

## Summaries

### **Abdellatif HERMASSI : *Reformist Moslem theologians and popular religion. A sociological approach on a Tunisian-Algerian disagreement***

*The Algerian reformist Moslem theologians who were at the origin of founding the famous Algerian Moslem association (Ulema) in the 1930's were all formed at the Zaytouna University of Tunis. From this point of view they share not only the same religious profile with Tunisian theologians , but are equally influenced by the same ideas and cultural reform of the Arab Moslem Nahda which arrived very early in Tunisia.*

*Therefore, this article aims at showing a historical sociological contribution trying to understand the different attitudes of the two islahist currents, Tunisian and Algerian with regards to popular piety. While the Tunisian reformist theologians have shown themselves to be more moderate and tolerant in their position concerning popular forms of devotion generally represented by Marabout brotherhoods; on the other hand, their Algerian homologues adopted a more intransigent attitude on this question, which has led them to declare a desperate struggle against these brotherhoods.*

**Key words :** Algeria - Tunisia - Islahist - Moslem Theologians - popular - piety - religious Reform.

### **Mohamed Brahim SALHI : *Society and religion in XX<sup>th</sup> century Algeria: Ibadhite reform, between modernization and conservation***

*Ibadhite religious reform in the M'zab, is precocious and internal. It starts from the established fact that the Ibadhite rite in its initial version does n't corresponds to the demands imposed by XX<sup>th</sup> C changes. In this sense it is closer to, the renaissance (Nahda) which germed in the orient at the end of the XIX<sup>th</sup> C early XX<sup>th</sup> C. It shares many principles with the Badissian reform to which it is allied.*

*However, the Ibadhite community's particularity, imposes the respect of community preservation on its reformers .It also finds there a powerful factor for legalizing to captivate innovations for economic and material modernization. The advancement of the religious reform doesn't happen without offending conservators of the rite in its purity and its references judged as untouchable.*

*This contribution intends to draw a picture which shows how little by little this reform is outlined, takes shape then takes root, opening an alternative, adapting to change, which is captivated and used as a conservation tool by this particular community .*

**Key words :** Ibadhism - Mzab - reform - conservation - modernization - dissidence.

**Hassan REMAOUN : Colonization, national Movement and Independence in Algeria : concerning the relationship between religion and politics**

*If since ancient times Judaism and Christianity had been able to establish themselves in Algeria, it is henceforth Islam which from the middle ages on surpasses the two other monotheistic religions, forming the Algerian society to a point of making it one of the fundamental constituents in the structure of the national personality. Instrumented by the colonization with notably the 1865 Senatus-Consulte relating to Moslem statute, it also served as reference for the national movement emerging between the two world wars, to an extent of being recognized as State religion in all the institutions decreed after the country's independence in July 1962. Moslem religion is thus at the centre of the question of relationship between religion and political spheres and seems to have a particular incidence on whatever concerns citizenship in general and the statute of women in particular, in a society where it remains an instrument to legitimize a patriarchal persistency.*

**Key words :** Islam - colonization - moslem statute - National movement - State religion - family code - citizenship - patriarchy.

**Abdelhakim ABOULLOUZ : New orientations in Moroccan religious policy**

*The aim of this study is to take note of religious policy in Morocco for the year 2005, the year when a planning strategy was put in place for religious fields, and their rehabilitation following a plan announced by the King during his speech in April of last year. The carrying out of this policy enables us to know the methods used by the State in applying the reform demanded and the constraints holding up its being put into operation. This study consists at the same time in recalling the demands of the reform project, and informing about execution and application modalities in order to result in practical conclusions concerning the official political religious stakes in relation to social forces which are active in the Moroccan religious field. These actions enter a world climate in which the question of fighting terrorism has an important place in the strategies of the great nations, and other countries make a considerable effort to limit this phenomenon spreading or to anticipate its effects. These are the policies which clash with the specificities of the religious and cultural field of each political entity.*

**Key words :** religious field - dogma - religious teaching - religious discourse - religious actors - religious information - religious authority - religious associations.

