

L'Europe et l'Islam : un patrimoine en partage

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PRÉLUDE

La pensée de l'Europe qui s'esquisse à la Renaissance s'appuie sur une série de mythes fondateurs puissants¹. Chacun d'eux est établi sur l'idée de la filiation unique et exclusive avec l'héritage gréco-romain ou judéo-chrétien et le rejet des sources orientales. Cette exclusion ne signifie-t-elle pas que l'Europe s'est faite dans la dénégation de ses multiples ascendances culturelles et dans l'ambivalence de l'héritage de la Mésopotamie, l'Égypte, l'Inde, la Chine qui ont irrigué la Grèce et la culture hellénistique ?

Pallait-il trouver un artifice pour omettre les penseurs de la culture islamique, ces passeurs qui ont tant éclairé les chemins menant à l'héritage grec quasi ignoré de la scolastique médiévale ?

En effet, l'éviction géopolitique de l'Islam de l'espace de l'Europe occidentale coïncide avec la révocation de la pensée arabo-musulmane du champ intellectuel européen. Grâce à ses humanistes, qui lui façonnent un passé largement fictif et déterminent ses héritages, l'Europe moderne se trouve une identité et se crée des frontières au-delà desquelles est repoussé « l'Autre », celui qui n'est pas gréco-romain ou chrétien.

Que fait-on de l'apport considérable des traductions d'ouvrages arabes réalisées surtout à Tolède où s'est faite l'acquisition

1. Sophie Bessis, *L'Occident et les autres, histoire d'une supériorité*, La Découverte, 2003, 341 pages.

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