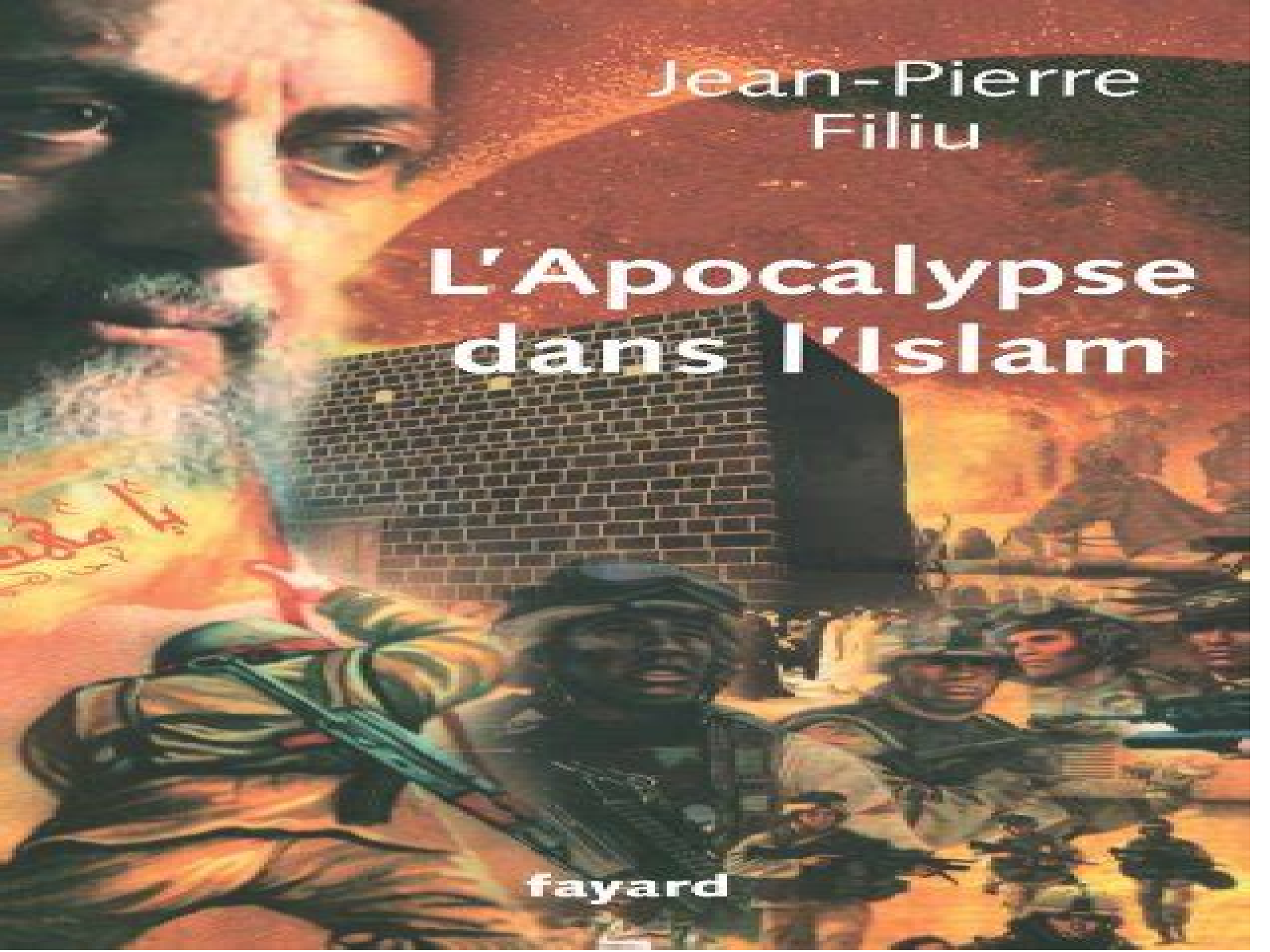


The book cover features a complex, layered illustration. In the upper left, a large, close-up face of a man with a beard and intense eyes is partially visible. Below this, a large, dark, brick-like structure dominates the center. To the right, a fiery, apocalyptic landscape with a large, dark, angular shape is depicted. In the foreground, several figures are shown, including a man in a dark turban and a woman in a headscarf. The overall color palette is dominated by warm, fiery tones of orange, red, and yellow, contrasting with the dark, shadowy areas.

Jean-Pierre
Filiu

L'Apocalypse dans l'Islam

fayard

Lapocalypse En Islam Documents

RM Cervero



Lapocalypse En Islam Documents:

L'Apocalypse en Islam Jean-Pierre Filiu, 2008-04-30 En 1979 La Mecque comme en 2007 en Irak des soulèvements messianiques ont branlé les villes saintes de l'Islam pour y précipiter la fin des temps Ils ont trébuché dans un bain de sang avec la participation militaire directe de l'Occident de la France en 1979 des Etats Unis en 2007 Durant le quart de siècle qui sépare ces deux insurrections un flot de propagande apocalyptique a inondé les terres d'Islam Ces pamphlets brutaux et ravageurs puisent dans des traditions multiséculaires prônant de violence et de rancune Ils reprennent les références les plus riches en malédiction et en catastrophes Ils recyclent les classiques de l'antimitisme européen jusqu'à leur conférer une valeur gnostique Et ils retournent contre une Amérique diabolisée les prophéties des apocalypses protestantes Jean Pierre Filiu nous permet ici de prendre enfin la mesure de ce phénomène trop longtemps méconnu Il en décrypte les codes d'écrits et il en explore les recoins les moins avouables Il nous décrit ses réseaux de diffusion du Canada à l'Asie du Sud Est Il nous montre comment Al Qaida peut inscrire sa planification terroriste dans le calendrier apocalyptique Il nous explique avec quelle intensité l'invasion américaine de l'Irak a ravivé les démons d'un millénarisme vindicatif La fin du monde est un sujet sérieux surtout pour ceux qui s'y précipitent Historien et arabisant Jean Pierre Filiu est professeur associé à l'Institut d'Etudes politiques de Paris Il a déjà publié chez Fayard Mitterrand et la Palestine 2005 et Les Frontières du jihad 2006

The Global Impact of Religious Violence Andre Gagne, Spyridon Loumakis, Calogero A. Miceli, 2016-10-25 Acts of terror are everywhere Not one day goes by without hearing about the latest suicide bomb in Baghdad knife stabbing in Germany or shooting spree in France or in the United States A Christian extremist preacher claims that homosexuals deserve to die because he considers their lifestyle to be sinful groups like ISIS perpetrate genocide against religious minorities and call for global jihad against infidels Buddhist monks in Myanmar persecute the Rohingya for fear that the Muslim minority destroy their country and religion All these actions seem to be somehow religiously motivated where the actors claim to act in accordance with their beliefs In the midst of this spiral of violence seen across traditions and geographical locations there is a pressing need to understand why people act as such in the name of their faith The Global Impact of Religious Violence examines why individuals and groups sometimes commit irremediable atrocities and offers some solutions on how to counter religiously inspired violence

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780 The third part furnishes examples according to the approach suggested in the first part and with the material presented in the second part how one might write the history of this time The fourth part takes the form of excurses on various topics such as the process of Islamization the phenomenon of conversion to Islam the development of techniques for determining the direction of prayer and the conquest of Egypt Because this work views Islamic history with the aid of non Muslim texts and assesses the latter in the light of Muslim writings it will be essential reading for historians of Islam Christianity Judaism or Zoroastrianism indeed for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times

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