

1. Record Nr.	UNINA9910132290403321
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Titolo	Louis Massignon et l'islam // Pierre Rocalve
Pubbl/distr/stampa	Presses de l'Ifpo, 1993 France : , : Institut français de Damas, , 1993
ISBN	9782351594964 9782901315063
Descrizione fisica	1 online resource (208 pages) : digital file(s)
Collana	Collection Temoignages et Documents ; ; Number 2
Disciplina	297/.092
Soggetti	Philosophy & Religion Islam Islam - Study and teaching - French - History
Lingua di pubblicazione	Francese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	Introduction -- Chapitre I. Les Sources -- Chapitre II. Le Coran -- Chapitre III. Mohammad -- Chapitre IV. Place du soufisme en Islam et dans l'œuvre de Massignon -- Chapitre V. Louis Massignon, le Š'isme et les sectes -- Chapitre VI. La signification de l'Islam : mission, vocation -- Chapitre VII. Le Salut de L'islam -- Deuxième partie. Louis Massignon et l'islamologie -- Chapitre I. Méthode -- Chapitre II. Théorie de l'histoire -- Troisième partie. Influence de Massignon en tant qu'islamologue -- Chapitre I. Le rayonnement du savant -- Chapitre II. Le rayonnement politique -- Conclusion -- Table de concordances -- Références bibliographiques -- Bibliographie
Sommario/riassunto	Islam is the 'personalization axis' around which Louis Massignon's life and works were centered. Arising out of his research on al-all and sufism, Massignon's vision of Islam focused on the 'sacred hospitality' notion centred on the biblical sources of Islam, namely that of Abraham, not only as Ismael's father but as father of all those who are ' rejected'. Recognizing Muammad and the Qur'n as having been inspired, and considering Islam as a real religion which includes saints and as one which holds its place in the History of the Revelation, he upset many accepted ideas about orthodox and š'a Islam as well as sufism. The interiorist and global method which he followed upturned

islamology, and his studies added a spiritual dimension to the field which it never had before. His method relied upon a philosophy of finalist and eschatological history which exclusively considers relations between mankind and transcendence. Massignon's influence as an islamologist is finally immeasurable. His attitude forced a reversal of typical outlooks on Islam and influenced Vatican II and the Islamo-Christian dialogue. Muslims are grateful to him for his 'gandhian' involvement for their causes (Palestine, Morocco, Algeria) during the last years of his life.

Pierre Rocalve, former Ambassador of France in various Arab countries, wished to testify, by his work enriched by his experience, of the religious affinities, and more broadly, philosophical, existing between Islam and Christianity, through the work of Louis Massignon that his faith chait, rappronon without contradictions besides, of these two religions. Those who know Louis Massignon know the important place that Islam played in the life of this orientalist. Thus, Islam was for him not only an object of research on which exercised the critical eye of the scientist and the scholar, but also a means of apprehending the Other from a menic and mystical perspective. Pierre Rocalve highlights this ambivalence of Massignon's approach, between science and faith as well as between attraction towards Islam and desire to incorporate it into the religion of the Cross. Double challenge, double contradiction. The author, although a good Arabist, did not however venture into the historical and theological criticism of the texts from which Massignon analysed Islam - this work having already been undertaken by others -, but preferred to concentrate his reflection on the subjective aspect of the experience of the great orientalist. The reader will therefore discover the personal journey of Louis Massignon through his experience as a man confronted, on the one hand, with an ardent Christian faith (or even proselyte), and on the other, with a need to go to the meeting. of the Semitic brother that the As we can see, the work of Pierre Rocalve must be understood not so much as a critical rereading of the work of the Master as as an enlightening human testimony, and necessary in these times of religious intolerance.
