamment, c'est ce que les auteurs tentent de faire dans cet essai, en invoquant deux parallèles : l'utopie et la toxicomanie, auxquelles les adolescents sont extrêmement vulnérables.

Yearbook of Muslims in Europe, Volume 6 Jørgen Nielsen, Samim Akgönül, Ahmet Alibašić, Egdunas Raciū. 2014-10-30 The Yearbook of Muslims in Europe provides up-to-date factual information and statistics of the situation of Muslims in 46 European countries.

Geopolitica dell'islamismo Anne-Clémentine Larroque. 2015-06-30 I Fratelli musulmani in Egitto, i movimenti separatisti del Turkestan orientale in Cina, il Fronte Nazionale di Liberazione Aceh Sumatra in Indonesia, il famigerato Stato Islamico in Medio Oriente e Nordafrica, come anche i gruppi integralisti esistenti in Francia, Inghilterra e Stati Uniti, dell'onda d'urto islamista si parla ormai in tutto il mondo. E se il terrorismo jihadista è al centro di tutte le preoccupazioni, l'integralismo religioso di matrice islamica non sembra comunque contenersi. A partire dal 2011, i partiti islamici partecipano democraticamente ai governi di Stati quali: Turchia, Tunisia, Marocco e seppur brevemente, in Egitto. Insomma, o con la politica o con le armi, il proselitismo islamico integralista cresce, ma l'idea di una internazionale musulmana è però solo un'illusione. Tenere conto di tale pluralità è essenziale per la comprensione del fenomeno. Questo libro spiega le origini ed i fondamenti della dottrina sunnita come di quella sciita e fornisce la base per qualsiasi discussione sul tema. Esso dimostra in particolare che capire gli islamismi oggi richiede uno studio geograficamente e politicamente approfondito di ogni singolo movimento.

Radicalization in Theory and Practice Thierry Balzacq, Elyamine Settoul. 2022-12-06 Radicalization is a major challenge of contemporary global

security. It conjures up images of violent ideologies, “homegrown” terrorists and jihad in both the academic sphere and among security and defense experts. While the first instances of religious radicalization were initially limited to second-generation Muslim immigrants, significant changes are currently impacting this phenomenon. Technology is said to amplify the dissemination of radicalism, though there remains uncertainty as to the exact weight of technology on radical behaviors. Moreover, far from being restricted to young men of Muslim heritage suffering from a feeling of social relegation, radicalism concerns a significant number of converted Muslims, women and more heterogeneous profiles (social, academic and geographic), as well as individuals that give the appearance of being fully integrated in the host society. These new and striking dynamics require innovative conceptual lenses. *Radicalization in Theory and Practice* identifies the mechanisms that explicitly link radical religious beliefs and radical actions. It describes its nature, singles out the mechanisms that enable radicalism to produce its effects, and develops a conceptual architecture to help scholars and policy-makers to address and evaluate radicalism—or what often passes as such. A variety of empirical chapters fed by first-hand data probe the relevance of theoretical perspectives that shape radicalization studies. By giving a prominent role to first-hand empirical investigations, the authors create a new framework of analysis from the ground up. This book enhances the quality of theorizing in this area, consolidates the quality of methodological enquiries, and articulates security studies insights with broader theoretical debates in different fields including sociology, social psychology, economics, and religious studies.