**Djilali EL MESTARI : Body and sacredness : Ibn Qaïm El Jawzi's reading of Fiqhite discourse**

*This article tries to study the sense of body in the Algerian Moslem patrimony through Fiqhite discourse in the Hanbalite theologian Ibn El Qaïm's texts. But*

*why Ibn Qaïm himself ? Because according to me he makes a discourse about the unspoken body, and in spite of his vocation as a prudent Fiqhite and Halabite, Ibn El Qaïm has written about female beauty and mentioned sexual desire. The research for the body in this discourse brings us directly to face with sacredness which is defined as an important actor imposing and often demanding obedience and allegiance; and each discourse which belongs to him must be characterized by purification, nobility, and purity; which necessitates that each critical questioning about the body in Fiqhite texts must be in relation to what is sacred; What is the discursive strategy used by Ibn El Qaïm in his text? Is he a prudent Faqih or is he a Faqih who becomes open about his body? Does there exist only one meaning for the body in his discourse?*

**Key words :** body - sacredness - Ibn El Qaïm - fiqh - phenomenology - love - sexuality.

**Mohamed HIRÈCHE : *A critical patrimony reading and the expiatory handicap : the example of Nasr Hamid Abou Zaïd***

*The present work is devoted to a study of conflicting interpretations which are divided between two main discourses: the first aims at removing sacredness from a religious text by a scientific reading, based on chronological argumentation, and the second aims at giving religious texts back their sacredness by confirming their celestial statute and under cover of all scientific research; The text keeps its secrets and its transcendences. The aim of this study is to go beyond the conflict this by a more thorough reading of patrimony in particular, in its different elements; According to Abu Zaïd confirmed excommunication judgements are not so frequent, and this conflict generally expresses the existence of a common subject, which gives rise to a susceptibility of the mind, even reason. Such is the case for religious texts.*

*Here there is a frank invitation to reconcile reason and text, even if the western civilization has known a critical position towards religious practices, during a period of enlightenment. The fixing of modern rational values has shown the positions recommending a more open modernity on traditional sacredness (what is irrational, or myth) because this will allow Mankind to practise celebration rites in a period regulated by logical, rational and technical rules.*

*This point of view necessitates an Arab thinker to adopt an arbitral position with an aim to appropriate various interpretations, to be able to surpass questions asked by Arab Renaissance thinkers and to open up to new problematical issues.*

**Key words :** conflicting interpretations - excommunication - critical reading - religious texts - tolerance - intolerance - sacredness - profanity.

**Mohamed GHALEM : *Algerian Islam before 1830 : Malikism***

*Malikism is one of the four religious judicial rites in orthodox Islam. The originality of the imam Malik-ibn-Anas (Y765) is that he introduced the*

recognition of "Amal" that is to say the actual Medina practice which he set up as an organized judicial system.

In the Maghreb, Ibn Sahnoun's *Mudawana* is the main source of Malikism (776-854). Its interest is in the fact that it shows the relationship between religion and commerce. It gives birth to a range of literature, commentaries (*Chourouh*) of which the most famous is Ibn Abi Zayd's "Rissala" and Ibn Hagib's "Mukhtassar".

Malik's religious-judicial system is based on koranic doctrine, the tradition (*Sunna*) and the *Ijma*, nevertheless important differences exist in relation to other schools. Malik excludes Ali ibn Abi Talib from the tradition, preferring *Ijma* (consensus) from Medina, or universal Moslem consensus. He only uses "qyas" (analogical reasoning) for cases which don't harm public good (*maslaha amma*).

Before the Almohads' arrival, malikism in the Maghreb was characterised by severity, intolerance with regards to schisms. It is based on Hanbalite theology. With that it knows changes: Ibn Tumart introduces Asharism as a theological reference in the Maghreb, and encourages an important mystical movement, but the traces of rigour persist (separation of sexes, alimentary prohibitions, fasting...). According to Ibn Khaldoun the malikite rite is predominant because of the persisting bedouinity. Practices and law remain identical as to what they were towards the middle of the 13<sup>th</sup> c.

Since the religious crisis provoked by radical Islam, the Algerian state has tried to reactivate malikism, however intellectuals and the political class must show audacity and innovation on the question of religious thought and interpreting the Koran.

**Key words :** Malikism - Asharism - *mudawana* - Medersas - Algeria - Maghreb - bedouinity.

### **Najiba REGAÏEG : *History without Women, Women's History, History by Women, in Assia Djébar's "Loin de Médine"***

This article tries to analyze Assia Djébar's goal in writing "Far from the Medina" in 1991, the year Algeria was ablaze and when fundamental Moslems were signing the death sentence for everyone. "Far from the Medina" is characterized by its inter textuality (the text is attached to Tabari and Ibn Saad's chronicles) by its desire of invention and fiction pushed to the limits of credibility.

