

## Fethi Benslama

### Islam and Psychoanalysis

Except for a fleeting quote, in «Moses and Monotheism», which is somehow problematic, Islam played no role in Freud's thinking on monotheism. After Freud, this exclusion continued to characterize the relationship between Islam and psychoanalysis, although nowadays Islam tends to receive more consideration in psychoanalytic work.

On the one hand, this situation is a significant aspect of the fact that Islam, unlike Judaism or European Christianity, was never confronted with modern subjectivity. We could say that Islam's *psychic deconstruction* is conducted in a gap that makes its current crisis specific. On the other hand, the inclusion of Islam tends to complicate some of the questions Freud was dealing with, such as the relationship between God and the father in monotheism. It requires, in particular, new reasoning in discerning psychic religiosity and the formation of social attitudes toward religion, as well as their historical relationship.

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He is the founder of the review *Intersignes* (1990–2003), having also contributed to several collective works and published numerous studies concerning psychoanalysis, Islam and Europe in the contemporary era.

His works have been translated into several languages.

His published essays include:

- *Psychoanalysis and the Challenge of Islam*, University Of Minnesota Press, Minneapolis, 2009
- *Déclaration d'insoumission, à l'usage des musulmans et de ceux qui ne le sont pas*, Flammarion 2005.
- *L'islam à l'épreuve de la psychanalyse*, Aubier, 2002. Poche Flammarion (2004). Translated into several languages.
- *La virilité en Islam* (with N. Tazi) éd. de l'Aube, 2004
- *Une fiction troublante*, éd. de l'Aube, 1994.
- *La nuit brisée*, Ramsay, Paris, 1988.