**Sonia Dayan-Herzbrun.** *Islam in the anthropological and political thought of Frantz Fanon.*

With the publication of one of the letters sent by Fanon to Ali Shariati the question of the relation of Fanon to Islam is raised once more and needs to be examined carefully. Ali Shariati, who, according to Hamid Dabashi, can be considered as a major figure of Islamic Liberation Theology, was also deeply influenced by Fanon’s writings, and translated in Persian *A Dying Colonialism (L’An V de la Révolution algérienne)* and chapters of *The Wretched of the Earth*. As he read Fanon’s words “Let us decide not to imitate Europe”, Shariati was reinforced in his belief that the colonized or semi-colonized Third World activist had to revisit his/her own tradition (Islam), give it a revolutionary signification and practice it in a new way. He probably expressed these ideas to Fanon who answered him in 1961, acknowledging that Islam harbours in Africa and in Asia “an anticolonialist capacity and anti-western character” but warning him of the danger of “reviving sectarian and religious mindsets”.

On the other hand, as a psychiatrist in Blida hospital, in accordance with the practice of psychiatry he learnt from François Tosquelles (*psychiatrie institutionnelle*) he made an important effort to come to know and to understand the habits and the intimate feelings of the men and women being treated inside the hospital, particularly their islamity. For example, he opened a small mosque (djamaa) inside the hospital, as well as a Moorish café. So, as a psychiatrist, he perfectly perceived that Islam was not what, in the West, is called “religion”, but an entire way of living.

The same ambiguity towards Islam can be found in Fanon’s writings where he speaks about women (above all *L’Algérie se dévoile – Algeria unveils*). Islam is depicted as a remanence of the past having the capacity, in some circumstances, to become a revolutionary tool. Many historians of Algeria have highlighted the fundamental place of Islam, in all its diverse aspects, in the many independentist Algerian movements. Fanon seems to have ignored them, or, at least, to have minimize them. If we try to read Fanon beyond Fanon, in an asadian way, we discover that he was near from querying, but could not completely get rid of the Western distinction (opposition) between religion and politics.