In these chronicles retracing the prophet's life and especially the moment of his death and the talks related to his succession, the women who looked after the Messenger's body until burial, are mystified. Once the prophet enshrouded these women (wives, daughter, freed servants.....) were transformed to shadows of history. It is no longer a question of recognizing their single role in the disastrous events following the Prophet's disappearance.

Good in her role as historian, and her *Itihad* willpower, Assia Djébar takes the place of a historical narrator, bringing the women to life gives them back their memory and makes them enter the story ,to which they were previously

*banished , completely. The prophetic 'Sira', way of life, does n't it emanate firstly from his young wife, widowed at 19, Aicha, mother of believers, who passes it on to posterity? The voice of revolt hasn't it been traced by his favourite daughter, Fatima, who succeeded in escaping from polygamy and who victim of escheat, refused to survive her father?*

*It is by listening to the voices, the multiple Rawiyates voice, and even certain Moslem women's poetry or others that the reader closes the book .From then on he has another vision of the Story. This Story whose first actors were women that some ill disposed chroniclers have altered and disfigured to reduce these women to silence and resignation.*

**Key words :** history - poet - wife -mother - daughter - Prophet - Medina - chronicles.

### **Richard AYOON : North African Jews and present day exile**

*France discovered in the 1960's the existence within its bosom of an important Maghrebin Moslem community. At this period a great number of Jews also arrive from North Africa. These immigrants from North Africa settle in France among people called repatriated, and after those immigrants from Europe between the two world wars: Italians, Poles, Spaniards .Those called to mind first are those who were communities in North Africa, which they left, there where this Judaism was branded by the 19th and 20<sup>th</sup> C French colonization, then are considered the conditions of settling in France of these immigrants of a little particular nature. Jewish tradition took refuge notably in the domestic world. First around the table transformed into a stronghold for a threatened culture, then in cooking instituted as a sanctuary of traditional ancestral gestures .In the daily meal the memory and personality of an uprooted people searching for a fair dialogue with history.*

**Key words :** North Africa - Algeria - exile - France - Jews - Morocco - Tunisia.

### **Salim KHIAT : The Baba Merzoug black brotherhood : an assumed sainthood and a counterbalancing celebration**

*In general, the black descendents of former slaves emphasize the fact that they descend from Sidi B'llel or his children. It's generally admitted to be the name of the celebration under study. From there, a foundation chart is attributed to this myth which harbours its origin; and is therefore a true "story". The myth, as it is defined is true, because it concerns a sacred story, not only in its content but also due to the sacred force it puts into practise concretely.*

*By giving to Sidi B'llel an extraordinary super human dimension which has taken hold of the collective conscience in a daily empirical reality-*

*The sacrifice rite which is an expression of this myth doesn't seem to be a characteristic related to Sidi B'llel. Neither is it an element directly pointing to him. The former slaves of Algiers relate the black bull to Sidi Merzoug, the slave of Sidi Bu'Ali, the patron saint of Nafta, one of the most important cities of the Tunisian Jerriid.*

*The present work aims at analyzing the legendary production of this category of men that Maghrebin hagiography presents in a general way in a domestic position “khedim” or “quaçif”.*

*Is n't it amazing that names like Sidi Merzoug and many other saintly black slaves that we discover today were wiped out from historiographical practice from the moment they were associated to those saints, and to “aqtabs” from the singular “qoutb” such as Sidi Ahmed Tidjani, Sidi Moulay 'Abdellah E s\_Cherif from Ouazan, sidi Cheikh, founder of the cheikhiya, or like Sidi Bu' Ali En-Nafti who spread the Sunna in the Tunisian Jerrid?*

*We will analyze the orality practices in the production of presumed saintly beings, likely “Sharafs” (accounts gathered from El Oued and compared to those related by the black community of Nafta in southern Tunisia).*

*It's a question of bringing to light the committed language which protects the loss of original privileges and fragile identity; A language relating temporal sequences of the past to an initial religious link.*

*The “Ziyara” or the celebration is thus like an interreactive stake reactivated by the rythm of extatic dances. It enables us to apprehend the kind of privileged beliefs which take part in the triumphant remodelling of the time when these saints formed one, and to grasp the link of “kinship” which this institution tends to weave with the Sidi Bu'Ali brotherhood.*

**Key words :** southern Tunisia - black brotherhood - religious celebration - sainthood - myth - allegiance rites - filial bond.