Scientific research, especially in the social sciences, is extremely tributary to the ideas and the practices in the societies where researchers live. It is thus that studies conducted on religious phenomena, and notably on Islam, experienced an eclipse characteristic to the ideas and the practices prevailing at the moment of decolonization, took their roots in the analyses of the sociology of religion as they were formulated by Max Weber (1864-1920). In the analyses of the sociology of religion, the phenomenon of magic is not at issue here. The point is the way in which concerning others, was that the class of intellectuals and politicians were essentially preoccupied with struggles and a social utopia of progress without reference, and even in opposition, to the traditional religious institutions. In the same way, everyone yet equally excessive movement, the eighties and nineties were witness to a veritable explosion of these same studies in the field of identity, political, and social renovation, particularly coming from the Muslim world and advocating an overtly religious ideology.

In the eighties and nineties a ‘pendulum’ phenomenon can be observed in terms of magic, both in practice and in studies concerned religious phenomena, and notably on Islam, experienced an eclipse characteristic to the ideas and the practices prevailing at the moment of decolonization, took their roots in the analyses of the sociology of religion as they were formulated by Max Weber (1864-1920). In the analyses of the sociology of religion, the phenomenon of magic is not at issue here. The point is the way in which concerning others, was that the class of intellectuals and politicians were essentially preoccupied with struggles and a social utopia of progress without reference, and even in opposition, to the traditional religious institutions. In the same way, everyone yet equally excessive movement, the eighties and nineties were witness to a veritable explosion of these same studies in the field of identity, political, and social renovation, particularly coming from the Muslim world and advocating an overtly religious ideology.


and large books on magic – encouraged to do so by the tangible benefits that create belief in an increased social demand. It is also that research on magic is faltering; however, comparison to the eighties and nineties was witness to a veritable explosion of these same studies in the field of identity, political, and social renovation, particularly coming from the Muslim world and advocating an overtly religious ideology.

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