La France telle qu'elle est Laurent Mucchielli.2020-03-04 L'identité française est-elle menacée ? Une immigration africaine massive est-elle à nos portes ? L'islam est-il contraire aux lois de la République et est-il en train de s'insinuer sournoisement un peu partout avec ses voiles, sa nourriture hallal et ses terroristes ? Les descendants des immigrés sont-ils responsables des violences qui accablent depuis des décennies les banlieues ? C'est ce qu'affirment les nationalistes racistes depuis toujours, et ce n'est pas surprenant de leur part. Ce qui l'est davantage, c'est l'audience croissante dont jouissent ces idées dans le débat public. Démontrant l'inanité de ces discours, ce livre parcourt l'histoire de France depuis la Révolution de 1789. Il montre que nous sommes un pays d'immigration qui ne s'assume pas, que l'ampleur et les vraies raisons de ces migrations sont largement méconnues, que la peur de la violence ou de la subversion que porterait en elle cette immigration relève du fantasme, que notre roman national doit être sérieusement révisé, et qu'il est urgent de nous déprendre des deux types de nationalismes empêchant de penser la France telle qu'elle est pour affronter ensemble les défis économiques, sociaux et environnementaux de demain. Laurent Mucchielli est directeur de recherche au CNRS (Laboratoire Méditerranéen de Sociologie) et enseignant à l'Université d'Aix-Marseille.

L'enfance en danger face aux radicalités musulmanes Manuel Boucher.2021-02-08 Face aux radicalités musulmanes, les intervenants sociaux sont en première ligne. Ils sont appelés à mettre en oeuvre une politique de prévention de la radicalisation juvénile. À partir d'une enquête de terrain dans la protection de l'enfance, cet ouvrage décrit la réalité de la prévention, mais aussi les risques de radicalisation politico-religieuse et de replis identitaires de la jeunesse. Il met au jour l'ambivalence des intervenants sociaux : conscients que la tentation islamiste constitue un terreau propice à la violence, ils sont déchirés entre leur volonté de participer à la politique publique de prévention et leur crainte de contribuer à la stigmatisation des musulmans.

Du Golfe aux banlieues Mohamed-Ali Adraoui.2013 Le salafisme n'en finit pas d'interpeller. Des bouleversements politiques dans le monde arabe à l'affaire Mohamed Merah, en passant par le débat sur le voile intégral, ce courant de l'islam intrigue d'autant plus qu'il fait trop souvent l'objet d'analyses superficielles. De la diversité des mouvements affirmant emprunter la voie des Salaf Salih (les Pieux Ancêtres) à la manière dont les adeptes, majoritairement quiétistes dans notre société, envisagent leur rapport au politique, à l'économie ou aux débats français et internationaux, le présent ouvrage constitue l'une des premières tentatives pour faire la lumière sur une idéologie qui connaît un certain succès, notamment en banlieue. Il est issu d'une immersion de plusieurs années parmi les communautés salafites installées en France, mais dont l'ambition affichée est de rompre avec une société jugée impie pour gagner la terre d'islam, promesse d'une vie en concordance avec les enseignements religieux. Pratique mondialisée, le salafisme apparaît comme la quête d'un islam véritable dont l'attrait auprès des jeunes générations doit être analysé. Au-delà de la critique de l'époque contemporaine, les salafites ne sont-ils pas plus modernes qu'ils le prétendent ?

Derrière le niqab Agnès De Féo.2020-09-30 Accoutrement obscène et dégradant, négation de soi, atteinte à la dignité humaine, emblème du statut inférieur de la femme en islam, symbole d'oppression, le niqab s'est vu dénoncé par des intellectuels, journalistes ou politiciens français en prologue à son interdiction par la loi votée le 11 octobre 2010. Un certain nombre de personnes dans notre société ont exprimé leur répulsion pour ces fantômes en noir, Batman et autres Belphegor, allant jusqu'à les insulter sans avoir eu le moindre contact verbal avec ces femmes. Mais qui se cache derrière ce tissu voué aux gémonies ? La sociologue Agnès De Féo met à profit ses dix ans d'enquête sur les usagères du niqab en France pour nous permettre de découvrir leurs motivations profondes, loin des clichés réducteurs que leur opposent leurs détracteurs. Certaines se sont radicalisées en rejoignant la Syrie ou l'Irak, d'autres ont abandonné le niqab et jusqu'à la pratique de l'islam. Ce livre, préfacé par Olivier Roy, politologue spécialiste de l'islam, transcende les apparences et nous offre une plongée dans l'intimité insoupçonnée de celles qui ont fait trembler la République.

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